



GIFT OF

Rev. M. A. Meyer, San Francisco.

Liturgies - Reformed Rite - Brooklyn - Temple Israel

THE  
AMERICAN-JEWISH RITUAL:

AS INSTITUTED IN

TEMPLE ISRAEL,  
BROOKLYN.

BY

D. C.

REV. RAPHAEL D'C. LEWIN.

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*The voice of Reason is the voice of God.*

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NEW YORK:  
L. H. FRANK & CO., PUBLISHERS,  
432 BROOME STREET.  
1870.



## PREFACE.

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THE publication of an American-Jewish Ritual, adapted to the spirit of religion, the demands of reason, the requirements of modern civilization and enlightenment, and which would, at the same time, be in harmony with the vital principles and ancient landmarks of Judaism, has been my pet scheme from the day I first contemplated following my profession in this land of freedom and intelligence. It has, I may truly say, been one of my objects in life. I reflected long and earnestly, ere I took upon myself a task of so comprehensive a nature and surrounded by so many difficulties—the very fulfillment of which, would undoubtedly alienate from me many friends, create for me, many enemies, and even impede for a time, my own advancement in that calling which was the choice of my childhood, and which has become the ideal of my maturer years. The dangers and obstacles, which presented themselves on every side, were not, however, to my mind, powerful enough to outweigh the deeply rooted conviction, that much good must eventually arise to Israel and to the cause of Reformed Judaism—in other words Humanity—by the

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proper execution of such a scheme as I had in view. So although I knew too painfully my own inability to do full justice to so noble a work, I determined to undertake it, because I believed it to be necessary, and because I felt that the good God who is alone able to read the heart, would not forsake me in my humble endeavor to benefit my people and to promote the end of our world-embracing mission.

Until the present time, it has been impossible to execute my purpose, because the force of circumstances prevented me. To have attempted the introduction of a prayer-book, so different in its range and design from those in general use, in congregations remarkable for their orthodox proclivities, would have been to have materially restricted the sphere of my usefulness and to have defeated the good of those reforms I had labored to establish. But when at length, with the changes of events, I became indented with a new congregation, organized for the avowed purpose and with the expressed aims and intentions of disseminating the doctrines of Reformed Judaism in their most liberal sense, and of conducting Divine worship as well as the temporal affairs of the Congregation in the vernacular, I eagerly availed myself of the opportunity thus afforded me. Submitting the plan of the work not only to the Board of Trustees, but to every member of my Temple, I had the gratification of receiving general consent to its adoption.

In presenting this work to the public, I deem it necessary

to make some explanation as to the reasons which induced me to bring forward a new Ritual, notwithstanding the fact of there being already more in existence than are desirable.

Judaism is essentially a religion of life. Its end is moral perfection and the elevation of mankind to all that is holy and pure,—to God. Its mission is the universal acknowledgment of the unity of the Supreme Being and the union of all God's children in a common bond of brotherhood. It is no sectarian, no national religion. It was not vouchsafed to Israel for the happiness of the few merely to the exclusion of the many. It promulgates no principles which have not for their aim the permanent welfare of the human race. Hence Judaism is the purest, grandest, most reasonable and intellectual system of religion, since it is the broadest, noblest humanity which the mind is capable of conceiving. As such it truly becomes the Religion of the world, imparted to Israel only that through their instrumentality, mankind may acquire religious truth and thus become good and happy. In diffusing the blessings of their mission then, it is clearly the duty of Israel to abandon every doctrine, every idea, every custom, every form which may tend to obscure the true beauties of their hallowed faith. The principles of religion alone are eternal. They proceed from God and must be as immutable as Himself. Not so is it with the form. Religion being life, lives with man and is a portion of his nature. Hence the external aids to religion, the forms, the ceremonies must be adapted

to the requirements of man, as these vary according to the exigencies of time, place and circumstances.

Judaism though essentially a religion of spirit, has for years been encumbered with doctrines and ritualistic observances which are wholly inconsistent with its sublime principles and universal mission. The time has come, however, when this can be so no longer. The progress of the age, the spirit of the time, the religious wants of the rising generation of Israelites, unite in forcing upon the Jewish mind the patent truth that if Judaism is to be bequeathed to posterity, if indeed it is ever to accomplish its great destiny, it must be proclaimed to the world in accordance with the dictates of Reason which is the foundation of Truth. The Reformed School of Judaism has certainly done much towards this end. Old forms, antiquated ceremonies, bigoted and exclusive doctrines which have no other sanctity save that of age, have severally fallen before the march of intellect, while the pure and hallowed spirit of religion which permeates the whole system of Judaism, has been made the more manifest by the revolution which this School has effected in the Jewish fold. Especially has this been the case with the Ritual. The old prayer-book has in almost every respectable Congregation been abolished and in its place have been instituted Rituals, which, if not thoroughly in accordance with the spirit of the age and the requirements of Judaism, are at least considerable improvements on the original. Never before the present time has the question of Ritual been

one of such deep interest and earnest solicitude. Israelites very properly demand that the prayers they offer up before the throne of Grace shall give expression to their thoughts. Prayer can only be such when it emanates from the heart and it can only emanate from that source when it is understood. Herein consists the deficiency of the existing Rituals. The present generation of this country, with few individual exceptions, know very little of Hebrew, and the rising generation are totally unacquainted with it. Whether the neglect of the study of this language be a matter of regret or not, is of little import, when compared with the indisputable fact that it is neglected and that those who use it for the purpose of prayer do not understand it.

Neither can there be any hope that it will be understood, for the spirit of the age is opposed to it. Hebrew is a language of the past, which as a study, will be confined only to theologians and to those whose avocations or tastes lead them to ancient Jewish lore. The American people are a practical people and will certainly never devote their time to the acquirement of that from which they cannot possibly derive any practical benefit. The offspring of the present generation of Jews in this country, have become identified with the American people, have imbibed their sentiments and practical spirit and therefore form in reality an integral part of that people. It is then not likely that they will, for mere purposes of prayer, be more inclined to study a dead language than the mass of



their fellow-citizens, especially as they fully recognize the principle, that as Religion does not consist in outward manifestations, so prayer, to be efficacious, need not be in any especial language, but only in that which is best understood. It is indeed unnecessary to adduce any arguments in support of this assertion or even to prove, that the Rabbins of old—to whose writings a mistaken orthodoxy would fain attribute even more sanctity than to the Bible—never considered Hebrew as the only language in which prayers were to be uttered. These questions have been discussed so often that they are perfectly familiar to most Jews, besides people now do not seek or care to know the opinions of the Rabbins upon points which every man can and will decide for himself upon the judgment of his own reason. With these considerations it must also be remembered that as Judaism is not a sectarian religion, but is as much the property of mankind as it is ours, we as its preservers are in duty bound to afford the world the opportunity of understanding the prayers we offer to Him who is the God and Father of all. The only language then which should be used to any considerable extent during the public religious services of the Jews in this country is the language of the country—English. It is a vain self-delusion to believe that German or any other language can supply the place of English. To those congregations composed almost exclusively of Germans, many of whom do not understand English, German is essential, but even then some regard should be paid to the

youth of those congregations whose knowledge of German is certainly not sufficient to give them a proper appreciation of a religious service, conducted in that language. These are however only exceptional cases, for the great majority of Jews in America speak the language of the country well enough for all practical purposes and are therefore well able to pray in that language. Already many German congregations have not only admitted the necessity for English discourses and provided for it, but have also adopted the practice of reciting some portions of the Ritual in the English tongue. This concession on their part, is the weightiest argument which can be used in support of an English Ritual. It is not enough that a translation is attached to the Hebrew. If indeed a religious service is to produce its proper effect—the elevation of the soul to God, the worshippers must *hear* the prayers recited in the language they best understand. The *eye* and the *ear* must be concentrated upon one language. At the same time it must not be supposed that a total abolition of Hebrew is here advocated. By no means. For some time to come, Hebrew should be retained for obvious reasons, but only in a minor degree and only in such parts of the service as are not actually prayers.

In the compilation of a Ritual also, it is not necessary to discard the old prayer-book, but only to revise it in accordance with the humanitarian principles of Judaism. All exclusive and sectarian passages, all petitions for a restoration of a Jewish nationality, for a return to Jerusa-



lem, and for the advent of a personal Messiah, all needless repetitions must be carefully omitted. The universality of Judaism and the Messianic mission of Israel must be positively proclaimed, so as not to be susceptible of misapprehension. The grand fundamental Truths of Judaism must be clearly enunciated and in the arrangement of the several parts of the service, every means must be employed to impress the worshipper with the sublimity of that religion which is destined for mankind.

Believing that upon such principles only, a Ritual should be compiled, and failing to perceive in the prayer-books now in use, as ample an illustration of these principles as the necessities of the time demand, I have prepared the "AMERICAN-JEWISH RITUAL," which, I trust, will be found, on a fair and impartial examination, to be in harmony with the spirit of the age and with all the requirements of Judaism.

I have adhered to the old Prayer-Book and to the old arrangement of the service, as far as I could consistently with the ideas already expressed. The Introductory Psalms, Benedictions, Proclamation of the Unity of God, Sanctification, Order of reading the Law, Mourner's Kaddish, Supplication and Adoration for the New Year and Day of Atonement, and many other parts have been retained in the Hebrew language, while the English portions, are nearly all translations from the Hebrew with such alterations and additions as I deemed essential.

Although I have carefully revised these translations,

they will be found to be nearly similar to those already published, because, I did not feel myself justified in introducing changes merely for the purpose of change. Whenever the text required an altered translation, however, I have not hesitated to make it, and my aim has been, in these places, to give an intelligible rather than a literal translation. In some parts of the Day of Atonement service, and especially in that beautiful poem by Rabbi Solomon ben Gabirol—"Kether Malchuth"—the translation is almost new. The Marriage, Confirmation and Burial services, the Grace at meals, and some other minor portions are original. In addition to the services for every occasion in the year, I have included the portions from the Law and Prophets, for the Festivals and Holy Days; the utility of which will be apparent. The English Hymns are selections from the Hymn-Book published many years ago by the congregation "Beth Elohim" of Charleston, S. C., (the first reformed congregation in this country); the kind permission of the authorities having been obtained for their adoption and use in this Ritual. They are indeed beautiful compositions, and will be found to be elegant in style, correct in rhythm, and in keeping with the sublime principles of Judaism.

With this analysis of the project I have designed, which, I am sensible, has been but imperfectly accomplished, I submit my effort, as it is, to my co-religionists, hoping that the defects of its execution will be shaded by my sincerity, and that the purity of my motive will excuse my apparent

presumption in preparing and publishing a work, so extensive in its sphere, and beset on every hand with so many important and serious considerations.

Should the defective performance of my task impede the success of its purpose, it is fervently hoped that the boldness of the venture may induce others to give its object proper consideration, and thus eventually lead to a more successful attainment of that end to which I have aspired.

If this and nothing more be the result, even then will I feel that I have not toiled in vain and that my labor has not been entirely lost.

RAPHAEL D'C. LEWIN.

BROOKLYN, Sept., 1780.

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## FAMILY RECORD—

Births.  
Marriages.  
Deaths.

## INDIVIDUAL PRAYERS BEFORE AND AFTER THE SERVICE.

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On entering the pew

O Lord my God, I beseech thee to cause thy spirit to dwell within me, so that the prayers which I will now offer unto thee may be the genuine outpouring of a sincere heart. O God of love, hearken unto my supplication, grant me thy gracious aid, and answer me in the truth of thy salvation. Amen.

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After the Minister's Benediction at the close of the service.

O Father, grant that thy divine presence and protection may accompany me through life. Guard me from evil thoughts and desires, deliver me from temptation, and lead me in the paths of virtue and righteousness, so as to render me worthy of thy love and favor, in this world and in the future. Amen.

## EVENING SERVICE.

The service is commenced by the chanting of one of the following Psalms, according to the occasion.

*On the Ordinary Evenings of the Week.*

קלד. שִׁיר הַמַּעֲלוֹת

הִנֵּה בָּרְכוּ אֶת יְיָ כָּל עַבְדֵי יְיָ. הָעַמִּידִים בַּבַּיִת יְיָ  
בַּלַּיִלֹת: שָׂאוּ יְדֵיכֶם קֹדֶשׁ. וּבָרְכוּ אֶת יְיָ: יְבָרְכֶךָ יְיָ  
מִצִּיּוֹן עֲשֵׂה שָׁמַיִם וָאָרֶץ:

(Translation.)

Ps. 134. A SONG OF DEGREES.

Behold! worship ye the Lord, all ye servants of the Lord, who by night stand in the house of the Lord. Lift up your hands in the sanctuary, and praise the Lord. May the Lord who made heaven and earth bless thee out of Zion.

*On the feasts of Dedication and Purim.*

קלד. שִׁיר הַמַּעֲלוֹת לְדָוִד

לֹאֲלֵי יְיָ שִׁחֲיָה לָנוּ. יֹאמֶר נָא יִשְׂרָאֵל: לֹאֲלֵי יְיָ שִׁחֲיָה  
לָנוּ. בָּקוֹם עָלֵינוּ אָדָם: אֲנִי חַיִּים בְּלָעוֹנוּ. בַּחֲרוֹת  
אִפְסָם בָּנוּ: אֲנִי חַמִּים שִׁטְפוֹנוּ. נִחַלָה עֶבֶר עַל נַפְשֵׁנוּ:  
אֲנִי עֶבֶר עַל נַפְשֵׁנוּ. חַמִּים הַיּוֹדוּנִים: בְּרוּךְ יְיָ. שְׁלֹא  
נִתְּנָנוּ מֶרֶץ לְשֹׁנֵיהֶם: נַפְשֵׁנוּ כַּצִּפּוֹר נִמְלְטָה מִפֶּחַ  
יֹקֵשִׁים. הַפֶּחַ נִשְׁכַּר וַאֲנַחְנוּ נִמְלְטָנוּ: עֲזָרְנוּ בָּשֵׁם  
יְיָ. עֲשֵׂה שָׁמַיִם וָאָרֶץ:

(Translation.)

Ps. 134. A SONG OF DEGREES OF DAVID.

If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quickly, when their wrath was kindled against us. Then the waters had overwhelmed us, the stream had gone over our soul. Then the proud waters had gone over our soul. Praised be the Lord who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken and we are escaped. Our help is in the name of the Lord, who made heaven and earth.



*On the three Festivals.*

כט. מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים. הָבוּ לַיהוָה כְּבוֹד וָעֹז: הָבוּ  
 לַיהוָה כְּבוֹד שְׁמוֹ. הִשְׁתַּחֲוִי לַיהוָה בְּהַדְרַת־קֹדֶשׁ:  
 קוֹל יְיָ עַל הַמָּיִם. אֱלֹהֵי־כְבוֹד הָרָעִים. יְהוָה עַל־מִיִּם  
 רַבִּים: קוֹל־יְהוָה בְּכַחַ. קוֹל יְהוָה בְּהַדְרָ: קוֹל יְהוָה  
 שֹׁכֵן אַרְוִים. וַיִּשְׁבֵּר יְהוָה אֶת־אֲרֻזֵּי הַלְבָנוֹן: וַיִּרְקִידֵם  
 כְּמוֹ־עֵגֶל. לְבָנוֹן וְשֵׁרִיֹן כְּמוֹ בָּנֵי־רֹאמִים: קוֹל־יְהוָה  
 חָצֵב לַחֲבוֹת אֵשׁ: קוֹל יְיָ יַחֲלֵל מִדְבָּר. יַחֲלֵל יְיָ מִדְבָּר  
 קָדֵשׁ: קוֹל יְיָ יַחֲלֵל אֵילוֹת. וַיַּחֲשֹׁף יַעְרֹת. וּבְהִיקְלוֹ  
 כָּלוּ אֲמָר כְּבוֹד: יְיָ לְמַבּוֹל יֵשֶׁב. וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם:  
 יְיָ עַז לְעַמּוֹ יִתֵּן. יְיָ יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

(Translation.)

Ps. 29. A PSALM OF DAVID.

Ascribe unto the Lord, O ye sons of the mighty! ascribe unto the Lord glory and might. Ascribe unto the Lord the glory due to his name; worship the Lord in his glorious sanctuary. The voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh in pieces the cedars; yea, the Lord shivereth the cedars of Lebanon. He also maketh them skip like a calf; the mountains of Lebanon and Siryon, like a young Reem. The voice of the

Lord splitteth flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord causeth the wild deer to start, and maketh bare the forests; and in his temple everything speaketh of his glory. The Lord sat enthroned at the flood; yea, the Lord will sit as King forever. The Lord will give strength unto his people; the Lord will bless his people with peace.

*On the New Year.*

קכא. שִׁיר לְמַעֲלוֹת

אֵשׁא עֵינַי אֶל הַהָרִים. מֵאֵין יבֹא עֲזָרִי: עֲזָרִי מֵעַם  
 יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ: אֵל יִתֵּן לְמוֹט רִגְלִי. אֵל יָנוּם  
 שְׁמִרְךָ: הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן. שׁוֹמֵר יִשְׂרָאֵל: יְיָ  
 שְׁמִרְךָ. יְיָ צִלָּה עַל יַד יְמִינֶךָ: יוֹמָם הִשְׁמִשׁ לֹא יִכָּבֵחַ.  
 וַיִּרַח בְּלִילָה: יְיָ יִשְׁמְרֶךָ מִכָּל רָע. יִשְׁמֹר אֶת גִּבְשֶׁךָ:  
 יְיָ יִשְׁמֹר צִאתְךָ וּבֹאֶךָ. מִעַתָּה וְעַד עוֹלָם:

(Translation.)

Ps. 121. A SONG OF DEGREES.

I will lift up mine eyes unto the hills, whence cometh my help. My help cometh from the Lord, who made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, the Guardian of Israel will neither slumber nor sleep. The Lord is thy Guardian; the Lord is thy Shelter: He is on thy right hand. The sun shall not smite thee by day,

nor the moon by night. The Lord shall preserve thee from all evil; He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, henceforth and for evermore.

*On the Day of Atonement.*

ק"ל. שִׁיר הַמַּעֲלוֹת

מִמַּעַמְקִים קָרָאתִיךָ יי: אֲדֹנִי שְׁמָעָה בְּקוֹלִי תְהִינָה  
אֲזִינָה קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי: אִם עֲוֹנוֹת תִּשְׁמְרֶינִי:  
אֲדֹנִי מִי יַעֲמֹד: כִּי עֲמָךְ תִּסְלִיחָה. לְמַעַן תִּזְרָא: קוֹיִתִּי  
יי קוֹתָה נַפְשִׁי. וְלִדְבָרוֹ הוֹחֵלֵתִי: נַפְשִׁי לֹאֲדֹנִי.  
מִשְׁמָרִים לִבְקָר. שְׁמָרִים לִבְקָר: יַחַל יִשְׂרָאֵל אֵל יי.  
כִּי עַם אֲדֹנִי הַחֲסֵד: וְהִרְבָּה עִמּוֹ פְדוּת: וְהוּא יִפְדֶּה  
אֶת יִשְׂרָאֵל. מִכָּל עֲוֹנוֹתָיו:

(Translation.)

Ps. 130. A SONG OF DEGREES.

Out of the depths I cry unto thee, O Lord! Hear my voice: O Lord! let thine ear be attentive to the voice of my supplications. If thou, O God! shouldst hold remembrance of iniquities; O Lord! who shall stand? But there is forgiveness with thee; that thou mayest be revered. I wait for the Lord; my soul doth wait; and in his word do I hope. My soul waiteth for the Lord, more than they that watch for the morning; aye, more than they that watch for the morning. Let Israel hope in the Lord; for with the Lord there is mercy and plenteous redemption. And he will redeem Israel from all their iniquities.

*On the Sabbath.*

צב. מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת

טוֹב לְהוֹדֹת לַיהוָה. וּלְזַכֵּר לְשִׁמְךָ עֲלִיּוֹן: לְהַגִּיד  
בִּבְקָר חֲסִדֶּךָ. וְאִמּוֹנֶתְךָ בַּלַּיְלוֹת: עָלַי עֲשׂוֹר וְעֲלִי־נָכְל.  
עָלַי הַגִּיוֹן בְּכִנּוֹר: כִּי שָׁמַחֲתָנִי יְהוָה בִּפְעֻלָּךְ. בְּמַעֲשֵׂי  
יְדֶיךָ אֲרַגֵּן: מוֹדֵד־גִּדְלוֹ מַעֲשֵׂיךָ יְהוָה. מְאֹד עֲמָקוֹ  
מִחֲשַׁבְתֶּיךָ: אִישׁ בְּעַר לֹא יָדַע. וְכִסִּיל לֹא־יָבִין אֶת־  
זֹאת: בְּפֶרֶחַ רִשְׁעִים כְּמוֹד־עֵשֶׂב וַיִּצְצוּ כָּל־פְּעֻלֵי אֱוֹן.  
לְהַשְׁמָדֵם עַד־יָעַד: וְאַתָּה מָרוֹם לְעוֹלָם יְהוָה: כִּי הִנֵּה  
אֵיכָה יְהוָה. כִּי־הִנֵּה אֵיכָה יֵאָבְדוּ. תִּתְפָּרְדוּ כָּל־פְּעֻלֵי  
אֱוֹן: וְתִרְם בְּרָאִים קִרְנִי בִלְתִּי בְשֵׁמֶן רַעְנָן: וְתַבַּט  
עֵינֵי בְּשׂוּרֵי בְּקָמִים עָלַי מִרְעִים. תִּשְׁמַעְנָה אֲזִנִּי: צַדִּיק  
בְּתִמְרֵי יִפְרָח. כָּאֶרֶץ בִּלְכָנוֹן יִשְׁגָּה: שְׂתוּלִים בְּכִית  
יְהוָה. בְּחֲצֹרוֹת אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יִנּוּבוֹן בְּשִׁיבָה.  
דְּשָׁנִים וְרַעְנָנִים יִהְיוּ: לְהַגִּיד כִּי־יֵשֶׁר יְהוָה. צוּרֵי וְלֹא־  
עוֹלָתָה בּוֹ:

(Translation.)

Ps. 92. A PSALM AND SONG FOR THE SABBATH.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to declare thy loving-kindness in the morning, and thy faithfulness in the night, upon an instrument of ten strings, and upon the



psaltery; and upon the harp with a solemn sound. For thou, Lord! hast made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this. When the wicked spring up as the grass, and when all the workers of iniquity flourish: it is that they shall be destroyed forever. But thou, Lord! art Most High for evermore. For lo, thine enemies, O Lord! for lo, thine enemies shall perish: all the workers of iniquity shall be scattered. But mine horn shalt thou exalt like the horn of a unicorn: I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies: and mine ears shall hear my desire of the wicked that rise up against me. The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that are planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing: to show that the Lord is upright: He is my rock, and there is no unrighteousness in him.

At the close of each of the preceding Psalms, according to the occasion, the Congregation rise.

#### PRAYER BY THE MINISTER.

#### BENEDICTIONS.

Minister.

בָּרְכוּ אֶת־יְיָ הַמְּבָרָךְ:

(Translation.)

O praise ye the Lord, who is ever adored.

Choir and Congregation.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעֹלָם וָעֶד:

(Translation.)

Praised be the Lord, who will be adored for evermore.

The Congregation take their seats.

Minister.

Praised art thou, O Lord, our God, King of the Universe! who, with thy word, causeth the evening to advance, who with wisdom openest the gates of light and darkness, with understanding alterest the times and changest the seasons, and regulatest the stars in their stations in the firmament, according to thy will. Thou createst day and night, causing the light to recede from before the darkness, and the darkness before the light. Thou passest away the day and bringest night, and makest a division between day and night. The Lord of Hosts is thy name! Praised art thou, O Lord! who bringest on the evening.

With eternal love hast thou loved the house of Israel thy people, and hast taught us the law and the commandments, the statutes and judgments. Therefore, O Lord our God! when we lie down, and when we rise up, we will meditate on thy statutes, and we will rejoice in the words of thy law and in thy commandments forever and ever; for they are our life, and the lengthening of our days, and in them we will meditate day and night, and mayest thou never withdraw thy love from us. Praised art thou, O Lord! who lovest thy people Israel.

The Congregation rise.



## PROCLAMATION OF THE UNITY OF GOD.

Minister.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

(Translation.)

HEAR, O ISRAEL! THE LORD OUR GOD, THE LORD IS ONE.

The Choir and Congregation repeat.

Minister.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

(Translation.)

PRAISED BE THE NAME OF THE GLORY OF HIS KINGDOM FOR  
EVERMORE.

The Choir and Congregation repeat.

The Congregation take their seats.

Minister.

וְאַהֲבָתָאֵת יְיָ אֱלֹהֶיךָ בְּכָל לִבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל  
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם  
עַל-לִבְךָ: וְשָׁנַנְתָּם לְבִנְיָהּ וּדְבַרְתָּ בָּם. בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

(Translation.)

And thou shalt love the Lord thy God with all thy heart,  
and with all thy soul, and with all thy might. And these  
words which I command thee this day shall be in thy  
heart. And thou shalt teach them diligently unto thy  
children, and shalt talk of them when thou sittest in thine  
house, and when thou walkest by the way, and when thou  
liest down, and when thou risest up.

Immutably true and firmly established is all this with  
us, that He is the Lord our God, and there is none besides  
him, and we Israel are his missionaries to teach mankind  
his eternal word of Truth. He hath redeemed us from the  
power of kings, and is our king who hath delivered us from  
the grasp of the violent. He doeth great things which  
cannot be searched out, performing signs and wonders  
without number. He hath appointed our soul to life, and  
hath not suffered our feet to slip. For our sake he per-  
formed great deeds in Egypt, showing signs of his power  
in the land of the children of Ham. His children did see  
his might; they praised and gave thanks to his name, and  
willingly submitted to his dominion.

Choir.

מִי־כַמְכָה בָּאֵלִים יְהוָה מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ  
נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:

(Translation.)

"Who is like unto thee, O Lord! among the mighty?  
Who is like unto thee, glorious in holiness, tremendous in  
praises, working wonders?"

Minister.

Upon the sea, O Lord our God! thy children beheld thy  
majesty; they unanimously praised and acknowledged thy  
kingly power, and said, "The Lord shall reign forever  
and ever."

Choir.

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

(Translation.)

"The Lord shall reign forever and ever!"

Minister.

And it is said, "For the Lord hath redeemed Jacob, and ransomed him from a hand too strong for him." Praised art thou, O Lord! who hast redeemed Israel.

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### PRAYER.

O Lord our God! cause us to lie down in peace, and raise us up again, O our King! in life. O spread thy shelter of peace over us, direct us with good counsel from thy presence, and save us for the sake of thy Name. O shield us, and remove far from us the foe, pestilence, the sword, famine, and sorrow, and shelter us under the shadow of thy wings; for thou, O God! art our Keeper and Deliverer. Be gracious and merciful unto all Thy children, O God; for as thou art our Father, so art Thou the Father of all mankind—the Eternal God and King of the world. Guard therefore our going forth and coming in, to life and peace, from now and for evermore. Praised art thou, O Lord! who guardest thy people Israel forever.

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### PRAYER ON THE SABBATH.

Praised art thou, O Lord, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great God, mighty and tremendous! the most high God! the Creator of the heavens and the earth! He was the Shield of our ancestors with his word; he vivifieth all things at his command; He is the Holy God.

Thou hast sanctified the seventh day to thy name; it being the completion of the creation of heaven and earth: thou didst bless it above all other days, and sanctify it above all seasons: for thus it is written in thy law:

"And the heavens and the earth were finished, and all their host. And on the seventh day God had ended his work which he had made; and he rested on the seventh day, from all his work which he had made. And God blessed the seventh day, and sanctified it; because he thereon rested from all his work which God created and made."

Our God, and God of our fathers! accept, we beseech thee, our day of rest. O sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts to serve thee in truth; and cause us, O Lord, our God! to inherit thy holy Sabbath with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon. Praised art thou, O Lord! who sanctifiest the Sabbath.

The Congregation rise for the ADORATION; page 26.

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### PRAYER FOR THE THREE FESTIVALS.

Praised art thou, O Lord, our God, and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great God, mighty and tremendous! the most high God! the Creator of the heavens and the earth! He was the Shield of our ancestors with his word; He vivifieth all things with his command; He is the holy God.



Thou hast sanctified us with thy commandments; and brought us near, O our King! unto thy service; and hast called us by thy great and holy name.

And with love hast thou given us, O Lord, our God! sabbaths for rest, solemn days for joy, and festivals and seasons for gladness; (this day of the Sabbath and)

On Passover: This day of the Feast of Unleavened Bread, the season of our freedom.

On the Feast of Weeks: This day of the Feast of Weeks, the season of the donation of our law.

On Tabernacles: This day of the Feast of Tabernacles, the season of our rejoicing.

On the Eighth Day: This Eighth day of the Feast of Solemn Assembly, the season of our rejoicing, a holy convocation, a memorial of our departure from Egypt.

Remember us thereon, O Lord, our God! for good; visit us thereon with a blessing; and save us thereon to enjoy life.

And vouchsafe to bestow on us, O Lord, our God! the blessing of thy solemn feasts, as thou wast pleased to say that thou wouldst bless us. Sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness, cause us to rejoice in thy salvation, and purify our hearts to serve thee in truth; and cause us, O Lord, our God! to inherit with love and delight, with joy and gladness, (the Sabbath and) thy holy festivals; and grant that Israel, who sanctifieth thy name, may rejoice in thee. Praised art thou, O Lord! who sanctifiest (the Sabbath,) Israel, and the seasons.

The Congregation rise for the ADORATION; page 26.

### PRAYER FOR THE NEW YEAR.

Praised art thou, O Lord, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great God, mighty and tremendous! the most high God! the Creator of the heavens and the earth! He was the Shield of our ancestors with his word. He vivifieth all things at his command. He is the holy King.

Thou hast sanctified us with thy commandments, and brought us near, O our King! unto thy service, and hast called us by thy great and holy Name.

And with love hast thou given us, O Lord, our God! (this day of the Sabbath and) this Day of Memorial, being a holy convocation, a memorial of our departure from Egypt.

Our God, and God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, and the memorial of all thy people, the house of Israel, may ascend and come into thy presence for grace, favor, and mercy on this Day of Memorial.

Remember us thereon, O Lord, our God! for good; visit us thereon with a blessing, save us thereon to enjoy life, and with the word of salvation and mercy, have compassion on us; for our eyes are continually towards thee; for thou, O God! art a gracious and merciful King!

Our God, and God of our fathers! reign thou over the whole world in thy glory, be exalted in thy majesty over the whole earth, shine forth in the excellence of thy supreme power over all the inhabitants of the world; and may everything which hath been made, be sensible that thou hast made it; and everything formed, understand that thou hast formed it; and all who have breath declare: "The Lord God of Israel reigneth, and his supreme power ruleth over all."



And thus also extend the fear of thee, O Lord, our God! over all thy works, and the dread of thee over all that thou hast created; so that all thy works may fear thee, and all creatures bow down before thee; so that they may all form one band to perform thy will with an upright heart; as we thy people know, O Lord, our God! that the dominion is thine, that strength is in thy hand, and might in thy right hand, and that thy name is tremendous over all that thou hast created.

And then the righteous shall see it and rejoice, the upright be glad, and the saints exult in song; but iniquity shall be dumb, and all manner of wickedness vanish as smoke; when thou shalt remove the dominion of the presumptuous from the earth.

And do thou, even thou, O Lord! reign alone over all thy works; as it is written in thy holy word, "The Lord shall reign forever, even thy God, O Zion! from generation to generation. Hallelujah."

Thou art holy, and thy name is fearful; and besides thee there is no God; as it is written, "And the Lord of Hosts shall be exalted in judgment; and the holy God shall be sanctified through righteousness."

O sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness, rejoice our souls with thy salvation, and purify our hearts to worship thee in truth; for thou, O God! art truth, and thy word is truth, and permanent forever. Praised art thou, O Lord! King of the whole earth, who sanctifiest (the Sabbath,) Israel, and the Day of Memorial.

A Hymn is sung, after which

#### THE SERMON.

At the close of the Sermon, the last verse of the Hymn is repeated or another Hymn sung.

The Congregation rise for the ADORATION; page 27.

#### PRAYER FOR THE DAY OF ATONEMENT.

Praised art thou, O Eternal, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great God, mighty and tremendous! the most high God! the Creator of heaven and earth! He was the Shield of our ancestors with his word: He vivifieth all things at his command; He is the holy King.

Thou hast sanctified us with thy commandments; and brought us near, O our King! unto thy service, and hast called us by thy great and holy Name.

And with love hast thou given us, (this day of the Sabbath, and) this Day of Atonement, for pardon, forgiveness, and reconciliation; thereon to grant a remission of all our iniquities; a holy convocation, a memorial of our departure from Egypt.

Remember us thereon, O Lord, our God! for good; visit us thereon with a blessing; and save us thereon to enjoy life.

Our God, and the God of our fathers! O pardon our iniquities, on this Day of Atonement. O blot out and remove our transgressions and sins from thy sight; as it is said, "I, even I, am He who blot out thy transgressions for my own sake; and thy sins I will not remember." And it is said, "I have made thy transgressions vanish away like a cloud, and thy sins like vapor; return unto me, for I have redeemed thee." And it is said, "For on this day shall he make an atonement for you, to cleanse you; that ye may cleanse yourselves from all your sins before the Lord."



### THE CONFESSION.

Our God, and the God of our fathers!

May our prayer come before thee, and withdraw not thyself from our supplication; for we are not so shameless of face, or hardened, as to declare in thy presence, O Lord, our God, and God of our fathers! that we are righteous, and have not sinned; verily,

We have sinned, we have committed iniquity, we have transgressed.

Congregation.

We have sinned, we have committed iniquity, we have transgressed.

Minister and Congregation.

We have turned aside from thy precepts, and from thy good ordinances, and it hath not profited us; but thou art just concerning all that is come upon us; for thou hast dealt most truly, but we have done wickedly.

Minister.

What shall we say in thy presence, O thou who dwellest on high? or, what shall we declare unto thee, who art exalted above the skies? Behold, thou knowest all the secret things, as well as the revealed. Thou knowest all the secrets of the world, and the most hidden thoughts of all living. Thou searchest the recesses of all that exists, and probe the inner being and the heart; so that there is nothing concealed from thee, neither is there anything hidden from thy sight.

Minister and Congregation.

O may it then be acceptable in thy presence, O Lord, our God, and the God of our fathers! to pardon us for all our sins, to forgive us for all our iniquities, and to grant us remission for all our transgressions.

Minister.

For thou pardonest Israel, and grantest remission of sins unto the tribes of Jeshurun, and besides thee we have none to pardon and forgive us. Praised art thou, O Eternal! the King who pardonest and forgivest our iniquities; King of the whole earth, who sanctifiest (the Sabbath), Israel, and the Day of Atonement.

### ORISONS.

Each of the following verses is repeated by the Congregation:

"For on this day shall he make an atonement for you, to cleanse you; that ye may cleanse yourselves from all your sins before the Lord."

O may our supplications ascend at eventide, and our forgiveness be granted in the morning; and our praise continue until even.

O may our voice ascend at eventide; and our grace be granted in the morning; and our striving for redemption continue until even.

O may our prayers ascend at eventide; and pardon come forth in the morning; and our petition continue until even.

O may our loud cry ascend at eventide; and approach thee also in the morning; and may it be answered until even.

These verses are said alternately by the Minister and the Congregation.

O thou who hearest prayer; all flesh shall come to address thee.

All flesh shall come to worship before thee, O Lord!

They shall come and bow down before thee, O Lord! and shall glorify thy name.

Come, let us bow down, bend the knee, and prostrate ourselves before the Lord who hath made us.

Enter ye into his gates with thanksgiving, and his courts with praise; be thankful unto him, and praise his name.

Behold! Glorify ye the Lord, all ye servants of the Lord, who stand by night in the house of the Lord.

O lift up your hand in the sanctuary, and praise the Lord.

We will enter his tabernacles; we will bow down at his footstool.

Extol ye the Lord, our God! and bow down at his footstool, for he is holy.

Worship the Lord in the beauty of holiness; and let all the earth tremble before him.

Through the abundance of thy mercy we enter thy house; in reverence we bow down towards thy holy temple.

O Lord, God of Hosts! who is mighty like unto thee? Thy faithfulness is made manifest around thee.

Who in heaven can be compared with the Lord? Who can be likened unto the Lord, among the sons of the mighty?

Thou art great, and performest wonders; thou art God alone!

For thy tender mercy is great above the heavens, and thy truth reacheth the skies.

The Lord is great, and exalted; his greatness is unsearchable.

For who shall not fear thee, O King of the nations? for fear belongeth unto thee.

Because among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

There is none like unto thee, O Lord! thou art great, and thy name is great in power.

Thou hast a mighty arm: thy hand is strong: thy right hand is highly exalted.

Thine, O Lord! are the kingdom, and the power, and the glory, and the victory, and the majesty.

The heavens shall acknowledge thy wonders, O Lord! thy faithfulness also in the congregation of the holy ones.

O come, let us sing unto the Lord; let us shout unto the Rock of our salvation.

We will come into his presence with thanksgiving, and joyfully sing hymns unto him;

In whose hand is the soul of every living creature, and the breath of all mankind.

The soul is thine, and the body is thy work: O have compassion on what thou hast formed.

The soul is thine, and the body is thine: O Lord! grant our prayer for thy name's sake.

We lean upon thy name: O Lord! grant our prayer for the sake of thy name.

Aye! for the glory of thy name! For thy name is The Merciful and Gracious God.

Minister.

O Lord! pardon our iniquity, for it is great.

Congregation.

O Lord! pardon our iniquity, for it is great.

Minister.

"And it shall be forgiven to the whole congregation of Israel, and to the stranger who sojourneth among them; for all the people did it ignorantly."



Minister and Congregation, alternately.

O Lord! God of Hosts, who dwellest among thy worshippers, thou hast said: Return, ye disobedient children.

Draw near unto me with mild words; seek me, and ye shall live many days.

Surely, thy words stand forever, and relying on them, we approach thee.

Remember us unto good life; grant us thy abundant mercy! Merciful art thou to the wicked, as well as to the good; thy right hand is extended to receive the penitent.

For thou desirest not the death of the guilty; therefore we pray morning and evening:

O King! glorified among the hosts of cherubim, cleanse us from sin and guilt.

Forgive us our transgressions, numerous though they are; hear us for the sake of our fathers.

May the gates of repentance not be closed, that our lamentations may find admittance before thee.

We all, young and old, turn unto thee, confidently relying on thy abundant mercies.

O Lord! long-suffering art thou, and the Dispenser of Mercy is thy name; thou hast taught us the way of repentance.

Thy abundant love and kindness remember this day unto the descendants of thy beloved.

Turn unto us with compassion, for thou art the Dispenser of Mercy!

With prayer and supplication we appear before thee, according as thou didst say to Moses of old.

Under the shadow of thy protection we seek safety, as on that day, when thou, O Lord! revealest thyself.

Pass over our transgressions, blot out our guilt; as on that day when Moses prayed before thee.

Hear our supplication, listen to our words, as on that day when he proclaimed the name of the Lord.

The Ark is opened, and the Congregation rise.

Minister and Choir.

וַיַּעֲבֹד יְיָ עַל פָּנָיו וַיִּקְרָא:

יְהוָה יְהוָה

אֵל רַחוּם וְחַנוּן אֵרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:  
נוֹצֵר חֶסֶד לְאַלְפִים נִשָּׂא עוֹן וּפֹשֵׁעַ וְחַטָּאתָה:

(Translation.)

"And the Lord revealed Himself to him, and proclaimed:

The Lord! the Lord!

Omnipotent, merciful and gracious, long-suffering, and abundant in goodness and truth;

Keeping mercy unto thousands, forgiving iniquity, transgression and sin."

The Ark is closed, the Congregation remain standing.

## SUPPLICATION.

Said by the Minister and repeated by the Congregation at the end of each sentence.

Our Father and King! we  
have sinned before thee.  
Our Father and King! we  
have no Sovereign but thee.  
Our Father and King! cause  
us to return to thee with a  
thorough repentance.  
Our Father and King! pardon  
and forgive all our iniqui-  
ties.  
Our Father and King! have  
pity upon us and our chil-  
dren.  
Our Father and King! deal  
mercifully with us for the  
sake of thy name.  
Our Father and King! grant  
our prayer for the sake of  
thy abundant mercies.  
Our Father and King! O  
remember that we are but  
dust.  
Our Father and King! O  
write us in the book of  
happy life.  
Our Father and King! O  
write us in the book of  
redemption and salvation.

אֲבִינוּ מֶלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ:  
אֲבִינוּ מֶלְכֵנוּ אֵין לָנוּ מֶלֶךְ:  
אֱלֹהֵי אֲתָה:  
אֲבִינוּ מֶלְכֵנוּ הִחְיֵנוּ  
בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:  
אֲבִינוּ מֶלְכֵנוּ סִלַּח וּמַחֲל  
לְכָל עֲוֹנוֹתֵינוּ:  
אֲבִינוּ מֶלְכֵנוּ חַמּוּל עָלֵינוּ  
וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ:  
אֲבִינוּ מֶלְכֵנוּ עֲשֵׂה עִמָּנוּ  
לְמַעַן שְׁמֶךָ:  
אֲבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן  
רַחֲמֶיךָ הַרְבִּים:  
אֲבִינוּ מֶלְכֵנוּ זְכוֹר כִּי עָפָר  
אֲנַחְנוּ:  
אֲבִינוּ מֶלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר  
חַיִּים טוֹבִים:  
אֲבִינוּ מֶלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר  
נְאֻלָּה וִישׁוּעָה:

Our Father and King! O  
write us in the book of  
pardon and forgiveness.  
Our Father and King! accept  
our prayers with mercy  
and favor.  
Our Father and King! dis-  
miss us not empty from  
thy presence.  
Our Father and King! be  
gracious unto us, and an-  
swer us; though we be  
destitute of good works,  
yet deal thou charitably  
and kindly with us, and  
save us. Amen!

אֲבִינוּ מֶלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר  
מַחֲלָה וְסְלִיחָה:  
אֲבִינוּ מֶלְכֵנוּ קַבֵּל בְּרַחֲמִים  
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:  
אֲבִינוּ מֶלְכֵנוּ נָא אַל תְּשִׁיבֵנוּ  
רֵיקָם מִלְּפָנֶיךָ:  
אֲבִינוּ מֶלְכֵנוּ חַנּוּן וְעֲנֵנוּ כִּי  
אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ  
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:  
אָמֵן

The Congregation take their seats.

A Hymn is sung, after which

## THE SERMON.

At the close of the Sermon the last verse of the Hymn is repeated, or another Hymn sung.

The Congregation rise for the ADORATION; page 27.



## ADORATION

*On the Week, Sabbath, and Festival Evenings.*

Minister.

Most holy and eternal God! Creator and Ruler of the world! Father and Saviour of mankind! Thy divine power is beyond all human conception; thy majesty extendeth beyond the confines of earth; thy glory is as everlasting as thyself; and thy goodness pervadeth all thy works. Thou art, indeed, our God, and there is no other. Thou art One in Unity, and thee alone do we acknowledge as our God, our Father, our Saviour.

We therefore bow the head, bend the knee, and prostrate ourselves before thee, O Supreme King of kings! O great and exalted One! and praise thy thrice hallowed name.

Minister, Choir, and Congregation.

וְאֵנִי בְרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶי מֶלֶךְ מַלְכֵי  
הַמְּלָכִים. הַקָּדוֹשׁ בְּרוּךְ הוּא:

(Translation as above, commencing, We therefore, etc.)

The Congregation take their seats. Minister continues.

Thou art in truth our King, and there is none besides thee, as it is written in thy law. "Know this day and reflect in thy heart that the Eternal is the God in the heavens above, and on the earth beneath; there is none else!"

We therefore fervently pray, O Lord, our God, that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth, destroying idolatry and wickedness from the world, removing every vestige of false belief and of religious error, and reforming mankind by

thy infallible word of Truth; so that all the inhabitants of the world may invoke thy name, acknowledge thy unity, and understand that unto thee alone every knee must bend and every tongue swear fealty.

May all thy children, O God, soon be united in a common band of brotherhood; may the time be hastened when no religious differences will separate them, but may they all adore thee as the universal Father, worship thee in the spirit of true religion, and unite in proclaiming the unity of thy holy name. Thus, O God, do thou reign over them forever and ever, for the kingdom is thine, and unto thee appertain power, and glory, and majesty from everlasting to everlasting. As it is written, "The Eternal will reign forever and ever." And it is said, "The Eternal will be king over all the earth; on that day shall the Eternal be acknowledged One, and his name be One."

Choir.

בְּיוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

(Translation.)

"On that day shall the Eternal be acknowledged One, and his name be One."

## ADORATION

*For the New Year and Day of Atonement.*

The Ark is opened, and the Minister turning towards it says:

It is peculiarly our duty to  
praise the Lord of all; to  
ascribe greatness to him who  
formed the world in the be-  
ginning; who stretched out  
the heavens, and laid the

עֲלֵינוּ לְשִׁמְחָה לְאֶרֶן הַבַּל.  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית.  
שֶׁהוּא נֹמֵה שָׁמַיִם וְיוֹסֵד  
אֶרֶץ. וּמוֹשֵׁב יָקָר בַּשָּׁמַיִם



foundations of the earth; the residence of whose glory is in the heavens above, and the divine majesty of whose power is in the highest heavens. He is our God, and there is no other!

מִמַּעַל. וְשָׁכֵנִית עִזּוֹ בְּגִבְהֵי  
מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין  
עוֹד:

Minister, Choir, and Congregation. Minister kneels.

וְאֵנַחֲנוּ כְרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא:

(Translation.)

Thus we bend the knee, prostrate ourselves, and return thanks before the Supreme King of kings, the holy and adored One!

The Congregation take their seats, Minister rises, resumes his place at the reading-desk, and continues:

Our King is Truth, and there is none besides him; as it is written in his law, "Know, therefore, this day, and reflect in thy heart that the Lord he is God in heaven above and on the earth beneath; there is none else."

We, therefore, hope in thee, O Lord, our God! that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth, destroying all idols

אֱמֶת מַלְכֵנוּ אֵפֶס וּזְלָתוֹ.  
בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם  
וְהִשְׁכַּחְתָּ אֵל לִבְכָּה. כִּי יי  
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל  
וְעַל הָאָרֶץ מִתַּחַת. אֵין  
עוֹד:

עַל כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ.  
לִרְאוֹת מְהֵרָה בְּתַפְאֲרָתְךָ  
עֲזֶרְךָ. לְהַעֲבִיר גִּלּוּלִים מִן  
הָאָרֶץ. וְהָאֱלִילִים כְּרוֹת

reforming the world by thy kingdom, O Almighty God! so that the children of flesh may invoke thy name, and all the inhabitants of the world know and understand that unto thee every knee shall bend, and every tongue swear fealty. Before thee, O Lord, our God! they shall kneel and fall prostrate, and to the glory of thy holy name, shall they ascribe honor, whilst they shall all accept the yoke of thy kingdom. Thus do thou reign over them, speedily, forever and ever; for the kingdom is thine, and evermore wilt thou reign in glory; as it is written in thy law: "The Lord shall reign forever and ever." And it is said "The Lord shall be King over all the earth."

Choir.

בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

(Translation.)

"On that day shall the Lord be acknowledged ONE, and his name be ONE."

The Ark is closed.

יִפְרֹחוּ. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שִׁדְי. וְכָל בְּנֵי בָשָׂר יִקְרְאוּ  
בְּשִׁמְךָ. לְהַפְנוֹת אֵלֶיךָ כָּל  
רִשְׁעֵי אָרֶץ. יִפִּירוּ וַיֵּדְעוּ כָּל  
יוֹשְׁבֵי תֵבֶל. כִּי לָךְ תִּכְרַע  
כָּל בָּרָה. תִּשָּׁבַע כָּל לִשׁוֹן.  
לִפְנֶיךָ יי אֱלֹהֵינוּ יִכְרַעוּ  
וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר  
וְיִתְנוּ. וַיִּקְבְּלוּ כָּלם אֶת עַל  
מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד. כִּי  
הַמַּלְכוּת שְׁלֹךְ הִיא. וְלְעוֹלָמִי  
עַד תִּמְלֹךְ בְּכָבוֹד. בְּכָתוּב  
בְּתוֹרָתְךָ. יי יִמְלֹךְ לְעוֹלָם  
וָעֶד: וְנֹאמַר וְהָיָה יי לְמֶלֶךְ  
עַל כָּל הָאָרֶץ.



The Mourners rise for

## KADDISH.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־כְרָא  
 כְּרֻעֵתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי  
 דְּכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבִזְמַן קָרִיב. וְאָמְרוּ אָמֵן.  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ. לְעָלְמָא וְלְעָלְמֵי עָלְמָא.  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם. וְיִתְנַשֵּׂא וְיִתְהַדָּר  
 וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא  
 מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא. תְּשַׁבְּחָתָא וְתִתְמַחָתָא דְּאִמְרוּן  
 בְּעֶלְמָא. וְאָמְרוּ אָמֵן:  
 עַל יִשְׂרָאֵל וְעַל צְדִיקָא. וְעַל־כָּל־מִן דְּאִתְפָּטֵר מִן  
 עֲלָמָא הָדִין בְּרֻעֵתָהּ דְּאֵלְהָא. יְהֵא לְהוֹן שְׁלָמָא רַבָּא  
 וְחוּלְקָא טָבָא לְחַיֵּי עֲלָמָא דְּאֵתִי. וְחֻסְדָּא וְרַחֲמֵי מִן  
 קֳדָם מָרָא שְׁמֵיָא וְאַרְעָא. וְאָמְרוּ אָמֵן:  
 יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמֵיָא וְחַיִּים. עֲלִינוּ וְעַל־כָּל־  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:  
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עֲלִינוּ וְעַל  
 כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

(Translation.)

May his great name be exalted, and sanctified throughout the world which he hath created, according to his will. May he establish his kingdom in your lifetime, and in your days, and in the lifetime of the whole house of Israel; speedily, and in a short time, and say ye, Amen!

May his great name be praised, and glorified forever and ever.

May his hallowed name be praised, glorified, exalted, magnified, honored, and most excellently adored. Hallowed is he, far exceeding all adorations, hymns, praises, and benedictions that are repeated throughout the world: Amen!

Unto Israel, unto all the righteous, and unto all who depart this life according to the will of God, may there be granted abundance of peace and a blissful portion in the life to come, love and mercy from before the Lord of heaven and earth: Amen!

May the fulness of peace from heaven, with life, be granted unto us and unto all Israel: Amen!

May he who maketh peace in his high heavens, bestow peace on us and on all Israel: Amen!

The Mourners take their seats.

## HYMN.

Choir.

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ.	בְּטָרֵם כָּל־יָצִיר נִבְרָא:
לַעֲת נַעֲשֶׂה כַחֲפָצוֹ כָּל.	אֲוִי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כְבֻלּוֹת הַכֹּל.	לְבָדּוֹ יִמְלֹךְ נוֹרָא:
וְהוּא הָיָה וְהוּא הוּא.	וְהוּא יְהִיָּה בְּתַפְאָרָה:
וְהוּא אֶחָד וְאֵין שֵׁנִי.	לְהַמְשִׁיל לּוֹ לְהַחְבִּירָה:
בְּלִי רֵאשִׁית בְּלִי תְּכֵלֶת.	וְלוֹ הָעוֹ וְהַמְשִׁירָה:

וְהוּא אֱלֹהֵינוּ וְחַי גַּאֲלֵנוּ.  
וְהוּא נִסֵּי וּמִנּוֹס לֵנוּ.  
בְּיָדוֹ אֶפְקֵיד רֹחֵנוּ.  
וְעַסְרוֹחֵנוּ נִוְתִי.  
וְצוֹר חֲבָלֵי בִעַת צָרָה:  
מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא:  
בִּעַת אִישָׁן וְאֶעֱרָה:  
יְיָ לִי וְלֹא אֶירָא:

(Translation.)

We adore the Lord of the Universe, who reigned before everything that is formed was created.

At the time that all was finished according to his pleasure, then was His Name proclaimed as King.

And after all things shall have ceased to exist, he alone will reign supremely.

For he ever was, is now, and will eternally exist, in glory.

And He is One, nor is there a second to be compared or associated with him.

He is without beginning and without end, and to Him alone appertain power and dominion.

He is my God, and my living Redeemer, and the Rock of my portion in the day of distress.

He is also my standard, and my refuge; the portion of my cup when I call.

Into his hands do I commit my spirit, when I fall asleep, and when I awake;

And with my spirit my body also; for the Lord is with me, and I will not fear.

The Congregation rise for the Minister's Benediction.

## MORNING SERVICE.

The service is commenced by the chanting of the following

## PSALM.

ק' מִזְמוֹר לַתּוֹדָה  
הֲרִיעוּ לִי כָל-הָאָרֶץ: עֲבֹדוּ אֶת יְיָ בְשִׁמְחָה. בָּאוּ  
לִפְנֵינוּ בְּרִנָּה: דַּעוּ כִּי יְיָ הוּא אֱלֹהִים. הוּא עָשָׂנוּ וְלוֹ  
אֲנַחְנוּ. עִמּוֹ וּצְאֵן מִרְעִיתוֹ: בָּאוּ שְׁעָרָיו בְּתוֹדָה.  
חֲצִרְתּוֹ בְּתִהְלָה. הוֹדוּ לוֹ בְּרֹכּוֹ שְׁמוֹ: כִּי טוֹב יְיָ  
לְעוֹלָם חֶסֶד. וְעַד דָּר וָדוֹר אֱמוּנָתוֹ:

(Translation.)

Ps. 100. A PSALM OF THANKSGIVING.

Shout unto the Lord, all the earth. Serve the Lord with gladness. Come into his presence with a song. Know ye that God is the Lord. He hath made us, and we are His; His people, and the sheep of his pasture. Enter ye into his gates with thanksgiving, and his courts with praise: be thankful unto him, and praise his name. For the Lord is good: his mercy is everlasting, and his truth endureth to all generations.

The Congregation rise.

PRAYER BY THE MINISTER.



## BENEDICTIONS.

Minister.

בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ:

(Translation.)

Praise ye the Lord, who is ever adored.

Choir and Congregation.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

(Translation.)

Praised be the Lord, who will be adored for evermore.

The Congregation take their seats.

Minister.

Praised art thou, O Lord, our God! King of the universe, who formeth light, and createth darkness, maketh peace, and createth all things.

Who giveth light to the earth, and to those who dwell thereon, in mercy; and, in his goodness, reneweth every day constantly the work of creation.

Thou art the only King, who is extolled, praised, glorified, and exalted, ever since the creation. Everlasting God! in thy abundant mercies have compassion on us; O Lord of our strength, Rock of our fortress, Shield of our salvation, Tower of our defence!

Thy name, O Lord, our God! shall be sanctified, and thy memorial, O our King! glorified in the heavens above and on the earth beneath. Praised art thou, O our Help! for the praiseworthy works of thy hands, and for the bright luminaries which thou hast formed, thou shalt be glorified. Selah. Praised art thou, O Lord! the former of the Lights.

With great love thou hast loved us, O Lord, our God! and with exceeding great compassion, hast thou had pity on us. O our Father, and our King! for the sake of our fathers who trusted in thee, to whom thou didst teach the statutes of life, be even now gracious unto us and teach us. O our Father! who art the merciful Father, have mercy on us, and grant our hearts power to understand, to comprehend, to hear, to learn, to teach, to observe, to perform, and to fulfill all the words of the doctrine of thy law, out of love to thee. O! enlighten our eyes in thy law, and cause our heart to cleave to thy commandments; unite also our heart to love and to fear thy name, that we may not be abashed for evermore; for in thy holy name have we put our trust; and we will rejoice and be glad in thy salvation. For thou art the God who workest salvation; and thou hast made choice of us, and hast brought us near unto thy great name in truth, Selah; to give thanks unto thee, to proclaim thy unity with love, and to bring mankind to a true belief of thee, and of those grand religious truths and moral laws which thou hast imparted unto us for the weal of all the world. Praised art thou, O Lord! who, for the sake of all thy children, hast chosen thy people Israel with love.

The Congregation rise.

## PROCLAMATION OF THE UNITY OF GOD.

Minister.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

(Translation.)

HEAR, O ISRAEL! THE LORD OUR GOD, THE LORD IS ONE!

The Choir and Congregation repeat.

Minister.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

(Translation.)

PRAISED BE THE NAME OF THE GLORY OF HIS KINGDOM  
FOREVER AND EVER.

The Choir and Congregation repeat.

The Congregation take their seats.

Minister.

וְאַהֲבַת אֵת יי אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל  
מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם  
עַל-לִבְּךָ: וְשִׁנְנָתָם לִבְנֶיךָ וּדְבַרְתָּ בָּם. בְּשֹׁכְתְּךָ בְּבֵיתְךָ  
וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְכְךָ וּבְקוֹמָה:

(Translation.)

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up.

It is true that the God of the universe is our King; the Rock of Jacob is the Shield of our salvation. From generation to generation he abides eternally; his name is eternal, his throne is established, and his kingdom and faithfulness are everlasting. Also his words are living and eternal, faithful and desirable, throughout all ages for evermore. They were so with our fathers, are so with us, and will be with our children, with our posterity, and with all the generations of Israel's seed, thy servants.

It is true that thou art the Lord our God, and the God of our fathers; our King, and the King of our fathers; our Redeemer, and the Redeemer of our fathers; our Creator, and the Rock of our salvation. Our Savior and Deliverer is thy name; from everlasting there is no other God besides thee.

It is true that thou art the first and thou art the last; and besides thee we have neither King, Redeemer, nor Savior. From Egypt thou didst redeem us, O Lord, our God! and from the house of servitude thou hast released us.

Therefore thy beloved praised and exalted thee, O Almighty!

Choir.

מִי־כִמְכָּה בָּאֵלִים יְהוָה מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ  
נִזְרָא תְהִלַּת עֲשֵׂה פֶלֶא:

(Translation.)

"Who among the mighty is like unto thee, O Lord! Who is like unto thee, glorious in holiness, awful in greatness, working wonders!"

Minister.

The redeemed praised thy name with renewed song on the sea-shore; all of them with one accord gave thanks, proclaimed thy majesty, and said:

"The Lord shall reign forever and ever!"



Choir.  
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

(Translation.)

“The Lord shall reign forever and ever!”

Minister.

Rock of Israel! exalt the cause of Israel. Our Redeemer—the Lord of Hosts is his name, the Holy One of Israel. Praised art thou, O Lord! the Redeemer of Israel.

### PRAYER FOR THE SABBATH.

Praised art thou, O Lord, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great, almighty, and tremendous God! the most high God! who bestowest gracious favors, who is the possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfill the mission of thy chosen people Israel, for the sake of thy name; O King, Supporter, Savior, and Shield! Praised art thou, O Lord, the Shield of Abraham!

Thou art mighty forever, O Lord! and powerful to save; thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick; thou loosenest those who are in bonds, and thou wilt accomplish thy promise unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts, and who can be compared unto thee, O King, who causest to die and restorest to everlasting life, and causest salvation to spring forth! Praised art thou, O Lord, who vivifiest all things.

The Congregation rise.

### THE SANCTIFICATION.

Minister.

אֵתָה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקִדְּוָשִׁים בְּכָל יוֹם יִהְיֶה לְךָ  
סֵלָה: כִּכְתוּב עַל יַד נְבִיאֶךָ. וְקָרָא יְהוָה אֵל יְהוָה וְאָמַר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones praise thee daily. Selah.

Thus it is written by the hands of thy prophet. “And one called unto another and said:

Choir and Congregation.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
יְיָ צִבְאוֹת. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

“Holy, holy, holy,  
is the Lord of Hosts! the whole earth is full of his glory.”

Minister.

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שְׂאֵלִים וְהָ לָזָה. אֵיזָה  
מְקוֹם כְּבוֹדוֹ. לְעִמָּתָם בְּרוּךְ יֵאמְרוּ:

(Translation.)

His glory filleth the universe. His servants inquire of each other: Where is the place of his glory? Towards them the blessing is responded:

Choir and Congregation.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

“Praised be the glory of the Lord from his place.”

Minister.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים. וַיַּחֲזֵן עִם הַמְּיַחֲדִים שְׁמוֹ  
עָרֵב וּבִקֵּר. בְּכָל יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שָׁמַע  
אוֹמְרִים:

(Translation.)

From His place may he turn in compassion, and be  
gracious to the people who proclaim the unity of His Name  
twice every day, evening and morning, saying with fervent  
love:

Choir and Congregation.

שָׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

"Hear, O Israel! the Lord our God, the Lord is One!"

Minister.

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אָבִינוּ. הוּא מְלִכְנוּ. הוּא  
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית. לְעֵינֵי כָל חַי.  
לְחַיּוֹת לָכֶם לְאֱלֹהִים.

(Translation.)

Our God is One; He is our Father, our King, our Savior;  
and he will, through his mercy, cause us to hear a second  
time, in the sight of all living:

"I will be your God;

Choir and Congregation.

אֲנִי יְיָ אֱלֹהֵיכֶם:

(Translation.)

I am the Lord, your God."

Minister.

וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ  
אֶחָד וְשֵׁמוֹ אֶחָד:

(Translation.)

"Then shall the Lord be King over all the earth. On  
that day the Lord shall be acknowledged ONE, and his  
name shall be ONE:

Choir and Congregation.

יְמֻלֵּךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר. הַלְלוּהָ:

(Translation.)

"The Lord shall reign forever; thy God, O Zion!  
unto all generations. Hallelujah!"

The Congregation take their seats.

Unto all generations we will declare thy greatness, and  
unto all eternity we will proclaim thy holiness. Thy praise,  
O our God! shall not depart from our mouth forever; for  
thou art the Almighty, the great and holy King.

Praised art thou, O Lord! the most holy God.

They who observe the Sabbath and call it a delight,  
shall rejoice in thy kingdom; the people who sanctify the  
seventh day shall be satisfied and delighted with thy good-  
ness: for thou wast pleased with the seventh day, and  
didst sanctify it; the most desirable of days didst thou  
call it, a memorial of the work of creation. And thus it  
is written in thy law:

"And the children of Israel shall keep the Sabbath,  
observing the Sabbath throughout their generations, for  
a perpetual covenant. It is a sign between Me and the



children of Israel forever; for in six days the Lord made the heaven and the earth, and on the seventh day he rested and was satisfied."

Our God, and the God of our fathers, accept, we beseech thee, our day of rest. O sanctify us with thy commandments and ordain our portion to be in thy law. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts to serve thee in truth; and cause us, O Lord, our God! to inherit thy holy Sabbath with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon. Praised art thou, O Lord! who sanctifiest the Sabbath.

O Lord our God! let thy people Israel be acceptable to thee; accept their prayers with love; and may the service of Israel be ever pleasing unto thee.\*

Praised art thou, O Lord! whom alone we will serve with reverence.

We gratefully acknowledge that thou art the Lord our God! and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our Salvation, from

*On the Festivals.*

\* Our God, and God of our fathers, mayest thou be pleased to grant that our memorial and the memorial of our fathers, and the memorial of all thy people, the house of Israel, may ascend and come into thy presence for grace, favor, and mercy.

On Passover: on this day of the Feast of Unleavened Bread.  
On Tabernacles: on this day of the Feast of Tabernacles.

Remember us thereon, O Lord, our God! for good; visit us thereon with a blessing; and save us thereon to enjoy life. And with the word of salvation and mercy, have compassion and be gracious unto us; have mercy upon us and save us; for our eyes are continually on thee. For thou, O God! art a gracious and merciful King; and mayest thou in thy great mercy take delight in us and in our adoration.

generation to generation. We will render thanks unto thee and recount thy praise, for our lives which are delivered into thy hand; and for our souls, which are ever in thy keeping; and for thy miraculous providence, and for thy wonders, and for thy goodness, which are at all times evinced towards us, at evening, morning, and noon. Thou alone art good, for thy mercies never fail; thou alone art merciful, for thy loving-kindnesses never cease, and we put our trust in thee forever.\*

And for all these mercies, may thy name, O our King! be continually praised and highly exalted forever and ever.

And all the living shall give thanks unto thee, Selah; and praise thy name in truth, O God of our salvation and help! Selah. Praised art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

*On the Feast of Dedication.*

\* We will also praise thee for the wonders, redemptions, mighty deeds, and triumphs, which at this season thou didst perform for our fathers in those days.

In the days of Matthias, the son of Jochanan, the high-priest, the Asmonean, and his sons, when the wicked kingdom of Javan rose up against thy people Israel, to make them forget thy law, and transgress the statutes of thy will; then in thy great mercy didst thou rise up in their behalf, in the time of their trouble, contend for them in their cause, and judge their sentence. Thou didst deliver the mighty into the hands of the weak; a multitude into the hands of a few; the wicked into the hands of the righteous, and the proud into the hands of them that studied thy law. By this didst thou make thyself a great and holy name in thy world, and didst work a great salvation for thy people Israel as it is this day. Afterwards thy children entered the sanctuary of thy house, cleansed thy temple, and purified thy holy place, and lighted lamps in the courts of thy holy house; and appointed these eight days of dedication to be kept with praise and thanksgiving unto thy great name.

## THE PRIESTLY BLESSING.

O God, and God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron, and his sons, the priests of thy holy people, saying:

"May the Lord bless and preserve thee!  
 "May the Lord let his countenance shine upon thee,  
 and be gracious unto thee!  
 "May the Lord lift up his countenance upon thee,  
 and give thee peace!"

O grant peace, happiness, and blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times and all hours with thy peace. Praised art thou, O Lord! who maketh peace.

The Congregation rise.

Here follows THE ORDER OF SERVICE FOR READING THE LAW; page 60.

## PRAYER FOR THE THREE FESTIVALS.

Praised art thou, O Lord, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great, almighty, and tremendous God! the most high God! who bestowest gracious favors, who is the possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfil the mission of thy chosen people Israel, for the sake of thy name, O King, Supporter, Savior, and Shield! Praised art thou, O Lord! the Shield of Abraham.

Thou art mighty forever, O Lord! and powerful to save.

On the first day of the Feast of Passover.

[Thou causest the wind to blow and the dew to descend.]

On the eighth day of the Feast of Tabernacles.

[Thou causest the wind to blow and the rain to descend.]

[O let it descend for a blessing, and not for harm;  
 for plenty, and not for famine; for life, and not for death.]

Thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick; thou loosenest those who are in bonds, and thou wilt accomplish thy promise unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? and who can be compared unto thee, O King! who killest and restorest to everlasting life, and causest salvation to spring forth? Praised art thou, O Lord! who vivifiest all things.

The Congregation rise.



## THE SANCTIFICATION.

Minister.

אתה קדוש ושְׁמךָ קדוש. וקדושים בכל יום  
יחללוך סְלָה: כְּפָתוּב עַל יַד נְבִיאֶךָ. וקרא זה אל זה  
ואמר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones  
praise thee daily. Selah.

Thus it is written by the hands of thy prophet. "And  
one called unto another, and said:

Choir and Congregation.

קדוש. קדוש. קדוש.  
יְיָ צְבָאוֹת. מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

"Holy, holy, holy,  
is the Lord of hosts! the whole earth is full of his glory."

Minister.

כְּבוֹדוֹ מְלֵא עוֹלָם. מְשֻׁרְתָיו שׂוֹאֲלִים זֶה לָזֶה. אֵיזָה  
מָקוֹם כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

(Translation.)

His glory filleth the universe. His servants inquire of  
each other: Where is the place of his glory? Towards  
them the blessing is responded:

Choir and Congregation.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

"Praised be the glory of the Lord from his place."

Minister.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים. ויחזן עִם הַמְּוַחְדִּים שְׁמוֹ  
עָרֵב וּבִקְרָא. בְּכָל יוֹם תָּמִיד פַּעַמִּים בְּאַהֲבָה שְׁמַע  
אוֹמְרִים:

(Translation.)

From His place may he turn with compassion, and be  
gracious to the people who proclaim the unity of His Name  
twice every day, evening and morning, saying with fervent  
love:

Choir and Congregation.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

"Hear, O Israel! the Lord our God, the Lord is One!"

Minister.

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אָבִינוּ. הוּא מְלִכֵנוּ. הוּא  
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית. לְעֵינֵי כָל חַי.  
לְהוֹיֹת לָכֶם לֵאלֹהִים.

(Translation.)

Our God is One; He is our Father, our King, our Savior;  
and he will, through his mercy, cause us to hear a second  
time, in the sight of all living,

"I will be your God;

Choir and Congregation.

אֲנִי יְיָ אֱלֹהֵיכֶם:

(Translation.)

I am the Lord, your God."

Minister.

יְהוָה ייִ לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַזֶּה יִהְיֶה ייִ  
אֶחָד וְשֵׁמוֹ אֶחָד:

(Translation.)

"Then shall the Lord be King over all the earth. On that day the Lord shall be acknowledged ONE, and his name shall be ONE:

Choir and Congregation.

יְמִלֵּךְ ייִ לְעוֹלָם. אֱלֹהֵינוּ צִיּוֹן לְדָר וָדָר. הַלְלוּהָ:

(Translation.)

"The Lord shall reign forever; thy God, O Zion! unto all generations. Hallelujah!"

The Congregation take their seats.

Unto all generations we will declare thy greatness, and unto all eternity we will proclaim thy holiness; thy praise, O our God! shall never depart from our mouth; for thou art the Almighty, the great and holy King.

Praised art thou, O Lord! the most holy God!

Thou hast sanctified us with thy commandments, and brought us near, O our King! unto thy service; and hast called us by thy great and holy name.

And with love hast thou given us, O Lord, our God! Sabbaths for rest, solemn days for joy, and festivals and seasons for gladness; (this day of the Sabbath and)

On Passover: This day of the Feast of Unleavened Bread, the season of our freedom,

On the Feast of Weeks: This day of the Feast of Weeks, the season of the donation of our law,

On Tabernacles: This day of the Feast of Tabernacles, the season of our rejoicing,

On the Eighth Day: This Eighth Day of the Feast of Solemn Assembly, the season of our rejoicing,

a holy convocation, a memorial of our departure from Egypt.

Remember us thereon, O Lord, our God! for good; visit us thereon with a blessing; and save us thereon to enjoy life.

And vouchsafe to bestow on us, O Lord, our God! the blessing of thy solemn feasts, as thou wast pleased to say that thou wouldst bless us. Sanctify us with thy commandments; and ordain our portion to be in thy law. O satisfy us with thy goodness, cause us to rejoice in thy salvation, and purify our hearts to serve thee in truth; and cause us, O Lord, our God! to inherit with love and delight, with joy and gladness, (the Sabbath and) thy holy festivals; and grant that Israel, who sanctify thy name, may rejoice in thee. Praised art thou, O Lord! who sanctifiest (the Sabbath), Israel, and the seasons.

O Lord, our God! let thy people Israel be acceptable to thee; accept their prayers with love, and may the service of Israel be ever pleasing unto thee.

Praised art thou, O Lord! whom alone we will serve with reverence.

We gratefully acknowledge that thou art the Lord our God! and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our salvation, from generation to generation. We will render thanks unto thee and recount thy praise for our lives, which are delivered into thy hand; and for our souls, which are ever in



thy keeping; and for thy miraculous providence; and for thy wonders, and thy goodness, which are at all times exercised towards us, at evening, morn, and noon. Thou alone art good, for thy mercies never fail; thou alone art merciful, for thy loving-kindnesses never cease, and we put our trust in thee forever.

And for all these mercies, may thy name, O our King! be continually praised, and highly exalted forever and ever. And all the living shall give thanks unto thee, Selah; and praise thy name in truth, O God of our salvation and help! Selah.

Praised art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

The Congregation rise.

### THE PRIESTLY BLESSING.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכָּה חֲמִשָּׁלֶשֶׁת  
בְּתוֹרַת הָאֱמִוּהָ מִפִּי אֲהֵרֹן וּבְנָיו בְּחֵגֵי עִם קְרוֹשָׁה  
כְּאִמּוֹר:

(Translation.)

O God, and God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron, and his sons, the priests of thy holy people, saying:

בְּרַכֶּךָ יְיָ וְיִשְׁמְרֶךָ:

(Translation.)

"May the Lord bless and preserve thee!

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחַנֶּנֶךָ:

(Translation.)

"May the Lord let his countenance shine upon thee, and be gracious unto thee!

יֵשָׁא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׁם לְךָ שְׁלוֹם:

(Translation.)

"May the Lord lift up his countenance upon thee, and give thee peace!"

At the end of each of the preceding blessings the Choir and Congregation respond "Amen!"

The Congregation take their seats.

O grant peace, happiness, and blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times and all hours with thy peace. Praised art thou, O Lord! who maketh peace.

The Congregation rise.

Here follows the ORDER OF SERVICE FOR READING THE LAW; page 60.

On the Festival of Pentecost, however, the Congregation do not rise, but the Hymn "ADON OLAM" is sung, and the CONFIRMATION SERVICE is commenced, page 228

## PRAYER FOR THE NEW YEAR.

Praised art thou, O Lord, our God! and God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob! the great, almighty, and tremendous God! the most high God! who bestowest gracious favors, who is possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfil the mission of thy chosen people Israel, for the sake of thy name!

Congregation.

Remember us unto life, O King! who delightest in life;  
Write us in the book of life for thy sake, O God of life!

Repeated by Minister.

O King, Supporter, Savior, and Shield!

Praised art thou, O Lord! the Shield of Abraham.

Thou art mighty forever, O Lord! and powerful to save. Thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick; thou loosenest those who are in bonds, and thou wilt accomplish thy promise unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? and who can be compared unto thee, O King! who killest and restorest to everlasting life, and causest salvation to spring forth?

Congregation.

Who is like unto thee, O Father of mercy!  
Who rememberest in mercy thy creatures unto life?

Repeated by Minister.

Praised art thou, O Lord! who vivifiest all things.

The Congregation rise.

## THE SANCTIFICATION.

Minister.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקִדְּשִׁים בְּכָל יוֹם  
יְהִלְלוּךָ סֵלָה: בְּכָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא וְהָ אֵל וְהָ  
וְאָמַר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones praise thee daily. Selah.

Thus it is written by the hands of thy prophet: "And one called unto another and said:

Choir and Congregation.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
יְיָ צְבָאוֹת. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

"Holy, holy, holy,  
is the Lord of hosts! the whole earth is full of his glory."

Minister.

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שְׂוֹאֲלִים וְהָ לְוָה. אֵיךְ  
מְקוֹם כְּבוֹדוֹ. לְעַמָּתָם בְּרוּךְ יֹאמְרוּ:

(Translation.)

His glory filleth the universe; his servants inquire of each other: Where is the place of his glory?

Towards them the blessing is responded:

Choir and Congregation.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

"Praised be the glory of the Lord from his place."



Minister.

מִמְקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים. וַיַּחֲוֶן עִם הַמִּיֻּחָדִים שְׁמוֹ  
עָרַב וּבָקָר. בְּכָל יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע  
אוֹמְרִים:

(Translation.)

From his place may he turn with compassion, and be  
gracious to the people who proclaim the unity of his name  
twice every day, evening and morning, saying with fervent  
love:

Choir and Congregation.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

"Hear, O Israel! the Lord our God, the Lord is One!"

Minister.

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אָבִינוּ. הוּא מֶלֶכְנוּ. הוּא  
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמֵי שְׁנִית. לְעֵינֵי כָל חַי.  
לְהִיוֹת לָכֶם לֵאלֹהִים:

(Translation.)

Our God is One; He is our Father, our King, our  
Savior; and he will through his mercy cause us to hear a  
second time, in the sight of all living:

"I will be your God;

Choir and Congregation.

אֲנִי יְיָ אֱלֹהֵיכֶם:

(Translation.)

I am the Lord, your God."

Minister.

וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ  
אֶחָד וְשְׁמוֹ אֶחָד:

(Translation.)

"Then shall the Lord be King over all the earth! on  
that day the Lord shall be acknowledged ONE, and his  
name shall be ONE."

Choir and Congregation.

יְמֻלֶּךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּהָ:

(Translation.)

"The Lord shall reign forever; thy God, O Zion!  
unto all generations. Hallelujah!"

The Congregation take their seats.

Unto all generations we will declare thy greatness, and  
unto all eternity we will proclaim thy holiness; thy praise,  
O our God! shall never depart from our mouth; for thou  
art the Almighty, the great and holy King.

Praised art thou, O Lord! the holy King.

Thou hast sanctified us with thy commandments, and  
brought us near, O our King! unto thy service, and hast  
called us by thy great and holy name. And with love hast  
thou given us, O Lord, our God! (this day of the Sabbath  
and) this day of Memorial, being a holy convocation, a me-  
morial of our departure from Egypt.

Our God, and God of our fathers! mayest thou be pleased  
to grant that our memorial, and the memorial of our  
fathers, and the memorial of all thy people, the house of  
Israel, may ascend and come into thy presence for grace,  
favor, and mercy, on this day of memorial. Remember  
us thereon, O Lord, our God! for good; visit us thereon



with a blessing; and save us thereon to enjoy life; and with the word of salvation and mercy, have compassion, and be gracious unto us; have also mercy upon us, and save us; for our eyes are continually towards thee, for thou, O God! art a gracious and merciful King!

Our God, and God of our fathers! reign thou over the whole world in thy glory, be exalted in thy majesty over the whole earth; and shine forth in the excellence of thy supreme power over all the inhabitants of the terrestrial world; and may everything which has been made be sensible that thou hast made it; and everything formed, understand that thou hast formed it; and all who have breath declare: "The Lord God of Israel reigneth, and his supreme power ruleth over all."

And thus also extend the fear of thee, O Lord, our God! over all thy works, and the dread of thee over all that thou hast created; so that all thy works may fear thee, and all creatures bow down before thee; so that they may all form one band to perform thy will with an upright heart; for we know, O Lord, our God! that the dominion is thine, that strength is in thy hand, and might in thy right hand, and that thy name is tremendous over all that thou hast created.

And then the righteous shall see it and rejoice, the upright be glad, and the devout exult in song; but iniquity shall be dumb, and all manner of wickedness vanish as smoke, when thou shalt remove the dominion of the presumptuous from the earth.

And do thou, even thou, O Lord! reign alone over all thy works, as it is written in thy holy word: "The Lord shall reign forever, even thy God, O Zion! from generation to generation. Hallelujah!"

Thou art holy and thy name is tremendous; and besides thee there is no God; as it is written: "And the Lord of Hosts shall be exalted in judgment, and the holy God shall be sanctified through righteousness." O sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness; rejoice our souls with thy salvation, and purify our hearts to worship thee in truth; for thou, O God! art Truth, and thy word is truth, and enduring forever!

Praised art thou, O Lord! King of the whole earth!  
who sanctifiest (the Sabbath), Israel, and the Day  
of Memorial.

O Lord, our God! let thy people Israel be acceptable to thee; accept their prayers with love, and may the service of Israel be ever pleasing unto thee.

Praised art thou, O Lord! whom alone we will serve  
with reverence.

We gratefully acknowledge that thou art the Lord our God! and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our salvation, from generation to generation. We will render thanks unto thee and recount thy praise for our lives, which are delivered into thy hand; and for our souls, which are ever in thy keeping; and for thy miraculous providence; and for thy wonders, and thy goodness, which are at all times exercised towards us, at evening, morn and noon. Thou alone art good, for thy mercies never fail; thou alone art merciful, for thy loving-kindnesses never cease; and we put our trust in thee forever.



And for all these mercies, may thy name, O our King! be continually praised and highly exalted forever and ever.

And all the living shall give thanks unto thee, Selah; and praise thy name in truth, O God of our salvation and help! Selah.

Praised art thou, O Lord! for Goodness is thy name, and unto thee it is proper to give thanks.

The Congregation rise.

### THE PRIESTLY BLESSING.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּת הַמְּשֻׁלָּשֶׁת  
בְּתוֹרַת הָאֱמוּנָה מִפִּי אֲהֲרֹן וּבְנָיו בְּהִנֵּי עִם קְרוֹשָׁה  
כְּאֶמֶר:

(Translation.)

O God, and God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron, and his sons, the priests of thy holy people, saying:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ:

(Translation.)

"May the Lord bless and preserve thee!

יָאֵר יי פָּנָיו אֵלֶיךָ וְיִהְיֶה:

(Translation.)

"May the Lord let his countenance shine upon thee, and be gracious unto thee!

יֵשׂא יי פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שָׁלוֹם:

(Translation.)

"May the Lord lift up his countenance upon thee, and give thee peace!"

At the end of each of the preceding blessings the Choir and Congregation respond "Amen!"

The Congregation take their seats.

O grant peace, happiness, blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times and all hours with thy peace.

Praised art thou, O Lord! who maketh peace.

The Congregation rise.

Here follows THE ORDER OF SERVICE FOR READING THE LAW; page 60

## ORDER OF READING THE LAW.

The Ark is opened.

Choir.

"Raise your heads, O ye gates! and be ye raised wide, ye everlasting doors! and the King of glory shall come."

"Who is the King of Glory? The Lord who is strong and mighty, the Lord mighty in battle! He is the King of Glory. Selah."

For the New Year and Day of Atonement, add:

Minister and Congregation.

THE LORD, THE LORD!

Omnipotent, merciful and gracious, long-suffering, and abundant in goodness and truth:

Keeping mercy unto thousands, forgiving iniquity, transgression, and sin."

שָׂאוּ שְׁעֵרִים רָאשֵׁיכֶם.  
וּשְׂאוּ פִתְחֵי עוֹלָם. וְיָבֹא  
מֶלֶךְ הַכְבוֹד:

מִי הוּא זֶה מֶלֶךְ הַכְבוֹד.  
יְיָ עֹז וְגִבּוֹר. יְיָ גִבּוֹר.  
מְלַחֲמָה. הוּא מֶלֶךְ הַכְבוֹד  
סֵלָה:

יְהוָה יְהוָה  
אֵל רַחוּם וְחַנּוּן אֲרֻךְ  
אֲפִים וְרַב־חֶסֶד וְאֱמֶת:  
נוֹצֵר חֶסֶד לְאֲלָפִים נֶשֶׁא  
עוֹן וּפֶשַׁע וְחַטָּאת:

## SUPPLICATION.

Said by the Minister and repeated by the Congregation at the end of each sentence.

Our Father and King! we have sinned before thee.

Our Father and King! we have no other sovereign than thee.

Our Father and King! deal benevolently with us for the sake of thy name.

Our Father and King! renew unto us a good year.

Our Father and King! remove pestilence, the sword, and famine from our land.

Our Father and King! withhold mortality from our homes.

Our Father and King! restore to perfect health the sick of thy people.

Our Father and King! have pity on us, our children, and our infants.

Our Father and King! O remember us with a good memorial before thee.

Our Father and King! O write us in the book of happy life.

אֲבִינוּ מֶלֶכְנוּ חָטְאוּנוּ לְפָנֶיךָ:

אֲבִינוּ מֶלֶכְנוּ אֵין לָנוּ מֶלֶךְ  
אֱלֹה אֶתָּה:

אֲבִינוּ מֶלֶכְנוּ עֲשֵׂה עִמָּנוּ  
לְמַעַן שְׁמֶךָ:

אֲבִינוּ מֶלֶכְנוּ חֲדַשׁ עָלֵינוּ  
שָׁנָה טוֹבָה:

אֲבִינוּ מֶלֶכְנוּ כִּלְהֵר דֶּבֶר  
וְחֶרֶב וְרָעָב מֵאַרְצֵנוּ:

אֲבִינוּ מֶלֶכְנוּ מִנֵּעַ מִגּוֹפֶה  
מִבְּתֵינוּ:

אֲבִינוּ מֶלֶכְנוּ שְׁלַח רְפוּאָה  
שְׁלִימָה לְחוּלֵי עַמֶּךָ:

אֲבִינוּ מֶלֶכְנוּ חַמּוּל עָלֵינוּ  
וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ:

אֲבִינוּ מֶלֶכְנוּ זְכֵרְנוּ בְּזִכְרוֹן  
טוֹב לְפָנֶיךָ:

אֲבִינוּ מֶלֶכְנוּ כְּתֹבנוּ בְּסֵפֶר  
חַיִּים טוֹבִים:



Our Father and King! O  
write us in the book of re-  
demption and salvation.

Our Father and King! accept  
our prayers with mercy  
and favor.

Our Father and King! dis-  
miss us not empty from  
thy presence.

Our Father and King! be  
gracious unto us, and an-  
swer us; though we be  
destitute of good works,  
yet deal thou charitably  
and kindly with us, and  
save us. Amen!

אָבִינוּ מֶלְכֵנוּ כְתֹבנוּ בְּסֵפֶר  
מְחִילָה וּסְלִיחָה:

אָבִינוּ מֶלְכֵנוּ קַבֵּל בְּרַחֲמִים  
וּבְרַצּוֹן אֶת תְּפִלָּתֵנוּ:

אָבִינוּ מֶלְכֵנוּ נָא אַל תִּשְׁיָבֵנוּ  
רִיקִים מִלִּפְנֵיךָ:

אָבִינוּ מֶלְכֵנוּ חַנּוּן וְעֲנֻנוּ כִּי  
אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ  
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:  
אָמֵן

*Till here.*

The Law is taken out, the Ark closed, and the Minister says

וְזֹאת הַתּוֹרָה. אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל:

(Translation.)

"And this is the law which Moses set before the children  
of Israel."

Minister.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

HEAR, O ISRAEL! THE LORD OUR GOD, THE LORD IS ONE!

The Choir and Congregation repeat.

Minister.

אֶחָד אֱלֹהֵינוּ גָדוֹל אַדְוָנֵינוּ קְדוֹשׁ שְׁמוֹ:

(Translation.)

Our God is One, our Lord is great: Holy is his name.

The Choir and Congregation repeat.

Minister.

גִּדְּלוּ לִי אֱתִי. וְגִדְּמוּמָה שְׁמוֹ יְחִידוֹ:

(Translation.)

"O magnify the Lord with me, and let us together extol  
his name!"

The Scroll of the Law is brought to the reading-desk; the Choir and  
Congregation chanting.

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה. וְהַתְפָּאֶרֶת וְהַנִּצָּחַ וְהַהוֹד  
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ. לֵךְ יְיָ הַמְּמַלְכָה. וְהַמְתַּנְשֵׂא  
לְכָל לְרֹאשׁ

(Translation.)

"Thine, O Lord! are the greatness, power, and glory,  
victory, and majesty: for all that is in the heaven and  
on the earth is thine; thine is the kingdom, O Lord! and  
thou art exalted as Supreme above all."

The portion of Scripture is announced, and the Minister says the following  
Benediction before reading:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר-  
בָּנוּ מִכָּל הָעַמִּים וּנְתַן לָנוּ אֶת-תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְיָ  
נוֹתֵן הַתּוֹרָה

(Translation.)

Praised art thou, O Lord, our God! King of the universe! who hast chosen us from all nations, and hast given us thy law. Praised art thou, O Lord! Giver of the law.

THE PORTION OF SCRIPTURE IS READ FROM THE LAW,

after which the following Benediction is said:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נָתַן לָנוּ  
תּוֹרַת אֱמֶת. וְחַי עוֹלָם נִמְשַׁע בְּחֻכָּיו: בְּרוּךְ אַתָּה יי  
נוֹתֵן הַתּוֹרָה:

(Translation.)

Praised art thou, O Lord, our God! King of the universe! who hast given us the law of truth, and implanted eternal life within us. Praised art thou, O Lord! Giver of the law.

THE PROPHETICAL PORTION (HAPHTORAH) IS THEN READ  
IN ENGLISH,

after which the Law is elevated, and the Congregation rise.

PRAYER BY THE MINISTER.\*

Minister.

יְהַלְלוּ אֶת־שֵׁם יְהוָה בִּירֵשׁוֹב שְׁמוֹ לְבָדוֹ.

(Translation.)

"Let them praise the name of the Lord; for his name alone is exalted."

\* The Minister should in this prayer invoke a blessing on the country and the Government of the United States. If a child is to be named, or a sick person blessed, he should also perform that duty in this place.

The Scroll of the Law is returned to the Ark, the Choir and Congregation chanting.

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם: וַיְרִם קֶרֶן לְעִמּוֹ תְהִלָּה לְכָל־  
חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קִרְבּוֹ הַלְלוּ־הָ:

(Translation.)

"His glory is above the earth and the heavens: he will exalt the horn of his people—the praise of the devout, even the children of Israel, a people near unto him. Hallelujah!"

Minister.

Arise, O Lord! and aid the cause of thy people Israel. Fill our hearts with an ardent love for thee, and for thy word of truth; make us conscious of the greatness of our mission, keep us steadfast in the true faith, and hasten the time when all thy children will acknowledge thee alone as King, Lord, Father, and Savior. Amen!

The Ark is closed.

The Congregation take their seats.

Ecclesiastical and Official Notices (if any) are announced.

A Hymn is sung, after which,

THE SERMON.

At the close of the Sermon, the last verse of the Hymn is repeated, or another Hymn sung.



## P S A L M S.

*On the Sabbath and New Year.*

Minister and Congregation reading alternate verses.

"Happy are they that dwell in thy house; they will continually praise thee. Selah."

"Happy the people who are thus! Happy the people whose God is the Lord!"

Ps. 145. David's Psalm of Praise.

I will extol thee, my God, O King! and I will praise thy name forever and ever.

Every day will I worship thee, and I will adore thy name forever and ever.

The Lord is great and exalted in praise, and his greatness is unsearchable.

One generation shall praise thy works to another, and shall declare thy mighty acts.

I will speak of the glorious honor of thy majesty, and of thy wondrous works.

And men shall speak of the might of thy tremendous acts; and thy greatness will I declare.

The memorial of thy abundant goodness shall they perpetually utter, and shall sing of thy righteousness.

The Lord is gracious, and full of compassion; long-suffering, and of great mercy.

The Lord is good to all; and his mercies are over all his works.

All thy works shall praise thee, O Lord! and thy pious servants shall worship thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known his mighty acts to the sons of men, and the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations.

The Lord upholdeth all who fall, and raiseth up all those who are bowed down.

The eyes of all wait upon thee, and thou givest them their food in due season.

Thou openest thy hand, and satisfiest the desire of every living thing.

The Lord is righteous in all his ways, and beneficent in all his works.

The Lord is near unto all those who call upon him, to all who call upon him in truth.

He will fulfil the desire of those who fear him; he will also hear their cry, and save them.

The Lord preserveth all those who love him; but he will destroy all the wicked.

My mouth shall utter the praise of the Lord; and let all flesh praise his holy name forever and ever.

As for us, we will worship the Lord henceforth, and forever. Hallelujah!

The Congregation rise.

Here follows the ADORATION—Sabbath, page 72; New Year, page 73.

## P S A L M S.

*On the Festivals.*

Minister and Congregation reading alternate verses.

Psalm 113.

Praise ye the Lord. Praise, O ye servants of the Lord!  
 praise ye the name of the Lord.  
 Praised be the name of the Lord henceforth and forever.  
 From the rising of the sun, unto the going down thereof,  
 the Lord's name is praised.  
 High above all nations is the Lord, and his glory is above  
 the heavens.  
 Who is like unto the Lord our God, who dwelleth on  
 high?  
 Who deigneth to regard things in heaven and on earth.  
 He raiseth the poor from the dust, and lifteth the needy  
 from the dunghill;  
 That he may set them with princes, even with the princes  
 of his people.  
 He maketh the barren woman to dwell in the midst  
 of her household, the joyful mother of children.  
 Hallelujah!

Psalm 114.

When Israel went forth from Egypt, and the house of  
 Jacob from a people of strange language;  
 Judah became his sanctuary, and Israel his dominion.  
 The sea beheld, and fled; Jordan was driven back.  
 The mountains skipped like rams, and the hills like the  
 young lambs.  
 What aileth thee, O sea! that thou fleest? thou, O Jordan!  
 that thou art driven back?

Ye mountains, that ye skip like rams? and ye hills like the  
 young lambs?  
 At the presence of the Lord the earth trembleth; at the  
 presence of the God of Jacob;  
 Who turneth the rock into a pool of water, the flint into a  
 fountain of waters.

Psalm 115. 12.

The Lord hath ever been mindful of us; he will bless us.  
 He will bless the house of Israel, he will bless the house of  
 Aaron.  
 He will bless those that fear the Lord, both small and  
 great.  
 May the Lord increase you more and more, you and  
 your children.  
 Blessed are ye of the Lord, who made heaven and earth.  
 The heavens are the heavens of the Lord; but the earth  
 hath he given to the children of men.  
 The dead praise not the Lord, nor they who descend into  
 the silent grave.  
 But we will worship the Lord henceforth and forever.  
 Hallelujah!

Choir.

Psalm 118.

בִּי לְעוֹלָם חֲסִדוֹ:	הוֹדוּ לַיהוָה כִּי טוֹב.
בִּי לְעוֹלָם חֲסִדוֹ:	יֹאמְרוּ נָא יִשְׂרָאֵל.
בִּי לְעוֹלָם חֲסִדוֹ:	יֹאמְרוּ נָא בֵּית אֶחָד.
בִּי לְעוֹלָם חֲסִדוֹ:	יֹאמְרוּ נָא יְרֵאֵי יְיָ.



(Translation.)

O give thanks unto the Lord, for he is good; for his mercy endureth forever.  
 Let Israel now say that his mercy endureth forever.  
 Let the house of Aaron now say that his mercy endureth forever.  
 Let those who fear the Lord now say that his mercy endureth forever.

Minister and Congregation as before.

In distress I called on the Lord, and the Lord answered me with enlargement.  
 The Lord is for me, I will not fear; what can man do unto me?  
 The Lord is with me, and is my help; I therefore shall see help in the presence of those who hate me.  
 It is better to trust in the Lord than to confide in man.  
 It is better to trust in the Lord than to rely on princes.  
 All nations compassed me about; but in the name of the Lord will I cut them off.  
 They surrounded me; yea, they compassed me about; but in the name of the Lord will I cut them off.  
 They compassed me about like bees, they flashed up as the fire of thorns; but in the name of the Lord will I cut them off.  
 Thou hast thrust sorely at me, that I might fall; but the Lord supported me.  
 The Lord is my strength and song, and he is become my salvation.  
 The voice of song, and salvation is in the tabernacles of the righteous. The right hand of the Lord hath done valiantly.

The right hand of the Lord is exalted; the right hand of the Lord hath done valiantly.  
 I shall not die, but live, and declare the works of the Lord.  
 He hath indeed chastised me, but he has not given me over unto death.  
 Open for me the gates of righteousness, that I may enter through them, to praise the Lord.  
 This is the gate of the Lord, into which the righteous shall enter.  
 I will praise thee, for thou hast answered me, and art become my salvation.  
 The stone which the builders rejected has become the chief corner-stone.  
 This is from the Lord; it is marvellous in our eyes.  
 This is the day which the Lord hath appointed: we will rejoice and be glad thereon.

Choir.

אֲנֵהּ יְיָ הוֹשִׁיעָה נָא אֲנֵהּ יְיָ הַצִּלֵּה נָא:

(Translation.)

O Lord! save us now, we beseech thee;  
 O Lord! send us now prosperity, we beseech thee.

Minister and Congregation as before.

Blessed be he who cometh in the name of the Lord; we bless you from the house of the Lord.  
 Thou art my God! and I will thank thee; my God! I will extol thee.  
 Give thanks unto the Lord, for he is good; for his mercy endureth forever.

The Congregation rise for the ADORATION; page 72.

## ADORATION

*On the Week, Sabbath, and Festival Mornings.*

Minister.

Most holy and eternal God! Creator and Ruler of the world! Father and Savior of mankind! Thy divine power is beyond all human conception; thy majesty extendeth beyond the confines of earth; thy glory is as everlasting as thyself, and thy goodness pervadeth all thy works. Thou art, indeed, our God, and there is no other. Thou art One in Unity, and thee alone do we acknowledge as our God, our Father, our Savior.

We, therefore, bow the head, bend the knee, and prostrate ourselves before thee, O Supreme King of kings! O great and exalted One! and praise thy thrice hallowed Name.

Minister, Choir, and Congregation.

וְאֵנָּהנוּ כְּרֵעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶי מֶלֶךְ מַלְכֵי  
הַמְּלָכִים. הַקָּדוֹשׁ בְּרוּךְ הוּא:

*Translation as above, "We, therefore," &c.*

The Congregation take their seats. Minister continues.

Thou art in truth our King, and there is none besides Thee, as it is written in thy law: "Know this day, and reflect in thy heart, that the Eternal is the God in the heavens above, and on the earth beneath; there is none else!"

We therefore fervently pray, O Lord, our God! that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth, destroying idolatry and wickedness from the world, removing every vestige of false belief and of religious error, and reforming mankind by Thy infallible word of Truth; so that all the inhabitants

of the world may invoke Thy Name, acknowledge Thy Unity, and understand that unto Thee alone every knee must bend and every tongue swear fealty.

May all thy children, O God! soon be united in a common bond of brotherhood, may the time be hastened when no religious differences will separate them, but may they all adore Thee as the universal Father, worship Thee in the spirit of true religion, and unite in proclaiming the Unity of thy Holy Name. Thus, O God! do thou reign over them forever and ever, for the kingdom is Thine, and unto Thee appertain power, and glory, and majesty from everlasting to everlasting. As it is written, "The Eternal will reign forever and ever." And it is said, "The Eternal will be King over all the earth; on that day shall the Eternal be acknowledged One and his name be One."

Choir.

בְּיוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

*(Translation.)*

"On that day shall the Eternal be acknowledged One, and his name be One."

## ADORATION

*For the New Year and Day of Atonement.*

The Ark is opened, and the Minister turning towards it, says:

It is peculiarly our duty  
to praise the Lord of all; to  
ascribe greatness to him who  
formed the world in the be-  
ginning; who stretched out  
the heavens, and laid the

עָלֵינוּ לְשִׁבְחָה לְאֲדוֹן הַכֹּל.  
לְתַת־גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.  
שֶׁהוּא נֹמֵה שָׁמַיִם וְיוֹסֵד



foundations of the earth;  
the residence of whose glory  
is in the heavens above, and  
the divine majesty of whose  
power is in the highest heav-  
ens. He is our God, and  
there is no other!

אָרֶץ. וּמוֹשֵׁב יִקְרֹוּ בַשָּׁמַיִם  
מִמַּעַל. וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֹת  
מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין  
עוֹד:

Minister, Choir, and Congregation.

Minister kneels.

וּאֲנַחְנוּ כֹרְעִים וּמוֹשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא:

(Translation.)

Thus we bend the knee, prostrate ourselves, and return  
thanks before the Supreme King of kings, the holy and  
adored One!

The Congregation take their seats, the Minister rises, resumes his place at  
the reading-desk, and continues:

Our King is Truth, and  
there is none besides him;  
as it is written in his law,  
“Know, therefore, this day,  
and reflect in thy heart, that  
the Lord he is God in heaven  
above and on the earth be-  
neath; there is none else.”

We therefore hope in thee,  
O Lord, our God! that we  
may speedily behold the glory  
of thy mighty power, banish-  
ing all impurities from the

אֱמֶת מַלְכֵנוּ אָפֶס וּלְחֹו.  
בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם  
וְהִשְׁבוֹתָ אֶל לִבְכָּךְ. כִּי יי  
הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל  
וְעַל הָאָרֶץ מִתַּחַת. אֵין  
עוֹד:  
עַל כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ.  
לְרֹאוֹת מַהֲרָה בְּתַפְאֲרָתְךָ  
עוֹד. לְהַעֲבִיר גְּלוּלִים מִן

earth; destroying all idols and  
reforming the world by thy  
kingdom, O Almighty God!  
so that the children of flesh  
may invoke thy name, and all  
the inhabitants of the world  
know and understand that un-  
to thee every knee shall bend,  
and every tongue swear feal-  
ty. Before thee, O Lord, our  
God! they shall kneel and fall  
prostrate, and to the glory of  
thy holy name, shall they as-  
cribe honor, whilst they shall  
all accept the yoke of thy  
kingdom. Thus do thou reign  
over them, speedily, forever  
and ever; for the kingdom is  
thine, and evermore wilt thou  
reign in glory; as it is writ-  
ten in thy law: “The Lord  
shall reign forever and ever.”  
And it is said “The Lord shall  
be King over all the earth.”

הָאָרֶץ. וְהָאֱלִילִים כָּרוֹת  
יִבְרָתוֹ. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שִׁדְי. וְכָל בְּנֵי בָשָׂר יִקְרְאוּ  
בַשָּׁמַיִם. לְהַפְנוֹת אֵלֶיךָ כָּל  
רִשְׁעֵי אָרֶץ. יִבְרִיּוּ וַיִּדְעוּ כָּל  
יֹשְׁבֵי תֵבֶל. כִּי לָךְ תִּכְרַע  
כָּל בָּרָךְ. תִּשָּׁבַע כָּל לִשׁוֹן.  
לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרַעוּ  
וַיִּפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יִקְר  
וְיִתְנוּ. וַיִּקְבְּלוּ כָלֵם אֶת עַל  
מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם  
מַהֲרָה לְעוֹלָם וָעֶד. כִּי  
הַמַּלְכוּת שְׁלֹךְ הוּא. וְלְעוֹלָמִי  
עַד תִּמְלֹךְ בְּכָבוֹד. בְּכָתוּב  
בְּתוֹרָתְךָ. יי יִמְלֹךְ לְעוֹלָם  
וָעֶד: וְנֶאֱמַר וְהָיָה יי לְמֶלֶךְ  
עַל כָּל הָאָרֶץ.

Choir.

בְּיוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

(Translation.)

“On that day shall the Lord be acknowledged ONE, and  
his name be ONE.”

The Ark is closed.

The Mourners rise for

KADDISH.

Choir.

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֹה רַבָּא. בְּעֶלְמָא דִּי־בְרָא  
כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁמֹה רַבָּא מְבָרַךְ. לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם. וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְּקוֹדֶשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן  
כָּל בְּרַכְתָּא וְשִׁירָתָא. תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְּאִמְרֵי  
בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל צְדִיקָא. וְעַל כָּל־מִן דְּאִתְפָּסַר מִן  
עָלְמָא הָרִין בְּרַעוּתָהּ דְּאֵלְהָא. יְהֵא לְהוֹן שְׁלָמָא רַבָּא  
וְחִילְקָא טָבָא לְחַיֵּי עָלְמָא דְּאֵתִי. וְחִסְדָּא וּרְחֻמֵּי מִן  
קָדָם מָרָא שְׁמֵיָא וְאַרְעָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמֵיָא וְחַיִּים. עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

(Translation.)

May his great name be exalted, and sanctified throughout the world, which he hath created, according to his will. May he establish his kingdom in your lifetime, and in your days, and in the lifetime of the whole house of Israel; speedily, and in a short time, and say ye Amen!

May his great name be praised, and glorified forever and ever.

May his hallowed name be praised, glorified, exalted, magnified, honored, and most excellently adored. Hallowed is he, far exceeding all adorations, hymns, praises, and benedictions, that are repeated throughout the world. Amen!

Unto Israel, unto all the righteous, and unto all who depart this life according to the will of God, may there be granted abundance of peace and a blissful portion in the life to come; love and mercy from before the Lord of heaven and earth: Amen!

May the fulness of peace from heaven, with life, be granted unto us, and unto all Israel: Amen!

May He who maketh peace in his high heavens, bestow peace on us, and on all Israel: Amen!

The Mourners take their seats.

Here follows the CONCLUDING HYMN, which may be selected either from the English Hymns, or from the following Hebrew Hymns; after which the Congregation rise for the Minister's Benediction.



## HEBREW HYMNS.

## אדון עולם

אדון עולם אשר מלך. במרם כל יציר נברא:  
 לעת געשה בחפצו כל. אזי מלך שמו נקרא:  
 ואחרי ככלות הכל. לבדו ימלך נזרא:  
 והוא היה והוא הוה. והוא יהיה בתפארה:  
 והוא אחר ואין שני. להמשיל לו להבירה:  
 בלי ראשית בלי תכלית. ולו העז והמשרה:  
 והוא אלי וחי גאלי. וצור חבלי בעת צרה:  
 והוא נסי ומנום לי. מנת כוסי ביום אקרא:  
 בידו אפקיד רוחי. בעת אישן ואעירה:  
 ועסדרוחי גייתי. יי לי ולא אירא:

(Translation.)

We adore the Lord of the Universe, who reigned before everything that is formed was created. At the time that all was finished according to his pleasure, then was His Name proclaimed as King. And after all things shall have ceased to exist, he alone will reign supremely. For He ever was, is now, and will eternally exist in glory. And He is One, nor is there a second to be compared or associated with Him. He is without beginning and without end, and to Him alone appertain power and dominion. He is my God and my living Redeemer, and the Rock of my portion in the day of distress. He is also my Standard, and my Refuge, the Portion of my cup when I call. Into his hands do I commit my spirit, when I fall asleep, and when I awake; and with my spirit, my body also; for the Lord is with me, and I will not fear.

## אין כאלהינו.

אין כאלהנו. אין כאדונינו.  
 אין כמלכנו. אין כמושיענו.  
 מי כאלהינו. מי כאדונינו.  
 מי כמלכנו. מי כמושיענו:  
 גודה לאלהינו. גודה לאדונינו.  
 גודה למלכנו. גודה למושיענו:  
 ברוך אלהינו. ברוך אדונינו.  
 ברוך מלכנו. ברוך מושיענו:  
 אתה הוא אלהינו. אתה הוא אדונינו.  
 אתה הוא מלכנו. אתה הוא מושיענו:

(Translation.)

There is none like our God; there is none like our Lord;  
 There is none like our King; there is none like our Savior.

Who is like our God? Who is like our Lord?  
 Who is like our King? Who is like our Savior?

We will give thanks to our God; we will give thanks to our Lord;  
 We will give thanks to our King; we will give thanks to our Savior.

Praised be our God; praised be our Lord;  
 Praised be our King; praised be our Savior.

Thou art our God! thou art our Lord!  
 Thou art our King! thou art our Savior!



## יגדל

יגדל אלהים חי וישתבח. נמצא ואין עת אל מעיאותו:  
 אחד ואין יחיד כיוצא. נעלם וגם אין סוף לאחדותו:  
 אין לו דמות הנוף ואינו נוף. לא נערוף אליו קדשתו:  
 קדמון לכל דבר אשר נברא. ראשון ואין ראשית לראשיתו:  
 הנו ארון עולם לכל נוצר. יורה גדלותו ומלכותו:  
 שפע נבואתו נחנו. אל אנשי סגלתו ותפארתו:  
 לא קם בישראל כמשה עוד. נביא ומביט את תמונתו:  
 תורת אמת נתן לעמו אל. על יד נביאו נאמן ביתו:  
 לא יחליף האל ולא ימיר דתו. לעולמים לזולתו:  
 צופה ויודע סתרינו. מביט לסוף דבר בקדמתו:  
 גומל לאיש חסד כמפעלו. נותן לרשע רע כרשעתו:  
 ישלח לקץ ימין פדות עולם. כל חי ויש יפיר ישועתו:  
 חבל יחיה אל ברב חסדו. ברוך עדי עד שם תהלתו:

(Translation.)

Extolled be the living God, and praised be he; he  
 existeth, but his existence is not bound by time.  
 He is One, but there is no unity like unto his unity; he  
 is incomprehensible and his unity is unending.  
 He hath no material form, he is incorporeal, and we can-  
 not compare his holiness to aught that is.  
 He existed before all things that are created; he is the  
 first, but there is no beginning to his existence.  
 Behold! he is the Lord of the world, and throughout all  
 the creation evinceth his mighty power and dominion.  
 The inspiration of his prophecy did he bestow on the men  
 of his peculiar and glorious people.

There never arose a prophet in Israel like unto Moses,  
 who beheld God's similitude.  
 A true law hath God given to his people, by the hand of  
 his prophet who was faithful in his house.  
 God will never alter nor change his law for any other.  
 He beholdeth and knoweth all our secrets; for he vieweth  
 the end of a thing at its commencement.  
 He bestoweth kindness on man according to his deeds, and  
 sendeth evil unto the wicked according to his wickedness.  
 At the end of days will he grant salvation, and all living  
 will acknowledge his help.  
 God vivifieth all things in his great mercy. Praised be  
 the name of his glory for evermore.

## הללויה

הללויה. הללויה אל בקדשו. הללויה ברקיע עז:  
 הללויה בגבורתיו. הללויה ברב גדלו: הללויה בתקע  
 שופר. הללויה בנבל וכנור: הללויה בתוף ומחול.  
 הללויה במנים וענב: הללויה בצלצלי-שמע. הללויה  
 בצלצלי תרועה: כל הנשמה תהלל יה. הללויה:

(Translation.)

Hallelujah! Praise God in his sanctuary; praise him in  
 the firmament of his power. Praise him for his mighty  
 acts; praise him according to his excellent greatness.  
 Praise him with the sound of the trumpet; praise him  
 with the psaltery and harp. Praise him with the timbrel  
 and dance; praise him with stringed instruments and  
 organs. Praise him upon the harmonious cymbals; praise  
 him upon the high-sounding cymbals. Let everything  
 that hath breath praise the Lord. Hallelujah!



## MORNING SERVICE

### FOR THE DAY OF ATONEMENT.

The Morning Service is performed as usual, commencing at page 33 and continuing until the words "The Redeemer of Israel," page 38; after which the following

#### PRAYER.

Praised art thou, O Eternal, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great, mighty, and tremendous God! the most high God! who bestowest gracious favors; who is the possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfil the mission of thy chosen people Israel, for the sake of thy name.

Congregation.

Remember us unto life, O King! who delightest in life;

Write us in the book of life, for thy sake, O God of life;

Repeated by Minister.

O King, Supporter, Savior, and Shield!

Praised art thou, O Lord! the Shield of Abraham.

Thou art mighty forever, O Lord! and powerful to save. Thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick; thou loosenest those who are in bonds and thou wilt accomplish thy promise unto those who sleep in

### MORNING SERVICE FOR THE DAY OF ATONEMENT. 83

the dust. Who is like unto thee, O Lord of mighty acts; and who can be compared unto thee, O King, who causest to die and restorest to everlasting life, and causest salvation to spring forth?

Congregation.

Who is like unto thee, O Father of mercy! who rememberest in mercy thy creatures unto life?

Repeated by Minister.

Praised art thou, O Lord! who vivifiest all things.

The Congregation rise.

### THE SANCTIFICATION.

Minister.

אֱתָהּ קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקִדְּוָשִׁים בְּכָל יוֹם  
יְהִלְלוּךָ סֵלָה: בְּפִתּוֹב עַל יַד נְבִיאֶיךָ. וְקָרָא וְהָ אֵל וְהָ  
וְאָמַר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones praise thee daily. Selah. Thus it is written by the hand of thy prophet,—And one called unto another and said:

Choir and Congregation.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
יְיָ צְבָאוֹת. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

"Holy! holy! holy!  
is the Lord of hosts; the whole earth is full of his glory."

Minister.

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה. אֵיזָה  
מְקוֹם כְּבוֹדוֹ. לְעַמָּתָם בָּרוּךְ יֹאמְרוּ:

(Translation.)

His glory filleth the universe; his servants inquire of each other: Where is the place of his glory? Towards them the blessing is responded:

Choir and Congregation.

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

"Praised be the glory of the Lord from his place."

Minister.

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים. וַיַּחֲזִן עִם הַמִּיחֲדִים שְׁמוֹ  
עָרֵב וּבִקֵּר. בְּכָל יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע  
אוֹמְרִים:

(Translation.)

From his place may he turn with compassion, and be gracious to the people who proclaim the unity of His Name twice every day, evening and morning, saying with fervent love:

Choir and Congregation.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

"Hear, O Israel! the Lord our God, the Lord is One!"

Minister.

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אָבִינוּ. הוּא מְלִכֵנוּ. הוּא  
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמֵי שְׁנִית. לְעֵינֵי כָל חַי.  
לְהוֹיֹת לָכֶם לֵאלֹהִים.

(Translation.)

Our God is One; He is our Father, our King, our Savior; and he will, through his mercy, cause us to hear a second time, in the sight of all living:

"I will be your God.

Choir and Congregation.

אֲנִי יְיָ אֱלֹהֵיכֶם:

(Translation.)

"I am the Lord, your God."

Minister.

וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ  
אֶחָד וְשְׁמוֹ אֶחָד:

(Translation.)

Then shall the Lord be King over all the earth; on that day the Lord shall be acknowledged ONE, and his name shall be ONE.

Choir and Congregation.

יְמֻלֵּךְ יְיָ לְעוֹלָם. אֱלֹהֵיךְ צִיּוֹן לְדוֹר וָדוֹר. הַלְלֵנָה:

(Translation.)

The Lord shall reign forever; thy God, O Zion! unto all generations. Hallelujah!

The Congregation take their seats.



Minister.

Unto all generations we will declare thy greatness, and unto all eternity we will proclaim thy holiness; thy praise, O our God! shall never depart from our mouths; for thou art the Almighty, the great and holy King.

Praised art thou, O Lord! the holy King.

Thou hast sanctified us with thy commandments, and brought us near, O our King! unto thy service, and hast called us by thy great and holy Name. And with love hast thou given us, O Eternal, our God! (this day of the Sabbath, and) this Day of Atonement, for pardon, forgiveness, and reconciliation; thereon to grant a remission of all our iniquities; a holy convocation, a memorial of our departure from Egypt.

Remember us thereon, O Lord, our God! for good; visit us thereon with a blessing, save us thereon to enjoy life.

Our God, and the God of our fathers! O pardon our iniquities on this Day of Atonement. O blot out and remove our transgressions and sins from thy sight; as it is said, "I, even I, am He who blot out thy transgressions for my own sake; and thy sins I will not remember."

And it is said, "I have made thy transgressions vanish away like a cloud, and thy sins like vapor; return unto me, for I have redeemed thee." And it is said, "For on this day shall he make an atonement for you, to cleanse you; that ye may cleanse yourselves from all your sins before the Lord."

## THE CONFESSION.

Our God, and God of our fathers!

May our prayer come before thee, and withdraw not thyself from our supplication; for we are not so shameless of face, or hardened, as to declare in thy presence, O Lord, our God, and God of our fathers! that we are righteous, and have not sinned; verily,

We have sinned, we have committed iniquity, we have transgressed.

Congregation.

We have sinned, we have committed iniquity, we have transgressed.

Minister and Congregation.

We have turned aside from thy precepts, and from thy good ordinances, and it hath not profited us; but thou art just concerning all that is come upon us; for thou hast dealt most truly, but we have done wickedly.

Minister.

What shall we say in thy presence, O thou who dwellest on high? or, what shall we declare unto thee, who art exalted above the skies! Behold! thou knowest all the secret things, as well as the revealed. Thou knowest all the secrets of the world, and the most hidden thoughts of all living. Thou searchest the recesses of all that exists, and probest the inner being and the heart; so that there is nothing concealed from thee, neither is there anything hidden from thy sight.

Minister and Congregation.

O may it be acceptable in thy presence, O Lord, our God, and God of our fathers! to pardon us for all our sins, to forgive us for all our iniquities, and to grant us remission for all our transgressions.

Minister.

For thou pardonest Israel, and grantest remission of sins unto the tribe of Jeshurun; and besides thee we have none to pardon and forgive us. Praised art thou, O Eternal! the King who pardonest and forgivest our iniquities; King of the whole earth, who sanctifiest (the Sabbath), Israel, and the Day of Atonement.

O Lord, our God! let thy people Israel be acceptable to thee; accept their prayers with love; and may the service of Israel be ever pleasing unto thee.

Praised art thou, O Lord! whom alone we will serve with reverence.

We gratefully acknowledge that thou art the Lord, our God, and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our salvation, from generation to generation. We will render thanks unto thee and recount thy praise for our lives, which are delivered into thy hand; and for our souls, which are ever in thy keeping; and for thy miraculous providence; and for thy wonders, and thy goodness, which are at all times evinced towards us, at evening, morning, and noon. Thou alone art good, for thy mercies never fail; thou alone art merciful, for thy loving-kindnesses never cease, and we put our trust in thee forever.

And for all these mercies may thy name, O our King! be continually praised, and highly exalted forever and ever. And all the living shall give thanks unto thee,

Selah; and praise thy name in truth, O God of our salvation and help; Selah!

Praised art thou, O Lord! for Goodness is thy name, and unto thee it is proper to give thanks.

The Congregation rise

## THE PRIESTLY BLESSING.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבְרָכָה הַמְּשֻׁלֶּשֶׁת  
בְּתוֹרַת הָאֲמֹרָה מִפִּי אֶהְרֶן וּבְנָיו בְּהֲגִי עִם קְדוֹשֶׁךָ  
כְּאֹמֹר:

(Translation.)

O God, and the God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron and his sons, the priests of thy holy people, saying:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ:

(Translation.)

"May the Lord bless and preserve thee;

יֵאָר יי פָּנָיו אֵלֶיךָ וְיִתְנֶנָּךְ:

(Translation.)

"May the Lord let his countenance shine upon thee,  
and be gracious unto thee;

יֵשָׂא יי פָּנָיו אֵלֶיךָ וְיִשֶּׂם לְךָ שְׁלוֹם:

(Translation.)

"May the Lord lift up his countenance upon thee,  
and give thee peace."

At the end of each of the above blessings, the Choir and Congregation respond "Amen!"

The Congregation take their seats.



O grant peace, happiness, and blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Eternal, our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times, and at all hours, with thy peace.

Praised art thou, O Lord! who makest peace.

# HYMN.

Choir.

יְגִדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח. נִמְצָא וְאֵין עֵת אֶל מִצְיָאוֹתָיו:  
אֶחָד וְאֵין יָחִיד בְּיַחְדּוֹ. נִעְלָם וְגַם אֵין סוֹף לְאַחֲדוֹתָיו:  
אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף. לֹא נִעְרֹךְ אֵלָיו קִדְשָׁתוֹ:  
קִדְמוֹ לְכָל דְּבַר אֲשֶׁר נִבְרָא. רֹאשׁוֹן וְאֵין רִאשִׁית לְרֵאשִׁיתוֹ:  
הֵנוּ אֲדוֹן עוֹלָם לְכָל נֹצֵר. יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ:  
שׁוֹפֵעַ נְבוֹאָתוֹ נְתָנוֹ. אֶל אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרוֹתָיו:  
לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד. נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ:  
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל. עַל יָד נָבִיאָם נֶאֱמַן בֵּיתוֹ:  
לֹא יִחַלֵּף הָאֵל וְלֹא יִמֹּר דָּתוֹ. לְעוֹלָמִים לוֹוֹלָתוֹ:  
צוּפֵה וְיֹדֵעַ סִתְרֵינוּ. מַבִּיט לְסוֹף דְּבַר בְּקִדְמוֹתוֹ:  
גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ. נוֹתֵן לְרָשָׁע רָע בְּרִשְׁעָתוֹ:  
יִשְׁלַח לְקֹץ יָמִין פְּדוּת עוֹלָם. כֹּל חַי וְיֵשׁ יִכִּיר יִשׁוּעָתוֹ:  
הַבֵּל יִחַיָּה אֵל בָּרַב חֶסְדּוֹ. בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ:

(Translation.)

Extolled be the living God, and praised be he; he existeth, but his existence is not bound by time.  
He is One, but there is no unity like unto his unity; he is incomprehensible and his unity is unending.  
He hath no material form, he is incorporeal, and we cannot compare his holiness to aught that is.  
He existed before all things that are created; he is the first, but there is no beginning to his existence.  
Behold! he is the Lord of the world, and throughout all the creation, evinceth his mighty power and dominion.  
The inspiration of his prophecy did he bestow on the men of his peculiar and glorious people.  
There never arose a prophet in Israel like unto Moses, who beheld God's similitude.  
A true law hath God given to his people, by the hand of his prophet who was faithful in his house.  
God will never alter nor change his law for any other.  
He beholdeth and knoweth all our secrets; for he vieweth the end of a thing at its commencement.  
He bestoweth kindness on man according to his deeds, and sendeth evil unto the wicked according to his wickedness.  
At the end of days will he grant salvation, and all living will acknowledge his help.  
God vivifieth all things in his great mercy. Praised be the name of his glory for evermore!



## PSALMS.

The following verses are said alternately by the Minister and the Congregation.

## Psalm 5.

Give ear to my words, O Lord! consider my meditation.  
Hearken unto the voice of my cry, my King and my God!  
for unto thee will I pray.  
In the morning thou hearest my voice, O Lord! in the  
morning I direct it unto thee, and look up.  
For thou art not a God that hath pleasure in wickedness:  
neither shall the evil-doer dwell with thee.  
The deluded shall not stand in thy sight; thou hatest all  
workers of iniquity.  
Thou wilt destroy them that speak leasing: the Lord will  
abhor the bloody and deceitful man.  
But as for me, I will come into thy house in the abundance  
of thy mercy; and in fear of thee will I bow down  
towards thy holy temple.  
Lead me, O Lord! in thy righteousness, because of those  
who despise me; make thy way straight before me.  
For there is no faithfulness in their mouth; their inner  
being is very wickedness; their throat is an open  
sepulchre; they flatter with their tongue.  
Punish thou them, O God! let them fall by their own  
counsels, cast them out in the multitude of their trans-  
gressions, for they have rebelled against thee.  
But let all those that put their trust in thee rejoice; let  
them ever shout for joy, because thou defendest them:  
let them also that love thy name be joyful in thee.  
For thou, Lord! wilt bless the righteous; with favor wilt  
thou compass him as with a shield.

## Psalm 25.

Unto thee, O Lord! do I lift up my soul.  
O my God! I trust in thee: let me not be ashamed; let not  
mine enemies triumph over me.  
Yea, let none that wait on thee be ashamed: let them be  
ashamed who transgress without cause.  
Show me thy ways, O Lord! teach me thy paths.  
Lead me in thy truth, and teach me: for thou art the God  
of my salvation; on thee do I wait all the day.  
Remember, O Lord! thy tender mercies, and thy loving-  
kindnesses; for they have been ever of old.  
Remember not the sins of my youth, nor my trans-  
gressions: according to thy mercy remember thou me  
for thy goodness' sake, O Lord!  
Good and upright is the Lord: therefore will he lead  
sinners in the way.  
The meek will he guide in judgment: and the humble will  
he teach his way.  
All the paths of the Lord are mercy and truth unto such  
as keep his covenant and his testimonies.  
For thy name's sake, O Lord! pardon mine iniquity; for  
it is great.  
What man is he that feareth the Lord? him will he lead  
in the way that he shall choose.  
His soul shall dwell at ease, and his seed shall inherit the earth.  
The secret of the Lord is with them that fear him; and  
he will show them his covenant.  
Mine eyes are ever towards the Lord; for he will pluck my  
feet out of the net.  
Turn thee unto me and have mercy upon me; for I am  
desolate and afflicted.  
The troubles of my heart are enlarged: O bring thou me  
out of my distresses.



Look upon mine affliction and my pain; and forgive all my sins.  
Consider mine enemies, for they are many; and they hate  
me with cruel hatred.

O keep my soul, and deliver me: let me not be ashamed;  
for I put my trust in thee.

Let integrity and uprightness preserve me; for I wait on thee.  
Redeem Israel, O God! out of all their troubles.

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Psalm 32.

Blessed is he whose transgression is forgiven, whose sin is  
covered. Blessed is the man unto whom the Lord im-  
puteth no iniquity, and in whose spirit there is no guile.  
When I kept silence, my bones waxed old; now I am  
crying all the day long.

For day and night thy hand was heavy upon me: my  
moisture is turned into the drouth of summer. Selah!  
I acknowledged my sin unto thee, and mine iniquity have I  
not hidden. I said, I will confess my transgressions unto the  
Lord; and thou forgavest the iniquity of my sin. Selah!  
For this shall every one that is godly pray unto thee in a  
time when thou mayest be found: surely the floods of  
great waters shall not come nigh unto him.

Thou art my hiding-place; thou shalt preserve me from  
trouble, thou shalt compass me about with songs of  
deliverance. Selah!

I will instruct thee, and teach thee in the way which thou  
shalt go: I will guide thee with mine eye.

Be ye not as the horse, or as the mule, which has no  
understanding: whose mouth must be held in with bit  
and bridle, lest he come near unto thee.

Many sorrows shall be to the wicked; but he that trusteth  
in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice, ye righteous: and shout  
for joy, all ye that are upright in heart.

## ORISONS.

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Minister.

### LET US PRAY.

For Thee, O Lord! is my longing. Towards Thee all  
my thoughts are turned. My mind and my heart cling  
to Thee, who alone givest them their being. The body  
with all its members, even to the least of them; the  
spirit soaring on ethereal wings to the Most Sublime;  
the heart, with its manifold sensations which influence its  
deepest recesses; everything that moves and lives within  
me, are gifts of grace from Thee. Therefore, with  
trembling reverence, I offer my bodily and spiritual life  
on the flaming altar of my heart, as a burnt-offering to  
Thee, Only One, without any equal! whom no eye can  
behold, whose supreme greatness no mind can conceive;  
to Thee, Sovereign of the Universe! to whom no one can  
be sufficiently grateful. With Thee are might and power,  
supremacy and glory. In Thy presence, submission alone  
is ours. I bow to Thy will, and supplicate Thee both  
aloud and in silence. O! strengthen me, feeble that I  
am; suffer me to awaken to wisdom. Give health to my  
weak heart and heal my wounds. As long as there is  
breath within me, until all that is mortal in me perisheth,  
I will look up to Thy greatness and pray for Thine aid. I  
wait and cease not to hope, till Thy grace reach me; till  
Thou remove my bitterness, and enlighten my darkness.  
Behold! I bow and kneel in repentance. My soul weepeth  
by reason of its faithlessness. Before Thy Holiness no  
one is pure. God of Grace! have mercy on me. Ah!  
woe is me if I should gather the fruits of the seed which



I have sown, and if Thou shouldst judge me according to my deserts. My evil inclination stands up to accuse me. In the guise of the defrauder and the seducer it lureth me to destruction, and boldly enslaves me in the bonds of wickedness. Oh! when in the silence of night I review the evil of my ways, and think in sadness on mine own perversity, trembling possesses me and agony seizes on my heart. How shall I go into eternity, with the consciousness upon me of unpardoned guilt! When, the path of time closing behind me and the day of retribution approaching, I hear Thy voice, O Lord! with trembling, how, overwhelmed with shame, shall I lift up my face! how stand in Thy presence and render an account unto Thee! I, who have so greatly transgressed, acted with duplicity, sinned against God and man, and neglected mine own salvation: I, who have wasted my strength and my intellect on vanity, and built me a frail habitation upon sand, and heaped up evil deeds which now stand between Thee and me as a wall of separation: I, who have omitted so many occasions to do good, and have wasted precious time in idleness; carelessly disposed of Thy great bounties and misapplied what thou hast confided to my care. In my youth I stumbled in a mist of sensuous deception, and in old age I bound myself in the fetters of apathy and ease. I have murmured against Thy teachings and preferred to walk after the dictates of mine own heart. Thy precepts seldom animated me, and I delighted to walk in the paths of pleasure. Only the fleeting moment and the appetite of my senses swayed me, and I forgot the approaching end. Must not then the blush of shame suffuse my countenance? Would that I might flee from Thy presence. But there is no escape from before Thee, and no refuge save with Thee. For a

just God art Thou, but also a gracious God; strict in judgment, but abounding in clemency. And thus am I encouraged to hope, and with a contrite heart and deep devotion, with a broken spirit and with frame bowed down, to appear even as a penitent child in prayer before Thee! O! lend Thy ear to this my supplication. Behold my tribulation, and leave me not to perish. Let thy grace prevail, and make an end of mine agony. Let me see Thy help before I die; that I may do good and eschew evil. Should my foot stumble, O! be thou my support. Should my soul falter, O! give what will sustain it. Be Thou my strength in the hour of temptation, and though I lose all earthly pleasure, let me find my joy in Thee! Be Thou my delight and my hope, my light and my life, my comfort and my consolation in all my aspirations. This is the purpose of my prayers; for this flow all my tears. O! that they may be accepted and may wash away my sins, that my strength might be renewed to strive against passion and to conquer it. O! grant that when the soul shall leave its earthly habitation, even though it deserve and dare claim no reward, it may trust that it has been cleansed of all guilt, and may hasten to Thee free, and glad, and pure. Then let Thine angels of peace receive it, singing in joyful chorus "Peace be thy coming." There may it find its habitation in the blissful light of the spiritual world, and its portion in unmeasured eternity and unending felicity. Amen!

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On this Day of Atonement, be entreated of us by our prayer: wash the sins of thy people entirely away—for the sin which we have committed against thee in secret, we beseech thee to grant forgiveness to the afflicted soul:



Congregation.

"For there is not on the earth a righteous man that doeth good and sinneth not."

Minister.

On this Day of Atonement, I depend on thy tender mercy; I am driven along as the beaten and parched corn—for the sin which we have committed against thee publicly, we beseech thee to regard it not:

Congregation.

"For there is not on the earth a righteous man that doeth good and sinneth not."

Minister.

On this Day of Atonement, when the sentence of judgment stands against us, grant a sign of forgiveness to those who fear thee—for the sin which we have committed against thee by compulsion, we beseech thee to pass it by:

Congregation.

"For there is not on the earth a righteous man that doeth good and sinneth not."

Minister.

On this Day of Atonement, which was ordained to cleanse the inner and outer being of the scorner, when he forsakes his evil way—for the sin which we have committed against thee willingly, we beseech thee to hide it in oblivion:

Congregation.

"For there is not on the earth a righteous man that doeth good and sinneth not."

Minister.

On this Day of Atonement, the good and the bad actions are noted, both of the righteous and the wicked—for all the sins which we have committed against thee, we beseech thee to blot them out:

Congregation.

"For there is not on the earth a righteous man that doeth good and sinneth not."

Repeated by the Minister.

Minister.

O! remember unto us the covenant of our ancestors, as thou hast promised, "And I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and the land will I also remember."

Congregation.

O! remember unto us the covenant of the patriarchs as thou hast promised, "But I will for their sakes remember the covenant with their ancestors, when I brought them forth out of the land of Egypt, in the sight of the nations, that I might be their God: I am the Lord."

Minister.

Have mercy on us, and destroy us not: as is written, "For the Lord thy God is a merciful God; he will not fail thee, nor will he destroy thee; neither will he forget the covenant with thine ancestors, which he swore unto them."

Congregation.

O! blot out our transgressions for thine own sake: as thou hast said, "I, even I, am He who blotteth out thy transgressions for mine own sake; and thy sins will I not remember."

Minister.

O! cause our transgressions to vanish as a cloud, and our sins as vapor; as thou hast said, "I have made thy transgressions to vanish away like a cloud, and thy sins like vapor; return unto me, for I have redeemed thee."

Congregation.

O! cause our sins to become white as snow and wool: as is written, "Though your sins be as scarlet, they shall be as white as snow; though they be as red as crimson, they shall be like wool."

Minister.

O! sprinkle clean water upon us, and cleanse us: as is written, "Then will I sprinkle clean water upon you, and ye shall be cleansed from all your defilements, and from all your abominations will I cleanse you."

Congregation.

O! pardon us on this day, and cleanse us: as is written, "For on this day shall he make an atonement for you, to cleanse you: that ye may cleanse yourselves from all your sins before the Lord."

Repeated by the Minister

The Congregation rise.

Here follows the ORDER OF SERVICE FOR READING THE LAW; page 60.

The portions of the LAW and PROPHETS, as on pages 189, 213 are read, and the service for replacing the Law conducted as usual.

A Hymn is sung, after which

## THE SERMON.

At the close of the Sermon, the last verse of the Hymn is repeated, or another Hymn sung.

## ADDITIONAL SERVICE

## FOR THE DAY OF ATONEMENT.

## PSALMS.

The following verses are said alternately by the Minister and the Congregation:

"Happy are they that dwell in thy house; they will continually praise thee. Selah."

"Happy the people who are thus! Happy the people whose God is the Lord!"

Ps. CXLV. David's Psalm of Praise.

I will extol thee, my God, O King! and I will praise thy name forever and ever.

Every day will I worship thee, and I will praise thy name forever and ever.

The Lord is great and exalted in praise, and his greatness is unsearchable.

One generation shall praise thy works to another, and shall declare thy mighty acts.

I will speak of the glorious honor of thy majesty, and of thy wondrous works.

And men shall speak of the might of thy tremendous acts; and thy greatness will I declare.

The memorial of thy abundant goodness shall they perpetually utter, and shall sing of thy righteousness.



The Lord is gracious, and full of compassion; long-suffering, and of great mercy.  
 The Lord is good to all; and his mercies are over all his works.  
 All thy works shall praise thee, O Lord! and thy pious servants shall worship thee.  
 They shall speak of the glory of thy kingdom, and talk of thy power.  
 To make known his mighty acts to the sons of men, and the glorious majesty of his kingdom.  
 Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations.  
 The Lord upholdeth all who fall, and raiseth up all those who are bowed down.  
 The eyes of all wait upon thee, and thou givest them their food in due season.  
 Thou openest thy hand, and satisfiest the desire of every living thing.  
 The Lord is righteous in all his ways, and beneficent in all his works.  
 The Lord is near unto all those who call upon him, to all who call upon him in truth.  
 He will fulfil the desire of those who fear him; he will also hear their cry, and save them.  
 The Lord preserveth all those who love him; but he will destroy all the wicked.  
 My mouth shall utter the praise of the Lord; and let all flesh praise his holy name forever and ever.  
 As for us, we will worship the Lord henceforth and forever.  
 Hallelujah!

## Psalm CXLVI.

Praise ye the Lord! Praise the Lord, O my soul!  
 While I live will I praise the Lord; I will sing praises unto my God while I exist.  
 Put not your trust in princes, nor in the son of man, in whom there is no help.  
 His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.  
 Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:  
 Who made heaven and earth, the sea, and all that is therein: who keepeth truth forever;  
 Who executeth judgment for the oppressed, who giveth food to the hungry: the Lord looseth prisoners.  
 The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous.  
 The Lord preserveth strangers; he relieveth the fatherless and the widow: but the way of the wicked he perverteth.  
 The Lord shall reign forever, even thy God, O Zion! unto all generations. Hallelujah!

## Psalm CXLVII.

Praise ye the Lord! For it is good to sing praises unto our God; for it is pleasant, and praise is comely.  
 The Lord doth build up Jerusalem, he gathereth together the outcasts of Israel.  
 He healeth the broken in heart, and bindeth up their wounds.



He telleth the number of the stars: he calleth them all by their names.  
 Great is our Lord, and of great power: his understanding is infinite.  
 The Lord lifteth up the meek: he casteth the wicked down to the ground.  
 Sing unto the Lord with thanksgiving: sing praise upon the harp unto our God;  
 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.  
 He giveth to the beast his food, and to the young ravens which cry.  
 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.  
 The Lord taketh pleasure in them that fear him, in those that hope in his mercy.  
 Praise the Lord, O Jerusalem! praise thy God, O Zion!  
 For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.  
 He maketh peace in thy borders, and filleth thee with the finest of wheat.  
 He sendeth forth his commandment upon earth; his word runneth very swiftly.  
 He giveth snow like wool; he scattereth the hoar-frost like ashes.  
 He casteth forth his ice like morsels; who can stand before his cold?  
 He sendeth out his word, and melteth them; he causeth the wind to blow, and the waters to flow.  
 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.  
 He hath not dealt so with any nation: and as for his judgments, they have not known them. Hallelujah!

## Psalm CXLVIII.

Praise ye the Lord! Praise ye the Lord from the heavens: praise him in the heights.  
 Praise ye him, all his angels: praise ye him, all his hosts.  
 Praise ye him, sun and moon: praise him, all ye stars of light.  
 Praise him, ye heavens of heavens, and ye waters that are above the heavens.  
 Let them praise the name of the Lord; for he commanded, and they were created.  
 He hath also established them forever and ever; he hath made a decree which shall not pass away.  
 Praise the Lord from the earth, ye crocodiles and all depths.  
 Fire and hail, snow and vapor, stormy wind fulfilling his word;  
 Mountains and all hills, fruitful trees, and all cedars;  
 Beasts and all cattle, creeping things, and flying fowls;  
 Kings of the earth, and all people; princes, and all judges of the earth;  
 Both young men and maidens, old men and children;  
 Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.  
 He will also exalt the horn of his people—the glory of all his holy ones; even the children of Israel, a people near unto him. Hallelujah!

## Psalm CXLIX.

Praise ye the Lord! Sing unto the Lord a new song; his praise in the congregation of the holy ones.  
 Let Israel rejoice in Him that made them; let the children of Zion be joyful in their King.  
 Let them praise his name in the dance; let them sing praises unto him with the timbrel and harp.



For the Lord taketh pleasure in his people: he will glorify the meek with salvation.  
 Let the holy ones be joyful in glory; let them sing aloud upon their beds.  
 Let the high praises of God be in their mouth, and a two-edged sword in their hand;  
 To execute vengeance upon the heathen, and punishments upon the people;  
 To bind their kings with chains, and their nobles with fetters of iron;  
 To execute with them the judgment written in honor of all his holy ones. Hallelujah!

Psalm cx.

Choir.

הַלְלוּ יְהוָה. הַלְלוּ אֱלֹהֵי בִקְדָּשׁוֹ. הַלְלוּ בְּרַקֵּעַ עֹז:  
 הַלְלוּ בְּגִבּוֹרֹתָיו. הַלְלוּ כִּרְבִּי גָדְלוֹ: הַלְלוּ בְּתִקְעַת  
 שׁוֹפָר. הַלְלוּ בְּנֶגְבַל וּכְנֹר: הַלְלוּ בְּתֶהָר וּמָחוּל.  
 הַלְלוּ בְּמִנִּים וְעֹגֶב: הַלְלוּ בְּצִלְצְלֵי שִׁמְעַ. הַלְלוּ  
 בְּצִלְצְלֵי תְרוּעָה: כֹּל הַנְּשָׁמָה תִּחְלֵל יְהוָה. הַלְלוּ יְהוָה:

(Translation.)

Praise ye the Lord! Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. Let everything that hath breath praise the Lord. Hallelujah!

## PRAYER.

Praised art thou, O Eternal, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great, almighty, and tremendous God! the most high God! who bestowest gracious favors; the Possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfil the mission of thy chosen people Israel, for the sake of thy name:

Congregation.

Remember us unto life, O King! who delightest in life;  
 Write us in the book of life, for thy sake, O God of Life!

Repeated by Minister.

O King, Supporter, Savior, and Shield!  
 Praised art thou, O Lord! the Shield of Abraham.

Thou art mighty forever, O Lord! and powerful to save; thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick; thou loosenest those who are in bonds, and thou wilt accomplish thy promise unto those who sleep in the dust. Who is like unto thee, O Lord of mighty acts? And who can be compared unto thee, who art the King, who causest to die and restorest to everlasting life, and makest salvation spring forth?

Congregation.

Who is like unto thee, O Father of mercy! who rememberest in mercy thy creatures unto life.

Repeated by Minister.

Praised art thou, O Lord! who vivifiest all things.

The Congregation rise.

## THE SANCTIFICATION.

Minister.

אֲתָהּ קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לְלוֹךְ  
סֵלָה: כְּכָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֵל זֶה וְאָמַר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones  
praise thee daily. Selah.

Thus it is written by the hands of thy prophet,—and  
one called unto another and said:

Choir and Congregation.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
יְיָ עֲבָאוֹת. מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

"Holy! holy! holy!  
is the Lord of Hosts! the whole earth is full of his glory."

Minister.

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה. אֵיזָה  
מְקוֹם כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

(Translation.)

His glory filleth the universe. His servants inquire of  
each other: Where is the place of his glory? Towards  
them the blessing is responded:

Choir and Congregation.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

"Praised be the glory of the Lord from his place."

Minister.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים. וַיַּחֲזִן עִם חַמְּיָחֲדִים שְׁמוֹ  
עָרַב וּבִקֵּר. בְּכָל יוֹם תָּמִיד פַּעַמִּים בְּאַהֲבָה שְׁמַע  
אוֹמְרִים:

(Translation.)

From His place may he turn with compassion, and be  
gracious to the people who proclaim the unity of His Name  
twice every day, evening and morning, saying with fervent  
love:

Choir and Congregation.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

"Hear, O Israel! the Lord our God, the Lord is One!"

Minister.

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אָבִינוּ. הוּא מְלִכְנוּ. הוּא  
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית. לְעֵינֵי כָל חַי.  
לְהַיּוֹת לָכֶם יֵאלֹהִים.

(Translation.)

Our God is One; He is our Father, our King, our Savior;  
and he will, through his mercy, cause us to hear a second  
time, in the sight of all living,

"I will be your God;

Choir and Congregation.

אֲנִי יְיָ אֱלֹהֵיכֶם:

(Translation.)

I am the Lord, your God."



Minister.

וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַזֶּה יִהְיֶה יי  
אַחַד וּשְׁמוֹ אֶחָד:

(Translation.)

"Then shall the Lord be King over all the earth. On that day the Lord shall be acknowledged ONE, and his name shall be ONE:"

Choir and Congregation.

יְמֻלֵּךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

(Translation.)

The Lord shall reign forever; thy God, O Zion!  
unto all generations. Hallelujah!

The Congregation take their seats.

Minister.

Unto all generations we will declare thy greatness, and unto all eternity we will proclaim thy holiness; thy praise, O our God! shall never depart from our mouths; for thou art the Almighty, the great and holy King.

Praised art thou, O Lord! the holy King.

Thou hast sanctified us with thy commandments; and brought us near, O our King! unto thy service, and hast called us by thy great and holy Name. And with love hast thou given us, O! Eternal, our God! (this day of the Sabbath, and) this Day of Atonement, for pardon, forgiveness, and reconciliation; thereon to grant a remission of all our iniquities; a holy convocation, a memorial of our departure from Egypt.

May it be acceptable in thy presence, O Lord, our God, and God of our fathers, thou most merciful King! to return unto us, and through thy abundant mercy to have compassion on us. Manifest the glory of thy kingdom over us speedily, and shine forth, and be exalted over us, in the sight of all living.

And thus also extend the fear of thee, O Lord, our God! over all thy works, and the dread of thee over all that thou hast created; that all thy works may fear thee, and all creatures bow down before thee; so that they may all form one band to perform thy will with an upright heart: as we know, O Lord, our God! that the dominion is thine, that strength is in thy hand, and might in thy right hand, and that thy name is tremendous over all that thou hast created.

And then the righteous shall see it and rejoice, the upright be glad, and the holy ones exult in song; but iniquity shall be dumb, and all manner of wickedness vanish as smoke; when thou shalt remove the dominion of the presumptuous from the earth.

And do thou, even thou, O Lord! reign alone over all thy works, as it is written in thy holy word: "The Lord shall reign forever, even thy God, O Zion! from generation to generation. Hallelujah!"

Thou art holy, and thy name is fearful; and besides thee there is no God; as it is written: "And the Lord of Hosts shall be exalted in judgment; and the holy God shall be sanctified by righteousness."

The Congregation rise.



## ADORATION.

The Ark is opened, and the Minister turning towards it says:

It is peculiarly our duty  
to praise the Lord of all; to  
ascribe greatness to him who  
formed the world in the be-  
ginning; who stretched out  
the heavens, and laid the  
foundations of the earth;  
the residence of whose glory  
is in the heavens above, and  
the divine majesty of whose  
power is in the highest heav-  
ens. He is our God, and  
there is no other!

Minister, Choir, and Congregation. Minister kneels.

וְאֵנָּהנוּ בְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶיךָ מֶלֶךְ מְלִכֵּי  
הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא:

(Translation.)

Thus we bend the knee, prostrate ourselves, and return  
thanks before the Supreme King of kings, the holy and  
adored One!

The Congregation take their seats, the Minister rises, resumes his place at  
the reading-desk, and continues:

Our King is Truth, and  
there is none besides him;  
as it is written in his law:  
"Know, therefore, this day,  
and reflect in thy heart, that  
the Lord he is God in heaven  
above and on the earth be-  
neath; there is none else."

אֱמֶת מְלַכְנוּ אָפֶס וּלְתוֹ.  
בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעָה הַיּוֹם  
וְהִשְׁבוֹתָ אֶל לִבְךָ. כִּי יי  
הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמוֹעַל  
וְעַל הָאָרֶץ מִתַּחַת. אֵין  
עוֹד:

Our God, and the God of our fathers! O pardon our  
iniquities, on this Day of Atonement. O blot out and  
remove our transgressions and sins from thy sight; as it  
is said, "I, even I, am He who blot out thy transgressions  
for my own sake; and thy sins will I not remember."  
And it is said, "I have made thy transgressions vanish  
away like a cloud, and thy sins like vapor; return unto  
me, for I have redeemed thee." And it is said, "For on  
this day shall he make an atonement for you, to cleanse  
you; that ye may cleanse yourselves from all your sins  
before the Lord."

## THE CONFESSION.

Our God, and the God of our fathers!

May our prayer come before thee, and withdraw not  
thyself from our supplication; for we are not so shameless  
of face, or hardened, as to declare in thy presence, O Lord,  
our God, and God of our ancestors! that we are righteous,  
and have not sinned; verily,

We have sinned, we have committed iniquity, we have  
transgressed.

Congregation.

We have sinned, we have committed iniquity, we have  
transgressed.

Minister and Congregation.

We have turned aside from thy precepts, and from thy  
good ordinances, and it hath not profited us; but thou art  
just concerning all that is come upon us; for thou hast  
dealt most truly, but we have done wickedly.



Minister.

What shall we say in thy presence, O thou who dwellest on high? or, what shall we declare unto thee, who art exalted above the skies? Behold, thou knowest all the secret things, as well as the revealed. Thou knowest all the secrets of the world, and the most hidden thoughts of all living. Thou searchest the recesses of all that exists, and probest the inner being and the heart; so that there is nothing concealed from thee, neither is there anything hidden from thy sight.

Minister and Congregation.

O may it, then be acceptable in thy presence, O Lord, our God, and God of our fathers! to pardon us for all our sins, to forgive us for all our iniquities, and to grant us remission for all our transgressions.

Minister.

For thou pardonest Israel, and grantest remission of sins unto the tribes of Jeshurun; and besides thee we have none to pardon and forgive us. Praised art thou, O Eternal! the King who pardonest and forgivest our iniquities; King of the whole earth, who sanctifiest (the Sabbath), Israel, and the Day of Atonement.

O Lord, our God! let thy people Israel be acceptable to thee; accept their prayers with love; and may the service of Israel be ever pleasing unto thee.

Praised art thou, O Lord! whom alone we will serve with reverence.

We gratefully acknowledge that thou art the Lord our God! and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our salvation, from generation to generation. We will render thanks unto

thee, and recount thy praise for our lives, which are delivered into thy hand; and for our souls, which are ever in thy keeping; and for thy miraculous providence; and for thy wonders, and thy goodness, which are at all times evinced towards us, at evening, morning, and noon. Thou alone art good, for thy mercies never fail; thou alone art merciful, for thy loving-kindnesses never cease, and we put our trust in thee forever.

And for all these mercies may thy name, O our King! be continually praised, and highly exalted forever and ever. And all living shall give thanks unto thee, Selah! and praise thy name in truth, O God of our salvation and help! Selah!

Praised art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

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### THE PRIESTLY BLESSING.

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O God, and God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron, and his sons, the priests of thy holy people, saying:

בְּרַכְךָ יְיָ וְיִשְׁמְרֶךָ:

(Translation.)

"May the Lord bless and preserve thee!

יְאֵר יְיָ פָּנָיו אֵלֶיךָ וְיִחַן:

(Translation.)

"May the Lord let his countenance shine upon thee, and be gracious unto thee!



יְשׁוּעָה יי פָּנָיו אֵלֶיךָ וַיְשִׁם לְךָ שְׁלוֹם:

(Translation.)

"May the Lord lift up his countenance upon thee,  
and give thee peace!"

At the end of each of the above blessings, the Choir and Congregation respond "Amen!"

The Congregation take their seats.

O grant peace, happiness, blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times and all hours with thy peace.

Praised art thou, O Lord! who maketh peace.

### PSALMS.

The following verses are said alternately by the Minister and the Congregation:

Psalm xv. A Psalm of David.

Lord! who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against him.

In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that escheweth these things shall never be moved.

Psalm xxxvi.

The transgression of the wicked man showeth to my heart that there is no fear of God before his eyes.

For he flattereth himself in his own sight, until his iniquity is found to be hateful.

The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

Thy mercy, O Lord! is in the heavens; and thy faithfulness reacheth unto the clouds.

Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord! thou helpest man and beast.

How excellent is thy grace, O God! therefore the children of men put their trust in the shadow of thy wings.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy graciousness.

For with thee is the fountain of life: in thy light shall we see light. O! continue thy grace unto them that know thee, and thy righteousness to the upright in heart.

Let not the foot of pride come against me, and let not the hand of the wicked remove me.

There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Psalm lxii.

Truly my soul waiteth upon God: from him cometh my salvation.

He only is my rock and my salvation; he is my defence; I shall not be greatly moved.



How long will ye imagine mischief against a man? ye shall be slain all of you: as a falling wall shall ye be, and as a tottering fence.

They only consult to dash him down from his excellency: they delight in lies: they bless with their mouths, but they curse inwardly. Selah.

My soul! wait thou only upon God; for my expectation is from him.

He only is my rock and my salvation; he is my defence; I shall not be moved.

In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

Trust in him at all times; ye people! pour out your heart before him: God is a refuge for us. Selah.

Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

God hath spoken once; twice have I heard this; that power belongeth unto God.

Also unto thee, O Lord! belongeth mercy: for thou renderest to every man according to his work.

### PRAISES.

*Minister.* O thou, who art most mighty and glorious! Creator of heaven and earth!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who revealest secret things, and who alone speakest righteousness!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who art surrounded with majesty, and besides whom there is no God!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who rememberest the covenant, and art gracious to the remnant of thy people!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who art pure-sighted, and residest above the heavens!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who suppresses iniquity, and art clothed with righteousness!

*Congregation.* Who is like thee, O God!

*Minister.* O thou Supreme King of kings, who art most awfully exalted!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who supportest the fallen, and answerest the prayer of the oppressed!

*Congregation.* Who is like thee, O God!

*Minister.* O thou Redeemer and Deliverer, who movest with omnipotence!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who art nigh unto those who call upon thee, who art most merciful and gracious!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who dwellest above the highest heavens, and supportest the virtuous!

*Congregation.* Who is like thee, O God!

*Minister.* Who is like thee, O God!



## KETHER MALCHUTH.

THE ROYAL CROWN.

A POEM.

Composed by R. SOLOMON BEN GABRIEL.

(ABRIDGED.)

Thy works, O God! are wonderful, and my soul is exceedingly conscious of them. Greatness, power, glory, victory, and majesty, are thine, O Lord! Thine is the kingdom, O Lord! and thou art exalted as Supreme above all. Riches and glory proceed from thee. Of thee the celestial and terrestrial creatures testify, that, though they perish, thou shalt exist eternally. The infinity of thy power overawes our minds in its contemplation; for it is by far too incomprehensible to us. Thine is the secret centre of power, the mysterious foundation of all existence. Thy Name is concealed even from the wise; thy power sustaineth the world as on a vacuum; and thou bringest to light every recondite thing. Thy merciful kindness is abundant towards thy creatures, and is the boon reserved for those that fear thee. Thy mysteries are infinitely beyond our conception, or even our imagination, and thy life is not susceptible of dissolution. Thy throne is exalted above all heights, and thy habitation is concealed in the depth of its recess. Thine is the existence, from the shadow of whose light sprang every existing thing: of whom we

said, under his protecting shade, we shall live. Thine are the two worlds between which thou hast fixed a boundary; the first, the world of works, the second, of awards. Thine is that inconceivable reward which thou hast reserved for the righteous; for thou sawest that it was good and concealest it.

Thou art One, the first of every number, and the foundation of all structure. Thou art One, and in the mystery of thy Unity all the wise in heart are astounded; for they cannot define it. Thou art One, and thy Unity can neither be lessened nor augmented; in which nothing is either wanting or superfluous. Thou art One, but not such a one as is estimated or numbered, for neither plurality nor change, form nor surname, can apply to thee. Thou art One, and were I to attempt to trace laws by which thou mightest be bound, my imagination would become bewildered. I therefore said, I will take heed to my ways that I sin not with my tongue. Thou art One, high and exalted, above possibility of degradation or fall; while every mortal is liable to fall.

Thou dost exist, though neither the hearing of the ear nor the sight of the eye can reach thee; nor can the interrogatives, how? wherefore? or whence? be applied to thee. Thou dost exist, but in the fullness of self-existence, and without any associate with thee. Thou dost exist, and before time was, hadst thou being, and didst abide without space. Thou dost exist, and thy mystery is so hidden, who can explore it? so exceedingly profound, who can comprehend it?

Thou livest, but not from a fixed time or known period. Thou livest, but not through a soul; for thou art a soul of the soul. Thou livest, but not with the life of man, which is like vanity, and his end the maggot and the worm. Thou



livest, and he, who is so happy as to comprehend greatly of thy mystery, will enjoy everlasting delight, and shall live forever.

Thou art great, and, in comparison with thy greatness, all grandeur is humbled and every excellence defective. Thou art great above all thought, and lofty above every revolving sphere. Thou art great above all greatness, and exalted above every glorification and praise.

Thou art mighty, and there is none among all that thou hast created and formed, that can do according to thy works and according to thy might. Thou art mighty, for unto thee appertaineth absolute power, which admits not of alteration or mutability. Thou art mighty, and because of thy abundant power dost thou pardon even in the time of thy indignation and anger; and art patient to sinners in thy displeasure. Thou art mighty; and thy mercy extendeth unto all thy creatures—such are the effects of thy might, which has existed from eternity.

Thou art Light, and the eyes of every pure soul shall see thee, save when the clouds of iniquity shall hide thee from their sight. Thou art the Light which is hidden in this world, but which shall be revealed in the higher and better world. On the mount of the Lord shall it be seen. Thou art most high, and every intellectual eye desireth and longeth for thee, but it can only see a part, it cannot see the extent of thy greatness.

Thou art Almighty, and all creatures are thy witnesses: and by virtue of thy supremacy every creature is bound to serve thee. Thou art God, and all things formed are thy servants and worshippers; nor can thy glory be diminished because they worship others besides thee, for the intention of all, is to draw near unto thee; but unhappily they are as blind men. Though their faces be

directed to the King's highway; they have strayed from the true road. The one hath sunk into a destructive pit, and the other fallen into a snare; yet they all thought to obtain their desire. Alas! they labored in vain. Thy true servants are like those, who, having their eyes open, travel in the straight path, turning from the way neither to the right nor to the left, till they arrive at the court of the King's palace. Thou art God, who, by thy divinity supportest all things formed; and upholdest all creatures by thy Unity. Thou art God, and there is no distinction between thy godhead, unity, priority, or existence. All is one mystery, and, although the name of each of these attributes be varied, yet all point to one end.

Thou art wise, and wisdom, the fountain of life, floweth from thee. Compared with thy wisdom, the wisdom of all mankind is folly. Thou art wise, and didst exist before all the most ancient things; and wisdom was reared by thee. Thou art wise, and hast not learned, nor acquired thy wisdom from any source. Thou art wise—from thy fathomless knowledge emanated the sublime work of creation, as a reflection of its grandeur; thou didst generate light, and didst beget all things, through the instrumentality of thy incomprehensible power only. All natural laws have their source in thee; for thou art the author, the life, and the conservator of all planets, beings, and things. Thou didst, by thy mysterious and magical influence, bring light from darkness, translate chaos into order, expand the heavens, and, by thy omnipotence, didst create an affinity between the planets, so that their influence permeates the whole of thy wonderful creation.

Who can repay thy goodness, in placing the soul in the body to animate it, that its light might guide and instruct



it and deliver it from evil! Thou didst form man out of clay, and didst infuse a soul into him, and didst bestow spirit and wisdom on him by which he is distinguished from the beast, so that he might ascend to an exalted station. Thou hast placed and enclosed him in thy world, and thou, from without, preparest his work and observest him; and all that he attempts to conceal from thee, thou dost clearly view both without and within.

Who knoweth the secret of thy wonderful works! when thou didst furnish the body with the necessary means of its existence, gave it eyes to see thy wonders, and ears to hear of thy glorious works; mind to understand some part of thy secret doings, a mouth to declare thy praise, and a tongue to make known unto all comers thy mighty deeds; even as I, thy servant, the son of thy handmaid, this day, who rehearse, according to my poor ability, a very small portion of thy exaltedness, and which is but as a rude outline of thy ways. How mighty are thy ways! They are life to those who find them. By their means, all who hear of them, may know thee, although they have not seen thy glory. But one who heareth not of thy mighty works, how can he know thy divinity? Or how can truth enter into his heart, so as properly to prepare him for thy service? The heart of thy servant has, therefore, presumed to make mention before his God, of a very few of the heads of his praises. Would they might cause him to forsake some of his sins! for wherewith shall he reconcile himself unto his Lord? Should it not be in reciting the chief themes of his praise?

O my God! standing before thee, I am overwhelmed with shame, when I consider that according to the infinity

of thy power and thy greatness, so is that of my poverty and lowliness; and according to thy mighty power, so is the weakness of my ability; and according to thy perfection, so is my deficiency. Thou art One; thou art life; thou art mighty; thou art eternal; thou art great; thou art wise; thou art God. I am a clod and a worm, dust of the earth, a vessel full of shame, a silent stone, a shadow which passeth, a wind that fleeth away, and returneth not again, the poison of an asp, perverse and obdurate of heart, of great wrath, a sower of iniquity and deceit, haughty of look, prone to anger, of profane speech, of perverse ways and hasty steps. What am I? What is my life? What is my power? What is my righteousness? I am accounted as nothing before thee all the days of my existence; how much more so after my death! Whence is my entrance? My existence is as nothing. Lo! I am come into thy presence contrary to the law, with a brazen countenance and polluted thoughts, with rebellious imagination, strongly inclined to its abominations, with irregular desires and an impure soul, an unclean heart, perished and dumb, a body wounded, full of bad mixtures, to which I am continually adding without intermission.

May it be acceptable in thy presence, O Lord, my God! to subdue my vicious imagination and hide thy face from my sins and trespasses. O! take me not away in the midst of my days, until I have prepared food for my journey, and provision for the day when I am to set out; for if I should depart out of thy world, as I came into it, and return naked to my place as I came forth, wherefore was I created? Was it only to behold trouble? Better had it been for me, to have remained there, than to have come forth to increase and multiply trespasses. O God! I beseech



thee to judge me according to thy attribute of mercy, but not in thine anger, lest thou reduce me to nothing. For what is man that thou shouldst judge him? Being vanity tossed to and fro, how can he be brought into the balance? For when weighed in the scales of the balance, he is neither light nor heavy; and what will it avail thee to weigh a breath of air? From the day he existed, he has been distressed and needy, stricken, smitten of God, and afflicted. His beginning is of chaff cast out, and his latter end is as straw driven to and fro, and during his life he is like a blighted herb; yet God gathereth that which is driven away. From the time of his birth, his night has been sorrow and his day trouble. If he is exalted to-day, to-morrow he breeds worms. The chaff drives him and the thorn wounds him. If he is pampered he becomes wicked, and if he is hungered he will transgress for a loaf of bread. To pursue riches he is more swift than the eagles, but forgets that death is behind him. In time of trouble, he pleads with his words, divides his speeches, and multiplies his vows; but when he is enlarged, he profanes his words, forgets his vows, strengthens the bars of his gates, though death be in his chambers. He also multiplies guards on every side, while the assassin lurks with him in the chamber, even as the hedge cannot restrain the wolf from coming among the flock.

He came, he knows not whence; he rejoices, but knows not wherefore; he lives, but knows not how long; in his youth he walked in the stubbornness of his heart, until the spirit begins to move and rouse him to collect substance and riches, so that he forsakes his native place to traverse the sea in ships, to tread the deserts, and take his life into the den of the lions, while it is walking among the beasts.

And, when he imagines that his glory is great, and that his hand hath procured him abundance, the spoiler cometh quickly, and he opens his eyes and it is gone. He is continually liable to trouble, to the ceaseless change of events and to evil occurrences, which happen every moment; so that, during all his days, he is in dread. If he is one moment in tranquillity, mischief may come the next. If he enters into the war, he may be smitten with the sword or the brass bow may cut him off; sorrow may encompass him, or the presumptuous flood may overwhelm him; or he may be afflicted with evil and sore diseases, till life become a burden to him and he find the venom of asps even in honey. As his infirmity increases, his intellectual powers diminish; youths mock him and infants rule him; he also becomes a burden to those who sprang from his own loins, and all his acquaintances are estranged from him. When the time approaches for his departure from his own dwelling to the porch of death, from the shadow of his chamber to the shadow of death, then he must strip off the scarlet embroidered garment, and clothe himself with worms and reptiles, and return to the element, whence he was formed. Now, a man in this situation, when may he be able to find the proper time for repentance and to wash away the filth of his perversion? for the day is short and the work great, and the task-masters, running swiftly, are urgent, while time passes by, laughing, and the master of the house presses him. Therefore, O my God! I beseech thee, to remember these travails, to which man is subject; and though I have done evil, yet do well unto me; and do not reward me measure for measure; for the iniquities of man are without measure, and at his death he goeth without desire.

O my God! if my iniquity is more than I can bear,



what wilt thou do with thy great name? And if I hope not in thy mercies, who will have pity on me besides thee? Therefore, although thou shouldst slay me, yet will I hope in thee; and if thou inquire after my iniquity, I will flee from thee unto thee; and will hide myself in thy shadow from thy displeasure; and lay fast hold on the borders of thy clemency, till thou commiserate me; nor will I let thee go till thou forgive me. O remember that thou hast formed me as clay, and tried me with these troubles. I therefore beseech thee not to visit me according to my works, nor cause me to eat the fruit of my actions, but delay thine anger unto me and cause not my day to draw near, until I make provision to return unto my place. O! lay not fast hold of me, to send me out of the land in haste, while the weight of my trespasses is bound on my shoulder. And when thou puttest my iniquities in the one scale, O! put my afflictions in the other; and when thou rememberest my wickedness and rebellion, O! remember my affliction and misery, and place these against the others. I am indeed conscious that it is for my benefit that thou hast tried me and in faithfulness hast thou afflicted me; and that it may be well with me in my latter days, that thou hast brought me into this trial of troubles.

O my God! let thine eyes rest on me with favor for the remainder of these few days, and do not pursue the fugitive and those who escape, and suffer not the remnant that is left from the hail of troubles to be consumed by the canker-worm; for I am the creature of thy hand, and what will it avail thee, that the worm take me for food? Shall they eat the labor of thy hands?

May it be acceptable in thy presence, O Lord, my God! to regard me with mercy, and to cause me to return

into thy presence in perfect repentance. May my heart be accommodated to my supplication, to which I beseech thee to incline thine ear. O! open my heart to thy law and plant thy fear in my thoughts; ordain good decrees for me and abolish the evil decrees which threaten me. O! lead me not into the power of temptation, or contempt; deliver me from all evil occurrences; and, till mischief be past, hide me in thy shadow; be with my mouth in my ejaculations, and guard my way that I sin not with my tongue.

And when I depart from this world, bring me to the future world in peace, place me in glory among the pious, number me among those whose portion is appointed in the world of life; and purify me to enjoy the light in the light of thy presence. Revive me again, and bring me up from the depths of the earth, for though thou hast been angry with me, thy anger is turned away, and thou hast comforted me.

May the words of my mouth, and the meditation of my heart, be acceptable in thy presence, O Lord! who art my Rock and my Redeemer. Amen!

The Congregation rise.

6\*



## ADORATION.

The Ark is opened, and the Minister turning towards it says:

It is peculiarly our duty to praise the Lord of all; to ascribe greatness to him who formed the world in the beginning; who stretched out the heavens, and laid the foundations of the earth; the residence of whose glory is in the heavens above, and the divine majesty of whose power is in the highest heavens. He is our God, and there is no other!

עֲלֵינוּ לְשַׁבַּח לְאֲדֹנָי הַכֹּל.  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית.  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד  
אָרֶץ. וּמוֹשֵׁב יְקָרָו בַּשָּׁמַיִם  
מִמַּעַל. וְשִׁכִּינֵת עֹז בְּגִבְהֵי  
מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין  
עוֹד:

Minister, Choir, and Congregation. Minister kneels.

וְאִנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא:

(Translation.)

Thus we bend the knee, prostrate ourselves, and return thanks before the Supreme King of kings, the holy and adored One!

The Congregation take their seats, the Minister rises, resumes his place at the reading-desk, and continues:

Our King is Truth, and there is none besides him; as it is written in his law: "Know, therefore, this day, and reflect in thy heart, that the Lord he is God in heaven above and on the earth beneath; there is none else."

אֱמֶת מַלְכֵנוּ אָפֶס וּלְתוֹ.  
בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם  
וְהִשְׁכַּחֲתָ אֵל לְבָבְךָ. כִּי יי  
הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל  
וְעַל הָאָרֶץ מִתַּחַת. אֵין עוֹד:

We therefore hope in thee, O Lord, our God! that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth; destroying all idols, and reforming the world by thy kingdom, O Almighty God! so that the children of flesh may invoke thy name, and all the inhabitants of the world know and understand that unto thee every knee shall bend, and every tongue swear fealty. Before thee, O Lord, our God! they shall kneel and fall prostrate, and to the glory of thy holy name, shall they ascribe honor, whilst they shall all accept the yoke of thy kingdom. Thus do thou reign over them, speedily, forever and ever; for the kingdom is thine, and evermore wilt thou reign in glory; as it is written in thy law: "The Lord shall reign forever and ever." And it is said "The Lord shall be King over all the earth."

עַל כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ.  
לִרְאוֹת מְהֵרָה בְּתַפְאֲרָתְךָ  
עֹז. לְהַעֲבִיר גִּלּוּלִים מִן  
הָאָרֶץ. וְהָאֱלִילִים בְּרוֹת  
יִבְרָחוּ. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שִׁדְי. וְכָל בְּנֵי בָשָׂר יִקְרְאוּ  
בְּשִׁמְךָ. לְהַפְנוֹת אֵלֶיךָ כָּל  
רִשְׁעֵי אָרֶץ. וְיִדְעוּ וְיִרְאוּ כָּל  
יֹשְׁבֵי תְהוֹמֹת. כִּי לָךְ תִּכְרַע  
כָּל בָּרָה. תִּשָּׁבַע כָּל לִשׁוֹן.  
לִפְנֶיךָ יי אֱלֹהֵינוּ וְיִכְרְעוּ  
וְיִפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקְרְאוּ  
וְיִתְנוּ. וְיִקְבְּלוּ כָּל אֶת עַל  
מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד. כִּי  
הַמַּלְכוּת שְׁלֹךְ הִיא. וְלְעוֹלָמִי  
עַד תִּמְלֹךְ בְּכָבוֹד. בְּכָתוּב  
בְּתוֹרָתְךָ. יי וְיִמְלֹךְ לְעוֹלָם  
וָעֶד. וְנֶאֱמַר וְהָיָה יי לְמֶלֶךְ  
עַל כָּל הָאָרֶץ.

Choir.

בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

(Translation.)

"On that day shall the Lord be acknowledged ONE, and his name be ONE."

The Ark is closed.



The Mourners rise for

## KADDISH.

Minister.

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי-כָּרָא  
 כְּרֻעֻתָּהּ. וַיְמַלִּיךְ מַלְכוּתָּהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
 רַבְל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבִזְמַן קָרִיב. וְאָמְרוּ אָמֵן:  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ. לְעָלְמָא וּלְעָלְמֵי עָלְמָא.  
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיְתַרְוֶם. וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
 וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקוֹדֶשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן  
 כָּל בְּרַכְתָּא וְשִׁירָתָא. תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאִמְרִין  
 בְּעָלְמָא. וְאָמְרוּ אָמֵן:  
 עַל יִשְׂרָאֵל וְעַל צְדִיקָא. וְעַל-כָּל-מִן דְּאִתְפָּסַר מִן  
 עָלְמָא הָדִין בְּרֻעֻתָּהּ דְּאֵלְהָא. יְהֵא לְהוֹן שְׁלָמָא רַבָּא  
 וְחֻלְקָא טָבָא לְחַיֵּי עָלְמָא דְּאֵתִי. וְחֻסְדָּא וְרַחֲמֵי מִן  
 קֳדָם מָרָא שְׁמֵיָא וְאַרְעָא. וְאָמְרוּ אָמֵן:  
 יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמֵיָא וְחַיִּים. עָלֵינוּ וְעַל-כָּל-  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:  
 עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלֹם עָלֵינוּ וְעַל  
 כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

(Translation.)

May his great name be exalted and sanctified throughout  
 the world which he hath created, according to his will.  
 May he establish his kingdom in your lifetime, and in your  
 days, and in the lifetime of the whole house of Israel,  
 speedily, and in a short time, and say ye, Amen!

May his great name be praised, and glorified forever and  
 ever.

May his hallowed name be praised, glorified, exalted  
 magnified, honored, and most excellently adored. Hallowed  
 is he, far exceeding all adorations, hymns, praises, and  
 benedictions, that are repeated throughout the world;  
 Amen!

Unto Israel, unto all the righteous, and unto all who  
 have departed this life according to the will of God, may  
 there be granted abundance of peace and a blissful portion  
 in the life to come, love and mercy from before the Lord  
 of heaven and earth; Amen!

May the fulness of peace from heaven, with life, be  
 granted unto us, and unto all Israel; Amen!

May he who maketh peace in his high heavens, bestow  
 peace on us, and on all Israel;

Amen!

The Mourners take their seats.

A Hymn is sung, at the close of which the Congregation rise for the  
 Minister's Benediction.



## VESPER SERVICE

### FOR THE DAY OF ATONEMENT.

The service is commenced by the chanting of the Hymn "ADON OLAM," page 78.

The Congregation rise.

#### PRAYER BY THE MINISTER.

Here follows the ORDER OF SERVICE FOR READING THE LAW; page 60.

The portions of the LAW and PROPHETS, as on pages 194, 215 are read, and the service for replacing the Law conducted as usual, after which the following

#### PSALMS.

Minister and Congregation reading alternate verses.

PS. 34. \*A PSALM OF DAVID.

I will praise the Lord at all times: his praise shall continually be in my mouth.

My soul shall make her boast in the Lord: the humble shall hear thereof and be glad.

Magnify the Lord with me, let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears.

They looked unto him, and were lightened; and their faces were not ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O test and know that the Lord is good: blessed is the man that trusteth in him.

O fear the Lord, ye his holy ones, for there is no want with them that fear him.

The young lions do lack, and suffer hunger: but they who seek the Lord shall not want any good thing.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that desireth life, and loveth many days, that he may see good?

Keep thy tongue from evil, and thy lips from speaking guile.

Depart from evil and do good; seek peace and pursue it.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cry and the Lord heareth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked: and they that hate the righteous shall be desolate.

The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

## PS. 103. A PSALM OF DAVID.

Praise the Lord, O my soul, and all that is within me, praise his holy name.  
 Praise the Lord, O my soul, and forget not all his benefits:  
 Who forgiveth all thine iniquities, who healeth all thy diseases;  
 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;  
 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.  
 The Lord executeth righteousness and judgment for all that are oppressed.  
 He made known his ways unto Moses, his acts unto the children of Israel.  
 The Lord is merciful and gracious, slow to anger, and abundant in mercy.  
 He will not always chide; nor will he hold his anger forever.  
 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.  
 For as heaven is high above the earth, so great is his mercy towards them that fear him.  
 As far as the east is from the west, so far hath he removed our transgressions from us.  
 Like a father pitieth his children, so the Lord pitieth them that fear him.  
 For he knoweth of what we are formed; he remembereth that we are dust.  
 As for man, his days are as grass; as a flower of the field, so he flourisheth.  
 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.  
 To such as keep his covenant, and to those who remember his commandments to do them.  
 The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.  
 Praise the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word.  
 Praise ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.  
 Praise the Lord, all his works in all places of his dominion:  
 Praise the Lord, O my soul!

## Psalm 104.

Praise the Lord, O my soul! O Lord, my God! thou art very great; thou art clothed with honor and majesty:  
 Thou art he who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain:  
 Thou art he who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind;  
 Who maketh the storms his messengers; the flaming fire his minister;  
 Who laid the foundation of the earth, that it should not be removed forever.  
 Thou coverest it with the deep as with a garment: the waters stood above the mountains.  
 At thy rebuke they fled; at the voice of thy thunder they hasted away.  
 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.



Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.  
 Thou art he who sendeth the springs into the valleys, which run among the hills.  
 They give drink to every beast of the field: the wild asses quench their thirst.  
 By them shall the fowls of the heaven which sing among the branches, have their habitation.  
 Thou art he who watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.  
 Thou art he who causeth the grass to grow for the cattle, and herbs for the service of man: that he may bring forth food out of the earth;  
 And wine that maketh glad the heart of man, and oil that maketh his face shine, and bread which strengtheneth man's heart.  
 The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted;  
 Where the birds make their nests: as for the stork, the fir-trees are her house.  
 The high hills are a refuge for the wild goats; and the rocks for the conies.  
 He appointeth the moon for seasons: the sun knoweth his going down.  
 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.  
 The young lions roar for their prey, and seek their meat from God.  
 The sun riseth, they gather themselves together, and lay down in their dens.  
 Man goeth forth unto his work and to his labor until the evening.  
 O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

So is the great and wide sea, wherein are things creeping innumerable, both small and great beasts.  
 There go the ships: there is that leviathan, whom thou hast made to play therein.  
 These wait all upon thee; that thou mayest give them their meat in due season.  
 What thou givest them, they gather: thou openest thine hand, they are filled with good.  
 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.  
 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.  
 The glory of the Lord shall endure forever: the Lord shall rejoice in his works.  
 He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.  
 I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.  
 My meditation of him shall be pleasant: I will be glad in the Lord.  
 Let sinners cease on the earth, and let there be no more wicked. Praise thou the Lord, O my soul! Praise ye the Lord!

Here follows the PRAYER AS IN THE MORNING SERVICE, commencing "Praised art Thou, O Eternal, our God;" page 82.

## HYMN.

Choir.

Psalm 29. A PSALM OF DAVID.

כט. מְזִמֹּר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים. הָבוּ לַיהוָה כְּבוֹד וְעֹז: הָבוּ  
 לַיהוָה כְּבוֹד שְׁמוֹ. הַשְׁתַּחֲוִי לַיהוָה בְּהַדְרַת־קֹדֶשׁ:  
 קוֹל יְהוָה עַל הַמָּיִם. אֱלֹהֵי־כְבוֹד הָרָעִים. יְהוָה עַל־מִיִּם  
 רַבִּים: קוֹל־יְהוָה בַּבַּח. קוֹל יְהוָה בְּהָרִר: קוֹל יְהוָה  
 שֹׁבֵר אֲרָזִים. וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי הַלְבָּנוֹן: וַיִּרְקְדִם  
 כְּמוֹ־עֵגֶל. לִבְנוֹן וּשְׁרִיזֹן כְּמוֹ בָּרָאִמִּים: קוֹל־יְהוָה  
 חָצַב לְהַבֹּת אֵשׁ: קוֹל יְהוָה יִחַל מְדָבֵר. יִחַל יְהוָה  
 מְדָבֵר קֹדֶשׁ: קוֹל יְהוָה יִחַלֵּל אֵילֹת: וַיַּחֲשֹׁף יַעְרֹת.  
 וַבְּהִיכְלוֹ בָּלוּ אֲמָר כְּבוֹד: יְהוָה לְמַבּוֹל יֵשֶׁב: וַיֵּשֶׁב  
 יְהוָה מֶלֶךְ לְעוֹלָם: יְהוָה עֹז לְעַמּוֹ יִתֵּן. יְהוָה יִבְרַךְ  
 אֶת־עַמּוֹ בְּשָׁלוֹם:

(Translation.)

Ascribe unto the Lord, O ye sons of the mighty; ascribe unto the Lord glory and might. Ascribe unto the Lord the glory due unto his name; worship the Lord in his glorious sanctuary. The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful: the voice of the Lord is full of majesty. The voice of the Lord breaketh in pieces the cedars; yea, the Lord shivereth the

cedars of Lebanon. He also maketh them skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord spreadeth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord causeth the wild deer to start, and maketh bare the forests: and in his temple everything speaketh of his glory. The Lord sat enthroned at the flood; yea, the Lord will sit as King forever. The Lord will give strength unto his people; the Lord will bless his people with peace.

## THE MEMORIAL OF DEPARTED SOULS.

## P S A L M.

Minister and Congregation reading alternate verses.

Ps. xc. A PRAYER OF MOSES, THE MAN OF GOD.

O Lord, thou hast been our stronghold of defence in all generations.  
 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.  
 Thou turnest men to contrition, and sayest, Return, ye children of men.  
 For a thousand years in thy sight are but as yesterday, when it is passed; and as a watch in the night.  
 Thou pourest them forth; they are as a slumber; in the morning they are like grass which changeth.  
 In the morning it flourisheth and groweth up, in the evening it is cut down, and withereth.



Wert thou angry, we would be consumed; by thy wrath we would be stricken down.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days cease in presence of thy anger: we spend our years as a tale that is told.

The days of our years of life are seventy years; and if by extraordinary vigor they be fourscore years, yet is their essence labor and sorrow; for our life is soon cut off, and we fly away.

Who knoweth the power of thy anger, and thy wrath which is like the fear of thee?

Teach us to number our days, that we may apply our hearts to wisdom.

Return unto us, O Lord! how long! and relent thee, concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice, and be glad all our days.

Make us rejoice, according to the days wherein thou hast afflicted us; and the years in which we have seen evil.

Let thy work of salvation appear to the servants, and thy glory unto their children.

And let the grace of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, establish thou the work of our hands.

## ANTHEM.

Choir.

יִי מֶה אָדָם וְתִדְעֵהוּ בֶן אָנוּשׁ וְתַחֲשָׁבֵהוּ:  
אָדָם לְהִבָּל דְּמָה יָמָיו כְּצֵל עוֹבֵר:  
בְּבֹקֶר יִצְיָן וְחֶלֶף לְעֶרֶב יִמּוּלֵל וְיָבֵשׁ:  
תָּשֹׁב אָנוּשׁ עַד דֶּכָּא וְתֹאמַר שׁוּבוּ בְנֵי אָדָם.  
לֹא חֲכָמוֹ יִשְׁכִּילוּ וְזֹאת יָבִינוּ לְאַחֲרֵיתָם:  
כִּי לֹא כְמוֹתוֹ יִקַּח הַבַּל לֹא יֵרֵד אַחֲרָיו כְּכֹדּוֹ:  
שֹׁמֵר תָּם וְרָאָה יֵשֶׁר כִּי אַחֲרִית לְאִישׁ שְׁלוֹם:  
פְּדֻה יִי נַפְשׁ עֲבָדָיו וְלֹא יֵאָשְׁמוּ כָּל הַחוֹסִים בּוֹ:

(Translation.)

O Lord! what is man, that thou takest knowledge of him; or the son of man, that thou takest account of him? Man is like unto vanity; his days are as a shadow that passeth away. In the morning he flourisheth, and groweth up; in the evening he is cut down and withereth. Thou turnest man to contrition, and sayest: Return, ye children of men! O that they were wise, that they understood this, that they would consider their latter end! For when he dieth, he shall carry nothing away; his glory shall not descend after him. Mark the perfect man, and behold the upright; for the end of that man is peace. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate.

EXHORTATION BY THE MINISTER.

The Congregation rise.



## SILENT DEVOTION.

*For Departed Parents.*

O, my beloved (father!)—(mother!)—(parents!) in this solemn hour—when in the presence of the great God of all spirits, I am humbly imploring forgiveness for the errors of the past—my thoughts revert to you, who have departed this life according to the will of the Eternal King of the world. I remember, with heartfelt gratitude, the love, the care, the tender solicitude, you evinced for me, from the first hour of my existence to the moment it pleased God to take you from me. O, beloved (parent!)—(parents!) while life lasts within me I will cherish your memory, I will endeavor faithfully to follow your good counsels, and I will ever strive to live in accordance with the laws of my God, so that when I also am summoned into his presence, my spirit may be found worthy of you, and may be permitted to share with you the eternal joys of the Kingdom of Heaven.

O merciful God! O God of love! hearken to the prayer of a child, who fervently implores thy favor on behalf of the (soul)—(souls)—of his departed (father)—(mother)—(parents). O may (it)—(they)—be received by Thee into the communion of those who enjoy everlasting life; may (it)—(they)—be numbered among the souls of thy faithful servants, and, when my time shall come, may my spirit be united with these, in a life which is eternal and glorious, even the life of immortality, in the boundless realms of eternity.

“May the words of my mouth and the meditations of my heart be acceptable in Thy presence, O Lord! my Rock and my Redeemer!” Amen!

*For Departed Consorts.*

(O beloved wife!)—(O beloved husband!)—on this holy Day of Atonement, and in this solemn hour—when the mind, free from worldly cares and anxieties, is directed heavenwards to the throne of mercy and grace—my thoughts revert to thee who hast departed this life according to the will of the Eternal King of the world. O beloved one! thy tender love, thy unwavering fidelity, will ever be cherished in my memory. Thou art gone to thy eternal rest, but thy image yet dwells within me. May the remembrance of thee be my protection against temptation and sin; may it guide me to do what is good; and may the God of love and mercy watch over me, and vouchsafe to me his gracious aid. O Lord of all souls! grant that my dearly beloved (wife)—(husband)—may repose in everlasting peace. May (she)—(he)—enjoy supreme felicity in thy presence, and may it be thy holy will to unite those in heaven, whom thy blessing had joined on earth. Amen!

*For Departed Children.*

O my beloved (child!)—(children!)—your memory, which on this most solemn day, fills my soul, revives in me the many happy hours which your love, your devotion, your innocence gave me, while our Maker permitted you to live with me on earth. Oh! how I think of the fond hopes I had cherished, the plans I had formed for your future. But the good God, who is loving and kind, has in his inscrutable wisdom taken you from me, and placed you under his protection. Never more will you return to me, but I shall go to you; for I fervently pray to God, that when I shall



leave this "vale of tears," my spirit will be found worthy of associating with yours in the celestial realms of joy and peace. May the light of God's gracious countenance shine upon me, and lead me in the paths of virtue and holiness; so that when I also am called, you may meet me and conduct me into the presence of the great Father of fathers. Amen!

*For Departed Relatives and Friends.*

O beloved (brother.....)—(sister.....)—(friends.....) on this holy Day of Atonement, I think of you and the many happy hours we passed together on earth. But, alas! death has severed the tie which united us in this life; and now, I can only cherish your memory, and await the time when it shall please God for us to meet again in a happier world.

May the Lord God of all spirits, in his infinite love and mercy, remember your (soul)—(souls). May (it)—(they)—be received by Him into the communion of those who enjoy everlasting life; and may it be his gracious will, that I also shall be found worthy of entering the kingdom of heaven, there to participate in the glorious reward of God's faithful servants, who forever dwell in his presence. Amen!

PRAYER.

Minister.

May the great God of heaven and earth, the Most High God, the Eternal Father and Savior of his children, hearken to the prayer we now present before his throne of grace, on behalf of the souls of the dear departed, whom he has summoned to another and a holier sphere.

O God of love! Sovereign of the Universe! in thy infinite mercy, remember the souls of all the righteous and good, of what sect or creed soever they were, who lived as benefactors in our midst, and who, though gathered to their people, are yet among us in the noble works they accomplished in their lifetime. May their memory never depart from us; may they rest in glory with imperishable renown; and may they receive from thee the reward of the good.

O Supreme King of kings! grant repose to the souls of thy faithful servants, (*here are to be mentioned the names of the departed benefactors to the congregation,*) and to all the dearly beloved souls, who, during the past year, departed this life in accordance with thy will. Oh! regard not their errors; for who is there, O God! that doeth good and sinneth not. Oh! have compassion on them, O Lord! be gracious unto them; shelter them under the shadow of thy protection; and in the place of thy holiness, let them behold the heavenly light of thy countenance. May their pious deeds ascend before thee; may the good they have been instrumental in accomplishing on earth, plead in their behalf, and earn for them an everlasting reward. Oh! receive them into the abode of the good and pure—even into the kingdom of heaven; where there is atonement of faults, where misdeeds are removed, where salvation is near at hand, and where there is mercy and grace before thy great and exalted throne, and eternal life in thy presence, O Father of the world! Lord and Savior of mankind, now and evermore. Amen! Amen!

Here follows the MOURNERS' KADDISH; page 132.

The Congregation take their seats.

A HYMN IS SUNG.



## CONCLUSION SERVICE

### FOR THE DAY OF ATONEMENT.

#### SELECTIONS FROM THE PROPHETS.

Hosea, xiv.

O Israel! return unto the Lord, thy God, for thou hast fallen by thy iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the offering of our lips. Asher shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from them. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They shall again dwell under his shadow; they shall revive as the corn and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him: I am like a green fir-tree. Through me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but transgressors shall fall therein.

Jeremiah, vii. 1-23.

The word that came to Jeremiah from the Lord, saying—Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah that enter in at these gates to serve the Lord. Thus saith the Lord of hosts, the God of Israel—Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The Temple of the Lord, The Temple of the Lord, The Temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and your fathers, as I have done to Shiloh. And I will cast you out



of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle fire, and the women knead dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they might provoke me to anger. Do they provoke me to anger? saith the Lord: do they not provoke themselves to the confusion of their own faces? Therefore thus saith the Lord God—Behold, mine anger and my fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched. Thus saith the Lord of hosts, the God of Israel—put your burnt-offerings unto your sacrifices and eat the flesh thereof. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying—Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you.

Ezekiel, xviii.

The word of the Lord came unto me, saying—What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine:

the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath committed adultery, and hath not oppressed any one, but hath restored to the debtor his pledge, hath in no wise spoiled any one, hath given his bread to the hungry, and hath covered the naked with a garment, hath not given forth upon usury, neither hath taken any increase, hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly—he is just, he shall surely live, saith the Lord God. If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and committed adultery, hath oppressed the poor and needy, hath spoiled any one, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase—shall he then live? He shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. Now, lo! if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like: that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not committed adultery, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled any one, but hath given his bread to the hungry, and hath covered the naked with a garment, hath taken off his hand from the poor, hath not received usury nor increase, hath executed my judgments, hath walked in my statutes—he shall not



die for the iniquity of his father; he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother, and did that which is not good among his people, lo! even he shall die in his iniquity. Yet say ye, Why! doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, shall not be remembered unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the wicked abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in it; for his iniquity that he hath done, shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save himself

alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel! are not my ways equal? are not your ways unequal? Therefore, I will judge you, O house of Israel! every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so that iniquity be not your ruin. Cast away from you all your transgressions, whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

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Micah vi: 6, 7: 18.

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man! what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us, he will subdue our iniquities: and will cast all our sins into the depths of the sea. Thou wilt manifest truth to Jacob and mercy to Abraham, as thou hast sworn unto our fathers from the days of old.



## PRAYER.

Minister.

Let us pray.

Praised art thou, O Eternal, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great, almighty, and tremendous God! the most high God! who bestowest gracious favors; who is the possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfil the mission of thy chosen people Israel, for the sake of thy name:

Congregation.

Remember us unto life, O King! who delightest in life; Write us in the book of life, for thy sake, O God of life!

Repeated by Minister.

O King, Supporter, Savior, and Shield!

Praised art thou, O Lord! the Shield of Abraham.

Thou art mighty forever, O Lord! and powerful to save. Thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick; thou loosenest those who are in bonds, and thou wilt accomplish thy promise unto those who sleep in the dust. Who is like unto thee, O Lord of mighty acts? And who can be compared unto thee, who art the King, who causest death and restorest to everlasting life, and makest salvation spring forth?

Congregation.

Who is like unto thee, O Father of Mercy! who rememberest in mercy thy creatures unto life.

Repeated by Minister.

Praised art thou, O Lord! who vivifiest all things.

The Congregation rise.

## THE SANCTIFICATION.

Minister.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקְדוּשִׁים בְּכָל יוֹם  
יִהְיֶה לְךָ סֵלָה: בְּכָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא יְהוָה אֵל יְהוָה  
וַיֹּאמֶר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones praise thee daily. Selah. Thus it is written by the hand of thy prophet,—And one called unto another and said:

Choir and Congregation.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
יְיָ צְבָאוֹת. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

"Holy! holy! holy!  
is the Lord of hosts; the whole earth is full of his glory."

Minister.

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שׂוֹאֲלִים יְהוָה לְוָה. אֵיךְ  
מְקוֹם כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

(Translation.)

His glory filleth the universe; his servants inquire of each other: Where is the place of his glory? Towards them the blessing is responded:

Choir and Congregation.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

"Praised be the glory of the Lord from his place."

Minister.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים. וַיַּחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ  
עָרֵב וּבָקֵר. בְּכָל יוֹם הַמִּיד פְּעָמִים בְּאַהֲבָה שְׁמַע  
אוֹמְרִים:

(Translation.)

From his place may he turn with compassion, and be  
gracious to the people who proclaim the unity of his name  
twice every day, evening and morning, saying with fervent  
love:

Choir and Congregation.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

"Hear, O Israel! the Lord our God, the Lord is One!"

Minister.

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אָבִינוּ. הוּא מֶלֶכְנוּ. הוּא  
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמֵי שְׁנִית. לְעֵינֵי כָל חַי.  
לְהִיּוֹת לָכֶם לֵאלֹהִים.

(Translation.)

Our God is One; He is our Father, our King, our  
Savior; and he will, through his mercy, cause us to hear  
a second time, in the sight of all living:

"I will be your God;

Choir and Congregation.

אֲנִי יְיָ אֱלֹהֵיכֶם:

(Translation.)

I am the Lord, your God."

Minister.

וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ  
אֶחָד וְשִׁמּוֹ אֶחָד:

(Translation.)

Then shall the Lord be King over all the earth; on  
that day the Lord shall be acknowledged ONE, and his  
name shall be ONE.

Choir and Congregation.

יְמֻלְךָ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּהָ:

(Translation.)

"The Lord shall reign forever; thy God, O Zion!  
unto all generations. Hallelujah!"

The Congregation take their seats.

Minister.

Unto all generations we will declare thy greatness, and  
unto all eternity we will proclaim thy holiness; thy praise,  
O our God! shall never depart from our mouths; for thou  
art the Almighty, the great and holy King.

Praised art thou, O Lord! the holy King.

Thou hast sanctified us with thy commandments, and  
brought us near, O our King! unto thy service, and hast  
called us by thy great and holy Name. And with love  
hast thou given us, O Eternal, our God! (this day of  
the Sabbath, and) this Day of Atonement, for pardon, for-  
giveness, and reconciliation; thereon to grant a remission  
of all our iniquities; a holy convocation, a memorial of our  
departure from Egypt.

Remember us thereon, O Lord, our God! for good; visit  
us thereon with a blessing; save us thereon to enjoy life.



Our God, and the God of our fathers! O pardon our iniquities on this Day of Atonement. O blot out and remove our transgressions and sins from thy sight; as it is said, "I, even I, am He who blot out thy transgressions for my own sake; and thy sins I will not remember."

And it is said, "I have made thy transgressions vanish away like a cloud, and thy sins like vapor; return unto me, for I have redeemed thee." And it is said, "For on this day shall he make an atonement for you, to cleanse you; that ye may cleanse yourselves from all your sins before the Lord."

### THE CONFESSION.

Our God! and God of our fathers!

May our prayer come before thee, and withdraw not thyself from our supplication; for we are not so shameless of face, or hardened, as to declare in thy presence, O Lord, our God, and God of our fathers! that we are righteous, and have not sinned; verily

We have sinned, we have committed iniquity, we have transgressed.

Congregation.

We have sinned, we have committed iniquity, we have transgressed.

Minister and Congregation.

We have turned aside from thy precepts, and from thy good ordinances, and it hath not profited us; but thou art just concerning all that is come upon us; for thou hast dealt most truly, but we have done wickedly.

Minister.

What shall we say in thy presence, O thou who dwellest on high? or what shall we declare unto thee, who residest above the skies? Behold, thou knowest all the secret things, as well as the revealed. What are we? What is our life? What is our piety? What is our righteousness? What is our help? What is our power? What is our might? What then shall we say in thy presence, O Lord, our God! and God of our fathers? Are not all the mighty ones as nothing before thee, and the men of fame as if they had not existed; the wise men as if they were without knowledge, and the intelligent, as if void of understanding? For the greater part of their actions is emptiness; and the days of their life are but vanity in thy presence; even the pre-eminence of man over the beast is naught; for all is vanity.

Yet thou didst distinguish man from the beginning, and favor him, that he might stand in thy presence; for who can say unto thee, What doest thou? And although he be righteous, what can he give unto thee? But in love hast thou given us, O Lord our God! this day of atonement, as a remission of and forgiveness for all our iniquities, that we might discontinue the oppression of our hands, and return to perform the statutes of thy will with an upright heart. And through thy abundant mercy, deign thou to have compassion on us; for thou dost not delight in the destruction of the world; as it is said: "Seek ye the Lord while he may be found: call ye upon him while he is near at hand." And it is said: "Let the wicked forsake his way and the iniquitous man his thoughts; and let him return unto the Lord, and he will receive him with compassion; and unto our God, for He aboundeth in forgiveness." And thou, O God of forgiveness! art gracious and



merciful, long-suffering, and abundant in mercy and truth; diffusing good abundantly. Thou dost also delight in the repentance of the wicked, and hast no pleasure in their death, as it is said: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his evil way, and live. Turn ye, turn ye from your evil ways; wherefore will ye die, O house of Israel?" And it is said: "Have I any pleasure in the death of the wicked? saith the Lord God: but rather that he turn from his ways, and live." And it is said: "For I have no pleasure in the death of him that dieth, saith the Lord God! therefore turn ye and live."

For thou pardonest Israel, and grantest remission of sins unto the tribes of Jeshurun, and besides thee we have none to pardon and forgive us. Praised art thou, O Eternal! the King who pardonest and forgivest our iniquities; King of the whole earth, who sanctifiest (the Sabbath), Israel, and the Day of Atonement.

O Lord, our God! let thy people Israel be acceptable to thee; accept their prayers with love; and may the service of Israel be ever pleasing unto thee.

Praised art thou, O Lord! whom alone we will serve with reverence.

We gratefully acknowledge that thou art the Lord our God! and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our salvation from generation to generation. We will render thanks unto thee and recount thy praise,—for our lives, which are delivered into thy hand; and for our souls, which are ever in thy keeping; and for thy miraculous providence; and for thy wonders, and thy goodness, which are at all times evinced towards us, at evening, morning, and noon. Thou alone art good, for thy mercies never fail; thou alone art mer-

ciful, for thy loving-kindnesses never cease, and we put our trust in thee forever.

And for all these mercies may thy name, O our King! be continually praised, and highly exalted forever and ever. And all the living shall give thanks unto thee, Selah; and praise thy name in truth, O God of our salvation and help! Selah!

Praised art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

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### THE PRIESTLY BLESSING.

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O God, and God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron and his sons, the priests of thy holy people, saying:

"May the Lord bless and preserve thee;

"May the Lord let his countenance shine upon thee,  
and be gracious unto thee;

"May the Lord lift up his countenance upon thee,  
and give thee peace."

O grant peace, happiness, blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Eternal, our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times, and at all hours, with thy peace.

Praised art thou, O Lord, who makest peace!



## ORISONS.

Minister.

O God! awful in deeds! grant us pardon at the time of the concluding prayer.

Congregation.

O God! awful in deeds! grant us pardon at the time of the concluding prayer.

Minister.

Israel, thy people, who are "few in number," raise their eyes towards thee, and with awe supplicate thee at the concluding prayer.

The feelings of their heart they address unto thee! O efface their transgression, and let them obtain forgiveness at the time of the concluding prayer.

Protect and deliver them from every calamity, and grant them glory and joy at the time of the concluding prayer.

Remember for their benefit the righteousness of their ancestors; renew their days as of old, and as in former times at the time of the concluding prayer.

Proclaim, we beseech thee, "the year of acceptance," and restore the remnant of thy flock, for praise and glory at the time of the concluding prayer.

O God! awful in deeds! grant us pardon at the time of the concluding prayer.

Congregation.

O God! awful in deeds! grant us pardon at the time of the concluding prayer.

Minister.

We approach thee with supplication: for mercy and truth precede thy presence. O put us not to shame, nor dismiss us empty from thy presence, we beseech thee; but grant us pardon and send us salvation and mercy from thy holy place.

We come to implore forgiveness from thee, O thou most awful and mighty Being! O thou who art our refuge in time of trouble, grant us life, and be gracious unto us when we invoke thy name! O pardon us, and send us forgiveness and mercy from thy holy habitation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
סֶלַח לָנוּ מִחַל לָנוּ כְּפָר לָנוּ:

(Translation.)

Our God, and the God of our fathers! pardon us, forgive us, and grant us remission.

Choir.

כִּי אֲנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ. אֲנוּ בְנֶיךָ וְאַתָּה אָבִינוּ:  
אֲנוּ עַבְדֶּיךָ וְאַתָּה אֱדוֹנֵנוּ. אֲנוּ צִאֲנֶךָ וְאַתָּה רוֹעֵנוּ:  
אֲנוּ כְרֻמָּךָ וְאַתָּה שׁוֹמְרֵנוּ. אֲנוּ נִחְלָתְךָ וְאַתָּה חֹלְקֵנוּ:  
אֲנוּ קוֹיָךָ וְאַתָּה מוֹשִׁיעֵנוּ. אֲנוּ פְעֻלָּתְךָ וְאַתָּה יוֹצֵרֵנוּ:  
אֲנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבֵנוּ. אֲנוּ עַמְּךָ וְאַתָּה מְלִכֵנוּ:  
אֲנוּ רְעִיתְךָ וְאַתָּה דוֹרֵנוּ. אֲנוּ מֵאֲמִירָה וְאַתָּה מֵאֲמִירָנוּ:

(Translation.)

For we are thy people, and thou art our God.  
We are thy children, and thou art our Father.  
We are thy servants, and thou art our Lord.  
We are thy sheep, and thou art our Pastor.  
We are thy vineyard, and thou art our Keeper.  
We are thy heritage, and thou art our Portion.  
We are thy believers, and thou art our Redeemer.  
We are thy work, and thou art our Creator.  
We are thy missionaries, and thou art our Protector.  
We are thy subjects, and thou art our King.  
We are thy beloved, and thou art our Friend.  
We are thine, and thou art our exalted God.

Minister.

Our God, and the God of our fathers! forsake us not; cast us not off; put us not to shame nor break thy covenant with us. Draw us nigh unto thy law; teach us thy precepts, and show us thy ways. Incline our hearts to fear thy name, and to love thee, so that we may return unto thee in truth, and in perfect repentance: and for the sake of thy great name, pardon and forgive our iniquities; as it is written in thy holy word, "for the sake of thy name, O Lord! pardon our iniquity, for it is great."

Open the gate for us, at the time of locking the gate; for the day declineth.

The sun goeth down, and the day declineth; O! mayest thou turn unto us this day, that we may enter thy gates.

O God! we now beseech thee to accept us: forgive us, pardon us, have compassion on us, have mercy on us, grant us remission, and obliterate our sin and iniquity.

The Ark is opened and the Congregation rise.

Minister.

וַיַּעֲבֹד יְיָ עַל פְּנֵי וַיִּקְרָא:

(Translation.)

And the Lord revealed Himself to him, and proclaimed:

Choir.

יְהוָה יְהוָה

אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:

נוֹצֵר חֶסֶד לְאַלְפִים נִשָּׂא עֵין וּפָשַׁע וְחַטָּאת:

(Translation.)

"The Lord! the Lord!

Omnipotent, merciful, and gracious, long-suffering, and abundant in goodness and truth;

Keeping mercy unto thousands, forgiving iniquity, transgression, and sin."

## PROCLAMATION OF THE UNITY OF GOD.

Minister.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

(Translation.)

HEAR, O ISRAEL! THE LORD OUR GOD, THE LORD IS ONE!

Repeated by Choir and Congregation.

Minister.

בָּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד:

(Translation.)

Praised be the name of his glorious kingdom for evermore!

Repeated by Choir and Congregation.

Minister.

יְהוָה הוּא הָאֱלֹהִים:

(Translation.)

The Lord He is God.

Repeated by Choir and Congregation.

Minister.

יְהוָה הוּא הָאֱלֹהִים:

(Translation.)

The Lord He is God.

Repeated by Choir and Congregation.

Minister.

יְהוָה הוּא הָאֱלֹהִים:

(Translation.)

The Lord He is God.

Repeated by Choir and Congregation.

HERE FOLLOWS THE MINISTER'S BENEDICTION, IN HEBREW AND ENGLISH,  
Choir and Congregation responding "Amen!" at the end of each blessing.

The Ark is closed.



## LECTIONS FOR THE FESTIVALS.

### FOR THE FIRST DAY OF PASSOVER.

AND it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of the cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and begone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, we be all dead men. And the people took their dough before it was leavened, their dough being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they gave unto them such things as they required, and they spoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt; for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they made any provision for

## מקראי קדש

### לפסח יום ראשון

ויהי בחדשי הלילה. ויהיה הבה כל בכור בארץ מצרים. מבכר פרעה הישב על כסאו עד בכור השבי אשר בבית הבור. וכל בכור בהמה: ויקם פרעה לילה. הוא וכל עבדיו וכל מצרים. ותהי צעקה גדולה במצרים. כי אין בית אשר אין שם מת: ויקרא למשה ולאהרן לילה ויאמר קומו צאו מתוך עמי גם אתם גם בני ישראל. ולכו עבדו את יהוה כדברכם: גם צאנכם גם בקרכם קחו באשר דברתם ולכו וברכתם גם אתי: ותחזק מצרים על העם למהר לשלחם מן הארץ. כי אמרו כלנו מתים: וישא העם את בצקו מרם יחמין. משארתם צררת בשמלתם על שכמם: ובני ישראל עשו כדבר משה. וישאלו ממצרים כלי כסף וכלי זהב ושמלות: ויהיה נתן את חן העם בעיני מצרים וישאלום. וינצלו את מצרים: ויסעו בני ישראל מרעמסס סבחה. כשש מאות אלף רגלי הנקרים לבד מפת: וגם ערב רב עליה אתם וצאן ובקר מקנה כבד מאד: ויאפו את הבצק אשר הוציאו ממצרים עגות מצות כי לא חמין. כי גרשו ממצרים ולא יכלו להתמהמה. וגם צדה לא



themselves. Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years; and it came to pass, at the end of the four hundred and thirty years, even this self-same day, it came to pass that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt; therefore this night is to be observed unto the Lord by all the children of Israel in their generations.

### FOR THE SEVENTH DAY OF PASSOVER.

Exodus, xiv. 30.

And the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea-shore. And Israel saw the great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed in the Lord, and in his servant Moses.

Then sang Moses and the children of Israel this song unto the Lord; and thus did they say: I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare a habitation for him; my father's God, and I will exalt him. The Lord is a mighty warrior; the Lord is his name. The chariots and hosts of Pharaoh hath he cast into the sea; his chosen captains are also sunk into the Red Sea. The depths have covered them; they sank down to the bottom as a stone. Thy right hand, O Lord! is become glorious in power; thy right hand, O Lord! hath crushed the enemy. And in the greatness of thine excellency hast thou overthrown those who rose up against thee; thou didst send forth thy wrath, which consumed them as stubble. And with the breath of thy nostrils the waters were heaped together: The floods stood upright as a heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the

### מקראי קדש

עֲשׂוּ לָהֶם: וּמוֹשֶׁב בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרַיִם.  
שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה: וַיְהִי מִקֵּץ שְׁלֹשִׁים  
שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה. וַיְהִי בַעֲצָם הַיּוֹם הַזֶּה יֵצְאוּ  
כָּל צְבָאוֹת יְהוָה מֵאֶרֶץ מִצְרַיִם: לֵיל שְׁמֵרִים הוּא  
לַיהוָה לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם. הוּא הַלַּיְלָה הַזֶּה לַיהוָה  
שְׁמֵרִים לְכָל בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם:

### לשבעי של פסח

#### שמות י"ד ב'

וַיִּזְשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם.  
וַיֵּרָא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת עַל שְׂפַת הַיָּם: וַיֵּרָא  
יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם.  
וַיֵּיבֶאוּ הָעָם אֶת יְהוָה. וַיֹּאמְרוּ בִיהוָה וּבְמֹשֶׁה עֲבָדָיו:  
אִי יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת  
לַיהוָה וַיֹּאמְרוּ לֵאמֹר. אֲשִׁירָה לַיהוָה כִּי גָאֹה גָאֹה סוֹם  
וְרוֹכְבוֹ רָמָה בָּיִם: עָזִי וְזִמְרָתִי יְהוָה וַיְהִי לִי לִישׁוּעָה. וְהָ  
אֱלֹהֵי וְאַנְהוּ אֱלֹהֵי אָבִי וְאַרְמְמָנָהוּ: יְהוָה אֱלֹהֵי מִלְחָמָה.  
יְהוָה שְׁמוֹ: מִרְכַּבְתָּ פָרָעָה וַחֲלוּ יָרֵה בָּיִם. וּמִכְחָר  
שְׁלֹשִׁי מִבְּעוֹ בָּיִם סוּף: תַּחֲמַת יְכִסְיָמוֹ. יִרְדּוּ בְּמַצּוֹלֹת  
כְּמוֹ אֶבֶן: יִמְיִנָּה יְהוָה נֶאֱדָרִי בַכֶּתֶף. יִמְיִנָּה יְהוָה תִּרְעֵץ  
אוֹיֵב: וּכְרוֹב גְּאוֹנָה תַּהֲרֵם קִמְיָה. תִּשְׁלַח חֲרָנָה יֶאֱכַלְמוּ  
בַּקֶּשׁ. וּכְרוֹחַ אִפְיָה גִעְרָמוֹ מִים גִּעְבוּ כְּמוֹ גֵּד נִזְלִים.  
קָפְאוּ תַּחֲמַת בָּלֵב יָם: אָמַר אוֹיֵב אֶרְדָּף אֲשִׁיג אַחֲלֶק



spoil; my soul shall be satiated with vengeance upon them; I will unsheath my sword, my hand shall destroy them. Thou didst blow with thy wind, and the sea covered them; they sunk as lead in the mighty waters. Who is like unto thee, O Lord! amongst the mighty? who is like thee, glorious in holiness, tremendous in praises, working wonders? Thou stretchedst out thy right hand, the earth swallowed them. In thy mercy hast thou led forth the people thou hast redeemed; with thy strength hast thou guided them into thy holy habitation. The people shall hear and tremble; sorrow shall seize the inhabitants of Palestine. Then the dukes of Edom shall be troubled: trembling shall take hold of the mighty men of Moab; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be still as a stone; till thy people pass over, whom thou hast purchased. Thou shalt bring them, and plant them in the mount of thine inheritance, the place, O Lord! which thou hast made for thy residence; the sanctuary, O Lord! which thy hands have established. The Lord shall reign forever and ever!

### FOR THE FEAST OF WEEKS.

Exodus, Chap. xx.

And God spake all these words, saying: I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods but me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name

### מקראי קדש

שָׁלַל. תִּמְלֹאמוּ נַפְשֵׁי אֲדִיק חֲרָבִי תוֹרִישְׁמוּ יָדִי: נִשְׁפָּת בְּרוּחְךָ בְּסֻמּוֹ יָם. צָלְלוּ בַּעֲוֹפֶרֶת בָּמִים אֲדִירִים: מִי כִמְכָה בָּאֵלִים יְהוָה מִי כִמְכָה נֶאֱדָר בַּקֶּדֶשׁ. נוֹרָא תִהְלֹת עֲשֵׂה פֶלֶא: נִשִּׁית יְמִינְךָ תִּבְלַעְמוּ אֶרֶץ: נַחִית בַּחֲסָדְךָ עִם וּוֹ נֶאֱלֵת. נִהְלֹת בַּעֲוֹךְ אֵל נוֹה קֶדֶשׁ: שָׁמְעוּ עַמִּים יִרְגָּזוּן. חִיל אֲחֹו יִשְׁבִּי פִלְשֶׁת: אִו נִבְהָלוּ אֲלֹפֵי אֲדוֹם אֵילֵי מוֹאָב יֶאֱחֹזְמוּ רָעַד. נִמְגּוּ כָל יִשְׁבֵי כְנָעַן: תִּפֹּל עֲלֵיהֶם אֵימָתָה וּפֶחַד בְּגִדְךָ וְרוּעַךָ יִדְמוּ כְּאֶבֶן. עַד יַעֲבֹר עִמָּךְ יְהוָה עַד יַעֲבֹר עִם וּוֹ קִנִּית: תִּבְיָאמוּ וְתִטְעְמוּ בְּחֵר נִחְלָתְךָ מִכּוֹן לְשִׁבְתְּךָ פְּעֻלָּת יְהוָה. מִקֶּדֶשׁ אֲדִנִּי בּוֹנְגוּ יָדֶיךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

### ל שבועות

שמות כ'

וַיְדַבֵּר אֱלֹהִים אֶת פְּלִי־הַדְּבָרִים הָאֵלֶּה לְאֹמֹר: אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי: לֹא־תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מַמְעַל וְאֲשֶׁר בָּאֶרֶץ מִתַּחַת. וְאֲשֶׁר בָּמִים מִתַּחַת לָאֶרֶץ: לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא. פֶּקֶד עֵזֶן אֶבֶת עַל־בָּנִים עַל שְׁלֹשִׁים וְעַל־רִבְעִים לְשָׁנָאִי: וְעֲשֵׂה חֶסֶד לְאֲלֹפִים לֹא־חֲבִי וְלִשְׁמֵרֵי מִצְוֹתַי: לֹא־תִשָּׂא אֶת־שֵׁם יְהוָה אֱלֹהֶיךָ לְשׁוֹאֵא. כִּי לֹא יִנָּקָה



in vain. Remember the Sabbath-day to keep it holy: six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: on it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

### FOR THE FIRST DAY OF TABERNACLES.

Leviticus, xxiii.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done; but the seventh day is the sabbath of rest, a holy convocation: ye shall do no work thereon: it is the sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month, on the coming in of the evening, is the Lord's passover. And on the fifteenth day of the same month, is the feast of unleavened bread

### מקראי קדש

יְהוָה אֵת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לִשְׁוֹא: וְכוֹר אֶת-יוֹם  
הַשַּׁבָּת לְקֹדְשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וַעֲשִׂיתָ כָּל-מְלָאכָתְךָ:  
וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ. לֹא-תַעֲשֶׂה כָל-  
מְלָאכָה אַתָּה וּבִנְךָ--וּבִתְךָ עִבְדְּךָ וַאֲמָתְךָ וְכַחֲמֹתְךָ  
וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-  
הַשָּׁמַיִם וְאֶת-הָאָרֶץ: אֶת-יְהוָה וְאֶת-כָּל אֲשֶׁר-בָּם  
וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי. עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת  
וַיְקַדְּשֶׁהוּ: כִּכֹּר אֶת-אֲבִיךָ וְאֶת-אִמְךָ. לִמְעַן יֵאָרִיכוֹן  
יָמֶיךָ עַל הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: לֹא  
תִרְצָח: לֹא תִנָּאֵף: לֹא תִגְנוֹב: לֹא-תַעֲנֶה בְרַעְךָ עַד  
שֹׁקֶר: לֹא תַחֲמוֹד בֵּית רַעְךָ: לֹא-תַחֲמוֹד אִשְׁתִּי רַעְךָ  
וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וְחֲמֹרוֹ וְכָל אֲשֶׁר לְרַעְךָ:

### לסוכות יום ראשון

ויקרא כ"ג

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵיהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר תִּקְרְאוּ אֹתָם מִקְרָאֵי  
קֹדֶשׁ. אֵלֶּה הֵם מוֹעֲדֵי: שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה  
וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת שַׁבְתוֹן מִקְרָא קֹדֶשׁ כָּל מְלָאכָה  
לֹא תַעֲשֶׂה. שַׁבָּת הוּא לַיהוָה בְּכָל מוֹשְׁבֹתֶיכֶם: אֵלֶּה  
מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ. אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם.  
בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעַה עָשָׂר לַחֹדֶשׁ בֵּין הָעֲרֵבִים.  
פֶּסַח לַיהוָה. וּבַחֲמִשָּׁה עָשָׂר לַחֹדֶשׁ הוּא חַג



unto the Lord; seven days ye must eat unleavened bread. On the first day ye shall have a holy convocation; ye shall do no servile work thereon. But ye shall offer an offering made by fire unto the Lord seven days; on the seventh day is a holy convocation, ye shall do no servile work thereon. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring an *Omer* of the first fruits of your harvest unto the priest. And he shall wave the *Omer* before the Lord to be accepted for you; on the morrow after the holy day, the priest shall wave it. And ye shall offer that day, when ye shall wave the *Omer*, a he-lamb, without blemish, of the first year, for a burnt-offering unto the Lord. And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor; and the drink-offering thereof shall be of wine, the fourth part of a *hin*. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that you have brought an offering unto your God; it shall be a statute forever throughout your generations, in all your dwellings. And ye shall count unto you from the morrow after the holiday, from the day that ye brought the *Omer* of the wave-offering; seven Sabbaths shall be complete; even unto the morrow after the seventh week shall ye number fifty days, and ye shall offer a new meat-offering unto the Lord. Ye shall bring from your habitations two wave-loaves, of two tenth-deals; they shall be of fine flour, with leaven shall they be baked; they are the first-fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bull, and two rams; they shall be for a burnt-offering unto the Lord; with their meat-offering, and their drink-offerings, even an offering made by fire of a sweet savor unto the Lord. And

המצות ליהוה. שבועת ימים מצות תאכלו: ביום הראשון מקרא קדש יהיה לכם. כל מלאכת עבודה לא תעשו: והקרבנתם אשה ליהוה שבועת ימים. ביום השביעי מקרא קדש כל מלאכת עבודה לא תעשו: וידבר יהוה אל-משה לאמר: דבר אל בני ישראל ואמרת אליהם כי תבאו אל הארץ אשר אני נתן לכם וקצרתם את-קצירה. והבאתם את-העמר ראשית קצירכם אל הכהן: והניף את-העמר לפני יהוה לרצונכם. ממחרת השבת יניפנו הכהן: ועשיתם ביום הניפכם את-העמר. בכש תמים בן-שנתו לעלה ליהוה: ומנחתו שני עשרנים סלת כלולה בשמן אשה ליהוה ריח ניחח. ונספה יין רביעית ההין: ולחם וקלי וכרמל לא תאכלו עד-עצם היום הזה עד הביאתם את קרבן אלהיכם. חקת עולם לדורותיכם בכל משבתיכם: וספרתם לכם ממחרת השבת מיום הביאתם את-העמר הנופה. שבע שבתות תמימות תהיינה: עד ממחרת השבת השביעית תספרו חמשים יום. והקרבנתם מנחה חדשה ליהוה: ממושבתיכם תביאו לחם הנופה שתים שני עשרנים סלת תהיינה חמץ תאפינה. בפורים ליהוה: והקרבנתם על הלחם שבועת פכשים תמימים בני שנה ופר בן בקר אחד ואילים שנים. יהיו עלה ליהוה ומנחתם ונספיהם אשה ריח ניחח ליהוה: ועשיתם שעיר עזים אחד



ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the-first fruits, for a wave-offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest. And ye shall proclaim on the self-same day that it may be a holy convocation unto you; ye shall do no servile work thereon; it shall be a statute forever in all your dwellings throughout your generations. And when ye reap the harvest of your land, thou shalt not make clear riddance of the corners of thy field, when thou reapest, neither shalt thou gather any gleanings of thy harvest; thou shalt leave them unto the poor, and to the stranger; I am the Lord thy God. And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, on the first day of the month shall be a Sabbath, a memorial of sounding the cornet, a holy convocation. Ye shall do no servile work thereon; but ye shall offer an offering made by fire unto the Lord. And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month, there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work on the same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatever soul it be that shall not be afflicted in that same day, it shall be cut off from among its people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among its people. Ye shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and you shall afflict your souls; in the ninth day of the month, at even, from even unto even shall you celebrate your Sabbath. And the Lord spake unto Moses, saying, Speak

לחמאת. ושני כבשים בני שנה לזבח שלמים: והניף הכהן אתם על לחם חבפרים הנופה לפני יהוה על שני כבשים. קדש יהיו ליהוה לזבח: וקראתם בעצם היום הזה מקרא קדש יהיה לכם כל מלאכת עבודה לא תעשו. חקת עולם בכל מושבתיכם לדורתיכם: ובקצרכם את קציר ארצכם לא תכלה פאת שדה בקצרה ולקט קצירה לא תלקט. לעני ולגר תעוב אתם אני יהוה אלהיכם: וידבר יהוה אל משה לאמר: דבר אל בני ישראל לאמר. בחדש השביעי באחד לחדש יהיה לכם שבתון זכרון תרועה מקרא קדש: כל מלאכת עבודה לא תעשו. והקרבתם אשה ליהוה: וידבר יהוה אל משה לאמר: אף בעשור לחדש השביעי הזה יום הכפרים הוא מקרא קדש יהיה לכם ועניתם את נפשתיכם. והקרבתם אשה ליהוה: וכל מלאכה לא תעשו בעצם היום הזה. כי יום כפרים הוא לכפר עליכם לפני יהוה אלהיכם: כי כל הנפש אשר לא תענה בעצם היום הזה. ונכרתה מעמיה: וכל הנפש אשר תעשה כל מלאכה בעצם היום הזה. והאבדתי את הנפש ההיא מקרב עמי: כל מלאכה לא תעשו. חקת עולם לדורתיכם בכל מושבתיכם: שבת שבתון הוא לכם ועניתם את נפשתיכם. בתשעה לחדש בערב מערב עד ערב תשבתו שבתכם: וידבר יהוה אל



unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of Tabernacles for seven days unto the Lord. On the first day shall be a holy convocation; ye shall do no servile work thereon. Seven days ye shall offer an offering made by fire unto the Lord on the eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly, and ye shall do no servile work thereon. These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offering; everything upon its day: besides the Sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides all your free-will offerings, which ye give unto the Lord. Also on the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take unto you, on the first day, the fruit of goodly trees, branches of palm-trees, and the bows of thick trees and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year; it shall be a statute forever in your generations; ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths; that your generations may know, that I made the children of Israel dwell in booths, when I brought them out of the land of Egypt; I am the Lord your God. And Moses declared unto the children of Israel the feasts of the Lord.

מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר. בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לַיהוָה: בַּיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ. כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ: שִׁבְעַת יָמִים תִּקְרְבוּ אֵשֶׁה לַיהוָה. בַּיּוֹם הַשְּׁמִינִי מִקְרָא קֹדֶשׁ יְהִי לָכֶם וְהִקְרַבְתֶּם אֵשֶׁה לַיהוָה עֲצֵרֶת הוּא כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ: אֱלֹהֵי מוֹעֲדֵי יְהוָה אֲשֶׁר תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ. לְהִקְרִיב אֵשֶׁה לַיהוָה עֹלָה וּמִנְחָה וּבַח וּנְסֻכִּים דַּבֵּר יוֹם בַּיּוֹמוֹ: מִלִּבְד שַׁבָּתוֹת יְהוָה. וּמִלִּבְד מִתְּנוּתֵיכֶם וּמִלִּבְד כָּל נְדָבוֹתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה: אִךְ בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאַסְפְּכֶם אֶת תְּבוּאֹת הָאָרֶץ תַּחֲנוּ אֶת חַג יְהוָה שִׁבְעַת יָמִים. בַּיּוֹם הָרִאשׁוֹן שַׁבָּתוֹן וּבַיּוֹם הַשְּׁמִינִי שַׁבָּתוֹן: וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפַּת תְּמָרִים וְעֵנָף עֵץ עָבֹת וְעֵרְבֵי נָחַל. וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים: וְחִגַּלְתֶּם אֹתוֹ חַג לַיהוָה שִׁבְעַת יָמִים בַּשָּׁנָה. חֲקַת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תַּחֲנוּ אֹתוֹ: בַּסֻּכָּה תֵּשְׁבוּ שִׁבְעַת יָמִים. כָּל הָאֹרֶחַ בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכָּה. לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַּסֻּכּוֹת הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם. אֲנִי יְהוָה אֱלֹהֵיכֶם: וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְהוָה. אֶל בְּנֵי יִשְׂרָאֵל:



## FOR THE EIGHTH DAY OF TABERNACLES.

Deuteronomy, xxxiii.

AND this is the blessing wherewith Moses the man of God blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive thy words. Moses commanded us a law; even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together. Let Reuben live, and not die; and let not his men be few. And this is the blessing of Judah; and he said, Hear, Lord, the voice of Judah, and bring him unto his people; let his hands be sufficient for him, and be thou a help to him from his enemies. And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters at Meribah; Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor know his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifices upon thine altar. Bless, Lord! his substance, and accept the work of his hands: smite through the loins of them that rise up against him, and of them that hate him, that they rise not again. And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders. And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness

מקראי קדש

לשמיני עצרת

דברים ל"ג

וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת  
בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ: וַיֹּאמֶר יְהוָה מִסִּינַי בָּא  
וְזָרַח מִשְׁעִיר לָמוֹ הוֹפִיעַ מִהָר פָּאָרָן וְאַתָּה מִרְבֶּכֶת  
קָדֵשׁ. מִיְמִינוֹ אֵשׁ דָּת לָמוֹ: אֵף חֹזֵב עַמִּים כָּל קִדְשׁוֹ  
בִּידֶךָ. וְהֵם חָבוּ לְרַגְלֶךָ יִשְׂאֵל מִדְּבַרְתֶּיךָ: תוֹרָה צִוָּה  
לָנוּ מֹשֶׁה. מוֹדֶשֶׁה קָהֵלֶת יַעֲקֹב: וַיְהִי בִישְׁרוֹן מֶלֶךְ.  
בְּהַתְאַפֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל: יַחֲדוּ רְאוּבֵן  
וְאֶל יִמָּת. וַיְהִי מָתָיו מִסְפָּר: וְזֹאת לַיהוּדָה וַיֹּאמֶר  
שְׁמַע יְהוָה קוֹל יְהוּדָה וְאֵל עַמּוֹ תִּבְיָאֵנּוּ. יָדְיוֹ רַב לוֹ  
וְעֹזוֹ מִצָּרָיו תִּהְיֶה: וְלֹלֹי אָמַר תִּמְיָה וְאוֹרִיךָ לְאִישׁ  
חֲסִדֶיךָ. אֲשֶׁר נִסִּיתוֹ בְּמִסָּפָה תִּרְיִבְהוּ עַל מִי מְרִיבָה:  
הָאֹמֵר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתִיו וְאַתָּה אָחִיו לֹא הִבִּיר  
וְאַתָּה בָּנָו לֹא יָדַע. כִּי שָׁמְרוּ אִמְרֶתְךָ וּבְרִיתְךָ יִנְצְרוּ:  
יִזְרוּ מִשְׁפָּטֶיךָ לַיעֲקֹב וְתוֹרָתְךָ לְיִשְׂרָאֵל. יִשְׁמְכוּ קִטּוֹרָה  
בְּאַפֶּךָ וּכְלִיל עַל מִזְבְּחֶךָ: בֵּרַךְ יְהוָה חִילוֹ וּפַעַל יָדָיו  
תִּרְצֶה. מִחֵץ מִתְנַיִם קָמְיוֹ וּמִשְׁנָאָיו מִן יְקוֹמוֹן: לִבְנֵימִן  
אָמַר יָדִיד יְהוָה יִשְׁכֵּן לְבִטְחָה עָלָיו. חֲפָף עָלָיו כָּל הַיּוֹם  
וּבֵין כְּתָפוֹ שִׁכֵּן: וְלִוְיוֹסֵף אָמַר מִבְּרַכַּת יְהוָה אֲרָצוֹ.  
מִמֶּנּוּ שְׁמַיִם מִטָּל וּמִתְהוֹם רֹבֶצֶת תִּחְרֹת: וּמִמֶּנּוּ  
תְּבוֹאֹת שְׁמֶשׁ. וּמִמֶּנּוּ גֶרֶשׁ יִרְחִים: וּמִרָאשׁ הַרְרֵי  
קָדֵשׁ. וּמִמֶּנּוּ גְבְעוֹת עוֹלָם: וּמִמֶּנּוּ אֶרֶץ וּמִלְאָה וְרִצּוֹן



thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullocks, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh. And of Zebulun he said, Rejoice, Zebulun! in thy going out; and Issachar! in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand. And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel. And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan. And of Naphtali he said, O Naphtali! satisfied with favor, and full with the blessing of the Lord, possess thou the west and the south. And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the Shield of thy help, and the Sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

For the completion of the reading of the Law, add the following:

And Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho; and the Lord showed him all the land of Gilead,

שכני סנה. תבואתה לראש יוסף ולקדקד נזיר אחיו:  
בכור שורו הדר לו וקרני ראם קרניו בהם עמים יגנח  
יחדו אפסי ארץ. והם רבבות אפרים והם אלפי  
מנשה: ולזבולן אמר שמח וכולן בצאתה. ויששכר  
באהליה: עמים הר יקראו שם יובחו ובהי צדק. כי  
שפע ימים יינקו וישפני טמוני חול. ולגד אמר ברוך  
מרחיב גר. כלביא שכן וטרף זרוע אף קדקד: וירא  
ראשית לו כי שם חלקת מחלק קפון. ויהא ראשי  
עם צדקת יהוה עשה ומשפטיו עם ישראל: ולדן אמר  
דן גור אריה. יונק מן הבשן: ולנפתלי אמר נפתלי  
שבע רצון ומלא ברכת יהוה. ים ודרום ירשה: ולאשר  
אמר ברוך מבנים אשר. יהי רצון אחיו וטבל בשמן  
רגלו: ברול ונחשת מנעלה. וכנמיה דבאה: אין באל  
ישרון. רכב שמים בעזרה ובנאותו שחקים: מענה  
אלהי קדם ומתחת זרעת עולם. ויגרש מפניה אויב  
ויאמר השמר: וישכן ישראל בטח בדר עין יעקב אל  
ארץ דגן ותירוש. אף שמיו יערפו טל: אשריה ישראל  
מי כמוה עם נושע ביהוה מן עזרה ואשר חרב גאותה.  
ויכחשו איביה לה ואתה על במותימו תדרה:

### בשמחת תורה מוסיפין

ויעל משה מערכת מואב אל הר נבו ראש הפסגה  
אשר על פני ירחו. ויראהו יהוה את כל הארץ את



unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar. And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

הַגִּלְעָד עַד דָּן: וְאֵת כָּל נַפְתָּלִי וְאֵת אֶרֶץ אֶפְרַיִם  
וּמְנַשֶּׁשֶׁה. וְאֵת כָּל אֶרֶץ יְהוּדָה עַד הַיָּם הָאֲחֵרֹן: וְאֵת  
הַנֶּגֶב וְאֵת הַכֶּכֶר בִּקְעַת יַרְחוֹ עִיר הַתְּמָרִים עַד צִעֹר:  
וַיֹּאמֶר יְהוָה אֵלָיו וְאֵת הָאֶרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם  
לְיִצְחָק וְלְיַעֲקֹב לֵאמֹר לְיִרְעָה אֶתְנַנְּהָ. הֲרֹאִיתִיךָ  
בְּעֵינֶיךָ וְשָׂמָּה לֹא תַעֲבֹד: וַיָּמָת שָׁם מֹשֶׁה עֶבֶד יְהוָה  
בְּאֶרֶץ מוֹאָב עַל פִּי יְהוָה: וַיִּקְבֹּר אֹתוֹ בְּנִי בְּאֶרֶץ מוֹאָב  
מוֹל בֵּית פְּעוֹז. וְלֹא יָדַע אִישׁ אֵת קְבֻרָתוֹ עַד הַיּוֹם  
הַזֶּה: וּמֹשֶׁה בֶּן מֵאָה וָעֶשְׂרִים שָׁנָה בָּמָתוֹ. לֹא כָהֵתָה  
עֵינֹו וְלֹא נָם לֶחָו: וַיִּכְבוּ בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה בְּעֶרְכָּת  
מוֹאָב שְׁלֹשִׁים יוֹם. וַיָּתֻמוּ יָמֵי כָכִי אֲבָל מֹשֶׁה: וַיְהוֹשֻׁעַ  
בֶּן נֹון מָלֵא רוּחַ חֲכָמָה כִּי סָמַךְ מֹשֶׁה אֶת יָדָיו עָלָיו.  
וַיִּשְׁמְעוּ אֵלָיו בְּנֵי יִשְׂרָאֵל וַיַּעֲשׂוּ כְּאֲשֶׁר צִוָּה יְהוָה אֶת  
מֹשֶׁה: וְלֹא קָם נָכִיָּא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה. אֲשֶׁר יָדְעוּ  
יְהוָה פָּנִים אֶל פָּנִים: לְכָל הָאֲתֹת וְהַמוֹפְתִים אֲשֶׁר  
שָׁלַחוּ יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם. לְפָרְעָה וּלְכָל  
עַבְדָּיו וּלְכָל אֶרְצוֹ: וּלְכָל הַיָּד הַחֲזָקָה וּלְכָל הַמוֹרָא  
הַגָּדוֹל. אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָל יִשְׂרָאֵל:



## FOR THE NEW YEAR.

Genesis, xxii.

AND it came to pass after these things that God did tempt Abraham, and say unto him, Abraham! and he said, Behold, here am I. And he said, Take now thy son, thy only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, saddled his ass, and took two of his young men with him, and Isaac, his son; and he clave the wood for a burnt-offering, and rose up, and went unto the place which God had told him. On the third day, Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder, and we will worship, and return again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac, his son; and he took the fire in his hand, and the knife, and they went both of them together. And Isaac spoke unto Abraham, his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering? And Abraham said, God will provide himself a lamb for a burnt-offering, my son: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and placed him upon the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham! Abraham! and he said,

מקראי קדש  
לראש השנה.  
בראשית כ"ב

ויהי אחר הדברים האלה והאלהים נסה את אברהם. ויאמר אליו אברהם ויאמר הנני: ויאמר קחנא את-בנך את-יחידך אשר אהבת את-יצחק ולך-לך אל-ארץ המדינה. והעלהו שם לעלה על אחד ההרים אשר אמר אליך: וישבם אברהם בבקר ויחבש את-חמורו ויקח את-שני נעריו אתו ואת יצחק בנו. ויבקע עצי עלה ויקם וילך אל-המקום אשר-אמר-לו האלהים: ביום השלישי וישא אברהם את-עיניו וירא את-המקום מרחק: ויאמר אברהם אל-נעריו שבו לכם פה עם-החמור ואני והנער נלכה ערבה. ונשתחוה ונשובה אליכם: ויקח אברהם את-עצי העלה וישם על-יצחק בנו ויקח בידו את-האש ואת-המאכלת. וילכו שניהם יחדו: ויאמר יצחק אל-אברהם אביו ויאמר אבי ויאמר הנני בני. ויאמר הנה האש והעצים ואיה השה לעלה: ויאמר אברהם אלהים יראה-לו השה לעלה בני. וילכו שניהם יחדו: ויבאו אל-המקום אשר אמר-לו האלהים ויבן שם אברהם את-המזבח וערך את-העצים. ויעקד את-יצחק בנו וישם אתו על-המזבח ממעל לעצים: וישלח אברהם את-ידו ויקח את-המאכלת לשחט את-בנו: ויקרא אליו מלאך יהוה מן השמים ויאמר אברהם אברהם.



Here am I. And he said, Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only one, from me. And Abraham lifted up his eyes, and looked, and behold! behind him, a ram caught in a thicket by the horns; and Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son. And Abraham called the name of the place *Adonai Yireh*; as it is said to this day, On the mount of the Lord shall it be seen. And the Angel of the Lord called unto Abraham out of heaven, the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only one, that I will greatly bless thee, and exceedingly multiply thy seed, as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of thine enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned to his young men, and they rose up, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

#### FOR THE DAY OF ATONEMENT.

(Morning Service.)

Leviticus, xvi.

AND the Lord spake unto Moses after the death of the two sons of Aaron, when they approached unto the Eternal and died. And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the covering which is upon the ark, that he die not: for I will appear in the cloud upon the

#### מקראי קדש

וַיֹּאמֶר ה'נָנִי: וַיֹּאמֶר אֶל תִּשְׁלַח יָדְךָ אֶל הַנֶּעַר וְאֶל תַּעֲשֵׂה לוֹ מְאוּמָה. כִּי עַתָּה יָדַעְתִּי כִּי יֵרָא אֱלֹהִים אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי: וַיֵּשֶׁב אֲבִרָהֶם אֶת עֵינָיו וַיֵּרָא וְהִנֵּה אֵיל אֲחֵר נֶאֱחָז בַּסֶּבֶךְ בְּקֶרְנוֹ. וַיִּלֶךְ אֲבִרָהֶם וַיִּקַּח אֶת הָאֵיל וַיַּעֲלֵהוּ לַעֲלֹה תַחַת בְּנוֹ: וַיִּקְרָא אֲבִרָהֶם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה. אֲשֶׁר יֹאמֶר הַיּוֹם בְּהַר יְהוָה יִרְאֶה: וַיִּקְרָא מִלֵּאדָּה יְהוָה אֶל אֲבִרָהֶם שְׁנִית מִן הַשָּׁמַיִם: וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נָא־יְהוָה. כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ: כִּי־בֵרַךְךָ אֲבִרָהֶם וְהִרְבָּה אַרְבָּה אֶת זְרַעְךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וּכְחוֹל אֲשֶׁר עַל שְׁפַת הַיָּם. וַיִּרֶשׁ זְרַעְךָ אֶת שְׁעַר אֵיכּוֹ: וְהִתְבָּרְכוּ כּוֹרֶעֶךָ כָּל גּוֹי הָאָרֶץ. עַקֵּב אֲשֶׁר שָׁמַעְתָּ בְּקָלִי: וַיֵּשֶׁב אֲבִרָהֶם אֶל נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל בְּאֵר שֶׁבַע. וַיֵּשֶׁב אֲבִרָהֶם בְּבְאֵר שֶׁבַע:

#### ליום כפור.

ויקרא ט"ז

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם לִפְנֵי יְהוָה וַיֹּמְחוּ: וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה דַּבֵּר אֶל אֶהֱרֹן אַחִיךָ וְאֵל יָבֹא בְּכָל עֵת אֶל הַקֹּדֶשׁ מִבֵּית לְפָרֹכֶת אֶל פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל הָאָרֶן וְלֹא יָמוּת כִּי בַעֲנָן אֲרָאָה עַל הַכַּפֹּרֶת: בּוֹאֵת יָבֹא אֶהֱרֹן



covering. With this shall Aaron come into the holy place, with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and he shall be girded with the linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall take from the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself and for his house. And he shall take the two goats and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering: but the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness. And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself and for his house, and shall slaughter the bullock of the sin-offering which is for himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may spread over the covering that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the covering eastward: and before the covering shall he sprinkle the blood with his finger seven times. Then shall he slaughter the goat of the sin-offering that is for the people, and bring its blood within the veil, and do with that blood as he did with the blood of the

אל הקדש בפר בן בקר לחטאת ואיל לעולה: כתנת בד קדש ילבש ומכנסי בד יהיו על בשרו ובאבנט בד יחגור ובמזנפת בד יצנף בגדי קדש הם ורחץ במים את בשרו ולבשם: ומאת עדת בני ישראל יקח שני שעירי עזים לחטאת ואיל אחד לעולה: והקריב אהרן את פר החטאת אשר לו וכפר בערו וכעד ביתו: ולקח את שני השעירים והעמיד אתם לפני יהוה פתח אהל מועד: ונתן אהרן על שני השעירים גדלות גורל אחד ליהוה וגורל אחד לעזאזל: והקריב אהרן את השעיר אשר עלה עליו הגורל ליהוה ועשהו חטאת: והשעיר אשר עלה עליו הגורל לעזאזל יעמד חי לפני יהוה לכפר עליו לשלח אתו לעזאזל המדברה: והקריב אהרן את פר החטאת אשר לו וכפר בערו וכעד ביתו ושחט את פר החטאת אשר לו: ולקח מלא המחתה גחלי אש מעל המזבח מלפני יהוה ומלא חפניו קטרת סמים דקה והביא מבית לפרכת: ונתן את הקטרת על האש לפני יהוה וכסה ענן הקטרת את הכפרת אשר על העדות ולא ימות: ולקח מדם הפר והזה באצבעו על פני הכפרת קדמה ולפני הכפרת יזה שבע פעמים מן הדם באצבעו: ושחט את שעיר החטאת אשר לעם והביא את דמו אל מבית לפרכת ועשה את דמו כאשר עשה לדם הפר והזה אתו על הכפרת ולפני הכפרת: וכפר על



bullock, and sprinkle it upon the covering, and before the covering. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle when he goeth in to make atonement in the holy place, until he cometh out. And he shall make atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of atoning for the holy place, and the tabernacle, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; and shall send him away by the hand of an appointed man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle, and shall put off the linen garments which he had put on when he went into the holy place, and shall leave them there: and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself and for the people. And he shall cause the fat of the sin-offering to burn upon the altar. And he that let go the goat for the scape-goat, shall wash his clothes, and bathe his flesh in water, and afterwards come into the camp. And the bullock for the sin-offering, and the goat for the sin-offering whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And

הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל וּמִפְשְׁעֵיהֶם לְכָל חַטָּאתָם: וְכֵן יַעֲשֶׂה לְאַהֲלֵ מוֹעֵד הַשְּׁכָן אֹתָם בְּתוֹךְ טְמֵאֹתָם: וְכָל אָדָם לֹא יִהְיֶה בְּאַהֲלֵ מוֹעֵד בְּבֹאֹ לִכְפֹּר בַּקֹּדֶשׁ עַד צֵאתוֹ וְכִפֹּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ וּבְעַד כָּל קִהְלֵ יִשְׂרָאֵל: וַיֵּצֵא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה וְכִפֹּר עָלָיו וְלָקַח מִדַּם הַפָּר וּמִדַּם הַשְּׁעִיר וְנָתַן עַל קַרְנוֹת הַמִּזְבֵּחַ סָבִיב: וְהוּזָה עָלָיו מִן הַדָּם בְּאַצְבָּעוֹ שִׁבְעַ פְּעָמִים וּמָהַרְוּ וְקִדְּשׁוּ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל: וְכִלָּה מִכְּפֹר אֶת הַקֹּדֶשׁ וְאֶת אַהֲלֵ מוֹעֵד וְאֶת הַמִּזְבֵּחַ וְהַקְרִיב אֶת הַשְּׁעִיר הַחִי: וְסָמַךְ אֶהֱרֹן אֶת שְׁתֵּי יָדָיו עַל רֹאשׁ הַשְּׁעִיר הַחִי וְהִתְוֹדָה עָלָיו אֶת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת כָּל פְּשָׁעֵיהֶם לְכָל חַטָּאתָם וְנָתַן אֹתָם עַל רֹאשׁ הַשְּׁעִיר וְשִׁלַּח בְּיַד אִישׁ עֹתִי הַמִּדְבָּרָה: וְנִשָּׂא הַשְּׁעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם אֶל אֶרֶץ גִּזְרָה וְשִׁלַּח אֶת הַשְּׁעִיר בַּמִּדְבָּר: וּבֹא אֶהֱרֹן אֶל אַהֲלֵ מוֹעֵד וּפָשַׁט אֶת בְּגָדֵי הַכֹּהֵן אֲשֶׁר לְבָשׁ בְּבֹאֹ אֶל הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: וְרָחֵץ אֶת בְּשָׂרוֹ בַּמַּיִם בַּמָּקוֹם קָדוֹשׁ וּלְבַשׁ אֶת בְּגָדָיו וַיֵּצֵא וַעֲשֶׂה אֶת עֹלָתוֹ וְאֶת עֹלֵת הָעָם וְכִפֹּר בַּעֲדוֹ וּבְעַד הָעָם: וְאֶת חֶלֶב הַחֲטָאתַי וְקִטֹּר הַמִּזְבֵּחַ: וְהִמְשִׁלַּח אֶת הַשְּׁעִיר לַעֲזָאוֹל יִכְבֶּם בְּגָדָיו וְרָחֵץ אֶת בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי כֵן יָבֹא אֶל הַמִּתְחַנֶּה: וְאֶת פֶּר הַחֲטָאתַי וְאֶת שְׁעִיר הַחֲטָאתַי אֲשֶׁר הוּבֵא אֶת דָּמָם לִכְפֹּר בַּקֹּדֶשׁ וַיֵּצֵא אֶל מַחוּץ לַמִּתְחַנֶּה וְשִׂרְפוּ בָאֵשׁ אֶת עֲרֹתָם וְאֶת



he that burneth them shall wash his clothes, and bathe his flesh in water, and afterwards he shall come into the camp. And this shall be a statute forever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict yourselves, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of Sabbaths unto you, and ye shall afflict yourselves; it is a statute forever. And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments. And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins once a year. And he did as the Lord commanded Moses,

*Vesper Service.*

Exodus, xxxiii. 12.

And Moses said unto the Lord, Behold! thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me; yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For

מקראי קדש

בשרם ואת פרשם: והשרף אתם יכבם בגדי ורחץ את בשרו במים ואחרי כן יבוא אל המחנה: והיתה לכם לחקת עולם בחודש השביעי בעשור לחודש תענו את נפשתיכם וכל מלאכה לא תעשו האזרח והגר הגר בתוכם: כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני יהוה תטהרו: שבת שבתון היא לכם ועניתם את נפשתיכם חקת עולם: וכפר הכהן אשר ימשח אותו ואשר ימלא את ידו לכהן תחת אביו ולבש את בגדי הקדש בגדי הקדש: וכפר את מקדש הקדש ואת אהל מועד ואת המזבח וכפר ועל הבתים ועל כל עם הקהל יכפר: והיתה זאת לכם לחקת עולם לכפר על בני ישראל מכל חטאתם אחת בשנה ויעש כאשר צוה יהוה את משה:

שמות ל"ג ב

ויאמר משה אל יהוה ראה אתה אמר אלי העל את העם הזה ואתה לא הודעתני את אשר תשלח עמי ואתה אמרת ידעתיה בשם וגם מצאת חן בעיני: ועתה אם נא מצאתי חן בעיניך הודעני נא את דרכך ואדעך למען אמצא חן בעיניך וראה כי עמך חגוי הזה: ויאמר פני ילכו והנחותי לך: ויאמר אליו אם אין פניך הלכים אל תעלנו מזה: ובמה יודע



wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us? so shall we be distinguished, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee show me thy glory. And He said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there no man shall see me and live. And the Lord said, Behold! there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock: and will cover thee with my hand while I pass by. And I will take away my hand, and thou shalt see what is behind me; but my face shall not be seen. And the Lord said unto Moses, hew thee two tables of stone like unto the first; and I will write upon these tables the words that were on the first tables, which thou didst break. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me, on the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first, and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone; and the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord! the Lord! Omnipotent, merciful and gracious, long-suffering, and abundant in beneficence and truth; keeping mercy for thousands, forgiving iniquity, transgression,

אפוא כי מצאתי חן בעיניך אני ועמך הלא בלכתך עמנו ונפלינו אני ועמך מכל העם אשר על פני האדמה: ויאמר יהוה אל משה גם את הדבר הזה אשר דברת אעשה כי מצאת חן בעיני ואדעך בשם: ויאמר הראני נא את כבודך: ויאמר אני אעביר כל טובי על פניך וקראתי בשם יהוה לפניך וחנתי את אשר אחן ורחמתי את אשר ארחם: ויאמר לא תוכל לראות את פני כי לא יראני האדם וחי: ויאמר יהוה הנה מקום אתי ונצבת על הצור: ויהי בעבר כבדי ושמתיך בנקרת הצור ושבותי כפי עליך עד עברי: וחסרתי את כפי וראית את אחרי ופני לא יראו: ויאמר יהוה אל משה פסל לך שני לוחת אבנים פראשנים וכתבתי על הלוחת את הדברים אשר היו על הלוחת הראשנים אשר שברת: והיה נכון לבקר ועלית בבקר אל הר סיני ונצבת לי שם על ראש ההר: ואיש לא יעלה עמך וגם איש אל ירא בכל ההר גם הצאן והבקר אל ירעו אל מול ההר ההוא: ויפסל שני לוחת אבנים פראשנים וישבם משה בבקר ויעל אל הר סיני כאשר צוה יהוה אותו ויקח בידו שני לוחת אבנים: ויירד יהוה בענן ויתיצב עמו שם ויקרא בשם יהוה: ויעבר יהוה על פניו ויקרא יהוה יהוה אל רחום וחנן ארך אפים ורב חסד ואמת: נצר חסד לאלפים נשא עון ופושע וחטאה



and sin, but by no means leaving sin unpunished; visiting the iniquity of the fathers upon the children and upon the children's children, unto the third and fourth generations. And Moses made haste and bowed his head towards the earth and worshipped. And he said, If now I have found grace in thy sight, O Lord! let the Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and grant us our inheritance. And he said, Behold! I make a covenant; before all thy people will I perform wonders, such as have not been done in all the earth, nor in any nation; and all the people amongst whom thou art, shall see the work of the Lord, which I will do with thee, that it is tremendous.

וְנִקָּה לֹא יִנָּקֶה פֶּקֶד עֵינֵי אָבוֹת עַל בָּנִים וְעַל בָּנֵי בָנִים  
עַל שְׁלֹשִׁים וְעַל רַבְעִים: וַיִּמְהַר מֹשֶׁה וַיִּקְדֹּ אֶרְצָהּ  
וַיִּשְׁתַּחֲוֶה: וַיֹּאמֶר אִם נָא מִצָּאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יְיָ  
נָא אֲדֹנָי בִּקְרַבְנוּ כִּי עִם קָשָׁה עֲרַף הוּא וְסִלַּחְתָּ לְעֹנֵינוּ  
וּלְחַטֹּאתֵנוּ וּנְחַלְתֵנוּ: וַיֹּאמֶר הִנֵּה אֲנֹכִי בֹרֵחַ בְּרִית  
נֶגֶד כָּל עַמֶּךָ אֲעִשֶׂה נִפְלְאוֹת אֲשֶׁר לֹא נִבְרְאוּ בְּכָל  
הָאָרֶץ וּבְכָל הַגּוֹיִם וּרְאֵה כָּל הָעָם אֲשֶׁר אִתָּה בִּקְרַב  
אֶת מַעֲשֵׂה יְהוָה כִּי נֹרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ:

## PROPHETICAL LESSONS FOR THE FESTIVALS.

### FOR THE FIRST DAY OF PASSOVER.

2 Kings, xxlii. 1-10, and 21-26.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the Sodomites, that were by the house of the Lord, where the women wove hangings for the grove. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren. And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, wherein this passover was holden to the Lord in Jerusalem. Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law, which were written in the book that Hilkiah the priest found in the house of the Lord. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses: neither after him arose there any like him.



## FOR THE SEVENTH DAY OF PASSOVER.

2 Samuel, xxii.

AND David spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said, The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust; he is my shield, and the horn of my salvation, my high tower, and my refuge, my savior; thou savest me from violence. I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies. When the waves of death compassed me, the floods of ungodly men made me afraid; the sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears. Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a chernub, and did fly: and he was seen upon the wings of the wind. And he made darkness pavilions round about him, dark waters, and thick clouds of the skies. Through the brightness before him were coals of fire kindled. The Lord thundered from heaven, and the Most High uttered his voice. And he sent out arrows, and scattered them; lightning, and discomfited them. And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils. He sent

from above, he took me; he drew me out of many waters: he delivered me from my strong enemy, and from them that hated me: for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place: he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me: and as for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity. Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eyesight. With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright. With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsavory.

And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down. For thou art my lamp, O Lord: and the Lord will lighten my darkness. For by thee I have run through a troop: by my God have I leaped over a wall. As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all them who trust in him. For who is God, save the Lord? and who is a rock, save our God? God is my strength and power; and he maketh my way perfect. He maketh my feet like hinds' feet; and setteth me upon my high places. He teacheth my hands to war; so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great. Thou hast enlarged my steps under me; so that my feet did not slip.



I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them. And I have consumed them, and wounded them, that they could not rise: yea, they are fallen under my feet. For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. They looked, but there was none to save: even unto the Lord, but he answered them not. Then did I beat them as small as the dust of the earth: I did stamp them as the mire of the street, and did spread them abroad. Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me. Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. Strangers shall fade away, and they shall be afraid out of their close places. The Lord liveth; and praised be my rock: and exalted be the God of the rock of my salvation. It is God that avengeth me, and that bringeth down the people under me, and that bringeth me forth from mine enemies. Thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man. Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name. He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

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## FOR THE FEAST OF WEEKS.

Habakkuk, iii.

A PRAYER of Habakkuk the prophet upon Shigionoth. O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the



head out of the house of the wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my inmost parts trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet as hinds' feet, and he will make me to walk upon mine high places.

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#### FOR THE FIRST DAY OF TABERNACLES.

Zechariah, xiv.

BEHOLD, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall

stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: on that day shall the Lord be acknowledged ONE, and his name be ONE. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among



them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah shall also fight at Jerusalem: and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall happen that whoso will not come up out of the families of the earth into Jerusalem to bow down before the King, the Lord of Hosts: even upon these there shall be no rain. And if the family of Egypt go not up and come not, then shall there not fall any rain upon them also: this shall be the plague wherewith the Lord will afflict the heathen that come not up to keep the feast of tabernacles.

This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and Judea shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

### FOR THE EIGHTH DAY OF TABERNACLES.

1 Kings, viii., 54 to end.

AND it was so, that when Solomon had made an end of, praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying: Praised be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else. *Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, at this day.* And the king, and all Israel with him, offered sacrifice before the Lord. And Solomon offered a sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord. The same day did the king hallow the middle of the court that was before the house of the Lord: for there he offered



burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because the brazen altar that was before the Lord was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days. On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

### FOR THE NEW YEAR.

1, Samuel, i., ii. 1-11.

Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: and he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship, and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there. And when the time was that Elkanah offered, he gave to Peninnah his wife and to all her sons and her daughters, portions. But unto Hannah he gave a double portion, for he loved Hannah; but the Lord had made her childless. And her adversary also provoked her sorely, so as to make her fret, because the Lord had made her childless. And as he did so year by year, when she went

up to the house of the Lord, so she provoked her; therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am I not better to thee than ten sons? So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord. And she was in bitterness of soul, and prayed unto the Lord, and wept grievously. And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the afflictions of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife: and the Lord remembered her. Wherefore



it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and nursed her son until she weaned him. And when she had weaned him she took him up with her, with three bullocks and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here praying unto the Lord. For this child I prayed: and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none besides thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogance come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves

for bread; and they that were hungry ceased: so that the barren hath borne seven; and she that hath many children is waxed feeble. The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

### FOR THE DAY OF ATONEMENT.

(Morning Service.)

Isaiah, lviii.

CRY aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that has done righteousness, and forsaken not the ordinances of their God: they ask of me the ordinances of justice; they take delight in approaching God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted ourselves, and thou takest no knowledge? Behold, in the day of your fast ye seek pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye do not fast on this day, as to make your



voice be heard on high. Is it such a fast that I have chosen? a day for a man to afflict himself? is it to bow down his head as a bulrush, and to clothe himself with sackcloth and ashes? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee: the glory of the Lord shall be thy rear-ward. Then shalt thou call, and the Lord will answer; thou shalt cry, and he will say, here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall light rise on thy obscurity and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and strengthen thy bones: and thou shalt be like a watered garden, and like a spring whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot on the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor seeking thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon

the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

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## FOR THE DAY OF ATONEMENT.

(Vesper Service.)

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Jonah, iii.

AND the word of the Lord came unto Jonah the second time, saying: Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered himself with sackcloth, and sat in ashes: and he caused it to be proclaimed and published throughout Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, take anything; let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who knoweth if God will turn and relent, and turn away from his severe anger, that we perish not? And God saw their works that they turned from their evil way: and God relented of the evil that he had said that he would do unto them, and he did it not. But it dis-



pleased Jonah exceedingly, and he was much grieved. And he prayed unto the Lord, and said, I pray thee, O Lord! was not this my saying, when I was yet in my country? therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger and of great kindness, and relenteest thee of evil. Therefore now, O Lord! take I beseech thee, my life from me, for it is better for me to die than to live. Then said the Lord, Doest thou well to be grieved? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd and made it to come up over Jonah, that it might be a shadow over his head to deliver him from his grief; so Jonah was exceedingly glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass when the sun did rise, that God prepared a vehement east-wind; and the sun beat upon the head of Jonah that he fainted, and wished in himself to die, and said, it is better for me to die than to live. And God said to Jonah, Doest thou well to be grieved for the gourd? And he said, I do well to be grieved even unto death. Then said the Lord, Thou hast had pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night. And should not I spare Nineveh, that great city, wherein are more than six score thousand persons, that cannot discern between their right hand and their left hand, and also much cattle?

## ORDER OF SERVICE FOR THE WEEK-DAYS.

On those days of the week when the Temple is opened for public worship, the following is the Order of Service.

In the Evening.—The usual Evening Service is performed, pages 2-12, until the conclusion of the Prayer "O Lord our God, cause us to lie down in peace."

In the Morning.—The usual Morning Service is performed, pages 33-38, until the words "Redeemer of Israel," after which, in both cases, the following

### PRAYER.

Praised art thou, O Lord our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great, almighty, and tremendous God! the most high God! who bestowest gracious favors; who is the possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfil the mission of thy chosen people Israel, for the sake of thy name;

O King, Supporter, Savior, and Shield!

Praised art thou, O Lord! the Shield of Abraham.

Thou art mighty forever, O Lord! and powerful to save. Thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick: thou loosenest those who are in bonds, and thou wilt accomplish thy promise unto those who sleep in the dust. Who is like unto thee, O Lord of mighty acts! and who can be compared unto thee, O King, who causest death, restorest to everlasting life, and makest salvation spring forth? Praised art thou, O Lord! who vivifiest all things.



The following is said only in the Morning Service during public worship:

The Congregation rise.

### THE SANCTIFICATION.

Minister.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל יוֹם  
יְהִלְלוּךָ סֵלָה: בְּכָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא וְהָ אֵל וְהָ  
וְאָמַר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones  
praise thee daily. Selah. Thus it is written by the hands  
of thy prophet: "And one called unto another, and said:

Congregation.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
יְיָ צְבָאוֹת. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

"Holy, holy, holy,  
is the Lord of hosts! the whole earth is full of his glory."

Minister.

לְעִמָּתָם בְּרוּךְ יְאֹמְרוּ:

(Translation.)

Towards them the blessing is responded:

Congregation.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

"Praised be the glory of the Lord from his place."

Minister.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר

And in thy holy word it is written, saying,  
יְמֻלְךָ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּךָ:

(Translation.)

"The Lord shall reign forever; thy God, O Zion!  
unto all generations. Hallelujah!

The Congregation take their seats.

*Till here.*

Minister.

Unto all generations we will declare thy greatness, and  
unto all eternity we will proclaim thy holiness. Thy  
praise, O our God! shall not depart from our mouth for-  
ever; for thou art the Almighty, the great and holy King.

Praised art thou, O Lord! the most holy God.

Thou graciously endowest mankind with knowledge,  
and teachest understanding unto mortal man. Be, there-  
fore, graciously pleased to grant us knowledge, under-  
standing and wisdom.

Praised art thou, O Lord! who graciously bestowest  
knowledge.

Cause us, O our Father! to return unto the observance  
of thy law; draw us near, O our King! to thy service;  
and convert us to thee, by perfect repentance.

Praised art thou, O Lord! who vouchsafest repentance.

Forgive us, we beseech thee, O our Father! for we have  
sinned: pardon us, O our King! for we have transgressed:  
for thou art ready to pardon and to forgive.

Praised art thou, O Lord most gracious! who dost  
abundantly forgive.

O! look upon our afflictions and save us; remove from us sorrow and sighing, and redeem us from all evil, for the sake of thy name; for thou art a Mighty Redeemer.

Praised art thou, O Lord! the Redeemer of Israel!

Heal us, O Lord! and we shall be healed; save us, and we shall be saved; for thou art our praise. Grant a perfect remedy to all our infirmities and all our pains; for thou, Almighty! art a faithful and merciful physician.

Praised art thou, O Lord! who healest the sick.

Bless unto us, O Lord, our God! this year, and every species of its fruits for our good. Grant dew and rain for a blessing upon the face of the ground. Satisfy us with thy goodness, and bless our year like other good years.

Praised art thou, O Lord! who blessest the years.

O! sound the great cornet for the freedom of nations, and exalt the banner to collect all exiles. Bless the nations and unite them in a covenant of peace and harmony, love and fraternity.

Praised art thou, O Lord! the Father of Freedom.

Establish our judges in righteousness, and our counselors in faithfulness; enlighten their eyes with the light of thy countenance, and place in their heart the fear of thee; and reign thou alone over us, O Lord! in kindness and in mercy.

Praised art thou, O Lord! the King of Justice.

Upon all the just and the pious, upon the elders of thy people, the house of Israel, upon their teachers and scholars, and upon all the righteous and benevolent of every sect and creed, let thy mercy be moved, O Lord our God!

Bestow a good reward upon all who faithfully put their trust in thy name; and grant that our portion may ever be with them, so that we may not be put to shame; for in thee we trust.

Praised art thou, O Lord! the support and the trust of the just.

Cause thy salvation to sprout forth speedily, and let thy people's cause be exalted in thy salvation; for in thy salvation we daily hope: "That thy way may be known upon earth, and thy salvation among all nations."

Praised art thou, O Lord! who makest the cause of Israel prosperous.

Hear our voice, O Lord our God! have pity and mercy upon us; accept our prayer with mercy and favor; for thou, O God! hearkenest to prayers and supplications; and from thy presence, O our King! dismiss us not empty!

Praised art thou, O Lord! who hearkenest to our prayers.

O Lord our God! let thy people Israel be acceptable to thee; accept their prayers with love; and may the service of Israel be ever pleasing unto thee.\*

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\* On the Middle days of the Festivals.

Our God and God of our fathers! mayest thou be pleased to grant that our memorial, and the memorial of our fathers, and the memorial of all thy people, the house of Israel, may ascend and come in thy presence for grace, favor, and mercy.

On Passover. On this day of the Feast of Unleavened Bread.

On Tabernacles. On this day of the Feast of Tabernacles.



Praised art thou, O Lord! whom alone we will serve with reverence.

We gratefully acknowledge that thou art the Lord our God! and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our salvation, from generation to generation. We will render thanks unto thee and recount thy praise; for our lives which are delivered into thy hand, and for our souls which are ever in thy keeping, and for thy miraculous providence, and for thy wonders, and for thy goodness, which are at all times evinced towards us, at evening, morning, and noon. Thou alone art good, for thy mercies never fail; thou alone art merciful, for thy loving-kindnesses never cease, and we put our trust in thee forever.\*

And for all these mercies, may thy name, O our King! be continually praised and highly exalted forever and ever. And all the living shall give thanks unto thee, Selah; and praise thy name in truth, O God of our salvation and help! Selah!

Remember us thereon, O Lord our God! for good; visit us thereon with a blessing; and save us thereon to enjoy life. And with the word of salvation and mercy, have compassion and be gracious unto us; have mercy upon us and save us; for our eyes are continually towards thee. For thou, O God! art a gracious and merciful King; and mayest thou in thy great mercy take delight in us and in our adoration.

\* We will also praise thee for the wonders, redemptions, mighty deeds, and triumphs, which at this season thou didst perform for our fathers in those days.

On the Feast of Dedication.

In the days of Matthias, the son of Jochanan, the high-priest, the Asmonean, and his sons, when the wicked kingdom of Javan rose up against thy people Israel, to make them forget thy law, and transgress the statutes of thy will; then in thy great mercy didst thou rise up in their behalf in the

Praised art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

The following is said only in the Morning Service during Public Worship.

### THE PRIESTLY BLESSING.

O God, and God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron and his sons, the priests of thy holy people, saying:

“May the Lord bless and preserve thee!

“May the Lord let his countenance shine upon thee, and be gracious unto thee!

“May the Lord lift up his countenance upon thee, and give thee peace!”

time of their trouble, contend for them in their cause, and judge their sentence. Thou didst deliver the mighty into the hands of the weak; a multitude into the hands of a few; the wicked into the hands of the righteous; and the proud into the hands of them that studied thy law. By this didst thou make thyself a great and holy name in thy world, and didst work a great salvation and redemption for thy people Israel as it is this day. Afterwards thy children entered the sanctuary of thy house, cleansed thy temple, and purified thy holy place, and lighted lamps in the courts of thy holy house; and appointed these eight days of dedication to be kept with praise and thanksgiving unto thy great name.

On the Feast of Parim.

In the days of Mordecai, and Esther, in Shushan, the capital city, when the wicked Haman rose up against them and sought to slay, destroy, and extirpate all the Jews, young and old, women and nursing children, in one day, on the thirteenth day of the twelfth month, called Adar, and to take their spoil for a prey; then thou, through thy great mercy, didst frustrate his counsel, destroy his designs, and cause them to recoil upon his own head as a just retribution; for thou doest unto man as he deserveth.

O grant peace, happiness, blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times and all hours with thy peace.

Praised art thou, O Lord! who makest peace.

In the evening.—Here follows the ADORATION, page 26, after which the service is concluded as usual.

In the morning.—Here follows a Hymn, after which

### THE SERMON,

(if occasion requires,) and the service is concluded as usual, page 66.

## MORNING PRAYER.

O MY GOD! the soul which thou hast placed within me is pure; thou hast created, formed, and breathed it into me; thou also preservest it within me; thou wilt hereafter take it from me, and revive it in the future. All the while that the soul continues within me, I acknowledge before thee, O Lord! my God, and the God of my fathers! that thou art Sovereign of all creatures, and Lord of all souls.

“Hear, O Israel! the Lord our God, the Lord is ONE!”

“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up.”

May it be acceptable in thy presence, O Lord! my God, and God of my fathers, to cause me to walk in thy law, and to adhere to thy precepts; lead me not into the power of sin, transgression, iniquity, temptation, or dishonor; suffer not evil imagination to have dominion over me; keep me far from bad men and wicked associates; and cause me to adhere to virtuous inclinations, and to practise good deeds; humbling my will that it may be subservient unto thee. O grant me, this and every day, grace, favor, and mercy in thy sight, and in the sight of all that behold me.



O grant that this day, given to me through thy infinite love and mercy, may not be lost either to my fellow-creatures or to myself; but may it be one of the useful and happy days of my life; so that through the deeds of this day I may be brought nearer to thy celestial throne, where joy and peace forever abide. O God, teach me to comprehend the great duties of life; give me a cheerful heart and a willing spirit, and let thy divine blessings descend upon my work, O thou who art my Father, my God, my Rock, and my Redeemer! Amen!

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### PRAYER AT MEALS.

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MAY the grace of God descend upon us, and inspire us with the purest feelings of gratitude for the innumerable mercies and blessings so bountifully and constantly bestowed upon us by his ever lavish hand!

O Father, make us kind hearted and charitable to all our fellow-creatures, and impress upon us the lesson, that as every good gift proceeds from Thee, and as all mankind are thy children, so we should endeavor to diffuse around us some portion of those favors which in love thou hast bestowed upon us.

May thy blessing rest on this meal, O God, and on those who are about to partake thereof, and may we through life have the power to praise and adore thy great and hallowed name. Amen!

### NIGHT PRAYER.

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PRASED art thou, O Lord our God! Sovereign of the universe! who causest the bonds of sleep to fall on my eyes, and slumber on my eyelids. May it be acceptable in thy presence, O Lord! my God, and God of my fathers! to cause me to lie down in peace, and to raise me up again in peace, and suffer me not to be troubled with evil dreams, or evil reflections; but grant me a calm and uninterrupted repose in thy presence; and enlighten my eyes again, lest I sleep the sleep of death. Praised art thou, O Lord! who givest light to the whole universe in thy glory.

"Hear, O Israel! the Lord our God, the Lord is One!"

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up."

Praised be thou, O Lord! by day. Praised be thou, O Lord! at night. Praised be thou, O Lord! when we lie down. Praised be thou, O Lord! when we rise up. For in thy hand are the souls of the living and the dead; thou art He in whose hand is the soul of all living, and the spirit of all flesh. "Into thy hand I intrust my spirit; thou hast redeemed me, O Lord God of truth!"

Then say the Hymn "ADON OLAM," page 78.



## CONFIRMATION SERVICE.

The service is commenced by the chanting of the Hymn "ADON OLAM," page 78; after which the Minister reads the following verses:

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

The Confirmants are then formed into two lines, the boys on one side of the Temple, and the girls on the other, and are conducted by the marshals to the altar, where they are addressed by the Minister, as follows:

*Minister.* Sons and Daughters of Israel:—On this holy festival of Pentecost, the birthday feast of Revelation, you have been brought before me in this Sanctuary to be confirmed in the faith of your fathers, and to receive upon yourselves the eternal and immutable law of God—the law of truth—the law of virtue and morality, which forms the compendium of Judaism and of pure religion. Are you here to solicit this privilege of your own free will and accord?

*Confirmants.* I am.

*Minister.* My young friends:—The request you make, how worthy soever it may be, will, if granted, impose upon you many and weighty obligations; for, from this day henceforth, you will become members of the Congregation of Israel, participators in the Messianic mission of your people, guardians of that inestimable treasure—God's holy Law, which, through the instrumentality of Israel is to bring spiritual light and happiness to all the world: in fine, you will be wedded to your religion, and in consequence of such union, will have duties to perform which may often conflict with your desires and inclinations, but which, if you neglect, will render you culpable in the sight of Him who readeth every heart, and to whom our most secret thoughts are known. Are you then, with this warning before you, still steadfast in your intention to be confirmed?

*Confirmants.* I am.

*Minister.* Remember, you are witnesses against yourselves this day, that you have chosen the Lord your God to serve him, and to be faithful to the covenant made with



your fathers, when he selected them and their descendants from among all nations, to be His missionaries upon earth, and the guides of all His children to the common altar of their father.

*Confirmants.* "We are witnesses."

*Minister.* Then "blessed be ye who cometh in the name of the Lord, we bless you from the house of the Lord."

*Confirmants.*

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

"Praised be the name of the glory of his kingdom, for ever and ever."

#### EXHORTATION BY THE MINISTER.

The Congregation rise, the Ark is opened, and the Confirmants kneel.

#### PRAYER BY ONE OF THE CONFIRMANTS.

*Minister.*

May God, in his infinite mercy, hear thy prayer; may He be gracious to thee, "and may the God of Israel grant thy petition which thou hast asked of Him."

*The Confirmants rise.*

*Minister.*

And now, I will rehearse to you, and to this assembly, from the Scroll of the Law, the Ten Commandments which form the basis of Judaism and of pure Religion, and upon which every system of theology has been established. To you will be assigned the honor of pronouncing the benedictions before and after the reading of the Law.

Here follows the ORDER OF SERVICE FOR READING THE LAW, page 60.

The BENEDICTIONS before and after the Reading of the Law, are said by the Confirmants in Hebrew and English.

The LAW AND THE PROPHETS are read, and the service for replacing the Law is conducted as usual, after which,

A HYMN IS SUNG.

*The Confirmants rise.*

*Minister.* It now becomes my duty to test your knowledge of that religion in which you are being confirmed. Have you received the necessary instruction in our holy faith to acquaint you with its characteristic tenets?

*Confirmants.* I have.

*Minister.* You will then be required to prove this assertion to your brethren herein assembled by your answers to certain questions, which, I desire to state, will embrace all the fundamental principles of the religion of our race.

The Minister should now examine the Confirmants on the principles of Judaism, limiting his examination strictly to the Religious Truths and Moral Laws taught by the Jewish system. At the close of the examination he addresses them as follows:

*Minister.*

Your acquaintance with the characteristic principles of our faith affords me unfeigned satisfaction. In the answers you have made to my questions, you have explained Judaism, according to its Eternal phase, by which it becomes Religion in the purest conception of the word. As you must doubtless be aware, however, Judaism in our day exists also under a temporal phase, and may be defined as that peculiar system of religion which embraces all those national laws and statutes prescribed by Moses, the founder and legislator of the Jewish nation, for the Jews alone, and obligatory only upon them; so that by means of those national laws and statutes the minds of the people may become more purified, and the people holier and more sanctified, and thus be the better prepared to retain and promulgate those Divine Truths and Moral Laws which constitute the very essence of pure Judaism and of pure Religion.



Upon this phase of Judaism it is not my intention to examine you, since I feel sure you must be perfectly familiar with its details, having been instructed in them almost from your infancy. But I give it to you in strict charge to remember, that these national laws and statutes were intended by the legislator only to serve as the means to the end; they were never to usurp the place of the Spirit of Religion; they were not destined to be eternal. As soon as Reason has decided that the time for their observance has passed, that they no longer effect their purposes, that according to the age in which we live the Religious idea, if requiring an outer covering at all, needs one of different materials, then the observance of them has forever passed, and the continuance of them is but a violation of those grand, eternal principles which constitute pure Judaism. With this charge before you, I call upon you to recite the Ten Commandments, the foundation of all religion.

The Confirmants recite the TEN COMMANDMENTS in Hebrew and English.

*Minister.* You will now answer truthfully and faithfully the following questions:

Do you firmly believe in the existence and Unity of a Supreme Being?

*Confirmants.* I do.

*Minister.* Do you firmly believe in Divine Revelation, and in the Messianic mission of Israel?

*Confirmants.* I do.

*Minister.* Do you firmly believe in the Immortality of the Soul, and in the accountability of man to God, for his actions on earth?

*Confirmants.* I do.

*Minister.* You will then repeat the Confession of Faith.

## THE CONFESSION OF FAITH.

Confirmants.

I ACKNOWLEDGE AND CONFESS that there is a living God, who is the Source of all being, the Fountain of all life and existence. He created the world, He rules and governs all events, and directs all things to serve a beneficent end. He is the only true God, to whom none can be compared, to whom no likeness can be ascribed. He is One in Unity, and there is no unity like unto His. He is an Eternal Spirit, to whom there is neither beginning nor end. He is the only Creator, the sole Savior of mankind, and the only being worthy of adoration.

I ACKNOWLEDGE AND CONFESS the truth of Revelation—that God has enlightened and inspired men, and made them instrumental in spreading truth and wisdom in the world; that in order to bring spiritual happiness to mankind, He has selected Israel as His Missionaries upon earth, has imparted to them, through the power of inspiration, those Religious Truths and Moral Laws, which constitute the very essence of pure Religion, and has ordained that they shall preserve these Truths and Laws in all countries, and throughout all times, and thus become the moral guides and religious teachers of His children, until the promised time shall have arrived, when all Nations will acknowledge the only true God, will accept these Truths and Laws, and will live as one family, children of the same Father, bound together by the ties of brotherly love, peace, and good-will.

I ACKNOWLEDGE AND CONFESS that God is the Judge of the World, that He endowed man with a heaven-born immortal



soul, which, like the Eternal Being, lives forever; that He gave to man free will, reason, and conscience; that he therefore rewards virtue and obedience to His laws, and punishes vice and a violation of His divine precepts; that man is designed to be the servant of God, and that the accomplishment of this destiny will render him not only happy on this earth, but eternally blessed and happy in the future world—where, in the boundless realms of eternity, his spirit shall live in the presence of his Creator forever and ever.

Minister.

The knowledge you have shown of our blessed religion, the willingness and readiness you have evinced to be confirmed, the unhesitating answers you have given to the several questions which have appealed to your consciences, and the open confession you have made of your faith, have convinced me that you are honest and sincere in your desire, and that you are properly qualified to have that desire granted. There is yet, however, one further action required of you, ere I can pronounce you duly confirmed. You have to take upon yourselves a most solemn obligation, wherein you will swear allegiance to your God and to your Religion.

I charge you, if your hearts fail you now, if there be the slightest doubt upon your minds as to the truth of that religion, pause, ere you bind yourselves to it forever.

Sons and Daughters of Israel, are you prepared to take the obligation?

*Confirmants.* I am.

*Minister.* You will then raise your right hands towards heaven and pronounce the vow which will make you ours forever.

The Congregation rise: Confirmants raise their hands.

## OBLIGATION.

*Confirmants.*

In the presence of Almighty God—the God of Israel—the God of the World—the only Creator and Savior of mankind: and in this assembly of my people, I do, of my own free will and accord, most solemnly and sincerely vow to cherish and defend my holy religion, to live in that religion, to die in that religion, and through that religion alone to seek eternal salvation.

May God, in his infinite love and mercy, aid me in my humble endeavors to walk before him in the path of righteousness, guard me from all sin and transgression, and give me strength and fortitude to keep this my most solemn vow to the latest hour of my existence. Amen!

*Minister.*

And now, in the name of Almighty God, I declare you duly confirmed in the religion of our fathers—the religion which, with the blessing of God and through the instrumentality of Israel, is destined to become the religion of the world. I hail you by the honored title of Israelites, I acknowledge you as members of our race, as co-workers with us in our heavenly mission of God-inspired humanity. I welcome you to our fold with joy and satisfaction.

Brothers and Sisters in Israel, minister henceforth to the service of the God of Israel, whose great, good, and hallowed name be praised now and evermore.

## CONFIRMATION SERVICE.

Confirmants.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
 יי צבאות. מלא כל הארץ כבודו:

"Holy! holy! holy!  
 is the Lord of Hosts! the whole earth is full of his glory."

Minister.

Brothers and Sisters, return thanks to God.

The Confirmants kneel.

PRAYER BY ONE OF THE CONFIRMANTS.

*Minister.* May this be thy will, O God. Amen!

The Confirmants rise.

The Congregation and Confirmants take their seats.

MINISTER'S ADDRESS TO THE CONFIRMANTS,

At the close of which, the Confirmants rise individually, approach the pulpit and receive the

MINISTER'S BENEDICTION.

The Festival Services are concluded as usual.

## FORM OF SERVICE

FOR THE

## SOLEMNIZATION OF A MARRIAGE.

The marriage ceremony can be performed in the Temple or elsewhere: if in the Temple, and the Choir be in attendance, a Hymn may be sung on the entry of the bridal party.

The marrying couple shall stand together before the Minister; the man on the right hand of the woman.

Minister.

"Blessed be ye who cometh in the name of the Lord!"

(If in the Temple, add)

"We bless you from the house of the Lord!"

Then will follow the Hymn.

Minister.

A. B. and B. C.: You have come before me this day, and you stand now in the presence of your God and these witnesses to be joined together in the holy bond of Matrimony, according to the laws of our hallowed Religion, and of the country in which we live. Be ye well assured that no marriage which is prohibited by God's word, or by the laws of our country, is lawful, or will be recognized either in the sight of God or man. I therefore require and charge you both, in the name of Him who readeth every heart, and to whom our most secret thoughts are revealed, that if either of you know any impediment why ye may not be lawfully joined together as man and wife, you do now confess it.



If no impediment be alleged, the Minister continues :

THEN LET US PRAY.

PRAYER BY THE MINISTER.

And now I most earnestly call upon you to answer me, upon your sacred honors, the following questions :

[Addressing the man.]

A. B.—Do you solemnly confess and declare, in the presence of God and before these witnesses, your willingness to marry this woman, B. C., as your lawful wife ; to love her, to honor her, to cherish her, to support her, to protect her, and to be faithful to her, so long as you both shall live ?

[The man answers,]

I do.

Minister,

[Addressing the woman.]

B. C.—Do you also solemnly confess and declare, in the presence of God and these witnesses, your willingness to be henceforth the lawful wife of this man, A. B. ; to love him, to honor him, to cherish him, to obey him, to serve him, and to be faithful unto him, so long as you both shall live ?

[The woman answers,]

I do.

Minister,

[Addressing the man.]

Then do you, A. B., place the ring on the first finger of the right hand of your bride, and repeat after me the words in Hebrew, which mean, "Behold, with this ring thou art wedded to me according to the law of Moses and Israel."

The Bridegroom, instructed by the Minister.

הֲרִי אֶת מַקְדָּשְׁתִּי לִי • בְּטַבְעֶת זוֹ • בְּדַת מֹשֶׁה וְיִשְׂרָאֵל :

(Translation as above—"Behold, &c.")

Minister.

Let us pray.

O Lord God of all flesh, the giver of all good and perfect gifts, send joy to these thy loving children, who now stand before thee, united in the sacred covenant of marriage, as thou once did send joy unto thy creatures whom thou hadst formed, in the garden of Eden. Be with them through life, and grant that the vows which they have registered this day may ever remain impressed upon their memories. May they ever remain bound together in perfect love and peace ; may they be one in heart, as they are now one in flesh ; and may their days on earth be passed in accordance with thy laws, thus to merit thy divine blessing, now and evermore. Amen.

Praised art thou, O Lord our God ! King of the universe, who hast created everything for thy glory.

Praised art thou, O Lord our God ! King of the universe, who hast formed man after thy image, in the image of the likeness of thy form, and prepared unto him from himself an everlasting fabric.

Praised art thou, O Lord our God ! King of the universe, who hast created gladness and joy, bridegroom and bride, love and brotherhood, delight and pleasure, peace and friendship.

Praised art thou, O Lord our God ! King of the universe, who causeth the bridegroom to rejoice with the bride, and causeth them to prosper.

"O give thanks unto the Lord, for he is good ; for his mercy endureth forever."

And now, in the name of Almighty God, I declare you from this day henceforth lawful man and wife.

BENEDICTION.

## FORM OF SERVICE FOR THE BURIAL OF THE DEAD.

In all cases where circumstances will permit, the service is to be commenced in the House of Mourning, the Minister's place being at the head of the corpse.

"THE Lord gave and the Lord hath taken, praised be the name of the Lord."

"O Lord! what is man that Thou takest knowledge of him, or the son of man that Thou makest account of him?"

"Man is like unto vanity, his days are like a fleeting shadow."

"What man liveth, that will not see death? that can save his soul from the power of the grave?"

"Man born of woman is short of days and full of trouble."

"Like a blossom he cometh and withereth, he fleeth away like the shadow and stayeth not."

"What is a mortal that thou shouldst remember him, and the son of man that thou shouldst visit him?"

"Yet thou madest him a little less than the angels, and didst crown him with honor and glory."

"Let then thy holy ones be joyful in glory, let them sing aloud in their resting-place."

"May the words of my mouth, and the meditations of my heart, be acceptable in thy presence, O Lord, my Rock and my Redeemer!" Amen!

## FORM OF SERVICE FOR THE BURIAL OF THE DEAD. 241

Then proclaim THE UNITY OF GOD in manner following:

Minister.

HEAR, O ISRAEL! THE LORD OUR GOD, THE LORD IS ONE!

Repeated by the Assembly.

Minister.

Praised be the name of the glory of His Kingdom for ever and ever.

Repeated by the Assembly.

Minister.

The Lord he is God. The Lord he is God.

Repeated by the Assembly.

### ADDRESS BY THE MINISTER.

For males over thirteen years and females over twelve, the following is said after the address.

O Almighty Father! thou living God and everlasting King, have mercy on our departed (brother)—(sister); for Thou art ever merciful and forgiving, and with thee is the fountain of life. May (he)—(she) ever walk in the land of life, and may (his)—(her) soul find rest in the bond of life.

O Ever-kind One! in thy abundant mercies pardon thou (his)—(her) sins, and remember not (his)—(her) iniquities. O may (his)—(her) good works be present before thy eyes; and may (he)—(she) dwell with thee, and with all thy faithful ones, and walk before thee in the land of life.

Departed (brother!)—(sister!) mayest thou find open the gates of heaven—mayest thou see the city of peace and the dwellings of safety, and mayest thou meet the ministering angels hastening joyfully towards thee to conduct thee into the Kingdom of bliss—the Kingdom of thy God.



O beloved (brother!)-(sister!) go thou to the end, rest in peace, and rise again to eternal life in the presence of thy Creator.

Be thy soul bound up in the bond of life, with the teachers and chiefs of our race; with all pious Israelites, with the bands of saints and true adorers; with all good and worthy men and women, and with them rest in the garden of loveliness, in the realms of celestial joy.

O beloved (brother!)-(sister!) go thou to the end, rest in peace, and rise again to eternal life in the presence of thy Creator.

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Then proceed to the place of interment.

On the arrival of the funeral procession at the burial-ground, the coffin is placed on the bier and carried to the grave.

Minister.

"I know well that my Redeemer liveth, and that he will remain as the last after the creatures of the dust have passed away.

"And after my skin is cut to pieces will this be; and then, freed from my body, shall my soul behold God.

"Whom I shall myself behold for my happiness, and whom mine eyes will see, and not as a stranger, when even my reins are consumed within me."

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And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, who is my refuge, even the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honor him.

With long life will I satisfy him, and show him my salvation.

## ACKNOWLEDGMENT OF THE JUSTICE OF GOD.

"He is the Rock whose work is perfect; for all his way are just. The God of truth, in whom there is no iniquity; just and upright is he."

He is the Rock, perfect in every work; who can say unto him, what workest thou? He ruleth below and above, and bringeth to the grave, and up again.

He is the Rock, perfect in every deed; who can say unto him, what doest thou? O thou who sayest and fulfillest, show us unmerited kindness; listen, and grant.

O thou who art righteous in all thy ways! O perfect Rock! long-suffering and full of mercy! spare the parents and the children, as a father compassionateth his children.

Thou art righteous to destroy and to revive; thou, in whose hand is the custody of all spirits, O do not permit our memorial to be blotted out, for thine are mercies and pardons.

If man attain to but one year, or if a thousand years he should live, what will it avail him? it would still be as though he had not been: Praised be then the righteous Judge, who annihilateth and revivifieth.

We know, O Lord! that thy judgment is righteous; thou art righteous when thou speakest, justified when thou judgest, and no one may complain of thy manner of judging; for thou art righteous, and thy judgment is just.

The soul of every living thing is in thy hand; with righteousness thy right and left hands are filled; have mercy on the remnant of the flock of thy pasture, and say unto the angel, Stay thy hand.

"O thou art great in council, and mighty in deeds, whose eyes are open over all the ways of the sons of men,

to give to each man according to his ways and the fruit of his deeds."

To show that the Lord is upright, He is my Rock and there is no unrighteousness in him. The Lord gave, and the Lord hath taken; praised be the name of the Lord.

The coffin is then lowered into the grave and the following is said:

"The dust returneth to the earth whence it came, but the soul returneth to God who gave it."

## PRAYER FOR THE DEPARTED AFTER INTERMENT.

May it be acceptable in Thy presence, O Lord God of all spirits, to receive the soul of the departed (here mention the name) in loving-kindness.

O Merciful God! deign to look upon (him) (her) with thine infinite mercy, and cause (his) (her) soul to feast on Thy divine glory, and on the abundance of good Thou hast treasured up for thy precious ones. May (his) (her) soul be bound up in everlasting life with all those precious souls whose earthly parts sleep in the dust, but whose beatified souls are protected in the boundless realms of immortality. Amen.

The Minister and Mourners say Kaddish, page 30.



## ORDER OF PRAYER IN THE HOUSE OF MOURNERS.

Psalm xlix.

Read in verses alternately by the Minister and those present.

HEAR this, all ye people; give ear, all ye inhabitants of the world:

Both low and high, rich and poor, together.

My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

I will incline my ear to a parable: I will open my dark saying upon the harp.

Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?

They that trust in their wealth, and boast themselves in the multitude of their riches;

None of them can by any means redeem his brother, nor give to God a ransom for him:

(For the redemption of their soul is precious, and it ceaseth forever:)

That he should still live forever, and not see corruption.

For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

Their inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; they call their lands after their own names.

Nevertheless man being in honor abideth not: he is like the beasts that perish.

This their way is their folly: yet their posterity approve their sayings. Selah.

Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Be not thou afraid when one is made rich, when the glory of his house is increased:

For when he dieth he can carry nothing away: his glory shall not descend after him.

Though while he lived he blessed his soul, (and men will praise thee when thou doest well to thyself.)

He shall go to the generation of his fathers; they shall never see light.

Man that is in honor and understandeth not, is like the beasts that perish.

In the Evening:—Continue with the usual evening service, commencing at the Benedictions, page 9, and reading until the words, "Who guardest thy people Israel forever," page 12; after which say the Prayer, page 217; then the Prayer for the Departed, page 245; the Mourner's Kaddish, page 30, and the Adoration, page 26.

In the Morning:—Continue with the usual morning service, commencing at the Benedictions, page 34, and reading until the words, "The Redeemer of Israel," page 38, after which say the Prayer, page 217; then the 145th Psalm, page 66; the Prayer for the Departed, page 245, the Mourner's Kaddish, page 76, and the Adoration, page 72.

## H Y M N S.

### 1.

#### THE UNITY OF GOD.

One God! One Lord! One mighty King!  
In unity will Judah sing;  
Transmitting e'er from sire to son  
The truth, that God is only One.

Thee, Sov'reign of the universe,  
Through ages, 'mid all sects diverse,  
The Hebrew child is taught to praise,  
To lisp thy name, and learn Thy ways.

To Thee alone, when life recedes,  
The dying Israelite still pleads;  
In ONE Redeemer, God, and Guide  
His fleeting spirit doth confide.

Centre and Source of truth sublime!  
The sun is but a lamp of time,  
A transient spark by mercy fed,  
That man might up to Thee be led.

Thy law is that eternal Light,  
That, dawning first on Horeb's height,  
Still deigns on Israel to shine,  
A proof of grace and love divine.

It penetrates the stubborn heart,  
And purifies its sinful part.  
The voice of God, O Judah! hear,  
And fix His law forever there.

P. M.



## 2.

## DIVINE MERCY.

I will extol Thee, O my King!  
 Thy holiness proclaim;  
 And earth with ev'ry voice shall sing,  
 The glories of Thy name.

Thy tender mercies brightly shine,  
 Immortal is Thy pow'r;  
 Thy *love* a beaming ray divine,  
 That lights each passing hour.

The mem'ry of Thy goodness still  
 Shall grateful hearts pervade;  
 Thy majesty and glory will  
 Forever be displayed.

The eyes of all shall wait on Thee,  
 For perfect are Thy ways;  
 And pious hearts united be,  
 O Maker! in Thy praise.

C. M. C.

## 3.

## VIRTUE.

God of power! in Thy gift  
 Though countless blessings lie,  
 My voice for *one alone* I lift,  
 In prayer to Thee on high.

No covetous appeal for gold  
 Shall from my lips proceed;  
 Nor by the love of fame controlled,  
 For crowns of glory plead.

I ask but for the precious ore,  
 Contained in *Virtue's mine*;  
 And for her wreath that will endure,  
 When diadems decline.

Of godliness, by Grace supreme,  
 Would I become possessed;  
 Grant that its pure and perfect beam  
 May on my spirit rest.

Let wisdom of the heart, O Lord!  
 Be now and ever mine;  
 All else is but corruption's hoard,  
 Dust, hiding light divine.

P. M.

## 4.

## IMMORTALITY OF THE SOUL.

God of my fathers! merciful and just,  
Who into being shaped this breathing dust,  
Teach me its rebel passions to control,—  
Pour Thy influence o'er my restless soul.

Teach me to look beyond the gloomy grave;  
For Thou, O Father! still art nigh to save,  
When, rising from the dark and cheerless tomb,  
I'll walk with Thee in renovated bloom.

E'en at Thine altar as I bend the knee,  
My heart expands, my hopes increase in Thee;  
Aspiring man forgets that he is earth,  
And clings to Thee for an immortal birth.

C. D. L. H.

## 5.

## RELIGION.

Remember, man! while thou art young,  
To turn thy heart towards the Lord,  
Ere sorrow hath thy bosom wrung,  
Or life hath "loosed its silver chord."

Spring hath its flowers,—youth its sweets,  
Cradled in both the canker lies;  
And when *one little* season fleets,  
Man's spirit droops—the blossom dies.

Ye triflers on the brink of time,  
Scorn not the sage and silver-haired,  
When they forewarn ye in your prime  
To be for evil days prepared.

Strong as ye are, shall ye not fall  
Down to the dust at God's decree?  
Proud as ye are, shall not the pall  
Mantle your frail mortality?

Praise the Creator, ere decay  
Your energies shall paralyze,  
Or darkness, in the latter day,  
Shall hide the heavens from your eyes.

P. M.



## 6.

## HOPE IN GOD.

I lift mine eyes unto the hills,  
And to the boundless sky,  
Thro' all life's sad and varied ills,  
Our help is from on high.

The heavenly King, who e'er shall be,  
In might eternal reigns;  
When sorrow's darts encompass me,  
He every hope sustains.

The burning rays of noon-tide sun  
Shall smite me not by day;  
And while the evil path I shun,  
God will protect my way.

On every side *He* is my shade,  
And still preserves my soul;  
*His* greatness ever is displayed  
Thro' years that onward roll.

From this time, and for evermore,  
His mercy mildly beams;  
Lord! lead me to that heavenly shore,  
Where peace eternal gleams.

C. M. C.

## 7.

## LOVE GOD!

Oh! love the Lord with all thy *heart*;  
Its best affections sacrifice,  
Rather than from *His* law depart,  
Who is most holy, just, and wise.

Oh! love the Lord with all thy *soul*,  
Which bears a principle divine,  
That shall beyond its human goal  
Among angelic natures shine.

Oh! love the Lord with all thy *might*;  
For He has made thy spirit strong,  
Firmly to wrestle for the right,  
And fearlessly resist the wrong.

Oh! love the Lord! to *Him* devote  
Thy time, thy treasure, and thy thought;  
Let these each holy scheme promote,  
By which salvation may be wrought.

Oh! love the Lord! who, from thy birth  
To life's last moment, naught denies,  
And after death commands the earth  
To yield the spirit to the skies.

P. M.

## 8.

## PRAY TO GOD!

Pray when the morn unveileth  
 Her glories to thine eyes;  
 Pray when the sunlight faileth,  
 And stars usurp the skies.  
 Far from thy bosom flinging  
 Each worldly thought impure,  
 The praise of God be singing,  
 Mortal! for evermore.

Pray for the friend whose kindness  
 Ne'er failed in word or deed;  
 Pray for the foe whose blindness  
 Hath caused thy heart to bleed.  
 A blessing for thy neighbor  
 Ask thou of God above;  
 And on thy hallowed labor  
 Shall fall His smile of love.

Beside the stranger's altar,  
 Or at thy proper shrine,  
 Let not thy accents falter  
 In utt'ring truths divine.  
 But e'en when life is waning,  
 Thy faith with zeal declare—  
*One God* alone is reigning  
 Whose worship none may share.

P. M.

## 9.

## DIVINE WORSHIP.

Here, at this temple's holy shrine,  
 Let Israel join in sacred prayer,  
 And every thought to Him resign  
 Who sheds on us His tender care:  
 Then hearts sincere in grateful praise  
 Shall sanctify the hymns we raise.

Oh! let not pride nor envy dwell  
 Where righteousness alone should reign,  
 That sweet religion's holy spell  
 May lead us back to grace again;  
 And all be most supremely blest  
 Who bow before His high behest.

Pure is the soul which God hath made,  
 Let sin's deep stain defile it not,  
 That, when our mortal debt is paid,  
 And earthly cares in death forgot,  
 To realms of endless bliss it flies,  
 Eternal rest beyond the skies.

C. M. C.



## 10.

## BROTHERLY LOVE.

"Let there be love!" it is the light  
That makes the sphere of heaven bright,  
First, from creative Mercy's thought,  
By the rejoicing angels caught.

"Let there be love!" it is the beam  
That earth from darkness shall redeem,  
And in its mighty heart mature  
The only bud that shall endure.

"Let there be love!" its vital ray,  
Alone exempt from brief decay,  
Shall in the human soul entomb  
The germ of its immortal bloom.

"Let there be love!" its gentle tone  
Is music heard from Mercy's throne,  
Echoed by charity below  
To hush the cry of guilt or woe.

"Let there be love!" blest is the creed  
That doth to this pure issue lead,  
And thus promotes the hallowed plan  
Of brotherhood 'twixt man and man.

"Let there be love!" earth, air, and sea  
Obedience yield to this decree;  
Woe then to reason, froward child!  
Whose spirit is by *hate* defiled.

O God! let universal love  
Unholy strife from earth remove,  
And link, in one harmonious whole,  
All human kind from pole to pole.

P. M.

## 11.

## PEACE.

O Thou! who, as the Great Unknown,  
From pole to pole art glorified,  
Whose lavish hand, for every zone,  
Doth gifts appropriate provide—  
Of thee a special blessing now  
Most fervently do we implore,  
That discord may no shadow throw  
On freedom's altar evermore.

Let thrones of righteous judgment here  
Throughout all future years be found;  
And may that spirit disappear,  
Whose breath pollutes her hallowed ground—  
That selfish spirit which pursues,  
(Regardless of a neighbor's right,)  
Each purpose that promotes its views,  
Or raises it to power's height.

Serene, harmonious, and sublime,  
Let peace prevail from age to age,  
Untarnished by the stroke of time,  
Or rude assault of jealous rage.  
From civil conflict keep us free,  
Abhorrent to the pious mind—  
And grant us, Father, peace with Thee,  
With conscience, and with all mankind.

P. M.

## 12.

## PRAISE YE THE LORD!

Praise ye the Lord! for it is good  
 His mighty acts to magnify;  
 And make those mercies understood,  
 His hand delights to multiply.  
 Praise ye the Lord!

Break forth, O Israel! into song,  
 Let hymns ascend to heaven's vault,  
 No sweeter task hath mortal tongue,  
 Than its Creator to exalt.

Praise ye the Lord!  
 The firmament's bright starry wall  
 Shall tremblingly vibrate the sound,  
 When with a trumpet ye extol  
 A God who doth in grace abound.

Praise ye the Lord!  
 Smite ye the harp, the timbrel roll,  
 And let the organ swell sublime  
 In praise of Him who formed the soul  
 For bliss beyond the bounds of time.

Praise ye the Lord!  
 O holy, holy, holy King!  
 Prostrate we bow before Thy throne,  
 And of salvation's power sing,  
 Possessed by *Thee* and *Thee alone*.

Praise ye the Lord!  
 Let hallelujah loudly rise!  
 Let hallelujah softly fall!  
 Until on angel lips it dies,  
 As they unto each other call,  
 Praise ye the Lord! P. M.

## 13.

## TRUTH.

Let the standard of truth by Judah be planted,  
 Where'er he may chance to abide;  
 Let praise to the God of his father be chanted,  
 Though strangers his worship deride.

Oh! fail not to foster each pious emotion  
 That reason or faith generates;  
 But freely and fearlessly breathe your devotion  
 To God, who the soul animates.

How weak is the sceptre of temporal power,  
 The spirit of truth to o'erthrow!  
 Sublimely o'er time doth her majesty tower,  
 Eternity's herald below.

Her law is a lamp to the feet of each mortal  
 That else would in dark places stray;  
 Its light radiates immortality's portal,  
 Nor wanes, though a world may decay.

Oh! follow her path, and forsake that of error,  
 All ye who salvation would seek;  
 Nor ever, through danger, through shame, or  
 through terror,  
 Her glorious ordinance break.



## 14.

## THE SABBATH.

Daughters of Israel, arise!  
 The Sabbath-morn to greet;  
 Send songs and praises to the skies,  
 Than frankincense more sweet.

Take heed, lest ye the drift mistake  
 Of Heaven's hallowed hours,  
 And from those dreams too late awake,  
 That show you but life's flowers.

Leave not the spirit unarrayed,  
 To deck the mortal frame;  
 With gems of grace let woman aid  
 Charms, that from nature came.

With jewels of a gentle mind,  
 More precious far than gold,  
 Brightened by love, by faith refined,  
 And set in chastest mould.

Wife! Mother! Sister! on ye all  
 A tender task devolves;  
 Child, husband, brother, on ye call  
 To nerve their best resolves.

Your hands must gird the buckler on,  
 The moral weapons cleanse,  
 By which that battle may be won,  
 That in self-conquest ends.

P. M.

## 15.

## THE SABBATH.

With joyful heart I greet again  
 This holy day of rest,  
 To chant within the sacred fane,  
 And bow at Thy behest.

On Thee, O God! my hopes rely,  
 Thy name be ever praised;  
 Vouchsafe to bless and sanctify  
 These strains devoutly raised.

Oh! banish hence, far from my mind,  
 All evil thoughts away,  
 And grant my soul may favor find  
 On this, Thy holy day.

And at the altar as I bend,  
 To supplicate Thy care,  
 In mercy, Lord! Thy blessing send  
 Upon my humble prayer.

G. L.

## 16.

## PASSOVER.

Glory to God! whose outstretched hand  
Hath smitten Pharaoh's mighty band.  
Let songs through all the tribes resound,  
Ransom for Israel hath been found,  
A refuge from the scourge and chain,  
A shield from the oppressor's reign.

The Red Sea is in triumph past;  
Praise to the Ruler of the blast!  
At whose strong breath the waves rolled by,  
And left the deep foundation dry.  
Behold the pride of Egypt checked,  
Her princes, priests, and warriors wrecked.

In vain to helpless gods they plead  
For succor in the hour of need;  
No providence like ours they know,  
To make the flood its prey forego.  
Rider and steed in terror sink,  
While Judah gains the desert's brink.

Sole King of heaven and earth! protect  
The residue of Thy elect!  
Let piety redeem their souls,  
Whom sin in fearful bondage holds!  
O Israel! hear her angel tone,  
And bow before One God alone!

P. M.

## 17.

## PENTECOST.

Let us to prayer! it is the holy time,  
When Moses stood on Sinai's mount sublime,  
Communing with that uncreated One,  
Whose glory on his brow reflected shone.

Earth reeled in presence of its mighty King,  
From whom eternal truth and knowledge spring;  
Red lightnings quivered o'er the conscious sod,  
As man revealed the graven laws of God.

O house of Jacob! upon "eagles' wings"  
Triumphant borne through desert wanderings;  
Ye who have been the Lord's peculiar choice,  
Forever in that covenant rejoice!

Oh! treasure until life itself departs,  
Those precious statutes in your inmost hearts!  
Cause every member of your household band  
Daily to meditate on each command;

Until the spirit of those words divine,  
Sheds on their souls its influence benign!  
Blessing and curse are both before ye set,  
May ye the promise win, and ward the threat!

P. M.



# 18. TABERNACLES.

Of Heaven's bounties let us sing,  
 That, countless as the stars above,  
 Through all the varied seasons spring  
 From the eternal Source of love!  
 Mirrored alike on vale and mount,  
 Are images of Grace benign;  
 Fields, moistened o'er by Mercy's fount,  
 To yield the reaper wheat and wine.  
 In spring the whisp'ring breezes give  
 God's gracious message to the earth,  
 That languid nature shall revive,  
 And all that's beautiful have birth.  
 Brief the lifetime of the flowers;  
 But scarcely have these passed away,  
 When the autumnal harvest-hours  
 Come, to atone for their decay.  
 Shall lab'ring man on fallen leaves  
 Bestow his unavailing tears,  
 When on their ruin rise the sheaves  
 Whose golden grain his spirit cheers?  
 No! joyously he then should lift  
 His grateful heart to God in prayer,  
 Who to the season suits the gift,  
 But ne'er suspends a parent's care.  
 With moral providence, likewise,  
 Let beings of this world prepare  
 'Gainst days when youth's bright verdure dies,  
 And life is like the waning year.  
 For then shall virtue vegetate  
 And flourish on the *inner ground*;  
 Joy shall the reaper animate  
 Within whose tents its fruits are found. P. M.

# 19. NEW YEAR.

Into the tomb of ages past  
 Another year hath now been cast:  
 Shall time, unheeded, take its flight,  
 Nor leave one ray of moral light,  
 That on man's pilgrimage may shine,  
 And lead his soul to spheres divine?  
 Ah! which of us, if self-reviewed,  
 Can boast unfailing rectitude?  
 Who can declare his wayward will  
 More prone to righteous deeds than ill?  
 Or, in his retrospect of life,  
 No traces find of passion's strife?  
 A "still small voice," as time departs,  
 Bids us inspect our secret hearts,  
 Whose hidden depths too oft contain  
 Some *spot*, which, suffered to remain,  
 Will (slight at first) by sad neglect,  
 The hue of *vice* at last reflect.  
 With firm resolve your bosoms nerve  
 The God of truth alone to serve,  
 Speech, thought, and act to regulate,  
 By what His perfect laws dictate;  
 Nor from His sanctuary stray,  
 By worldly idols lured away.  
 Peace to the house of Israel!  
 May joy within it ever dwell!  
 May sorrow on the opening year,  
 Forgetting its accustomed tear,  
 With smiles again fond kindred meet,  
 With hopes revived the festal greet! P. M.

## 20.

## DAY OF ATONEMENT.

My heart is bared to Thee, O Lord!  
 Rebellious oft against Thy laws;  
 My frailties *justice* must record,  
 But, oh! let *mercy* plead my cause.

That angel finds a saving grace,  
 Where sterner truth but guilt describes;  
 Her shrine is still a shelt'ring place,  
 To which the trembling sinner flies.

To other gods I've gone astray,  
 Idols of man's own fabrication,  
 Riches and fame, that flee away,  
 And leave the soul in desolation.

I've dwelt with unrelenting stress,  
 Upon my neighbor's lightest sin,  
 And looked with partial tenderness  
 Upon the deeper taint within.

Proud, covetous, vindictive, vain,  
 Thy contrite servant oft hath been;  
 Yet from Thy chast'ning rod refrain,  
 O God! and let me pardon win.

Thus have I rent the flimsy veil  
 That hid my heart's deformity,  
 Not yet beyond salvation's pale,  
 If mercy will but plead for me.

P. M.

## 21.

## DAY OF ATONEMENT.

Eternal love is Thine, O God!  
 Oh! let me not in error stray,  
 But chasten with a gentle rod,  
 And lead me back to virtue's way.

With penitential tears I weep,  
 Turn not away, in wrath, Thy face;  
 Awake my soul from sinful sleep,  
 And purify it by Thy grace.

Thou, who canst heal the broken heart,  
 Wilt hear the suppliant's prayer;  
 Thy truth, Thy goodness, oh! impart:  
 Almighty, take me to Thy care!

C. D. L. H.



## 22.

## MATRIMONIAL LOVE.

Blest is the bond of wedded love,  
When they who at its altar bow,  
Remember that the God above  
Is witness to their holy vow,—

When they sweet counsel interchange,  
And as each season onward rolls,  
Prove that no chance can e'er estrange  
The feeling that unites their souls.

To woman, in the stormy hour,  
Doth not her stronger partner turn?  
And from her spirit gather power,  
Peril and pain alike to spurn?

And she, the gentle, tender one,  
Whose atmosphere is purity,—  
Doth she not in *his* love alone  
Confide for her security?

That noble trust, O man! fulfil,  
Which before Heaven hath been sworn;  
Cherish thy wife through good and ill,  
Her virtues love, her frailties mourn.

Blest are the vows of wedded life,  
When they from righteous lips proceed,  
When free from wrath, perverseness, strife,  
Time hallows that which God decreed.

P. M.

## 23.

## SUBMISSION TO THE WILL OF GOD.

God Supreme! to thee I pray,  
Let my lips be taught to say,  
Whether good or ill may flow,  
Hallelujah, be it so!

What Thy wisdom may dictate,  
Let Thy servant vindicate;  
Though it may my hopes o'erthrow,  
Hallelujah, be it so!

Friends may falsify my trust,  
Kindred also prove unjust,  
Wound my heart and chill its glow,—  
Hallelujah, be it so!

Health and comfort may decline,  
Why at this should I repine?  
Both to Thee, my God, I owe,  
Hallelujah, be it so!

When by disappointment stung,  
Hard it is for human tongue  
Still to say, though tears may flow,  
Hallelujah, be it so!

Yet, from Mercy's aid shall spring  
Strength of spirit still to sing,  
'Mid bereavement, pain, and woe,  
Hallelujah, be it so!

P. M.

## 24.

## CONFIRMATION.

God! to my spirit's great delight,  
 I thy law in childhood learned,  
 When faith towards my wondering sight  
 Thine eternal tablets turned;  
 Showing with what abundant grace,  
 Father! Thou, with hand divine,  
 Didst those great testimonies trace,  
 Which now mark man's moral line.

Young are the lips that venture now,  
 In Thy gracious presence, Lord!  
 To pronounce the solemn vow,  
 Listening angels will record;  
 Yet firmly, freely we respond  
 Unto piety's appeal,  
 Now to take on us the bond,  
 Under confirmation's seal!

As members enter Israel's fold,  
 With consent of heart and mind,  
 In fellowship of faith enrolled,  
 Until life shall be resigned;  
 In every clime beneath the sun,  
 Loudly will we e'er proclaim,  
 That the Lord our God is *One*!  
 And adore *His* holy Name.

Heavenly Sire! watchers station  
 O'er the wavering and the weak,  
 Who the meshes of temptation  
 Have not strength enough to break;  
 Oh! let not sin (an infant yet  
 At the threshold of the soul)  
 There mature, decoys to set,  
 All its movements to control.

Guide of innocence! direct us  
 Onward to salvation's road;  
 From those passions still protect us,  
 Which e'en youthful hearts corrode.  
 Links of love let us not sever,  
 By rude strife or wrathful words;  
 But unite in kind endeavor,  
 Closer still to bind its chords.

Thou sendest angels pure to guard  
 The cradles by our mothers rocked,  
 These *first* the gates of truth unbarred,  
 And with these in prayer we talked.  
 And when in earth's last cradle set,  
 The trembling soul would heav'n reach,  
*These* as its holy guardians yet  
 Shall the young immortal teach.





# Family Record.

BIRTHS.

# Family Record.

## MARRIAGES.



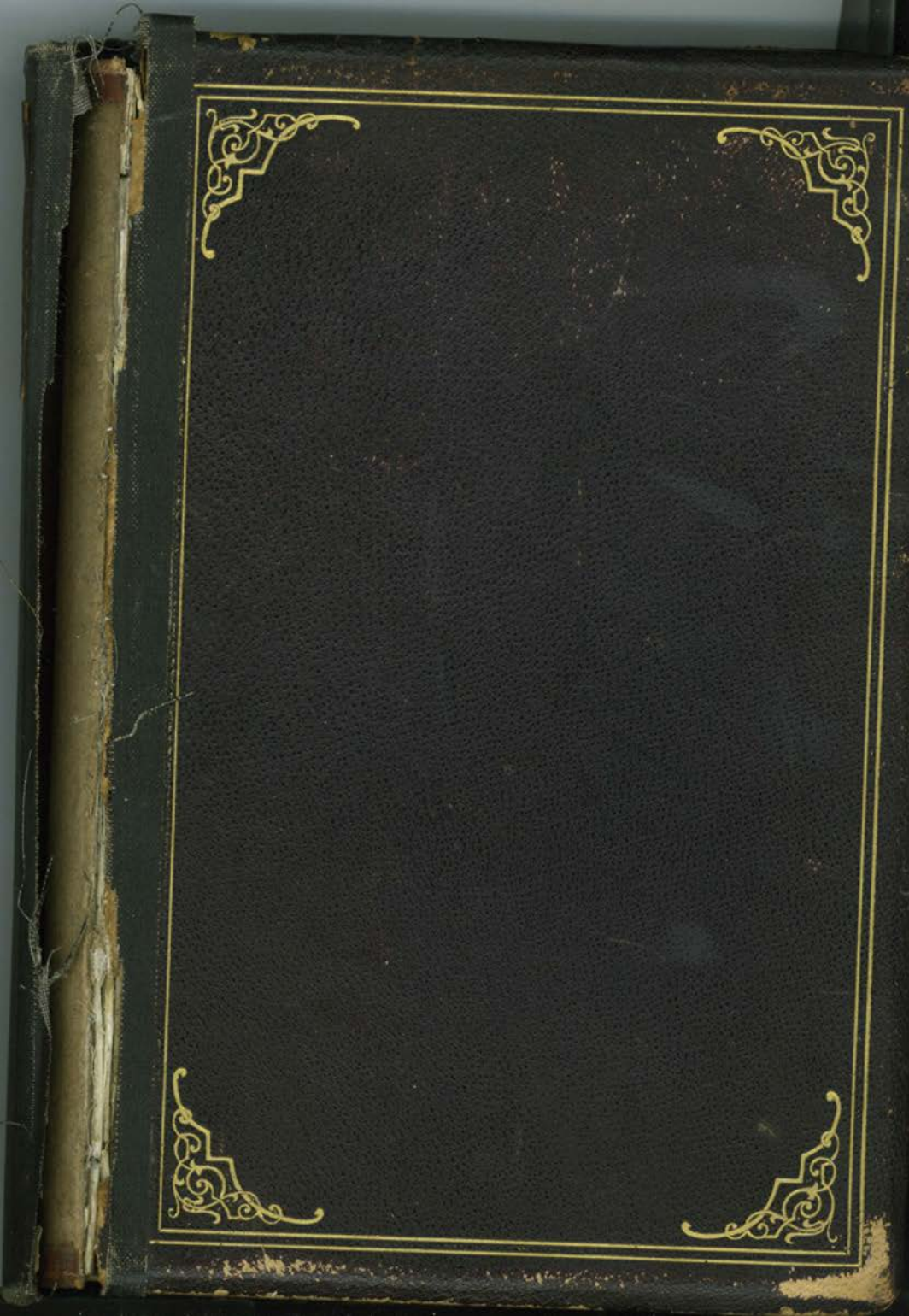
Family Record.

DEATHS.

AMERICAN  
JEWELRY  
RITUAL









GIFT OF

Rev. M. A. Meyer, San Francisco.



Liturgies - Reformed Rite - Brooklyn - Temple Israel

THE  
AMERICAN-JEWISH RITUAL:

AS INSTITUTED IN

TEMPLE ISRAEL,  
BROOKLYN.

BY

D. C.

REV. RAPHAEL D'C. LEWIN.

---

*The voice of Reason is the voice of God.*

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NEW YORK:  
L. H. FRANK & CO., PUBLISHERS,  
432 BROOME STREET.  
1870.

## PREFACE.

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THE publication of an American-Jewish Ritual, adapted to the spirit of religion, the demands of reason, the requirements of modern civilization and enlightenment, and which would, at the same time, be in harmony with the vital principles and ancient landmarks of Judaism, has been my pet scheme from the day I first contemplated following my profession in this land of freedom and intelligence. It has, I may truly say, been one of my objects in life. I reflected long and earnestly, ere I took upon myself a task of so comprehensive a nature and surrounded by so many difficulties—the very fulfillment of which, would undoubtedly alienate from me many friends, create for me, many enemies, and even impede for a time, my own advancement in that calling which was the choice of my childhood, and which has become the ideal of my maturer years. The dangers and obstacles, which presented themselves on every side, were not, however, to my mind, powerful enough to outweigh the deeply rooted conviction, that much good must eventually arise to Israel and to the cause of Reformed Judaism—in other words Humanity—by the

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proper execution of such a scheme as I had in view. So although I knew too painfully my own inability to do full justice to so noble a work, I determined to undertake it, because I believed it to be necessary, and because I felt that the good God who is alone able to read the heart, would not forsake me in my humble endeavor to benefit my people and to promote the end of our world-embracing mission.

Until the present time, it has been impossible to execute my purpose, because the force of circumstances prevented me. To have attempted the introduction of a prayer-book, so different in its range and design from those in general use, in congregations remarkable for their orthodox proclivities, would have been to have materially restricted the sphere of my usefulness and to have defeated the good of those reforms I had labored to establish. But when at length, with the changes of events, I became indented with a new congregation, organized for the avowed purpose and with the expressed aims and intentions of disseminating the doctrines of Reformed Judaism in their most liberal sense, and of conducting Divine worship as well as the temporal affairs of the Congregation in the vernacular, I eagerly availed myself of the opportunity thus afforded me. Submitting the plan of the work not only to the Board of Trustees, but to every member of my Temple, I had the gratification of receiving general consent to its adoption.

In presenting this work to the public, I deem it necessary

to make some explanation as to the reasons which induced me to bring forward a new Ritual, notwithstanding the fact of there being already more in existence than are desirable.

Judaism is essentially a religion of life. Its end is moral perfection and the elevation of mankind to all that is holy and pure,—to God. Its mission is the universal acknowledgment of the unity of the Supreme Being and the union of all God's children in a common bond of brotherhood. It is no sectarian, no national religion. It was not vouchsafed to Israel for the happiness of the few merely to the exclusion of the many. It promulgates no principles which have not for their aim the permanent welfare of the human race. Hence Judaism is the purest, grandest, most reasonable and intellectual system of religion, since it is the broadest, noblest humanity which the mind is capable of conceiving. As such it truly becomes the Religion of the world, imparted to Israel only that through their instrumentality, mankind may acquire religious truth and thus become good and happy. In diffusing the blessings of their mission then, it is clearly the duty of Israel to abandon every doctrine, every idea, every custom, every form which may tend to obscure the true beauties of their hallowed faith. The principles of religion alone are eternal. They proceed from God and must be as immutable as Himself. Not so is it with the form. Religion being life, lives with man and is a portion of his nature. Hence the external aids to religion, the forms, the ceremonies must be adapted

to the requirements of man, as these vary according to the exigencies of time, place and circumstances.

Judaism though essentially a religion of spirit, has for years been encumbered with doctrines and ritualistic observances which are wholly inconsistent with its sublime principles and universal mission. The time has come, however, when this can be so no longer. The progress of the age, the spirit of the time, the religious wants of the rising generation of Israelites, unite in forcing upon the Jewish mind the patent truth that if Judaism is to be bequeathed to posterity, if indeed it is ever to accomplish its great destiny, it must be proclaimed to the world in accordance with the dictates of Reason which is the foundation of Truth. The Reformed School of Judaism has certainly done much towards this end. Old forms, antiquated ceremonies, bigoted and exclusive doctrines which have no other sanctity save that of age, have severally fallen before the march of intellect, while the pure and hallowed spirit of religion which permeates the whole system of Judaism, has been made the more manifest by the revolution which this School has effected in the Jewish fold. Especially has this been the case with the Ritual. The old prayer-book has in almost every respectable Congregation been abolished and in its place have been instituted Rituals, which, if not thoroughly in accordance with the spirit of the age and the requirements of Judaism, are at least considerable improvements on the original. Never before the present time has the question of Ritual been

one of such deep interest and earnest solicitude. Israelites very properly demand that the prayers they offer up before the throne of Grace shall give expression to their thoughts. Prayer can only be such when it emanates from the heart and it can only emanate from that source when it is understood. Herein consists the deficiency of the existing Rituals. The present generation of this country, with few individual exceptions, know very little of Hebrew, and the rising generation are totally unacquainted with it. Whether the neglect of the study of this language be a matter of regret or not, is of little import, when compared with the indisputable fact that it is neglected and that those who use it for the purpose of prayer do not understand it.

Neither can there be any hope that it will be understood, for the spirit of the age is opposed to it. Hebrew is a language of the past, which as a study, will be confined only to theologians and to those whose avocations or tastes lead them to ancient Jewish lore. The American people are a practical people and will certainly never devote their time to the acquirement of that from which they cannot possibly derive any practical benefit. The offspring of the present generation of Jews in this country, have become identified with the American people, have imbibed their sentiments and practical spirit and therefore form in reality an integral part of that people. It is then not likely that they will, for mere purposes of prayer, be more inclined to study a dead language than the mass of



their fellow-citizens, especially as they fully recognize the principle, that as Religion does not consist in outward manifestations, so prayer, to be efficacious, need not be in any especial language, but only in that which is best understood. It is indeed unnecessary to adduce any arguments in support of this assertion or even to prove, that the Rabbins of old—to whose writings a mistaken orthodoxy would fain attribute even more sanctity than to the Bible—never considered Hebrew as the only language in which prayers were to be uttered. These questions have been discussed so often that they are perfectly familiar to most Jews, besides people now do not seek or care to know the opinions of the Rabbins upon points which every man can and will decide for himself upon the judgment of his own reason. With these considerations it must also be remembered that as Judaism is not a sectarian religion, but is as much the property of mankind as it is ours, we as its preservers are in duty bound to afford the world the opportunity of understanding the prayers we offer to Him who is the God and Father of all. The only language then which should be used to any considerable extent during the public religious services of the Jews in this country is the language of the country—English. It is a vain self-delusion to believe that German or any other language can supply the place of English. To those congregations composed almost exclusively of Germans, many of whom do not understand English, German is essential, but even then some regard should be paid to the

youth of those congregations whose knowledge of German is certainly not sufficient to give them a proper appreciation of a religious service, conducted in that language. These are however only exceptional cases, for the great majority of Jews in America speak the language of the country well enough for all practical purposes and are therefore well able to pray in that language. Already many German congregations have not only admitted the necessity for English discourses and provided for it, but have also adopted the practice of reciting some portions of the Ritual in the English tongue. This concession on their part, is the weightiest argument which can be used in support of an English Ritual. It is not enough that a translation is attached to the Hebrew. If indeed a religious service is to produce its proper effect—the elevation of the soul to God, the worshippers must *hear* the prayers recited in the language they best understand. The *eye* and the *ear* must be concentrated upon one language. At the same time it must not be supposed that a total abolition of Hebrew is here advocated. By no means. For some time to come, Hebrew should be retained for obvious reasons, but only in a minor degree and only in such parts of the service as are not actually prayers.

In the compilation of a Ritual also, it is not necessary to discard the old prayer-book, but only to revise it in accordance with the humanitarian principles of Judaism. All exclusive and sectarian passages, all petitions for a restoration of a Jewish nationality, for a return to Jerusa-

lem, and for the advent of a personal Messiah, all needless repetitions must be carefully omitted. The universality of Judaism and the Messianic mission of Israel must be positively proclaimed, so as not to be susceptible of misapprehension. The grand fundamental Truths of Judaism must be clearly enunciated and in the arrangement of the several parts of the service, every means must be employed to impress the worshipper with the sublimity of that religion which is destined for mankind.

Believing that upon such principles only, a Ritual should be compiled, and failing to perceive in the prayer-books now in use, as ample an illustration of these principles as the necessities of the time demand, I have prepared the "AMERICAN-JEWISH RITUAL," which, I trust, will be found, on a fair and impartial examination, to be in harmony with the spirit of the age and with all the requirements of Judaism.

I have adhered to the old Prayer-Book and to the old arrangement of the service, as far as I could consistently with the ideas already expressed. The Introductory Psalms, Benedictions, Proclamation of the Unity of God, Sanctification, Order of reading the Law, Mourner's Kaddish, Supplication and Adoration for the New Year and Day of Atonement, and many other parts have been retained in the Hebrew language, while the English portions, are nearly all translations from the Hebrew with such alterations and additions as I deemed essential.

Although I have carefully revised these translations,

they will be found to be nearly similar to those already published, because, I did not feel myself justified in introducing changes merely for the purpose of change. Whenever the text required an altered translation, however, I have not hesitated to make it, and my aim has been, in these places, to give an intelligible rather than a literal translation. In some parts of the Day of Atonement service, and especially in that beautiful poem by Rabbi Solomon ben Gabirol—"Kether Malchuth"—the translation is almost new. The Marriage, Confirmation and Burial services, the Grace at meals, and some other minor portions are original. In addition to the services for every occasion in the year, I have included the portions from the Law and Prophets, for the Festivals and Holy Days; the utility of which will be apparent. The English Hymns are selections from the Hymn-Book published many years ago by the congregation "Beth Elohim" of Charleston, S. C., (the first reformed congregation in this country); the kind permission of the authorities having been obtained for their adoption and use in this Ritual. They are indeed beautiful compositions, and will be found to be elegant in style, correct in rhythm, and in keeping with the sublime principles of Judaism.

With this analysis of the project I have designed, which, I am sensible, has been but imperfectly accomplished, I submit my effort, as it is, to my co-religionists, hoping that the defects of its execution will be shaded by my sincerity, and that the purity of my motive will excuse my apparent



presumption in preparing and publishing a work, so extensive in its sphere, and beset on every hand with so many important and serious considerations.

Should the defective performance of my task impede the success of its purpose, it is fervently hoped that the boldness of the venture may induce others to give its object proper consideration, and thus eventually lead to a more successful attainment of that end to which I have aspired.

If this and nothing more be the result, even then will I feel that I have not toiled in vain and that my labor has not been entirely lost.

RAPHAEL D'C. LEWIN.

BROOKLYN, Sept., 1780.

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## FAMILY RECORD—

Births.  
Marriages.  
Deaths.

## INDIVIDUAL PRAYERS BEFORE AND AFTER THE SERVICE.

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On entering the pew

O Lord my God, I beseech thee to cause thy spirit to dwell within me, so that the prayers which I will now offer unto thee may be the genuine outpouring of a sincere heart. O God of love, hearken unto my supplication, grant me thy gracious aid, and answer me in the truth of thy salvation. Amen.

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After the Minister's Benediction at the close of the service.

O Father, grant that thy divine presence and protection may accompany me through life. Guard me from evil thoughts and desires, deliver me from temptation, and lead me in the paths of virtue and righteousness, so as to render me worthy of thy love and favor, in this world and in the future. Amen.



## EVENING SERVICE.

The service is commenced by the chanting of one of the following Psalms, according to the occasion.

*On the Ordinary Evenings of the Week.*

קלד. שיר המעלות

הנה ברכו את יי כל עבדי יי. העמדים בבית יי  
בלילות: שאו ידיכם קדש. וברכו את יי: וברכה יי  
מציון עשה שמים וארץ:

(Translation.)

Ps. 134. A SONG OF DEGREES.

Behold! worship ye the Lord, all ye servants of the Lord, who by night stand in the house of the Lord. Lift up your hands in the sanctuary, and praise the Lord. May the Lord who made heaven and earth bless thee out of Zion.

*On the feasts of Dedication and Purim.*

קלד. שיר המעלות לדוד

לולי יי שהיה לנו. יאמר נא ישראל: לולי יי שהיה  
לנו. בקום עלינו אדם: או חיים בלעונו. בחרות  
אפם בנו: או חמים שטפנונו. נחלה עבר על נפשנו:  
או עבר על נפשנו. חמים הורונו: ברוך יי. שלא  
נהננו מרף לשניהם: נפשנו בצפור נמלטה מפח  
יזקשים. הפח נשבר ואנחנו נמלטנו: עזרנו בשם  
יי. עשה שמים וארץ:

(Translation.)

Ps. 134. A SONG OF DEGREES OF DAVID.

If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quickly, when their wrath was kindled against us. Then the waters had overwhelmed us, the stream had gone over our soul. Then the proud waters had gone over our soul. Praised be the Lord who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken and we are escaped. Our help is in the name of the Lord, who made heaven and earth.

*On the three Festivals.*

כט. מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֱלִים. הָבוּ לַיהוָה כְּבוֹד וָעֹז: הָבוּ  
 לַיהוָה כְּבוֹד שְׁמוֹ. הַשְׁתַּחֲוֹו לַיהוָה בְּהַדְרַת־קֹדֶשׁ:  
 קוֹל יְיָ עַל הַמָּיִם. אֱלֹהֵי־כְבוֹד הִרְעִים. יְהוָה עַל־מַיִם  
 רַבִּים: קוֹל־יְהוָה בַּבַּח. קוֹל יְהוָה בַּהֲדָר: קוֹל יְהוָה  
 שֹׁכֵן אַרְוִים. וַיִּשְׁבֶּר יְהוָה אֶת־אֲרוֹי הַלְכָנוֹן: וַיִּרְקִידֵם  
 כְּמוֹ־עֵגֶל. לְבָנוֹן וְשֵׁרְיוֹן כָּמוֹ בְּנֵי־אֲמִים: קוֹל־יְהוָה  
 חָצֵב לַחֲבוֹת אֵשׁ: קוֹל יְיָ יַחִיל מִדְּבָר. יַחִיל יְיָ מִדְּבָר  
 קֹדֶשׁ: קוֹל יְיָ יַחֲלֹל אֵילוֹת. וַיַּחֲשֹׁף יַעֲרֹת. וּבְהִיקְלוֹ  
 כָּלוּ אֲמֹר כְּבוֹד: יְיָ לְמַבּוֹל יֵשֶׁב. וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם:  
 יְיָ עֹז לְעַמּוֹ יִתֵּן. יְיָ יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

(Translation.)

Ps. 29. A PSALM OF DAVID.

Ascribe unto the Lord, O ye sons of the mighty! ascribe unto the Lord glory and might. Ascribe unto the Lord the glory due to his name; worship the Lord in his glorious sanctuary. The voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh in pieces the cedars; yea, the Lord shivereth the cedars of Lebanon. He also maketh them skip like a calf; the mountains of Lebanon and Siryon, like a young Reem. The voice of the

Lord splitteth flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord causeth the wild deer to start, and maketh bare the forests; and in his temple everything speaketh of his glory. The Lord sat enthroned at the flood; yea, the Lord will sit as King forever. The Lord will give strength unto his people; the Lord will bless his people with peace.

*On the New Year.*

קכא. שִׁיר לַמַּעֲלֹת

אֵשׁא עֵינַי אֶל הַהָרִים. מֵאֵין יבֹא עֲזָרִי: עֲזָרִי מֵעַם  
 יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ: אֵל יִתֵּן לְמוֹט רִגְלִי. אֵל יָנוּם  
 שְׁמִרְךָ: הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן. שׁוֹמֵר יִשְׂרָאֵל: יְיָ  
 שְׁמִרְךָ. יְיָ צִלָּה עַל יַד יְמִינֶךָ: יוֹמָם הִשְׁמֹשׁ לֹא יַכְכָּה.  
 וַיִּרַח בְּלִילָה: יְיָ יִשְׁמְרֶךָ מִכָּל רָע. יִשְׁמֹר אֶת גְּפֹשְׁךָ:  
 יְיָ יִשְׁמֹר צִאתְךָ וּבֹאֶךָ. מַעֲתָה וְעַד עוֹלָם:

(Translation.)

Ps. 121. A SONG OF DEGREES.

I will lift up mine eyes unto the hills, whence cometh my help. My help cometh from the Lord, who made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, the Guardian of Israel will neither slumber nor sleep. The Lord is thy Guardian; the Lord is thy Shelter: He is on thy right hand. The sun shall not smite thee by day,



nor the moon by night. The Lord shall preserve thee from all evil; He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, henceforth and for evermore.

*On the Day of Atonement.*

ק"ל. שִׁיר הַמַּעֲלֹת

מִמַּעַמְקִים קְרָאתִיךָ יי: אֲדֹנָי שְׁמַעַה בְּקוֹלִי תְהִינָה  
אֲזִינָה קְשׁוּבוֹת לְקוֹל תַּחֲנוּנֵי: אִם עֲוֹנוֹת תִּשְׁמְרֶינִי:  
אֲדֹנָי מִי יַעֲמֹד: כִּי עֲמָךְ תִּסְלִיחָה. לְמַעַן תִּזְרָא: קוֹיִתִּי  
יי קוֹתָה נַפְשִׁי. וְלִדְבָרוֹ הוֹחֵלֵתִי: נַפְשִׁי לֹאֲדֹנָי.  
מִשְׁמָרִים לִבְקָר. שְׁמָרִים לִבְקָר: יַחַל יִשְׂרָאֵל אֵל יי.  
כִּי עִם אֲדֹנָי הַחֶסֶד: וְהִרְבָּה עֲמוֹ פְדוּת: וְהוּא יִפְדֶּה  
אֶת יִשְׂרָאֵל. מִכָּל עֲוֹנוֹתָיו:

(Translation.)

Ps. 130. A SONG OF DEGREES.

Out of the depths I cry unto thee, O Lord! Hear my voice: O Lord! let thine ear be attentive to the voice of my supplications. If thou, O God! shouldst hold remembrance of iniquities; O Lord! who shall stand? But there is forgiveness with thee; that thou mayest be revered. I wait for the Lord; my soul doth wait; and in his word do I hope. My soul waiteth for the Lord, more than they that watch for the morning; aye, more than they that watch for the morning. Let Israel hope in the Lord; for with the Lord there is mercy and plenteous redemption. And he will redeem Israel from all their iniquities.

*On the Sabbath.*

צב. מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת

טוֹב לַחֲזוֹת לַיהוָה. וּלְזַכֵּר לְשִׁמְךָ עֲלִיּוֹן: לְהַגִּיד  
בִּבְקָר חֶסֶדְךָ. וְאִמּוֹנְתְךָ בַּלַּיְלוֹת: עָלַי עֲשׂוֹר וְעַל־נַפְלִי.  
עָלַי הַגִּיּוֹן בְּכִנּוֹר: כִּי שִׁמְחַתֵּנִי יְהוָה בְּפִעֲלֶךָ. בְּמַעֲשֵׂי  
יְדֶיךָ אֲרַגֵּן: מוֹדֵד־גִּדְלוֹ מַעֲשֵׂיךָ יְהוָה. מְאֹד עֲמָקוֹ  
מִחֲשַׁבְתֶּיךָ: אִישׁ בַּעַר לֹא יָדַע. וְכִסּוּל לֹא־יָבִין אֶת־  
זֹאת: בְּפֶרֶחַ רִשְׁעִים כְּמוֹד־עֵשֶׂב וַיִּצְצוּ כָל־פִּעְלֵי אָוֶן.  
לְהַשְׁמֹדֶם עַד־יָעַד: וְאַתָּה מָרוֹם לְעוֹלָם יְהוָה: כִּי הִנֵּה  
אֵיכָה יְהוָה. כִּי־הִנֵּה אֵיכָה יֵאָבְדוּ. תִּתְפָּרְדוּ כָל־פִּעְלֵי  
אָוֶן: וְתִרְם בְּרָאִים קִרְנִי בִלְתִּי בְשֵׁמֶן רַעְנָן: וְתַבַּט  
עֵינֵי בְשׂוּרֵי בְקָמִים עָלַי מִרְעִים. תִּשְׁמַעֲנָה אָזְנִי: צַדִּיק  
בְּתִמְרֵי יִפְרָח. כָּאֶרֶץ בִּלְכָנוֹן יִשְׁגָּה: שְׂתוּלִים בְּכִית  
יְהוָה. בְּחֲצֹרוֹת אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יִנּוּבוֹן בְּשִׁיבָה.  
דְּשָׁנִים וְרַעְנָנִים יִהְיוּ: לְהַגִּיד כִּי־יֵשֶׁר יְהוָה. צוּרֵי וְלֹא־  
עוֹלָתָה בּוֹ:

(Translation.)

Ps. 92. A PSALM AND SONG FOR THE SABBATH.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to declare thy loving-kindness in the morning, and thy faithfulness in the night, upon an instrument of ten strings, and upon the

psaltery; and upon the harp with a solemn sound. For thou, Lord! hast made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this. When the wicked spring up as the grass, and when all the workers of iniquity flourish: it is that they shall be destroyed forever. But thou, Lord! art Most High for evermore. For lo, thine enemies, O Lord! for lo, thine enemies shall perish: all the workers of iniquity shall be scattered. But mine horn shalt thou exalt like the horn of a unicorn: I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies: and mine ears shall hear my desire of the wicked that rise up against me. The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that are planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing: to show that the Lord is upright: He is my rock, and there is no unrighteousness in him.

At the close of each of the preceding Psalms, according to the occasion, the Congregation rise.

#### PRAYER BY THE MINISTER.

#### BENEDICTIONS.

Minister.

בָּרְכוּ אֶת־יְיָ הַמְּבָרָךְ:

(Translation.)

O praise ye the Lord, who is ever adored.

Choir and Congregation.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעֹלָם וָעֶד:

(Translation.)

Praised be the Lord, who will be adored for evermore.

The Congregation take their seats.

Minister.

Praised art thou, O Lord, our God, King of the Universe! who, with thy word, causeth the evening to advance, who with wisdom openest the gates of light and darkness, with understanding alterest the times and changest the seasons, and regulatest the stars in their stations in the firmament, according to thy will. Thou createst day and night, causing the light to recede from before the darkness, and the darkness before the light. Thou passest away the day and bringest night, and makest a division between day and night. The Lord of Hosts is thy name! Praised art thou, O Lord! who bringest on the evening.

With eternal love hast thou loved the house of Israel thy people, and hast taught us the law and the commandments, the statutes and judgments. Therefore, O Lord our God! when we lie down, and when we rise up, we will meditate on thy statutes, and we will rejoice in the words of thy law and in thy commandments forever and ever; for they are our life, and the lengthening of our days, and in them we will meditate day and night, and mayest thou never withdraw thy love from us. Praised art thou, O Lord! who lovest thy people Israel.

The Congregation rise.



## PROCLAMATION OF THE UNITY OF GOD.

Minister.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

(Translation.)

HEAR, O ISRAEL! THE LORD OUR GOD, THE LORD IS ONE.

The Choir and Congregation repeat.

Minister.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

(Translation.)

PRAISED BE THE NAME OF THE GLORY OF HIS KINGDOM FOR  
EVERMORE.

The Choir and Congregation repeat.

The Congregation take their seats.

Minister.

וְאַהֲבָתָאֵת יְיָ אֱלֹהֶיךָ בְּכָל לִבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל  
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם  
עַל-לִבְךָ: וְשָׁנַנְתָּם לְבִנְיָהּ וּדְבַרְתָּ בָּם. בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

(Translation.)

And thou shalt love the Lord thy God with all thy heart,  
and with all thy soul, and with all thy might. And these  
words which I command thee this day shall be in thy  
heart. And thou shalt teach them diligently unto thy  
children, and shalt talk of them when thou sittest in thine  
house, and when thou walkest by the way, and when thou  
liest down, and when thou risest up.

Immutably true and firmly established is all this with  
us, that He is the Lord our God, and there is none besides  
him, and we Israel are his missionaries to teach mankind  
his eternal word of Truth. He hath redeemed us from the  
power of kings, and is our king who hath delivered us from  
the grasp of the violent. He doeth great things which  
cannot be searched out, performing signs and wonders  
without number. He hath appointed our soul to life, and  
hath not suffered our feet to slip. For our sake he per-  
formed great deeds in Egypt, showing signs of his power  
in the land of the children of Ham. His children did see  
his might; they praised and gave thanks to his name, and  
willingly submitted to his dominion.

Choir.

מִי־כַמְכָה בָּאֵלִים יְהוָה מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ  
נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:

(Translation.)

"Who is like unto thee, O Lord! among the mighty?  
Who is like unto thee, glorious in holiness, tremendous in  
praises, working wonders?"

Minister.

Upon the sea, O Lord our God! thy children beheld thy  
majesty; they unanimously praised and acknowledged thy  
kingly power, and said, "The Lord shall reign forever  
and ever."

Choir.

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

(Translation.)

"The Lord shall reign forever and ever!"

Minister.

And it is said, "For the Lord hath redeemed Jacob, and ransomed him from a hand too strong for him." Praised art thou, O Lord! who hast redeemed Israel.

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### PRAYER.

O Lord our God! cause us to lie down in peace, and raise us up again, O our King! in life. O spread thy shelter of peace over us, direct us with good counsel from thy presence, and save us for the sake of thy Name. O shield us, and remove far from us the foe, pestilence, the sword, famine, and sorrow, and shelter us under the shadow of thy wings; for thou, O God! art our Keeper and Deliverer. Be gracious and merciful unto all Thy children, O God; for as thou art our Father, so art Thou the Father of all mankind—the Eternal God and King of the world. Guard therefore our going forth and coming in, to life and peace, from now and for evermore. Praised art thou, O Lord! who guardest thy people Israel forever.

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### PRAYER ON THE SABBATH.

Praised art thou, O Lord, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great God, mighty and tremendous! the most high God! the Creator of the heavens and the earth! He was the Shield of our ancestors with his word; he vivifieth all things at his command; He is the Holy God.

Thou hast sanctified the seventh day to thy name; it being the completion of the creation of heaven and earth: thou didst bless it above all other days, and sanctify it above all seasons: for thus it is written in thy law:

"And the heavens and the earth were finished, and all their host. And on the seventh day God had ended his work which he had made; and he rested on the seventh day, from all his work which he had made. And God blessed the seventh day, and sanctified it; because he thereon rested from all his work which God created and made."

Our God, and God of our fathers! accept, we beseech thee, our day of rest. O sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts to serve thee in truth; and cause us, O Lord, our God! to inherit thy holy Sabbath with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon. Praised art thou, O Lord! who sanctifiest the Sabbath.

The Congregation rise for the ADORATION; page 26.

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### PRAYER FOR THE THREE FESTIVALS.

Praised art thou, O Lord, our God, and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great God, mighty and tremendous! the most high God! the Creator of the heavens and the earth! He was the Shield of our ancestors with his word; He vivifieth all things with his command; He is the holy God.



Thou hast sanctified us with thy commandments; and brought us near, O our King! unto thy service; and hast called us by thy great and holy name.

And with love hast thou given us, O Lord, our God! sabbaths for rest, solemn days for joy, and festivals and seasons for gladness; (this day of the Sabbath and)

On Passover: This day of the Feast of Unleavened Bread, the season of our freedom.

On the Feast of Weeks: This day of the Feast of Weeks, the season of the donation of our law.

On Tabernacles: This day of the Feast of Tabernacles, the season of our rejoicing.

On the Eighth Day: This Eighth day of the Feast of Solemn Assembly, the season of our rejoicing, a holy convocation, a memorial of our departure from Egypt.

Remember us thereon, O Lord, our God! for good; visit us thereon with a blessing; and save us thereon to enjoy life.

And vouchsafe to bestow on us, O Lord, our God! the blessing of thy solemn feasts, as thou wast pleased to say that thou wouldst bless us. Sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness, cause us to rejoice in thy salvation, and purify our hearts to serve thee in truth; and cause us, O Lord, our God! to inherit with love and delight, with joy and gladness, (the Sabbath and) thy holy festivals; and grant that Israel, who sanctifieth thy name, may rejoice in thee. Praised art thou, O Lord! who sanctifiest (the Sabbath,) Israel, and the seasons.

The Congregation rise for the ADORATION; page 26.

## PRAYER FOR THE NEW YEAR.

Praised art thou, O Lord, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great God, mighty and tremendous! the most high God! the Creator of the heavens and the earth! He was the Shield of our ancestors with his word. He vivifieth all things at his command. He is the holy King.

Thou hast sanctified us with thy commandments, and brought us near, O our King! unto thy service, and hast called us by thy great and holy Name.

And with love hast thou given us, O Lord, our God! (this day of the Sabbath and) this Day of Memorial, being a holy convocation, a memorial of our departure from Egypt.

Our God, and God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, and the memorial of all thy people, the house of Israel, may ascend and come into thy presence for grace, favor, and mercy on this Day of Memorial.

Remember us thereon, O Lord, our God! for good; visit us thereon with a blessing, save us thereon to enjoy life, and with the word of salvation and mercy, have compassion on us; for our eyes are continually towards thee; for thou, O God! art a gracious and merciful King!

Our God, and God of our fathers! reign thou over the whole world in thy glory, be exalted in thy majesty over the whole earth, shine forth in the excellence of thy supreme power over all the inhabitants of the world; and may everything which hath been made, be sensible that thou hast made it; and everything formed, understand that thou hast formed it; and all who have breath declare: "The Lord God of Israel reigneth, and his supreme power ruleth over all."



And thus also extend the fear of thee, O Lord, our God! over all thy works, and the dread of thee over all that thou hast created; so that all thy works may fear thee, and all creatures bow down before thee; so that they may all form one band to perform thy will with an upright heart; as we thy people know, O Lord, our God! that the dominion is thine, that strength is in thy hand, and might in thy right hand, and that thy name is tremendous over all that thou hast created.

And then the righteous shall see it and rejoice, the upright be glad, and the saints exult in song; but iniquity shall be dumb, and all manner of wickedness vanish as smoke; when thou shalt remove the dominion of the presumptuous from the earth.

And do thou, even thou, O Lord! reign alone over all thy works; as it is written in thy holy word, "The Lord shall reign forever, even thy God, O Zion! from generation to generation. Hallelujah."

Thou art holy, and thy name is fearful; and besides thee there is no God; as it is written, "And the Lord of Hosts shall be exalted in judgment; and the holy God shall be sanctified through righteousness."

O sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness, rejoice our souls with thy salvation, and purify our hearts to worship thee in truth; for thou, O God! art truth, and thy word is truth, and permanent forever. Praised art thou, O Lord! King of the whole earth, who sanctifiest (the Sabbath,) Israel, and the Day of Memorial.

A Hymn is sung, after which

#### THE SERMON.

At the close of the Sermon, the last verse of the Hymn is repeated or another Hymn sung.

The Congregation rise for the ADORATION; page 27.

#### PRAYER FOR THE DAY OF ATONEMENT.

Praised art thou, O Eternal, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great God, mighty and tremendous! the most high God! the Creator of heaven and earth! He was the Shield of our ancestors with his word: He vivifieth all things at his command; He is the holy King.

Thou hast sanctified us with thy commandments; and brought us near, O our King! unto thy service, and hast called us by thy great and holy Name.

And with love hast thou given us, (this day of the Sabbath, and) this Day of Atonement, for pardon, forgiveness, and reconciliation; thereon to grant a remission of all our iniquities; a holy convocation, a memorial of our departure from Egypt.

Remember us thereon, O Lord, our God! for good; visit us thereon with a blessing; and save us thereon to enjoy life.

Our God, and the God of our fathers! O pardon our iniquities, on this Day of Atonement. O blot out and remove our transgressions and sins from thy sight; as it is said, "I, even I, am He who blot out thy transgressions for my own sake; and thy sins I will not remember." And it is said, "I have made thy transgressions vanish away like a cloud, and thy sins like vapor; return unto me, for I have redeemed thee." And it is said, "For on this day shall he make an atonement for you, to cleanse you; that ye may cleanse yourselves from all your sins before the Lord."



### THE CONFESSION.

Our God, and the God of our fathers!

May our prayer come before thee, and withdraw not thyself from our supplication; for we are not so shameless of face, or hardened, as to declare in thy presence, O Lord, our God, and God of our fathers! that we are righteous, and have not sinned; verily,

We have sinned, we have committed iniquity, we have transgressed.

Congregation.

We have sinned, we have committed iniquity, we have transgressed.

Minister and Congregation.

We have turned aside from thy precepts, and from thy good ordinances, and it hath not profited us; but thou art just concerning all that is come upon us; for thou hast dealt most truly, but we have done wickedly.

Minister.

What shall we say in thy presence, O thou who dwellest on high? or, what shall we declare unto thee, who art exalted above the skies? Behold, thou knowest all the secret things, as well as the revealed. Thou knowest all the secrets of the world, and the most hidden thoughts of all living. Thou searchest the recesses of all that exists, and probe the inner being and the heart; so that there is nothing concealed from thee, neither is there anything hidden from thy sight.

Minister and Congregation.

O may it then be acceptable in thy presence, O Lord, our God, and the God of our fathers! to pardon us for all our sins, to forgive us for all our iniquities, and to grant us remission for all our transgressions.

Minister.

For thou pardonest Israel, and grantest remission of sins unto the tribes of Jeshurun, and besides thee we have none to pardon and forgive us. Praised art thou, O Eternal! the King who pardonest and forgivest our iniquities; King of the whole earth, who sanctifiest (the Sabbath), Israel, and the Day of Atonement.

### ORISONS.

Each of the following verses is repeated by the Congregation:

"For on this day shall he make an atonement for you, to cleanse you; that ye may cleanse yourselves from all your sins before the Lord."

O may our supplications ascend at eventide, and our forgiveness be granted in the morning; and our praise continue until even.

O may our voice ascend at eventide; and our grace be granted in the morning; and our striving for redemption continue until even.

O may our prayers ascend at eventide; and pardon come forth in the morning; and our petition continue until even.

O may our loud cry ascend at eventide; and approach thee also in the morning; and may it be answered until even.

These verses are said alternately by the Minister and the Congregation.

O thou who hearest prayer; all flesh shall come to address thee.

All flesh shall come to worship before thee, O Lord!

They shall come and bow down before thee, O Lord! and shall glorify thy name.

Come, let us bow down, bend the knee, and prostrate ourselves before the Lord who hath made us.

Enter ye into his gates with thanksgiving, and his courts with praise; be thankful unto him, and praise his name.

Behold! Glorify ye the Lord, all ye servants of the Lord, who stand by night in the house of the Lord.

O lift up your hand in the sanctuary, and praise the Lord.

We will enter his tabernacles; we will bow down at his footstool.

Extol ye the Lord, our God! and bow down at his footstool, for he is holy.

Worship the Lord in the beauty of holiness; and let all the earth tremble before him.

Through the abundance of thy mercy we enter thy house; in reverence we bow down towards thy holy temple.

O Lord, God of Hosts! who is mighty like unto thee? Thy faithfulness is made manifest around thee.

Who in heaven can be compared with the Lord? Who can be likened unto the Lord, among the sons of the mighty?

Thou art great, and performest wonders; thou art God alone!

For thy tender mercy is great above the heavens, and thy truth reacheth the skies.

The Lord is great, and exalted; his greatness is unsearchable.

For who shall not fear thee, O King of the nations? for fear belongeth unto thee.

Because among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

There is none like unto thee, O Lord! thou art great, and thy name is great in power.

Thou hast a mighty arm: thy hand is strong: thy right hand is highly exalted.

Thine, O Lord! are the kingdom, and the power, and the glory, and the victory, and the majesty.

The heavens shall acknowledge thy wonders, O Lord! thy faithfulness also in the congregation of the holy ones.

O come, let us sing unto the Lord; let us shout unto the Rock of our salvation.

We will come into his presence with thanksgiving, and joyfully sing hymns unto him;

In whose hand is the soul of every living creature, and the breath of all mankind.

The soul is thine, and the body is thy work: O have compassion on what thou hast formed.

The soul is thine, and the body is thine: O Lord! grant our prayer for thy name's sake.

We lean upon thy name: O Lord! grant our prayer for the sake of thy name.

Aye! for the glory of thy name! For thy name is The Merciful and Gracious God.

Minister.

O Lord! pardon our iniquity, for it is great.

Congregation.

O Lord! pardon our iniquity, for it is great.

Minister.

"And it shall be forgiven to the whole congregation of Israel, and to the stranger who sojourneth among them; for all the people did it ignorantly."



Minister and Congregation, alternately.

O Lord! God of Hosts, who dwellest among thy worshippers, thou hast said: Return, ye disobedient children.

Draw near unto me with mild words; seek me, and ye shall live many days.

Surely, thy words stand forever, and relying on them, we approach thee.

Remember us unto good life; grant us thy abundant mercy! Merciful art thou to the wicked, as well as to the good; thy right hand is extended to receive the penitent.

For thou desirest not the death of the guilty; therefore we pray morning and evening:

O King! glorified among the hosts of cherubim, cleanse us from sin and guilt.

Forgive us our transgressions, numerous though they are; hear us for the sake of our fathers.

May the gates of repentance not be closed, that our lamentations may find admittance before thee.

We all, young and old, turn unto thee, confidently relying on thy abundant mercies.

O Lord! long-suffering art thou, and the Dispenser of Mercy is thy name; thou hast taught us the way of repentance.

Thy abundant love and kindness remember this day unto the descendants of thy beloved.

Turn unto us with compassion, for thou art the Dispenser of Mercy!

With prayer and supplication we appear before thee, according as thou didst say to Moses of old.

Under the shadow of thy protection we seek safety, as on that day, when thou, O Lord! revealest thyself.

Pass over our transgressions, blot out our guilt; as on that day when Moses prayed before thee.

Hear our supplication, listen to our words, as on that day when he proclaimed the name of the Lord.

The Ark is opened, and the Congregation rise.

Minister and Choir.

וַיַּעֲבֹד יְיָ עַל פָּנָיו וַיִּקְרָא:

יְהוָה יְהוָה

אֵל רַחוּם וְחַנוּן אֵרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:  
נוֹצֵר חֶסֶד לְאֲלֹפִים נִשְׂא עוֹן וּפֹשַׁע וְחַטָּאת:

(Translation.)

"And the Lord revealed Himself to him, and proclaimed:

The Lord! the Lord!

Omnipotent, merciful and gracious, long-suffering, and abundant in goodness and truth;

Keeping mercy unto thousands, forgiving iniquity, transgression and sin."

The Ark is closed, the Congregation remain standing.

## SUPPLICATION.

Said by the Minister and repeated by the Congregation at the end of each sentence.

Our Father and King! we  
have sinned before thee.  
Our Father and King! we  
have no Sovereign but thee.  
Our Father and King! cause  
us to return to thee with a  
thorough repentance.  
Our Father and King! pardon  
and forgive all our iniqui-  
ties.  
Our Father and King! have  
pity upon us and our chil-  
dren.  
Our Father and King! deal  
mercifully with us for the  
sake of thy name.  
Our Father and King! grant  
our prayer for the sake of  
thy abundant mercies.  
Our Father and King! O  
remember that we are but  
dust.  
Our Father and King! O  
write us in the book of  
happy life.  
Our Father and King! O  
write us in the book of  
redemption and salvation.

אָבִינוּ מֶלְכֵנוּ חַטָּאנוּ לְפָנֶיךָ:  
אָבִינוּ מֶלְכֵנוּ אֵין לָנוּ מֶלֶךְ:  
אֱלֹהֵי אָתָּה:  
אָבִינוּ מֶלְכֵנוּ הִחְיֵנוּ  
בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:  
אָבִינוּ מֶלְכֵנוּ סֶלַח וּמַחֲל  
לְכָל עֲוֹנוֹתֵינוּ:  
אָבִינוּ מֶלְכֵנוּ חַמּוּל עָלֵינוּ  
וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ:  
אָבִינוּ מֶלְכֵנוּ עֲשֵׂה עִמָּנוּ  
לְמַעַן שְׁמֶךָ:  
אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן  
רַחֲמֶיךָ הַרְבִּים:  
אָבִינוּ מֶלְכֵנוּ זְכוֹר כִּי עָפָר  
אֲנַחְנוּ:  
אָבִינוּ מֶלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר  
חַיִּים טוֹבִים:  
אָבִינוּ מֶלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר  
נְאֻלָּה וִישׁוּעָה:

Our Father and King! O  
write us in the book of  
pardon and forgiveness.  
Our Father and King! accept  
our prayers with mercy  
and favor.  
Our Father and King! dis-  
miss us not empty from  
thy presence.  
Our Father and King! be  
gracious unto us, and an-  
swer us; though we be  
destitute of good works,  
yet deal thou charitably  
and kindly with us, and  
save us. Amen!

אָבִינוּ מֶלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר  
מַחֲלָה וְסְלִיחָה:  
אָבִינוּ מֶלְכֵנוּ קַבֵּל בְּרַחֲמִים  
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:  
אָבִינוּ מֶלְכֵנוּ נָא אַל תְּשִׁיבֵנוּ  
רֵיקָם מִלְּפָנֶיךָ:  
אָבִינוּ מֶלְכֵנוּ חַנּוּן וְעֲנֵנוּ כִּי  
אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ  
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:  
אָמֵן

The Congregation take their seats.

A Hymn is sung, after which

## THE SERMON.

At the close of the Sermon the last verse of the Hymn is repeated, or another Hymn sung.

The Congregation rise for the ADORATION; page 27.



## ADORATION

*On the Week, Sabbath, and Festival Evenings.*

Minister.

Most holy and eternal God! Creator and Ruler of the world! Father and Saviour of mankind! Thy divine power is beyond all human conception; thy majesty extendeth beyond the confines of earth; thy glory is as everlasting as thyself; and thy goodness pervadeth all thy works. Thou art, indeed, our God, and there is no other. Thou art One in Unity, and thee alone do we acknowledge as our God, our Father, our Saviour.

We therefore bow the head, bend the knee, and prostrate ourselves before thee, O Supreme King of kings! O great and exalted One! and praise thy thrice hallowed name.

Minister, Choir, and Congregation.

וְאֵנִי בְרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים. הַקָּדוֹשׁ בְּרוּךְ הוּא:

(Translation as above, commencing, We therefore, etc.)

The Congregation take their seats. Minister continues.

Thou art in truth our King, and there is none besides thee, as it is written in thy law. "Know this day and reflect in thy heart that the Eternal is the God in the heavens above, and on the earth beneath; there is none else!"

We therefore fervently pray, O Lord, our God, that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth, destroying idolatry and wickedness from the world, removing every vestige of false belief and of religious error, and reforming mankind by

thy infallible word of Truth; so that all the inhabitants of the world may invoke thy name, acknowledge thy unity, and understand that unto thee alone every knee must bend and every tongue swear fealty.

May all thy children, O God, soon be united in a common band of brotherhood; may the time be hastened when no religious differences will separate them, but may they all adore thee as the universal Father, worship thee in the spirit of true religion, and unite in proclaiming the unity of thy holy name. Thus, O God, do thou reign over them forever and ever, for the kingdom is thine, and unto thee appertain power, and glory, and majesty from everlasting to everlasting. As it is written, "The Eternal will reign forever and ever." And it is said, "The Eternal will be king over all the earth; on that day shall the Eternal be acknowledged One, and his name be One."

Choir.

בְּיוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

(Translation.)

"On that day shall the Eternal be acknowledged One, and his name be One."

## ADORATION

*For the New Year and Day of Atonement.*

The Ark is opened, and the Minister turning towards it says:

It is peculiarly our duty to  
praise the Lord of all; to  
ascribe greatness to him who  
formed the world in the be-  
ginning; who stretched out  
the heavens, and laid the

עֲלֵינוּ לְשִׁבְחָה לְאֶרֶן הַבַּל.  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית.  
שֶׁהוּא נֹמֵה שָׁמַיִם וְיוֹסֵד  
אֶרֶץ. וּמוֹשֵׁב יָקָר בַּשָּׁמַיִם



foundations of the earth; the residence of whose glory is in the heavens above, and the divine majesty of whose power is in the highest heavens. He is our God, and there is no other!

מִמַּעַל. וְשָׁכֵנִית עִזּוֹ בְּגִבְהֵי  
מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין  
עוֹד:

Minister, Choir, and Congregation. Minister kneels.

וְאֵנַחְנוּ כְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא:

(Translation.)

Thus we bend the knee, prostrate ourselves, and return thanks before the Supreme King of kings, the holy and adored One!

The Congregation take their seats, Minister rises, resumes his place at the reading-desk, and continues:

Our King is Truth, and there is none besides him; as it is written in his law, "Know, therefore, this day, and reflect in thy heart that the Lord he is God in heaven above and on the earth beneath; there is none else."

We, therefore, hope in thee, O Lord, our God! that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth, destroying all idols

אֱמֶת מַלְכֵנוּ אֵפֶס וּזְלָתוֹ.  
בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם  
וְהִשְׁכַּחְתָּ אֵל לִבְכָּה. כִּי יי  
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל  
וְעַל הָאָרֶץ מִתַּחַת. אֵין  
עוֹד:

עַל כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ.  
לִרְאוֹת מְהֵרָה בְּתַפְאֲרָתְךָ  
עֲזֻרָה. לְהַעֲבִיר גִּלּוּלִים מִן  
הָאָרֶץ. וְהָאֱלִילִים כְּרוֹת

reforming the world by thy kingdom, O Almighty God! so that the children of flesh may invoke thy name, and all the inhabitants of the world know and understand that unto thee every knee shall bend, and every tongue swear fealty. Before thee, O Lord, our God! they shall kneel and fall prostrate, and to the glory of thy holy name, shall they ascribe honor, whilst they shall all accept the yoke of thy kingdom. Thus do thou reign over them, speedily, forever and ever; for the kingdom is thine, and evermore wilt thou reign in glory; as it is written in thy law: "The Lord shall reign forever and ever." And it is said "The Lord shall be King over all the earth."

Choir.

בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

(Translation.)

"On that day shall the Lord be acknowledged ONE, and his name be ONE."

The Ark is closed.

יִפְתָּחוּ. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שִׁדְי. וְכָל בְּנֵי בָשָׂר יִקְרְאוּ  
בְּשִׁמְךָ. לְהַפְנוֹת אֵלֶיךָ כָּל  
רִשְׁעֵי אָרֶץ. יִפְּרוּ וַיֵּדְעוּ כָּל  
יּוֹשְׁבֵי תֵבֶל. כִּי לָךְ תִּכְרַע  
כָּל בָּרָה. תִּשָּׁבַע כָּל לִשׁוֹן.  
לִפְנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ  
וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר  
וְיִתְנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל  
מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד. כִּי  
הַמַּלְכוּת שְׁלֹךְ הִיא. וְלְעוֹלָמִי  
עַד תִּמְלֹךְ בְּכָבוֹד. בְּכָתוּב  
בְּתוֹרָתְךָ. יי יִמְלֹךְ לְעוֹלָם  
וָעֶד: וְנֹאמַר וְהָיָה יי לְמֶלֶךְ  
עַל כָּל הָאָרֶץ.



The Mourners rise for

## KADDISH.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־כְרָא  
 כְּרֻעֵתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי  
 דְּכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן.  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ. לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא.  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם. וְיִתְנַשֵּׂא וְיִתְהַדָּר  
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוֹדֶשָׁא. בְּרִיךְ הוּא. לְעָלְמָא  
 מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא. תְּשַׁבְּחָתָא וְתִתְמַלְתָּא דְּאִמְרוּן  
 בְּעֶלְמָא. וְאָמְרוּ אָמֵן:  
 עַל יִשְׂרָאֵל וְעַל צְדִיקָיָא. וְעַל־כָּל־מִן דְּאִתְפָּסֵר מִן  
 עָלְמָא הָדִין בְּרֻעֵתָהּ דְּאֵלְהָא. יְהֵא לְהוֹן שְׁלָמָא רַבָּא  
 וְחוּלְקָא טָבָא לְחַיֵּי עָלְמָא דְּאֵתִי. וְחֻסְדָּא וְרַחֲמֵי מִן  
 קֳדָם מָרָא שְׁמַיָּא וְאַרְעָא. וְאָמְרוּ אָמֵן:  
 יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים. עָלֵינוּ וְעַל־כָּל־  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:  
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
 כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

(Translation.)

May his great name be exalted, and sanctified throughout the world which he hath created, according to his will. May he establish his kingdom in your lifetime, and in your days, and in the lifetime of the whole house of Israel; speedily, and in a short time, and say ye, Amen!

May his great name be praised, and glorified forever and ever.

May his hallowed name be praised, glorified, exalted, magnified, honored, and most excellently adored. Hallowed is he, far exceeding all adorations, hymns, praises, and benedictions that are repeated throughout the world: Amen!

Unto Israel, unto all the righteous, and unto all who depart this life according to the will of God, may there be granted abundance of peace and a blissful portion in the life to come, love and mercy from before the Lord of heaven and earth: Amen!

May the fulness of peace from heaven, with life, be granted unto us and unto all Israel: Amen!

May he who maketh peace in his high heavens, bestow peace on us and on all Israel: Amen!

The Mourners take their seats.

## HYMN.

Choir.

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ.	בְּטָרֵם כָּל־יָצִיר נִבְרָא:
לַעֲת נַעֲשֶׂה כְּחֻצּוֹ כָּל.	אֲזִי מָלַךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כְּבֹלוֹת הַכֹּל.	לְבָדוֹ יִמְלֹךְ נוֹרָא:
וְהוּא הָיָה וְהוּא הוּא.	וְהוּא יְהִיָּה בְּתַפְאָרָה:
וְהוּא אֶחָד וְאֵין שֵׁנִי.	לְהַמְשִׁיל לּוֹ לְהַחְבִּירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית.	וְלוֹ הָעוֹ וְהַמְשִׁירָה:

וְהוּא אֱלֹהֵינוּ וְחַי גַּאֲלֵנוּ.  
וְהוּא נָסִי וּמְנוֹס לֵנוּ.  
בְּיָדוֹ אֶפְקִיד רוּחֵנוּ.  
וְעַסְרוּחֵנוּ נִוְתִי.  
וְצוּר חֲבָלֵי בְעֵת צָרָה:  
מִנֵּת כּוֹסֵי בְיוֹם אֶקְרָא:  
בְּעֵת אִישָׁן וְאֶעֱרָה:  
יְיָ לִי וְלֹא אֶירָא:

(Translation.)

We adore the Lord of the Universe, who reigned before everything that is formed was created.

At the time that all was finished according to his pleasure, then was His Name proclaimed as King.

And after all things shall have ceased to exist, he alone will reign supremely.

For he ever was, is now, and will eternally exist, in glory.

And He is One, nor is there a second to be compared or associated with him.

He is without beginning and without end, and to Him alone appertain power and dominion.

He is my God, and my living Redeemer, and the Rock of my portion in the day of distress.

He is also my standard, and my refuge; the portion of my cup when I call.

Into his hands do I commit my spirit, when I fall asleep, and when I awake;

And with my spirit my body also; for the Lord is with me, and I will not fear.

The Congregation rise for the Minister's Benediction.

## MORNING SERVICE.

The service is commenced by the chanting of the following

## PSALM.

ק' מִזְמוֹר לַתּוֹדָה  
הֲרִיעוּ לִי כָל-הָאָרֶץ: עֲבֹדוּ אֶת יְיָ בְשִׂמְחָה. בָּאוּ  
לִפְנֵינוּ בְּרִנָּה: דַּעוּ כִּי יְיָ הוּא אֱלֹהִים. הוּא עָשָׂנוּ וְלוֹ  
אֲנַחְנוּ. עֲמוּ וְצֹאן מִרְעִיתוֹ: בָּאוּ שְׁעָרָיו בְּתוֹדָה.  
חֲצִרְתּוֹ בְּתִהְלָה. הוֹדוּ לוֹ בְּרֹכּוֹ שְׁמוֹ: כִּי טוֹב יְיָ  
לְעוֹלָם חֶסֶד. וְעַד דָּר וָדוֹר אֱמוּנָתוֹ:

(Translation.)

Ps. 100. A PSALM OF THANKSGIVING.

Shout unto the Lord, all the earth. Serve the Lord with gladness. Come into his presence with a song. Know ye that God is the Lord. He hath made us, and we are His; His people, and the sheep of his pasture. Enter ye into his gates with thanksgiving, and his courts with praise: be thankful unto him, and praise his name. For the Lord is good: his mercy is everlasting, and his truth endureth to all generations.

The Congregation rise.

PRAYER BY THE MINISTER.



## BENEDICTIONS.

Minister.

בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ:

(Translation.)

Praise ye the Lord, who is ever adored.

Choir and Congregation.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

(Translation.)

Praised be the Lord, who will be adored for evermore.

The Congregation take their seats.

Minister.

Praised art thou, O Lord, our God! King of the universe, who formeth light, and createth darkness, maketh peace, and createth all things.

Who giveth light to the earth, and to those who dwell thereon, in mercy; and, in his goodness, reneweth every day constantly the work of creation.

Thou art the only King, who is extolled, praised, glorified, and exalted, ever since the creation. Everlasting God! in thy abundant mercies have compassion on us; O Lord of our strength, Rock of our fortress, Shield of our salvation, Tower of our defence!

Thy name, O Lord, our God! shall be sanctified, and thy memorial, O our King! glorified in the heavens above and on the earth beneath. Praised art thou, O our Help! for the praiseworthy works of thy hands, and for the bright luminaries which thou hast formed, thou shalt be glorified. Selah. Praised art thou, O Lord! the former of the Lights.

With great love thou hast loved us, O Lord, our God! and with exceeding great compassion, hast thou had pity on us. O our Father, and our King! for the sake of our fathers who trusted in thee, to whom thou didst teach the statutes of life, be even now gracious unto us and teach us. O our Father! who art the merciful Father, have mercy on us, and grant our hearts power to understand, to comprehend, to hear, to learn, to teach, to observe, to perform, and to fulfill all the words of the doctrine of thy law, out of love to thee. O! enlighten our eyes in thy law, and cause our heart to cleave to thy commandments; unite also our heart to love and to fear thy name, that we may not be abashed for evermore; for in thy holy name have we put our trust; and we will rejoice and be glad in thy salvation. For thou art the God who workest salvation; and thou hast made choice of us, and hast brought us near unto thy great name in truth, Selah; to give thanks unto thee, to proclaim thy unity with love, and to bring mankind to a true belief of thee, and of those grand religious truths and moral laws which thou hast imparted unto us for the weal of all the world. Praised art thou, O Lord! who, for the sake of all thy children, hast chosen thy people Israel with love.

The Congregation rise.

## PROCLAMATION OF THE UNITY OF GOD.

Minister.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

(Translation.)

HEAR, O ISRAEL! THE LORD OUR GOD, THE LORD IS ONE!

The Choir and Congregation repeat.

Minister.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

(Translation.)

PRAISED BE THE NAME OF THE GLORY OF HIS KINGDOM  
FOREVER AND EVER.

The Choir and Congregation repeat.

The Congregation take their seats.

Minister.

וְאַהֲבַת אֵת יי אֱלֹהֶיךָ בְּכָל לִבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל  
מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם  
עַל-לִבְךָ: וְשָׁנַנְתָּם לְבִנְיָהּ וּדְבַרְתָּ בָּם. בְּשִׁכְתְּךָ בְּבֵיתְךָ  
וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמָה:

(Translation.)

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up.

It is true that the God of the universe is our King; the Rock of Jacob is the Shield of our salvation. From generation to generation he abides eternally; his name is eternal, his throne is established, and his kingdom and faithfulness are everlasting. Also his words are living and eternal, faithful and desirable, throughout all ages for evermore. They were so with our fathers, are so with us, and will be with our children, with our posterity, and with all the generations of Israel's seed, thy servants.

It is true that thou art the Lord our God, and the God of our fathers; our King, and the King of our fathers; our Redeemer, and the Redeemer of our fathers; our Creator, and the Rock of our salvation. Our Savior and Deliverer is thy name; from everlasting there is no other God besides thee.

It is true that thou art the first and thou art the last; and besides thee we have neither King, Redeemer, nor Savior. From Egypt thou didst redeem us, O Lord, our God! and from the house of servitude thou hast released us.

Therefore thy beloved praised and exalted thee, O Almighty!

Choir.

מִי־כַמְכָּה בָּאֵלִים יְהוָה מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ  
נִזְרָא תְהִלָּת עֲשֵׂה פֶלֶא:

(Translation.)

"Who among the mighty is like unto thee, O Lord! Who is like unto thee, glorious in holiness, awful in greatness, working wonders!"

Minister.

The redeemed praised thy name with renewed song on the sea-shore; all of them with one accord gave thanks, proclaimed thy majesty, and said:

"The Lord shall reign forever and ever!"



Choir.  
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

(Translation.)

“The Lord shall reign forever and ever!”

Minister.

Rock of Israel! exalt the cause of Israel. Our Redeemer—the Lord of Hosts is his name, the Holy One of Israel. Praised art thou, O Lord! the Redeemer of Israel.

### PRAYER FOR THE SABBATH.

Praised art thou, O Lord, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great, almighty, and tremendous God! the most high God! who bestowest gracious favors, who is the possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfill the mission of thy chosen people Israel, for the sake of thy name; O King, Supporter, Savior, and Shield! Praised art thou, O Lord, the Shield of Abraham!

Thou art mighty forever, O Lord! and powerful to save; thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick; thou loosenest those who are in bonds, and thou wilt accomplish thy promise unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts, and who can be compared unto thee, O King, who causest to die and restorest to everlasting life, and causest salvation to spring forth! Praised art thou, O Lord, who vivifiest all things.

The Congregation rise.

### THE SANCTIFICATION.

Minister.

אֵתָה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקִדְּוָשִׁים בְּכָל יוֹם יִהְיֶה לְךָ  
סֵלָה: כִּכְתוּב עַל יַד נְבִיאֶךָ. וְקָרָא יְהוָה אֵל יְהוָה וְאָמַר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones praise thee daily. Selah.

Thus it is written by the hands of thy prophet. “And one called unto another and said:

Choir and Congregation.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
יְיָ צִבְאוֹת. מָלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

“Holy, holy, holy,  
is the Lord of Hosts! the whole earth is full of his glory.”

Minister.

כְּבוֹדוֹ מָלֵא עוֹלָם. מִשְׁרָתוֹ שְׂאֵלִים וְהָ לָזָה. אֵיזָה  
מְקוֹם כְּבוֹדוֹ. לְעִמְתָּם בְּרוּךְ יֵאמְרוּ:

(Translation.)

His glory filleth the universe. His servants inquire of each other: Where is the place of his glory? Towards them the blessing is responded:

Choir and Congregation.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

“Praised be the glory of the Lord from his place.”

Minister.

מִמְקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים. וַיַּחֲזֶן עִם הַמְּיַחֲדִים שְׁמוֹ  
עָרֵב וּבִקֵּר. בְּכָל יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע  
אוֹמְרִים:

(Translation.)

From His place may he turn in compassion, and be gracious to the people who proclaim the unity of His Name twice every day, evening and morning, saying with fervent love:

Choir and Congregation.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

"Hear, O Israel! the Lord our God, the Lord is One!"

Minister.

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אָבִינוּ. הוּא מְלִכֵּנוּ. הוּא  
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית. לְעֵינֵי כָל חַי.  
לְחַיּוֹת לָכֶם לְאֱלֹהִים.

(Translation.)

Our God is One; He is our Father, our King, our Savior; and he will, through his mercy, cause us to hear a second time, in the sight of all living:

"I will be your God;

Choir and Congregation.

אֲנִי יְיָ אֱלֹהֵיכֶם:

(Translation.)

I am the Lord, your God."

Minister.

וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ  
אֶחָד וְשֵׁמוֹ אֶחָד:

(Translation.)

"Then shall the Lord be King over all the earth. On that day the Lord shall be acknowledged ONE, and his name shall be ONE:

Choir and Congregation.

יְמִלֵּךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר. הַלְלוּהָ:

(Translation.)

"The Lord shall reign forever; thy God, O Zion! unto all generations. Hallelujah!"

The Congregation take their seats.

Unto all generations we will declare thy greatness, and unto all eternity we will proclaim thy holiness. Thy praise, O our God! shall not depart from our mouth forever; for thou art the Almighty, the great and holy King.

Praised art thou, O Lord! the most holy God.

They who observe the Sabbath and call it a delight, shall rejoice in thy kingdom; the people who sanctify the seventh day shall be satisfied and delighted with thy goodness: for thou wast pleased with the seventh day, and didst sanctify it; the most desirable of days didst thou call it, a memorial of the work of creation. And thus it is written in thy law:

"And the children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the



children of Israel forever; for in six days the Lord made the heaven and the earth, and on the seventh day he rested and was satisfied."

Our God, and the God of our fathers, accept, we beseech thee, our day of rest. O sanctify us with thy commandments and ordain our portion to be in thy law. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts to serve thee in truth; and cause us, O Lord, our God! to inherit thy holy Sabbath with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon. Praised art thou, O Lord! who sanctifiest the Sabbath.

O Lord our God! let thy people Israel be acceptable to thee; accept their prayers with love; and may the service of Israel be ever pleasing unto thee.\*

Praised art thou, O Lord! whom alone we will serve with reverence.

We gratefully acknowledge that thou art the Lord our God! and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our Salvation, from

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*On the Festivals.*

\* Our God, and God of our fathers, mayest thou be pleased to grant that our memorial and the memorial of our fathers, and the memorial of all thy people, the house of Israel, may ascend and come into thy presence for grace, favor, and mercy.

On Passover: on this day of the Feast of Unleavened Bread.  
On Tabernacles: on this day of the Feast of Tabernacles.

Remember us thereon, O Lord, our God! for good; visit us thereon with a blessing; and save us thereon to enjoy life. And with the word of salvation and mercy, have compassion and be gracious unto us; have mercy upon us and save us; for our eyes are continually on thee. For thou, O God! art a gracious and merciful King; and mayest thou in thy great mercy take delight in us and in our adoration.

generation to generation. We will render thanks unto thee and recount thy praise, for our lives which are delivered into thy hand; and for our souls, which are ever in thy keeping; and for thy miraculous providence, and for thy wonders, and for thy goodness, which are at all times evinced towards us, at evening, morning, and noon. Thou alone art good, for thy mercies never fail; thou alone art merciful, for thy loving-kindnesses never cease, and we put our trust in thee forever.\*

And for all these mercies, may thy name, O our King! be continually praised and highly exalted forever and ever.

And all the living shall give thanks unto thee, Selah; and praise thy name in truth, O God of our salvation and help! Selah. Praised art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

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*On the Feast of Dedication.*

\* We will also praise thee for the wonders, redemptions, mighty deeds, and triumphs, which at this season thou didst perform for our fathers in those days.

In the days of Matthias, the son of Jochanan, the high-priest, the Asmonean, and his sons, when the wicked kingdom of Javan rose up against thy people Israel, to make them forget thy law, and transgress the statutes of thy will; then in thy great mercy didst thou rise up in their behalf, in the time of their trouble, contend for them in their cause, and judge their sentence. Thou didst deliver the mighty into the hands of the weak; a multitude into the hands of a few; the wicked into the hands of the righteous, and the proud into the hands of them that studied thy law. By this didst thou make thyself a great and holy name in thy world, and didst work a great salvation for thy people Israel as it is this day. Afterwards thy children entered the sanctuary of thy house, cleansed thy temple, and purified thy holy place, and lighted lamps in the courts of thy holy house; and appointed these eight days of dedication to be kept with praise and thanksgiving unto thy great name.

## THE PRIESTLY BLESSING.

O God, and God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron, and his sons, the priests of thy holy people, saying:

"May the Lord bless and preserve thee!  
 "May the Lord let his countenance shine upon thee,  
 and be gracious unto thee!  
 "May the Lord lift up his countenance upon thee,  
 and give thee peace!"

O grant peace, happiness, and blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times and all hours with thy peace. Praised art thou, O Lord! who maketh peace.

The Congregation rise.

Here follows THE ORDER OF SERVICE FOR READING THE LAW; page 60.

## PRAYER FOR THE THREE FESTIVALS.

Praised art thou, O Lord, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great, almighty, and tremendous God! the most high God! who bestowest gracious favors, who is the possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfil the mission of thy chosen people Israel, for the sake of thy name, O King, Supporter, Savior, and Shield! Praised art thou, O Lord! the Shield of Abraham.

Thou art mighty forever, O Lord! and powerful to save.

On the first day of the Feast of Passover.

[Thou causest the wind to blow and the dew to descend.]

On the eighth day of the Feast of Tabernacles.

[Thou causest the wind to blow and the rain to descend.]

[O let it descend for a blessing, and not for harm;  
 for plenty, and not for famine; for life, and not for death.]

Thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick; thou loosenest those who are in bonds, and thou wilt accomplish thy promise unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? and who can be compared unto thee, O King! who killest and restorest to everlasting life, and causest salvation to spring forth? Praised art thou, O Lord! who vivifiest all things.

The Congregation rise.



## THE SANCTIFICATION.

Minister.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקְדוּשִׁים בְּכָל יוֹם  
יַחְלִלְלוּךָ סֵלָה: כַּכָּתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֵל זֶה  
וְאָמַר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones  
praise thee daily. Selah.

Thus it is written by the hands of thy prophet. "And  
one called unto another, and said:

Choir and Congregation.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
יְיָ צְבָאוֹת. מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

"Holy, holy, holy,  
is the Lord of hosts! the whole earth is full of his glory."

Minister.

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שְׂאוֹלִים זֶה לָזֶה. אֵיזָה  
מָקוֹם כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

(Translation.)

His glory filleth the universe. His servants inquire of  
each other: Where is the place of his glory? Towards  
them the blessing is responded:

Choir and Congregation.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

"Praised be the glory of the Lord from his place."

Minister.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים. וַיַּחֲזִן עִם הַמְּוַחְדִּים שְׁמוֹ  
עָרֵב וּבִקְרָה. בְּכָל יוֹם תָּמִיד פַּעַמִּים בְּאַהֲבָה שְׁמַע  
אוֹמְרִים:

(Translation.)

From His place may he turn with compassion, and be  
gracious to the people who proclaim the unity of His Name  
twice every day, evening and morning, saying with fervent  
love:

Choir and Congregation.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

"Hear, O Israel! the Lord our God, the Lord is One!"

Minister.

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אָבִינוּ. הוּא מְלִכֵנוּ. הוּא  
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית. לְעֵינֵי כָל חַי.  
לְהוֹיֹת לָכֶם לֵאלֹהִים.

(Translation.)

Our God is One; He is our Father, our King, our Savior;  
and he will, through his mercy, cause us to hear a second  
time, in the sight of all living,

"I will be your God;

Choir and Congregation.

אֲנִי יְיָ אֱלֹהֵיכֶם:

(Translation.)

I am the Lord, your God."

Minister.

יְהוָה ייִ לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַזֶּה יִהְיֶה ייִ  
אֶחָד וְשֵׁמוֹ אֶחָד:

(Translation.)

"Then shall the Lord be King over all the earth. On that day the Lord shall be acknowledged ONE, and his name shall be ONE:

Choir and Congregation.

יְמִלֵּךְ ייִ לְעוֹלָם. אֱלֹהֵינוּ צִיּוֹן לְדָר וָדָר. הַלְלוּיָהּ:

(Translation.)

"The Lord shall reign forever; thy God, O Zion! unto all generations. Hallelujah!"

The Congregation take their seats.

Unto all generations we will declare thy greatness, and unto all eternity we will proclaim thy holiness; thy praise, O our God! shall never depart from our mouth; for thou art the Almighty, the great and holy King.

Praised art thou, O Lord! the most holy God!

Thou hast sanctified us with thy commandments, and brought us near, O our King! unto thy service; and hast called us by thy great and holy name.

And with love hast thou given us, O Lord, our God! Sabbaths for rest, solemn days for joy, and festivals and seasons for gladness; (this day of the Sabbath and)

On Passover: This day of the Feast of Unleavened Bread, the season of our freedom,

On the Feast of Weeks: This day of the Feast of Weeks, the season of the donation of our law,

On Tabernacles: This day of the Feast of Tabernacles, the season of our rejoicing,

On the Eighth Day: This Eighth Day of the Feast of Solemn Assembly, the season of our rejoicing,

a holy convocation, a memorial of our departure from Egypt.

Remember us thereon, O Lord, our God! for good; visit us thereon with a blessing; and save us thereon to enjoy life.

And vouchsafe to bestow on us, O Lord, our God! the blessing of thy solemn feasts, as thou wast pleased to say that thou wouldst bless us. Sanctify us with thy commandments; and ordain our portion to be in thy law. O satisfy us with thy goodness, cause us to rejoice in thy salvation, and purify our hearts to serve thee in truth; and cause us, O Lord, our God! to inherit with love and delight, with joy and gladness, (the Sabbath and) thy holy festivals; and grant that Israel, who sanctify thy name, may rejoice in thee. Praised art thou, O Lord! who sanctifiest (the Sabbath), Israel, and the seasons.

O Lord, our God! let thy people Israel be acceptable to thee; accept their prayers with love, and may the service of Israel be ever pleasing unto thee.

Praised art thou, O Lord! whom alone we will serve with reverence.

We gratefully acknowledge that thou art the Lord our God! and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our salvation, from generation to generation. We will render thanks unto thee and recount thy praise for our lives, which are delivered into thy hand; and for our souls, which are ever in



thy keeping; and for thy miraculous providence; and for thy wonders, and thy goodness, which are at all times exercised towards us, at evening, morn, and noon. Thou alone art good, for thy mercies never fail; thou alone art merciful, for thy loving-kindnesses never cease, and we put our trust in thee forever.

And for all these mercies, may thy name, O our King! be continually praised, and highly exalted forever and ever. And all the living shall give thanks unto thee, Selah; and praise thy name in truth, O God of our salvation and help! Selah.

Praised art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

The Congregation rise.

### THE PRIESTLY BLESSING.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכָּהּ הַמְּשֻׁלָּשֶׁת  
בְּתוֹרַת הָאֱמֻנָה מִפִּי אֲהֲרֹן וּבְנָיו בְּחֲנִי עִם קְרוֹשֶׁךְ  
כְּאִמּוֹר:

(Translation.)

O God, and God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron, and his sons, the priests of thy holy people, saying:

בְּרַכְךָ יְיָ וְיִשְׁמְרֶךָ:

(Translation.)

"May the Lord bless and preserve thee!

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחַנֶּנֶךָ:

(Translation.)

"May the Lord let his countenance shine upon thee, and be gracious unto thee!

יֵשָׁא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׁם לְךָ שְׁלוֹם:

(Translation.)

"May the Lord lift up his countenance upon thee, and give thee peace!"

At the end of each of the preceding blessings the Choir and Congregation respond "Amen!"

The Congregation take their seats.

O grant peace, happiness, and blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times and all hours with thy peace. Praised art thou, O Lord! who maketh peace.

The Congregation rise.

Here follows the ORDER OF SERVICE FOR READING THE LAW; page 60.

On the Festival of Pentecost, however, the Congregation do not rise, but the Hymn "ADON OLAM" is sung, and the CONFIRMATION SERVICE is commenced, page 228

## PRAYER FOR THE NEW YEAR.

Praised art thou, O Lord, our God! and God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob! the great, almighty, and tremendous God! the most high God! who bestowest gracious favors, who is possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfil the mission of thy chosen people Israel, for the sake of thy name!

Congregation.

Remember us unto life, O King! who delightest in life;

Write us in the book of life for thy sake, O God of life!

Repeated by Minister.

O King, Supporter, Savior, and Shield!

Praised art thou, O Lord! the Shield of Abraham.

Thou art mighty forever, O Lord! and powerful to save. Thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick; thou loosenest those who are in bonds, and thou wilt accomplish thy promise unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? and who can be compared unto thee, O King! who killest and restorest to everlasting life, and causest salvation to spring forth?

Congregation.

Who is like unto thee, O Father of mercy!

Who rememberest in mercy thy creatures unto life?

Repeated by Minister.

Praised art thou, O Lord! who vivifiest all things.

The Congregation rise.

## THE SANCTIFICATION.

Minister.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקִדְּשִׁים בְּכָל יוֹם  
יְהִלְלוּךָ סֵלָה: בְּכָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא וְהָ אֵל וְהָ  
וְאָמַר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones praise thee daily. Selah.

Thus it is written by the hands of thy prophet: "And one called unto another and said:

Choir and Congregation.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
יְיָ צְבָאוֹת. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

"Holy, holy, holy,  
is the Lord of hosts! the whole earth is full of his glory."

Minister.

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שְׂוֵאלִים וְהָ לְוָה. אֵי  
מְקוֹם כְּבוֹדוֹ. לְעַמָּתָם בְּרוּךְ יֹאמְרוּ:

(Translation.)

His glory filleth the universe; his servants inquire of each other: Where is the place of his glory?

Towards them the blessing is responded:

Choir and Congregation.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

"Praised be the glory of the Lord from his place."



Minister.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים. וַיַּחֲוֶן עִם הַמִּיֻּחָדִים שְׁמוֹ  
עָרַב וּבִקֶּר. בְּכָל יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע  
אוֹמְרִים:

(Translation.)

From his place may he turn with compassion, and be  
gracious to the people who proclaim the unity of his name  
twice every day, evening and morning, saying with fervent  
love:

Choir and Congregation.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

"Hear, O Israel! the Lord our God, the Lord is One!"

Minister.

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אָבִינוּ. הוּא מֶלְכֵנוּ. הוּא  
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמֵי שְׁנִית. לְעֵינֵי כָל חַי.  
לְהִיוֹת לָכֶם לֵאלֹהִים:

(Translation.)

Our God is One; He is our Father, our King, our  
Savior; and he will through his mercy cause us to hear a  
second time, in the sight of all living:

"I will be your God;

Choir and Congregation.

אֲנִי יְיָ אֱלֹהֵיכֶם:

(Translation.)

I am the Lord, your God."

Minister.

וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ  
אֶחָד וְשְׁמוֹ אֶחָד:

(Translation.)

"Then shall the Lord be King over all the earth! on  
that day the Lord shall be acknowledged ONE, and his  
name shall be ONE."

Choir and Congregation.

יְמֻלֶּךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּהָ:

(Translation.)

"The Lord shall reign forever; thy God, O Zion!  
unto all generations. Hallelujah!"

The Congregation take their seats.

Unto all generations we will declare thy greatness, and  
unto all eternity we will proclaim thy holiness; thy praise,  
O our God! shall never depart from our mouth; for thou  
art the Almighty, the great and holy King.

Praised art thou, O Lord! the holy King.

Thou hast sanctified us with thy commandments, and  
brought us near, O our King! unto thy service, and hast  
called us by thy great and holy name. And with love hast  
thou given us, O Lord, our God! (this day of the Sabbath  
and) this day of Memorial, being a holy convocation, a me-  
morial of our departure from Egypt.

Our God, and God of our fathers! mayest thou be pleased  
to grant that our memorial, and the memorial of our  
fathers, and the memorial of all thy people, the house of  
Israel, may ascend and come into thy presence for grace,  
favor, and mercy, on this day of memorial. Remember  
us thereon, O Lord, our God! for good; visit us thereon



with a blessing; and save us thereon to enjoy life; and with the word of salvation and mercy, have compassion, and be gracious unto us; have also mercy upon us, and save us; for our eyes are continually towards thee, for thou, O God! art a gracious and merciful King!

Our God, and God of our fathers! reign thou over the whole world in thy glory, be exalted in thy majesty over the whole earth; and shine forth in the excellence of thy supreme power over all the inhabitants of the terrestrial world; and may everything which has been made be sensible that thou hast made it; and everything formed, understand that thou hast formed it; and all who have breath declare: "The Lord God of Israel reigneth, and his supreme power ruleth over all."

And thus also extend the fear of thee, O Lord, our God! over all thy works, and the dread of thee over all that thou hast created; so that all thy works may fear thee, and all creatures bow down before thee; so that they may all form one band to perform thy will with an upright heart; for we know, O Lord, our God! that the dominion is thine, that strength is in thy hand, and might in thy right hand, and that thy name is tremendous over all that thou hast created.

And then the righteous shall see it and rejoice, the upright be glad, and the devout exult in song; but iniquity shall be dumb, and all manner of wickedness vanish as smoke, when thou shalt remove the dominion of the presumptuous from the earth.

And do thou, even thou, O Lord! reign alone over all thy works, as it is written in thy holy word: "The Lord shall reign forever, even thy God, O Zion! from generation to generation. Hallelujah!"

Thou art holy and thy name is tremendous; and besides thee there is no God; as it is written: "And the Lord of Hosts shall be exalted in judgment, and the holy God shall be sanctified through righteousness." O sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness; rejoice our souls with thy salvation, and purify our hearts to worship thee in truth; for thou, O God! art Truth, and thy word is truth, and enduring forever!

Praised art thou, O Lord! King of the whole earth!  
who sanctifiest (the Sabbath), Israel, and the Day  
of Memorial.

O Lord, our God! let thy people Israel be acceptable to thee; accept their prayers with love, and may the service of Israel be ever pleasing unto thee.

Praised art thou, O Lord! whom alone we will serve  
with reverence.

We gratefully acknowledge that thou art the Lord our God! and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our salvation, from generation to generation. We will render thanks unto thee and recount thy praise for our lives, which are delivered into thy hand; and for our souls, which are ever in thy keeping; and for thy miraculous providence; and for thy wonders, and thy goodness, which are at all times exercised towards us, at evening, morn and noon. Thou alone art good, for thy mercies never fail; thou alone art merciful, for thy loving-kindnesses never cease; and we put our trust in thee forever.



And for all these mercies, may thy name, O our King! be continually praised and highly exalted forever and ever.

And all the living shall give thanks unto thee, Selah; and praise thy name in truth, O God of our salvation and help! Selah.

Praised art thou, O Lord! for Goodness is thy name, and unto thee it is proper to give thanks.

The Congregation rise.

### THE PRIESTLY BLESSING.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּת הַמְּשֻׁלָּשֶׁת  
בְּתוֹרַת הָאֱמוּנָה מִפִּי אֲהֲרֹן וּכְנִיז בְּהִנֵּי עִם קְדוֹשְׁךָ  
כְּאֶמֶר:

(Translation.)

O God, and God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron, and his sons, the priests of thy holy people, saying:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ:

(Translation.)

"May the Lord bless and preserve thee!

יָאֵר יי פָּנָיו אֵלֶיךָ וְיִהְיֶה:

(Translation.)

"May the Lord let his countenance shine upon thee, and be gracious unto thee!

יֵשׂא יי פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שָׁלוֹם:

(Translation.)

"May the Lord lift up his countenance upon thee, and give thee peace!"

At the end of each of the preceding blessings the Choir and Congregation respond "Amen!"

The Congregation take their seats.

O grant peace, happiness, blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times and all hours with thy peace.

Praised art thou, O Lord! who maketh peace.

The Congregation rise.

Here follows THE ORDER OF SERVICE FOR READING THE LAW; page 60

## ORDER OF READING THE LAW.

The Ark is opened.

Choir.

"Raise your heads, O ye gates! and be ye raised wide, ye everlasting doors! and the King of glory shall come."

"Who is the King of Glory? The Lord who is strong and mighty, the Lord mighty in battle! He is the King of Glory. Selah."

*For the New Year and Day of Atonement, add:*

Minister and Congregation.

THE LORD, THE LORD!

Omnipotent, merciful and gracious, long-suffering, and abundant in goodness and truth:

Keeping mercy unto thousands, forgiving iniquity, transgression, and sin."

שָׂאוּ שְׁעֵרִים רָאשֵׁיכֶם.  
וְשָׂאוּ פִתְחֵי עוֹלָם. וְיָבֹא  
מֶלֶךְ הַכְּבוֹד:

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד.  
יְיָ עֶזְרָא וְגִבּוֹר. יְיָ גִבּוֹר.  
מְלַחְמָה. הוּא מֶלֶךְ הַכְּבוֹד  
סֵלָה:

יְהוָה יְהוָה  
אֵל רַחוּם וְחַנּוּן אֲרֻךְ  
אֲפִים וְרַב־חֶסֶד וְאֱמֶת:  
נוֹצֵר חֶסֶד לְאֱלָפִים נֶשֶׂא  
עוֹן וּפֹשַׁע וְחַטָּאת:

## SUPPLICATION.

Said by the Minister and repeated by the Congregation at the end of each sentence.

Our Father and King! we have sinned before thee.

Our Father and King! we have no other sovereign than thee.

Our Father and King! deal benevolently with us for the sake of thy name.

Our Father and King! renew unto us a good year.

Our Father and King! remove pestilence, the sword, and famine from our land.

Our Father and King! withhold mortality from our homes.

Our Father and King! restore to perfect health the sick of thy people.

Our Father and King! have pity on us, our children, and our infants.

Our Father and King! O remember us with a good memorial before thee.

Our Father and King! O write us in the book of happy life.

אֲבִינוּ מֶלֶכְנוּ חָטְאָנוּ לְפָנֶיךָ:

אֲבִינוּ מֶלֶכְנוּ אֵין לָנוּ מֶלֶךְ  
אֱלֹה אֶתָּה:

אֲבִינוּ מֶלֶכְנוּ עֲשֵׂה עִמָּנוּ  
לְמַעַן שְׁמֶךָ:

אֲבִינוּ מֶלֶכְנוּ חֲדַשׁ עָלֵינוּ  
שָׁנָה טוֹבָה:

אֲבִינוּ מֶלֶכְנוּ כִּלְהֵר דְּבַר  
וְחֶרֶב וְרָעָב מֵאַרְצֵנוּ:

אֲבִינוּ מֶלֶכְנוּ מִנֵּעַ מִגִּפָּה  
מִבְּתֵינוּ:

אֲבִינוּ מֶלֶכְנוּ שְׁלַח רְפוּאָה  
שְׁלִימָה לְחוּלֵי עַמֶּךָ:

אֲבִינוּ מֶלֶכְנוּ חַמּוּל עָלֵינוּ  
וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ:

אֲבִינוּ מֶלֶכְנוּ זְכַרְנוּ בְּזִכְרוֹן  
טוֹב לְפָנֶיךָ:

אֲבִינוּ מֶלֶכְנוּ כְּתֹבנוּ בְּסֵפֶר  
חַיִּים טוֹבִים:



Our Father and King! O  
write us in the book of re-  
demption and salvation.

Our Father and King! accept  
our prayers with mercy  
and favor.

Our Father and King! dis-  
miss us not empty from  
thy presence.

Our Father and King! be  
gracious unto us, and an-  
swer us; though we be  
destitute of good works,  
yet deal thou charitably  
and kindly with us, and  
save us. Amen!

אָבִינוּ מֶלְכֵנוּ כְתֹבנוּ בְּסֵפֶר  
מַחֲלָה וְסְלִיחָה:

אָבִינוּ מֶלְכֵנוּ קַבֵּל בְּרַחֲמִים  
וּבְרַצּוֹן אֶת תְּפִלָּתֵנוּ:

אָבִינוּ מֶלְכֵנוּ נָא אַל תִּשְׁיָבֵנוּ  
רִיקִים מִלִּפְנֵיךָ:

אָבִינוּ מֶלְכֵנוּ חַנּוּן וְעֲנֻנוּ כִּי  
אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ  
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:  
אָמֵן

*Till here.*

The Law is taken out, the Ark closed, and the Minister says

וְזֹאת הַתּוֹרָה. אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל:

(Translation.)

"And this is the law which Moses set before the children  
of Israel."

Minister.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

HEAR, O ISRAEL! THE LORD OUR GOD, THE LORD IS ONE!

The Choir and Congregation repeat.

Minister.

אֶחָד אֱלֹהֵינוּ גָדוֹל אַדְוָנֵינוּ קְדוֹשׁ שְׁמוֹ:

(Translation.)

Our God is One, our Lord is great: Holy is his name.

The Choir and Congregation repeat.

Minister.

גִּדְּלוּ לִי אֱתִי. וְגִדְּמוּמָה שְׁמוֹ יַחְדָּו:

(Translation.)

"O magnify the Lord with me, and let us together extol  
his name!"

The Scroll of the Law is brought to the reading-desk; the Choir and  
Congregation chanting.

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה. וְהַתְפָּאֶרֶת וְהַנִּצָּחַ וְהַהוֹד  
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ. לֵךְ יְיָ הַמְּמַלְכָה. וְהַמְתַּנְשֵׂא  
לְכָל לְרֹאשׁ

(Translation.)

"Thine, O Lord! are the greatness, power, and glory,  
victory, and majesty: for all that is in the heaven and  
on the earth is thine; thine is the kingdom, O Lord! and  
thou art exalted as Supreme above all."

The portion of Scripture is announced, and the Minister says the following  
Benediction before reading:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר  
בָּנוּ מִכָּל הָעַמִּים וּנְתַן לָנוּ אֶת־תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְיָ  
נוֹתֵן הַתּוֹרָה

(Translation.)

Praised art thou, O Lord, our God! King of the universe! who hast chosen us from all nations, and hast given us thy law. Praised art thou, O Lord! Giver of the law.

THE PORTION OF SCRIPTURE IS READ FROM THE LAW,

after which the following Benediction is said:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נָתַן לָנוּ  
תּוֹרַת אֱמֶת. וְחַי עוֹלָם נִמְשַׁע בְּחֻכָּיו: בְּרוּךְ אַתָּה יי  
נוֹתֵן הַתּוֹרָה:

(Translation.)

Praised art thou, O Lord, our God! King of the universe! who hast given us the law of truth, and implanted eternal life within us. Praised art thou, O Lord! Giver of the law.

THE PROPHETICAL PORTION (HAPHTORAH) IS THEN READ  
IN ENGLISH,

after which the Law is elevated, and the Congregation rise.

PRAYER BY THE MINISTER.\*

Minister.

יְהִלְלוּ אֶת־שֵׁם יְהוָה בִּירֵשׁוּב שְׁמוֹ לְבָדוֹ.

(Translation.)

"Let them praise the name of the Lord; for his name alone is exalted."

\* The Minister should in this prayer invoke a blessing on the country and the Government of the United States. If a child is to be named, or a sick person blessed, he should also perform that duty in this place.

The Scroll of the Law is returned to the Ark, the Choir and Congregation chanting.

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם: וַיְרֹם קֶרֶן לְעִמּוֹ תְהִלָּה לְכָל־  
חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קִרְבּוֹ הַלְלוּ־הָ:

(Translation.)

"His glory is above the earth and the heavens: he will exalt the horn of his people—the praise of the devout, even the children of Israel, a people near unto him. Hallelujah!"

Minister.

Arise, O Lord! and aid the cause of thy people Israel. Fill our hearts with an ardent love for thee, and for thy word of truth; make us conscious of the greatness of our mission, keep us steadfast in the true faith, and hasten the time when all thy children will acknowledge thee alone as King, Lord, Father, and Savior. Amen!

The Ark is closed.

The Congregation take their seats.

Ecclesiastical and Official Notices (if any) are announced.

A Hymn is sung, after which,

THE SERMON.

At the close of the Sermon, the last verse of the Hymn is repeated, or another Hymn sung.



## P S A L M S.

*On the Sabbath and New Year.*

Minister and Congregation reading alternate verses.

"Happy are they that dwell in thy house; they will continually praise thee. Selah."

"Happy the people who are thus! Happy the people whose God is the Lord!"

Ps. 145. David's Psalm of Praise.

I will extol thee, my God, O King! and I will praise thy name forever and ever.

Every day will I worship thee, and I will adore thy name forever and ever.

The Lord is great and exalted in praise, and his greatness is unsearchable.

One generation shall praise thy works to another, and shall declare thy mighty acts.

I will speak of the glorious honor of thy majesty, and of thy wondrous works.

And men shall speak of the might of thy tremendous acts; and thy greatness will I declare.

The memorial of thy abundant goodness shall they perpetually utter, and shall sing of thy righteousness.

The Lord is gracious, and full of compassion; long-suffering, and of great mercy.

The Lord is good to all; and his mercies are over all his works.

All thy works shall praise thee, O Lord! and thy pious servants shall worship thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known his mighty acts to the sons of men, and the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations.

The Lord upholdeth all who fall, and raiseth up all those who are bowed down.

The eyes of all wait upon thee, and thou givest them their food in due season.

Thou openest thy hand, and satisfiest the desire of every living thing.

The Lord is righteous in all his ways, and beneficent in all his works.

The Lord is near unto all those who call upon him, to all who call upon him in truth.

He will fulfil the desire of those who fear him; he will also hear their cry, and save them.

The Lord preserveth all those who love him; but he will destroy all the wicked.

My mouth shall utter the praise of the Lord; and let all flesh praise his holy name forever and ever.

As for us, we will worship the Lord henceforth, and forever. Hallelujah!

The Congregation rise.

Here follows the ADORATION—Sabbath, page 72; New Year, page 73.

## P S A L M S.

*On the Festivals.*

Minister and Congregation reading alternate verses.

Psalm 113.

Praise ye the Lord. Praise, O ye servants of the Lord!  
 praise ye the name of the Lord.  
 Praised be the name of the Lord henceforth and forever.  
 From the rising of the sun, unto the going down thereof,  
 the Lord's name is praised.  
 High above all nations is the Lord, and his glory is above  
 the heavens.  
 Who is like unto the Lord our God, who dwelleth on  
 high?  
 Who deigneth to regard things in heaven and on earth.  
 He raiseth the poor from the dust, and lifteth the needy  
 from the dunghill;  
 That he may set them with princes, even with the princes  
 of his people.  
 He maketh the barren woman to dwell in the midst  
 of her household, the joyful mother of children.  
 Hallelujah!

Psalm 114.

When Israel went forth from Egypt, and the house of  
 Jacob from a people of strange language;  
 Judah became his sanctuary, and Israel his dominion.  
 The sea beheld, and fled; Jordan was driven back.  
 The mountains skipped like rams, and the hills like the  
 young lambs.  
 What aileth thee, O sea! that thou fleest? thou, O Jordan!  
 that thou art driven back?

Ye mountains, that ye skip like rams? and ye hills like the  
 young lambs?  
 At the presence of the Lord the earth trembleth; at the  
 presence of the God of Jacob;  
 Who turneth the rock into a pool of water, the flint into a  
 fountain of waters.

Psalm 115. 12.

The Lord hath ever been mindful of us; he will bless us.  
 He will bless the house of Israel, he will bless the house of  
 Aaron.  
 He will bless those that fear the Lord, both small and  
 great.  
 May the Lord increase you more and more, you and  
 your children.  
 Blessed are ye of the Lord, who made heaven and earth.  
 The heavens are the heavens of the Lord; but the earth  
 hath he given to the children of men.  
 The dead praise not the Lord, nor they who descend into  
 the silent grave.  
 But we will worship the Lord henceforth and forever.  
 Hallelujah!

Choir.

Psalm 118.

בִּי לְעוֹלָם חַסְדּוֹ:	הוֹדוּ לַיהוָה כִּי טוֹב.
בִּי לְעוֹלָם חַסְדּוֹ:	יֹאמְרוּ נָא יִשְׂרָאֵל.
בִּי לְעוֹלָם חַסְדּוֹ:	יֹאמְרוּ נָא בֵּית אֶחָד.
בִּי לְעוֹלָם חַסְדּוֹ:	יֹאמְרוּ נָא יְרֵאֵי יְיָ.



(Translation.)

O give thanks unto the Lord, for he is good; for his mercy endureth forever.  
 Let Israel now say that his mercy endureth forever.  
 Let the house of Aaron now say that his mercy endureth forever.  
 Let those who fear the Lord now say that his mercy endureth forever.

Minister and Congregation as before.

In distress I called on the Lord, and the Lord answered me with enlargement.  
 The Lord is for me, I will not fear; what can man do unto me?  
 The Lord is with me, and is my help; I therefore shall see help in the presence of those who hate me.  
 It is better to trust in the Lord than to confide in man.  
 It is better to trust in the Lord than to rely on princes.  
 All nations compassed me about; but in the name of the Lord will I cut them off.  
 They surrounded me; yea, they compassed me about; but in the name of the Lord will I cut them off.  
 They compassed me about like bees, they flashed up as the fire of thorns; but in the name of the Lord will I cut them off.  
 Thou hast thrust sorely at me, that I might fall; but the Lord supported me.  
 The Lord is my strength and song, and he is become my salvation.  
 The voice of song, and salvation is in the tabernacles of the righteous. The right hand of the Lord hath done valiantly.

The right hand of the Lord is exalted; the right hand of the Lord hath done valiantly.  
 I shall not die, but live, and declare the works of the Lord.  
 He hath indeed chastised me, but he has not given me over unto death.  
 Open for me the gates of righteousness, that I may enter through them, to praise the Lord.  
 This is the gate of the Lord, into which the righteous shall enter.  
 I will praise thee, for thou hast answered me, and art become my salvation.  
 The stone which the builders rejected has become the chief corner-stone.  
 This is from the Lord; it is marvellous in our eyes.  
 This is the day which the Lord hath appointed: we will rejoice and be glad thereon.

Choir.

אָנָּה יְיָ הוֹשִׁיעָה נָּא אָנָּה יְיָ הַצִּלֵּה נָּא

(Translation.)

O Lord! save us now, we beseech thee;  
 O Lord! send us now prosperity, we beseech thee.

Minister and Congregation as before.

Blessed be he who cometh in the name of the Lord; we bless you from the house of the Lord.  
 Thou art my God! and I will thank thee; my God! I will extol thee.  
 Give thanks unto the Lord, for he is good; for his mercy endureth forever.

The Congregation rise for the ADORATION; page 72.

## ADORATION

*On the Week, Sabbath, and Festival Mornings.*

Minister.

Most holy and eternal God! Creator and Ruler of the world! Father and Savior of mankind! Thy divine power is beyond all human conception; thy majesty extendeth beyond the confines of earth; thy glory is as everlasting as thyself, and thy goodness pervadeth all thy works. Thou art, indeed, our God, and there is no other. Thou art One in Unity, and thee alone do we acknowledge as our God, our Father, our Savior.

We, therefore, bow the head, bend the knee, and prostrate ourselves before thee, O Supreme King of kings! O great and exalted One! and praise thy thrice hallowed Name.

Minister, Choir, and Congregation.

וְאֵנָּהנוּ כְּרֵעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶי מֶלֶךְ מַלְכֵי  
הַמְּלָכִים. הַקָּדוֹשׁ בְּרוּךְ הוּא:

*Translation as above, "We, therefore," &c.*

The Congregation take their seats. Minister continues.

Thou art in truth our King, and there is none besides Thee, as it is written in thy law: "Know this day, and reflect in thy heart, that the Eternal is the God in the heavens above, and on the earth beneath; there is none else!"

We therefore fervently pray, O Lord, our God! that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth, destroying idolatry and wickedness from the world, removing every vestige of false belief and of religious error, and reforming mankind by Thy infallible word of Truth; so that all the inhabitants

of the world may invoke Thy Name, acknowledge Thy Unity, and understand that unto Thee alone every knee must bend and every tongue swear fealty.

May all thy children, O God! soon be united in a common bond of brotherhood, may the time be hastened when no religious differences will separate them, but may they all adore Thee as the universal Father, worship Thee in the spirit of true religion, and unite in proclaiming the Unity of thy Holy Name. Thus, O God! do thou reign over them forever and ever, for the kingdom is Thine, and unto Thee appertain power, and glory, and majesty from everlasting to everlasting. As it is written, "The Eternal will reign forever and ever." And it is said, "The Eternal will be King over all the earth; on that day shall the Eternal be acknowledged One and his name be One."

Choir.

בְּיוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

*(Translation.)*

"On that day shall the Eternal be acknowledged One, and his name be One."

## ADORATION

*For the New Year and Day of Atonement.*

The Ark is opened, and the Minister turning towards it, says:

It is peculiarly our duty  
to praise the Lord of all; to  
ascribe greatness to him who  
formed the world in the be-  
ginning; who stretched out  
the heavens, and laid the

עֲלֵינוּ לְשִׁבְחָה לְאֲדוֹן הַכֹּל.  
לְתַת־נִדְלָה לְיוֹצֵר בְּרֵאשִׁית.  
שְׁהוּא נֹמֵה שָׁמַיִם וְיוֹסֵד



foundations of the earth;  
the residence of whose glory  
is in the heavens above, and  
the divine majesty of whose  
power is in the highest heav-  
ens. He is our God, and  
there is no other!

אָרֶץ. וּמוֹשֵׁב יִקְרֹוּ בְּשָׁמַיִם  
מִמַּעַל. וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֹת  
מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין  
עוֹד:

Minister, Choir, and Congregation.

Minister kneels.

וּאֲנַחְנוּ כֹרְעִים וּמוֹשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא:

(Translation.)

Thus we bend the knee, prostrate ourselves, and return  
thanks before the Supreme King of kings, the holy and  
adored One!

The Congregation take their seats, the Minister rises, resumes his place at  
the reading-desk, and continues:

Our King is Truth, and  
there is none besides him;  
as it is written in his law,  
"Know, therefore, this day,  
and reflect in thy heart, that  
the Lord he is God in heaven  
above and on the earth be-  
neath; there is none else."

We therefore hope in thee,  
O Lord, our God! that we  
may speedily behold the glory  
of thy mighty power, banish-  
ing all impurities from the

אֱמֶת מַלְכֵנוּ אָפֶס וּלְחֹו.  
בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם  
וְהִשְׁבוֹתָ אֶל לִבְכָּךְ. כִּי יי  
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל  
וְעַל הָאָרֶץ מִתַּחַת. אֵין  
עוֹד:

עַל כֵּן נִקְוֶה לָךְ יי אֱלֹהֵינוּ.  
לְרֹאוֹת מְהֵרָה בְּתַפְאֲרָתְךָ  
עוֹד. לְהַעֲבִיר גִּלּוּלִים מִן

earth; destroying all idols and  
reforming the world by thy  
kingdom, O Almighty God!  
so that the children of flesh  
may invoke thy name, and all  
the inhabitants of the world  
know and understand that un-  
to thee every knee shall bend,  
and every tongue swear feal-  
ty. Before thee, O Lord, our  
God! they shall kneel and fall  
prostrate, and to the glory of  
thy holy name, shall they as-  
cribe honor, whilst they shall  
all accept the yoke of thy  
kingdom. Thus do thou reign  
over them, speedily, forever  
and ever; for the kingdom is  
thine, and evermore wilt thou  
reign in glory; as it is writ-  
ten in thy law: "The Lord  
shall reign forever and ever."  
And it is said "The Lord shall  
be King over all the earth."

הָאָרֶץ. וְהָאֱלִילִים כְּרוֹת  
יִכְרְתוּ. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שִׁדְי. וְכָל בְּנֵי בָשָׂר יִקְרְאוּ  
בְּשִׁמְךָ. לְהַפְנוֹת אֵלֶיךָ כָּל  
רֹשְׁעֵי אָרֶץ. יִכְרֹוּ וַיִּדְעוּ כָּל  
יֹשְׁבֵי תֵבֶל. כִּי לָךְ תִּכְרַע  
כָּל כְּרָךְ. תִּשָּׁבַע כָּל לָשׁוֹן.  
לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ  
וַיִּפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יִקְרֹוּ  
וְיִתְנוּ. וַיִּקְבְּלוּ כָלֵם אֶת עַל  
מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד. כִּי  
הַמַּלְכוּת שְׁלֹךְ הוּא. וְלְעוֹלָמִי  
עַד תִּמְלֹךְ בְּכָבוֹד. בְּכָתוּב  
בְּתוֹרָתְךָ. יי יִמְלֹךְ לְעוֹלָם  
וָעֶד: וְנֶאֱמַר וְהָיָה יי לְמֶלֶךְ  
עַל כָּל הָאָרֶץ.

Choir.

בְּיוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

(Translation.)

"On that day shall the Lord be acknowledged ONE, and  
his name be ONE."

The Ark is closed.

The Mourners rise for

KADDISH.

Choir.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא  
כְּרֻעֻתָּהּ. וְיִמְלִיךְ מַלְכוּתָּהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
רְכַל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ. לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם. וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן  
כָּל בְּרַכְתָּא וְשִׁירָתָא. תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְּאִמְרֵי  
בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל צְדִיקָא. וְעַל כָּל־מִן דְּאִתְפָּסַר מִן  
עָלְמָא הָרִין בְּרֻעֻתָּהּ דְּאֵלְהָא. יְהֵא לְהוֹן שְׁלָמָא רַבָּא  
וְחִילְקָא טָבָא לְחַיֵּי עָלְמָא דְּאֵתִי. וְחִסְדָּא וּרְחֻמֵּי מִן  
קָדָם מָרָא שְׁמֵיָא וְאַרְעָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמֵיָא וְחַיִּים. עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

(Translation.)

May his great name be exalted, and sanctified through-  
out the world, which he hath created, according to his  
will. May he establish his kingdom in your lifetime, and  
in your days, and in the lifetime of the whole house of  
Israel; speedily, and in a short time, and say ye Amen!

May his great name be praised, and glorified forever  
and ever.

May his hallowed name be praised, glorified, exalted,  
magnified, honored, and most excellently adored. Hallowed  
is he, far exceeding all adorations, hymns, praises, and  
benedictions, that are repeated throughout the world.  
Amen!

Unto Israel, unto all the righteous, and unto all who  
depart this life according to the will of God, may there be  
granted abundance of peace and a blissful portion in the life  
to come; love and mercy from before the Lord of heaven  
and earth: Amen!

May the fulness of peace from heaven, with life, be  
granted unto us, and unto all Israel: Amen!

May He who maketh peace in his high heavens, bestow  
peace on us, and on all Israel: Amen!

The Mourners take their seats.

Here follows the CONCLUDING HYMN, which may be selected either  
from the English Hymns, or from the following Hebrew Hymns; after which  
the Congregation rise for the Minister's Benediction.



## HEBREW HYMNS.

## אֲדוֹן עוֹלָם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ. בְּמִרְמָה כָּל-יְצִיר נִבְרָא:  
 לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל. אֵי מֶלֶךְ שְׁמוֹ נִקְרָא:  
 וְאַחֲרֵי כָכֶלֶת הַכֹּל. לְבָדּוֹ יִמְלֹךְ נִזְרָא:  
 וְהוּא הָיָה וְהוּא הוּא. וְהוּא יְהִי בְּתַפְאֲרָה:  
 וְהוּא אֶחָד וְאֵין שֵׁנִי. לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:  
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית. וְלוֹ הָעוֹז וְהַמְשָׁרָה:  
 וְהוּא אֱלֹהֵי וְחֵי גֵאֲלִי. וְצוֹר חֲבָלֵי בַּעַת צָרָה:  
 וְהוּא נָסִי וּמְנוּס לִי. מִנֶּת כּוֹסֵי בַּיּוֹם אֶקְרָא:  
 בְּיָדוֹ אֶפְקֹד רוּחִי. בַּעַת אִישָׁן וְאַעֲרָה:  
 וְעִסְדְּרוּחִי גִיחִי. יְיָ לִי וְלֹא אִירָא:

(Translation.)

We adore the Lord of the Universe, who reigned before everything that is formed was created. At the time that all was finished according to his pleasure, then was His Name proclaimed as King. And after all things shall have ceased to exist, he alone will reign supremely. For He ever was, is now, and will eternally exist in glory. And He is One, nor is there a second to be compared or associated with Him. He is without beginning and without end, and to Him alone appertain power and dominion. He is my God and my living Redeemer, and the Rock of my portion in the day of distress. He is also my Standard, and my Refuge, the Portion of my cup when I call. Into his hands do I commit my spirit, when I fall asleep, and when I awake; and with my spirit, my body also; for the Lord is with me, and I will not fear.

## אֵין כְּאֵלֵהֶנּוּ.

אֵין כְּאֵלֵהֶנּוּ. אֵין כְּאֲדוֹנֵינוּ.  
 אֵין כְּמֶלְכֵנוּ. אֵין כְּמוֹשִׁיעֵנוּ.  
 מִי כְּאֵלֵהֶנּוּ. מִי כְּאֲדוֹנֵינוּ.  
 מִי כְּמֶלְכֵנוּ. מִי כְּמוֹשִׁיעֵנוּ:  
 גּוֹדֵה לְאֵלֵהֶנּוּ. גּוֹדֵה לְאֲדוֹנֵינוּ.  
 גּוֹדֵה לְמֶלְכֵנוּ. גּוֹדֵה לְמוֹשִׁיעֵנוּ:  
 בָּרוּךְ אֱלֹהֵינוּ. בָּרוּךְ אֲדוֹנֵינוּ.  
 בָּרוּךְ מֶלְכֵנוּ. בָּרוּךְ מוֹשִׁיעֵנוּ:  
 אֲתָה הוּא אֱלֹהֵינוּ. אֲתָה הוּא אֲדוֹנֵינוּ.  
 אֲתָה הוּא מֶלְכֵנוּ. אֲתָה הוּא מוֹשִׁיעֵנוּ:

(Translation.)

There is none like our God; there is none like our Lord;  
 There is none like our King; there is none like our Savior.

Who is like our God? Who is like our Lord?  
 Who is like our King? Who is like our Savior?

We will give thanks to our God; we will give thanks to  
 our Lord;  
 We will give thanks to our King; we will give thanks to  
 our Savior.

Praised be our God; praised be our Lord;  
 Praised be our King; praised be our Savior.

Thou art our God! thou art our Lord!  
 Thou art our King! thou art our Savior!



## יגדל

יגדל אלהים חי וישתבח. נמצא ואין עת אל מעיאותו:  
 אחד ואין יחיד כיוצא. נעלם וגם אין סוף לאחדותו:  
 אין לו דמות הנוף ואינו נוף. לא נערוף אליו קדשתו:  
 קדמון לכל דבר אשר נברא. ראשון ואין ראשית לראשיתו:  
 הנו ארון עולם לכל נוצר. יורה גדלותו ומלכותו:  
 שפע נבואתו נחנו. אל אנשי סגלתו ותפארתו:  
 לא קם בישראל כמשה עוד. נביא ומביט את תמונתו:  
 תורת אמת נתן לעמו אל. על יד נביאו נאמן ביתו:  
 לא יחליף האל ולא ימיר דתו. לעולמים לוולתו:  
 צופה ויודע סתרינו. מביט לסוף דבר בקדמתו:  
 גומל לאיש חסד כמפעלו. נותן לרשע רע כרשעתו:  
 ישלח לקץ ימין פדות עולם. כל חי ויש יפיר ישועתו:  
 חבל יחיה אל ברב חסדו. ברוך עדי עד שם תהלתו:

(Translation.)

Extolled be the living God, and praised be he; he  
 existeth, but his existence is not bound by time.  
 He is One, but there is no unity like unto his unity; he  
 is incomprehensible and his unity is unending.  
 He hath no material form, he is incorporeal, and we can-  
 not compare his holiness to aught that is.  
 He existed before all things that are created; he is the  
 first, but there is no beginning to his existence.  
 Behold! he is the Lord of the world, and throughout all  
 the creation evinceth his mighty power and dominion.  
 The inspiration of his prophecy did he bestow on the men  
 of his peculiar and glorious people.

There never arose a prophet in Israel like unto Moses,  
 who beheld God's similitude.  
 A true law hath God given to his people, by the hand of  
 his prophet who was faithful in his house.  
 God will never alter nor change his law for any other.  
 He beholdeth and knoweth all our secrets; for he vieweth  
 the end of a thing at its commencement.  
 He bestoweth kindness on man according to his deeds, and  
 sendeth evil unto the wicked according to his wickedness.  
 At the end of days will he grant salvation, and all living  
 will acknowledge his help.  
 God vivifieth all things in his great mercy. Praised be  
 the name of his glory for evermore.

## הללויה

הללויה. הללויה אל בקדשו. הללויה ברקיע עז:  
 הללויה בגבורתיו. הללויה ברב גדלו: הללויה בתקע  
 שופר. הללויה בנבל וכנור: הללויה בתוף ומחול.  
 הללויה במנים וענב: הללויה בצלצלי-שמע. הללויה  
 בצלצלי תרועה: כל הנשמה תהלל יה. הללויה:

(Translation.)

Hallelujah! Praise God in his sanctuary; praise him in  
 the firmament of his power. Praise him for his mighty  
 acts; praise him according to his excellent greatness.  
 Praise him with the sound of the trumpet; praise him  
 with the psaltery and harp. Praise him with the timbrel  
 and dance; praise him with stringed instruments and  
 organs. Praise him upon the harmonious cymbals; praise  
 him upon the high-sounding cymbals. Let everything  
 that hath breath praise the Lord. Hallelujah!



## MORNING SERVICE

### FOR THE DAY OF ATONEMENT.

The Morning Service is performed as usual, commencing at page 33 and continuing until the words "The Redeemer of Israel," page 38; after which the following

#### PRAYER.

Praised art thou, O Eternal, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great, mighty, and tremendous God! the most high God! who bestowest gracious favors; who is the possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfil the mission of thy chosen people Israel, for the sake of thy name.

Congregation.

Remember us unto life, O King! who delightest in life;

Write us in the book of life, for thy sake, O God of life;

Repeated by Minister.

O King, Supporter, Savior, and Shield!

Praised art thou, O Lord! the Shield of Abraham.

Thou art mighty forever, O Lord! and powerful to save. Thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick; thou loosenest those who are in bonds and thou wilt accomplish thy promise unto those who sleep in

### MORNING SERVICE FOR THE DAY OF ATONEMENT. 83

the dust. Who is like unto thee, O Lord of mighty acts; and who can be compared unto thee, O King, who causest to die and restorest to everlasting life, and causest salvation to spring forth?

Congregation.

Who is like unto thee, O Father of mercy! who rememberest in mercy thy creatures unto life?

Repeated by Minister.

Praised art thou, O Lord! who vivifiest all things.

The Congregation rise.

### THE SANCTIFICATION.

Minister.

אֱתָהּ קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקְדוּשִׁים בְּכָל יוֹם  
יְהִלְלוּךָ סֵלָה: בְּפִתּוֹב עַל יַד נְבִיאֶיךָ. וְקָרָא וְהָ אֵל יְהוָה  
וְאָמַר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones praise thee daily. Selah. Thus it is written by the hand of thy prophet,—And one called unto another and said:

Choir and Congregation.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
יְיָ צְבָאוֹת. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

"Holy! holy! holy!  
is the Lord of hosts; the whole earth is full of his glory."

Minister.

כְּבוֹדוֹ מִלֵּא עוֹלָם. מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה. אֵיזָה  
מְקוֹם כְּבוֹדוֹ. לְעַמָּתָם בָּרוּךְ יֹאמְרוּ:

(Translation.)

His glory filleth the universe; his servants inquire of each other: Where is the place of his glory? Towards them the blessing is responded:

Choir and Congregation.

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

"Praised be the glory of the Lord from his place."

Minister.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים. וַיַּחֲזִן עִם הַמִּיחֲדִים שְׁמוֹ  
עָרֵב וּבִקֵּר. בְּכָל יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע  
אוֹמְרִים:

(Translation.)

From his place may he turn with compassion, and be gracious to the people who proclaim the unity of His Name twice every day, evening and morning, saying with fervent love:

Choir and Congregation.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

"Hear, O Israel! the Lord our God, the Lord is One!"

Minister.

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אָבִינוּ. הוּא מֶלֶכְנוּ. הוּא  
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמֵי שְׁנִית. לְעֵינֵי כָל חַי.  
לְהוֹיֹת לָכֶם לֵאלֹהִים.

(Translation.)

Our God is One; He is our Father, our King, our Savior; and he will, through his mercy, cause us to hear a second time, in the sight of all living:

"I will be your God.

Choir and Congregation.

אֲנִי יְיָ אֱלֹהֵיכֶם:

(Translation.)

"I am the Lord, your God."

Minister.

וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ  
אֶחָד וְשְׁמוֹ אֶחָד:

(Translation.)

Then shall the Lord be King over all the earth; on that day the Lord shall be acknowledged ONE, and his name shall be ONE.

Choir and Congregation.

יְמֻלֵּךְ יְיָ לְעוֹלָם. אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר. הַלְלֵנָה:

(Translation.)

The Lord shall reign forever; thy God, O Zion! unto all generations. Hallelujah!

The Congregation take their seats.



Minister.

Unto all generations we will declare thy greatness, and unto all eternity we will proclaim thy holiness; thy praise, O our God! shall never depart from our mouths; for thou art the Almighty, the great and holy King.

Praised art thou, O Lord! the holy King.

Thou hast sanctified us with thy commandments, and brought us near, O our King! unto thy service, and hast called us by thy great and holy Name. And with love hast thou given us, O Eternal, our God! (this day of the Sabbath, and) this Day of Atonement, for pardon, forgiveness, and reconciliation; thereon to grant a remission of all our iniquities; a holy convocation, a memorial of our departure from Egypt.

Remember us thereon, O Lord, our God! for good; visit us thereon with a blessing, save us thereon to enjoy life.

Our God, and the God of our fathers! O pardon our iniquities on this Day of Atonement. O blot out and remove our transgressions and sins from thy sight; as it is said, "I, even I, am He who blot out thy transgressions for my own sake; and thy sins I will not remember."

And it is said, "I have made thy transgressions vanish away like a cloud, and thy sins like vapor; return unto me, for I have redeemed thee." And it is said, "For on this day shall he make an atonement for you, to cleanse you; that ye may cleanse yourselves from all your sins before the Lord."

## THE CONFESSION.

Our God, and God of our fathers!

May our prayer come before thee, and withdraw not thyself from our supplication; for we are not so shameless of face, or hardened, as to declare in thy presence, O Lord, our God, and God of our fathers! that we are righteous, and have not sinned; verily,

We have sinned, we have committed iniquity, we have transgressed.

Congregation.

We have sinned, we have committed iniquity, we have transgressed.

Minister and Congregation.

We have turned aside from thy precepts, and from thy good ordinances, and it hath not profited us; but thou art just concerning all that is come upon us; for thou hast dealt most truly, but we have done wickedly.

Minister.

What shall we say in thy presence, O thou who dwellest on high? or, what shall we declare unto thee, who art exalted above the skies! Behold! thou knowest all the secret things, as well as the revealed. Thou knowest all the secrets of the world, and the most hidden thoughts of all living. Thou searchest the recesses of all that exists, and probest the inner being and the heart; so that there is nothing concealed from thee, neither is there anything hidden from thy sight.

Minister and Congregation.

O may it be acceptable in thy presence, O Lord, our God, and God of our fathers! to pardon us for all our sins, to forgive us for all our iniquities, and to grant us remission for all our transgressions.

Minister.

For thou pardonest Israel, and grantest remission of sins unto the tribe of Jeshurun; and besides thee we have none to pardon and forgive us. Praised art thou, O Eternal! the King who pardonest and forgivest our iniquities; King of the whole earth, who sanctifiest (the Sabbath), Israel, and the Day of Atonement.

O Lord, our God! let thy people Israel be acceptable to thee; accept their prayers with love; and may the service of Israel be ever pleasing unto thee.

Praised art thou, O Lord! whom alone we will serve with reverence.

We gratefully acknowledge that thou art the Lord, our God, and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our salvation, from generation to generation. We will render thanks unto thee and recount thy praise for our lives, which are delivered into thy hand; and for our souls, which are ever in thy keeping; and for thy miraculous providence; and for thy wonders, and thy goodness, which are at all times evinced towards us, at evening, morning, and noon. Thou alone art good, for thy mercies never fail; thou alone art merciful, for thy loving-kindnesses never cease, and we put our trust in thee forever.

And for all these mercies may thy name, O our King! be continually praised, and highly exalted forever and ever. And all the living shall give thanks unto thee,

Selah; and praise thy name in truth, O God of our salvation and help; Selah!

Praised art thou, O Lord! for Goodness is thy name, and unto thee it is proper to give thanks.

The Congregation rise

## THE PRIESTLY BLESSING.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכָּה הַמְּשֻׁלֶּשֶׁת  
בְּתוֹרַת הָאֲמֹרָה מִפִּי אֶהֱרֹן וּבְנָיו בְּהֵנִי עִם קְדוֹשֶׁךָ  
כְּאֹמֹר:

(Translation.)

O God, and the God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron and his sons, the priests of thy holy people, saying:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ:

(Translation.)

"May the Lord bless and preserve thee;

יָאֵר יי פָּנָיו אֵלֶיךָ וְיַחֲנֶנֶךָ:

(Translation.)

"May the Lord let his countenance shine upon thee, and be gracious unto thee;

יֵשָׁא יי פָּנָיו אֵלֶיךָ וְיִשֶּׂם לְךָ שָׁלוֹם:

(Translation.)

"May the Lord lift up his countenance upon thee, and give thee peace."

At the end of each of the above blessings, the Choir and Congregation respond "Amen!"

The Congregation take their seats.



O grant peace, happiness, and blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Eternal, our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times, and at all hours, with thy peace.

Praised art thou, O Lord! who makest peace.

# HYMN.

Choir.

יְגִדֵּל אֱלֹהִים חַי וְשֹׁמֵר. נִמְצָא וְאֵין עֵת אֶל מִצְאוֹתָיו:  
אֶחָד וְאֵין יָחִיד בְּיָחוּדוֹ. נִעְלָם וְגַם אֵין סוֹף לְאַחֲדוֹתָיו:  
אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף. לֹא נִעְרַךְ אֵלָיו קִדְשָׁתוֹ:  
קִדְמוֹן לְכָל דְּבַר אֲשֶׁר נִבְרָא. רֹאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:  
הֵנוּ אֲדוֹן עוֹלָם לְכָל נֹצֵר. יוֹרֵה גִדְּלָתוֹ וּמַלְכוּתוֹ:  
שֹׁפֵעַ נְבוֹאָתוֹ נְתָנוֹ. אֶל אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרוֹתָיו:  
לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד. נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ:  
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל. עַל יָד נָבִיאָם נֶאֱמַן בֵּיתוֹ:  
לֹא יִחַלֵּף הָאֵל וְלֹא יִמֹּר דָּתוֹ. לְעוֹלָמִים לוֹוֹלָתוֹ:  
צוּפֵה וְיֹדֵעַ סִתְּרֵינוּ. מַבִּיט לְסוֹף דְּבַר בְּקִדְמוֹתוֹ:  
גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ. נוֹתֵן לְרָשָׁע רָע בְּרִשְׁעָתוֹ:  
יִשְׁלַח לְקֹץ יָמִין פְּדוּת עוֹלָם. כֹּל חַי וְיֵשׁ יִכְבֹּר יְשׁוּעָתוֹ:  
הַבֵּל יִחַיֵּה אֵל בָּרַב חֶסְדּוֹ. בְּרוּךְ עַדִּי עַד שֵׁם תְּהַלְלָתוֹ:

(Translation.)

Extolled be the living God, and praised be he; he existeth, but his existence is not bound by time.  
He is One, but there is no unity like unto his unity; he is incomprehensible and his unity is unending.  
He hath no material form, he is incorporeal, and we cannot compare his holiness to aught that is.  
He existed before all things that are created; he is the first, but there is no beginning to his existence.  
Behold! he is the Lord of the world, and throughout all the creation, evinceth his mighty power and dominion.  
The inspiration of his prophecy did he bestow on the men of his peculiar and glorious people.  
There never arose a prophet in Israel like unto Moses, who beheld God's similitude.  
A true law hath God given to his people, by the hand of his prophet who was faithful in his house.  
God will never alter nor change his law for any other.  
He beholdeth and knoweth all our secrets; for he vieweth the end of a thing at its commencement.  
He bestoweth kindness on man according to his deeds, and sendeth evil unto the wicked according to his wickedness.  
At the end of days will he grant salvation, and all living will acknowledge his help.  
God vivifieth all things in his great mercy. Praised be the name of his glory for evermore!



## PSALMS.

The following verses are said alternately by the Minister and the Congregation.

## Psalm 5.

Give ear to my words, O Lord! consider my meditation.  
Hearken unto the voice of my cry, my King and my God!  
for unto thee will I pray.  
In the morning thou hearest my voice, O Lord! in the  
morning I direct it unto thee, and look up.  
For thou art not a God that hath pleasure in wickedness:  
neither shall the evil-doer dwell with thee.  
The deluded shall not stand in thy sight; thou hatest all  
workers of iniquity.  
Thou wilt destroy them that speak leasing: the Lord will  
abhor the bloody and deceitful man.  
But as for me, I will come into thy house in the abundance  
of thy mercy; and in fear of thee will I bow down  
towards thy holy temple.  
Lead me, O Lord! in thy righteousness, because of those  
who despise me; make thy way straight before me.  
For there is no faithfulness in their mouth; their inner  
being is very wickedness; their throat is an open  
sepulchre; they flatter with their tongue.  
Punish thou them, O God! let them fall by their own  
counsels, cast them out in the multitude of their trans-  
gressions, for they have rebelled against thee.  
But let all those that put their trust in thee rejoice; let  
them ever shout for joy, because thou defendest them:  
let them also that love thy name be joyful in thee.  
For thou, Lord! wilt bless the righteous; with favor wilt  
thou compass him as with a shield.

## Psalm 25.

Unto thee, O Lord! do I lift up my soul.  
O my God! I trust in thee: let me not be ashamed; let not  
mine enemies triumph over me.  
Yea, let none that wait on thee be ashamed: let them be  
ashamed who transgress without cause.  
Show me thy ways, O Lord! teach me thy paths.  
Lead me in thy truth, and teach me: for thou art the God  
of my salvation; on thee do I wait all the day.  
Remember, O Lord! thy tender mercies, and thy loving-  
kindnesses; for they have been ever of old.  
Remember not the sins of my youth, nor my trans-  
gressions: according to thy mercy remember thou me  
for thy goodness' sake, O Lord!  
Good and upright is the Lord: therefore will he lead  
sinners in the way.  
The meek will he guide in judgment: and the humble will  
he teach his way.  
All the paths of the Lord are mercy and truth unto such  
as keep his covenant and his testimonies.  
For thy name's sake, O Lord! pardon mine iniquity; for  
it is great.  
What man is he that feareth the Lord? him will he lead  
in the way that he shall choose.  
His soul shall dwell at ease, and his seed shall inherit the earth.  
The secret of the Lord is with them that fear him; and  
he will show them his covenant.  
Mine eyes are ever towards the Lord; for he will pluck my  
feet out of the net.  
Turn thee unto me and have mercy upon me; for I am  
desolate and afflicted.  
The troubles of my heart are enlarged: O bring thou me  
out of my distresses.



Look upon mine affliction and my pain; and forgive all my sins.  
Consider mine enemies, for they are many; and they hate  
me with cruel hatred.

O keep my soul, and deliver me: let me not be ashamed;  
for I put my trust in thee.

Let integrity and uprightness preserve me; for I wait on thee.  
Redeem Israel, O God! out of all their troubles.

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Psalm 32.

Blessed is he whose transgression is forgiven, whose sin is  
covered. Blessed is the man unto whom the Lord im-  
puteth no iniquity, and in whose spirit there is no guile.  
When I kept silence, my bones waxed old; now I am  
crying all the day long.

For day and night thy hand was heavy upon me: my  
moisture is turned into the drouth of summer. Selah!  
I acknowledged my sin unto thee, and mine iniquity have I  
not hidden. I said, I will confess my transgressions unto the  
Lord; and thou forgavest the iniquity of my sin. Selah!  
For this shall every one that is godly pray unto thee in a  
time when thou mayest be found: surely the floods of  
great waters shall not come nigh unto him.

Thou art my hiding-place; thou shalt preserve me from  
trouble, thou shalt compass me about with songs of  
deliverance. Selah!

I will instruct thee, and teach thee in the way which thou  
shalt go: I will guide thee with mine eye.

Be ye not as the horse, or as the mule, which has no  
understanding: whose mouth must be held in with bit  
and bridle, lest he come near unto thee.

Many sorrows shall be to the wicked; but he that trusteth  
in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice, ye righteous: and shout  
for joy, all ye that are upright in heart.

## ORISONS.

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Minister.

### LET US PRAY.

For Thee, O Lord! is my longing. Towards Thee all  
my thoughts are turned. My mind and my heart cling  
to Thee, who alone givest them their being. The body  
with all its members, even to the least of them; the  
spirit soaring on ethereal wings to the Most Sublime;  
the heart, with its manifold sensations which influence its  
deepest recesses; everything that moves and lives within  
me, are gifts of grace from Thee. Therefore, with  
trembling reverence, I offer my bodily and spiritual life  
on the flaming altar of my heart, as a burnt-offering to  
Thee, Only One, without any equal! whom no eye can  
behold, whose supreme greatness no mind can conceive;  
to Thee, Sovereign of the Universe! to whom no one can  
be sufficiently grateful. With Thee are might and power,  
supremacy and glory. In Thy presence, submission alone  
is ours. I bow to Thy will, and supplicate Thee both  
aloud and in silence. O! strengthen me, feeble that I  
am; suffer me to awaken to wisdom. Give health to my  
weak heart and heal my wounds. As long as there is  
breath within me, until all that is mortal in me perisheth,  
I will look up to Thy greatness and pray for Thine aid. I  
wait and cease not to hope, till Thy grace reach me; till  
Thou remove my bitterness, and enlighten my darkness.  
Behold! I bow and kneel in repentance. My soul weepeth  
by reason of its faithlessness. Before Thy Holiness no  
one is pure. God of Grace! have mercy on me. Ah!  
woe is me if I should gather the fruits of the seed which



I have sown, and if Thou shouldst judge me according to my deserts. My evil inclination stands up to accuse me. In the guise of the defrauder and the seducer it lureth me to destruction, and boldly enslaves me in the bonds of wickedness. Oh! when in the silence of night I review the evil of my ways, and think in sadness on mine own perversity, trembling possesses me and agony seizes on my heart. How shall I go into eternity, with the consciousness upon me of unpardoned guilt! When, the path of time closing behind me and the day of retribution approaching, I hear Thy voice, O Lord! with trembling, how, overwhelmed with shame, shall I lift up my face! how stand in Thy presence and render an account unto Thee! I, who have so greatly transgressed, acted with duplicity, sinned against God and man, and neglected mine own salvation: I, who have wasted my strength and my intellect on vanity, and built me a frail habitation upon sand, and heaped up evil deeds which now stand between Thee and me as a wall of separation: I, who have omitted so many occasions to do good, and have wasted precious time in idleness; carelessly disposed of Thy great bounties and misapplied what thou hast confided to my care. In my youth I stumbled in a mist of sensuous deception, and in old age I bound myself in the fetters of apathy and ease. I have murmured against Thy teachings and preferred to walk after the dictates of mine own heart. Thy precepts seldom animated me, and I delighted to walk in the paths of pleasure. Only the fleeting moment and the appetite of my senses swayed me, and I forgot the approaching end. Must not then the blush of shame suffuse my countenance? Would that I might flee from Thy presence. But there is no escape from before Thee, and no refuge save with Thee. For a

just God art Thou, but also a gracious God; strict in judgment, but abounding in clemency. And thus am I encouraged to hope, and with a contrite heart and deep devotion, with a broken spirit and with frame bowed down, to appear even as a penitent child in prayer before Thee! O! lend Thy ear to this my supplication. Behold my tribulation, and leave me not to perish. Let thy grace prevail, and make an end of mine agony. Let me see Thy help before I die; that I may do good and eschew evil. Should my foot stumble, O! be thou my support. Should my soul falter, O! give what will sustain it. Be Thou my strength in the hour of temptation, and though I lose all earthly pleasure, let me find my joy in Thee! Be Thou my delight and my hope, my light and my life, my comfort and my consolation in all my aspirations. This is the purpose of my prayers; for this flow all my tears. O! that they may be accepted and may wash away my sins, that my strength might be renewed to strive against passion and to conquer it. O! grant that when the soul shall leave its earthly habitation, even though it deserve and dare claim no reward, it may trust that it has been cleansed of all guilt, and may hasten to Thee free, and glad, and pure. Then let Thine angels of peace receive it, singing in joyful chorus "Peace be thy coming." There may it find its habitation in the blissful light of the spiritual world, and its portion in unmeasured eternity and unending felicity. Amen!

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On this Day of Atonement, be entreated of us by our prayer: wash the sins of thy people entirely away—for the sin which we have committed against thee in secret, we beseech thee to grant forgiveness to the afflicted soul:



Congregation.

"For there is not on the earth a righteous man that doeth good and sinneth not."

Minister.

On this Day of Atonement, I depend on thy tender mercy; I am driven along as the beaten and parched corn—for the sin which we have committed against thee publicly, we beseech thee to regard it not:

Congregation.

"For there is not on the earth a righteous man that doeth good and sinneth not."

Minister.

On this Day of Atonement, when the sentence of judgment stands against us, grant a sign of forgiveness to those who fear thee—for the sin which we have committed against thee by compulsion, we beseech thee to pass it by:

Congregation.

"For there is not on the earth a righteous man that doeth good and sinneth not."

Minister.

On this Day of Atonement, which was ordained to cleanse the inner and outer being of the scorner, when he forsakes his evil way—for the sin which we have committed against thee willingly, we beseech thee to hide it in oblivion:

Congregation.

"For there is not on the earth a righteous man that doeth good and sinneth not."

Minister.

On this Day of Atonement, the good and the bad actions are noted, both of the righteous and the wicked—for all the sins which we have committed against thee, we beseech thee to blot them out:

Congregation.

"For there is not on the earth a righteous man that doeth good and sinneth not."

Repeated by the Minister.

Minister.

O! remember unto us the covenant of our ancestors, as thou hast promised, "And I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and the land will I also remember."

Congregation.

O! remember unto us the covenant of the patriarchs as thou hast promised, "But I will for their sakes remember the covenant with their ancestors, when I brought them forth out of the land of Egypt, in the sight of the nations, that I might be their God: I am the Lord."

Minister.

Have mercy on us, and destroy us not: as is written, "For the Lord thy God is a merciful God; he will not fail thee, nor will he destroy thee; neither will he forget the covenant with thine ancestors, which he swore unto them."

Congregation.

O! blot out our transgressions for thine own sake: as thou hast said, "I, even I, am He who blotteth out thy transgressions for mine own sake; and thy sins will I not remember."

Minister.

O! cause our transgressions to vanish as a cloud, and our sins as vapor; as thou hast said, "I have made thy transgressions to vanish away like a cloud, and thy sins like vapor; return unto me, for I have redeemed thee."

Congregation.

O! cause our sins to become white as snow and wool: as is written, "Though your sins be as scarlet, they shall be as white as snow; though they be as red as crimson, they shall be like wool."

Minister.

O! sprinkle clean water upon us, and cleanse us: as is written, "Then will I sprinkle clean water upon you, and ye shall be cleansed from all your defilements, and from all your abominations will I cleanse you."

Congregation.

O! pardon us on this day, and cleanse us: as is written, "For on this day shall he make an atonement for you, to cleanse you: that ye may cleanse yourselves from all your sins before the Lord."

Repeated by the Minister

The Congregation rise.

Here follows the ORDER OF SERVICE FOR READING THE LAW; page 60.

The portions of the LAW and PROPHETS, as on pages 189, 213 are read, and the service for replacing the Law conducted as usual.

A Hymn is sung, after which

### THE SERMON.

At the close of the Sermon, the last verse of the Hymn is repeated, or another Hymn sung.

## ADDITIONAL SERVICE

### FOR THE DAY OF ATONEMENT.

#### PSALMS.

The following verses are said alternately by the Minister and the Congregation:

"Happy are they that dwell in thy house; they will continually praise thee. Selah."

"Happy the people who are thus! Happy the people whose God is the Lord!"

Ps. CXLV. David's Psalm of Praise.

I will extol thee, my God, O King! and I will praise thy name forever and ever.

Every day will I worship thee, and I will praise thy name forever and ever.

The Lord is great and exalted in praise, and his greatness is unsearchable.

One generation shall praise thy works to another, and shall declare thy mighty acts.

I will speak of the glorious honor of thy majesty, and of thy wondrous works.

And men shall speak of the might of thy tremendous acts; and thy greatness will I declare.

The memorial of thy abundant goodness shall they perpetually utter, and shall sing of thy righteousness.



The Lord is gracious, and full of compassion; long-suffering, and of great mercy.  
 The Lord is good to all; and his mercies are over all his works.  
 All thy works shall praise thee, O Lord! and thy pious servants shall worship thee.  
 They shall speak of the glory of thy kingdom, and talk of thy power.  
 To make known his mighty acts to the sons of men, and the glorious majesty of his kingdom.  
 Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations.  
 The Lord upholdeth all who fall, and raiseth up all those who are bowed down.  
 The eyes of all wait upon thee, and thou givest them their food in due season.  
 Thou openest thy hand, and satisfiest the desire of every living thing.  
 The Lord is righteous in all his ways, and beneficent in all his works.  
 The Lord is near unto all those who call upon him, to all who call upon him in truth.  
 He will fulfil the desire of those who fear him; he will also hear their cry, and save them.  
 The Lord preserveth all those who love him; but he will destroy all the wicked.  
 My mouth shall utter the praise of the Lord; and let all flesh praise his holy name forever and ever.  
 As for us, we will worship the Lord henceforth and forever.  
 Hallelujah!

## Psalm CXLVI.

Praise ye the Lord! Praise the Lord, O my soul!  
 While I live will I praise the Lord; I will sing praises unto my God while I exist.  
 Put not your trust in princes, nor in the son of man, in whom there is no help.  
 His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.  
 Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:  
 Who made heaven and earth, the sea, and all that is therein: who keepeth truth forever;  
 Who executeth judgment for the oppressed, who giveth food to the hungry: the Lord looseth prisoners.  
 The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous.  
 The Lord preserveth strangers; he relieveth the fatherless and the widow: but the way of the wicked he perverteth.  
 The Lord shall reign forever, even thy God, O Zion! unto all generations. Hallelujah!

## Psalm CXLVII.

Praise ye the Lord! For it is good to sing praises unto our God; for it is pleasant, and praise is comely.  
 The Lord doth build up Jerusalem, he gathereth together the outcasts of Israel.  
 He healeth the broken in heart, and bindeth up their wounds.



He telleth the number of the stars: he calleth them all by their names.  
 Great is our Lord, and of great power: his understanding is infinite.  
 The Lord lifteth up the meek: he casteth the wicked down to the ground.  
 Sing unto the Lord with thanksgiving: sing praise upon the harp unto our God;  
 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.  
 He giveth to the beast his food, and to the young ravens which cry.  
 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.  
 The Lord taketh pleasure in them that fear him, in those that hope in his mercy.  
 Praise the Lord, O Jerusalem! praise thy God, O Zion!  
 For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.  
 He maketh peace in thy borders, and filleth thee with the finest of wheat.  
 He sendeth forth his commandment upon earth; his word runneth very swiftly.  
 He giveth snow like wool; he scattereth the hoar-frost like ashes.  
 He casteth forth his ice like morsels; who can stand before his cold?  
 He sendeth out his word, and melteth them; he causeth the wind to blow, and the waters to flow.  
 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.  
 He hath not dealt so with any nation: and as for his judgments, they have not known them. Hallelujah!

## Psalm CXLVIII.

Praise ye the Lord! Praise ye the Lord from the heavens: praise him in the heights.  
 Praise ye him, all his angels: praise ye him, all his hosts.  
 Praise ye him, sun and moon: praise him, all ye stars of light.  
 Praise him, ye heavens of heavens, and ye waters that are above the heavens.  
 Let them praise the name of the Lord; for he commanded, and they were created.  
 He hath also established them forever and ever; he hath made a decree which shall not pass away.  
 Praise the Lord from the earth, ye crocodiles and all depths.  
 Fire and hail, snow and vapor, stormy wind fulfilling his word;  
 Mountains and all hills, fruitful trees, and all cedars;  
 Beasts and all cattle, creeping things, and flying fowls;  
 Kings of the earth, and all people; princes, and all judges of the earth;  
 Both young men and maidens, old men and children;  
 Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.  
 He will also exalt the horn of his people—the glory of all his holy ones; even the children of Israel, a people near unto him. Hallelujah!

## Psalm CXLIX.

Praise ye the Lord! Sing unto the Lord a new song; his praise in the congregation of the holy ones.  
 Let Israel rejoice in Him that made them; let the children of Zion be joyful in their King.  
 Let them praise his name in the dance; let them sing praises unto him with the timbrel and harp.



For the Lord taketh pleasure in his people: he will glorify the meek with salvation.  
 Let the holy ones be joyful in glory; let them sing aloud upon their beds.  
 Let the high praises of God be in their mouth, and a two-edged sword in their hand;  
 To execute vengeance upon the heathen, and punishments upon the people;  
 To bind their kings with chains, and their nobles with fetters of iron;  
 To execute with them the judgment written in honor of all his holy ones. Hallelujah!

Psalm cx.

Choir.

הַלְלוּ יְהוָה. הַלְלוּ אֱלֹהֵי בִקְדָּשׁוֹ. הַלְלוּ בְּרִקְעַת עֹז:  
 הַלְלוּ בְּגִבּוֹרֹתָיו. הַלְלוּ כִּרְבִּי גָדְלוֹ: הַלְלוּ בְּתִקְעָה  
 שׁוֹפָר. הַלְלוּ בְּנֶגְבַל וְכִנּוֹר: הַלְלוּ בְּתֶהָרָה וּמָחוּל.  
 הַלְלוּ בְּמִנִּים וְעֹגֶב: הַלְלוּ בְּצִלְצְלֵי שִׁמְעַי. הַלְלוּ  
 בְּצִלְצְלֵי תְרוּעָה: כֹּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה. הַלְלוּ יְהוָה:

(Translation.)

Praise ye the Lord! Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. Let everything that hath breath praise the Lord. Hallelujah!

## PRAYER.

Praised art thou, O Eternal, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great, almighty, and tremendous God! the most high God! who bestowest gracious favors; the Possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfil the mission of thy chosen people Israel, for the sake of thy name:

Congregation.

Remember us unto life, O King! who delightest in life;  
 Write us in the book of life, for thy sake, O God of Life!

Repeated by Minister.

O King, Supporter, Savior, and Shield!  
 Praised art thou, O Lord! the Shield of Abraham.

Thou art mighty forever, O Lord! and powerful to save; thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick; thou loosenest those who are in bonds, and thou wilt accomplish thy promise unto those who sleep in the dust. Who is like unto thee, O Lord of mighty acts? And who can be compared unto thee, who art the King, who causest to die and restorest to everlasting life, and makest salvation spring forth?

Congregation.

Who is like unto thee, O Father of mercy! who rememberest in mercy thy creatures unto life.

Repeated by Minister.

Praised art thou, O Lord! who vivifiest all things.

The Congregation rise.

## THE SANCTIFICATION.

Minister.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לְלוֹקֶה  
סֵלָה: כְּכָתוּב עַל יַד נְבִיאָךְ. וְקָרָא זֶה אֵל זֶה וְאָמַר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones  
praise thee daily. Selah.

Thus it is written by the hands of thy prophet,—and  
one called unto another and said:

Choir and Congregation.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
יְיָ עֲבָאוֹת. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

"Holy! holy! holy!  
is the Lord of Hosts! the whole earth is full of his glory."

Minister.

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה. אֵיזָה  
מְקוֹם כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

(Translation.)

His glory filleth the universe. His servants inquire of  
each other: Where is the place of his glory? Towards  
them the blessing is responded:

Choir and Congregation.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

"Praised be the glory of the Lord from his place."

Minister.

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים. וַיַּחֲזֵן עִם חַמִּיחֲדִים שְׁמוֹ  
עָרֵב וּבִקֵּר. בְּכָל יוֹם תָּמִיד פַּעַמִּים בְּאַהֲבָה שְׁמַע  
אוֹמְרִים:

(Translation.)

From His place may he turn with compassion, and be  
gracious to the people who proclaim the unity of His Name  
twice every day, evening and morning, saying with fervent  
love:

Choir and Congregation.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

"Hear, O Israel! the Lord our God, the Lord is One!"

Minister.

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אָבִינוּ. הוּא מְלִכְנוּ. הוּא  
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמָיו שְׁנִית. לְעֵינֵי כָּל חַי.  
לְהַיּוֹת לָכֶם יֵאלֹהִים.

(Translation.)

Our God is One; He is our Father, our King, our Savior;  
and he will, through his mercy, cause us to hear a second  
time, in the sight of all living,

"I will be your God;

Choir and Congregation.

אֲנִי יְיָ אֱלֹהֵיכֶם:

(Translation.)

I am the Lord, your God."



Minister.

וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַזֶּה יִהְיֶה יי  
אַחַד וּשְׁמוֹ אֶחָד:

(Translation.)

"Then shall the Lord be King over all the earth. On that day the Lord shall be acknowledged ONE, and his name shall be ONE:"

Choir and Congregation.

יְמֻלֵּךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

(Translation.)

The Lord shall reign forever; thy God, O Zion!  
unto all generations. Hallelujah!

The Congregation take their seats.

Minister.

Unto all generations we will declare thy greatness, and unto all eternity we will proclaim thy holiness; thy praise, O our God! shall never depart from our mouths; for thou art the Almighty, the great and holy King.

Praised art thou, O Lord! the holy King.

Thou hast sanctified us with thy commandments; and brought us near, O our King! unto thy service, and hast called us by thy great and holy Name. And with love hast thou given us, O! Eternal, our God! (this day of the Sabbath, and) this Day of Atonement, for pardon, forgiveness, and reconciliation; thereon to grant a remission of all our iniquities; a holy convocation, a memorial of our departure from Egypt.

May it be acceptable in thy presence, O Lord, our God, and God of our fathers, thou most merciful King! to return unto us, and through thy abundant mercy to have compassion on us. Manifest the glory of thy kingdom over us speedily, and shine forth, and be exalted over us, in the sight of all living.

And thus also extend the fear of thee, O Lord, our God! over all thy works, and the dread of thee over all that thou hast created; that all thy works may fear thee, and all creatures bow down before thee; so that they may all form one band to perform thy will with an upright heart: as we know, O Lord, our God! that the dominion is thine, that strength is in thy hand, and might in thy right hand, and that thy name is tremendous over all that thou hast created.

And then the righteous shall see it and rejoice, the upright be glad, and the holy ones exult in song; but iniquity shall be dumb, and all manner of wickedness vanish as smoke; when thou shalt remove the dominion of the presumptuous from the earth.

And do thou, even thou, O Lord! reign alone over all thy works, as it is written in thy holy word: "The Lord shall reign forever, even thy God, O Zion! from generation to generation. Hallelujah!"

Thou art holy, and thy name is fearful; and besides thee there is no God; as it is written: "And the Lord of Hosts shall be exalted in judgment; and the holy God shall be sanctified by righteousness."

The Congregation rise.



## ADORATION.

The Ark is opened, and the Minister turning towards it says:

It is peculiarly our duty  
to praise the Lord of all; to  
ascribe greatness to him who  
formed the world in the be-  
ginning; who stretched out  
the heavens, and laid the  
foundations of the earth;  
the residence of whose glory  
is in the heavens above, and  
the divine majesty of whose  
power is in the highest heav-  
ens. He is our God, and  
there is no other!

Minister, Choir, and Congregation. Minister kneels.

וְאֵנָּהנוּ בְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶיךָ מֶלֶךְ מְלִכֵּי  
הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא:

(Translation.)

Thus we bend the knee, prostrate ourselves, and return  
thanks before the Supreme King of kings, the holy and  
adored One!

The Congregation take their seats, the Minister rises, resumes his place at  
the reading-desk, and continues:

Our King is Truth, and  
there is none besides him;  
as it is written in his law:  
"Know, therefore, this day,  
and reflect in thy heart, that  
the Lord he is God in heaven  
above and on the earth be-  
neath; there is none else."

אֱמֶת מְלַכְנוּ אָפֶס וּלְתוֹ.  
בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעָה הַיּוֹם  
וְהִשְׁבוֹתָ אֶל לִבְךָ. כִּי יְיָ  
הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל  
וְעַל הָאָרֶץ מִתַּחַת. אֵין  
עוֹד:

Our God, and the God of our fathers! O pardon our  
iniquities, on this Day of Atonement. O blot out and  
remove our transgressions and sins from thy sight; as it  
is said, "I, even I, am He who blot out thy transgressions  
for my own sake; and thy sins will I not remember."  
And it is said, "I have made thy transgressions vanish  
away like a cloud, and thy sins like vapor; return unto  
me, for I have redeemed thee." And it is said, "For on  
this day shall he make an atonement for you, to cleanse  
you; that ye may cleanse yourselves from all your sins  
before the Lord."

## THE CONFESSION.

Our God, and the God of our fathers!

May our prayer come before thee, and withdraw not  
thyself from our supplication; for we are not so shameless  
of face, or hardened, as to declare in thy presence, O Lord,  
our God, and God of our ancestors! that we are righteous,  
and have not sinned; verily,

We have sinned, we have committed iniquity, we have  
transgressed.

Congregation.

We have sinned, we have committed iniquity, we have  
transgressed.

Minister and Congregation.

We have turned aside from thy precepts, and from thy  
good ordinances, and it hath not profited us; but thou art  
just concerning all that is come upon us; for thou hast  
dealt most truly, but we have done wickedly.



Minister.

What shall we say in thy presence, O thou who dwellest on high? or, what shall we declare unto thee, who art exalted above the skies? Behold, thou knowest all the secret things, as well as the revealed. Thou knowest all the secrets of the world, and the most hidden thoughts of all living. Thou searchest the recesses of all that exists, and probest the inner being and the heart; so that there is nothing concealed from thee, neither is there anything hidden from thy sight.

Minister and Congregation.

O may it, then be acceptable in thy presence, O Lord, our God, and God of our fathers! to pardon us for all our sins, to forgive us for all our iniquities, and to grant us remission for all our transgressions.

Minister.

For thou pardonest Israel, and grantest remission of sins unto the tribes of Jeshurun; and besides thee we have none to pardon and forgive us. Praised art thou, O Eternal! the King who pardonest and forgivest our iniquities; King of the whole earth, who sanctifiest (the Sabbath), Israel, and the Day of Atonement.

O Lord, our God! let thy people Israel be acceptable to thee; accept their prayers with love; and may the service of Israel be ever pleasing unto thee.

Praised art thou, O Lord! whom alone we will serve with reverence.

We gratefully acknowledge that thou art the Lord our God! and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our salvation, from generation to generation. We will render thanks unto

thee, and recount thy praise for our lives, which are delivered into thy hand; and for our souls, which are ever in thy keeping; and for thy miraculous providence; and for thy wonders, and thy goodness, which are at all times evinced towards us, at evening, morning, and noon. Thou alone art good, for thy mercies never fail; thou alone art merciful, for thy loving-kindnesses never cease, and we put our trust in thee forever.

And for all these mercies may thy name, O our King! be continually praised, and highly exalted forever and ever. And all living shall give thanks unto thee, Selah! and praise thy name in truth, O God of our salvation and help! Selah!

Praised art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

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### THE PRIESTLY BLESSING.

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O God, and God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron, and his sons, the priests of thy holy people, saying:

בְּרַכְךָ יְיָ וְיִשְׁמְרֶךָ:

(Translation.)

"May the Lord bless and preserve thee!

יְאֵר יְיָ פָּנָיו אֵלֶיךָ וְיִחַנֶּךָ:

(Translation.)

"May the Lord let his countenance shine upon thee, and be gracious unto thee!



יְשׁוּעָה יי פָּנָיו אֵלֶיךָ וַיְשִׁם לְךָ שְׁלוֹם:

(Translation.)

"May the Lord lift up his countenance upon thee,  
and give thee peace!"

At the end of each of the above blessings, the Choir and Congregation respond "Amen!"

The Congregation take their seats.

O grant peace, happiness, blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times and all hours with thy peace.

Praised art thou, O Lord! who maketh peace.

### PSALMS.

The following verses are said alternately by the Minister and the Congregation:

Psalm xv. A Psalm of David.

Lord! who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against him.

In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that escheweth these things shall never be moved.

Psalm xxxvi.

The transgression of the wicked man showeth to my heart that there is no fear of God before his eyes.

For he flattereth himself in his own sight, until his iniquity is found to be hateful.

The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

Thy mercy, O Lord! is in the heavens; and thy faithfulness reacheth unto the clouds.

Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord! thou helpest man and beast.

How excellent is thy grace, O God! therefore the children of men put their trust in the shadow of thy wings.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy graciousness.

For with thee is the fountain of life: in thy light shall we see light. O! continue thy grace unto them that know thee, and thy righteousness to the upright in heart.

Let not the foot of pride come against me, and let not the hand of the wicked remove me.

There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Psalm lxii.

Truly my soul waiteth upon God: from him cometh my salvation.

He only is my rock and my salvation; he is my defence; I shall not be greatly moved.



How long will ye imagine mischief against a man? ye shall be slain all of you: as a falling wall shall ye be, and as a tottering fence.

They only consult to dash him down from his excellency: they delight in lies: they bless with their mouths, but they curse inwardly. Selah.

My soul! wait thou only upon God; for my expectation is from him.

He only is my rock and my salvation; he is my defence; I shall not be moved.

In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

Trust in him at all times; ye people! pour out your heart before him: God is a refuge for us. Selah.

Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

God hath spoken once; twice have I heard this; that power belongeth unto God.

Also unto thee, O Lord! belongeth mercy: for thou renderest to every man according to his work.

### PRAISES.

*Minister.* O thou, who art most mighty and glorious! Creator of heaven and earth!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who revealest secret things, and who alone speakest righteousness!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who art surrounded with majesty, and besides whom there is no God!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who rememberest the covenant, and art gracious to the remnant of thy people!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who art pure-sighted, and residest above the heavens!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who suppresses iniquity, and art clothed with righteousness!

*Congregation.* Who is like thee, O God!

*Minister.* O thou Supreme King of kings, who art most awfully exalted!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who supportest the fallen, and answerest the prayer of the oppressed!

*Congregation.* Who is like thee, O God!

*Minister.* O thou Redeemer and Deliverer, who movest with omnipotence!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who art nigh unto those who call upon thee, who art most merciful and gracious!

*Congregation.* Who is like thee, O God!

*Minister.* O thou who dwellest above the highest heavens, and supportest the virtuous!

*Congregation.* Who is like thee, O God!

*Minister.* Who is like thee, O God!



## KETHER MALCHUTH.

THE ROYAL CROWN.

A POEM.

Composed by R. SOLOMON BEN GABRIEL.

(ABRIDGED.)

Thy works, O God! are wonderful, and my soul is exceedingly conscious of them. Greatness, power, glory, victory, and majesty, are thine, O Lord! Thine is the kingdom, O Lord! and thou art exalted as Supreme above all. Riches and glory proceed from thee. Of thee the celestial and terrestrial creatures testify, that, though they perish, thou shalt exist eternally. The infinity of thy power overawes our minds in its contemplation; for it is by far too incomprehensible to us. Thine is the secret centre of power, the mysterious foundation of all existence. Thy Name is concealed even from the wise; thy power sustaineth the world as on a vacuum; and thou bringest to light every recondite thing. Thy merciful kindness is abundant towards thy creatures, and is the boon reserved for those that fear thee. Thy mysteries are infinitely beyond our conception, or even our imagination, and thy life is not susceptible of dissolution. Thy throne is exalted above all heights, and thy habitation is concealed in the depth of its recess. Thine is the existence, from the shadow of whose light sprang every existing thing: of whom we

said, under his protecting shade, we shall live. Thine are the two worlds between which thou hast fixed a boundary; the first, the world of works, the second, of awards. Thine is that inconceivable reward which thou hast reserved for the righteous; for thou sawest that it was good and concealest it.

Thou art One, the first of every number, and the foundation of all structure. Thou art One, and in the mystery of thy Unity all the wise in heart are astounded; for they cannot define it. Thou art One, and thy Unity can neither be lessened nor augmented; in which nothing is either wanting or superfluous. Thou art One, but not such a one as is estimated or numbered, for neither plurality nor change, form nor surname, can apply to thee. Thou art One, and were I to attempt to trace laws by which thou mightest be bound, my imagination would become bewildered. I therefore said, I will take heed to my ways that I sin not with my tongue. Thou art One, high and exalted, above possibility of degradation or fall; while every mortal is liable to fall.

Thou dost exist, though neither the hearing of the ear nor the sight of the eye can reach thee; nor can the interrogatives, how? wherefore? or whence? be applied to thee. Thou dost exist, but in the fullness of self-existence, and without any associate with thee. Thou dost exist, and before time was, hadst thou being, and didst abide without space. Thou dost exist, and thy mystery is so hidden, who can explore it? so exceedingly profound, who can comprehend it?

Thou livest, but not from a fixed time or known period. Thou livest, but not through a soul; for thou art a soul of the soul. Thou livest, but not with the life of man, which is like vanity, and his end the maggot and the worm. Thou



livest, and he, who is so happy as to comprehend greatly of thy mystery, will enjoy everlasting delight, and shall live forever.

Thou art great, and, in comparison with thy greatness, all grandeur is humbled and every excellence defective. Thou art great above all thought, and lofty above every revolving sphere. Thou art great above all greatness, and exalted above every glorification and praise.

Thou art mighty, and there is none among all that thou hast created and formed, that can do according to thy works and according to thy might. Thou art mighty, for unto thee appertaineth absolute power, which admits not of alteration or mutability. Thou art mighty, and because of thy abundant power dost thou pardon even in the time of thy indignation and anger; and art patient to sinners in thy displeasure. Thou art mighty; and thy mercy extendeth unto all thy creatures—such are the effects of thy might, which has existed from eternity.

Thou art Light, and the eyes of every pure soul shall see thee, save when the clouds of iniquity shall hide thee from their sight. Thou art the Light which is hidden in this world, but which shall be revealed in the higher and better world. On the mount of the Lord shall it be seen. Thou art most high, and every intellectual eye desireth and longeth for thee, but it can only see a part, it cannot see the extent of thy greatness.

Thou art Almighty, and all creatures are thy witnesses: and by virtue of thy supremacy every creature is bound to serve thee. Thou art God, and all things formed are thy servants and worshippers; nor can thy glory be diminished because they worship others besides thee, for the intention of all, is to draw near unto thee; but unhappily they are as blind men. Though their faces be

directed to the King's highway; they have strayed from the true road. The one hath sunk into a destructive pit, and the other fallen into a snare; yet they all thought to obtain their desire. Alas! they labored in vain. Thy true servants are like those, who, having their eyes open, travel in the straight path, turning from the way neither to the right nor to the left, till they arrive at the court of the King's palace. Thou art God, who, by thy divinity supportest all things formed; and upholdest all creatures by thy Unity. Thou art God, and there is no distinction between thy godhead, unity, priority, or existence. All is one mystery, and, although the name of each of these attributes be varied, yet all point to one end.

Thou art wise, and wisdom, the fountain of life, floweth from thee. Compared with thy wisdom, the wisdom of all mankind is folly. Thou art wise, and didst exist before all the most ancient things; and wisdom was reared by thee. Thou art wise, and hast not learned, nor acquired thy wisdom from any source. Thou art wise—from thy fathomless knowledge emanated the sublime work of creation, as a reflection of its grandeur; thou didst generate light, and didst beget all things, through the instrumentality of thy incomprehensible power only. All natural laws have their source in thee; for thou art the author, the life, and the conservator of all planets, beings, and things. Thou didst, by thy mysterious and magical influence, bring light from darkness, translate chaos into order, expand the heavens, and, by thy omnipotence, didst create an affinity between the planets, so that their influence permeates the whole of thy wonderful creation.

Who can repay thy goodness, in placing the soul in the body to animate it, that its light might guide and instruct



it and deliver it from evil! Thou didst form man out of clay, and didst infuse a soul into him, and didst bestow spirit and wisdom on him by which he is distinguished from the beast, so that he might ascend to an exalted station. Thou hast placed and enclosed him in thy world, and thou, from without, preparest his work and observest him; and all that he attempts to conceal from thee, thou dost clearly view both without and within.

Who knoweth the secret of thy wonderful works! when thou didst furnish the body with the necessary means of its existence, gave it eyes to see thy wonders, and ears to hear of thy glorious works; mind to understand some part of thy secret doings, a mouth to declare thy praise, and a tongue to make known unto all comers thy mighty deeds; even as I, thy servant, the son of thy handmaid, this day, who rehearse, according to my poor ability, a very small portion of thy exaltedness, and which is but as a rude outline of thy ways. How mighty are thy ways! They are life to those who find them. By their means, all who hear of them, may know thee, although they have not seen thy glory. But one who heareth not of thy mighty works, how can he know thy divinity? Or how can truth enter into his heart, so as properly to prepare him for thy service? The heart of thy servant has, therefore, presumed to make mention before his God, of a very few of the heads of his praises. Would they might cause him to forsake some of his sins! for wherewith shall he reconcile himself unto his Lord? Should it not be in reciting the chief themes of his praise?

O my God! standing before thee, I am overwhelmed with shame, when I consider that according to the infinity

of thy power and thy greatness, so is that of my poverty and lowliness; and according to thy mighty power, so is the weakness of my ability; and according to thy perfection, so is my deficiency. Thou art One; thou art life; thou art mighty; thou art eternal; thou art great; thou art wise; thou art God. I am a clod and a worm, dust of the earth, a vessel full of shame, a silent stone, a shadow which passeth, a wind that fleeth away, and returneth not again, the poison of an asp, perverse and obdurate of heart, of great wrath, a sower of iniquity and deceit, haughty of look, prone to anger, of profane speech, of perverse ways and hasty steps. What am I? What is my life? What is my power? What is my righteousness? I am accounted as nothing before thee all the days of my existence; how much more so after my death! Whence is my entrance? My existence is as nothing. Lo! I am come into thy presence contrary to the law, with a brazen countenance and polluted thoughts, with rebellious imagination, strongly inclined to its abominations, with irregular desires and an impure soul, an unclean heart, perished and dumb, a body wounded, full of bad mixtures, to which I am continually adding without intermission.

May it be acceptable in thy presence, O Lord, my God! to subdue my vicious imagination and hide thy face from my sins and trespasses. O! take me not away in the midst of my days, until I have prepared food for my journey, and provision for the day when I am to set out; for if I should depart out of thy world, as I came into it, and return naked to my place as I came forth, wherefore was I created? Was it only to behold trouble? Better had it been for me, to have remained there, than to have come forth to increase and multiply trespasses. O God! I beseech



thee to judge me according to thy attribute of mercy, but not in thine anger, lest thou reduce me to nothing. For what is man that thou shouldst judge him? Being vanity tossed to and fro, how can he be brought into the balance? For when weighed in the scales of the balance, he is neither light nor heavy; and what will it avail thee to weigh a breath of air? From the day he existed, he has been distressed and needy, stricken, smitten of God, and afflicted. His beginning is of chaff cast out, and his latter end is as straw driven to and fro, and during his life he is like a blighted herb; yet God gathereth that which is driven away. From the time of his birth, his night has been sorrow and his day trouble. If he is exalted to-day, to-morrow he breeds worms. The chaff drives him and the thorn wounds him. If he is pampered he becomes wicked, and if he is hungered he will transgress for a loaf of bread. To pursue riches he is more swift than the eagles, but forgets that death is behind him. In time of trouble, he pleads with his words, divides his speeches, and multiplies his vows; but when he is enlarged, he profanes his words, forgets his vows, strengthens the bars of his gates, though death be in his chambers. He also multiplies guards on every side, while the assassin lurks with him in the chamber, even as the hedge cannot restrain the wolf from coming among the flock.

He came, he knows not whence; he rejoices, but knows not wherefore; he lives, but knows not how long; in his youth he walked in the stubbornness of his heart, until the spirit begins to move and rouse him to collect substance and riches, so that he forsakes his native place to traverse the sea in ships, to tread the deserts, and take his life into the den of the lions, while it is walking among the beasts.

And, when he imagines that his glory is great, and that his hand hath procured him abundance, the spoiler cometh quickly, and he opens his eyes and it is gone. He is continually liable to trouble, to the ceaseless change of events and to evil occurrences, which happen every moment; so that, during all his days, he is in dread. If he is one moment in tranquillity, mischief may come the next. If he enters into the war, he may be smitten with the sword or the brass bow may cut him off; sorrow may encompass him, or the presumptuous flood may overwhelm him; or he may be afflicted with evil and sore diseases, till life become a burden to him and he find the venom of asps even in honey. As his infirmity increases, his intellectual powers diminish; youths mock him and infants rule him; he also becomes a burden to those who sprang from his own loins, and all his acquaintances are estranged from him. When the time approaches for his departure from his own dwelling to the porch of death, from the shadow of his chamber to the shadow of death, then he must strip off the scarlet embroidered garment, and clothe himself with worms and reptiles, and return to the element, whence he was formed. Now, a man in this situation, when may he be able to find the proper time for repentance and to wash away the filth of his perversion? for the day is short and the work great, and the task-masters, running swiftly, are urgent, while time passes by, laughing, and the master of the house presses him. Therefore, O my God! I beseech thee, to remember these travails, to which man is subject; and though I have done evil, yet do well unto me; and do not reward me measure for measure; for the iniquities of man are without measure, and at his death he goeth without desire.

O my God! if my iniquity is more than I can bear,



what wilt thou do with thy great name? And if I hope not in thy mercies, who will have pity on me besides thee? Therefore, although thou shouldst slay me, yet will I hope in thee; and if thou inquire after my iniquity, I will flee from thee unto thee; and will hide myself in thy shadow from thy displeasure; and lay fast hold on the borders of thy clemency, till thou commiserate me; nor will I let thee go till thou forgive me. O remember that thou hast formed me as clay, and tried me with these troubles. I therefore beseech thee not to visit me according to my works, nor cause me to eat the fruit of my actions, but delay thine anger unto me and cause not my day to draw near, until I make provision to return unto my place. O! lay not fast hold of me, to send me out of the land in haste, while the weight of my trespasses is bound on my shoulder. And when thou puttest my iniquities in the one scale, O! put my afflictions in the other; and when thou rememberest my wickedness and rebellion, O! remember my affliction and misery, and place these against the others. I am indeed conscious that it is for my benefit that thou hast tried me and in faithfulness hast thou afflicted me; and that it may be well with me in my latter days, that thou hast brought me into this trial of troubles.

O my God! let thine eyes rest on me with favor for the remainder of these few days, and do not pursue the fugitive and those who escape, and suffer not the remnant that is left from the hail of troubles to be consumed by the canker-worm; for I am the creature of thy hand, and what will it avail thee, that the worm take me for food? Shall they eat the labor of thy hands?

May it be acceptable in thy presence, O Lord, my God! to regard me with mercy, and to cause me to return

into thy presence in perfect repentance. May my heart be accommodated to my supplication, to which I beseech thee to incline thine ear. O! open my heart to thy law and plant thy fear in my thoughts; ordain good decrees for me and abolish the evil decrees which threaten me. O! lead me not into the power of temptation, or contempt; deliver me from all evil occurrences; and, till mischief be past, hide me in thy shadow; be with my mouth in my ejaculations, and guard my way that I sin not with my tongue.

And when I depart from this world, bring me to the future world in peace, place me in glory among the pious, number me among those whose portion is appointed in the world of life; and purify me to enjoy the light in the light of thy presence. Revive me again, and bring me up from the depths of the earth, for though thou hast been angry with me, thy anger is turned away, and thou hast comforted me.

May the words of my mouth, and the meditation of my heart, be acceptable in thy presence, O Lord! who art my Rock and my Redeemer. Amen!

The Congregation rise.

6\*



## ADORATION.

The Ark is opened, and the Minister turning towards it says:

It is peculiarly our duty to praise the Lord of all; to ascribe greatness to him who formed the world in the beginning; who stretched out the heavens, and laid the foundations of the earth; the residence of whose glory is in the heavens above, and the divine majesty of whose power is in the highest heavens. He is our God, and there is no other!

עֲלֵינוּ לְשַׁבַּח לְאֲדֹנָי הַכֵּל.  
לְתַתְּנָהּ לְיוֹצֵר בְּרָאשִׁית.  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד  
אָרֶץ. וּמוֹשֵׁב יְקָרָו בַּשָּׁמַיִם  
מִמַּעַל. וְשִׁכֵּנִת עֹז בְּגִבְהֵי  
מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין  
עוֹד:

Minister, Choir, and Congregation. Minister kneels.

וְאִנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי  
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:

(Translation.)

Thus we bend the knee, prostrate ourselves, and return thanks before the Supreme King of kings, the holy and adored One!

The Congregation take their seats, the Minister rises, resumes his place at the reading-desk, and continues:

Our King is Truth, and there is none besides him; as it is written in his law: "Know, therefore, this day, and reflect in thy heart, that the Lord he is God in heaven above and on the earth beneath; there is none else."

אֱמֶת מַלְכֵנוּ אָפֶס וּלְתוֹ.  
בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעָתָּ הַיּוֹם  
וְהִשְׁבֹּתָ אֶל לִבְכָּךְ. כִּי יי  
הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל  
וְעַל הָאָרֶץ מִתַּחַת. אֵין עוֹד:

We therefore hope in thee, O Lord, our God! that we may speedily behold the glory of thy mighty power, banishing all impurities from the earth; destroying all idols, and reforming the world by thy kingdom, O Almighty God! so that the children of flesh may invoke thy name, and all the inhabitants of the world know and understand that unto thee every knee shall bend, and every tongue swear fealty. Before thee, O Lord, our God! they shall kneel and fall prostrate, and to the glory of thy holy name, shall they ascribe honor, whilst they shall all accept the yoke of thy kingdom. Thus do thou reign over them, speedily, forever and ever; for the kingdom is thine, and evermore wilt thou reign in glory; as it is written in thy law: "The Lord shall reign forever and ever." And it is said "The Lord shall be King over all the earth."

עַל בִּנְקוּהָ לָךְ יי אֱלֹהֵינוּ.  
לְרֹאוֹת מְהֵרָה בְּתַפְאֲרָתָךְ  
עֹז. לְהַעֲבִיר גִּלּוּלִים מִן  
הָאָרֶץ. וְהָאֱלִילִים בְּרוֹת  
יִבְרָתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שִׁדְי. וְכָל בְּנֵי בָשָׂר יִקְרְאוּ  
בְּשִׁמְךָ. לְהַפְנוֹת אֵלֶיךָ כָּל  
רִשְׁעֵי אָרֶץ. וְיִדְעוּ וַיִּדְעוּ כָּל  
יֹשְׁבֵי תְהוֹמֹת. כִּי לָךְ תִּכְרַע  
כָּל בָּרָךְ. תִּשָּׁבַע כָּל לִשׁוֹן.  
לִפְנֶיךָ יי אֱלֹהֵינוּ וְיִכְרְעוּ  
וְיִפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקְרְאוּ  
וְיִתְנוּ. וְיִקְבְּלוּ כָּל אֶת עַל  
מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד. כִּי  
הַמְּלָכוּת שֶׁלָּךְ הִיא. וְלְעוֹלָמֵנוּ  
עַד תִּמְלֹךְ בְּכָבוֹד. בְּכָתוּב  
בְּתוֹרָתֶךָ. יי וְיִמְלֹךְ לְעוֹלָם  
וָעֶד. וְנֶאֱמַר וְהָיָה יי לְמֶלֶךְ  
עַל כָּל הָאָרֶץ.

Choir.

בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

(Translation.)

"On that day shall the Lord be acknowledged ONE, and his name be ONE."

The Ark is closed.



The Mourners rise for

## KADDISH.

Minister.

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי-כָּרָא  
 כְּרֻעֻתָּהּ. וַיְמַלִּיךְ מַלְכוּתָּהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
 רַבְל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבִזְמַן קָרִיב. וְאָמְרוּ אָמֵן:  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ. לְעָלְמָא וּלְעָלְמֵי עָלְמָא.  
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיְתַרְומֵם. וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
 וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן  
 כָּל בְּרַכְתָּא וְשִׁירָתָא. תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאִמְרִין  
 בְּעָלְמָא. וְאָמְרוּ אָמֵן:  
 עַל יִשְׂרָאֵל וְעַל צְדִיקָא. וְעַל-כָּל-מִן דְּאִתְפָּסַר מִן  
 עָלְמָא הָדִין בְּרֻעֻתָּהּ דְּאֵלְהָא. יְהֵא לְהוֹן שְׁלָמָא רַבָּא  
 וְחֻלְקָא טָבָא לְחַיֵּי עָלְמָא דְּאֵתִי. וְחֻסְדָּא וְרַחֲמֵי מִן  
 קָדָם מָרָא שְׁמֵיָא וְאַרְעָא. וְאָמְרוּ אָמֵן:  
 יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמֵיָא וְחַיִּים. עָלֵינוּ וְעַל-כָּל-  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:  
 עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלֹם עָלֵינוּ וְעַל  
 כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

(Translation.)

May his great name be exalted and sanctified throughout  
 the world which he hath created, according to his will.  
 May he establish his kingdom in your lifetime, and in your  
 days, and in the lifetime of the whole house of Israel,  
 speedily, and in a short time, and say ye, Amen!

May his great name be praised, and glorified forever and  
 ever.

May his hallowed name be praised, glorified, exalted  
 magnified, honored, and most excellently adored. Hallowed  
 is he, far exceeding all adorations, hymns, praises, and  
 benedictions, that are repeated throughout the world;  
 Amen!

Unto Israel, unto all the righteous, and unto all who  
 have departed this life according to the will of God, may  
 there be granted abundance of peace and a blissful portion  
 in the life to come, love and mercy from before the Lord  
 of heaven and earth; Amen!

May the fulness of peace from heaven, with life, be  
 granted unto us, and unto all Israel; Amen!

May he who maketh peace in his high heavens, bestow  
 peace on us, and on all Israel;

Amen!

The Mourners take their seats.

A Hymn is sung, at the close of which the Congregation rise for the  
 Minister's Benediction.



## VESPER SERVICE

### FOR THE DAY OF ATONEMENT.

The service is commenced by the chanting of the Hymn "ADON OLAM," page 78.

The Congregation rise.

#### PRAYER BY THE MINISTER.

Here follows the ORDER OF SERVICE FOR READING THE LAW; page 60.

The portions of the LAW and PROPHETS, as on pages 194, 215 are read, and the service for replacing the Law conducted as usual, after which the following

#### PSALMS.

Minister and Congregation reading alternate verses.

#### PS. 34. A PSALM OF DAVID.

I will praise the Lord at all times: his praise shall continually be in my mouth.

My soul shall make her boast in the Lord: the humble shall hear thereof and be glad.

Magnify the Lord with me, let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears.

They looked unto him, and were lightened; and their faces were not ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O test and know that the Lord is good: blessed is the man that trusteth in him.

O fear the Lord, ye his holy ones, for there is no want with them that fear him.

The young lions do lack, and suffer hunger: but they who seek the Lord shall not want any good thing.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that desireth life, and loveth many days, that he may see good?

Keep thy tongue from evil, and thy lips from speaking guile.

Depart from evil and do good; seek peace and pursue it.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cry and the Lord heareth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked: and they that hate the righteous shall be desolate.

The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

## PS. 103. A PSALM OF DAVID.

Praise the Lord, O my soul, and all that is within me, praise his holy name.  
 Praise the Lord, O my soul, and forget not all his benefits:  
 Who forgiveth all thine iniquities, who healeth all thy diseases;  
 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;  
 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.  
 The Lord executeth righteousness and judgment for all that are oppressed.  
 He made known his ways unto Moses, his acts unto the children of Israel.  
 The Lord is merciful and gracious, slow to anger, and abundant in mercy.  
 He will not always chide; nor will he hold his anger forever.  
 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.  
 For as heaven is high above the earth, so great is his mercy towards them that fear him.  
 As far as the east is from the west, so far hath he removed our transgressions from us.  
 Like a father pitieth his children, so the Lord pitieth them that fear him.  
 For he knoweth of what we are formed; he remembereth that we are dust.  
 As for man, his days are as grass; as a flower of the field, so he flourisheth.  
 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.  
 To such as keep his covenant, and to those who remember his commandments to do them.  
 The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.  
 Praise the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word.  
 Praise ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.  
 Praise the Lord, all his works in all places of his dominion:  
 Praise the Lord, O my soul!

## Psalm 104.

Praise the Lord, O my soul! O Lord, my God! thou art very great; thou art clothed with honor and majesty:  
 Thou art he who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain:  
 Thou art he who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind;  
 Who maketh the storms his messengers; the flaming fire his minister;  
 Who laid the foundation of the earth, that it should not be removed forever.  
 Thou coverest it with the deep as with a garment: the waters stood above the mountains.  
 At thy rebuke they fled; at the voice of thy thunder they hasted away.  
 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.



Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.  
 Thou art he who sendeth the springs into the valleys, which run among the hills.  
 They give drink to every beast of the field: the wild asses quench their thirst.  
 By them shall the fowls of the heaven which sing among the branches, have their habitation.  
 Thou art he who watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.  
 Thou art he who causeth the grass to grow for the cattle, and herbs for the service of man: that he may bring forth food out of the earth;  
 And wine that maketh glad the heart of man, and oil that maketh his face shine, and bread which strengtheneth man's heart.  
 The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted;  
 Where the birds make their nests: as for the stork, the fir-trees are her house.  
 The high hills are a refuge for the wild goats; and the rocks for the conies.  
 He appointeth the moon for seasons: the sun knoweth his going down.  
 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.  
 The young lions roar for their prey, and seek their meat from God.  
 The sun riseth, they gather themselves together, and lay down in their dens.  
 Man goeth forth unto his work and to his labor until the evening.  
 O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

So is the great and wide sea, wherein are things creeping innumerable, both small and great beasts.  
 There go the ships: there is that leviathan, whom thou hast made to play therein.  
 These wait all upon thee; that thou mayest give them their meat in due season.  
 What thou givest them, they gather: thou openest thine hand, they are filled with good.  
 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.  
 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.  
 The glory of the Lord shall endure forever: the Lord shall rejoice in his works.  
 He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.  
 I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.  
 My meditation of him shall be pleasant: I will be glad in the Lord.  
 Let sinners cease on the earth, and let there be no more wicked. Praise thou the Lord, O my soul! Praise ye the Lord!

Here follows the PRAYER AS IN THE MORNING SERVICE, commencing "Praised art Thou, O Eternal, our God;" page 82.

## HYMN.

Choir.

Psalm 29. A PSALM OF DAVID.

כט. מְזִמֹּר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים. הָבוּ לַיהוָה כְּבוֹד וְעֹז: הָבוּ  
 לַיהוָה כְּבוֹד שְׁמוֹ. הַשְׁתַּחֲוִי לַיהוָה בְּהַדְרַת־קֹדֶשׁ:  
 קוֹל יְהוָה עַל הַמָּיִם. אֱלֹהֵי־כְבוֹד הָרָעִים. יְהוָה עַל־מִיִּם  
 רַבִּים: קוֹל־יְהוָה בַּבַּח. קוֹל יְהוָה בְּהָרִר: קוֹל יְהוָה  
 שֹׁבֵר אֲרָזִים. וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי הַלְבָּנוֹן: וַיִּרְקְדִם  
 כְּמוֹ־עֵגֶל. לִבְנוֹן וּשְׁרִיזֹן כְּמוֹ בָּרָאִמִּים: קוֹל־יְהוָה  
 חֹצֵב לַחֲבוֹת אֵשׁ: קוֹל יְהוָה יִחַל מְדָבֵר. יִחַל יְהוָה  
 מְדָבֵר קֹדֶשׁ: קוֹל יְהוָה יִחַלֵּל אֵילֹת: וַיַּחֲשֹׁף יַעֲרֹת.  
 וַבְּהִיכְלוֹ בָּלוּ אֲמָר כְּבוֹד: יְהוָה לִמְבוֹל יִשָּׁב: וַיֵּשֶׁב  
 יְהוָה מֶלֶךְ לְעוֹלָם: יְהוָה עֹז לְעַמּוֹ יִתֵּן. יְהוָה יִבְרַךְ  
 אֶת־עַמּוֹ בְּשָׁלוֹם:

(Translation.)

Ascribe unto the Lord, O ye sons of the mighty; ascribe unto the Lord glory and might. Ascribe unto the Lord the glory due unto his name; worship the Lord in his glorious sanctuary. The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful: the voice of the Lord is full of majesty. The voice of the Lord breaketh in pieces the cedars; yea, the Lord shivereth the

cedars of Lebanon. He also maketh them skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord spreadeth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord causeth the wild deer to start, and maketh bare the forests: and in his temple everything speaketh of his glory. The Lord sat enthroned at the flood; yea, the Lord will sit as King forever. The Lord will give strength unto his people; the Lord will bless his people with peace.

## THE MEMORIAL OF DEPARTED SOULS.

## P S A L M.

Minister and Congregation reading alternate verses.

Ps. xc. A PRAYER OF MOSES, THE MAN OF GOD.

O Lord, thou hast been our stronghold of defence in all generations.  
 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.  
 Thou turnest men to contrition, and sayest, Return, ye children of men.  
 For a thousand years in thy sight are but as yesterday, when it is passed; and as a watch in the night.  
 Thou pourest them forth; they are as a slumber; in the morning they are like grass which changeth.  
 In the morning it flourisheth and groweth up, in the evening it is cut down, and withereth.



Wert thou angry, we would be consumed; by thy wrath we would be stricken down.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days cease in presence of thy anger: we spend our years as a tale that is told.

The days of our years of life are seventy years; and if by extraordinary vigor they be fourscore years, yet is their essence labor and sorrow; for our life is soon cut off, and we fly away.

Who knoweth the power of thy anger, and thy wrath which is like the fear of thee?

Teach us to number our days, that we may apply our hearts to wisdom.

Return unto us, O Lord! how long! and relent thee, concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice, and be glad all our days.

Make us rejoice, according to the days wherein thou hast afflicted us; and the years in which we have seen evil.

Let thy work of salvation appear to the servants, and thy glory unto their children.

And let the grace of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, establish thou the work of our hands.

## ANTHEM.

Choir.

יִי מֶה אָדָם וְתִדְעֵהוּ בֶן אָנוּשׁ וְתַחֲשִׁבֵהוּ:  
אָדָם לְהִבָּל דְּמָה יָמָיו כְּצֵל עוֹבֵר:  
בְּבֹקֶר יִצְיָן וְחֵלֶף לְעֶרֶב יִמּוּלֵל וְיָבֵשׁ:  
תָּשֹׁב אָנוּשׁ עַד דֶּכָּא וְתֹאמַר שׁוּבוּ בְנֵי אָדָם.  
לֹא חֲכָמוֹ יִשְׁכִּילוּ וְזֹאת יָבִינוּ לְאַחֲרֵיתָם:  
כִּי לֹא כְמוֹתוֹ יִקַּח הַבַּל לֹא יֵרֵד אַחֲרָיו כְּכֹדּוֹ:  
שְׁמֵר תָּם וְרָאָה יֵשֶׁר כִּי אַחֲרִית לְאִישׁ שְׁלוֹם:  
פְּדֻה יִי נַפְשׁ עֲבָדָיו וְלֹא יֵאָשְׁמוּ כָּל הַחוֹסִים בּוֹ:

(Translation.)

O Lord! what is man, that thou takest knowledge of him; or the son of man, that thou takest account of him? Man is like unto vanity; his days are as a shadow that passeth away. In the morning he flourisheth, and groweth up; in the evening he is cut down and withereth. Thou turnest man to contrition, and sayest: Return, ye children of men! O that they were wise, that they understood this, that they would consider their latter end! For when he dieth, he shall carry nothing away; his glory shall not descend after him. Mark the perfect man, and behold the upright; for the end of that man is peace. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate.

EXHORTATION BY THE MINISTER.

The Congregation rise.



## SILENT DEVOTION.

*For Departed Parents.*

O, my beloved (father!)—(mother!)—(parents!) in this solemn hour—when in the presence of the great God of all spirits, I am humbly imploring forgiveness for the errors of the past—my thoughts revert to you, who have departed this life according to the will of the Eternal King of the world. I remember, with heartfelt gratitude, the love, the care, the tender solicitude, you evinced for me, from the first hour of my existence to the moment it pleased God to take you from me. O, beloved (parent!)—(parents!) while life lasts within me I will cherish your memory, I will endeavor faithfully to follow your good counsels, and I will ever strive to live in accordance with the laws of my God, so that when I also am summoned into his presence, my spirit may be found worthy of you, and may be permitted to share with you the eternal joys of the Kingdom of Heaven.

O merciful God! O God of love! hearken to the prayer of a child, who fervently implores thy favor on behalf of the (soul)—(souls)—of his departed (father)—(mother)—(parents). O may (it)—(they)—be received by Thee into the communion of those who enjoy everlasting life; may (it)—(they)—be numbered among the souls of thy faithful servants, and, when my time shall come, may my spirit be united with these, in a life which is eternal and glorious, even the life of immortality, in the boundless realms of eternity.

“May the words of my mouth and the meditations of my heart be acceptable in Thy presence, O Lord! my Rock and my Redeemer!” Amen!

*For Departed Consorts.*

(O beloved wife!)—(O beloved husband!)—on this holy Day of Atonement, and in this solemn hour—when the mind, free from worldly cares and anxieties, is directed heavenwards to the throne of mercy and grace—my thoughts revert to thee who hast departed this life according to the will of the Eternal King of the world. O beloved one! thy tender love, thy unwavering fidelity, will ever be cherished in my memory. Thou art gone to thy eternal rest, but thy image yet dwells within me. May the remembrance of thee be my protection against temptation and sin; may it guide me to do what is good; and may the God of love and mercy watch over me, and vouchsafe to me his gracious aid. O Lord of all souls! grant that my dearly beloved (wife)—(husband)—may repose in everlasting peace. May (she)—(he)—enjoy supreme felicity in thy presence, and may it be thy holy will to unite those in heaven, whom thy blessing had joined on earth. Amen!

*For Departed Children.*

O my beloved (child!)—(children!)—your memory, which on this most solemn day, fills my soul, revives in me the many happy hours which your love, your devotion, your innocence gave me, while our Maker permitted you to live with me on earth. Oh! how I think of the fond hopes I had cherished, the plans I had formed for your future. But the good God, who is loving and kind, has in his inscrutable wisdom taken you from me, and placed you under his protection. Never more will you return to me, but I shall go to you; for I fervently pray to God, that when I shall



leave this "vale of tears," my spirit will be found worthy of associating with yours in the celestial realms of joy and peace. May the light of God's gracious countenance shine upon me, and lead me in the paths of virtue and holiness; so that when I also am called, you may meet me and conduct me into the presence of the great Father of fathers. Amen!

*For Departed Relatives and Friends.*

O beloved (brother.....)—(sister.....)—(friends.....) on this holy Day of Atonement, I think of you and the many happy hours we passed together on earth. But, alas! death has severed the tie which united us in this life; and now, I can only cherish your memory, and await the time when it shall please God for us to meet again in a happier world.

May the Lord God of all spirits, in his infinite love and mercy, remember your (soul)—(souls). May (it)—(they)—be received by Him into the communion of those who enjoy everlasting life; and may it be his gracious will, that I also shall be found worthy of entering the kingdom of heaven, there to participate in the glorious reward of God's faithful servants, who forever dwell in his presence. Amen!

PRAYER.

Minister.

May the great God of heaven and earth, the Most High God, the Eternal Father and Savior of his children, hearken to the prayer we now present before his throne of grace, on behalf of the souls of the dear departed, whom he has summoned to another and a holier sphere.

O God of love! Sovereign of the Universe! in thy infinite mercy, remember the souls of all the righteous and good, of what sect or creed soever they were, who lived as benefactors in our midst, and who, though gathered to their people, are yet among us in the noble works they accomplished in their lifetime. May their memory never depart from us; may they rest in glory with imperishable renown; and may they receive from thee the reward of the good.

O Supreme King of kings! grant repose to the souls of thy faithful servants, (*here are to be mentioned the names of the departed benefactors to the congregation,*) and to all the dearly beloved souls, who, during the past year, departed this life in accordance with thy will. Oh! regard not their errors; for who is there, O God! that doeth good and sinneth not. Oh! have compassion on them, O Lord! be gracious unto them; shelter them under the shadow of thy protection; and in the place of thy holiness, let them behold the heavenly light of thy countenance. May their pious deeds ascend before thee; may the good they have been instrumental in accomplishing on earth, plead in their behalf, and earn for them an everlasting reward. Oh! receive them into the abode of the good and pure—even into the kingdom of heaven; where there is atonement of faults, where misdeeds are removed, where salvation is near at hand, and where there is mercy and grace before thy great and exalted throne, and eternal life in thy presence, O Father of the world! Lord and Savior of mankind, now and evermore. Amen! Amen!

Here follows the MOURNERS' KADDISH; page 132.

The Congregation take their seats.

A HYMN IS SUNG.



## CONCLUSION SERVICE

### FOR THE DAY OF ATONEMENT.

#### SELECTIONS FROM THE PROPHETS.

Hosea, xiv.

O Israel! return unto the Lord, thy God, for thou hast fallen by thy iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the offering of our lips. Asher shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from them. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They shall again dwell under his shadow; they shall revive as the corn and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him: I am like a green fir-tree. Through me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but transgressors shall fall therein.

Jeremiah, vii. 1-23.

The word that came to Jeremiah from the Lord, saying—Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah that enter in at these gates to serve the Lord. Thus saith the Lord of hosts, the God of Israel—Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The Temple of the Lord, The Temple of the Lord, The Temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and your fathers, as I have done to Shiloh. And I will cast you out



of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle fire, and the women knead dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they might provoke me to anger. Do they provoke me to anger? saith the Lord: do they not provoke themselves to the confusion of their own faces? Therefore thus saith the Lord God—Behold, mine anger and my fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched. Thus saith the Lord of hosts, the God of Israel—put your burnt-offerings unto your sacrifices and eat the flesh thereof. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying—Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you.

Ezekiel, xviii.

The word of the Lord came unto me, saying—What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine:

the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath committed adultery, and hath not oppressed any one, but hath restored to the debtor his pledge, hath in no wise spoiled any one, hath given his bread to the hungry, and hath covered the naked with a garment, hath not given forth upon usury, neither hath taken any increase, hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly—he is just, he shall surely live, saith the Lord God. If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and committed adultery, hath oppressed the poor and needy, hath spoiled any one, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase—shall he then live? He shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. Now, lo! if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like: that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not committed adultery, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled any one, but hath given his bread to the hungry, and hath covered the naked with a garment, hath taken off his hand from the poor, hath not received usury nor increase, hath executed my judgments, hath walked in my statutes—he shall not



die for the iniquity of his father; he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother, and did that which is not good among his people, lo! even he shall die in his iniquity. Yet say ye, Why! doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, shall not be remembered unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the wicked abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in it; for his iniquity that he hath done, shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save himself

alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel! are not my ways equal? are not your ways unequal? Therefore, I will judge you, O house of Israel! every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so that iniquity be not your ruin. Cast away from you all your transgressions, whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

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Micah vi: 6, 7: 18.

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man! what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us, he will subdue our iniquities: and will cast all our sins into the depths of the sea. Thou wilt manifest truth to Jacob and mercy to Abraham, as thou hast sworn unto our fathers from the days of old.



## PRAYER.

Minister.

Let us pray.

Praised art thou, O Eternal, our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great, almighty, and tremendous God! the most high God! who bestowest gracious favors; who is the possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfil the mission of thy chosen people Israel, for the sake of thy name:

Congregation.

Remember us unto life, O King! who delightest in life; Write us in the book of life, for thy sake, O God of life!

Repeated by Minister.

O King, Supporter, Savior, and Shield!

Praised art thou, O Lord! the Shield of Abraham.

Thou art mighty forever, O Lord! and powerful to save. Thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick; thou loosenest those who are in bonds, and thou wilt accomplish thy promise unto those who sleep in the dust. Who is like unto thee, O Lord of mighty acts? And who can be compared unto thee, who art the King, who causest death and restorest to everlasting life, and makest salvation spring forth?

Congregation.

Who is like unto thee, O Father of Mercy! who rememberest in mercy thy creatures unto life.

Repeated by Minister.

Praised art thou, O Lord! who vivifiest all things.

The Congregation rise.

## THE SANCTIFICATION.

Minister.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקְדוּשִׁים בְּכָל יוֹם  
יִהְיֶה לְךָ סֵלָה: בְּכָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא יְהוָה אֵל יְהוָה  
וַיֹּאמֶר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones praise thee daily. Selah. Thus it is written by the hand of thy prophet,—And one called unto another and said:

Choir and Congregation.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
יְיָ צִבְאוֹת. מָלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

"Holy! holy! holy!  
is the Lord of hosts; the whole earth is full of his glory."

Minister.

כְּבוֹדוֹ מָלֵא עוֹלָם. מִשְׁרָתוֹ שׂוֹאֵלִים יְהוָה לְוָה. אֵיזָה  
מְקוֹם כְּבוֹדוֹ. לַעֲמָתָם בְּרוּךְ יֹאמְרוּ:

(Translation.)

His glory filleth the universe; his servants inquire of each other: Where is the place of his glory? Towards them the blessing is responded:

Choir and Congregation.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

"Praised be the glory of the Lord from his place."

Minister.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים. וַיַּחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ  
עָרֵב וּבָקֵר. בְּכָל יוֹם הַמִּיד פְּעָמִים בְּאַהֲבָה שָׁמַע  
אוֹמְרִים:

(Translation.)

From his place may he turn with compassion, and be  
gracious to the people who proclaim the unity of his name  
twice every day, evening and morning, saying with fervent  
love:

Choir and Congregation.

שָׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

(Translation.)

"Hear, O Israel! the Lord our God, the Lord is One!"

Minister.

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אָבִינוּ. הוּא מֶלֶכְנוּ. הוּא  
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמֵי שְׁנִית. לְעֵינֵי כָל חַי.  
לְהִיּוֹת לָכֶם לֵאלֹהִים.

(Translation.)

Our God is One; He is our Father, our King, our  
Savior; and he will, through his mercy, cause us to hear  
a second time, in the sight of all living:

"I will be your God;

Choir and Congregation.

אֲנִי יְיָ אֱלֹהֵיכֶם:

(Translation.)

I am the Lord, your God."

Minister.

וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ  
אֶחָד וְשְׁמוֹ אֶחָד:

(Translation.)

Then shall the Lord be King over all the earth; on  
that day the Lord shall be acknowledged ONE, and his  
name shall be ONE.

Choir and Congregation.

יְמֻלֵּךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּהָ:

(Translation.)

"The Lord shall reign forever; thy God, O Zion!  
unto all generations. Hallelujah!"

The Congregation take their seats.

Minister.

Unto all generations we will declare thy greatness, and  
unto all eternity we will proclaim thy holiness; thy praise,  
O our God! shall never depart from our mouths; for thou  
art the Almighty, the great and holy King.

Praised art thou, O Lord! the holy King.

Thou hast sanctified us with thy commandments, and  
brought us near, O our King! unto thy service, and hast  
called us by thy great and holy Name. And with love  
hast thou given us, O Eternal, our God! (this day of  
the Sabbath, and) this Day of Atonement, for pardon, for-  
giveness, and reconciliation; thereon to grant a remission  
of all our iniquities; a holy convocation, a memorial of our  
departure from Egypt.

Remember us thereon, O Lord, our God! for good; visit  
us thereon with a blessing; save us thereon to enjoy life.



Our God, and the God of our fathers! O pardon our iniquities on this Day of Atonement. O blot out and remove our transgressions and sins from thy sight; as it is said, "I, even I, am He who blot out thy transgressions for my own sake; and thy sins I will not remember."

And it is said, "I have made thy transgressions vanish away like a cloud, and thy sins like vapor; return unto me, for I have redeemed thee." And it is said, "For on this day shall he make an atonement for you, to cleanse you; that ye may cleanse yourselves from all your sins before the Lord."

### THE CONFESSION.

Our God! and God of our fathers!

May our prayer come before thee, and withdraw not thyself from our supplication; for we are not so shameless of face, or hardened, as to declare in thy presence, O Lord, our God, and God of our fathers! that we are righteous, and have not sinned; verily

We have sinned, we have committed iniquity, we have transgressed.

Congregation.

We have sinned, we have committed iniquity, we have transgressed.

Minister and Congregation.

We have turned aside from thy precepts, and from thy good ordinances, and it hath not profited us; but thou art just concerning all that is come upon us; for thou hast dealt most truly, but we have done wickedly.

Minister.

What shall we say in thy presence, O thou who dwellest on high? or what shall we declare unto thee, who residest above the skies? Behold, thou knowest all the secret things, as well as the revealed. What are we? What is our life? What is our piety? What is our righteousness? What is our help? What is our power? What is our might? What then shall we say in thy presence, O Lord, our God! and God of our fathers? Are not all the mighty ones as nothing before thee, and the men of fame as if they had not existed; the wise men as if they were without knowledge, and the intelligent, as if void of understanding? For the greater part of their actions is emptiness; and the days of their life are but vanity in thy presence; even the pre-eminence of man over the beast is naught; for all is vanity.

Yet thou didst distinguish man from the beginning, and favor him, that he might stand in thy presence; for who can say unto thee, What doest thou? And although he be righteous, what can he give unto thee? But in love hast thou given us, O Lord our God! this day of atonement, as a remission of and forgiveness for all our iniquities, that we might discontinue the oppression of our hands, and return to perform the statutes of thy will with an upright heart. And through thy abundant mercy, deign thou to have compassion on us; for thou dost not delight in the destruction of the world; as it is said: "Seek ye the Lord while he may be found: call ye upon him while he is near at hand." And it is said: "Let the wicked forsake his way and the iniquitous man his thoughts; and let him return unto the Lord, and he will receive him with compassion; and unto our God, for He aboundeth in forgiveness." And thou, O God of forgiveness! art gracious and



merciful, long-suffering, and abundant in mercy and truth; diffusing good abundantly. Thou dost also delight in the repentance of the wicked, and hast no pleasure in their death, as it is said: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his evil way, and live. Turn ye, turn ye from your evil ways; wherefore will ye die, O house of Israel?" And it is said: "Have I any pleasure in the death of the wicked? saith the Lord God: but rather that he turn from his ways, and live." And it is said: "For I have no pleasure in the death of him that dieth, saith the Lord God! therefore turn ye and live."

For thou pardonest Israel, and grantest remission of sins unto the tribes of Jeshurun, and besides thee we have none to pardon and forgive us. Praised art thou, O Eternal! the King who pardonest and forgivest our iniquities; King of the whole earth, who sanctifiest (the Sabbath), Israel, and the Day of Atonement.

O Lord, our God! let thy people Israel be acceptable to thee; accept their prayers with love; and may the service of Israel be ever pleasing unto thee.

Praised art thou, O Lord! whom alone we will serve with reverence.

We gratefully acknowledge that thou art the Lord our God! and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our salvation from generation to generation. We will render thanks unto thee and recount thy praise,—for our lives, which are delivered into thy hand; and for our souls, which are ever in thy keeping; and for thy miraculous providence; and for thy wonders, and thy goodness, which are at all times evinced towards us, at evening, morning, and noon. Thou alone art good, for thy mercies never fail; thou alone art mer-

ciful, for thy loving-kindnesses never cease, and we put our trust in thee forever.

And for all these mercies may thy name, O our King! be continually praised, and highly exalted forever and ever. And all the living shall give thanks unto thee, Selah; and praise thy name in truth, O God of our salvation and help! Selah!

Praised art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

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### THE PRIESTLY BLESSING.

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O God, and God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron and his sons, the priests of thy holy people, saying:

"May the Lord bless and preserve thee;

"May the Lord let his countenance shine upon thee,  
and be gracious unto thee;

"May the Lord lift up his countenance upon thee,  
and give thee peace."

O grant peace, happiness, blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Eternal, our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times, and at all hours, with thy peace.

Praised art thou, O Lord, who makest peace!



## ORISONS.

Minister.

O God! awful in deeds! grant us pardon at the time of the concluding prayer.

Congregation.

O God! awful in deeds! grant us pardon at the time of the concluding prayer.

Minister.

Israel, thy people, who are "few in number," raise their eyes towards thee, and with awe supplicate thee at the concluding prayer.

The feelings of their heart they address unto thee! O efface their transgression, and let them obtain forgiveness at the time of the concluding prayer.

Protect and deliver them from every calamity, and grant them glory and joy at the time of the concluding prayer.

Remember for their benefit the righteousness of their ancestors; renew their days as of old, and as in former times at the time of the concluding prayer.

Proclaim, we beseech thee, "the year of acceptance," and restore the remnant of thy flock, for praise and glory at the time of the concluding prayer.

O God! awful in deeds! grant us pardon at the time of the concluding prayer.

Congregation.

O God! awful in deeds! grant us pardon at the time of the concluding prayer.

Minister.

We approach thee with supplication: for mercy and truth precede thy presence. O put us not to shame, nor dismiss us empty from thy presence, we beseech thee; but grant us pardon and send us salvation and mercy from thy holy place.

We come to implore forgiveness from thee, O thou most awful and mighty Being! O thou who art our refuge in time of trouble, grant us life, and be gracious unto us when we invoke thy name! O pardon us, and send us forgiveness and mercy from thy holy habitation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
סֶלַח לָנוּ מַחֵל לָנוּ כְּפָר לָנוּ:

(Translation.)

Our God, and the God of our fathers! pardon us, forgive us, and grant us remission.

Choir.

כִּי אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְנֶיךָ וְאַתָּה אָבִינוּ:  
אָנוּ עַבְדֶּיךָ וְאַתָּה אֱדוֹנֵנוּ. אָנוּ צִאֲנֶךָ וְאַתָּה רוֹעֵנוּ:  
אָנוּ כְרֻמָּךָ וְאַתָּה שׁוֹמְרֵנוּ. אָנוּ נִחְלָתְךָ וְאַתָּה חֹלְקֵנוּ:  
אָנוּ קוֹיָךָ וְאַתָּה מוֹשִׁיעֵנוּ. אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצֵרֵנוּ:  
אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבֵנוּ. אָנוּ עַמְּךָ וְאַתָּה מְלִכֵנוּ:  
אָנוּ רְעִיתְךָ וְאַתָּה דוֹרֵנוּ. אָנוּ מֵאֲמִירָה וְאַתָּה מֵאֲמִירָנוּ:

(Translation.)

For we are thy people, and thou art our God.  
We are thy children, and thou art our Father.  
We are thy servants, and thou art our Lord.  
We are thy sheep, and thou art our Pastor.  
We are thy vineyard, and thou art our Keeper.  
We are thy heritage, and thou art our Portion.  
We are thy believers, and thou art our Redeemer.  
We are thy work, and thou art our Creator.  
We are thy missionaries, and thou art our Protector.  
We are thy subjects, and thou art our King.  
We are thy beloved, and thou art our Friend.  
We are thine, and thou art our exalted God.

Minister.

Our God, and the God of our fathers! forsake us not; cast us not off; put us not to shame nor break thy covenant with us. Draw us nigh unto thy law; teach us thy precepts, and show us thy ways. Incline our hearts to fear thy name, and to love thee, so that we may return unto thee in truth, and in perfect repentance: and for the sake of thy great name, pardon and forgive our iniquities; as it is written in thy holy word, "for the sake of thy name, O Lord! pardon our iniquity, for it is great."

Open the gate for us, at the time of locking the gate; for the day declineth.

The sun goeth down, and the day declineth; O! mayest thou turn unto us this day, that we may enter thy gates.

O God! we now beseech thee to accept us: forgive us, pardon us, have compassion on us, have mercy on us, grant us remission, and obliterate our sin and iniquity.

The Ark is opened and the Congregation rise.

Minister.

וַיַּעֲבֹד יְיָ עַל פָּנָיו וַיִּקְרָא:

(Translation.)

And the Lord revealed Himself to him, and proclaimed:

Choir.

יְהוָה יְהוָה

אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:

נוֹצֵר חֶסֶד לְאֵלִפִּים נִשָּׂא עֵינַי וּפָשַׁע וְחַטָּאת:

(Translation.)

"The Lord! the Lord!

Omnipotent, merciful, and gracious, long-suffering, and abundant in goodness and truth;

Keeping mercy unto thousands, forgiving iniquity, transgression, and sin."

## PROCLAMATION OF THE UNITY OF GOD.

Minister.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

(Translation.)

HEAR, O ISRAEL! THE LORD OUR GOD, THE LORD IS ONE!  
Repeated by Choir and Congregation.

Minister.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

(Translation.)

Praised be the name of his glorious kingdom for evermore!  
Repeated by Choir and Congregation.

Minister.

יְהוָה הוּא הָאֱלֹהִים:

(Translation.)

The Lord He is God.

Repeated by Choir and Congregation.

Minister.

יְהוָה הוּא הָאֱלֹהִים:

(Translation.)

The Lord He is God.

Repeated by Choir and Congregation.

Minister.

יְהוָה הוּא הָאֱלֹהִים:

(Translation.)

The Lord He is God.

Repeated by Choir and Congregation.

HERE FOLLOWS THE MINISTER'S BENEDICTION, IN HEBREW AND ENGLISH,  
Choir and Congregation responding "Amen!" at the end of each blessing.

The Ark is closed.



## LECTIONS FOR THE FESTIVALS.

### FOR THE FIRST DAY OF PASSOVER.

AND it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of the cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and begone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, we be all dead men. And the people took their dough before it was leavened, their dough being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they gave unto them such things as they required, and they spoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt; for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they made any provision for

## מקראי קדש

### לפסח יום ראשון

ויהי בחדשי הלילה. ויהיה הבה כל בכור בארץ מצרים. מבכר פרעה הישב על כסאו עד בכור השבי אשר בבית הבור. וכל בכור בהמה: ויקם פרעה לילה. הוא וכל עבדיו וכל מצרים. ותהי צעקה גדולה במצרים. כי אין בית אשר אין שם מת: ויקרא למשה ולאהרן לילה ויאמר קומו צאו מתוך עמי גם אתם גם בני ישראל. ולכו עבדו את יהוה כדברכם: גם צאנכם גם בקרכם קחו באשר דברתם ולכו וברכתם גם אתי: ותחזק מצרים על העם למהר לשלחם מן הארץ. כי אמרו כלנו מתים: וישא העם את בצקו מרם יחמין. משארתם צררת בשמלתם על שכמם: ובני ישראל עשו כדבר משה. וישאלו ממצרים כלי כסף וכלי זהב ושמלות: ויהיה נתן את חן העם בעיני מצרים וישאלום. וינצלו את מצרים: ויסעו בני ישראל מרעמסס סבחה. כשש מאות אלף רגלי הנקרים לבד מפת: וגם ערב רב עליה אתם וצאן ובקר מקנה כבד מאד: ויאפו את הבצק אשר הוציאו ממצרים עגות מצות כי לא חמין. כי גרשו ממצרים ולא יכלו להתמהמה. וגם צדה לא



themselves. Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years; and it came to pass, at the end of the four hundred and thirty years, even this self-same day, it came to pass that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt; therefore this night is to be observed unto the Lord by all the children of Israel in their generations.

### FOR THE SEVENTH DAY OF PASSOVER.

Exodus, xiv. 30.

And the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea-shore. And Israel saw the great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed in the Lord, and in his servant Moses.

Then sang Moses and the children of Israel this song unto the Lord; and thus did they say: I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare a habitation for him; my father's God, and I will exalt him. The Lord is a mighty warrior; the Lord is his name. The chariots and hosts of Pharaoh hath he cast into the sea; his chosen captains are also sunk into the Red Sea. The depths have covered them; they sank down to the bottom as a stone. Thy right hand, O Lord! is become glorious in power; thy right hand, O Lord! hath crushed the enemy. And in the greatness of thine excellency hast thou overthrown those who rose up against thee; thou didst send forth thy wrath, which consumed them as stubble. And with the breath of thy nostrils the waters were heaped together: The floods stood upright as a heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the

### מקראי קדש

עֲשׂוּ לָהֶם: וּמוֹשֶׁב בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרַיִם.  
שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה: וַיְהִי מִקֵּץ שְׁלֹשִׁים  
שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה. וַיְהִי בַעֲצָם הַיּוֹם הַזֶּה יֵצְאוּ  
כָּל צְבָאוֹת יְהוָה מֵאֶרֶץ מִצְרַיִם: לֵיל שְׁמֵרִים הוּא  
לַיהוָה לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם. הוּא הַלַּיְלָה הַזֶּה לַיהוָה  
שְׁמֵרִים לְכָל בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם:

### לשבעי של פסח

#### שמות י"ד ב'

וַיִּזְשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם.  
וַיֵּרָא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת עַל שִׁפְתֵי הַיָּם: וַיֵּרָא  
יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם.  
וַיֵּיבֶאוּ הָעָם אֶת יְהוָה. וַיֹּאמְרוּ בִיהוָה וּבְמֹשֶׁה עֲבָדָיו:  
אִי יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת  
לַיהוָה וַיֹּאמְרוּ לֵאמֹר. אֲשִׁירָה לַיהוָה כִּי גָאֹה גָאֹה סוֹם  
וְרוֹכְבוֹ רָמָה בָּיִם: עָזִי וְזִמְרָתִי יְהוָה וַיְהִי לִי לִישׁוּעָה. וְהָ  
אֱלֹהֵי וְאַנְהוּ אֱלֹהֵי אָבִי וְאַרְמְמָנָהוּ: יְהוָה אֱלֹהֵי מִלְחָמָה.  
יְהוָה שְׁמוֹ: מִרְכַּבְתָּ פָרָעָה וַחֲלֹלוּ יָרֵה בָּיִם. וּמִכְחָר  
שְׁלֹשִׁי מִבְּעוֹ בָּיִם סוּף: תַּחֲמַת יְכִסְיָמוֹ. יִרְדּוּ בְּמַצּוֹלֹת  
כְּמוֹ אֶבֶן: יִמְיִנָּה יְהוָה נֶאֱדָרִי בַכֶּתֶף. יִמְיִנָּה יְהוָה תִּרְעֵץ  
אוֹיֵב: וּכְרוֹב גְּאוֹנָה תַּהֲרֵם קִמְיָה. תִּשְׁלַח חֲרָנָה יֶאֱכַלְמוּ  
בַקֶּשׁ. וּבְרוּחַ אִפְיָה נַעֲרָמוּ מִים נִצְבוּ כְמוֹ גֵּד נוֹלִים.  
קָפְאוּ תַּחֲמַת בָּלֶב יָם: אָמַר אוֹיֵב אֶרְדָּף אֲשִׁיג אֲחַלֵּק



spoil; my soul shall be satiated with vengeance upon them; I will unsheath my sword, my hand shall destroy them. Thou didst blow with thy wind, and the sea covered them; they sunk as lead in the mighty waters. Who is like unto thee, O Lord! amongst the mighty? who is like thee, glorious in holiness, tremendous in praises, working wonders? Thou stretchedst out thy right hand, the earth swallowed them. In thy mercy hast thou led forth the people thou hast redeemed; with thy strength hast thou guided them into thy holy habitation. The people shall hear and tremble; sorrow shall seize the inhabitants of Palestine. Then the dukes of Edom shall be troubled: trembling shall take hold of the mighty men of Moab; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be still as a stone; till thy people pass over, whom thou hast purchased. Thou shalt bring them, and plant them in the mount of thine inheritance, the place, O Lord! which thou hast made for thy residence; the sanctuary, O Lord! which thy hands have established. The Lord shall reign forever and ever!

### FOR THE FEAST OF WEEKS.

Exodus, Chap. xx.

And God spake all these words, saying: I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods but me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name

### מקראי קדש

שָׁלַל. תִּמְלֹאמוּ נַפְשֵׁי אֲרִיק חֲרָבִי תוֹרִישְׁמוּ יָדִי: נִשְׁפָּת בְּרוּחְךָ בְּסִמּוֹ יָם. צָלְלוּ בַּעֲוֹפֶרֶת בָּמִים אֲדִירִים: מִי כִמְכָה בָּאֵלִים יְהוָה מִי כִמְכָה נֶאֱדָר בַּקֶּדֶשׁ. נוֹרָא תִהְלֹת עֲשֵׂה פֶלֶא: נִשִּׁית יְמִינְךָ תִּבְלַעְמוּ אֶרֶץ: נַחִית בַּחֲסָדְךָ עִם וּוֹ נֶאֱלֵת. נִהְלֹת בַּעֲוֹךְ אֶל נוֹה קֶדְשְׁךָ: שָׁמְעוּ עַמִּים יִרְגָּזוּן. חִיל אֲחֹו יִשְׁבִּי פִלְשֶׁת: אִו נִבְהָלוּ אֲלֹפֵי אֲדוֹם אֵילֵי מוֹאָב יֶאֱחֹזְמוּ רָעַד. נִמְגּוּ כָל יִשְׁבֵי כְנָעַן: תִּפֹּל עֲלֵיהֶם אֵימָתָה וּפֶחַד בְּגִדְךָ וְרוּעַךָ יִדְמוּ כְּאֶבֶן. עַד יַעֲבֹר עִמָּךְ יְהוָה עַד יַעֲבֹר עִם וּוֹ קִנִּית: תִּבְיָאמוּ וְתִטְעְמוּ בְּחֵר נִחְלָתְךָ מִכּוֹן לְשִׁבְתְּךָ פְּעֻלָּת יְהוָה. מִקֶּדֶשׁ אֲדָנִי בּוֹנְגוּ יָדֶיךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

### ל שבועות

שמות כ'

וַיְדַבֵּר אֱלֹהִים אֶת פְּלִי־הַדְּבָרִים הָאֵלֶּה לְאָמֹר: אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי: לֹא־תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מַמְעַל וְאֲשֶׁר בָּאֶרֶץ מִתַּחַת. וְאֲשֶׁר בָּמִים מִתַּחַת לָאֶרֶץ: לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא. פֶּקֶד עֵזֶן אֶבֶת עַל־בְּנִים עַל שְׁלֹשִׁים וְעַל־רִבְעִים לְשָׁנָאִי: וְעֲשֵׂה חֶסֶד לְאֲלֹפִים לֹא־חֲבִי וּלְשֹׁמְרֵי מִצְוֹתַי: לֹא־תִשָּׂא אֶת־שֵׁם יְהוָה אֱלֹהֶיךָ לְשָׁוְא. כִּי לֹא יִנָּקָה



in vain. Remember the Sabbath-day to keep it holy: six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: on it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

### FOR THE FIRST DAY OF TABERNACLES.

Leviticus, xxiii.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done; but the seventh day is the sabbath of rest, a holy convocation: ye shall do no work thereon: it is the sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month, on the coming in of the evening, is the Lord's passover. And on the fifteenth day of the same month, is the feast of unleavened bread

### מקראי קדש

יְהוָה אֵת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לִשְׁוֹא: וְכוֹר אֶת-יוֹם  
הַשַּׁבָּת לְקֹדְשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וַעֲשִׂיתָ כָּל-מְלָאכָתְךָ:  
וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ. לֹא-תַעֲשֶׂה כָל-  
מְלָאכָה אַתָּה וּבִנְךָ-וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְחֵמָתְךָ  
וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-  
הַשָּׁמַיִם וְאֶת-הָאָרֶץ: אֶת-יְהִים וְאֶת-כָּל אֲשֶׁר-בָּם  
וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי. עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת  
וַיְקַדְּשֵׁהוּ: כִּכֹּר אֶת-אֲבִיךָ וְאֶת-אִמְךָ. לִמְעַן יֵאָרִיכוֹן  
יָמֶיךָ עַל הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: לֹא  
תִרְצָח: לֹא תִנָּאֵף: לֹא תִגְנֹב: לֹא-תַעֲנֶה בְרַעְיָךְ עַד  
שֹׁקֶר: לֹא תַחֲמוֹד בֵּית רַעְיָךְ: לֹא-תַחֲמוֹד אִשְׁתִּי רַעְיָךְ  
וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וְחֲמֹרוֹ וְכָל אֲשֶׁר לְרַעְיָךְ:

### לסוכות יום ראשון

ויקרא כ"ג

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵיהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר תִּקְרְאוּ אֹתָם מִקְרָאֵי  
קֹדֶשׁ. אֵלֶּה הֵם מוֹעֲדֵי: שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה  
וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת שַׁבְתוֹן מִקְרָא קֹדֶשׁ כָּל מְלָאכָה  
לֹא תַעֲשֶׂה. שַׁבָּת הוּא לַיהוָה בְּכָל מוֹשְׁבֹתֶיכֶם: אֵלֶּה  
מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ. אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם.  
בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעַת עָשָׂר לַחֹדֶשׁ בֵּין הָעֲרֵבִים.  
פֶּסַח לַיהוָה. וּבַחֲמִשָּׁה עָשָׂר לַחֹדֶשׁ הוּא חַג



unto the Lord; seven days ye must eat unleavened bread. On the first day ye shall have a holy convocation; ye shall do no servile work thereon. But ye shall offer an offering made by fire unto the Lord seven days; on the seventh day is a holy convocation, ye shall do no servile work thereon. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring an *Omer* of the first fruits of your harvest unto the priest. And he shall wave the *Omer* before the Lord to be accepted for you; on the morrow after the holy day, the priest shall wave it. And ye shall offer that day, when ye shall wave the *Omer*, a he-lamb, without blemish, of the first year, for a burnt-offering unto the Lord. And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor; and the drink-offering thereof shall be of wine, the fourth part of a *hin*. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that you have brought an offering unto your God; it shall be a statute forever throughout your generations, in all your dwellings. And ye shall count unto you from the morrow after the holiday, from the day that ye brought the *Omer* of the wave-offering; seven Sabbaths shall be complete; even unto the morrow after the seventh week shall ye number fifty days, and ye shall offer a new meat-offering unto the Lord. Ye shall bring from your habitations two wave-loaves, of two tenth-deals; they shall be of fine flour, with leaven shall they be baked; they are the first-fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bull, and two rams; they shall be for a burnt-offering unto the Lord; with their meat-offering, and their drink-offerings, even an offering made by fire of a sweet savor unto the Lord. And

המצות ליהוה. שבועת ימים מצות תאכלו: ביום הראשון מקרא קדש יהיה לכם. כל מלאכת עבודה לא תעשו: והקרבנתם אשה ליהוה שבועת ימים. ביום השביעי מקרא קדש כל מלאכת עבודה לא תעשו: וידבר יהוה אל-משה לאמר: דבר אל בני ישראל ואמרת אליהם כי תבאו אל הארץ אשר אני נתן לכם וקצרתם את-קצירה. והבאתם את-העמר ראשית קצירכם אל הכהן: והניף את-העמר לפני יהוה לרצונכם. ממחרת השבת יניפנו הכהן: ועשיתם ביום הניפכם את-העמר. בכש תמים בן-שנתו לעלה ליהוה: ומנחתו שני עשרנים סלת כלולה בשמן אשה ליהוה ריח ניחח. ונספה יין רביעית ההין: ולחם וקלי וכרמל לא תאכלו עד-עצם היום הזה עד הביאתם את קרבן אלהיכם. חקת עולם לדורותיכם בכל משבתיכם: וספרתם לכם ממחרת השבת מיום הביאתם את-העמר הנופה. שבע שבתות תמימות תהיינה: עד ממחרת השבת השביעית תספרו חמשים יום. והקרבנתם מנחה חדשה ליהוה: ממושבתיכם תביאו לחם הנופה שתים שני עשרנים סלת תהיינה חמץ תאפינה. בפורים ליהוה: והקרבנתם על הלחם שבועת פכשים תמימים בני שנה ופר בן בקר אחד ואילים שנים. יהיו עלה ליהוה ומנחתם ונספיהם אשה ריח ניחח ליהוה: ועשיתם שעיר עזים אחד



ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the-first fruits, for a wave-offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest. And ye shall proclaim on the self-same day that it may be a holy convocation unto you; ye shall do no servile work thereon; it shall be a statute forever in all your dwellings throughout your generations. And when ye reap the harvest of your land, thou shalt not make clear riddance of the corners of thy field, when thou reapest, neither shalt thou gather any gleanings of thy harvest; thou shalt leave them unto the poor, and to the stranger; I am the Lord thy God. And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, on the first day of the month shall be a Sabbath, a memorial of sounding the cornet, a holy convocation. Ye shall do no servile work thereon; but ye shall offer an offering made by fire unto the Lord. And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month, there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work on the same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatever soul it be that shall not be afflicted in that same day, it shall be cut off from among its people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among its people. Ye shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and you shall afflict your souls; in the ninth day of the month, at even, from even unto even shall you celebrate your Sabbath. And the Lord spake unto Moses, saying, Speak

לחמאת. ושני כבשים בני שנה לזבח שלמים: והניף הכהן אתם על לחם חבתים הנופה לפני יהוה על שני כבשים. קדש יהיו ליהוה לזבח: וקראתם בעצם היום הזה מקרא קדש יהיה לכם כל מלאכת עבודה לא תעשו. חקת עולם בכל מושבתיכם לדורתיכם: ובקצרכם את קציר ארצכם לא תכלה פאת שדה בקצרה ולקט קצירה לא תלקט. לעני ולגר תעוב אתם אני יהוה אלהיכם: וידבר יהוה אל משה לאמר: דבר אל בני ישראל לאמר. בחדש השביעי באחד לחדש יהיה לכם שבתון זכרון תרועה מקרא קדש: כל מלאכת עבודה לא תעשו. והקרבתם אשה ליהוה: וידבר יהוה אל משה לאמר: אף בעשור לחדש השביעי הזה יום הכפרים הוא מקרא קדש יהיה לכם ועניתם את נפשתיכם. והקרבתם אשה ליהוה: וכל מלאכה לא תעשו בעצם היום הזה. כי יום כפרים הוא לכפר עליכם לפני יהוה אלהיכם: כי כל הנפש אשר לא תענה בעצם היום הזה. ונכרתה מעמיה: וכל הנפש אשר תעשה כל מלאכה בעצם היום הזה. והאבדתי את הנפש ההיא מקרב עמי: כל מלאכה לא תעשו. חקת עולם לדורתיכם בכל מושבתיכם: שבת שבתון הוא לכם ועניתם את נפשתיכם. בתשעה לחדש בערב מערב עד ערב תשבתו שבתכם: וידבר יהוה אל



unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of Tabernacles for seven days unto the Lord. On the first day shall be a holy convocation; ye shall do no servile work thereon. Seven days ye shall offer an offering made by fire unto the Lord on the eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly, and ye shall do no servile work thereon. These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offering; everything upon its day: besides the Sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides all your free-will offerings, which ye give unto the Lord. Also on the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take unto you, on the first day, the fruit of goodly trees, branches of palm-trees, and the bows of thick trees and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year; it shall be a statute forever in your generations; ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths; that your generations may know, that I made the children of Israel dwell in booths, when I brought them out of the land of Egypt; I am the Lord your God. And Moses declared unto the children of Israel the feasts of the Lord.

מֹשֶׁה לֵאמֹר: דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר. בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לַיהוָה: בַּיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ. כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ: שִׁבְעַת יָמִים תִּקְרְבוּ אֵשֶׁה לַיהוָה. בַּיּוֹם הַשְּׁמִינִי מִקְרָא קֹדֶשׁ יְהִי לָכֶם וְהִקְרַבְתֶּם אֵשֶׁה לַיהוָה עֲצֵרֶת הוּא כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ: אֱלֹהֵי מוֹעֲדֵי יְהוָה אֲשֶׁר תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ. לְהִקְרִיב אֵשֶׁה לַיהוָה עֹלָה וּמִנְחָה וּבַח וּנְסֻכִּים דִּבֶּר יוֹם בַּיּוֹמוֹ: מִלִּבְד שַׁבָּתוֹת יְהוָה. וּמִלִּבְד מִתְּגוּלֹתֵיכֶם וּמִלִּבְד כָּל נִדְרֵיכֶם וּמִלִּבְד כָּל נִדְבוּתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה: אֵד בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאַסְפְּכֶם אֶת תְּבוּאֹת הָאָרֶץ תַּחֲנוּ אֶת חַג יְהוָה שִׁבְעַת יָמִים. בַּיּוֹם הָרִאשׁוֹן שַׁבָּתוֹן וּבַיּוֹם הַשְּׁמִינִי שַׁבָּתוֹן: וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפַּת תְּמָרִים וְעֵנָף עֵץ עָבֹת וְעֵרְבֵי נָחַל. וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים: וְחִגַּלְתֶּם אֹתוֹ חַג לַיהוָה שִׁבְעַת יָמִים בַּשָּׁנָה. חֲקַת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תַּחֲנוּ אֹתוֹ: בַּסֻּכָּה תֵּשְׁבוּ שִׁבְעַת יָמִים. כָּל הָאֹרֶחַ בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכָּה. לְמַעַן יָדְעוּ דֹרֹתֵיכֶם כִּי בַּסֻּכּוֹת הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם. אֲנִי יְהוָה אֱלֹהֵיכֶם: וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְהוָה. אֶל בְּנֵי יִשְׂרָאֵל:



## FOR THE EIGHTH DAY OF TABERNACLES.

Deuteronomy, xxxiii.

AND this is the blessing wherewith Moses the man of God blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive thy words. Moses commanded us a law; even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together. Let Reuben live, and not die; and let not his men be few. And this is the blessing of Judah; and he said, Hear, Lord, the voice of Judah, and bring him unto his people; let his hands be sufficient for him, and be thou a help to him from his enemies. And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters at Meribah; Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor know his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifices upon thine altar. Bless, Lord! his substance, and accept the work of his hands: smite through the loins of them that rise up against him, and of them that hate him, that they rise not again. And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders. And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness

מקראי קדש

לשמיני עצרת

דברים ל"ג

וְזֶאת הַבְּרֵכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת  
בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ: וַיֹּאמֶר יְהוָה מִסִּינִי בָא  
וְזָרַח מִשְׁעִיר לָמוֹ הוֹפִיעַ מִהַר פָּאָרָן וְאַתָּה מִרְבֶּכֶת  
קִדְשׁ. מִיְמִינוֹ אֵשׁ דָּת לָמוֹ: אֵף חֹזֵב עִמָּם כָּל קִדְשׁוֹ  
בִּידֶךָ. וְהֵם חָבּוּ לְרַגְלֶךָ יִשְׂאֵל מִדְּבַרְתֶּיךָ: תוֹרָה צִוָּה  
לָנוּ מֹשֶׁה. מוֹרֶשֶׁה קָהֵלֶת יַעֲקֹב: וַיְהִי בִישְׁרוֹן מֶלֶךְ.  
בְּהַתְאַפֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל: יַחֲדוּ רְאוּבֵן  
וְאֶל יִמָּת. וַיְהִי מָתָיו מִסְפָּר: וְזֶאת לַיהוּדָה וַיֹּאמֶר  
שְׁמַע יְהוָה קוֹל יְהוּדָה וְאֵל עַמּוֹ תִּבְיָאֵנּוּ. יָדְיוֹ רַב לוֹ  
וְעֹזוֹ מִצָּרָיו תִּהְיֶה: וְלֹלּוֹ אָמַר תִּמְנִיָּה וְאוֹרִיָּה לְאִישׁ  
חֲסִדֶּיךָ. אֲשֶׁר נִסִּיתוֹ בְּמִסָּפָה תִּרְיִבּוֹ עַל מִי מְרִיבָה:  
הָאָמַר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתִיו וְאַתָּה אָחִיו לֹא הִבִּיר  
וְאַתָּה בָּנּוּ לֹא יָדַע. כִּי שָׁמְרוּ אִמְרֶתְךָ וּבְרִיתְךָ יִנְצְרוּ:  
יִזְרוּ מִשְׁפָּטֶיךָ לַיַּעֲקֹב וְתוֹרָתְךָ לְיִשְׂרָאֵל. יִשְׁמְכוּ קִטּוֹרָה  
בְּאַפֶּךָ וּכְלִיל עַל מִזְבְּחֶךָ: בֵּרַךְ יְהוָה חִילוֹ וּפְעַל יָדָיו  
תִּרְצֶה. מִחֵץ מִתְנַיִם קָמְיוֹ וּמִשְׁנָאָיו מִן יְקוֹמוֹן: לִבְנֵימִן  
אָמַר יָדִיד יְהוָה יִשְׁכֵּן לְבִטְחָה עָלָיו. חֲפָף עָלָיו כָּל הַיּוֹם  
וּבֵין כְּתָפוֹ שִׁכֵּן: וְלִוְיוֹסֵף אָמַר מִבְּרַכַּת יְהוָה אֲרָצוֹ.  
מִמֶּנֶּה שָׁמַיִם מִטָּל וּמִתְהוֹם רֹבֶצֶת תַּחְתָּ: וּמִמֶּנֶּה  
תְּבוֹאֹת שָׁמֶשׁ. וּמִמֶּנֶּה גֶרֶשׁ יְרֵחִים: וּמִרָאשׁ הַרְרֵי  
קָדֶם. וּמִמֶּנֶּה גְּבְעוֹת עוֹלָם: וּמִמֶּנֶּה אֶרֶץ וּמְלָאָה וְרִצּוֹן



thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullocks, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh. And of Zebulun he said, Rejoice, Zebulun! in thy going out; and Issachar! in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand. And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel. And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan. And of Naphtali he said, O Naphtali! satisfied with favor, and full with the blessing of the Lord, possess thou the west and the south. And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the Shield of thy help, and the Sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

For the completion of the reading of the Law, add the following:

And Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho; and the Lord showed him all the land of Gilead,

שכני סנה. תבואתה לראש יוסף ולקדקד נזיר אחיו:  
בכור שורו הדר לו וקרני ראם קרניו בהם עמים יגנח  
יחדו אפסי ארץ. והם רבבות אפרים והם אלפי  
מנשה: ולזבולן אמר שמח וכולן בצאתה. ויששכר  
באהליה: עמים הר יקראו שם יובחו ובהי צדק. כי  
שפע ימים יינקו וישפני טמוני חול. ולגד אמר ברוך  
מרחיב גר. כלביא שכן וטרף זרוע אף קדקד: וירא  
ראשית לו כי שם חלקת מחלק קפון. ויהא ראשי  
עם צדקת יהוה עשה ומשפטיו עם ישראל: ולדן אמר  
דן גור אריה. יונק מן הבשן: ולנפתלי אמר נפתלי  
שבע רצון ומלא ברכת יהוה. ים ודרום ירשה: ולאשר  
אמר ברוך מבנים אשר. יהי רצון אחיו וטבל בשמן  
רגלו: ברול ונחשת מנעלה. וכנמיה דבאה: אין באל  
ישרון. רכב שמים בעזרה ובנאותו שחקים: מענה  
אלהי קדם ומתחת זרעת עולם. ויגרש מפניה אויב  
ויאמר השמר: וישכן ישראל בטח בדר עין יעקב אל  
ארץ דגן ותירוש. אף שמיו יערפו טל: אשריה ישראל  
מי כמוה עם נושע ביהוה מן עזרה ואשר חרב גאותה.  
ויכחשו איביה לה ואתה על במותימו תדרה:

### בשמחת תורה מוסיפין

ויעל משה מערכת מואב אל הר נבו ראש הפסגה  
אשר על פני ירחו. ויראהו יהוה את כל הארץ את



unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar. And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

הַגִּלְעָד עַד דָּן: וְאֵת כָּל נַפְתָּלִי וְאֵת אֶרֶץ אֶפְרַיִם  
וּמְנַשֶּׁשֶׁה. וְאֵת כָּל אֶרֶץ יְהוּדָה עַד הַיָּם הָאֲחֵרֹן: וְאֵת  
הַנֶּגֶב וְאֵת הַכֶּכֶר בִּקְעַת יַרְחוֹ עִיר הַתְּמָרִים עַד צִעֹר:  
וַיֹּאמֶר יְהוָה אֵלָיו וְאֵת הָאֶרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם  
לְיִצְחָק וְלְיַעֲקֹב לֵאמֹר לְיֹרֶשֶׁךָ אֶתְנַנְּנָהּ. הֲרֹאִיתִיךָ  
בְּעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹד: וַיָּמָת שָׁם מֹשֶׁה עֶבֶד יְהוָה  
בְּאֶרֶץ מוֹאָב עַל פִּי יְהוָה: וַיִּקְבֹּר אֹתוֹ בְּנִי בְּאֶרֶץ מוֹאָב  
מוֹל בֵּית פְּעוֹז. וְלֹא יָדַע אִישׁ אֵת קְבֻרָתוֹ עַד הַיּוֹם  
הַזֶּה: וּמֹשֶׁה בֶּן מֵאָה וָעֶשְׂרִים שָׁנָה בָּמָוֶת. לֹא כָהֵתָה  
עֵינֹו וְלֹא נָם לֶחָו: וַיִּכְבוּ בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה בְּעֶרְכָּת  
מוֹאָב שְׁלֹשִׁים יוֹם. וַיָּתֻמוּ יָמֵי כָכִי אֲבָל מֹשֶׁה: וַיְהוֹשֻׁעַ  
בֶּן נֹון מֵלֵא רוּחַ חֲכָמָה כִּי סָמַךְ מֹשֶׁה אֶת יָדָיו עָלָיו.  
וַיִּשְׁמְעוּ אֵלָיו בְּנֵי יִשְׂרָאֵל וַיַּעֲשׂוּ כְּאֲשֶׁר צֻוָּה יְהוָה אֶת  
מֹשֶׁה: וְלֹא קָם נָכִיָּא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה. אֲשֶׁר יָדְעוּ  
יְהוָה פָּנִים אֶל פָּנִים: לְכָל הָאֲתֹת וְהַמוֹפְתִּים אֲשֶׁר  
שָׁלַחוּ יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם. לְפָרְעָה וּלְכָל  
עַבְדָּיו וּלְכָל אֶרְצוֹ: וּלְכָל הַיָּד הַחֲזָקָה וּלְכָל הַמוֹרָא  
הַגָּדוֹל. אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָל יִשְׂרָאֵל:



## FOR THE NEW YEAR.

Genesis, xxii.

AND it came to pass after these things that God did tempt Abraham, and say unto him, Abraham! and he said, Behold, here am I. And he said, Take now thy son, thy only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, saddled his ass, and took two of his young men with him, and Isaac, his son; and he clave the wood for a burnt-offering, and rose up, and went unto the place which God had told him. On the third day, Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder, and we will worship, and return again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac, his son; and he took the fire in his hand, and the knife, and they went both of them together. And Isaac spoke unto Abraham, his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering? And Abraham said, God will provide himself a lamb for a burnt-offering, my son: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and placed him upon the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham! Abraham! and he said,

מקראי קדש  
לראש השנה.  
בראשית כ"ב

ויהי אחר הדברים האלה והאלהים נסה את אברהם. ויאמר אליו אברהם ויאמר הנני: ויאמר קחנא את-בנך את-יחידך אשר אהבת את-יצחק ולך-לך אל-ארץ המדינה. והעלהו שם לעלה על אחד ההרים אשר אמר אליך: וישבם אברהם בבקר ויחבש את-חמורו ויקח את-שני נעריו אתו ואת יצחק בנו. ויבקע עצי עלה ויקם וילך אל-המקום אשר-אמר-לו האלהים: ביום השלישי וישא אברהם את-עיניו וירא את-המקום מרחק: ויאמר אברהם אל-נעריו שבו לכם פה עם-החמור ואני והנער נלכה ערבה. ונשתחוה ונשובה אליכם: ויקח אברהם את-עצי העלה וישם על-יצחק בנו ויקח בידו את-האש ואת-המאכלת. וילכו שניהם יחדו: ויאמר יצחק אל-אברהם אביו ויאמר אבי ויאמר הנני בני. ויאמר הנה האש והעצים ואיה השה לעלה: ויאמר אברהם אלהים יראה-לו השה לעלה בני. וילכו שניהם יחדו: ויבאו אל-המקום אשר אמר-לו האלהים ויבן שם אברהם את-המזבח וערך את-העצים. ויעקד את-יצחק בנו וישם אתו על-המזבח ממעל לעצים: וישלח אברהם את-ידו ויקח את-המאכלת לשחט את-בנו: ויקרא אליו מלאך יהוה מן השמים ויאמר אברהם אברהם.



Here am I. And he said, Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only one, from me. And Abraham lifted up his eyes, and looked, and behold! behind him, a ram caught in a thicket by the horns; and Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son. And Abraham called the name of the place *Adonai Yireh*; as it is said to this day, On the mount of the Lord shall it be seen. And the Angel of the Lord called unto Abraham out of heaven, the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only one, that I will greatly bless thee, and exceedingly multiply thy seed, as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of thine enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned to his young men, and they rose up, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

#### FOR THE DAY OF ATONEMENT.

(Morning Service.)

Leviticus, xvi.

AND the Lord spake unto Moses after the death of the two sons of Aaron, when they approached unto the Eternal and died. And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the covering which is upon the ark, that he die not: for I will appear in the cloud upon the

#### מקראי קדש

וַיֹּאמֶר ה'נָנִי: וַיֹּאמֶר אֶל תִּשְׁלַח יָדְךָ אֶל הַנֶּעַר וְאֶל תַּעֲשֵׂה לוֹ מְאוּמָה. כִּי עַתָּה יָדַעְתִּי כִּי יֵרָא אֱלֹהִים אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי: וַיֵּשֶׁב אֲבִרָהֶם אֶת עֵינָיו וַיֵּרָא וְהִנֵּה אֵיל אֲחֵר נֶאֱחָז בַּסֶּבֶךְ בְּקֶרְנָיו. וַיִּלֶךְ אֲבִרָהֶם וַיִּקַּח אֶת הָאֵיל וַיַּעֲלֵהוּ לַעֲלֹה תַחַת בְּנוֹ: וַיִּקְרָא אֲבִרָהֶם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה. אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר יְהוָה יִרְאֶה: וַיִּקְרָא מִלֵּאדָּה יְהוָה אֶל אֲבִרָהֶם שְׁנִית מִן הַשָּׁמַיִם: וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נָא־יְהוָה. כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ: כִּי־בֵרַךְךָ אֲבִרָהֶם וְהִרְבָּה אַרְבָּה אֶת זְרַעְךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וּכְחוֹל אֲשֶׁר עַל שְׁפַת הַיָּם. וַיִּרֶשׁ זְרַעְךָ אֶת שְׁעַר אֵיכּוֹ: וְהִתְבָּרְכוּ כּוֹרֶעֶךָ כָּל גּוֹי הָאָרֶץ. עַקֵּב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי: וַיֵּשֶׁב אֲבִרָהֶם אֶל נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל בְּאֵר שֶׁבַע. וַיֵּשֶׁב אֲבִרָהֶם בְּבְאֵר שֶׁבַע:

#### ליום כפור.

ויקרא ט"ז

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם לִפְנֵי יְהוָה וַיֹּמְחוּ: וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה דַּבֵּר אֶל אֶהֱרֹן אַחִיךָ וְאֵל יָבֹא בְּכָל עֵת אֶל הַקֹּדֶשׁ מִבֵּית לְפָרֹכֶת אֶל פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל הָאָרֶן וְלֹא יָמוּת כִּי בַעֲנָן אֲרָאָה עַל הַכַּפֹּרֶת: בּוֹאֵת יָבֹא אֶהֱרֹן



covering. With this shall Aaron come into the holy place, with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and he shall be girded with the linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall take from the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself and for his house. And he shall take the two goats and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering: but the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness. And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself and for his house, and shall slaughter the bullock of the sin-offering which is for himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may spread over the covering that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the covering eastward: and before the covering shall he sprinkle the blood with his finger seven times. Then shall he slaughter the goat of the sin-offering that is for the people, and bring its blood within the veil, and do with that blood as he did with the blood of the

אל הקדש בפר בן בקר לחטאת ואיל לעולה: כתנת בד קדש ילבש ומכנסי בד יהיו על בשרו ובאבנט בד יחגור ובמזנפת בד יצנף בגדי קדש הם ורחץ במים את בשרו ולבשם: ומאת עדת בני ישראל יקח שני שעירי עזים לחטאת ואיל אחד לעולה: והקריב אהרן את פר החטאת אשר לו וכפר בערו וכעד ביתו: ולקח את שני השעירים והעמיד אתם לפני יהוה פתח אהל מועד: ונתן אהרן על שני השעירים גדלות גורל אחד ליהוה וגורל אחד לעזאזל: והקריב אהרן את השעיר אשר עלה עליו הגורל ליהוה ועשהו חטאת: והשעיר אשר עלה עליו הגורל לעזאזל יעמד חי לפני יהוה לכפר עליו לשלח אתו לעזאזל המדברה: והקריב אהרן את פר החטאת אשר לו וכפר בערו וכעד ביתו ושחט את פר החטאת אשר לו: ולקח מלא המחטה גחלי אש מעל המזבח מלפני יהוה ומלא חפניו קטרת סמים דקה והביא מבית לפרכת: ונתן את הקטרת על האש לפני יהוה וכסה ענן הקטרת את הכפרת אשר על העדות ולא ימות: ולקח מדם הפר והזה באצבעו על פני הכפרת קדמה ולפני הכפרת יזה שבע פעמים מן הדם באצבעו: ושחט את שעיר החטאת אשר לעם והביא את דמו אל מבית לפרכת ועשה את דמו כאשר עשה לדם הפר והזה אתו על הכפרת ולפני הכפרת: וכפר על



bullock, and sprinkle it upon the covering, and before the covering. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle when he goeth in to make atonement in the holy place, until he cometh out. And he shall make atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of atoning for the holy place, and the tabernacle, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; and shall send him away by the hand of an appointed man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle, and shall put off the linen garments which he had put on when he went into the holy place, and shall leave them there: and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself and for the people. And he shall cause the fat of the sin-offering to burn upon the altar. And he that let go the goat for the scape-goat, shall wash his clothes, and bathe his flesh in water, and afterwards come into the camp. And the bullock for the sin-offering, and the goat for the sin-offering whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And

הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל וּמִפְשְׁעֵיהֶם לְכָל חַטָּאתָם: וְכֵן יַעֲשֶׂה לְאַהֲלֵ מוֹעֵד הַשָּׁכֵן אֹתָם בְּתוֹךְ טְמֵאֹתָם: וְכָל אָדָם לֹא יִהְיֶה בְּאַהֲלֵ מוֹעֵד בְּבֹאֹ לִכְפֹּר בַּקֹּדֶשׁ עַד צֵאתוֹ וּכְפָר בַּעֲדוֹ וּבְעַד בֵּיתוֹ וּבְעַד כָּל קִהְלֵ יִשְׂרָאֵל: וַיֵּצֵא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה וּכְפָר עָלָיו וּלְקַח מִדַּם הַפָּר וּמִדַּם הַשְּׁעִיר וַנָּתַן עַל קַרְנוֹת הַמִּזְבֵּחַ סָבִיב: וְהוּזָה עָלָיו מִן הַדָּם בְּאַצְבָּעוֹ שִׁבְעַ פְּעָמִים וּמָהַרְוּ וּקְדָשׁוּ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל: וְכִלָּה מִכְּפֹר אֶת הַקֹּדֶשׁ וְאֶת אַהֲלֵ מוֹעֵד וְאֶת הַמִּזְבֵּחַ וְהַקְרִיב אֶת הַשְּׁעִיר הַחִי: וְסָמַךְ אֶהֱרֹן אֶת שְׁתֵּי יָדָיו עַל רֹאשׁ הַשְּׁעִיר הַחִי וְהִתְוֹדָה עָלָיו אֶת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת כָּל פְּשָׁעֵיהֶם לְכָל חַטָּאתָם וַנָּתַן אֹתָם עַל רֹאשׁ הַשְּׁעִיר וְשִׁלַּח בְּיַד אִישׁ עֹתִי הַמִּדְבָּרָה: וְנִשָּׂא הַשְּׁעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם אֶל אֶרֶץ גִּזְרָה וְשִׁלַּח אֶת הַשְּׁעִיר בַּמִּדְבָּר: וּבֹא אֶהֱרֹן אֶל אַהֲלֵ מוֹעֵד וּפָשַׁט אֶת בְּגָדֵי הַכֹּהֵן אֲשֶׁר לְבָשׁ בְּבֹאֹ אֶל הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: וּרְחֹץ אֶת בְּשָׂרוֹ בַּמַּיִם בַּמָּקוֹם קָדוֹשׁ וּלְבַשׁ אֶת בְּגָדָיו וַיֵּצֵא וַעֲשֶׂה אֶת עֹלֹתָו וְאֶת עֹלֹת הָעָם וּכְפָר בַּעֲדוֹ וּבְעַד הָעָם: וְאֶת חֶלֶב הַחֲטָאתַי וּקְטֹרֶת הַמִּזְבֵּחַ: וְהִמְשִׁלַּח אֶת הַשְּׁעִיר לַעֲזָאוֹל יִכְבֶּם בְּגָדָיו וּרְחֹץ אֶת בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי כֵן יָבֹא אֶל הַמִּתְחַנֶּה: וְאֶת פֶּר הַחֲטָאתַי וְאֶת שְׁעִיר הַחֲטָאתַי אֲשֶׁר הוּבֵא אֶת דָּמָם לִכְפֹּר בַּקֹּדֶשׁ וַיֵּצֵא אֶל מַחוּץ לַמִּתְחַנֶּה וְשָׂרְפוּ בָאֵשׁ אֶת עֲרֹתָם וְאֶת



he that burneth them shall wash his clothes, and bathe his flesh in water, and afterwards he shall come into the camp. And this shall be a statute forever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict yourselves, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of Sabbaths unto you, and ye shall afflict yourselves; it is a statute forever. And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments. And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins once a year. And he did as the Lord commanded Moses,

*Vesper Service.*

Exodus, xxxiii. 12.

And Moses said unto the Lord, Behold! thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me; yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For

מקראי קדש

בשרם ואת פרשם: והשרף אתם יכבם בגדי ורחץ את בשרו במים ואחרי כן יבוא אל המחנה: והיתה לכם לחקת עולם בחודש השביעי בעשור לחודש תענו את נפשתיכם וכל מלאכה לא תעשו האזרח והגר הגר בתוכם: כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני יהוה תטהרו: שבת שבתון היא לכם ועניתם את נפשתיכם חקת עולם: וכפר הכהן אשר ימשח אותו ואשר ימלא את ידו לכהן תחת אביו ולבש את בגדי הקדש בגדי הקדש: וכפר את מקדש הקדש ואת אהל מועד ואת המזבח וכפר ועל הבתים ועל כל עם הקהל יכפר: והיתה זאת לכם לחקת עולם לכפר על בני ישראל מכל חטאתם אחת בשנה ויעש כאשר צוה יהוה את משה:

שמות ל"ג ב

ויאמר משה אל יהוה ראה אתה אמר אלי העל את העם הזה ואתה לא הודעתני את אשר תשלח עמי ואתה אמרת ידעתיה בשם וגם מצאת חן בעיני: ועתה אם נא מצאתי חן בעיניך הודעני נא את דרכך ואדעך למען אמצא חן בעיניך וראה כי עמך חגוי הזה: ויאמר פני ילכו והנחותי לך: ויאמר אליו אם אין פניך הלכים אל תעלנו מזה: ובמה יודע



wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us? so shall we be distinguished, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee show me thy glory. And He said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there no man shall see me and live. And the Lord said, Behold! there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock: and will cover thee with my hand while I pass by. And I will take away my hand, and thou shalt see what is behind me; but my face shall not be seen. And the Lord said unto Moses, hew thee two tables of stone like unto the first; and I will write upon these tables the words that were on the first tables, which thou didst break. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me, on the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first, and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone; and the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord! the Lord! Omnipotent, merciful and gracious, long-suffering, and abundant in beneficence and truth; keeping mercy for thousands, forgiving iniquity, transgression,

אפוא כי מצאתי חן בעיניך אני ועמך הלא בלכתך עמנו ונפלינו אני ועמך מכל העם אשר על פני האדמה: ויאמר יהוה אל משה גם את הדבר הזה אשר דברת אעשה כי מצאת חן בעיני ואדעך בשם: ויאמר הראני נא את כבודך: ויאמר אני אעביר כל טובי על פניך וקראתי בשם יהוה לפניך וחנתי את אשר אחן ורחמתי את אשר ארחם: ויאמר לא תוכל לראות את פני כי לא יראני האדם וחי: ויאמר יהוה הנה מקום אתי ונצבת על הצור: ויהי בעבר כבדי ושמתיך בנקרת הצור ושבותי כפי עליך עד עברי: וחסרתי את כפי וראית את אחרי ופני לא יראו: ויאמר יהוה אל משה פסל לך שני לוחת אבנים פראשנים וכתבתי על הלוחת את הדברים אשר היו על הלוחת הראשנים אשר שברת: ויהי נכון לבקר ועלית בבקר אל הר סיני ונצבת לי שם על ראש ההר: ואיש לא יעלה עמך וגם איש אל ירא בכל ההר גם הצאן והבקר אל ירעו אל מול ההר ההוא: ויפסל שני לוחת אבנים פראשנים וישבם משה בבקר ויעל אל הר סיני כאשר צוה יהוה אותו ויקח בידו שני לוחת אבנים: ויירד יהוה בענן ויתיצב עמו שם ויקרא בשם יהוה: ויעבר יהוה על פניו ויקרא יהוה יהוה אל רחום וחנן ארך אפים ורב חסד ואמת: נצר חסד לאלפים נשא עון ופשע וחסא



and sin, but by no means leaving sin unpunished; visiting the iniquity of the fathers upon the children and upon the children's children, unto the third and fourth generations. And Moses made haste and bowed his head towards the earth and worshipped. And he said, If now I have found grace in thy sight, O Lord! let the Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and grant us our inheritance. And he said, Behold! I make a covenant; before all thy people will I perform wonders, such as have not been done in all the earth, nor in any nation; and all the people amongst whom thou art, shall see the work of the Lord, which I will do with thee, that it is tremendous.

וְנִקָּה לֹא יִנָּקֶה פֶּקֶד עֵינֵי אָבוֹת עַל בָּנִים וְעַל בָּנֵי בָנִים  
עַל שְׁלֹשִׁים וְעַל רַבְעִים: וַיִּמָּהֵר מֹשֶׁה וַיִּקְדֵּ אֶרְצָהּ  
וַיִּשְׁתַּחֲוֶה: וַיֹּאמֶר אִם נָא מִצְאֹתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יִלֹּךְ  
נָא אֲדֹנָי בְּקִרְבָּנוּ כִּי עִם קָשָׁה עֲרַף הוּא וְסִלְחָתָ לַעֲוֹנֵינוּ  
וּלְחַטֹּאתֵינוּ וּנְחַלְתֵּנוּ: וַיֹּאמֶר הִנֵּה אֲנֹכִי בֹרֵחַ בְּרִית  
נֶגֶד כָּל עַמֶּךָ אֲעִשֶׂה נִפְלְאוֹת אֲשֶׁר לֹא נִבְרְאוּ בְּכָל  
הָאָרֶץ וּבְכָל הַגּוֹיִם וּרְאֵה כָּל הָעָם אֲשֶׁר אִתָּה בְּקִרְבּוֹ  
אֵת מַעֲשֵׂה יְהוָה כִּי נֹרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ:

## PROPHETICAL LESSONS FOR THE FESTIVALS.

### FOR THE FIRST DAY OF PASSOVER.

2 Kings, xxlii. 1-10, and 21-26.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the Sodomites, that were by the house of the Lord, where the women wove hangings for the grove. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren. And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, wherein this passover was holden to the Lord in Jerusalem. Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law, which were written in the book that Hilkiah the priest found in the house of the Lord. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses: neither after him arose there any like him.



## FOR THE SEVENTH DAY OF PASSOVER.

2 Samuel, xxii.

AND David spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said, The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust; he is my shield, and the horn of my salvation, my high tower, and my refuge, my savior; thou savest me from violence. I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies. When the waves of death compassed me, the floods of ungodly men made me afraid; the sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears. Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a chernub, and did fly: and he was seen upon the wings of the wind. And he made darkness pavilions round about him, dark waters, and thick clouds of the skies. Through the brightness before him were coals of fire kindled. The Lord thundered from heaven, and the Most High uttered his voice. And he sent out arrows, and scattered them; lightning, and discomfited them. And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils. He sent

from above, he took me; he drew me out of many waters: he delivered me from my strong enemy, and from them that hated me: for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place: he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me: and as for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity. Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eyesight. With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright. With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsavory.

And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down. For thou art my lamp, O Lord: and the Lord will lighten my darkness. For by thee I have run through a troop: by my God have I leaped over a wall. As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all them who trust in him. For who is God, save the Lord? and who is a rock, save our God? God is my strength and power; and he maketh my way perfect. He maketh my feet like hinds' feet; and setteth me upon my high places. He teacheth my hands to war; so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great. Thou hast enlarged my steps under me; so that my feet did not slip.



I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them. And I have consumed them, and wounded them, that they could not rise: yea, they are fallen under my feet. For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. They looked, but there was none to save: even unto the Lord, but he answered them not. Then did I beat them as small as the dust of the earth: I did stamp them as the mire of the street, and did spread them abroad. Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me. Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. Strangers shall fade away, and they shall be afraid out of their close places. The Lord liveth; and praised be my rock: and exalted be the God of the rock of my salvation. It is God that avengeth me, and that bringeth down the people under me, and that bringeth me forth from mine enemies. Thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man. Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name. He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

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## FOR THE FEAST OF WEEKS.

Habakkuk, iii.

A PRAYER of Habakkuk the prophet upon Shigionoth. O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the



head out of the house of the wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my inmost parts trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet as hinds' feet, and he will make me to walk upon mine high places.

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#### FOR THE FIRST DAY OF TABERNACLES.

Zechariah, xiv.

BEHOLD, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall

stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: on that day shall the Lord be acknowledged ONE, and his name be ONE. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among



them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah shall also fight at Jerusalem: and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall happen that whoso will not come up out of the families of the earth into Jerusalem to bow down before the King, the Lord of Hosts: even upon these there shall be no rain. And if the family of Egypt go not up and come not, then shall there not fall any rain upon them also: this shall be the plague wherewith the Lord will afflict the heathen that come not up to keep the feast of tabernacles.

This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and Judea shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

### FOR THE EIGHTH DAY OF TABERNACLES.

1 Kings, viii., 54 to end.

AND it was so, that when Solomon had made an end of, praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying: Praised be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else. *Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, at this day.* And the king, and all Israel with him, offered sacrifice before the Lord. And Solomon offered a sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord. The same day did the king hallow the middle of the court that was before the house of the Lord: for there he offered



burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because the brazen altar that was before the Lord was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days. On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

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### FOR THE NEW YEAR.

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1, Samuel, i., ii. 1-11.

Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: and he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship, and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there. And when the time was that Elkanah offered, he gave to Peninnah his wife and to all her sons and her daughters, portions. But unto Hannah he gave a double portion, for he loved Hannah; but the Lord had made her childless. And her adversary also provoked her sorely, so as to make her fret, because the Lord had made her childless. And as he did so year by year, when she went

up to the house of the Lord, so she provoked her; therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am I not better to thee than ten sons? So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord. And she was in bitterness of soul, and prayed unto the Lord, and wept grievously. And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the afflictions of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife: and the Lord remembered her. Wherefore



it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and nursed her son until she weaned him. And when she had weaned him she took him up with her, with three bullocks and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here praying unto the Lord. For this child I prayed: and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none besides thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogance come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves

for bread; and they that were hungry ceased: so that the barren hath borne seven; and she that hath many children is waxed feeble. The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

### FOR THE DAY OF ATONEMENT.

(Morning Service.)

Isaiah, lviii.

CRY aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that has done righteousness, and forsaken not the ordinances of their God: they ask of me the ordinances of justice; they take delight in approaching God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted ourselves, and thou takest no knowledge? Behold, in the day of your fast ye seek pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye do not fast on this day, as to make your



voice be heard on high. Is it such a fast that I have chosen? a day for a man to afflict himself? is it to bow down his head as a bulrush, and to clothe himself with sackcloth and ashes? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee: the glory of the Lord shall be thy rear-ward. Then shalt thou call, and the Lord will answer; thou shalt cry, and he will say, here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall light rise on thy obscurity and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and strengthen thy bones: and thou shalt be like a watered garden, and like a spring whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot on the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor seeking thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon

the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

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### FOR THE DAY OF ATONEMENT.

(Vesper Service.)

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Jonah, iii.

AND the word of the Lord came unto Jonah the second time, saying: Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered himself with sackcloth, and sat in ashes: and he caused it to be proclaimed and published throughout Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, take anything; let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who knoweth if God will turn and relent, and turn away from his severe anger, that we perish not? And God saw their works that they turned from their evil way: and God relented of the evil that he had said that he would do unto them, and he did it not. But it dis-



pleased Jonah exceedingly, and he was much grieved. And he prayed unto the Lord, and said, I pray thee, O Lord! was not this my saying, when I was yet in my country? therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger and of great kindness, and relenteest thee of evil. Therefore now, O Lord! take I beseech thee, my life from me, for it is better for me to die than to live. Then said the Lord, Doest thou well to be grieved? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd and made it to come up over Jonah, that it might be a shadow over his head to deliver him from his grief; so Jonah was exceedingly glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass when the sun did rise, that God prepared a vehement east-wind; and the sun beat upon the head of Jonah that he fainted, and wished in himself to die, and said, it is better for me to die than to live. And God said to Jonah, Doest thou well to be grieved for the gourd? And he said, I do well to be grieved even unto death. Then said the Lord, Thou hast had pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night. And should not I spare Nineveh, that great city, wherein are more than six score thousand persons, that cannot discern between their right hand and their left hand, and also much cattle?

## ORDER OF SERVICE FOR THE WEEK-DAYS.

On those days of the week when the Temple is opened for public worship, the following is the Order of Service.

In the Evening.—The usual Evening Service is performed, pages 2-12, until the conclusion of the Prayer "O Lord our God, cause us to lie down in peace."

In the Morning.—The usual Morning Service is performed, pages 33-38, until the words "Redeemer of Israel," after which, in both cases, the following

### PRAYER.

Praised art thou, O Lord our God! and God of our fathers! the God of Abraham, the God of Isaac, and the God of Jacob! the great, almighty, and tremendous God! the most high God! who bestowest gracious favors; who is the possessor of all things; who rememberest the piety of the patriarchs, and who wilt in love fulfil the mission of thy chosen people Israel, for the sake of thy name;

O King, Supporter, Savior, and Shield!

Praised art thou, O Lord! the Shield of Abraham.

Thou art mighty forever, O Lord! and powerful to save. Thou sustainest the living with beneficence, and with great mercy vivifiest all things, supportest the falling, and healest the sick: thou loosenest those who are in bonds, and thou wilt accomplish thy promise unto those who sleep in the dust. Who is like unto thee, O Lord of mighty acts! and who can be compared unto thee, O King, who causest death, restorest to everlasting life, and makest salvation spring forth? Praised art thou, O Lord! who vivifiest all things.



The following is said only in the Morning Service during public worship:

The Congregation rise.

### THE SANCTIFICATION.

Minister.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל יוֹם  
יְהִלְלוּךָ סֵלָה: בְּכָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא וְהָ אֵל וְהָ  
וְאָמַר.

(Translation.)

Thou art holy, and thy name is holy, and the holy ones  
praise thee daily. Selah. Thus it is written by the hands  
of thy prophet: "And one called unto another, and said:

Congregation.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
יְיָ צִבְאוֹת. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

(Translation.)

"Holy, holy, holy,  
is the Lord of hosts! the whole earth is full of his glory."

Minister.

לְעִמָּתָם בְּרוּךְ יֵאמְרוּ:

(Translation.)

Towards them the blessing is responded:

Congregation.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

(Translation.)

"Praised be the glory of the Lord from his place."

Minister.

וּבְדִבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר

And in thy holy word it is written, saying,  
יְמִלֶּכֶת יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

(Translation.)

"The Lord shall reign forever; thy God, O Zion!  
unto all generations. Hallelujah!

The Congregation take their seats.

*Till here.*

Minister.

Unto all generations we will declare thy greatness, and  
unto all eternity we will proclaim thy holiness. Thy  
praise, O our God! shall not depart from our mouth for-  
ever; for thou art the Almighty, the great and holy King.

Praised art thou, O Lord! the most holy God.

Thou graciously endowest mankind with knowledge,  
and teachest understanding unto mortal man. Be, there-  
fore, graciously pleased to grant us knowledge, under-  
standing and wisdom.

Praised art thou, O Lord! who graciously bestowest  
knowledge.

Cause us, O our Father! to return unto the observance  
of thy law; draw us near, O our King! to thy service;  
and convert us to thee, by perfect repentance.

Praised art thou, O Lord! who vouchsafest repentance.

Forgive us, we beseech thee, O our Father! for we have  
sinned: pardon us, O our King! for we have transgressed:  
for thou art ready to pardon and to forgive.

Praised art thou, O Lord most gracious! who dost  
abundantly forgive.

O! look upon our afflictions and save us; remove from us sorrow and sighing, and redeem us from all evil, for the sake of thy name; for thou art a Mighty Redeemer.

Praised art thou, O Lord! the Redeemer of Israel!

Heal us, O Lord! and we shall be healed; save us, and we shall be saved; for thou art our praise. Grant a perfect remedy to all our infirmities and all our pains; for thou, Almighty! art a faithful and merciful physician.

Praised art thou, O Lord! who healest the sick.

Bless unto us, O Lord, our God! this year, and every species of its fruits for our good. Grant dew and rain for a blessing upon the face of the ground. Satisfy us with thy goodness, and bless our year like other good years.

Praised art thou, O Lord! who blessest the years.

O! sound the great cornet for the freedom of nations, and exalt the banner to collect all exiles. Bless the nations and unite them in a covenant of peace and harmony, love and fraternity.

Praised art thou, O Lord! the Father of Freedom.

Establish our judges in righteousness, and our counselors in faithfulness; enlighten their eyes with the light of thy countenance, and place in their heart the fear of thee; and reign thou alone over us, O Lord! in kindness and in mercy.

Praised art thou, O Lord! the King of Justice.

Upon all the just and the pious, upon the elders of thy people, the house of Israel, upon their teachers and scholars, and upon all the righteous and benevolent of every sect and creed, let thy mercy be moved, O Lord our God!

Bestow a good reward upon all who faithfully put their trust in thy name; and grant that our portion may ever be with them, so that we may not be put to shame; for in thee we trust.

Praised art thou, O Lord! the support and the trust of the just.

Cause thy salvation to sprout forth speedily, and let thy people's cause be exalted in thy salvation; for in thy salvation we daily hope: "That thy way may be known upon earth, and thy salvation among all nations."

Praised art thou, O Lord! who makest the cause of Israel prosperous.

Hear our voice, O Lord our God! have pity and mercy upon us; accept our prayer with mercy and favor; for thou, O God! hearkenest to prayers and supplications; and from thy presence, O our King! dismiss us not empty!

Praised art thou, O Lord! who hearkenest to our prayers.

O Lord our God! let thy people Israel be acceptable to thee; accept their prayers with love; and may the service of Israel be ever pleasing unto thee.\*

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\* On the Middle days of the Festivals.

Our God and God of our fathers! mayest thou be pleased to grant that our memorial, and the memorial of our fathers, and the memorial of all thy people, the house of Israel, may ascend and come in thy presence for grace, favor, and mercy.

On Passover. On this day of the Feast of Unleavened Bread.

On Tabernacles. On this day of the Feast of Tabernacles.



Praised art thou, O Lord! whom alone we will serve with reverence.

We gratefully acknowledge that thou art the Lord our God! and the God of our fathers for evermore. Thou art the Rock of our life, the Shield of our salvation, from generation to generation. We will render thanks unto thee and recount thy praise; for our lives which are delivered into thy hand, and for our souls which are ever in thy keeping, and for thy miraculous providence, and for thy wonders, and for thy goodness, which are at all times evinced towards us, at evening, morning, and noon. Thou alone art good, for thy mercies never fail; thou alone art merciful, for thy loving-kindnesses never cease, and we put our trust in thee forever.\*

And for all these mercies, may thy name, O our King! be continually praised and highly exalted forever and ever. And all the living shall give thanks unto thee, Selah; and praise thy name in truth, O God of our salvation and help! Selah!

Remember us thereon, O Lord our God! for good; visit us thereon with a blessing; and save us thereon to enjoy life. And with the word of salvation and mercy, have compassion and be gracious unto us; have mercy upon us and save us; for our eyes are continually towards thee. For thou, O God! art a gracious and merciful King; and mayest thou in thy great mercy take delight in us and in our adoration.

\* We will also praise thee for the wonders, redemptions, mighty deeds, and triumphs, which at this season thou didst perform for our fathers in those days.

On the Feast of Dedication.

In the days of Matthias, the son of Jochanan, the high-priest, the Asmonean, and his sons, when the wicked kingdom of Javan rose up against thy people Israel, to make them forget thy law, and transgress the statutes of thy will; then in thy great mercy didst thou rise up in their behalf in the

Praised art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

The following is said only in the Morning Service during Public Worship.

### THE PRIESTLY BLESSING.

O God, and God of our fathers! bless us with that threefold blessing mentioned in the law, and pronounced by Aaron and his sons, the priests of thy holy people, saying:

"May the Lord bless and preserve thee!

"May the Lord let his countenance shine upon thee, and be gracious unto thee!

"May the Lord lift up his countenance upon thee, and give thee peace!"

time of their trouble, contend for them in their cause, and judge their sentence. Thou didst deliver the mighty into the hands of the weak; a multitude into the hands of a few; the wicked into the hands of the righteous; and the proud into the hands of them that studied thy law. By this didst thou make thyself a great and holy name in thy world, and didst work a great salvation and redemption for thy people Israel as it is this day. Afterwards thy children entered the sanctuary of thy house, cleansed thy temple, and purified thy holy place, and lighted lamps in the courts of thy holy house; and appointed these eight days of dedication to be kept with praise and thanksgiving unto thy great name.

On the Feast of Parim.

In the days of Mordecai, and Esther, in Shushan, the capital city, when the wicked Haman rose up against them and sought to slay, destroy, and extirpate all the Jews, young and old, women and nursing children, in one day, on the thirteenth day of the twelfth month, called Adar, and to take their spoil for a prey; then thou, through thy great mercy, didst frustrate his counsel, destroy his designs, and cause them to recoil upon his own head as a just retribution; for thou doest unto man as he deserveth.

O grant peace, happiness, blessings, grace, favor, and mercy unto us, and unto all thy people Israel, and unto all the world; and bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord our God! the law of life, benevolent love, righteousness, blessing, mercy, and peace; and may it please thee to bless thy people Israel at all times and all hours with thy peace.

Praised art thou, O Lord! who makest peace.

In the evening.—Here follows the ADORATION, page 26, after which the service is concluded as usual.

In the morning.—Here follows a Hymn, after which

### THE SERMON,

(if occasion requires,) and the service is concluded as usual, page 66.

## MORNING PRAYER.

O MY GOD! the soul which thou hast placed within me is pure; thou hast created, formed, and breathed it into me; thou also preservest it within me; thou wilt hereafter take it from me, and revive it in the future. All the while that the soul continues within me, I acknowledge before thee, O Lord! my God, and the God of my fathers! that thou art Sovereign of all creatures, and Lord of all souls.

“Hear, O Israel! the Lord our God, the Lord is ONE!”

“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up.”

May it be acceptable in thy presence, O Lord! my God, and God of my fathers, to cause me to walk in thy law, and to adhere to thy precepts; lead me not into the power of sin, transgression, iniquity, temptation, or dishonor; suffer not evil imagination to have dominion over me; keep me far from bad men and wicked associates; and cause me to adhere to virtuous inclinations, and to practise good deeds; humbling my will that it may be subservient unto thee. O grant me, this and every day, grace, favor, and mercy in thy sight, and in the sight of all that behold me.



O grant that this day, given to me through thy infinite love and mercy, may not be lost either to my fellow-creatures or to myself; but may it be one of the useful and happy days of my life; so that through the deeds of this day I may be brought nearer to thy celestial throne, where joy and peace forever abide. O God, teach me to comprehend the great duties of life; give me a cheerful heart and a willing spirit, and let thy divine blessings descend upon my work, O thou who art my Father, my God, my Rock, and my Redeemer! Amen!

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### PRAYER AT MEALS.

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MAY the grace of God descend upon us, and inspire us with the purest feelings of gratitude for the innumerable mercies and blessings so bountifully and constantly bestowed upon us by his ever lavish hand!

O Father, make us kind hearted and charitable to all our fellow-creatures, and impress upon us the lesson, that as every good gift proceeds from Thee, and as all mankind are thy children, so we should endeavor to diffuse around us some portion of those favors which in love thou hast bestowed upon us.

May thy blessing rest on this meal, O God, and on those who are about to partake thereof, and may we through life have the power to praise and adore thy great and hallowed name. Amen!

### NIGHT PRAYER.

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PRASED art thou, O Lord our God! Sovereign of the universe! who causest the bonds of sleep to fall on my eyes, and slumber on my eyelids. May it be acceptable in thy presence, O Lord! my God, and God of my fathers! to cause me to lie down in peace, and to raise me up again in peace, and suffer me not to be troubled with evil dreams, or evil reflections; but grant me a calm and uninterrupted repose in thy presence; and enlighten my eyes again, lest I sleep the sleep of death. Praised art thou, O Lord! who givest light to the whole universe in thy glory.

"Hear, O Israel! the Lord our God, the Lord is One!"

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up."

Praised be thou, O Lord! by day. Praised be thou, O Lord! at night. Praised be thou, O Lord! when we lie down. Praised be thou, O Lord! when we rise up. For in thy hand are the souls of the living and the dead; thou art He in whose hand is the soul of all living, and the spirit of all flesh. "Into thy hand I intrust my spirit; thou hast redeemed me, O Lord God of truth!"

Then say the Hymn "ADON OLAM," page 78.



## CONFIRMATION SERVICE.

The service is commenced by the chanting of the Hymn "ADON OLAM," page 78; after which the Minister reads the following verses:

REMEMBER NOW thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

The Confirmants are then formed into two lines, the boys on one side of the Temple, and the girls on the other, and are conducted by the marshals to the altar, where they are addressed by the Minister, as follows:

*Minister.* Sons and Daughters of Israel:—On this holy festival of Pentecost, the birthday feast of Revelation, you have been brought before me in this Sanctuary to be confirmed in the faith of your fathers, and to receive upon yourselves the eternal and immutable law of God—the law of truth—the law of virtue and morality, which forms the compendium of Judaism and of pure religion. Are you here to solicit this privilege of your own free will and accord?

*Confirmants.* I am.

*Minister.* My young friends:—The request you make, how worthy soever it may be, will, if granted, impose upon you many and weighty obligations; for, from this day henceforth, you will become members of the Congregation of Israel, participators in the Messianic mission of your people, guardians of that inestimable treasure—God's holy Law, which, through the instrumentality of Israel is to bring spiritual light and happiness to all the world: in fine, you will be wedded to your religion, and in consequence of such union, will have duties to perform which may often conflict with your desires and inclinations, but which, if you neglect, will render you culpable in the sight of Him who readeth every heart, and to whom our most secret thoughts are known. Are you then, with this warning before you, still steadfast in your intention to be confirmed?

*Confirmants.* I am.

*Minister.* Remember, you are witnesses against yourselves this day, that you have chosen the Lord your God to serve him, and to be faithful to the covenant made with



your fathers, when he selected them and their descendants from among all nations, to be His missionaries upon earth, and the guides of all His children to the common altar of their father.

*Confirmants.* "We are witnesses."

*Minister.* Then "blessed be ye who cometh in the name of the Lord, we bless you from the house of the Lord."

*Confirmants.*

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

"Praised be the name of the glory of his kingdom, for ever and ever."

#### EXHORTATION BY THE MINISTER.

The Congregation rise, the Ark is opened, and the Confirmants kneel.

#### PRAYER BY ONE OF THE CONFIRMANTS.

*Minister.*

May God, in his infinite mercy, hear thy prayer; may He be gracious to thee, "and may the God of Israel grant thy petition which thou hast asked of Him."

*The Confirmants rise.*

*Minister.*

And now, I will rehearse to you, and to this assembly, from the Scroll of the Law, the Ten Commandments which form the basis of Judaism and of pure Religion, and upon which every system of theology has been established. To you will be assigned the honor of pronouncing the benedictions before and after the reading of the Law.

Here follows the ORDER OF SERVICE FOR READING THE LAW, page 60.

The BENEDICTIONS before and after the Reading of the Law, are said by the Confirmants in Hebrew and English.

The LAW AND THE PROPHETS are read, and the service for replacing the Law is conducted as usual, after which,

A HYMN IS SUNG.

*The Confirmants rise.*

*Minister.* It now becomes my duty to test your knowledge of that religion in which you are being confirmed. Have you received the necessary instruction in our holy faith to acquaint you with its characteristic tenets?

*Confirmants.* I have.

*Minister.* You will then be required to prove this assertion to your brethren herein assembled by your answers to certain questions, which, I desire to state, will embrace all the fundamental principles of the religion of our race.

The Minister should now examine the Confirmants on the principles of Judaism, limiting his examination strictly to the Religious Truths and Moral Laws taught by the Jewish system. At the close of the examination he addresses them as follows:

*Minister.*

Your acquaintance with the characteristic principles of our faith affords me unfeigned satisfaction. In the answers you have made to my questions, you have explained Judaism, according to its Eternal phase, by which it becomes Religion in the purest conception of the word. As you must doubtless be aware, however, Judaism in our day exists also under a temporal phase, and may be defined as that peculiar system of religion which embraces all those national laws and statutes prescribed by Moses, the founder and legislator of the Jewish nation, for the Jews alone, and obligatory only upon them; so that by means of those national laws and statutes the minds of the people may become more purified, and the people holier and more sanctified, and thus be the better prepared to retain and promulgate those Divine Truths and Moral Laws which constitute the very essence of pure Judaism and of pure Religion.



Upon this phase of Judaism it is not my intention to examine you, since I feel sure you must be perfectly familiar with its details, having been instructed in them almost from your infancy. But I give it to you in strict charge to remember, that these national laws and statutes were intended by the legislator only to serve as the means to the end; they were never to usurp the place of the Spirit of Religion; they were not destined to be eternal. As soon as Reason has decided that the time for their observance has passed, that they no longer effect their purposes, that according to the age in which we live the Religious idea, if requiring an outer covering at all, needs one of different materials, then the observance of them has forever passed, and the continuance of them is but a violation of those grand, eternal principles which constitute pure Judaism. With this charge before you, I call upon you to recite the Ten Commandments, the foundation of all religion.

The Confirmants recite the TEN COMMANDMENTS in Hebrew and English.

*Minister.* You will now answer truthfully and faithfully the following questions:

Do you firmly believe in the existence and Unity of a Supreme Being?

*Confirmants.* I do.

*Minister.* Do you firmly believe in Divine Revelation, and in the Messianic mission of Israel?

*Confirmants.* I do.

*Minister.* Do you firmly believe in the Immortality of the Soul, and in the accountability of man to God, for his actions on earth?

*Confirmants.* I do.

*Minister.* You will then repeat the Confession of Faith.

## THE CONFESSION OF FAITH.

Confirmants.

I ACKNOWLEDGE AND CONFESS that there is a living God, who is the Source of all being, the Fountain of all life and existence. He created the world, He rules and governs all events, and directs all things to serve a beneficent end. He is the only true God, to whom none can be compared, to whom no likeness can be ascribed. He is One in Unity, and there is no unity like unto His. He is an Eternal Spirit, to whom there is neither beginning nor end. He is the only Creator, the sole Savior of mankind, and the only being worthy of adoration.

I ACKNOWLEDGE AND CONFESS the truth of Revelation—that God has enlightened and inspired men, and made them instrumental in spreading truth and wisdom in the world; that in order to bring spiritual happiness to mankind, He has selected Israel as His Missionaries upon earth, has imparted to them, through the power of inspiration, those Religious Truths and Moral Laws, which constitute the very essence of pure Religion, and has ordained that they shall preserve these Truths and Laws in all countries, and throughout all times, and thus become the moral guides and religious teachers of His children, until the promised time shall have arrived, when all Nations will acknowledge the only true God, will accept these Truths and Laws, and will live as one family, children of the same Father, bound together by the ties of brotherly love, peace, and good-will.

I ACKNOWLEDGE AND CONFESS that God is the Judge of the World, that He endowed man with a heaven-born immortal



soul, which, like the Eternal Being, lives forever; that He gave to man free will, reason, and conscience; that he therefore rewards virtue and obedience to His laws, and punishes vice and a violation of His divine precepts; that man is designed to be the servant of God, and that the accomplishment of this destiny will render him not only happy on this earth, but eternally blessed and happy in the future world—where, in the boundless realms of eternity, his spirit shall live in the presence of his Creator forever and ever.

Minister.

The knowledge you have shown of our blessed religion, the willingness and readiness you have evinced to be confirmed, the unhesitating answers you have given to the several questions which have appealed to your consciences, and the open confession you have made of your faith, have convinced me that you are honest and sincere in your desire, and that you are properly qualified to have that desire granted. There is yet, however, one further action required of you, ere I can pronounce you duly confirmed. You have to take upon yourselves a most solemn obligation, wherein you will swear allegiance to your God and to your Religion.

I charge you, if your hearts fail you now, if there be the slightest doubt upon your minds as to the truth of that religion, pause, ere you bind yourselves to it forever.

Sons and Daughters of Israel, are you prepared to take the obligation?

*Confirmants.* I am.

*Minister.* You will then raise your right hands towards heaven and pronounce the vow which will make you ours forever.

The Congregation rise: Confirmants raise their hands.

## OBLIGATION.

*Confirmants.*

In the presence of Almighty God—the God of Israel—the God of the World—the only Creator and Savior of mankind: and in this assembly of my people, I do, of my own free will and accord, most solemnly and sincerely vow to cherish and defend my holy religion, to live in that religion, to die in that religion, and through that religion alone to seek eternal salvation.

May God, in his infinite love and mercy, aid me in my humble endeavors to walk before him in the path of righteousness, guard me from all sin and transgression, and give me strength and fortitude to keep this my most solemn vow to the latest hour of my existence. Amen!

*Minister.*

And now, in the name of Almighty God, I declare you duly confirmed in the religion of our fathers—the religion which, with the blessing of God and through the instrumentality of Israel, is destined to become the religion of the world. I hail you by the honored title of Israelites, I acknowledge you as members of our race, as co-workers with us in our heavenly mission of God-inspired humanity. I welcome you to our fold with joy and satisfaction.

Brothers and Sisters in Israel, minister henceforth to the service of the God of Israel, whose great, good, and hallowed name be praised now and evermore.

## CONFIRMATION SERVICE.

Confirmants.

קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ.  
 יי צבאות. מלא כל הארץ כבודו:

"Holy! holy! holy!  
 is the Lord of Hosts! the whole earth is full of his glory."

Minister.

Brothers and Sisters, return thanks to God.

The Confirmants kneel.

PRAYER BY ONE OF THE CONFIRMANTS.

*Minister.* May this be thy will, O God. Amen!

The Confirmants rise.

The Congregation and Confirmants take their seats.

MINISTER'S ADDRESS TO THE CONFIRMANTS,

At the close of which, the Confirmants rise individually, approach the pulpit and receive the

MINISTER'S BENEDICTION.

The Festival Services are concluded as usual.

## FORM OF SERVICE

FOR THE

## SOLEMNIZATION OF A MARRIAGE.

The marriage ceremony can be performed in the Temple or elsewhere: if in the Temple, and the Choir be in attendance, a Hymn may be sung on the entry of the bridal party.

The marrying couple shall stand together before the Minister; the man on the right hand of the woman.

Minister.

"Blessed be ye who cometh in the name of the Lord!"

(If in the Temple, add)

"We bless you from the house of the Lord!"

Then will follow the Hymn.

Minister.

A. B. and B. C.: You have come before me this day, and you stand now in the presence of your God and these witnesses to be joined together in the holy bond of Matrimony, according to the laws of our hallowed Religion, and of the country in which we live. Be ye well assured that no marriage which is prohibited by God's word, or by the laws of our country, is lawful, or will be recognized either in the sight of God or man. I therefore require and charge you both, in the name of Him who readeth every heart, and to whom our most secret thoughts are revealed, that if either of you know any impediment why ye may not be lawfully joined together as man and wife, you do now confess it.



If no impediment be alleged, the Minister continues :

THEN LET US PRAY.

PRAYER BY THE MINISTER.

And now I most earnestly call upon you to answer me, upon your sacred honors, the following questions :

[Addressing the man.]

A. B.—Do you solemnly confess and declare, in the presence of God and before these witnesses, your willingness to marry this woman, B. C., as your lawful wife ; to love her, to honor her, to cherish her, to support her, to protect her, and to be faithful to her, so long as you both shall live ?

[The man answers,]

I do.

Minister,

[Addressing the woman.]

B. C.—Do you also solemnly confess and declare, in the presence of God and these witnesses, your willingness to be henceforth the lawful wife of this man, A. B. ; to love him, to honor him, to cherish him, to obey him, to serve him, and to be faithful unto him, so long as you both shall live ?

[The woman answers,]

I do.

Minister,

[Addressing the man.]

Then do you, A. B., place the ring on the first finger of the right hand of your bride, and repeat after me the words in Hebrew, which mean, "Behold, with this ring thou art wedded to me according to the law of Moses and Israel."

The Bridegroom, instructed by the Minister.

הֵרִי אֶת מַקְדָּשְׁתִּי לִי • בְּטַבְעֶת זוֹ • בְּרֵת מֹשֶׁה וְיִשְׂרָאֵל :

(Translation as above—"Behold, &c.")

Minister.

Let us pray.

O Lord God of all flesh, the giver of all good and perfect gifts, send joy to these thy loving children, who now stand before thee, united in the sacred covenant of marriage, as thou once did send joy unto thy creatures whom thou hadst formed, in the garden of Eden. Be with them through life, and grant that the vows which they have registered this day may ever remain impressed upon their memories. May they ever remain bound together in perfect love and peace ; may they be one in heart, as they are now one in flesh ; and may their days on earth be passed in accordance with thy laws, thus to merit thy divine blessing, now and evermore. Amen.

Praised art thou, O Lord our God ! King of the universe, who hast created everything for thy glory.

Praised art thou, O Lord our God ! King of the universe, who hast formed man after thy image, in the image of the likeness of thy form, and prepared unto him from himself an everlasting fabric.

Praised art thou, O Lord our God ! King of the universe, who hast created gladness and joy, bridegroom and bride, love and brotherhood, delight and pleasure, peace and friendship.

Praised art thou, O Lord our God ! King of the universe, who causeth the bridegroom to rejoice with the bride, and causeth them to prosper.

"O give thanks unto the Lord, for he is good ; for his mercy endureth forever."

And now, in the name of Almighty God, I declare you from this day henceforth lawful man and wife.

BENEDICTION.

## FORM OF SERVICE FOR THE BURIAL OF THE DEAD.

In all cases where circumstances will permit, the service is to be commenced in the House of Mourning, the Minister's place being at the head of the corpse.

"THE Lord gave and the Lord hath taken, praised be the name of the Lord."

"O Lord! what is man that Thou takest knowledge of him, or the son of man that Thou makest account of him?"

"Man is like unto vanity, his days are like a fleeting shadow."

"What man liveth, that will not see death? that can save his soul from the power of the grave?"

"Man born of woman is short of days and full of trouble."

"Like a blossom he cometh and withereth, he fleeth away like the shadow and stayeth not."

"What is a mortal that thou shouldst remember him, and the son of man that thou shouldst visit him?"

"Yet thou madest him a little less than the angels, and didst crown him with honor and glory."

"Let then thy holy ones be joyful in glory, let them sing aloud in their resting-place."

"May the words of my mouth, and the meditations of my heart, be acceptable in thy presence, O Lord, my Rock and my Redeemer!" Amen!

## FORM OF SERVICE FOR THE BURIAL OF THE DEAD. 241

Then proclaim THE UNITY OF GOD in manner following:

Minister.

HEAR, O ISRAEL! THE LORD OUR GOD, THE LORD IS ONE!

Repeated by the Assembly.

Minister.

Praised be the name of the glory of His Kingdom for ever and ever.

Repeated by the Assembly.

Minister.

The Lord he is God. The Lord he is God.

Repeated by the Assembly.

### ADDRESS BY THE MINISTER.

For males over thirteen years and females over twelve, the following is said after the address.

O Almighty Father! thou living God and everlasting King, have mercy on our departed (brother)—(sister); for Thou art ever merciful and forgiving, and with thee is the fountain of life. May (he)—(she) ever walk in the land of life, and may (his)—(her) soul find rest in the bond of life.

O Ever-kind One! in thy abundant mercies pardon thou (his)—(her) sins, and remember not (his)—(her) iniquities. O may (his)—(her) good works be present before thy eyes; and may (he)—(she) dwell with thee, and with all thy faithful ones, and walk before thee in the land of life.

Departed (brother!)—(sister!) mayest thou find open the gates of heaven—mayest thou see the city of peace and the dwellings of safety, and mayest thou meet the ministering angels hastening joyfully towards thee to conduct thee into the Kingdom of bliss—the Kingdom of thy God.



O beloved (brother!)-(sister!) go thou to the end, rest in peace, and rise again to eternal life in the presence of thy Creator.

Be thy soul bound up in the bond of life, with the teachers and chiefs of our race; with all pious Israelites, with the bands of saints and true adorers; with all good and worthy men and women, and with them rest in the garden of loveliness, in the realms of celestial joy.

O beloved (brother!)-(sister!) go thou to the end, rest in peace, and rise again to eternal life in the presence of thy Creator.

---

Then proceed to the place of interment.

On the arrival of the funeral procession at the burial-ground, the coffin is placed on the bier and carried to the grave.

Minister.

"I know well that my Redeemer liveth, and that he will remain as the last after the creatures of the dust have passed away.

"And after my skin is cut to pieces will this be; and then, freed from my body, shall my soul behold God.

"Whom I shall myself behold for my happiness, and whom mine eyes will see, and not as a stranger, when even my reins are consumed within me."

---

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, who is my refuge, even the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honor him.

With long life will I satisfy him, and show him my salvation.

## ACKNOWLEDGMENT OF THE JUSTICE OF GOD.

"He is the Rock whose work is perfect; for all his way are just. The God of truth, in whom there is no iniquity; just and upright is he."

He is the Rock, perfect in every work; who can say unto him, what workest thou? He ruleth below and above, and bringeth to the grave, and up again.

He is the Rock, perfect in every deed; who can say unto him, what doest thou? O thou who sayest and fulfillest, show us unmerited kindness; listen, and grant.

O thou who art righteous in all thy ways! O perfect Rock! long-suffering and full of mercy! spare the parents and the children, as a father compassionateth his children.

Thou art righteous to destroy and to revive; thou, in whose hand is the custody of all spirits, O do not permit our memorial to be blotted out, for thine are mercies and pardons.

If man attain to but one year, or if a thousand years he should live, what will it avail him? it would still be as though he had not been: Praised be then the righteous Judge, who annihilateth and revivifieth.

We know, O Lord! that thy judgment is righteous; thou art righteous when thou speakest, justified when thou judgest, and no one may complain of thy manner of judging; for thou art righteous, and thy judgment is just.

The soul of every living thing is in thy hand; with righteousness thy right and left hands are filled; have mercy on the remnant of the flock of thy pasture, and say unto the angel, Stay thy hand.

"O thou art great in council, and mighty in deeds, whose eyes are open over all the ways of the sons of men,

to give to each man according to his ways and the fruit of his deeds."

To show that the Lord is upright, He is my Rock and there is no unrighteousness in him. The Lord gave, and the Lord hath taken; praised be the name of the Lord.

The coffin is then lowered into the grave and the following is said:

"The dust returneth to the earth whence it came, but the soul returneth to God who gave it."

## PRAYER FOR THE DEPARTED AFTER INTERMENT.

May it be acceptable in Thy presence, O Lord God of all spirits, to receive the soul of the departed (here mention the name) in loving-kindness.

O Merciful God! deign to look upon (him) (her) with thine infinite mercy, and cause (his) (her) soul to feast on Thy divine glory, and on the abundance of good Thou hast treasured up for thy precious ones. May (his) (her) soul be bound up in everlasting life with all those precious souls whose earthly parts sleep in the dust, but whose beatified souls are protected in the boundless realms of immortality. Amen.

The Minister and Mourners say Kaddish, page 30.



ORDER OF PRAYER  
IN THE HOUSE OF MOURNERS.

Psalm xlix.

Read in verses alternately by the Minister and those present.

HEAR this, all ye people; give ear, all ye inhabitants of the world:

Both low and high, rich and poor, together.

My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

I will incline my ear to a parable: I will open my dark saying upon the harp.

Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?

They that trust in their wealth, and boast themselves in the multitude of their riches;

None of them can by any means redeem his brother, nor give to God a ransom for him:

(For the redemption of their soul is precious, and it ceaseth forever:)

That he should still live forever, and not see corruption.

For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

Their inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; they call their lands after their own names.

Nevertheless man being in honor abideth not: he is like the beasts that perish.

This their way is their folly: yet their posterity approve their sayings. Selah.

Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Be not thou afraid when one is made rich, when the glory of his house is increased:

For when he dieth he can carry nothing away: his glory shall not descend after him.

Though while he lived he blessed his soul, (and men will praise thee when thou doest well to thyself.)

He shall go to the generation of his fathers; they shall never see light.

Man that is in honor and understandeth not, is like the beasts that perish.

In the Evening:—Continue with the usual evening service, commencing at the Benedictions, page 9, and reading until the words, "Who guardest thy people Israel forever," page 12; after which say the Prayer, page 217; then the Prayer for the Departed, page 245; the Mourner's Kaddish, page 30, and the Adoration, page 26.

In the Morning:—Continue with the usual morning service, commencing at the Benedictions, page 34, and reading until the words, "The Redeemer of Israel," page 38, after which say the Prayer, page 217; then the 145th Psalm, page 66; the Prayer for the Departed, page 245, the Mourner's Kaddish, page 76, and the Adoration, page 72.

## H Y M N S.

### 1.

#### THE UNITY OF GOD.

One God! One Lord! One mighty King!  
In unity will Judah sing;  
Transmitting e'er from sire to son  
The truth, that God is only One.

Thee, Sov'reign of the universe,  
Through ages, 'mid all sects diverse,  
The Hebrew child is taught to praise,  
To lisp thy name, and learn Thy ways.

To Thee alone, when life recedes,  
The dying Israelite still pleads;  
In ONE Redeemer, God, and Guide  
His fleeting spirit doth confide.

Centre and Source of truth sublime!  
The sun is but a lamp of time,  
A transient spark by mercy fed,  
That man might up to Thee be led.

Thy law is that eternal Light,  
That, dawning first on Horeb's height,  
Still deigns on Israel to shine,  
A proof of grace and love divine.

It penetrates the stubborn heart,  
And purifies its sinful part.  
The voice of God, O Judah! hear,  
And fix His law forever there.

P. M.



## 2.

## DIVINE MERCY.

I will extol Thee, O my King!  
 Thy holiness proclaim;  
 And earth with ev'ry voice shall sing,  
 The glories of Thy name.

Thy tender mercies brightly shine,  
 Immortal is Thy pow'r;  
 Thy *love* a beaming ray divine,  
 That lights each passing hour.

The mem'ry of Thy goodness still  
 Shall grateful hearts pervade;  
 Thy majesty and glory will  
 Forever be displayed.

The eyes of all shall wait on Thee,  
 For perfect are Thy ways;  
 And pious hearts united be,  
 O Maker! in Thy praise.

C. M. C.

## 3.

## VIRTUE.

God of power! in Thy gift  
 Though countless blessings lie,  
 My voice for *one alone* I lift,  
 In prayer to Thee on high.

No covetous appeal for gold  
 Shall from my lips proceed;  
 Nor by the love of fame controlled,  
 For crowns of glory plead.

I ask but for the precious ore,  
 Contained in *Virtue's mine*;  
 And for her wreath that will endure,  
 When diadems decline.

Of godliness, by Grace supreme,  
 Would I become possessed;  
 Grant that its pure and perfect beam  
 May on my spirit rest.

Let wisdom of the heart, O Lord!  
 Be now and ever mine;  
 All else is but corruption's hoard,  
 Dust, hiding light divine.

P. M.

## 4.

## IMMORTALITY OF THE SOUL.

God of my fathers! merciful and just,  
Who into being shaped this breathing dust,  
Teach me its rebel passions to control,—  
Pour Thy influence o'er my restless soul.

Teach me to look beyond the gloomy grave;  
For Thou, O Father! still art nigh to save,  
When, rising from the dark and cheerless tomb,  
I'll walk with Thee in renovated bloom.

E'en at Thine altar as I bend the knee,  
My heart expands, my hopes increase in Thee;  
Aspiring man forgets that he is earth,  
And clings to Thee for an immortal birth.

C. D. L. H.

## 5.

## RELIGION.

Remember, man! while thou art young,  
To turn thy heart towards the Lord,  
Ere sorrow hath thy bosom wrung,  
Or life hath "loosed its silver chord."

Spring hath its flowers,—youth its sweets,  
Cradled in both the canker lies;  
And when *one little* season fleets,  
Man's spirit droops—the blossom dies.

Ye triflers on the brink of time,  
Scorn not the sage and silver-haired,  
When they forewarn ye in your prime  
To be for evil days prepared.

Strong as ye are, shall ye not fall  
Down to the dust at God's decree?  
Proud as ye are, shall not the pall  
Mantle your frail mortality?

Praise the Creator, ere decay  
Your energies shall paralyze,  
Or darkness, in the latter day,  
Shall hide the heavens from your eyes.

P. M.



## 6.

## HOPE IN GOD.

I lift mine eyes unto the hills,  
And to the boundless sky,  
Thro' all life's sad and varied ills,  
Our help is from on high.

The heavenly King, who e'er shall be,  
In might eternal reigns;  
When sorrow's darts encompass me,  
He every hope sustains.

The burning rays of noon-tide sun  
Shall smite me not by day;  
And while the evil path I shun,  
God will protect my way.

On every side *He* is my shade,  
And still preserves my soul;  
His greatness ever is displayed  
Thro' years that onward roll.

From this time, and for evermore,  
His mercy mildly beams;  
Lord! lead me to that heavenly shore,  
Where peace eternal gleams.

C. M. C.

## 7.

## LOVE GOD!

Oh! love the Lord with all thy *heart*;  
Its best affections sacrifice,  
Rather than from *His* law depart,  
Who is most holy, just, and wise.

Oh! love the Lord with all thy *soul*,  
Which bears a principle divine,  
That shall beyond its human goal  
Among angelic natures shine.

Oh! love the Lord with all thy *might*;  
For He has made thy spirit strong,  
Firmly to wrestle for the right,  
And fearlessly resist the wrong.

Oh! love the Lord! to *Him* devote  
Thy time, thy treasure, and thy thought;  
Let these each holy scheme promote,  
By which salvation may be wrought.

Oh! love the Lord! who, from thy birth  
To life's last moment, naught denies,  
And after death commands the earth  
To yield the spirit to the skies.

P. M.

## 8.

## PRAY TO GOD!

Pray when the morn unveileth  
 Her glories to thine eyes;  
 Pray when the sunlight faileth,  
 And stars usurp the skies.  
 Far from thy bosom flinging  
 Each worldly thought impure,  
 The praise of God be singing,  
 Mortal! for evermore.

Pray for the friend whose kindness  
 Ne'er failed in word or deed;  
 Pray for the foe whose blindness  
 Hath caused thy heart to bleed.  
 A blessing for thy neighbor  
 Ask thou of God above;  
 And on thy hallowed labor  
 Shall fall His smile of love.

Beside the stranger's altar,  
 Or at thy proper shrine,  
 Let not thy accents falter  
 In utt'ring truths divine.  
 But e'en when life is waning,  
 Thy faith with zeal declare—  
*One God* alone is reigning  
 Whose worship none may share.

P. M.

## 9.

## DIVINE WORSHIP.

Here, at this temple's holy shrine,  
 Let Israel join in sacred prayer,  
 And every thought to Him resign  
 Who sheds on us His tender care:  
 Then hearts sincere in grateful praise  
 Shall sanctify the hymns we raise.

Oh! let not pride nor envy dwell  
 Where righteousness alone should reign,  
 That sweet religion's holy spell  
 May lead us back to grace again;  
 And all be most supremely blest  
 Who bow before His high behest.

Pure is the soul which God hath made,  
 Let sin's deep stain defile it not,  
 That, when our mortal debt is paid,  
 And earthly cares in death forgot,  
 To realms of endless bliss it flies,  
 Eternal rest beyond the skies.

C. M. C.



## 10.

## BROTHERLY LOVE.

"Let there be love!" it is the light  
That makes the sphere of heaven bright,  
First, from creative Mercy's thought,  
By the rejoicing angels caught.

"Let there be love!" it is the beam  
That earth from darkness shall redeem,  
And in its mighty heart mature  
The only bud that shall endure.

"Let there be love!" its vital ray,  
Alone exempt from brief decay,  
Shall in the human soul entomb  
The germ of its immortal bloom.

"Let there be love!" its gentle tone  
Is music heard from Mercy's throne,  
Echoed by charity below  
To hush the cry of guilt or woe.

"Let there be love!" blest is the creed  
That doth to this pure issue lead,  
And thus promotes the hallowed plan  
Of brotherhood 'twixt man and man.

"Let there be love!" earth, air, and sea  
Obedience yield to this decree;  
Woe then to reason, froward child!  
Whose spirit is by *hate* defiled.

O God! let universal love  
Unholy strife from earth remove,  
And link, in one harmonious whole,  
All human kind from pole to pole.

P. M.

## 11.

## PEACE.

O Thou! who, as the Great Unknown,  
From pole to pole art glorified,  
Whose lavish hand, for every zone,  
Doth gifts appropriate provide—  
Of thee a special blessing now  
Most fervently do we implore,  
That discord may no shadow throw  
On freedom's altar evermore.

Let thrones of righteous judgment here  
Throughout all future years be found;  
And may that spirit disappear,  
Whose breath pollutes her hallowed ground—  
That selfish spirit which pursues,  
(Regardless of a neighbor's right,)  
Each purpose that promotes its views,  
Or raises it to power's height.

Serene, harmonious, and sublime,  
Let peace prevail from age to age,  
Untarnished by the stroke of time,  
Or rude assault of jealous rage.  
From civil conflict keep us free,  
Abhorrent to the pious mind—  
And grant us, Father, peace with Thee,  
With conscience, and with all mankind.

P. M.

## 12.

## PRAISE YE THE LORD!

Praise ye the Lord! for it is good  
His mighty acts to magnify;  
And make those mercies understood,  
His hand delights to multiply.  
Praise ye the Lord!

Break forth, O Israel! into song,  
Let hymns ascend to heaven's vault,  
No sweeter task hath mortal tongue,  
Than its Creator to exalt.

Praise ye the Lord!  
The firmament's bright starry wall  
Shall tremblingly vibrate the sound,  
When with a trumpet ye extol  
A God who doth in grace abound.

Praise ye the Lord!  
Smite ye the harp, the timbrel roll,  
And let the organ swell sublime  
In praise of Him who formed the soul  
For bliss beyond the bounds of time.

Praise ye the Lord!  
O holy, holy, holy King!  
Prostrate we bow before Thy throne,  
And of salvation's power sing,  
Possessed by *Thee* and *Thee alone*.

Praise ye the Lord!  
Let hallelujah loudly rise!  
Let hallelujah softly fall!  
Until on angel lips it dies,  
As they unto each other call,  
Praise ye the Lord! P. M.

## 13.

## TRUTH.

Let the standard of truth by Judah be planted,  
Where'er he may chance to abide;  
Let praise to the God of his father be chanted,  
Though strangers his worship deride.

Oh! fail not to foster each pious emotion  
That reason or faith generates;  
But freely and fearlessly breathe your devotion  
To God, who the soul animates.

How weak is the sceptre of temporal power,  
The spirit of truth to o'erthrow!  
Sublimely o'er time doth her majesty tower,  
Eternity's herald below.

Her law is a lamp to the feet of each mortal  
That else would in dark places stray;  
Its light radiates immortality's portal,  
Nor wanes, though a world may decay.

Oh! follow her path, and forsake that of error,  
All ye who salvation would seek;  
Nor ever, through danger, through shame, or  
through terror,  
Her glorious ordinance break.



## 14.

## THE SABBATH.

Daughters of Israel, arise!  
 The Sabbath-morn to greet;  
 Send songs and praises to the skies,  
 Than frankincense more sweet.

Take heed, lest ye the drift mistake  
 Of Heaven's hallowed hours,  
 And from those dreams too late awake,  
 That show you but life's flowers.

Leave not the spirit unarrayed,  
 To deck the mortal frame;  
 With gems of grace let woman aid  
 Charms, that from nature came.

With jewels of a gentle mind,  
 More precious far than gold,  
 Brightened by love, by faith refined,  
 And set in chastest mould.

Wife! Mother! Sister! on ye all  
 A tender task devolves;  
 Child, husband, brother, on ye call  
 To nerve their best resolves.

Your hands must gird the buckler on,  
 The moral weapons cleanse,  
 By which that battle may be won,  
 That in self-conquest ends.

P. M.

## 15.

## THE SABBATH.

With joyful heart I greet again  
 This holy day of rest,  
 To chant within the sacred fane,  
 And bow at Thy behest.

On Thee, O God! my hopes rely,  
 Thy name be ever praised;  
 Vouchsafe to bless and sanctify  
 These strains devoutly raised.

Oh! banish hence, far from my mind,  
 All evil thoughts away,  
 And grant my soul may favor find  
 On this, Thy holy day.

And at the altar as I bend,  
 To supplicate Thy care,  
 In mercy, Lord! Thy blessing send  
 Upon my humble prayer.

G. L.

## 16.

## PASSOVER.

Glory to God! whose outstretched hand  
Hath smitten Pharaoh's mighty band.  
Let songs through all the tribes resound,  
Ransom for Israel hath been found,  
A refuge from the scourge and chain,  
A shield from the oppressor's reign.

The Red Sea is in triumph past;  
Praise to the Ruler of the blast!  
At whose strong breath the waves rolled by,  
And left the deep foundation dry.  
Behold the pride of Egypt checked,  
Her princes, priests, and warriors wrecked.

In vain to helpless gods they plead  
For succor in the hour of need;  
No providence like ours they know,  
To make the flood its prey forego.  
Rider and steed in terror sink,  
While Judah gains the desert's brink.

Sole King of heaven and earth! protect  
The residue of Thy elect!  
Let piety redeem their souls,  
Whom sin in fearful bondage holds!  
O Israel! hear her angel tone,  
And bow before One God alone!

P. M.

## 17.

## PENTECOST.

Let us to prayer! it is the holy time,  
When Moses stood on Sinai's mount sublime,  
Communing with that uncreated One,  
Whose glory on his brow reflected shone.

Earth reeled in presence of its mighty King,  
From whom eternal truth and knowledge spring;  
Red lightnings quivered o'er the conscious sod,  
As man revealed the graven laws of God.

O house of Jacob! upon "eagles' wings"  
Triumphant borne through desert wanderings;  
Ye who have been the Lord's peculiar choice,  
Forever in that covenant rejoice!

Oh! treasure until life itself departs,  
Those precious statutes in your inmost hearts!  
Cause every member of your household band  
Daily to meditate on each command;

Until the spirit of those words divine,  
Sheds on their souls its influence benign!  
Blessing and curse are both before ye set,  
May ye the promise win, and ward the threat!

P. M.



18.  
TABERNACLES.

Of Heaven's bounties let us sing,  
That, countless as the stars above,  
Through all the varied seasons spring  
From the eternal Source of love!  
Mirrored alike on vale and mount,  
Are images of Grace benign;  
Fields, moistened o'er by Mercy's fount,  
To yield the reaper wheat and wine.  
In spring the whisp'ring breezes give  
God's gracious message to the earth,  
That languid nature shall revive,  
And all that's beautiful have birth.  
Brief the lifetime of the flowers;  
But scarcely have these passed away,  
When the autumnal harvest-hours  
Come, to atone for their decay.  
Shall lab'ring man on fallen leaves  
Bestow his unavailing tears,  
When on their ruin rise the sheaves  
Whose golden grain his spirit cheers?  
No! joyously he then should lift  
His grateful heart to God in prayer,  
Who to the season suits the gift,  
But ne'er suspends a parent's care.  
With moral providence, likewise,  
Let beings of this world prepare  
'Gainst days when youth's bright verdure dies,  
And life is like the waning year.  
For then shall virtue vegetate  
And flourish on the *inner ground*;  
Joy shall the reaper animate  
Within whose tents its fruits are found. P. M.

19.  
NEW YEAR.

Into the tomb of ages past  
Another year hath now been cast:  
Shall time, unheeded, take its flight,  
Nor leave one ray of moral light,  
That on man's pilgrimage may shine,  
And lead his soul to spheres divine?  
Ah! which of us, if self-reviewed,  
Can boast unfailing rectitude?  
Who can declare his wayward will  
More prone to righteous deeds than ill?  
Or, in his retrospect of life,  
No traces find of passion's strife?  
A "still small voice," as time departs,  
Bids us inspect our secret hearts,  
Whose hidden depths too oft contain  
Some *spot*, which, suffered to remain,  
Will (slight at first) by sad neglect,  
The hue of *vice* at last reflect.  
With firm resolve your bosoms nerve  
The God of truth alone to serve,  
Speech, thought, and act to regulate,  
By what His perfect laws dictate;  
Nor from His sanctuary stray,  
By worldly idols lured away.  
Peace to the house of Israel!  
May joy within it ever dwell!  
May sorrow on the opening year,  
Forgetting its accustomed tear,  
With smiles again fond kindred meet,  
With hopes revived the festal greet! P. M.

## 20.

## DAY OF ATONEMENT.

My heart is bared to Thee, O Lord!  
 Rebellious oft against Thy laws;  
 My frailties *justice* must record,  
 But, oh! let *mercy* plead my cause.

That angel finds a saving grace,  
 Where sterner truth but guilt describes;  
 Her shrine is still a shelt'ring place,  
 To which the trembling sinner flies.

To other gods I've gone astray,  
 Idols of man's own fabrication,  
 Riches and fame, that flee away,  
 And leave the soul in desolation.

I've dwelt with unrelenting stress,  
 Upon my neighbor's lightest sin,  
 And looked with partial tenderness  
 Upon the deeper taint within.

Proud, covetous, vindictive, vain,  
 Thy contrite servant oft hath been;  
 Yet from Thy chast'ning rod refrain,  
 O God! and let me pardon win.

Thus have I rent the flimsy veil  
 That hid my heart's deformity,  
 Not yet beyond salvation's pale,  
 If mercy will but plead for me.

P. M.

## 21.

## DAY OF ATONEMENT.

Eternal love is Thine, O God!  
 Oh! let me not in error stray,  
 But chasten with a gentle rod,  
 And lead me back to virtue's way.

With penitential tears I weep,  
 Turn not away, in wrath, Thy face;  
 Awake my soul from sinful sleep,  
 And purify it by Thy grace.

Thou, who canst heal the broken heart,  
 Wilt hear the suppliant's prayer;  
 Thy truth, Thy goodness, oh! impart:  
 Almighty, take me to Thy care!

C. D. L. H.



## 22.

## MATRIMONIAL LOVE.

Blest is the bond of wedded love,  
When they who at its altar bow,  
Remember that the God above  
Is witness to their holy vow,—

When they sweet counsel interchange,  
And as each season onward rolls,  
Prove that no chance can e'er estrange  
The feeling that unites their souls.

To woman, in the stormy hour,  
Doth not her stronger partner turn?  
And from her spirit gather power,  
Peril and pain alike to spurn?

And she, the gentle, tender one,  
Whose atmosphere is purity,—  
Doth she not in *his* love alone  
Confide for her security?

That noble trust, O man! fulfil,  
Which before Heaven hath been sworn;  
Cherish thy wife through good and ill,  
Her virtues love, her frailties mourn.

Blest are the vows of wedded life,  
When they from righteous lips proceed,  
When free from wrath, perverseness, strife,  
Time hallows that which God decreed.

P. M.

## 23.

## SUBMISSION TO THE WILL OF GOD.

God Supreme! to thee I pray,  
Let my lips be taught to say,  
Whether good or ill may flow,  
Hallelujah, be it so!

What Thy wisdom may dictate,  
Let Thy servant vindicate;  
Though it may my hopes o'erthrow,  
Hallelujah, be it so!

Friends may falsify my trust,  
Kindred also prove unjust,  
Wound my heart and chill its glow,—  
Hallelujah, be it so!

Health and comfort may decline,  
Why at this should I repine?  
Both to Thee, my God, I owe,  
Hallelujah, be it so!

When by disappointment stung,  
Hard it is for human tongue  
Still to say, though tears may flow,  
Hallelujah, be it so!

Yet, from Mercy's aid shall spring  
Strength of spirit still to sing,  
'Mid bereavement, pain, and woe,  
Hallelujah, be it so!

P. M.

## 24.

## CONFIRMATION.

God! to my spirit's great delight,  
 I thy law in childhood learned,  
 When faith towards my wondering sight  
 Thine eternal tablets turned;  
 Showing with what abundant grace,  
 Father! Thou, with hand divine,  
 Didst those great testimonies trace,  
 Which now mark man's moral line.

Young are the lips that venture now,  
 In Thy gracious presence, Lord!  
 To pronounce the solemn vow,  
 Listening angels will record;  
 Yet firmly, freely we respond  
 Unto piety's appeal,  
 Now to take on us the bond,  
 Under confirmation's seal!

As members enter Israel's fold,  
 With consent of heart and mind,  
 In fellowship of faith enrolled,  
 Until life shall be resigned;  
 In every clime beneath the sun,  
 Loudly will we e'er proclaim,  
 That the Lord our God is *One*!  
 And adore *His* holy Name.

Heavenly Sire! watchers station  
 O'er the wavering and the weak,  
 Who the meshes of temptation  
 Have not strength enough to break;  
 Oh! let not sin (an infant yet  
 At the threshold of the soul)  
 There mature, decoys to set,  
 All its movements to control.

Guide of innocence! direct us  
 Onward to salvation's road;  
 From those passions still protect us,  
 Which e'en youthful hearts corrode.  
 Links of love let us not sever,  
 By rude strife or wrathful words;  
 But unite in kind endeavor,  
 Closer still to bind its chords.

Thou sendest angels pure to guard  
 The cradles by our mothers rocked,  
 These *first* the gates of truth unbarred,  
 And with these in prayer we talked.  
 And when in earth's last cradle set,  
 The trembling soul would heav'n reach,  
*These* as its holy guardians yet  
 Shall the young immortal teach.





Family Record.

BIRTHS.

# Family Record.

## MARRIAGES.



Family Record.

DEATHS.

AMERICAN

JEWELRY

RITUAL

