

THE LITURGY OF THE REFORM MOVEMENT IN AMERICA TO THE
UNION PRAYER BOOK

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INTRODUCTION

In approaching our analysis of the earliest rituals of Reform in America we must necessarily take for granted the background of the German Reform movement. In some cases we shall be able to point out the direct line of development from the German liturgy to the American, as, for example, in the instance of the Kaddish. (see p. 7) Generally, however, we shall attempt to do no more than show that the basic principles which underly these American rituals are the same as those upon which the reforms of the German Jewish liturgy are based.

By way of preparation, therefore, we present a brief statement of these fundamental principles of German Reform. One of the clearest statements is the one laid down by the editors of the second edition of the Hamburg Prayer Book (1841). We now present this statement, with its implications for our study.¹⁾

1. The prayer-book was to preserve the positive foundation of religion according to its history and peculiarities.
2. The spirit of it should be in agreement with the current views of European (American) culture and life.
3. The traditional elements should be retained so long as they do not contradict the above-mentioned principles.
4. The general contents of the prayer-book and that of divine worship should be permeated with the pure doctrines of the ancestral religion. Contradictory elements should be omitted.

Or, to quote Holdheim (in the preface to the revised Prayer Book of the Berlin Association, 1846): "Prayer ought to be a clear, transparent mirror in which the nature of the worshipper is reflected. Above all else, man lives in the present in whose mode of thought and expression he feels most at home. Whatever is offered him from out the past should aim to make the comprehension of the present easier and not more difficult."²⁾ That is to say, the prayer book should aim, as did the

1) Cf. Idelsohn, "Jewish Liturgy and its Development", p. 270.

2) As quoted by Philipson, "Reform Movement in Judaism" (Revised edition), p. 252.

Hamburg Prayer Book, "to re-establish the external conditions of devotion without clashing too much with current views on prayer and to remove such passages as were (are) in conflict with the civil position of the Jew". 3)

With this approach the prayer book reformers in Germany revised and modified their rituals in much the same ways as did their contemporaries and successors in America. To an analysis of what these latter - American - reformers did, we shall now turn our attention.

3) A. Geiger, as quoted by Cohon, "Christianity and Judaism Compare Notes", Part II, p. 78.

THE SABBATH SERVICE AND MISCELLANEOUS PRAYERS

Adopted by the Reformed Society of Israelites,
 Founded in Charleston, S.C. November 21, 1825.
 Printed in Charleston, 1830

(Reprinted with introduction by B.A. Elzas, 1916)

Dr. Harnett A. Elzas points out in his introduction to the "Charleston Prayer Book" that the movement for reform in that city was directly dependent upon the earlier movement in Hamburg. The former, however, differed from the Hamburg movement in that in its ritual it followed the Portuguese custom which prevailed at that time in Charleston. We shall have occasion to point out specific instances of Sephardic influence in the course of our analysis.

The compilers of the Charleston Prayer Book were Isaac Harby, a publicist in Charleston, Abraham Moise, a lawyer of the same community, and David Nunes Carvalho, the lay reader of the Reformed Society of Israelites. In working out this prayer book they adhered strictly to the principles of the Society, which find expression not only in the preface, but in the statement of their articles of faith as well, and in one prayer in particular (special prayer for Days of Holy Convocation).

In line with their aim "to go back to Moses and the Prophets" the Society retained in their articles of faith "nothing doubtful or ceremonial", but only simple religious axioms. In their statements re God and His attributes as well as reward and punishment they follow closely the credo of Maimonides; but in addition they posit principles re the immortality of the soul, Love of God as man's highest duty, and the connection of morality with religion. The compilers disclaim any desire to dictate, stating that they have prepared this new prayer book only for those who differ from their brethren of the "ancient synagog", for those who agree that the time has come "when the Jew should break in pieces the scepter of Rabbinical power" and assert his attribute as a free agent. It was undoubtedly through the assertion of this attribute of free human agency rather than in the process of going back to Moses and the Prophets that the com-

pillers adapted all but one of their hymns (appended at the end) from Christian sources; the one exception being a version of Adon Olam rendered into English by Carvalho.

It bears mention, too, that of all the prayer books surveyed in this study the Charleston Prayer Book alone contains not a single word of Hebrew, tho on two occasions instructions are printed for the minister to read a Psalm first in Hebrew, then in English. In neither instance, however, is the Hebrew text given.

The service for the Eve of Sabbath follows the traditional in outline, though it is greatly abridged. Of שאל שאל only Psalms 92 and 93 are retained. Bor'chu is recited in translation; while the next two prayers are "telescoped". The first two paragraphs of שאל שאל and the one paragraph of שאל שאל are then recited in responsive form. The Sanctification of the Sabbath consists in literal translations of שאל שאל, שאל שאל, שאל שאל, after which follows an original benediction: "Blessed art Thou... who has instituted the Sabbath for Thy rational creatures." Then comes the translation of שאל שאל שאל שאל. The Conclusion of the service consists of the שאל שאל (in translation, of course), and selected verses from שאל שאל and שאל שאל (the latter being paraphrased to some extent, tho it remains close to the ideology of the traditional שאל שאל). A portion is read from the Prophets, which practice is a definite departure from tradition; then the service is concluded with the reading of a prayer for the acceptance of prayer, ending with a paraphrase of שאל שאל.

We observe, first of all, that all references to Zion, to sacrifices and to the restoration of the Jewish people have been omitted from the ritual. This is in keeping with the implied world-mission philosophy of the Society. Besides the reading from the Prophets, the only innovation in the service is the benediction in the Sanctification (mentioned above). But their rationality did not impel the compilers to omit such phrases as שאל שאל שאל שאל, which are rendered literally: "who revivest the dead". Nor did it deter them from utilizing the whole of the שאל שאל, even to the reference to the six days of creation. Whatever omissions are made in addition to those which fall

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under the above classifications may be considered to have been made for the sake of brevity itself.

The service for Sabbath Morning follows the same general lines as the Evening Service, retaining only the most important prayers (in translation), and cutting the service to the bone for the sake of brevity. This service is very little longer than the Evening service, and omits even the reading of the Torah. The original prayers and responses deal with the significance of the Sabbath and with the praise of God and His mercies. All references to Zion, sacrifices, etc., are cut out, as above.

Of the Miscellaneous Prayers only one deserves special mention; for the others (e.g., before going on a journey, for the sick, for the dying, grace before and after meat) contain nothing that differs in any fundamental manner from the O.R., and can all be characterised alike as being abridged versions of the traditional prayers for the same occasions. The prayer for days of Holy Convocation, however, represents a sort of Society keynote. It is a revaluation of religion and of worship in the light of their new rationalism. "Forms are less appropriate where the mind is more enlightened..... Instead of sacrifices we present our temperance, our fortitude, our continence..... Instead of rich gifts, we offer our humble merits, our good deeds, our charitable acts to the throne of grace." And quoting Jeremiah: - "I will put My law in their inward parts, and write it in their hearts!"

The Ceremony of Circumcision contains very nearly all the ideas of the same ceremony in the O.R., ending with a prayer for the child and an excerpt from Psalm 121. A similar ceremony for the naming of a daughter is included; this, however, has no parallel in the O.R.

The Burial service contains, besides a paraphrase of the Hashkava (שִׁנְנוּ לְפָנָיו) prayers which reflect belief in resurrection, acknowledgement of the justice of God's decrees. In the Burial Service for Women we find only minor changes from the above, chiefly the recitation of שִׁנְנוּ לְפָנָיו (in translation) according to the Sephardic custom.

In the service for the House of Mourning are reflections on divine

justice and immortality, on God the Comforter and the unfailing rock of salvation. Psalm 49 is recited, ^{in accordance with traditional practice,} ~~whereas traditionally it is Psalm 100 that is read in these circumstances~~

The Marriage ceremony follows the traditional very closely, even to the extent of specifying the use of the canopy. The לְהַלְלֵךְ / לְהַלְלֵךְ are paraphrased, while the לְהַלְלֵךְ is rendered literally except for omission at the end of the word לְהַלְלֵךְ, which omission falls in with their avowed return to Moses.

A few special prayers for special occasions are no significance. And the book closes with a Mode of Confirmation, intended for youths over thirteen years of age. It is a simple initiation ceremony involving public subscription to the Society's Articles of Faith.

II.

THE ORDER OF PRAYER FOR DIVINE SERVICE - Seder T'filloh
Dr. L. Merzbachdr, New York, 1855
Second edition - revised by Dr. S. Adler, 1860.

Vol. I - All services except Day of Atonement
Vol. II- Services for the Day of Atonement

FORMAT -- The books open like Hebrew books, from right to left.

The entire service is in Hebrew, with accompanying English translation on the opposite page. In all cases the English translation is found to be literal.

The preface to this prayer book is very enlightening not only of the editor's approach and principles of revision, but also in connection with the basic principles of all prayer book reform in this country. We shall, therefore, go into some detail in our presentation of Dr. Merzbacher's prefatory remarks.

This book, he declares, retains all that tradition, authority, and usage have sanctioned, excluding only repetitions, incongruities, and obvious abuses. Orthodox tradition must be modified by the allied forces of reason, learning, and the exigencies of the age, and diverse social and political relations. He has no quarrel with the pious, he states; he is satisfied to let them do as they please, so long as they let him do as he pleases. The differences between them, he holds, constitute a סוּמָה שֶׁל דְּבָרִים, and therefore, אֵין צוֹרֵךְ.

In order properly to present the aim and purpose of the revised prayer book, the editor gives first an historical retrospect, describing the prayers which have come down from three periods of our literature. From this retrospect he draws three conclusions: 1) that our liturgy is a gradual formation of many centuries and the aggregate of individual contributions; 2) that even the compulsory prayers (תפילות חובה) such as שמונה עשרה and the קריאת שמע have, during the course of the years ~~been~~ altered in details and in toto; and 3) that the uniformity of our prayers consists in the adoption of the general form and the sanction of those ancient prayers, and that in other respects it may be altered.

Next our editor lists some causes of discontent and dissatisfaction with our old liturgy, - the liturgy which is not only the embodiment of dogmatic principles but also the public manifestation of our faith and observance. These

causes which Merzbacher lists are five in number: 1) undue length of the service, with the hurried reading of it that results; 2) repetitiousness of the service; 3) the unintelligibility of most of the Piyyutim; 4) the unsuitableness of many prayers - especially those which are effusions of the bitter feelings our fathers harbored as results of the cruel oppression and persecution of former times, - prayers which are inappropriate under present advanced and liberal and friendly social and political conditions; and 5) Dogmatic particularism, e.g., the restoration of Israel, restitution of the Temple and its sacrificial cult, the concept of the personality of the Messiah, etc., etc..

Merzbacher then points out that Reform tendencies are manifold, that he has here attempted to synthesize and incorporate them all, officially and consciously. He declares, too, that he objects to intermixing Hebrew and English in the service, since this procedure can be satisfying neither to those who need the English nor to those who prefer the Hebrew. He proposes, therefore, as an appropriate remedy for this exigency, "retaining the Hebrew part of the service, in its pure and perfect type, selected with discrimination; and ... annexing to the instruction in the vernacular tongue hymns and prayers, adapted to the particular wants of the congregation".

Volume I of the ספר תפילות opens with the Evening Service. But first we find two private prayers, one of which is to be said upon entering the synagog and the other, upon leaving. The former is the traditional לפני נשוא; and the latter is also a collection of verses from the Psalms, beginning with יחנן יחנן קראתא. Psalms are then given for each and every occasion, opening with Psalm 134, which is to be read at all services. For Chanukah and Purim: Psalm 124; for Festivals: 29; for R.H.; 121; for Shabbos: 92 (לילה לילה). The ברכות קריאת are strictly as the O.R.; and from the omission of הוא יקום we can see that Merzbacher followed the Sephardic ritual. Of ע"פ we have only יחנן יחנן and קראתא. From לילה לילה are omitted all references to revenge and to the supremacy of Israel over his enemies. From לילה לילה thru לילה לילה the service is strictly traditional; but we note that the concluding benediction of לילה לילה is that of the week-day service rather than of the Sabbath or Festival service (i.e., לילה לילה). The other

prayers preceding the Amidah in the week-day service of the O.R., however, are omitted (for the sake of brevity). The תפלה for the Sabbath begins with a literal translation of שבת (ד: ה) ה' קדש except that מחיה המתים is changed to מחיה הברואים, in order to avoid reference to resurrection. Then follow אתה קדש, ויכדל, ואלל, וצדק במלכותך. In the Adoration (השתחויה), the first paragraph of Olenu is subjected to considerable shift and shuffle, in the course of which are omitted all reflections upon other peoples (לכל עמ' ואל). The second part, however, (אל ב' נק' ה') is kept unchanged. The mourners' Kaddish is taken over from the Hamburg Prayer Book with its innovation of אל ישרא' אל צדיק' ואל (which, in turn, is made up of phrases taken from the השבה of the Sephardic ritual). The closing hymn is Adon Olom.

After the abridged שבת (ד: ה) ה' קדש (as above), the תפלה for שבת ראשון continues thus: the first part of אתה בחירתך, which contains references to the selection of Israel ("Dogmatic particularism") is omitted, whereas the rest is retained; only one passage from ישראל אלה is retained (צבא' ה' אל' ביו' אל' אלה אפקדנ'... אלה' וישראל' ב' עתיד); but אלה' וישראל' is kept in its original form (O.R.)

The תפלה for R.H. likewise begins with שבת (ד: ה) ה' קדש and the last part of אתה בחירתך, which is adapted to אלה' וישראל', of course. The fact that אלה' וישראל' is not omitted leads us to anticipate that that Shofar service will be retained in the Morning prayer; - and rightly so. ישראל אלה is given more fully than in the preceding service, still omitting, however, the references to Messiah and Jerusalem; and this is followed by the O.V. of אלה' וישראל'. However, between the first and last parts of אלה' וישראל' are inserted the prayers אלה' וישראל' and אלה' וישראל'. From these are omitted references to Zion, (יבנה), Israel as God's people (עמ' ה'), etc.. The benediction is omitted from אלה' וישראל', and it is joined to the last half of אלה' וישראל'. It is implied that the Adoration and Kaddish are to follow here and conclude the service (as above).

The Morning Service opens with the reading of Psalm 100. Following are the אלה' וישראל' - אלה' וישראל', and about one passage each from אלה' וישראל' thru אלה' וישראל'. Shema leads up to the Shema. Omitted from all these, of course, are all particularistic references. אלה' וישראל' is as

in the evening service; and from ליל ויום are selected those verses which begin with ליל and which glorify God. ליל and ליל are as in the O.R.; while ליל ויום is both abridged and changed to relieve it of its particularistic character: ליל ויום is changed to ליל ויום; whereas ליל ויום is omitted altogether.

The special prayers for the Sabbath open with the traditional form of ליל, retaining unchanged the word ליל, notwithstanding the editor's rejection of the concept of the personality of the Messiah. References to resurrection in ליל are either omitted or changed to mean "gives life". The ליל is the ליל, omitting, however, the reference to angels at the very beginning (ליל ויום). There is no other omission of significance in the ליל, but it may be that the retention of the word ליל (ליל ויום) is significant. Because of the general ideology of the editor, however, it would seem rather that this is a mere oversight. Apart from the omission of ליל and other minor references to sacrifices, the service follows the O.R. rather closely. ליל is changed to the original ליל. As in the O.R., there is provided the insertion of ליל (abridged) for New Moon and ליל; and also ליל for Chanukah. ליל is as the O.V.; and so also is the ליל. In the latter we find unchanged the implication of the Mosaic authorship of the Torah; but we cannot determine the validity of this implication in relation to the point of view of the editor. In ליל there is but one change from the O.V., viz., the universalizing of the final benediction (ליל ויום instead of ליל ויום).

The Order of the Reading of the Law opens with a selection from the Psalm ליל ויום. ליל ויום is transposed to this point, and is followed by some of the traditional responses (ליל ויום). The benedictions for the Torah are as the O.V., and the same is true of the responses after the reading of the Torah. For replacing the Scroll are given selected responses from the traditional ליל ויום, omitting references to the restoration of Israel and to the Messiah.

On the Sabbath Psalm 145 (ליל ויום) is read, as in the O.R.; while on

כאן, כאן, כאן Psalm 118 is read in place of the whole Hallel.

The Adoration and Kaddish are recited, as in the evening; and the service concludes with the singing of Yigdal. Here the only changes are to be found in the closing verse, where the reference to the Messiah is rendered:

... וְיָשׁוּעַ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ; and מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ is changed to: יְיָ אֱלֹהֵינוּ.

In analyzing the Week-day service we shall speak only of those prayers which present some special problem or some new features; for on the whole these prayers are modelled after the services already analyzed. Thus everything up to the קדשה is like the Sabbath prayers. The קדשה omits the first passage (... קדשה) because of its angelology, but otherwise is identical with the O.V.. The middle benedictions of the Amidah are also like the O.V., except as follows: אשר is reworked into a prayer ~~from~~ for redemption from our troubles; רפואה is universalized in its application, as is חורבן; השיבה לפלסטין is a prayer now for the return to justice, not to Israel's former state; אשר is omitted altogether; in קדשה the word סליחה (אשר) is omitted, in line with the editor's refusal to regard Israel now as a mere remnant and to bemoan his fallen state (i.e., exile); and in אשר קדשה a hearing is asked for all prayers, not Israel's alone. For prayer in the house of mourners, there is the insertion: אשר, which is reworked from its original form and made suitable for the new occasion rather than for the אשר for which it was traditionally read. The remainder of the service, likewise follows the pattern of the above services, and therefore need not be described nor discussed in detail.

The Prayer for the Three Festivals is constituted exactly as are the preceding services, utilizing the forms of either the Sabbath morning or the Festivals Evening services. We shall, therefore, speak of only one or two points which are not mere duplications. In אשר are inserted the prayers for Tal and Geshem, for the first day of Passover and the Feast of Conclusion, respectively. These prayers are very short, retaining from the O.R. only the bare petition, and omitting all of the accretions. This is really only one prayer, moreover,

with two variant introductions, the one for Tal and the second for Geshem:

משיב רוח מאריך הטל (המשק); אלה הריבואה עבריה ואלא תקלה, עשאה ואלא ערעל
אלא הריבואה. From the use of the phrase: אלא הריבואה it

can be seen that the Sephardic ritual was taken as the model. After the Reading of the Law (which is done as on the Sabbath) come Psalms. Prescribed are the Hallel Psalms, tho they are not so called. They are: 113, 114, 115:12-end (perhaps did not want to cast aspersions upon the gods of the other peoples, therefore omitted the first part of Ps. 115 - אלא ה'...), and Psalm 118. The closing hymn is אלא כאלהיו, in which are interspersed several verses of praise, beginning אלהיו אלה נשגה עבדו. (Origin not ascertained.)

✕ The Prayer for the New Year, like the above prayer for the Festivals, presents very few new features. The prayers of other services are adapted to the ואם הצברא, and the special insertions are added (לחיים ושלום), as in the O.R.. In the Order of the Reading of the Law, however, we find two prayers added, namely: יהוה יהוה (as O.R. for the Festivals and High Holydays); and an abridged version of the Supplication (אלהינו מלכות). In the latter are chosen, of course, those responses which best suit the spirit of the revised service; and such responses as הסוד צדק אלהינו are omitted. In the O.R., moreover, the Ovinu Malkenu is recited before the service for the reading of the Torah.

The ספר תקיעת שופר opens with the reading of Psalm 29, which practice has no basis in the O.R.. Following this there is a prayer representing מלכות, צדק, אלה, ואלהיה, combined or "telescoped". As in the O.R., the sounding of the Shofar is followed by אלהינו הוצאנו מצרי תלדה - אלה - אלהינו. The service concludes with the Adoration, Kaddish, and a hymn (Ps. 150).

The prescribed Lections for the Festivals (מקראי קרב) are given after the New Year service; and we find that with but one exception they parallel the readings as in the O.R. (though frequently the reading is cut somewhat shorter for the sake of brevity). The one exception is the reading of Lev. 23 on the first day of Succoth, in place of the traditional reading from Ex. 12:21-51. This new reading deals with the commandments of the various festivals; but

ironically enough, it describes and prescribes in detail the sacrificial and heave-offerings to which the editor is fundamentally opposed. We note, too, that only Deut. 33 (ואת הברכה) is prescribed for the Feast of Conclusion, while the final chapter of Deuteronomy (34) is to be added on Simchat Torah. Implied here is the retention of the two days of the holiday; but this is an isolated, and therefore inconsistent, instance. We note, moreover, that later reformers followed Merzbacher's lead in this matter; but this cannot find any explanation within the limits of these prayer books themselves.

Concluding this first volume are four Miscellaneous Prayers:

- 1) Morning Prayer - אלהי נשמה in which ואתחיה ביום ערתיג לבא is changed to ואתחיה ביום ערתיג לבא, thus avoiding the idea of resurrection. Then follow ויהי כצו... שתיקלי בתורתך (בשש/יחוד) - שמש - אלהי.
- 2) Grace at Meals - Before the Meal: באה אלהי הן את העולם כעל..., which is taken verbatim from the O.R. After the meal: טוב עבדך in which the phrase - ... את שנת עמך ארץ is changed to: ... את שנת עמך ארץ חמה; a further omission from this prayer is the phrase: על ביות שחמת הכשרה, implying, perhaps rejection of the rite of circumcision. (This implication is strengthened by the fact that the book contains no ritual for the circumcision ceremony.) The Grace ends with: ואל הכהן' אלהי... באה את הארץ אל המצא.
- 3) Night Prayer - באה... המפיל חבלי שונה..., as in the O.R.; שמש and אלהי, and also גדוק' קום גדוק' באלה - taken from the O.R. This prayer concludes with הנב' אל יטם ואלא יושן שמש ושמש - from the O.R.
- 4) Prayer at Burials - צבאק הבין - This opens with הצבאק תחום פדעל, and though there are a number of insignificant omissions, the text retains a number of references to resurrection (לחיות ולחיות, מחיות לחיות, אל). It concludes with the verse from Job: אבני נתן לאבני עקב ובי שם אבני עקב (occurs also in O.R.) and the Kaddish.

Volume II - Prayers for the Day of Atonement

This volume, like the first, opens with the private prayers to be recited upon entering and leaving the Synagogue. Then comes the Evening Atonement Service.

The service opens with the reading of Psalm 130 (מחשבות) in place of the traditional Kol Nidre and associated prayers. It proceeds then immediately to the היכלות קריאת שמע, which are the same as on the Sabbath. The service proceeds without change from the Sabbath prayer thru השבת. The תפלה for Yom Kippur we shall now analyze in very brief form:

מחשבות - as before. אלהי מחשבותי..... אלהי מחשבותי as in O.R.. The Vidui follows the O.R. closely, except that it substitutes for the full אשמה only the words: חטאתי זילת פשעתי. Al Het is abridged, and is followed by the traditional ואני כחם אשמה סלחות.... The Vidui is concluded with the last sentences of אלהי מחשבותי. Orisons: open with כי בואם הנה, followed by abridged version of יזכר חמלנו; selected responses from אשר תפלה, הנשמה עק, ונסח ---- all taken from the O.R.. Then follows two Selichos taken also from the O.R.: ה' צבאות ואלהי הברכות and אל ארץ אפים אתה. The Supplication - selected responses from Ovinu Malkenu. The Evening service closes with the usual Adoration, Kaddish, and Hymn (Adon Olom).

Morning Service for Atonement - Opens with "Psalms", which include readings from Psalms, Chronicles, Nehemiah, Exodus. There is nothing distinctive in the service proper, as it is largely a repetition of previous services. After the service proper, however, are Psalms again, that have to do with the hearing of prayer, etc. (5, 25, 26, 32, 39, 40). Under the heading "Praises" we find a number of פיוטים, which we shall list in the order of their occurrence:

קול אביר העולם, which is an Ofan from the Ashkenazic ritual;
אשר חזק באלהי ישראל, from the Sephardic ritual for Shacharith, written by Solomon ibn Gabirol; כי עזר מקור חיים... אלהי אלהים חיים
from the O.R. for Shacharith; אשר אלהים מה נאמן מעולם, from O.R.,

but omits the verse for the letter ש which speaks of revenge against Israel's oppressors; מזרח אלהים, also from the O.R., omitting the verse re "man is vanity"; and finally, אלהים יתעלה מעולם, from the Ashkenazic ritual for Kedusha, written by Meshullom b. Kalonymus.

Under the heading Orisons we have again Piyutim and prayers: שם אלהים, attributed to Abraham ibn Ezra, and by some to Judah Halevi; אלהים יתעלה מעולם, with the refrain ואם כבוד יום, - an old Selicho, the source of which was not ascertained; the Selicho אלהים יתעלה מעולם; אלהים יתעלה מעולם, ascribed by some to ibn Gabirol; and finally, a number of scattered verses from זכור לך.

The Mourners' Kaddish is followed by the Order of reading the Law, which is as on R.H.. The portion to be read is, as in the O.R., from Lev. 16. The Haphtarah is taken from Isaiah 58, which is part of the O.R. Haphtarah.

Though Merzbacher discards the Mussaf service for Sabbath and the Festivals, he retains it in the Yom Kippur service, - probably because there was no need for shortening the service on that day. This service opens with Psalms; the תפלה differs little from the תפלה, but there is the insertion of Olenu in its usual "scrambled" form. The latter half of the prayer (אלהים יתעלה מעולם) is omitted, however. After more Psalms, the Words of the Prophets are read, with passages selected from Hosea, Isaiah, Jeremiah, Ezekiel, and Micah. As in Shaḥharith, so we find here a number of piyutim under the heads of Praises and Orisons. They are, briefly: אלהים יתעלה מעולם, from the O.R.; a slightly altered version of האלהים יתעלה מעולם; אלהים יתעלה מעולם, as in the O.R., but slightly abridged; and אלהים יתעלה מעולם, an acrostic of unknown authorship for the Avodah. Following this is an original survey of the procedure of the Avodah, culminating in the reading of אלהים יתעלה מעולם (in third person plural form). Then follows the reading of the traditional הכבוד and the paragraph אלהים יתעלה מעולם, taken over from the Sephardic ritual (with minor changes). An abridged version of Gabirol's זכור לך is then read, which brings us to the Orisons:

- 1) ואתה ייחודי, which is a Poem for Y.K. Mussaf ascribed to Isaac Giat or to Abraham ibn Ezra. 2) הלל זה גל, a Selicho by Baruch ben Shmu'el. 3) אזכרה, a Selicho from the ritual of the Chevra Kadisha for their fast-day (15th of Kislev). 4) הלל זה גל, by Mordecai ben Shab'sai (Machzor Romania). 5) The Orisons are concluded with the verse: ... ויפסקו ויבשרו.

The mourners' Kaddish ends the Mussaf service.

Whereas in the O.R. the reading of the Torah is part of the Y.K. Mincha service, Merzbacher has it precede the Mincha service proper. The service is the same as for Shabbos; the Haphtaroth is taken from Jonah, tho not the whole book is read (as in the O.R.); and the Lction is from Exodus 33:12 - 34:10. This is a departure from the practice of the O.R., which reads Lev. 18:1-30 (re sexual morality). The portion selected by Merzbacher deals with the theophany and the inscribing of the Tablets of the Law.

The Mincha service itself is like the Sha'harith, with the addition of a number of Psalms (84, 34, 103, 104, and 29).

The Memorial of Departed Souls occurs at this point in the service, and bears a word of mention. It is the first time that the Memorial service appears in an American reform prayer book in the Mincha service (following, however, the example of the Hamburg Prayer Book). Following the opening Psalm (90), there is an anthem (אזכרה) consisting of selected Biblical verses. Next comes the sermon by the minister, "remembering the names of the departed benefactors to Religion and to the Congregation". The silent prayers for the individual departed still retain the idea of "remembrance because of a donation". In place of the traditional אזכרה the minister recites a collective "Yizkor Elohim". An anthem consisting of verses from the Psalms (begins: אזכרה) is sung; then comes a prayer which in effect rearranges the verses and phrases of the traditional Hashkava. The service concludes with the Kaddish.

The Conclusion Service, too, follows the pattern of previous services.

It opens with Psalms (125, 85, 96, 97, 99), then continues according to model; except that in the Vidui are inserted the last part of אֵלֶּיךָ יְיָ אֱלֹהֵינוּ (omitting references to sacrifice) and אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, both found in the O.R. as well. The Orisons are: אֵלֶּיךָ יְיָ אֱלֹהֵינוּ by Moses b. Ezra, which opens the Néiloh in the Sephardic ritual; אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, a Selicho from the Sephardic ritual for Mincha; then a few of the prayers as in previous services; then אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, as in the O.R.; and finally the Selicho for Yotzer on Y.K. by Yochanan HaKohen b. Yehoshua: אֵלֶּיךָ יְיָ אֱלֹהֵינוּ. The Ark is opened and אֵלֶּיךָ יְיָ אֱלֹהֵינוּ recited; the Scroll taken out and אֵלֶּיךָ יְיָ אֱלֹהֵינוּ recited (as O.R.) but only once each. And the service closes with the benediction (אֵלֶּיךָ יְיָ אֱלֹהֵינוּ), the Mourners' Kaddish, and En Kelohenu.

III.

MINHAG AMERICA - The Daily Prayers for American Israelites
I. M. Wise, Cincinnati.

Vol. I - 1872; Vol. II - 1866; Vol. III - 1866.

Volume I - Services for Week-days, Sabbath, and Festivals

FORMAT: The only available copy of this first volume is very similar in form and appearance to a regular orthodox prayer book. It opens from right to left, as do Hebrew books, and contains only a very few words of anything but Hebrew. It appears from the numbering of the pages that the book was published originally with some kind of a translation, but there is no sign of such in the present form of the book.

In a short Hebrew preface are various בינוק הש"כ"ב להלכות תפילות, taken from B. Talmud Berachoth, the Orach Chayim, and Pirke Aboth.

The traditional Mah Tovu opens the book, and is followed by Morning Prayers for Silent Devotion: Adon Olom; the benediction re the physical make-up of man (אשר יצר את האדם בחכמה), which is changed to stress his spiritual nature:

(אשר יצר את האדם בחכמה is changed to אשר יצר את האדם בחכמה, etc.). At the end of אשר יצר את האדם בחכמה is added: אשר יצר את האדם בחכמה.

After the benediction for the reading of the Torah is added an implication of the mission of Israel: אשר יצר את האדם בחכמה. The Prayer אשר יצר את האדם בחכמה

is changed slightly so as to make it universal in its application. And in the list of אשר יצר את האדם בחכמה the benediction: אשר יצר את האדם בחכמה is changed to אשר יצר את האדם בחכמה, probably in the attempt to cast less of an aspersion upon the rest of the nations.

Then comes Shema and a combination of traditional prayers taken from the O.R. - אשר יצר את האדם בחכמה - and from the Talmud (Ber. 29b) - אשר יצר את האדם בחכמה...

The Morning Prayers for Public Service follow the pattern of the O.R.,

except that most prayers are abbreviated and many of the Psalms and other prayers are omitted altogether. Included in these omissions are all such passages as refer to sacrifices, restoration to Zion, a personal Messiah, the disparagement of other peoples, etc., etc. But most of the omissions are made in the interest of brevity itself. We might mention that in ע"ק the only section omitted is the one that speaks of the commandment of אֱלֹהֵינוּ, which falls in with the general reform trend of eliminating ceremonials and the prayers that relate to them. (Cf. Lewin re Yom T'ru'oh) In the Amidah (אמרת) the word אֱלֹהֵינוּ is changed to אֱלֹהֵיךָ, as might be expected; and אֱלֹהֵינוּ חֲסִידֵינוּ is changed to אֱלֹהֵינוּ חֲסִידֵינוּ, perhaps to stress the idea of a covenant between God and Israel. In אמרת is the compound insert: אֱלֹהֵינוּ חֲסִידֵינוּ אֱלֹהֵינוּ חֲסִידֵינוּ; also the change of אֱלֹהֵינוּ חֲסִידֵינוּ to אֱלֹהֵינוּ חֲסִידֵינוּ, the purpose of which change, however, is not very clear. But of greater significance is the change in the same section of אֱלֹהֵינוּ חֲסִידֵינוּ to אֱלֹהֵינוּ חֲסִידֵינוּ, a change which places emphasis upon the doctrine of the immortality of the soul. In the Kedusha the reference to angels is omitted. The אמרת of the Amidah are generalized and universalized approximately as they are in Merzbacher's service (see above); and the changes in the remainder of the Amidah can be described the same way. At the end of the Amidah are selected responses from Ovinu Malkenu for the Ten Days of Penitence (as O.R.); and following this is the אמרת, consisting of just three paragraphs from the אמרת of the O.R.: אֱלֹהֵינוּ חֲסִידֵינוּ, אֱלֹהֵינוּ חֲסִידֵינוּ, and אֱלֹהֵינוּ חֲסִידֵינוּ (according to Minhag Ashkenaz).

The order for the reading of the Torah is as the O.R., except that אֱלֹהֵינוּ חֲסִידֵינוּ is omitted. From אֱלֹהֵינוּ חֲסִידֵינוּ, recited after the reading of the Torah, are omitted the references to Zion and sacrifices. The rest of the service is essentially as the O.R., with but minor omissions. It is interesting to note that of all the reformers, Wise alone retains the אֱלֹהֵינוּ חֲסִידֵינוּ. This is followed by Olenu, which is shifted and "scrambled" just as Merzbacher's is (above); the last half, though, (אֱלֹהֵינוּ חֲסִידֵינוּ) is practically unchanged. The אֱלֹהֵינוּ חֲסִידֵינוּ is like Merzbacher's, utilizing the paragraph אֱלֹהֵינוּ חֲסִידֵינוּ. At the very end of the service Wise adds: אֱלֹהֵינוּ חֲסִידֵינוּ and gives the list of Psalms for each day according to the O.R.

For the Mincha service Wise gives only rubrics, since the prayers differ

not at all from those of Shaharith. The order of the service is quite similar to the O.R.: אשרי, חצי קריש, תפלה, תחנונה, קריש תתקבל, זמין, ובסוף: קריש ותלם

Evening Prayers (Public or Private) for חול, שבת, ואלה נגמלים - Psalms - from קראת שבת, also one for week-days. This service, too, follows the O.R. with but few changes. In מדרש ערבוב Wise omits אל חי אקום, indicating that he followed the Sephardic ritual. In אמת לאמנה he omits all references to revenge, etc. השנין is given in a shortened form, in which the final benediction is universalized: הפארט סבת שלום זמין בארבה. For חול ו"ט the service follows tradition in its special inserts before the Amidah.

In the Amidah for Sabbath and Festivals, אמא אקבאל are as in Shaharith, with אתה קראת added, as in O.R. For Sabbath the two prayers אתה קראת - ויבדל are run together, followed by אלה יצב במנהגתו; while for Festivals we have a revised version of אתה במנהגתו which emphasizes the idea of Israel's mission, followed by a shortening of the benedictions as in Merzbacher. The service continues with no innovation (that is, nothing that is not found previously in Merzbacher) until the closing hymn - Yigdal. Here we find, as before, no change except in the final verse; but Wise's changes are not those of his predecessors. For Wise renders the passage in question in this manner: ישלם לך ייחודי פולחן. But most significant is the fact that no change at all is made in the text of מתיש יחודי אל. In the light of other changes made in texts of this nature, however, we can assume little more than that this was an oversight on the part of our editor. (Note, ^{none the less} however, that this same "oversight" occurs again in connection with the Burial Service.)

Under the head of Private Devotion are included Kiddush for Sabbath and For Festivals. In each case there are omissions of phrases that tend to exalt Israel above the rest of the peoples of the earth; otherwise they are as O.R.

The outstanding features of the Morning Service (Shaharith) for שבת ו"ט can be briefly sketched. גילך שלמה is read, as in O.R.; after which special prayers ~~for~~ שבת are read, namely, Psalms 146-150, as in פסוקי דשמירה; then נשמת and a few others of the traditional prayers for Sabbath are recited. For the Festivals the Hallel Psalms are read at this juncture (113-118), and also the final Hallel benediction, as in O.R. The service now follows the O.R., omitting,

however, all references to Zion, sacrifices, and angelology (e.g., יהוה צבאות). There is no Kedusha in this service, for no apparent reason except the desire to be brief. The Amidah benedictions for Shabbos consist of שבת נחמדה (as O.R.), but the commandment זכור את יום השבת is put in in place of ישראל; and אלה נחמדה is also omitted (in deference to the feelings of the Gentiles?); and then comes אלה נחמדה. The special Festival benedictions are the same as in the Evening Service above.

סדר קריאת התורה - This is the only part of this prayer book that contains prayers in English. Some of these are translations from the Hebrew, but others have no Hebrew counterparts. This service opens (as O.R.) with א/ה כחלק. On Shabbos it continues, then, with אלה שבת, after which a prayer in English is read: "This is the Divine Law, Israel's consecrated banner, inscribed with the glorious truth: Hear O Israel...". On Yom Tov the service continues with the traditional א/ה ברחמים, but the reference in it to the rebuilding of the walls of Jerusalem is changed to read: תרחם על דתך ישראל. Next comes יהוה ירחם (as in O.R.). An English prayer for forgiveness, mercy, salvation, etc. follows; it resembles a great deal the prayer of the O.R.: יהוה הרחמנו מלא מלכותך עמו. Then comes the declaration mentioned above: "This is the Divine Law ...". The rest of the service for the Torah follows Merzbacher closely, adding only some instructions to the congregation in connection with the reading from the second scroll on the semi-Holidays and the reading of the Maftir. It is of interest that א/ה נחמדה is given in its entirety, even including the references to the Messiah and to the restoration of the Priestly cult (another change from Merzbacher). Perhaps this is but another illustration, however, of a certain lack of thoroughness on the part of our editor. After the sermon and a hymn we turn to the Mussaf.

The Mussaf Service for שבת presents little that is new or noteworthy. The same basic principles that underly the other services underly this one. In this service the Kedusha is retained (נצחיות), and, as in Merzbacher, the word לית is not omitted. The middle benedictions are ישראל, שבת נחמדה (the second version of the Sabbath commandment), and אלה נחמדה. Before נחמדה there is an originally conceived insert for נחמדה, appropriate to the occasion: אלה נחמדה.

In the Mussaf for Festivals are inserted the prayers for Tal and Geshem. In each case not only is the final benediction retained, but the Piyyut as well (for Tal: אלהינו עלינו; and for Geshem: אלהינו עלינו). The special Passover prayer is taken over from O.R. (הוא הוה עמו); whereas the prayers for the other Festivals are different from the O.R. For these days Wise brings passages from the Bible re מחול, הוא הוה עמו, and עומר for the respective days. Beginning with the traditional prayer אלהינו עלינו, our editor slips quickly into quotations from Prophetic literature. For Succoth Wise provides as special prayers three selected passages from the traditional Hoshanoth, to be read after Mussaf.

There is but one feature of the Mincha service that merits attention, viz., the omission from the prayer אלהינו עלינו of the reference to resurrection in the words: אלהינו עלינו.

At the end of this first volume are a number of miscellaneous prayers. These we shall touch upon briefly, in the order of their occurrence in the book.

1) Seder Havdoloh - follows the O.R. in many respects. In the benediction - הוא הוה עמו our editor does not this time omit the phrase הוא הוה עמו, thus permitting of a distinction between chosen Israel and the rest of the world. It is hard to conceive of Wise's reason for retaining the whole ceremony of הוא הוה עמו, inasmuch as he omits from it the benedictions over the wine, spices and light (על); and by implication drops also the ceremonials which these benedictions represent. Perhaps, however, he meant to retain just the spirit of the service, without any of its "ancient ceremonialism".

2) Prayer for the New Moon - To the regular week-day service are added a number of special prayers that have to do with the New Moon; but there is nothing significant about any of these prayers, though some seem to be re-worded in order to avoid mentioning such matters as Zion, sacrifice, Messiah, etc.

3) Seder Chanukah - The first and third benedictions are "telescoped", ^{following} which is recited the second benediction (על). הוא הוה עמו is recited, as in O.R., with only one minor omission.

4) Panim - Before reading the Megillah: the two benedictions הוא הוה עמו

(Wise has it: לְקַרְא מַאֲסָה) and לְהַיִּיחַ are "telescoped" as in the Chanukah service; then שְׁלֵשָׁה נְסִים. All ideas of God's avenging Israel are removed from these benedictions. No, God will only free Israel. From וְעַתָּה יִשְׁעֶה are removed all such phrases as אֵלֵינוּ הָאֵל.

5) בִּרְכַּת הַמַּצֹּת - Before Meals: Psalm 23 and הַמִּצְוָה. After meals: Benedictions patterned after the O.R., with references to Zion omitted, as are references to the Messiah (e.g., in הַיְיָ). Wise is not consistent, however, in his omissions; and we find such phrases as עַם הָאֱלֹהִים וְאֵל הַמַּצֹּת still retained. It is true, however, that most of them are eliminated.

6) קִדְשׁ הַמַּטְהָר - Follows O.R., omitting nothing of significance except references to angels and Satan. Psalm 8 is added before כִּפְּרָא לְאֵל תַּתְּחַל.

7) בִּצְלוֹת הַבּוֹן - Follows O.R. closely, even to the retaining of very definite references to resurrection. The prayer for mourners and those who observe a Yahrzeit begins with Ps. 90, then continues with הַמִּתְחַלֵּץ, individual prayers of remembrance (beginning: אֵלֵינוּ אֵל הַיְיָ), responses from Psalms, and finally, selected passages from the Hashkava. Kaddish concludes the service, as usual.

8) For one who see the New Moon Wise prescribes only the last part of the prayer of the O.R. - בְּאֵה אֱלֹהֵי מִתְחַלֵּץ הַבָּשִׁים.

9) תַּפִּלַּת הַבִּירְקָה - follows the O.R., tho not in its entirety: וְהִי יִצְוֶנָה שְׂמֵלֵינוּ לְשֵׁלֵנוּ and וְיִצְוֶנָה הַמַּטְהָר הַבָּשִׁים (which contains references to angels and to Satan), לְשֵׁלֵנוּ קִוִּי, הַבִּרְכַּת בְּנֵי, and וְהִי יִצְוֶנָה; - but these last texts are not given.

Volume II - Services for the New Year

FORMAT: The book opens from right to left (like Hebrew). This volume differs from our edition of Vol. I, however, in that all of the Hebrew is translated (usually on the page opposite); and there are, moreover, some prayers that occur in English and German only. "All English and German prayers and hymns are original."

The Ritual Directions at the beginning stress the fact that the Pentateuchal portion is to be read with modern delivery (i.e., without cantillation).

and that the Talith is not at all necessary in the Synagog. This, it will be seen, agrees quite completely with the reformers' point of view re ceremonials, etc.

On the whole, the Mincha Service for the Eve of Rosh Hashonoh follows the O.R. quite closely, with the general modifications described in Vol. I. However, there are some very noticeable differences, of which we shall speak. In קבלה the phrase מחיה המתים is retained, but in the English it is rendered: "who grantest perpetual life after death". Moreover, the prayer השיבה שפתינו כבאשנא is retained in its original form, as are such phrases as אלהינו חזקת תשוב - - expressions which are nowhere to be found in the later-published Volume I. Thus in כזה we find: אלהינו שפתינו חזקת תשוב, tho it is true that mention of actual sacrifice is not to be found here. Furthermore we find in the Hoda'ah the traditional אלהינו חזקת תשוב. Even this early, however, we find the prayer in Sholom universalized and applied to all peoples.

Opening the Evening Service is an original prayer (Silent Devotion) in English and German, the theme of which is the approach to God's throne to strengthen our weary beings; we seek refuge and consolation in God's Temple, hoping to make ourselves worthy of His gifts. O be merciful, grant us strength, wisdom, etc. - - There follows then an introductory prayer for minister and congregation: Praise the Lord O my soul; whereupon the choir sings: Shaddai's Love and Mercies are great and Everlasting; the congregation then offers up praise and adoration for all God's goodnesses (and if the Holyday should fall on Sabbath, a hymn is sung re the Sabbath Rest, the Soul, and its Song of God). The service then continues along the same lines as those services which we have already analyzed. That is to say, Wise follows closely the model of tradition in the general plan of his services, differing only in details, as we have mentioned above. In this service the only points of difference are: the ע"פ is complete, even to the reference to the land which God promised to our fathers and the one to דמ.3; and in אמנה אלהינו the vengeful statements are not omitted. Still, it is necessary to point out that on the whole such themes and references are excised, and the service in general is universalized. All of the appropriate prayers for the New Year are worked into this service. An interesting omission is that of כזה חזקת תשוב from the

Kiddush. This omission was most likely made in the interest of removing from the Holyday all semblance of a national character. The Olenu is "scrambled" as in Vol. I. The address to the mourners dwells upon the theme of the continued life of the righteous and the pious in the hearts of their children and their friends. Then follows the usual אמרי ערב. The conclusion of this service, like its beginning, is in English and German only. The theme of the prayer is: God is all-exalted, we are but mortal; God has hidden the future from us, we know not what the year will bring; we are conscious of our sinfulness and implore His mercy. The choir sings: God, my Rock, is Firm and Eternal; and the prayer is continued: Make this a year of all good things. The service is concluded with the hymn: Sound God's Praise.

The Morning Prayer (Shaharith) also opens with a silent devotion, the theme of which is: We seek Thee, and by Thy grace shall we survive. Choir: God Redeems and Helps All Who Trust in Him; Prayer: God who hears prayers, O hear us now; Choir: Sing to God with Glee. There are no innovations in the rest of the service except these: In שמע ישראל the phrase שמע ישראל יהוה אחד is retained (whereas it is usually omitted); and what is more significant, the whole Kedusha is retained (... ערב) with its references to angelology, Zion, and Israel's return. The English of the Amidah in this service, however, is not a literal nor even a free translation of the Hebrew text. It is an original prayer on the following themes: God guards and guides man; mercy is His justice; He is gracious even when we err; God has been gracious and good to Israel all through his history (with a brief survey of that history); - Thou art good, we are sinful mortals; therefore forgive us now as ever on this day of Memorial (יום כיפור). Selections from Ovinu Malkenu follow the Amidah, as in the O.R.

The Order for the Reading of the Law is the same as for צ"ו. The Lections and Haphtarah are the same as O.R. Added is only the English reading of Ps. 98.

The Service for the blowing of the Shofar begins with the benedictions; but from that point it follows the O.R. in all but two details: the traditional benediction אשר לא יאמר is changed to אשר לא יאמר, tho the reason for this change is not apparent; and secondly, the choir sings a response from the

from the Psalms after each blowing of the Shofar. The replacing of the Scrolls, the sermon, and a hymn then follow in order.

The Mussaf Service opens with the prayer אלהינו, which, tho taken verbatim from the O.R. is not in its traditional place. (Here it takes the place of the traditional prayer for the chazzan: הנני העני) By virtue of its content, however, it is perfectly in place. The service has nothing new except 1) the insertion of parts of אשר נתת in the השנה הזאת (Note that Wise still retained this custom which most reformers eliminated in their rituals.); and 2) the insertion as in O.R. of אלהינו, practically unchanged as to form from the O.V. In אלהינו is retained even the reference to the restoration of Israel, tho אלהינו is universalized. Also we note that seven of the eight verses of הוא אלהינו are transposed to אלהינו, the one omitted verse being, strangely enough: הוא אלהינו. In all three sections, too, we find the substitution of הוא אלהינו for the words הוא אלהינו, but the prayer itself is taken over from the O.R.

The Mincha Service consists of the following prayers: אשר; אשר; (Omitting Aramaic parts); קדוש; (For Shabbas: אשר and the reading of the next week's Torah portion.) אשר - as before; Kedusha - as O.R.; and the rest of the Amidah, as in Shaharith.

Volume III - Service for the Day of Atonement

FORMAT: This third volume is a companion to Vol. II, and corresponds to it in print and format. It, too, opens with Ritual Directions (see above).

The Mincha Service with which the body of the book begins is identically the same as that for Erev R.H. The Evening Service itself, moreover, is quite like the service for R.H. After the silent devotion~~s~~ (like R.H.) comes the introductory hymn - O Day of God - which takes the place of Kol Nidre. This is followed, as in O.R., by אשר; then the benediction: אשר. The entire service, through אשר follows the service for R.H. described above,

except for the traditional adaptations to make the prayers fit the Day of Atonement. As on R.H., moreover, Wise introduces the Biblical reference to the Day, quoting in this instance: ... וְהָיָה לָכֵן יוֹם הַכִּפּוּרִים לָכֵן יוֹם הַכִּפּוּרִים. The first part of the Vidui follows the O.R., with the exception of the change (in לְכֹהֵן) of the word לְכֹהֵן to לְכֹהֵן; inconsistent, though, Wise does not eliminate לְכֹהֵן, thus still allowing an undesirable accusation to be levelled by the Jews against themselves. לְכֹהֵן is greatly abridged, as is לְכֹהֵן at the end of the Amidah. לְכֹהֵן is recited (as O.R.) before the open Ark; after which the sermon is delivered. Note that before לְכֹהֵן no provision is made for those special Sabbath prayers which occur in the O.R.

Departing from the precedent set by Merzbacher, Wise introduces the Memorial Service into the שְׁמוֹנֵה עָרָב rather than the שְׁמוֹנֵה עָרָב. In this he follows an old custom of South German communities. The gist of this service is as follows: 1) שְׁמוֹנֵה עָרָב - as before; 2) Prayer in English: Man is perishable, must constantly struggle; 3) Choir: What is Man? 4) Prayers: Endless are man's wishes and desires - death equalizes all - all of life reminds us of our mortality, yet the heart revolts at the thought of complete destruction - God, who created the world in wisdom, has inscribed our soul with the flaming characters of immortality - there must be divine reward and punishment - Our dead are nigh at this moment, they live in our memories; 5) The silent devotion: The memory of thee revives in me all the old sentiments, will guide me so that I may be worthy of thee in the presence of God when life's journey is ended; 6) The minister addresses the souls of departed members, mentioning them by name: "Your memory lives in this congregation and temple.... Be messengers of peace to us"; then he addresses the souls of all great men in humanity, in Israel; and in "our beloved country" in a similar manner; 7) Olenu in its usual form, followed by the Kaddish. The Evening Service is concluded with the hymn: God Be with Us.

The Morning Service (Shaharith) is composed of the elements of both the corresponding service of R.H. and the Evening Service of Y.K. However, in the שְׁמוֹנֵה עָרָב there are a number of new prayers introduced, of which we shall now speak.

The Seder Selichoth starts out as in O.R. (סליחות אבות), continuing with the selichoth: ה' אלהי ה' צבא אל השם הכבוד - כי את רחמיך הרבים - אל ארץ אשור, all of which are found in the O.R., as well. Then follows the traditional ויצרך ה' את עמו, as in the O.R. Before the open Ark are recited a number of verses taken from the Evening Service of the O.R., dealing with the acceptance of prayer and forgiveness. After the Ark is closed the service continues, with no important variations from the order of Selichoth or the Vidui of the O.R. Inserted in the Vidui, however, are two prayers that represent departures from tradition, namely: אלה השנים אלפי, which appears to be a collection of Biblical verses fashioned into a prayer; and also אשר באת ה' אלמנו אלהיך, which occurs in the קבלת השם ערב שבת in Machzor Roma. The next prayer - אשר באת ה' אלמנו - is taken from the O.R., where, however, it occurs at a different point in the service. The omissions which are made here indicate no principle or order; for whereas a reference to resurrection is retained, one to forgiveness is left out. The Shaharith concludes with an original selection of Prophetic statements on the theme of God's greatness and uniqueness.

The supplication (Ovinu Malkenu), the reading of the Law, and the sermon follow now as on R.H. The Lection and Haphtarah are both as in the O.R.

The Mussaf presents new material only in the Avodah. This begins with the usual form of Olenu. Next comes the ישראל מסב עמך לרשעים: אלהיך חזק וחסדך. Starting with the phrases אלהיך חזק and אלהיך חסדך (cf. Avodah of O.R.) there are two paragraphs of Biblical verses in original combination, consisting of a survey of the history from Creation through the time of the Patriarchs. Next is an Ashkenazic selicho for the Tenth of Tebeth, written by Samuel - אלהיך חזק; and then: אלהיך חסדך, another arrangement of Biblical verses, which leads up to the procedure of the High Priest. After a shortened version of the Avodah itself, Wise introduces a short (original) Hebrew prayer that God hear our prayers, too. Then comes a somewhat modified version of the prayer that the High Priest uttered as he came out of the Sanctuary: יהי רצון... שפא יהוה הצא - from which are omitted, however, all references to the restoration of Israel to Zion, the rebuilding of the Temple, etc. There is a phrase added, though, viz.: אלהיך חסדך.

IV.

THE AMERICAN-JEWISH RITUAL
as instituted in Temple Israel, Brooklyn, by
Raphael D'C Lewin New York, 1870.

FORMAT: The book opens from left to right, and is in the main, in English. There are, however, many and some long Hebrew portions, which are integrated into the text of the service itself. The Hebrew is always translated, and in the case of the longer passages, the Hebrew and English run in parallel columns down the length of the page.

The Evening services for all occasions are grouped together, with variant prayers inserted for each specific holiday. The same is true of the Morning services, with the exception of those for the Day of Atonement, which are printed separately.

On the title page of this prayer book is the statement: "The Voice of Reason is the Voice of God". This goes far toward making clear the compiler's attitude toward religion in general and toward Judaism in particular. But in order to bring out the whole basis upon which he formulated his ritual and makes changes therein, we shall quote a few of the most significant statements from the preface to this prayer book. "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 acknowledgement 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 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.... Judaism, tho essentially a religion of the 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..... Prayer can only be such

when it emanates from the heart and it can only emanate from that source when it is understood..... 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 service of the Jews in this country is the language of the country -- English. (Note that he rejects German equally with Hebrew.) ... For some time to come, Hebrew should be retained .. 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 Jerusalem and for the advent of a personal Messiah, all needless repetitions must be carefully omitted. The universality of Judaism and Messianic mission of Israel must be positively proclaimed... The grand fundamental Truths of Judaism must be clearly enunciated and ... every means must be employed to impress the worshipper with the sublimity of that religion which is destined for mankind."

With the one exception of the retention of Hebrew in the service to a considerable degree, Lewin has in the editing of his prayer book adhered closely to the principles laid down in the preface and quoted above. In our analysis, therefore, we shall not dwell at too great length on instances of changes, omissions, or innovations which bear out these points.

Evening Service:

Psalms - for every occasion, Hebrew and English.

Benedictions - ברכה (Hebrew and English) התפילות in literal translation (omitting only the passage just before the final benediction: אשר הוא אלהינו, according to the Sephardic ritual.

Proclamation of the Unity of God - part of אשר אין אלהים (H and E); a literal translation of אין אלהים, from which he omits all references to an avenging God or Israel supreme over its enemies; אשר הוא אלהינו is rendered:

"And we, Israel, are His missionaries to teach mankind His eternal word of truth."

Prayers on the Sabbath - a literal translation of the beginning of שחרית, (to: שחרית) changing אנחנו to אנחנו; then follow literal translations of אנחנו. This, we note, is an exact replica of Merzbacher's evening service.

Prayers for the Three Festivals - patterned after the Sabbath prayer, but utilizing the benedictions of the Amidah for the Festivals. Here, too, the prayers and benedictions are abridged, one noteworthy omission being that of the first part of אנחנו, since it expresses an idea which runs counter to Lewin's philosophy as presented above. This is noteworthy because he does utilize this benediction as a whole but omits the first part of it.

Prayer for the New Year - Selected portions of the Amidah translated, as in the above prayers; omits the translation of אנחנו, implying the inclusion of the Shofar among those ancient ceremonials which should be discarded; among the special prayers R.H. are the translations of אנחנו (in two parts), אנחנו, etc., omitting from the prayer אנחנו.

Prayer for the Day of Atonement - as on R.H., with the substitution of אנחנו for אנחנו; the Confession is an abbreviation of the Vidui of the O.R., following the same general outline; Orisons which include a number of prayers of the traditional service relating to Forgiveness and repentance; also a few original prayers with the same ideas; and this service ends with the Supplication, consisting of selected verses from אנחנו, especially those which petition for forgiveness and the acceptance of the people's repentance.

Adoration (for all services) - a paraphrase of Olenu, stressing the mission of Israel and the abolition of religious differences between peoples. In place of the first part of the adoration is an original prayer of praise and glorification and a declaration of unity. אנחנו is given in both Hebrew and English. For R.H. and Y.K. there is a special Adoration, consisting of the Hebrew and English texts of the whole Olenu, omitting only: אנחנו. In this version, אנחנו is placed after אנחנו, but otherwise the text is undisturbed.

The Kaddish is the usual Reform Kaddish.

The closing hymn given is Adon Olom, Both Hebrew and English texts.

The general plan of the morning service is similar to the one described above. There are, however, some features which do not occur in the evening service, and which we shall mention. In לְהַלְלֵנוּ יְיָ, we find that לְהַלְלֵנוּ יְיָ is rendered: "Exalt the cause of Israel". In וְהוּא יְיָ אֱלֹהֵינוּ (Hebrew is not given) is translated: "And who wilt in love fulfill the mission of thy chosen people Israel". The וְהוּא יְיָ אֱלֹהֵינוּ is essentially the וְהוּא יְיָ אֱלֹהֵינוּ, even retaining in וְהוּא יְיָ אֱלֹהֵינוּ the word וְהוּא יְיָ אֱלֹהֵינוּ. This fact may mean that the compiler overlooked the word, or that he regards it in a different light than did many prayer book reformers, including UPB. Instead of וְהוּא יְיָ אֱלֹהֵינוּ we find the original reading: וְהוּא יְיָ אֱלֹהֵינוּ; and in the Priestly Benediction we find that the phrase: וְהוּא יְיָ אֱלֹהֵינוּ is omitted, which implies that Lewin rejected the belief in the Mosaic authorship of the Bible. The final benediction of Shalom, moreover, is universalized rather than applied to Israel alone.

The prayer for the Festivals presents no change from other services already discussed, except for the inclusion of the usual short prayer for Tal and Geshem on the 1st day of Passover and the 8th day of Tabernacles, respectively. The translation indicates that the compiler followed the Sephardic version of the prayer (וְהוּא יְיָ אֱלֹהֵינוּ).

The prayer for the New Year presents no features that do not occur in previous morning services or in the evening service for the New Year.

The Order of the Reading of the Law opens with an excerpt from the Psalm וְהוּא יְיָ אֱלֹהֵינוּ for the Choir, with both text and translation given. For R.H. and Y.K. is added the וְהוּא יְיָ אֱלֹהֵינוּ, followed by the supplication (selected verses from וְהוּא יְיָ אֱלֹהֵינוּ). וְהוּא יְיָ אֱלֹהֵינוּ is transposed to this point, and read along with the traditional responses of וְהוּא יְיָ אֱלֹהֵינוּ. As in most of the reform prayer books, the traditional benedictions for the Torah are given, but there are none at all for the Haphtarah. After the reading, the traditional responses are said (וְהוּא יְיָ אֱלֹהֵינוּ). But in place of וְהוּא יְיָ אֱלֹהֵינוּ we find an original prayer invoking God's aid for Israel's

cause, - which is his mission of bringing all the world to acknowledge God alone.

For Sabbath and R.H., Psalm 145 (יְהוָה) is to be read; while on the Festivals the Hallel Psalms are read (in part). All except two responses in the latter Psalms is in English. יְהוָה יִגְדֵּל / אֱלֹהֵינוּ are retained in Hebrew.

There are no changes in the Adoration or Kaddish; but the closing Hymns bear mention. Adon Olam, En Kelohenu, and Hallelujah (Ps. 150) are given in Hebrew and English without change from the O.; but in Yigdal, the reference to

יְהוָה is changed to read: יְהוָה יִגְדֵּל / אֱלֹהֵינוּ

Also, יְהוָה יִגְדֵּל is changed to יְהוָה יִגְדֵּל.

Atonement Services

The morning service follows the outline of previous services, with only one feature that represents innovation: The Orisons which are read just before the Reading of the Law are three: 1) an original prayer of praise, repentance, and petition for mercy and for strength to attain to the higher life; 2) an abridged and modified version of יְהוָה יִגְדֵּל; and 3) selected responses from the prayer: יְהוָה יִגְדֵּל / אֱלֹהֵינוּ, translated literally.

Following the lead of Merzbacher, Lewin retains the Mussaf service for Y.K. only. The noteworthy features of this Additional Service are few, however, patterned as it is after the other services which we have already analyzed, and based as it is upon the fundamental principles enunciated above. The literal translation of יְהוָה יִגְדֵּל / אֱלֹהֵינוּ omits only the reference to the restoration of the Temple; and there are only slight modifications of the response taken from the Ashkenazic Mussaf service: יְהוָה יִגְדֵּל. The translation of Ibn Gabirol's יְהוָה יִגְדֵּל is "almost entirely new" and abridged.

The Vesper Service (Mincha) follows the model of tradition only in its retention of the reading of the Torah. Otherwise it is quite different in both form and content. Wise, we observed, transferred the Memorial Service to the Eve of Y.K., but Lewin, like Merzbacher, places it in the Mincha service. This service consists of the reading of Psalm 90, an anthem by the choir, Silent devotional prayers for the individual departed, centering about ideas of remem-

brance and consecration to their noble examples, and concluding with an original prayer to be read by the minister re peace and eternal rest for the departed.

The Conclusion Service opens with selections from Prophetic literature (Hosea 14, Jer. 7:1-23, Ezekiel 18, and Micah 6:6,7,18.) The prayers are largely repetitions of those of previous services for this day. In the Confession, however, are added (as in the O.R.) אֵלֹהֵינוּ יְיָ אֱלֹהֵינוּ אֱלֹהֵינוּ (in translation). The first part of the former prayer, however, is omitted, inasmuch as it contains references to the sacrificial service. The Orisons ^{which} lead up to the conclusion of the service are made up as follows: 1) Original prayers for salvation and mercy and an answer to prayers; 2) Hebrew and English of אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ; 3) H&E of יְיָ אֱלֹהֵינוּ, with but slight variations from the O.R.; 4) Literal translation of אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ, taken from the שְׁמַיָּהוּ in the O.R.; 5) A literal translation of אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ which is found in the O.R. for Neilah as well; and 6) Both the Hebrew and English of the אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ. The service is concluded, as in the traditional ritual, with the reading of the שְׁמַיָּהוּ (once), אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ (also just once, whereas in the O.R. it is read thrice), and יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ (read three times as compared with seven times in the O.R.).

The list of Lections and Prophetical Lessons for the Festivals is given as follows:

- 1st Day of Passover: Ex. 12:29-42 (Part of the O.R. Reading)
II Kings 23:1-10, 21-26 (which is the O.R. Haphtarah for the second day)
- 7th Day of Passover: Ex. 14:30 - 15:18 (Part of O.R.) (שְׁמַיָּהוּ)
II Samuel 22 (As O.R.)
- Feast of Weeks: Ex. 20 (Part of O.R.)
Habakuk 3 (Part of O.R. for the 2nd day)
- 1st Day of Tabernacles: Lev. 23. Here the compiler follows Merzbacher. (cf. above ~~Zeck~~ #II.)
Zech. 14 (As O.R.)
- Last(8th) Day of Tab. : Deut. 33. (Read in O.R. on the 9th (and last) day
I Kings 8:54 - end (As O.R.)

It is of special interest that Lewin specifies the additional reading of Deut. 34 on Simchath Torah (שְׁמַיָּהוּ אֱלֹהֵינוּ אֱלֹהֵינוּ) just as Merzbacher does. Implied here is the retention of the second day of the Holiday. This runs counter, how-

ever, to his practice as reflected in the cases of all the other Holidays.

For the New Year: Gen. 22 (as O.R.)
I Samuel 1, 2:1-11 (as O.R. for the second day)

Day of Atonement: A. Morning service: Lev. 16 (as O.R.)
Isa. 58 (Part of O.R.)

B. Vesper service: Ex. 33:12 - 34:10 which describes the theophany and the inscribing of the Tablets of the Law. (Follows Merzbacher).
Jonah 3 (part of the OLR. Reading)

In the Order of the Service for Weekdays, also, Lewin adheres closely to his principles as stated in the Preface. Particularly in the modification of the benedictions of the Amidah can this be discerned. Thus הַלֵּל is universalized to read: "who healest the sick" rather than "הַלֵּל, הַלֵּל, הַלֵּל". And "הַלֵּל, הַלֵּל, הַלֵּל" is adapted to mean "for the freedom of the nations". In "הַלֵּל, הַלֵּל, הַלֵּל" the emphasis is shifted away from the idea of a return to Israel's former state to the notion of a state of complete justice and righteousness. "הַלֵּל, הַלֵּל, הַלֵּל" is omitted altogether, of course; while in all other benedictions all specific references to Israel are either removed or generalized.

Under the head of Miscellaneous Prayers are included the following:

1. Morning Prayer - made up of translations of traditional morning prayers:

(אשרי נאמר, יהי רצון... שיהיה לך ברוך, שיהיה לך, ואלו ואלו...) with the usual type of modifications and omissions. Concludes with an original prayer for a useful day, a cheerful heart, the divine blessings, etc..

2. Prayer at meals - an original prayer for divine blessing that will make us grateful, kind, charitable, etc.; "may Thy blessing rest upon this meal" ⁷

3. Night prayer - literal translations of three or four paragraphs from the traditional *Shema Yisroel*.

4. Confirmation Service - Herein is crystallized the compiler's outlook upon the nature of Judaism, especially in the questions put by the minister to the candidates for confirmation: "Do you firmly believe in the existence and unity of a Supreme Being in Divine Revelation... in the Messianic mission of Israel... in the immortality of the soul... in the acceptability of man to God?"

There is the further explicit statement that national laws and statutes were intended only as means to be discarded when man reaches the point of comprehension of the eternal principles of Judaism. The Confirmation service includes the reading of the Torah, the Decalog, the testing of the children, the reciting of vows, etc., etc..

5. The Marriage ceremony is modelled after the traditional, with abbreviations and slight modifications which seem to be made largely in the interest of shortening the service.

6. Burial Service - consists of translations of selected passages from Biblical literature; Then: האשכנזי, ברוך אתה, יהוה אלהינו, followed by individual prayers for the departed (האשכנזי); אשר נאמר (end of Psalm 90) and Ps. 91 (from the custom of the Sephardic Jews); then translation of האשכנזי (omitting the last verse, for no apparent reason). After interment, there is a short prayer before the Kaddish repeating the ideas of the האשכנזי.

7. Order of prayers in the House of Mourners - This calls for the usual service to be preceded only by the responsive reading of Psalm 49. (O.R. ^{too,} calls for Psalm 49).

The book closes with a collection of Hymns for various occasions.

FORMAT: The book opens from left to right (as in English); and the text of the prayers is in English. All Hebrew portions are translated, the translation being given on the lower half of the page, with the Hebrew at the top. The headings of the various English sections of the prayers are given in Hebrew, and in most cases the prayer is based upon the idea of the older prayer that gives its name to the particular section. In most cases, the translation is not literal; and sometimes the prayer is entirely new, using only the general idea of the Hebrew.

8) After Atoch kodosh comes an original prayer of thanks for the splendor and inspiration of the Sabbath. 9) א"ל רב - as O.V.. 10) רב, minus all references to sacrifices; ending in the original benediction: אלהינו לרבך הודא. 11) הודא - as O.V.. 12) Insert of abridged version of נודע וידע for ידע וידע; and an insert of the traditional אל הנסים for Chanukah with but one change: omits the phrase נקמת את נקמתם, for obvious reasons. Both these inserts are given in Hebrew and English. 13) אל כלם and אל חסום - as O.V.; while יום שלום is substituted for the traditional שלום רב, and is universalized. 14) אלהי נצח is paraphrased. 15) Mourners' Kaddish is based on the Hamburg Prayer Book model, tho with two changes: אלהי חסום ... אל כלם; and: אלהי חסום ... אל כלם.

16) Reader paraphrases the idea of מלך עולם; and the congregation concludes with an original statement of a traditional idea: May the Lord appoint His angels to guard thee on all thy ways. Amen, Hallelujah!

The Morning Service for the Sabbath follows in order, and we shall now proceed to its analysis in outline form. 1) Mah Tov - free. 2) English hymn. 3) Translation of Adon Olom. 4) Free translation of אלהי נאמר, stressing immortality rather than resurrection, however. 5) Translation of רבנו אל האלמים, changing the last sentence (.../אלהי הבהמה מן האדם) to read: "Whatever we are, O God, we are thru Thee and Thy divine aid". 6) אשר הוא - very free; Exalt Israel in order to exalt Thy name. 7) Free translation of אלהי ברוך, followed by ברוך. 8) Benediction: ברוך אתה; then "telescopes" the rest of the benediction, to ברוך אתה. 9) Ahavoh raboh - omitting references to restoration. 10) Shema - with introductory verse which precedes it in פסוקי דזמרה in the O.R.; followed by אשר הוא. 11) אשר הוא paraphrased, and other prayers leading up to the Amidah abridged. 12) Ovos and G'vuros - as in the evening. 13) Kedusha - as O.R.. 14) Special prayers: - For Shabbas Shekalim: re sacrifice and self-sacrifice; Parshas Zachor: Help us against the Amalek of ungodliness; Parshas Parah: a reinterpretation of the ritual of purification; Parshas Hachodesh: Israel and his mission; Shabbas Chanukah: re Glory of God. 15) אשר הוא thru the end of the Amidah - no change from the evening service or from O.R.. 16) Hallel: Psalms 113, 117-118:25. 17) Reading of the Torah: Follows O.R. and predecessors in reform. 18) Hymn, then sermon, or prayer asking blessing for our country, Israel, and our congregation. 19) Kaddish; then Olenu, translated freely, with emphasis upon deliverance from false beliefs; no aspersions cast upon other peoples. 20) Concluding hymn. 21) Prayers for special cases, e.g., new-born child, bridal couple, etc., etc.- follow O.R. models where they exist, otherwise just express the appropriate sentiments. And 22) a list of the Pentateuchal readings for the special Sabbaths.

In the Services for the Evenings of the Festivals there is but one item that requires analysis, all the rest corresponding either to the Sabbath

eve service for to the O.R. as retained by earlier reform prayer books. The one item is the paraphrase of אֵתָהּ יִחְרַתְּ לָנוּ, which is adapted for each individual festival; and deals, in the order of the occurrence of the Festivals, with these themes: Freedom, revealing of the Law, the blessings of nature, and the freshness of the Law amid decaying nature. The service concludes with the literal translation of Psalms 134 and 121.

The Morning Service for Passover is patterned after the Sabbath service, with only a few modifications: 1) Psalms 113 and 114 are inserted before Bor'chu, and between the two Psalms is a response paraphrasing Isaiah 54:1 (יְהוָה יִצְרָא לָנוּ יְהוָה); and for the seventh day of Passover are given selected verses from the Song of the Sea (Ex. 15). 2) In G'vuros is inserted the petition for Tal, following the Sephardic version (הַיְיָ אֱלֹהֵינוּ). 3) An original prayer after Kedusha: We remember the deliverance from Egypt; God watches and helps, now as then; "Enlighten and strengthen us in our sublime mission of glorifying Thee and Thy word before the eyes of all mankind". 4) The Pentateuchal and Prophetic portions correspond with those of the O.R..

The Morning Service for Pentecost differs from the above in these respects: 1) The Psalm before Bor'chu is 24:3-6. 2) The original prayer: We Have been chosen to receive thy Law; it is our mission to teach it. 3) The Torah readings correspond again to the O.R..

Differences in the Morning Service for Succoth: 1) Psalms: 63:2,4,8; and 65:5-14. 2) Original prayer: All blessings of nature are due to God; therefore we rely upon Him. 3) Torah portions: for Pentateuch - follows Merzbacher (Lev. 23); Haphtarah taken from the Psalms (27, possibly because of verse 5 - כִּי יִצְרָא לָנוּ יְהוָה). Haphtarah for Shabbas d'Succos also taken from Psalms (91).

Morning Service for Azereth - 1) Psalm: 147. 2) Insert in G'vuros of petition for שָׁלוֹם corresponding to that for שָׁלוֹם (above). 3) Original prayer: God and Nature, God and Israel, - Israel's mission. 4) Torah readings - as O.R.. 5) Since Einhorn prescribed the use of the Tri-ennial cycle, Azereth of the third

cycle coincided with אָרְחֵי הַשָּׁמַיִם, for which there is a special ceremony, utilizing the Psalm - Sou shearim, and Psalm 150; the Torah readings are as O.R. for the ninth day of Succoth.

~~The~~ The service for the Eve of New Year's Day utilizes the basic prayers for that occasion, and contains no innovations or noteworthy features. It follows consistently the previous services in this book and also in the services of Merzbacher.

The Morning Service for R.H. follows the plan of other Morning services, except that the translations, always free, tend to emphasize the Day of Recollection and of Judgment, reliance upon God's justice and wisdom, self-searching and the resolve to carry out Israel's mission. The translation of M'loch is quite literal and simple; but after the rendering of אֵלֵינוּ בְּרָכָה comes an original prayer: "Remember us, too, in love." Grant us all bounties and blessings; bless our country, Israel, all mankind; teach Israel how to teach Thy Law. "May all nations become Thy people and the whole earth Thy Jerusalem." Ovinu Malkenu is abridged. The Torah readings are as the O.R.. הַשְׁמִיטָה (אֶת הַשְׁמִיטָה) is paraphrased, centering about the theme: the Shofar reminds us of our mission. Then follows the blowing of the Shofar ("cofnet and trumpet sounds"). The service concludes in the usual way.

In the translations of the Atonement services we perceive the dominant notes of confession, repentance, forgiveness, resolve. The outline of the Evening Service is as follows: 1) Prayer based upon Ps. 84 (אֵלֵינוּ בְּרָכָה), followed by hymn, sermon, and hymn. 2) הַשְׁמִיטָה (Num. 14:19-20), based upon the Palestinian ritual, followed by אֵלֵינוּ בְּרָכָה (Num. 15:26) and הַשְׁמִיטָה. 3) Bor'chu thru the translation of אֵלֵינוּ בְּרָכָה - as on Erev R.H.. (Note that אֵלֵינוּ בְּרָכָה is retained for Y.K.) 4) The rest of the service follows Merzbacher's in all essentials, and therefore need not be described in detail. 5) Conclusion: Psalm 30.

Einhorn is the first of the prayer book reformers to eliminate the Mussaf Service on Y.K.. He has only the one Morning Service for Atonement, to which we now turn. 1) The opening prayer is based upon Ps. 57. 2) Translations of selec-

ted prayers of the פסוקי דשמרא stress the dominant themes of forgiveness for sin, confession, etc.. Psalms 19, 34, 90, 91, 103, and 15, are read (in translation) in their traditional order. 3) In an original prayer, Einhorn surveys the history of Israel from the Exodus thru his Palestinian sojourn, revealing Israel's lack of faith, rebelliousness, etc.; but still God pardoned him; -- so may He pardon us. 4) There is nothing new till we come to the Confession: opens with a free translation of the acrostic (O.R.). אני עשיתי; then the basic prayers of the אבות, ala Morzbacher; a silent devotion reviewing personal sins and asking forgiveness; the response, taken from the Sephardic ritual for שחרית: אני עשיתי; then אשר בך, by Gabirol (O.R.). It is interesting to see that Einhorn is so thoroughly universalistic that he will not even ask specially for forgiveness for Israel's sins; and in the benediction to אשר בך, he omits the phrase: אשר בך. 5) With the exception of the omission of אשר בך and the תקיעת שופר (and the few necessary minor adaptations) the remainder of the service follows that of R.H.. 6) The Torah readings follow the O.R. - Lev. 16; Isa. 57:14-21 and 58.

The Afternoon Service for Atonement opens with an English hymn. Then follow: 1) A supplication based upon אשר בך (Ashkenazic - Mussaf) and Gabirol's אשר בך (Machzor Vitri). 2) Psalms and responses from Psalms 33, 92, 145-149, 1, 52, 63, 67, 73, 116-118, 124, and 125. -- Before these responses, however, is a Reshuth for Nishmath on Y.K. by Gabirol: אשר בך. 3) אשר בך - from the Polish Ritual for Y.K. Mussaf. 4) A thoroughly "scrambled" version of אשר בך, with a few stray verses also introduced. 5) Olemu, with the usual changes to avoid aspersions upon other peoples; but one part is distinctly new: אשר בך. This again represents a phase of the mission theory of Israel's existence. 6) Original prayer: Give thanks for the selection of Israel for his glorious task; then reviews briefly the Priestly Avodah, adapting its idea of forgiveness to all Israel and to these times; therefore Israel, "in remembrance of his High Priestly vocation", says: אשר בך. Next a statement by the reader recalls how the High Priest prayed for all Israel, and the congregation

says: אנחנו ה' כבוד... בית ישראל; then a statement re the conclusion of the High Priest, and the ^{congregation} concludes: ה' אלהינו ה' אחד. 7) Original prayer: Israel is a light unto the nations; therefore proclaim: ישראל ה' אחד. 8) Psalms 31, 32, 36, 40, and 51 in English. 9) Original prayer: God asks not sacrifices, but love; we love Zion, but ours is a version of a world-embracing Israel. 10) Responsive reading of ה' אלהינו from the hymn En Kelohenu.

The Commemoration of the Dead is part of the Afternoon service (Cf. Merzbacher). It takes the following form: 1) English hymn. 2) ה' אלהינו - selected verses from Psalms dealing with the destiny of man and his mortal quality. 3) Original prayer: Through God alone is enduring life (immortality). 4) Silent reading of Ps. 23. 5) An English prayer based upon a תפלה by Gabirol - שכחתי ואתה ידעת. 6) Original prayer based upon a poem by Abraham ibn Ezra - אל בית המלך; this poem occurs in Seder Rav Amram, and deals with the theme of approaching judgment. 7) Original prayer headed by the Hebrew words: ה' אלהינו; theme: prepare for eternity. 8) Original prayer in commemoration of the dead (in general). 9) Silent devotions for deceased parents, children, etc.: The gone, you are remembered - God keep you - some day we will be reunited. 10) Prayer based upon the Ashkenazic Selicho by Mordecai ben Hillel - מה רב חטא. 11) Introduction to the Kaddish, based upon the Sephardic Hashkava, and headed by the words taken from that source - אנחנו נבא. 12) Kaddish. 13) The text of אל מלך רחמים is given (in two versions - for male and female) in Hebrew only; this follows the O.R..

The Taking out of the Pentateuch is preceded by the reading of Deut. 33:2-4, responsively. There is no other ceremony connected with the reading of the Torah, except a free translation of ה' חיים, read at the replacing of the Scroll. The Haphtarach is taken from Jonah, as in the O.R.; but the Pentateuchal reading is from Lev. 19 (dealing with general commandments) rather than the traditional Lev. 18 (which deals with the laws of sexual morality).

Evening service for the Day of Atonement (i.e., Ne'ilah)

1) Translation of the poem from Selichos by Judah Halevi in the form

of a hymn: אֵלֶּיךָ יְיָ; and an original prayer based upon that hymn, with the theme: Coming nite holds no terror for us, for we are at Thy side. 2) Three original prayers based upon poems by Gabirol: שְׁחִיבְתָּ בְּלִי שָׁמַר - theme is constant seeking after God; יְיָ אֱלֹהֵינוּ - theme is hope and trust in God; and שֶׁלֹא יֵרָחַק - theme is the boundlessness of God's love. 3) Psalms 104; Job 36-40, 42, 28. 4) T'filoh - as in the morning service, with the traditional change of כְּתוּבָה to חֲתוּמָה. 5) Response, taken from the Sephardic ritual for Sha#harith - בְּיָמֵינוּ יִצְרָקִים וְצָרִים נִמְצְאוּ. 6) Response - from the Ashkenazic ritual for Mussaf - וְיִשְׁמַח בְּחַיֵּינוּ. 7) English prayer based upon the poem of Judah Halevi, which occurs in the Polish ritual before the Ne'iloh service - בִּיכִי אֶצְלֶךָ. 8) Psalms 85, 86, 112, and 141; Job 15, 31. 9) Silent devotion - God preserve us and teach us Thy ways. 10) Response based upon the petition of Moses b. Ezra, which opens the Ne'ilah in the Sephardic ritual - אֵלֶּיךָ יְיָ אֱלֹהֵינוּ. 11) Response - first two verses of פִּתְחֵם עֵינֵינוּ (O.R.), followed by an original prayer using the thought of the Hebrew verses: We now go forth to seal with deeds our renewed covenant; ~~Open~~ the eyes of Israel that they may see the new vision of Israel and forget the old. 12) English selection for Choir - from אֵלֶּיךָ יְיָ אֱלֹהֵינוּ. 13) אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, following the O.R. strictly, except for the omission of the repetitious verse at the end. 14) Rest of service follows Sha#harith, except for change of כְּתוּבָה to חֲתוּמָה, and the insertion of original variations in הַלֵּל תְּהִלָּתְךָ. 15) An original prayer before the open Ark is couched in the terminology of the Psalms; theme: Glory of God and creation; man, the crown of creation and glorifier of God; man sinned, but God's grace is infinite; we seek atonement whole-heartedly and glorify Thee. Then, kneeling, the congregation says: וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ. 16) In conclusion the congregation repeats after the minister: יְיָ אֱלֹהֵינוּ - הָאֵלֹהִים הַחַיִּים (as O.R., but only once each).

A service is given for the Anniversary of the Destruction of Jerusalem (i.e., יְמֵי הַשְׁמָד). This follows the regular procedure of the Sabbath morning service, with the following exceptions: 1) Response: Ps. 80 and other selected Psalm verses; 2) Original prayer: In all Israel's trials we recognize God's

guiding hand - Israel went among the nations not as a disowned son but as an emissary - "Out of the flames of Zion arose the Messiah!" - May Israel come to recognize his real aim and function! 3) Hebrew prayer, beginning: אתה נקמת מלכות and concluding: בא"ה בלעז חרבות זלעם, which is an original combination of Biblical verses with the benediction. 4) Pentateuchal reading - Deut. 10:12-22, re the things which God demands of man - justice and righteousness, etc.. This is a departure from the O.R. which calls for the reading of Deut. 4:25-40, which warns Israel of the consequences of their rejecting the true God. The Haphtarah is taken from Zech. 7 and 8:16-20, again enjoining righteous living, this time on pain of destruction. (O.R. - Jer.8:13-23; 9:1-23, which speaks of the Destruction).

The Morning service for Week-days and semi-Holidays follows the Sabbath service, differing only in that it contains a free rendering of the middle benedictions of the Amidah, omitting all objectionable references, to Zion, etc.. As in the O.R., the Torah reading in each case is that of the next Sabbath.

The Wedding Ceremonial contains, besides original addresses and exhortations to the bridal couple, a paraphrase of ברכת איחוס, and a translation of the היו את. In the latter, בית משה וישראל is changed to "according to the Law of God". After the Priestly blessing there is an original prayer: - Thou hast created man in Thy mercy -- Bless this union -- etc..

The Dying Man's Confession of Sins and Faith is similar in spirit, (the much shorter in form) to the סגור אבן סביב מרד לבריתך זל. It concludes with the שמע - ברוך שם - ה' הוא האל האמת.

Burial Ceremonies - 1) Recitation of הצור תחום שאל, as in O.R., tho it is somewhat abridged. However, omissions are only for the sake of brevity, it appears; since such phrases as אמן /אמנה, מריב שאל וזל are retained and perfectly acceptable ones are omitted. It is interesting that several of the prayer book reformers cut out references to resurrection, except in the Burial Service. Perhaps in the face of death their rational beliefs weaken. 2) The funeral oration is followed by Ps. 91 (as O.R.). 3) After interment a prayer

on God's grace, followed by a paraphrase of the Hashkava and the Kaddish.

Service in the House of Mourning on one of the first days after the funeral - This follows the Sabbath Morning service, also, with a few changes:

- 1) Introductory prayer based upon Eccl. 7 and 12:1-7 (to get a perspective re death).
- 2) Emphasis upon the eternity of the spirit in the translation of אנשׁ נשׁוּת.
- 3) Original prayer for the reader: At Thy command א"ו has been called hence - care for his soul - comfort the mourners.
- 4) Prayers for the mourners: Thy hand hangs heavy - have mercy upon the soul of our departed and upon us.
- 5) Concludes with the translation of Isaiah 40(אנשׁ נשׁוּת).

The essence of the Confirmation Service is the statement of beliefs about which the Rabbi questions the confirmants, and the profession of which constitutes the condition of their acceptance into the faith. The only Hebrew in the service is the reciting of the Shema at the conclusion.

The reception of proselytes is very similar in ceremonial to the Confirmation. After the ceremony the Rabbi welcomes the proselyte into the Jewish community, alluding to Psalms 118, 26, 16, 5,6, and Ruth 2, 11, 12.

Under the head of Domestic Service are seven individual services for private devotion or prayer in the home. They are:

- 1) Morning prayer: Free translation of אנשׁ נשׁוּת; Hebrew of אנשׁ נשׁוּת, אנשׁ נשׁוּת; a free translation of אנשׁ נשׁוּת substituting universalistic ideas and ideals for those of particularism, and omitting references to the destruction of the wicked; then concludes the Amidah as on the Sabbath.
For children:
- 2) Original prayer - theme: sweet my slumber and joyful my awakening, for God is with me; אנשׁ נשׁוּת; ending with a paraphrase of אנשׁ נשׁוּת.
- 3) Evening Prayer before retiring: Free translation of the traditional benediction - אנשׁ נשׁוּת; concludes with the Shema. For children the same is given in abbreviated form.
- 4) Grace before Meals: Original prayer giving thanks for foods and fruits.

5) Grace after Meals: A brief original prayer upon the theme of the traditional ברכת המזון, adding to the thanksgiving a consecration of the meal as a peace-offering, of the table as an altar; and on גיל האל, mention of the mission of Israel. For children - a shortened (original) grace.

6) Grace after Banquets: Follows more closely the divisions of the traditional grace, universalizing all particular prayers, of course, and asking blessing for "our new land" rather than ^{for} Palestine, as in the O.R..

7) For the Eve of Passover: a) A free interpretation of ליל חמץ. b) Question by younger member of the family: Why is this called the night of watching and why is it thus observed? c) Answer: This was our experience in Egypt.... d) Question: Did our ancestors in Egypt also thus assemble for worship? e) Answer: Undoubtedly, except that the forms were different; - then follows a reinterpretation of the paschal sacrifice. f) Question: Why was the אמ meal eaten with unleavened bread and bitter herbs? g) Answer: Absence of leaven is symbolic of Israel's sanctification; bitter herbs symbolize the bitter struggle that is necessary before Israel's mission can be achieved. - There follows now a brief review of Israel's trials thru the ages, leading up to a re-interpretation of his aims and goals. Therefore the whole company praises God with selections (English) from Hallel. h) After the meal the usual grace is recited, and the service concludes with some original responses in rhyme, centering about the refrain: Thy people protect and the temple erect in which all beings shall sing thy glory...

At the back of the book is a table of the readings from the Pentateuch and the Haphtaroth according to the tri-ennial cycle.

Considered from the angle of completeness, this prayer book of Einhorn's ranks very high among the books which have come within our ken. With but very few exceptions, as noted during the course of our analysis, our editor adheres strictly to the principles of reform which motivate his work. But, unlike others who were also true to their principles of reform, Einhorn remained very largely and generally within the spirit of Jewish tradition.

VI

ISRAELITISH PRAYER BOOK - ספר התפילות
for all the Public Services of the Year
Benjamin Szold, 1873.
Hebrew and English Edition, by M. Jastrow,
Philadelphia, 1885.

FORMAT: The body of the book opens from right to left tho there is a section (in lieu of an appendix) which opens from the "English" side of the book, with the pages numbering, left to right, from 1 to 104. In this section are hymns, prayers, and meditations, of which we shall speak in a moment. The Hebrew is all translated, with the text usually on the right, and the translation on the page to the left.

PREFACE: Our editor remarks that he has disregarded a literal translation of the Hebrew (though there are very few prayers or sections in this book for which the Hebrew text is not given). Rather than this he has favored a paraphrase, which rendered the spirit of each prayer "without burdening it with Oriental phraseology". Poetic pieces have been rendered in verse in the attempt to give to the reader an approximate idea of Medieval Hebrew poetry. With the aid of others, our editor has attempted to render the prose portions of the prayers into a smooth, easy style. The metrical translations of the Psalms have been taken largely from "The Psalms of David", by Abner Jones.

Part I - Prayers for Sabbaths and Festivals.

A. Introductory prayer - the Hebrew and English of Mah Tovu, as the O.V., except that a response for choir and congregation is added which is the plural form of the verse: א/מנע/ל/י/ד.

B. Service for the Eve of Sabbaths and Festivals -

1) Ps. 29; followed by an English prayer for the particular occasion, whether an ordinary Sabbath, a special Sabbath, or one of the Three Festivals. In each case

the prayer expresses simply the spirit of the occasion. Note, however, that there is a prayer for לשני דצרת and another for שמחת תורה. (Consistent with this is the provision for a special service for שמחת תורה in Shabbatharith (see below)). In all of these prayers Zion is omitted and Israel's mission is emphasized.

2) For Shabbos: three stanzas of לכתב באב: לכתב באב - באב באב; also Psalms 92 and 93.

3) קריאת שמע and its traditional benedictions are given in full, with the English translation following the text quite closely. The only change in the text is the usual omission from אמנה לאמנה of the references to the downfall of Israel's enemies. The full text of לשמך is given for Shabbos, and לשמך for Yom Tov. The חצי קריאת leads up to the Amidah, as in O.R..

4) The heading of the Amidah is quite appropriately ברכת שבת. It, too, follows the O.R. closely, except for these items: In אבות: אמנה is changed to אמנה; and in אבות: מחיה מתים is translated: "leading us unto life eternal", tho the words themselves are retained. In the benedictions for ו, the insert for מאכל is omitted (אבות); ועד אבות is slightly abridged (as in Einhorn); and the first sentence of אבות is left out. The English translation varies a bit, at times, from the Hebrew, as in אבות בחרת, where the mission idea is brought in. The references to sacrifices are omitted from רבה.

לחצות דיונה is omitted, only the benediction being retained: אלהך אבות.

שם שבת is substituted for שבת (but it is not universalized).

And the יהו רב is omitted at the end of אבות רב because of its reference to the rebuilding of the Temple.

5) Prayers in memory of the dead - A composite prayer for the reader (passages from Biblical and Rabbinic literature, beginning - כל ישראל יודעים אתכם רב) stressing that the good which one does on this earth earns him eternal life; then Kaddish. This is the first time that we find the paragraph אל ישראל inserted into קריאת התורה, used as קריאת יום.

6) Concluding prayer - an English paraphrase of אבות, with the usual changes.

7) Benediction - in English (only): a combination of ברכת בנין, blessings upon congregation, country, etc.; then a concluding paragraph which can be adapted

to the theme of rest on the Sabbath or of the delight of the Festival.

c. תפלת שחרית לשבת וארבעה ימים

- 1) Several of the prayers of פסוקי דשמע: אלהי נשמה, as O.V. except for references to resurrection; a digest of ברכות השחר, with but minor changes; יהי רצון מלפניך, with minor omissions and changes of particularistic statements; and ברוך שאתה, with only minor omissions.
- 2) Special readings: a) Sabbath - Psalm 92-93 (טוב ערב/בוקר)
 b) Passover - Psalm 34 (אניכב את ה' בכל צד)
 c) Shabuoth - Psalm 19 (השמים מספרים כבוד אלה)
 d) Succoth - Psalm 33 (רננו צדיקים ביהוה)
- 3) Psalm 145, omitting the traditional introductory verses (אשרו).
- 4) נשמה thru ישלמה - as O.R., except for minor omissions (brevity); חצי קדוש, as in O.R.; then היטב - ויצר אלהי, as in O.R..
- 5) שבת או"ט שבת בשבת, greatly abridged, for recitation of היטב ואלהי; then המאמר לאלהי thru המאמר בדבור; אלה אלהי is omitted, possibly because of the angelology; then again for שבת או"ט שבת בשבת; אלה אלהי שבת בשבת combining this with the benediction: ויצר המאמר; and from אניכב רב are omitted all references to שבת צדוק.
- 6) ק"ג is as in the Evening Service; אלה ויצר is greatly abridged, with only those passages retained which begin with the word אלה (Cf. Merzbacher, page 8); and in place of ויוצא הדבור החדש we find: ויוצא הדבור החדש; then, beginning with אלה שבת בשבת (middle of ויצר אלהי), the service continues as O.R. to the Amidah, omitting only the first part of צדוק ויצר, which prays for redemption, (beginning: אלה אלהי צדוק ויצר... ויצר ויצר).
- 7) New in the Amidah is the Kedusha, which is traditional except for changes in מחלוקת מלכות from nationalistic to universalistic aspirations, e.g.: omission of אלה אלהי צדוק and the changes אלה אלהי צדוק.
- 8) Middle benedictions - a) For Shabbos: ישלמה משה - ואלה, as O.R.; change of the first part of אלה אלהי to: אלה אלהי צדוק ויצר... ויצר ויצר; then concludes with אלה אלהי צדוק ויצר b) For the Festivals: as in the Evening

however, the references to sacrifices. Then comes quotation of the commandment:

וְשָׁמַח בְּיוֹם הַשַּׁבָּת; then: וְשָׁמַח בְּיוֹם הַשַּׁבָּת - וְשָׁמַח, (with an insert for וְשָׁמַח:
... וְשָׁמַח - as O.R. for this occasion with but the omission of one particular-
istic reference). 3) For Festivals: as in the evening, but omitting all

references to sacrifices and adding וְשָׁמַח (for וְשָׁמַח as O.R.) and
וְשָׁמַח בְּיוֹם הַשַּׁבָּת, in which בְּיוֹם הַשַּׁבָּת is changed to בְּיוֹם הַשַּׁבָּת
and in which, too, the references to sacrifices and to the וְשָׁמַח are
changed so as to be only reminiscent of the past; then comes וְשָׁמַח as in the
evening. 4) וְשָׁמַח thru וְשָׁמַח - as before; then the responsive reading

of the Hebrew and English of En Kelohenu, but on Succoth Hoshanoth are substituted
for this response (See below). 5) Prayers in memory of the dead - Kaddish-
Concluding prayer - Benediction -- as in evening.

E. תפלת מנחה לשבת ולחג

1) Ps. 145 (Beginning: אֱלֹהִים). 2) Last part only of אֱלֹהִים, omitting
a reference to וְשָׁמַח, but retaining one to וְשָׁמַח. 3) On Shabbos-
Reading of the Torah, as in Shaharith. 4) Amidah - first part as in Shaharith,
then short Kedusha, as in O.R. Mincha. On Shabbos: אֱלֹהִים - as O.R. except
omits the allusion to resurrection in וְשָׁמַח - then וְשָׁמַח.
On Festivals the service is the same as in Shaharith.

Part II - Prayers for the New Year.

A. Introductory prayer - Mah Tov - as on Shabbos.

B. תפלת מנחה ליום הכיפורים

1) Psalm 90. 2) Original prayer by the Rabbi for the occasion of the New Year -
a prayer for the bounties and the comforting help of God for all men; then
hymn: **Look** Down and Guide Israel. 3) וְשָׁמַח thru וְשָׁמַח - as on Shabbos.
4) When R.H. coincides with Shabbos: וְשָׁמַח; and for any other day: וְשָׁמַח -
as O.R. Then Szold indicates that וְשָׁמַח is to be read. 5) Amidah: וְשָׁמַח -
וְשָׁמַח - as before, with special inserts for R.H.; וְשָׁמַח -
as O.R. with some abridgement and omissions (especially of references to Zion);
the phrase וְשָׁמַח is omitted from וְשָׁמַח, as before.

ישראל is abridged and adapted to R.H.. אלה מלאך - as O.R.; and then the Amidah and the rest of the service conclude as on ערב שבת.

C. תפלת שחרית ע"ה

- 1) This service, from the beginning through Kedusha, is just like the Shabbos Shaharith (except for the insertion of Ps. 90 before the reading of Ps. 145).
- 2) From אמן / ברוך אתה through שם שאל, it is like the service for ערב ר"ה, except for the usual insertion of ברכת כהנים before Sholom; 3) Selected responses from Ovinu Malkenu follow the Amidah, (as in O.R.) in which אלה ישראל.. עלינו דמך is universalized. 4) Reading of the Torah - Order of the service as on Shabbos, except for added insertion of the traditional אלה עשרה מלות and an original prayer for silent devotion, asking for the satisfaction of ones ^{needs} and for all bounties. We note that Szold gives Torah readings and Haphtarahs for two days, all of which follow the O.R.. This is the first incontrovertable evidence that we have come across for the retention of the שש עשרה for any of the Holydays except Simchath Torah. (Szold, in common with others, has a special service for Simchath Torah, as we noted above.) 5) Sounding of the Shofar: Original prayer by the Rabbi, the theme of which is the relation of the Shofar to our sins and misdeeds. "May the Shofar's sound penetrate our hearts and exhort us to reflection and penitence. Then, after a hymn on the "Solemn Sounds", come the traditional benedictions and the תקיעות themselves. A continuation of the Rabbi's prayer, expressing the hope that the sounds of the Shofar have had the desired beneficial effects, and the traditional אשרי העם וישראל ויהודה close this part of the service.
- 6) The replacing of the Torah follows, as on Shabbos.

D. תפלת מוסף ע"ה

This service follows previous services, (אלה שבת - שחרית ע"ה) except for the following items: 1) אשרי העם is added, following the O.R. quite closely. Only in the omission of אלה ישראל וישראל do we see evidence of a rational critique of this prayer. There are a few minor variations in הוא השם וישראל, from which the title verse itself is omitted. 2) The sections of the O.R. from אשרי העם וישראל ויהודה to אלה הוא מלך אלהים וישראל are taken over in toto. 3) Oleni introduces אלה ישראל, with the objectionable parts re-phrased thus: אלה ישראל.. עלינו דמך

...אלל מלך. 4) שירי עבדו והביעו א' בלחם וסמ חלקו הורו אל יחדו העבדו אלל
is given as in Shaharith; then follow the תפילות, and the choir sings ברנול
(Ps 81: 2-5) in place of the traditional הוא הרת שלום. (This
change is not significant, however, for הוא הרת שלום is sung after זכרון
while after פהלה still another selection is sung (Ps. 150).) 5) אתה זוכר
- like the O.R. as far as it goes, but it omits all the Biblical
verses, probably for the sake of brevity. An abridged version of אלל זכרון נא
is followed by the תפילות and the singing of הוא הרת שלום. 6) First part of
אתה נעים; then: אלל תוד; but all references to the redemption of
Israël are left out, and the text is changed so as to put all references to sac-
rifice in the past and make them refer only to the situation that once existed
in Israel. After the תפילות, Ps. 150 is sung. (In the O.R. this comes before
the תפילות). 7) הוא זכרון is inserted into Shalom, as in the O.R., with
only two of the verses omitted.

E. תפלת משה

This service opens with mesit, then comes Amidah p'ha, as on Shabbos. When R.H. coincides with the Sabbath, the Torah is read, following the order given above. The Amidah also follows that of Shaharith, except for the usual Mincha Kedusha. Except on Shabbos, Ushnu Liah is recited; then the prayer for the dead and Kaddish.

Part III - Prayers for the Day of Atonement.

A. Introductory Prayer - Mah Tovv - as above.

B. תפלות צרכיות לאום העבארים

- 1) Psalm 84 - אֵלֹהֵינוּ מִשְׁכָּנֶךָ; then a hymn by the choir: O Day of God.
2) Original prayer by the Rabbi: Self-examination, sin and confession and new hope; - deals with the problem of the individual on Y.K., namely, atonement for sin. 3) Choir: English of the traditional אֵלֹהֵינוּ סֶלֶחָנוּ כָּבֹדְךָ. 4) An original benediction by the Rabbi giving thanks for life and health unto this day when we are to be cleansed from our sins. 5) Bor'chu thru יְשׁוּעָה וְחַיִּים - as on עֲרֵב רֹאשׁ, except for the necessary adaptations to Y.K. (כִּי בְּאוֹר הַחַיִּים in place of

עצמא תפלה). 6) אלה נחמד - as in O.R.. 7) רצה through השם השלם - as on R.H.. 8) The Vidui follows the plan of the O.R., with these changes: all prayers and confessions are changed from the plural to the singular (for the silent devotion); למען and אלה נחמד are abbreviated. 9) אלהי עז עמנו is given as in O.R., and אלהי נצח, as in previous services. This ends the silent prayer (תפלה בלתי). 10) יחידה is essentially the same as in O.R., but shorter; and the same is true of אלהי יחידה, which is read responsively. The last passages of these responses are unchanged from the O.R. ^{version} אלהי יחידה. 11) After a hymn come responses in English re sin and pardon. Though these appear to be original readings, their purport is the same as that of אלהי נחמד of the O.R.. 12) Leading up to the repetition of the Vidui (as O.R.) are the traditional prayers: אלהי יחידה; אלהי נחמד (somewhat disarranged), and אלהי נחמד (omitting the references to our being אלהי נחמד). 13) The Vidui is repeated, this time in the plural. The order of prayers is: אלהי נחמד; אלהי נחמד; אלהי נחמד; an original prayer for silent devotion, asking help, comfort, and guidance; אלהי נחמד; אלהי נחמד; and אלהי נחמד are "telescoped" as before. 14) In place of Ovinu Malkenu there is a series of similar (some are the same) petitions, which begin: אלהי נחמד. 15) The prayer for the dead, Kaddish, the concluding prayer and benediction are the same as before; but between the Kaddish and the prayer come the concluding hymns. Two of these hymns are laudations, and the third is a paraphrase of Adon Olom.

c. תפלה שחרית ע"פ -

1) Introductory readings:

- a) אלהי נחמד by Gabirol (refrain: אלהי נחמד).
- b) אלהי נחמד - a אלהי נחמד by Gabirol, as in the O.R.
- c) אלהי נחמד - Reshuth for Nishmath by Gabirol.
- d) אלהי נחמד - Reshuth for Bor'chu by Gabirol.
- e) Adon Olom - as in the O.R. - - -

These poems, we note, have been met with before rather frequently in reform prayer books.

2) The service is quite like that of R.H. up to אלהי נחמד, except that more of the

prayers (Psalms, etc.) of פסוקי דאמרא are retained. Evidently Szold intended the Y.K. service to be longer than that of R.H.. 3) אל ארץ אפס thru ה' ה' as O.R. Selichoth; then two piyyutim: מפני אל צה, written by Mordecai for Y.K. Shaharith, and אל ב הארץ by Gabriel. From the latter there is omitted the verse referring to Zion restored. Then come: אל מלך ארץ ארץ ארץ and ה' ה', as in O.R.. 4) After a hymn come responses in English on the theme: We turned away from Thee; O lead us back to Thee. 5) The rest of the Amidah is as in the evening, except that the theme of the silent devotion is: I am unworthy of all Thy goodness; O may I become worthy through repentance. 6) Ovinu Malkenu follows, as in למנו ארץ. 7) The reading of the Torah also follows the order of R.H.; and the readings from the Torah and Haphtarah are as the O.R.. 8) The only one of all the reformers who retains the Memorial Service for the Dead in its traditional place in Shaharith is Szold. The plan of this service is: a) The calling of the worshippers to the service by the Rabbi; b) Choir: Soar Up, My Soul Beneath His Shadow Rest; c) Original prayer: Death is only of the body - the soul returns to Thee - Death is but the beginning of a purer and better existence - Why, then, should we fear death? - We remember at this time all; d) Choir: selection of verses re death and immortality, beginning אנא ה' אלהי; e) Individual prayers for departed relatives; f) a general conclusion to these individual prayers on the theme: Look ye down in kindness upon me, remember me before the Lord, and when I die may I be received into the communion of the pious and the just through your loving-kindness. - - - Nowhere in these reform prayer books have we met so bald a statement on the intercessory powers of the departed! The sentiments expressed in this prayer are so primitive as to be almost revolting to the emancipated mind. - And tho Szold purely considered himself emancipated, he yet retained this tradition, or might we better call it, this superstition. g) Continuation of the silent prayer: Death is Life's brother - O my soul, prepare for the long journey - seek the Lord, do good, be meek, etc.; h) Psalm 23 by the Rabbi; i) English paraphrase of "Who shall ascend unto the mountain of the Lord", with a rhymed response by the choir and congregation which is quite trite and unbeautiful; j) Another old custom is retained in the form of an

English "תפלת זכרון", acknowledging donations "in the memory of ..."; k) Psalm 49:16-21 sung as a hymn (אֶלֶּה הַמִּזְמוֹרוֹת יוֹסֵף וְיִצְחָק), and the Rabbi reads Prov. 3:13 (אֲשֶׁר יִשְׁמַח לֵב אֶתֶּן), then Eccl. 7:1 and 12:13; l) The prayer for the Dead and Kaddish conclude the service.

D. תפלת זכרון

1) הַמִּזְמוֹרָה, then Ovos and G'vuros, as before. 2) הַמִּזְמוֹרָה, from Y.K. Shaharith. 3) אֲנִי הָיִיתִי thru Olenu - as in R.H. Mussaf (with the necessary adaptations to Y.K.). 4) Temple Service (i.e., the Avodah): a) Brief survey (in English) of the history of man, pointing out for praise those who stood by God. Then continues: Israel in Egypt - then the nation delivered, becoming a nation of priests - this reminds us of the priests of old in Jerusalem - then a description of their service in the Temple - We now utter our confession as did the High Priest in Jerusalem. b) Reading of הַמִּזְמוֹרָה and הַמִּזְמוֹרָה, - as O.R.. c) A further description of the Avodah is followed by two repetitions of the above prayers (as in O.R.). d) Continued statement by the Rabbi: We have reviewed the Temple service; but now the Temple is destroyed, etc., and Israel has a new goal and mission. - O grant a year of the fulfilment of that mission. 5) The Amidah continues as in Shaharith, except for a few variations. These variations are: a) הַמִּזְמוֹרָה - by Mordecai b. Shab'sai (Machzor Romania); b) הַמִּזְמוֹרָה - ascribed to Isaac Giat (or to Abraham ibn Ezra); c) Theme of the silent prayer: I am a sinner, Thou art my only hope; d) הַמִּזְמוֹרָה - as O.R., with minor variations; d) After the Birchath Kohanim there is a prayer in English asking for the granting of all God's bounties and blessings. This prayer is a paraphrase of the traditional prayer that occurs at this point: הַמִּזְמוֹרָה; and it retains, in fact, the conclusion of this prayer: הַמִּזְמוֹרָה. 6) After the Amidah comes En Kelohenu - as on R.H.. 7) The service concludes with an original prayer in English, offering laudations and praises, and resolving to retain the spirit of this sacred day.

E. תפלה מנחה ע"כ

1) First part is like Mincha for Sabbath. 2) Reading of the Torah - as in Shaharith. The Pentateuchal reading differs from the O.R.; it is Lev. 19:1-18, dealing with general commandments. The Haphtarah is taken from the Book of Jonah. 3) The Amidah is like that of Shaharith, except that it utilizes the Mussaf Kaddusha. 4) The Piyyutim are: מאמך תפלה אחר תפלה - from the Ne'iloh of Minhag Ashkenaz, written by אברהם בן שבת; and מאמך כפי מנהג צדק - found also in the O.R. for Mincha. This latter is a sort of re-interpretation of sacrifices; - (Cf. title verse; also: ראה עתה אפרו פיו... כלים וזלזול תחובת וגו').

F. תפלה מנחה ע"כ

1) Psalm 24 - then responsive reading of אל נא יזעזעל, written by Moses b. Ezra, and which opens the Ne'iloh in the Sephardic ritual. 2) English prayer: Now at the closing of the day let us hear Thy pronouncement: סלחתי כבודי; - then a hymn re Eventide. 3) Two piyyutim: ברח אצול by Judah Halevi, from the Polish ritual; and יונה חפסה בטל האם by Isaac Giat, which is part of a Kerova for Y.K. Mincha. 4) The Amidah proceeds as in Shaharith, with these exceptions: a) The Hebrew and English of בתוך ענן שדר and הוה יפנה (from O.R.), followed by an English prayer in the same spirit and a hymn on the same theme. - These are inserted after יזעזעל ויבא. b) אתה נא ייג צלשדוק (omitting references to sacrifices) and אתה רבבדת, - as in O.R.. 5) Ovinu Malkenu (as before) and Kaddish follow the Amidah. 6) The concluding prayer has this theme: We have observed the whole day, and now as we turn to leave we yearn to hear thy word: "I have pardoned"! - We conclude our prayers by lauding Thy Unity, Omnipotence, and Love: למע (once); מלך ברוך (thrice), and ה' באל האלפים (seven times) - as O.R.. 7) The Ne'iloh then concludes with the traditional sounding of the Shofar and the pronouncement of the Priestly Benediction.

Part IV - Prayers for Week-days

A. Introductory prayer - Mah Tov - as O.R.. And then follows the traditional benedictions for both ג.ג.ג and ג.פ.ג.ג. Again Szold stands alone

in the retention of these traditional ceremonials, for the implication is that he discards neither א.ב.ב nor תפילות; and every other reformer whom we have studied did so!

B. The Shaharith service is essentially traditional, as are all of the services in this prayer book; but like the others, too, it is somewhat abbreviated and modified. 1) From אלהינו נשמח through בהקדמה it follows the שחרית; next comes Ps. 145, then ושתבח - as in O.R.. 2) From this point on the service is exactly like that of Shabbos, except that the middle benedictions of the Amidah follow the O.R. for חל, and are universalized wherever the need arises; and also, all stirring references to other peoples are changed or removed, in line with Szold's consistent policy thruout the book. 3) Instructions are given for the completion of the service after the Amidah (הוא, קריאת התורה, תפלת מוסף, etc. for the appropriate days). 4) בהקדמה אלהינו נשמח is then read, in the form in which it is given for מחנה עשיר. 5) Prayer for the dead, and Kaddish - as before. 6) Concluding prayer: IKings 8:57-60 (יהי ה' אלהינו עמו).

C. Mincha - follows Shaharith, except for the opening prayer: אשר.

D. עריבות - 1) This service opens with Ps. 67 (אלהים מנחם ליברכה) in place of the traditional Psalm which speaks of redemption. 2) הוא/הוא/הוא - as in O.R., preceding גיל. 3) From this point on the service is unchanged from that of O.R. except for the omission of the first part of בהקדמה אלהינו נשמח (because of references to restoration). The changes in the Amidah follow the Shaharith, of course. 4) A special prayer is given, to be read before Kaddish in the House of mourners. It consists of verses of the Hashkava selected and arranged in original fashion.

Appendix

A. Hoshanoth - Here are given selected prayers from the O.R., with some modification, as follows: 1) הוא/הוא/הוא - as in O.R. 2) הוא/הוא/הוא - from Hoshanoth for Hoshanoh Rabboh (Minhag Ashkenaz) - in both Hebrew and English. 3) An original survey of the times that God has

helped Israel, putting it into the traditional form of כְּחֶסֶד; this begins, however: כְּחֶסֶד אֱלֹהֵינוּ. In this manner Szold avoids the references to redemption which occur in the O.R.. 4) יְהוָה אֱלֹהֵינוּ - which occurs in the O.R., as well.

B. Service for Chanukah - Kindling of the lights, followed by only two of the traditional benedictions: שְׁמֵךְ יְהוָה and לְחַיֵּה הַמֵּת. The reason for the omission of the first benediction is not apparent, since the service calls for the kindling of the lights, and since, moreover, it concludes with an English paraphrase of אֵל הַחַיִּים and also of הַחַיִּים הַחַיִּים.

C. Puzim - The same benedictions before reading the Megillah as on Chanukah. Then an English prayer re deliverance from oppressors; and a hymn: Vanish Hatred.

D. Ninth of Ab - For this occasion a special prayer (in English) is to be read in Shaharith after the Haphtarah: Survey of the history of the two destructions. We accept Thy will and decree, and therefore do not lament unduly the destruction of Zion - And now Thou hast lifted the burden of oppression from our shoulders, and we will work for the fulfilment of our mission, which is to spread Thy light and truth. Then follows a hymn on the theme: The Temple was destroyed, and we suffered; but now we are victorious, and we say: Hear O Israel...

E. In two tables are given a) the Scriptural portions for the cycle of three years; and b) the annual cycle arranged for three years.

Songs and Prayers and Meditations

Opening the book from the "English" side, we find a second appendix containing Songs, Prayers, and Meditations, as indicated by the title of this section. Many of the songs are taken from non-Jewish sources, while some are original. The subjects about which these songs are grouped are: Psalms, Praises and Thanksgivings, Solace and Hope, Instruction and Devotion, Hymns for Sabbath and Festivals, The Seasons of the Year, Songs for the Confirmation Act, and For the Thanksgiving Day. (Note: This is the first time that a Jewish prayer book gives official recognition to the Thanksgiving Day of the American people by providing special songs and hymns for the occasion.)

The Prayers and Meditations are provided for these occasions:

- 1) The Eve of the New Year - As children we look to God - we pray for a year of peace and plenty; then a hymn on the same theme.
- 2) Before the sounding of the Shofar - The Shofar's admonition is: Awake from your indifference, remember your Creator and mend your ways - the Shofar's sound is God's voice calling us back to Him. Then a Hymn with the same theme.
- 3) For the Memorial Service of Atonement - The seal of mystery is on the future, but it is impossible that death is the end of all - Our conviction of the immortality of the soul is the surest evidence for it - Death has not separated us from our departed - their souls descend and ours ascend, and we meet - Let us make ourselves worthy to appear before God when we are called.
- 4) Prayers for various occasions - for the husband, the wife, the mother, the sick person, etc..
- 5) For the Confirmation Rites - the usual type of prayer of consecration for the confirmands; a confession of faith, which is similar to others that we have analyzed, stressing the concepts of God, the soul, the mission of Israel, etc., etc..

By way of summary we might say of this prayer book that in spirit it is among the most conservative that we have studied. This remains true in spite of the fact that Szold has been faithful to the same principles of reform that have motivated all other reformers. The retention of many of the ceremonies that others have discarded unanimously (e.g., שְׁמִינִי and שְׁמִינִי and שְׁמִינִי) as well as the fact that the services in this book are in the main quite complete according to the standards of the O.R., -- these are the facts that lead us to regard this prayer book of Szold's as being conservative and preservative in spirit rather than free and iconoclastic.

VII

RITUAL FOR JEWISH WORSHIP - Max Landsberg, Rochester, 1884.
(Our edition published in 1885)

FORMAT: The book opens from left to right, as do English books. And, indeed, the English parts of the book constitute approximately 90-95% of it, there being only the briefest snatches of Hebrew. Even these brief portions are not always translated, though they are always incorporated into the body of the service. One feature of this book is the fact that there is very little word-for-word repetition in its English prayers even when the Hebrew prayers are repeated.

PREFACE: Landsberg states as his objective the retaining of the framework of the ancient liturgy. This, it is true, he has succeeded in doing. He also acknowledges the fact that he has taken much from Einhorn, though he has usually re-worded the English versions of Olath Tamid. So completely did he follow the framework of Einhorn's services that it is not necessary to analyze some of his services in detail, as we shall see below. In the preface to his first book, I.S. Moses (see below) says of Landsberg's Ritual that it has the unique advantage of being set forth in idiomatic English. On the whole we have found this characterization to be true.

PART FIRST

A. Prayer upon entering the Temple: a literal translation of Mah Tovu. At the close of the service: an original prayer for protection and guidance - O make me worthy of Thee.

B. For the Eve of Sabbath and the Eves of the Three Festivals -

1) Introduction: Selected Psalms verses re Sabbath and its rest, then from Psalms 95-99 and 29 (from הַשַּׁבָּת). These are in English only. 2) From Bor'chu

through the Amidah there is nothing new nor distinctive. 3) After lecture or special prayer come a) the address to the mourners - "Remember your loved ones by emulating their deeds and carrying on their good work; b) Kaddish - the usual reform Kaddish, except that the phrase שְׁמַיָּהוּ לְכָל עַמּוּלָא is universalized; and c) individual prayers for mourners and those who observe a Yahrzeit - We acknowledge Thy Divine Wisdom and Justice - O strengthen me and send me comfort and guidance. 4) A translation of Yigdal in verse concludes the service. Objectionable statements in this hymn, of course, are removed.

C. Morning Service - for שַׁח - This service opens with readings by the minister from the Bible (especially from Psalms) re the Lord and the search after Him. Then comes a reading from Psalms, to be selected from the collection in Part Two of the book. And for שְׁמַיָּהוּ is prescribed the reciting at this point of the Hallel Psalms - 113-118. From this point on there are no changes or innovations of major import or significance throughout the entire service. The service bears a great resemblance to Einhorn, though it is condensed and abridged much more than any of the services on Olath Tamid.

D. Domestic Service -

1) Morning prayers (four alternatives and one children's prayer given): a) Praise of God - Grant that we use the day to good purpose; b) Praise - O enlighten, regulate, purify, pardon me, etc., and help me in my resolve to do good and noble deeds; c) Praise - I will walk in Thy ways; d) Praise - May we do what Thou wouldst have us do; and for children: Sweet is my rest, for which I thank Thee - Shema - Boruch Shem - I will love God and my parents and all men. - I will be a good child, etc..

2) Night prayers (again alternatives): a) Lord care for me; b) How can I thank Thee? - I forgive all who have injured me - I ask Thy pardon for my sins, etc.; c) God is my refuge, whether awake or asleep; and for children: Another day is past - We thank Thee for all Thy good things - Forgive and guard us, etc..

3) Grace before meals: Praised be Thou ... who causest the seed to ripen... who hast set our table in Thy Love.

4) Grace after meals: Praised be Thou.. for Thy boundless Love - O sustain us in Thy mercy as heretofore - teach us Thy gratitude. And after banquets: We praise Thee for Thy plenty - Thanks for Thy bounties - Have mercy on those in distress - Bless us all.

5) Funeral Service - At the Cemetery: God is just - Weak ~~and~~ mortal, we dare not question Thee - Comfort those who are grief-stricken - Dust to dust returneth, but the spirit returns to God. (A free and expanded translation of לְבָרְכְּךָ יְיָ אֱלֹהֵינוּ).

PART SECOND

A. Eve of New Year's Day - Except in the details of wording, this service differs little from the service for G'il gal. The only differences are: 1) The service opens with Ps. 121 (לְבָרְכְּךָ יְיָ אֱלֹהֵינוּ). 2) A paragraph is added which dwells on the theme: On this Day of Memorial let us remember and be guided by the example of our ancestors - O unite all men - exalt the mission of Israel. 3) The regular Adoration is replaced by a prayer which is based upon the prayer: שְׁמַח, and is followed by an original prayer for guidance, help, and God's light.

B. Morning Service for New Year's Day - In this service there are but two features that bear mention: 1) several original prayers, the themes of which are: We thank Thee for selecting us and calling us to Thy service - On this day we retire to Thy House for self-searching - We now think of our people, their wanderings, their mission - God knows all, and happy the man who forgets Him not - God always protected the righteous and punished the wicked - Grant us life, health, etc., - remember us in love - Bless Israel and all mankind. -- These are the themes, we note, of the prayers of the O.R. for R.H.. In fact Landsberg uses even some of the traditional phraseology (in translation, of course), but the form of the prayers does not conform to that of the OR. 2) The Shofar service opens with an original prayer on the significance of the Shofar: it reminds us of Thy covenant, that Israel is Thy priest-people * Hasten the day when all men will recognize and serve Thee, etc.. Then follow the שְׁמַח in the usual fashion, though somewhat abbreviated, - and the sermon.

C. Eve of the Day of Atonement -

1) The introductory by the choir is Ps. 30 - אמר נקום - in English only; and after this the congregation rises and repeats the traditional responses that follow Kol Nidre in the O.R. (אין אנו חייבים שום דבר לאמר ה' סלח לנו כבודך - אבותינו). 2) The קרבן הטהרה are essentially as on Shabbos, except for word changes which turn the emphasis toward sin, penitence, and forgiveness. 3) The Amidah is condensed into three or four paragraphs, based upon the selection of prayers in Einhorn, as always. The main idea is, of course, that of forgiveness for sin. 4) The selections from the O.R. Vidui are again as in Einhorn, with no changes worthy of mention. 5) The closing prayer (after Kaddish, etc.) takes the place of the usual Oleinu. It is a selection of Biblical verses centering about the themes: God is with us; Teach us Thy ways; Grant peace at all times; Send out Thy light; and Bring me to Thy Holy Hill.

D. For the Day of Atonement -

1) The opening prayer: Receive us, O God, as we assemble on this holy day; hear our prayers and accept them. Then follow a translation of Adon Olom and the responsive reading of Ps. 16. 2) The service then continues in detailed imitation of Einhorn's down to קרבן הטהרה, except for the insertion of an original prayer for silent devotion in to the Vidui. Its theme is: the acknowledgement of sin - O what is man without Thee? - then lists the various types of sins, - toward the community; the family, all of mankind, even as against God's Holy Name - I confess and repent - O hear me, my God. 3) The service for the reading of the Law opens with אמר נקום, continues with selected responses from Ovinu Malkenu, then finishes as on Shabbos. The Pentateuchal reading is not specified, but the Haphtarah is taken, as in the O.R., from Isaiah 57-58. 4) The Selected Readings (for responses, etc.) are given at this point. There are 22 Psalms, in all. Then, in addition, there are readings from the Prophets, and especially from Isaiah, all of which dwell upon the theme of the return to God and the search after Him.

E. Afternoon Service - In outline and in detail this service follows Einhorn, so that it is not necessary to go into its details, since it would involve only repetition. We might say, however, that Landsberg does not take over all that

Einhorn has. Most of the prayers based upon the piyyutim are omitted here, in fact. But all that Landsberg does have, comes from Olath Tamid. We shall specify only a few of the details of the Memorial Service, which, as in Merzbacher, Einhorn, et. al., is contained in the Mincha service. Opening with the traditional selection of verses headed by פס' א' ה', it contains a number of original prayers, the themes of which are: 1) In death all are equal - The good man lives forever, with Thee, and here on earth as well, through his good and noble works - Teach us to count and to use well our days. 2) We remember today all our dear ones, and resolve to show our love for them while they are with us - We remember also the departed. (Whereupon each remembers his departed in silent devotion, with no set formula given. - This is the first instance of this kind of Memorialization, without any set text. -- And the minister then offers a prayer for the collective departed.) 3) How great is God, and how wise they who trust in Him. 4) May forgiveness, salvation, and mercy be the lot of all our departed. -- The service concludes with the Kaddish, as usual.

F. Evening Service (i.e., Ne'iloh) - This service, too, follows the basic outline and the specific details of the Ne'iloh service of Olath Tamid. We shall speak, therefore, only of the original prayers and varied readings which Landsberg introduces. They are: 1) Psalms 124 and 84 as opening readings. 2) Silent Devotion: Laden with sin and guilt I cry out - O be with me in the coming days; - I have been here the whole day - I see and confess my shortcomings - O grant Thou my pardon; - I thank Thee for making me see my guilt - I shall devote myself wholly to Thee and Thy service, shall do all that is just and righteous, good and merciful; - With these sensations (sic) I see the Day of Atonement wane - I need Thy support to carry out my resolves; - O grant that I may live in the spirit of this prayer! 3) An original prayer based upon (and following after the text of) אנו לך and הוא יפנה: Open for us Thy gates - be with us always; O grant us the strength to fulfil our mission, that all men may serve Thee alone; O heal the breach in Israel between those who see ahead to the world mission and those who strive to keep Israel a separate entity, isolated, facing the past; - O hasten the day when Israel's mission will be accomplished and a God-full world,

a reality - then will all peoples come to Thy house and praise Thee. (Note: this is the first and only time that any reformer has spoken so directly of the breach caused in Israel by new outlook of the universalist Jews.) 4) Concluding prayer: The day draws to a close that we have spent in communion with Thee; - We entered the sanctuary burdened, we leave it relieved and hopeful; - O grant that we may be all forgiven; - And in conclusion we pronounce the confession of Thy Holy Name by which we live and for which we are willing to die: we, se elohim, and ה' הוא האלהים.

VIII

ORDER OF PRAYERS AND RESPONSIVE READINGS FOR JEWISH WORSHIP

הנהגת התפילה - Isaac S. Moses, Milwaukee, 1884.

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THE JEWISH PRAYER BOOK - סידור התפילה

Order of Worship for Sabbath and Holidays

Isaac S. Moses, Chicago, 1891.

(Note: Though some seven years intervened between the publication of these two prayer books by Moses, and though there were a number of other prayer books published in the interim, still we shall take the liberty of analyzing them both in this one chapter, inasmuch as the development of the ritual in the latter seems to be hardly affected by these other books.)

A. ORDER OF PRAYERS - הנהגת התפילה

FORMAT: Containing, as it does, only a minimum of Hebrew, this book opens quite naturally from left to right. What Hebrew there is, is incorporated into the text; but it is not always translated. The services, on the whole, are quite brief; and so the book itself is rather small. The make-up of the book is extremely poor. The services do not always follow in proper sequence, and the directions for the continuity of the services are frequently wrong and misleading.

PREFACE: This opens with the apology for the book, viz.: We need a prayer book in the vernacular, not merely translations of the traditional prayers. However, since it is very difficult to achieve the end of a traditional service in the vernacular, the editor has based his work upon the combined achievements of his predecessors, especially Einhorn, Jastrow, and Landsberg. Moses claims no originality, the only new feature of the book being the appended collection of Psalms.

Evening Service for Sabbaths and Holidays - With very few exceptions this (and all subsequent services) follow the model of Einhorn; so that an adequate

analysis can be made by merely citing the departures from the Olath Tamid. This will, in the main, be our method of procedure.

1) The service opens with a translation of Mah Tov, changed into the plural; and the choir sings a response from Psalms. 2) After responsive readings from the Appendix, the service continues with Bor'chu, etc., as in Einhorn. 3) Ovos and G'vuros are "telescoped" in their translation; and benediction at the end is rendered: "...who has planted within us immortal life". No Hebrew is given. 4) The address to the mourners ("May the memory of the righteous inspire you...") is followed by the usual reform Kaddish in English only. And at the end is added the phrase: "and to all mankind". 5) For the Holidays Moses provides the same individually adapted prayers as does Einhorn. These are given for Chanukah, and Purim. 6) For the Eve of R.H. Moses follows Einhorn strictly, emphasizing also the mission of Israel.

Morning Service - This service again follows the plan of Olath Tamid, from the opening Mah Tov through Kedusha. Then for each special day we note these prayers: 1) For Sabbath: two original prayers, the first one giving thanks for God's goodness during the week past and emphasizing that man lives by God; and the second one embodying translations or paraphrases of some of the traditional Sabbath prayers (ליל - לזמיר - לעזר נא - לעזר נא) and adding a note of thanks for the Sabbath as the harbinger of cheer and comfort. 2) For the Holidays: Special prayers, adapted to each occasion, as in the Evening Service (ala Einhorn). 3) For week-days: the middle benedictions of the Amidah, taken almost verbatim from Einhorn. 4) For Purim and Chanukah: translations of פסח, as in the evening. 5) The Amidah concludes according to Einhorn, adding only a silent devotion before Sholom, which asks for strength to obey God's laws, to be humble, etc.. 6) The Order of the Reading of the Law is taken over without change from Wise and Einhorn, except for the one fact that practically all of the Hebrew is omitted, even the benedictions for the Torah being given only in English. 7) Hallel and the concluding sections of the service likewise present nothing new. 8) The service for New Year's Day is borrowed in its entirety from Olath Tamid, even to the detail of inserting אלהים in the אלהים נא rather than in its traditional

place immediately after שְׁמַח.

Order of Prayer in the House of Mourners - Following previous services in its fundamental prayers, this service adds these features: 1) Ps. 134 at the opening - a departure from previous services as well as from the O.R.. 2) A ~~free~~ translation of לְיָיִךְ in place of the previous modification of the middle benedictions. 3) A prayer on the theme of ~~man's~~ mortality, followed by a congregational prayer for the soul of the departed (taken almost verbatim from Einhorn). 4) In this service the address to the mourners and the Kaddish precede rather than follow the Adoration.

Appendix A. - Responsive Readings, taken from Psalms, and grouped ^{under} such heads as Joy in Worship, The Glory of God, Time and Eternity, The Universal Presence of God, Seeking of God, Thanksgiving, Repentance and Forgiveness, The Justice of God, etc., etc.. There are seventeen such headings.

Appendix B. - Children's Prayer - 1) Morning prayer: Shema (Hebrew and English); ... בְּרַחֲמֶיךָ יְיָ (in English only); and a free rendering of יְיָ אֱלֹהֵינוּ, adapted to the situation of the child. 2) Night prayer: an original prayer: To Thee I commit my spirit and by body... Bless my dear Parents..... and my teachers; this ends with the translation of Shema. 3) Grace before Meals: a paraphrase of and expansion upon קִדְשָׁא. 4) Grace after Meals: a brief thanksgiving to God, the Dispenser of all good gifts.

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B. THE JEWISH PRAYER BOOK - סֵפֶר הַתְּפִלָּה.

FORMAT: Like the previous book, this one, too, opens from left to right. This one, however, retains a great many more of the Hebrew texts. These are sometimes followed immediately by the English, and sometimes translated in a note at the bottom of the page. All Hebrew responses are given in transliteration as well as in translation, moreover. The Hebrew passages are usually unchanged (as compared with the O.R.), but the translations are frequently very free. The format

of this book is vastly superior to that of the previous book, and compares favorably with any of the shorter prayer books with which we have dealt.

Introductory Sentences - for Private Devotion*

1) Literal translations of Ps. 145:18; Gen. 28:16-17; Ps. 103:8,11; 24:35; Micah 6:6,8; Isa. 57:15; Jer. 29:11,13; 10:23-24; Isa. 66:1-2; 56:1-2,6-7.

2) Original prayer: How can I properly pray to Thee? - I must banish unworthy thoughts, ask only for things which Thou grantest willingly to those who live according to Thy ways. All that I am and have are Thine; therefore I thank Thee - I confess my sins. Teach me to pray for the good.

Evening Service for the Sabbath Day - 1) Organ prelude, followed by an anthem, taken from among the following: Mah Tov; selected verses from Ps. 95-96; part of Ps. 92 (omitting the passages re לְכָל הַיּוֹם אֲנִי אֶשְׁבֵּחַ); or Ps. 93. Then come in order: Responsive readings, another anthem, and an introductory prayer by the minister (no text specified). 2) From Bor'chu to the Amidah the service follows the plan of previous reform services, especially Einhorn; and we note only these special items: a) whereas the Hebrew is largely as the O.R., the translations are, on the whole, free. b) אֲנִי אֶשְׁבֵּחַ is translated with the usual omissions and modifications; and we note that the UPB took over its version of this prayer almost verbatim from Moses. c) A free and expanded translation of הַבְּרָכָה is given for silent devotion: - I am grateful for Thy numberless blessings - Teach me Thy will - Spread the tent of Thy peace over my home, etc. d) The Hebrew text of לְכָל הַיּוֹם is given for the choir to sing, and the reference to Creation in six days is not omitted, contrary to our editor's usual practice of modification.

3) The Amidah differs hardly at all from Einhorn. 4) Moses prescribes a reading from Scripture as the sequel to the Amidah; and this constitutes an innovation. (Cf. the Charleston Prayer Book, which prescribes a reading from Prophetic literature in this same service.) 5) Olenu, the address to the mourners, and the Kaddish are as in Olath Tamid, et. al.; and the service concludes with the usual version of Adon Olom.

Evening Service for the Three Festivals - Except for the variation of the introductory Psalms, there is nothing in this service which departs from the

plan of the above service for דבר שבת or of the service for ט' in Olath Tamid.

Morning Service for the Sabbath Day - In this service we find a number of instances of our editor's following Merzbacher in addition to Einhorn. A few instances of this fact are: the change in the text of שמואל, יצ, and also that in the final verse of Yigdal; and again the service for קריאת התורה, which is identical in every detail with Merzbacher's service. In all other details, with but two exceptions, the service resembles Einhorn's. These two exceptions are: 1) the opening selection of anthems, namely: Mah Tov, Ps. 100, 150, or 124; and 2) the selection of introductory prayers for the minister: a) a translation of Adon Olom; b) free translations of אלהינו נאמך, יהוה כל העולם חסידים, אורי רבנו, אתה הוא (with emphasis upon Israel's mission), and נאמך. (Note: Of these translations the third and fourth have been taken over with little change by the UPB.)

Morning Service for the Three Festivals - Again the service follows the plan of previous services. The opening anthem is to be selected from Ps. 125, 24, 29, or an original combination of verses from Psalms. And the special prayer for each Holiday has as its theme the central idea of that Holiday, adapted to the universalistic outlook of the editor. In this, as ever, he follows the lead and model of Einhorn.

It has been pointed out that these books contain no original or genuine contributions to the reform of the service, except possibly the reading of a passage from Scriptures on דבר שבת. As we mentioned above, however, even this was in a way foreshadowed by the Charleston Prayer Book. The only claim to distinction which we can then recognize for these books (especially the latter) is the fact that they contributed to the UPB a number of free translations of prayers. It is in point to mention, therefore, that on the title page of שמואל, יצ we find the statement: "Printed as Manuscript for the Ritual Committee appointed by the Rabbinical Conference, held at Baltimore, Md., July, 1891." This may explain the relationship that appears to obtain between these prayer books and the later UPB.

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IX.

A. THE SERVICE RITUAL Joseph Krauskopf, Philadelphia, 1888.

(Note: Inasmuch as we have two prayer books by Krauskopf, we are treating them both in this one chapter, though the date of the first is 1888 and of the second 1892.)

FORMAT: This prayer book is almost entirely in English, with only a few responses in each service in Hebrew. The Hebrew responses are always translated, moreover; the text being given in the right hand column while the translation is in the corresponding column to the left.

CHARACTERIZATION: (Based largely upon the Preface) This Service Ritual was designed as a supplement to the regular prayer books, for use in Sunday morning services. It avoids monotony by giving thirty completely different services, incorporating in each service appropriate hymns. Doctrinal differences are strictly avoided, the various services expressing general social, ethical, and theological principles. To give the services a distinctively Jewish tone, the prayer in each service concludes with a Hebrew sentence taken from the O.R., each concluding sentence being different from all others. In the Kaddish some of the traditional parts are omitted and verses from the Bible substituted, in order to add to its value as consolation. (For detailed analysis of the Kaddish see Pattern of the Service, below.) The introduction to the Kaddish is different in each service. Krauskopf takes the liberty of making free translations from the Hebrew (to make the sense clearer or to satisfy the English idiom) and of abridging some of the hymns and some of the Hebrew sentences "that were too lengthy for the scope of this Ritual". The prayers are on the whole original, though some are taken from "Pulpit Prayers".

PATTERN OF THE SERVICE (model for all thirty services in this volume):

- 1) Introductory - consisting of the translation of a Psalm or Psalms,

usually abridged.

- 2) Choir: Hymn or Psalm.
- 3) Prayer -- in English, ending with ~~an~~ Hebrew sentence, for which the congregation rises.
- 4) Response by the choir, after which the congregation is seated.
- 5) Selections from Scriptures -- selected passages from all books of the Bible.
- 6) Anthem; Lecture; Anthem.
- 7) Mourners' service, which is an introduction to the Kaddish.
- 8) Kaddish (in Hebrew and English) -- Four parts may be distinguished in this Kaddish: a) The traditional opening -- יְהוָה אֵלֵינוּ יְהוָה אֶחָד; b) A selection of Biblical verses dealing with the mortality of the physical man and the eternity of the spirit, beginning: יְהוָה אֵלֵינוּ יְהוָה אֶחָד; c) A slightly different version of יְהוָה אֵלֵינוּ יְהוָה אֶחָד, which omits the phrases יְהוָה אֵלֵינוּ and יְהוָה אֶחָד; and d) The concluding passage of the Kaddish (יְהוָה אֵלֵינוּ יְהוָה אֶחָד) from which is omitted the particularistic phrase: יְהוָה אֵלֵינוּ יְהוָה אֶחָד.
- 9) A selection by the choir. And
- 10) A closing benediction, with no set text given.

The principles implicit in this book are essentially the same as those underlying the Service Manual. We may remark at this point, therefore, that in the formulation of the Service Manual as well as of the Ritual, Krauskopf followed all the principles of reform laid down by his predecessors in the field of prayer book revision. Only prayers of universal application are selected, and all ancient notions such as sacrifice, angels, resurrection, etc. are studiously avoided. The chief point of interest of the Ritual as well as of the Manual is the new and quite unique form into which the service is cast.

B. THE SERVICE MANUAL

Joseph Krauskopf, Philadelphia, 1892.

The distinctive form of the service in this prayer book is derived from the fixing of basic services for evening and morning devotions on all occasions, ranging from the week-day service to those for the Day of Atonement. To these basic services is added on each occasion the appropriate Additional Service. By far the greatest proportion of the prayers are in the vernacular, and when Hebrew portions are introduced, they are rendered into English in a parallel column. All responses which close the various sections of the services are in Hebrew.

By way of characterizing the book the author states in his preface that "the fixed Order of Worship has been departed from in this Manual, but merely in form. The spirit of the traditional service has been sacredly preserved....The gems of Biblical, Apocryphal, and Rabbinical literature have been freely introduced in the form of Responsive Readings and Choral Chants, and have been incorporated in the Meditations and Exhortations. To each Sabbath a distinctive purpose has been given by assigning to it a special significance, which is made the theme of that day's service. The purport of each Festival is likewise made the central thought, which is elaborated in all parts of the Festival service."

The Evening Service opens with an Invocation, which consists of the reading of the benediction (in Hebrew): בָּרְכֵנוּ יְיָ אֱלֹהֵינוּ, then of an original English prayer: The day is ended; hear our prayer! The Invocation concluded with the reading of Psalms 134:1 and 42:9 (in Hebrew, as stated above).

The Adoration consists of a free translation of Adon Olom, which Hebrew title heads this section of the service. Then come Ps. 19:3 and 91:1.

The Thanksgiving, though headed by the phrase אֲלֵלְיָהּ is in reality an original prayer of thanksgiving, and is followed by the אֲלֵלְיָהּ responses.

The Supplication opens with a silent devotion (original) asking for forgiveness for wrong-doings and for help to do what is right. Concluding the Supplication is the responsive reading of Micah 6:8.

The Consecration is read by the minister; it stresses consecration to

the mission of Israel which is the carrying of the banner inscribed with the creed: One God over all; One Brotherhood of all; Peace and Good-will among all!

The Consecration continues with responses (Hebrew and English): שָׁלוֹם וְרַחֲמֵינוּ

אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ, and finally the concluding verse of Olemu:

יְהוָה יִרְחַם וְיִשְׁלַם.

After an organ voluntary at this point the Additional Service appropriate for the particular occasion is read. We shall discuss these in detail in a moment.

The Mourners' Service opens with a prayer which dwells upon the enrichment of life by sorrow. Following this prayer is the Kaddish (for the analysis of which see above - The Service Ritual).

The Concluding Hymn is written by one Samuel Willard. It is followed by the Benediction, which concludes the service.

The basic Morning Service contains, like the Evening Service, an Invocation, Adoration, Thanksgiving, Supplication, Consecration, and Mourners' Service. But in addition it has an Aspiration and Exhortation. We shall touch briefly upon each of these divisions.

The Invocation, headed by the Hebrew: אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ, consists of an original prayer expressing an humble approach to prayer; following which are the Hebrew and English of the responses: Ps. 100:4 and 84:5.

The Adoration, headed by the words: בְּרַחֲמֶיךָ יְהוָה, is an original praise of God for all His goodnesses and kindnesses, concluding with the Bor'chu responses.

The Thanksgiving is headed: הַבְּרָכָה - וְהַשְׁלָמָה. It is an original prayer of thanks for God's bounties, ending with the responses: Ps. 19:1 and Exodus 15:11 (יְהוָה אֱלֹהֵינוּ יְהוָה).

The heading of the Supplication is: הַשְׁמָחָה - וְהַתְּפִלָּה. The original prayer is for God's mercy; the responses are Ps. 8:5 and 25:5.

The Consecration is almost identically the same as in the Evening Service, tho the responses are not all the same. They are: שָׁלוֹם וְרַחֲמֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ.
הַשְׁמָחָה וְהַתְּפִלָּה (אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ).

At this point, after an organ voluntary, the appropriate Additional Service is read.

The Aspiration is the first of the sections that is new in this service. It opens with a translation of Isaiah 2:2-4. Then follow Hebrew responses from Isaiah 11:9 and Micah 4:4. In silent prayer the congregation prays for the hastening of the millenium, after which the אֵלֵינוּ יְיָ שָׁלוֹם are read responsively in Hebrew.

The Exhortation is the reading of the Torah. This consists of alternate readings by the minister and the congregation of original statements about the value and greatness of the Torah for the former, and of Ps. 19:7-9 by the latter. After an exhortation by the minister to show our gratitude for the Torah and for the martyrdom of our fathers in defending and preserving it for us by guarding it and clinging to its teachings, the congregation responds with לֵב פִּי וּפִי from Proverbs 3:17-18. The Scriptural selection is read; then comes an anthem, the sermon, and another anthem.

The Special Prayers which precede the reading of the Kaddish are original prayers for the Community, the sick, the mourner, etc.; and are all concluded with responses (in English) from the Psalms. One or more of these are read, then Kaddish is recited, as in the evening. There is, among the special prayers, a Memorial Prayer, to be recited on the anniversary of the death of a member of the family. Its content is the usual content of memorial prayers, stressing that the dead live on among us in the hearts of dear ones and in the fruition of their noble thoughts, deeds, and aspirations.

Provision is made for a silent devotion after the Kaddish. This is followed by the closing hymn (by W.C. Bryant) and the Benedictions. There are six alternative benedictions given (Hebrew and English), all from the Psalms or the Pentateuch.

The Additional Services vary in structure and content, according to the occasions for which they are prepared. They are almost entirely in English. We shall discuss them in the order in which they are set forth in the Manual.

The Additional Evening Service consists of a Meditation (Life is measured by virtue, not by years); responses from Ben Sirach and the Talmud regarding moral principles; and an Orison. This last is headed with the Hebrew phrase: -

מידות הדין; and the original prayer that follows expresses the ideas of that traditional prayer; it concludes with responses from the book of Proverbs (10:16 and 19:23).

For Sabbath morning there are twelve different Additional Services given, each consisting of a Meditation, responsive readings, and a hymn. The subjects of the Meditations are as follows: The Sabbath; Retribution; The Bible; The School of Adversity; Duty; The Divine Mind in the World of Matter; The Grandeur of Man; Education; The Worth of a Good Name; Industry; Better Failure in Right than Success in Wrong; and Give Liberally but Wisely. The responsive readings are taken from Ben Sirach, the Talmud, and the sayings of Medieval Rabbis, and they supplement, in each case, the thought of the Meditation. - Note: This is likewise true of the responsive readings of all succeeding services. We shall therefore not mention specific responses and their content or sources. - The hymns also express the thought of the Meditations in each service; and they are taken from sources non-Jewish as well as Jewish.

The Additional Service for the New Year Eve - Meditation: As we sow, so we reap. Responses. Orison: For the coming year. Hymn: Gone another Year.

Additional Service for New Year Morning - Meditation: A new year, a new era. Responses. Hymn: Resolve. Confession: silent prayer expressing confession of sins and plea for mercy; an abridged Ovinu Malkenu, retaining but five of the traditional responses: ע א ד ... לך אלהים ... לך אלהים ... לך אלהים ... לך אלהים ... לך אלהים

לך אלהים ... לך אלהים ... לך אלהים ... לך אלהים ... לך אלהים. A Prayer by the minister, asking God's blessing for the new year. And in conclusion, a hymn: Another Year.

Additional Service for Atonement Evening - Meditation: The need of Atonement. Hymn. Exhortation: Call for repentance. Antiphon: Abridged version of Ps. 34. Exhortation: Call for reconciliation between man and man. Responses. Orison: Confession of sin and plea for forgiveness. Hymn.

Additional Service for Atonement Morning - Meditation: Sins of omission. Responses. Hymn: Forgiveness Asked For. Exhortation: The power of the conscience. Entreaty (silent): The treasure of a good conscience. The choir sings (Hebrew and English texts given): לך אלהים ... לך אלהים ... לך אלהים ... לך אלהים ... לך אלהים

The congregation recites an abridged לְגַדּוֹת: ...בְּיָמֵינוּ ...וְלִפְנֵי הַיְיָ
...וְלִפְנֵי הַיְיָ. Then under the heading of פָּדֵנוּ יְיָ we
 have an original prayer glorifying God and asking His favor and help. Hymn: Way
 to Peace. The Aspiration is the same as above. The Confession is headed: -
לֵבִי טָהוֹר; and the silent prayer contains confession of sin, ^{and} resolve
 to do better, and asks help to carry out this resolve; the Confession ending with
 the responsive reading of אֱלֹהֵינוּ. Exhortation - same as above, with the
 Scriptural reading given (as in the O.R.) - Isaiah 57:14 through 58 (English only).
 Reflections on this reading are introduced by the translation of Ps. 24:3-4 re
 repentance, good deeds, and trust in God. Then follows an anthem and the sermon.

The subjects of the Exhortations of the Atonement Afternoon Service are:
 There is a Divinity that shapes our ends, All things work for Good, and Gain from
 Pain. The Meditations: The Destiny of Man, and Self-denial, a source of Virtue.
 The rest of this service consists of the usual type of responses.

(cf. Merzbacher)
 Atonement Memorial Service - Opens with a recitative by the choir in
 English: Verses from the Bible, beginning with אֱלֹהֵינוּ. Meditation by the
 minister on the Trials of Life. Antiphon - from Job and the Psalms. Exhortation:
 Darkness before the Dawn. Hymn. Meditation: The Fear of Death. Hymn.
 Exhortation: The Mystery of the Hereafter. Responses. Meditation: Death not yet
 the end. Hymn: What is Death? Minister: Remembering of the dead, mentioning
 by name the deceased of the congregation and all illustrious benefactors of all
 creeds and nations. (Cf. Wise's Minhag America, - above.) Silent devotion in
 commemoration of individual relatives. Memorial prayer by the minister: The dead
 live on in memory. Kaddish.

Atonement Conclusion Service - The subjects of the Exhortations: The day
 of fast shall become a day of joy; The glory and goodness of God; God in the
 universe. A number of hymns and poems, among them: Glory of God, Finding God,
 God's Mercies. Responses - from Job, Proverbs, Psalms. Choir sings Ps. 104:24,
 and the congregation recites אֱלֹהֵינוּ. The concluding prayer by the minister
 asks for the acceptance of prayer, that God put His spirit into our hearts; and
 repeats the consecration to the creed of One God, One Brotherhood, and Peace and

Good-will among all. עֲבֹד עֲבֹד and שְׁמַע are then recited (Hebrew), and also Lev. 19:11-18. The benediction: יְיָ שְׁמַע בְּקוֹלֵנוּ - May God hear your prayers..... - concludes the service.

The remaining services can be characterized briefly, and we shall not go into great detail about them. The form of all of them is the simple form of the Sabbath Additional Service.

Additional Passover Eve Service - Meditation: Touch not the anointed of the Lord (i.e., Israel); Responses; Orison: For Liberty; Hymn: Passover.

Additional Service for Passover Morning - Meditation: Civil liberty; Responses; Hymn: Hope of Nations; Exhortation: Religious liberty; Antiphon - from the Psalms; Prayer: Thanks for all Thy bounties; and Closing Hymn.

Additional Service for Eve of Passover Conclusion - Same form, with the central theme of Freedom.

Passover Conclusion, Additional Morning Service - Meditation: The blessings of hope; Exhortation: From death to life (Ezekiel 37); Prayer: Thanks for life; Hymns, Antiphons, Responses, etc. as usual.

Additional Shabuoth Eve Service - Meditation: Religion strengthens and ennobles man; Responses; Orison: asks for all God's bounties; Hymn: God's Law is perfect.

Additional Shabuoth Morning Service - Confirmation Day - Floral offering (and Hymn); Meditation: Religion is the basis of morality; Responses; Exhortation: Import of religious training in childhood; Antiphon: Psalms; Aspiration (as above) and Scriptural reading: Ex. 20:2-17 (this reading is part of O.R. reading); Hymns: re Confirmation; Declaration by Confirmants of their acceptance of Judaism, utilizing the watchword - Shema; Minister's blessing, ending with the verse:שְׁמַע יִשְׂרָאֵל in Hebrew (Gen. 12:2).

Additional Succoth Eve Service - Thanksgiving Festival - Meditation: Thanksgiving, fairest blossom of the soul; Responses; Orison: Thanks for all bounties; Hymn.

// Additional Succoth Morning Service - Meditation: Serve the Lord with

gladness; Antiphon: Psalms; Hymn of harvest; Exhortation: Take a personal interest in the lot of the poor; Responses; Prayer: asks blessing for all.

Conclusion Festival - Additional Evening Service - Meditation: Conclusion and Commencement; Responses; Orison: Thanksgiving; Hymn.

Conclusion Festival - Additional Morning Service - Meditation: Cultivation of the mind (Man does not live by bread alone); Responses; Hymn; Exhortation: Importance of religion to a free people; Antiphon: abridged version of Psalm 145; Prayer: Thanks for the leaders of men; Hymn.

Feast of Rededication - Hanukah Eve Service - Exhortation: True Freedom (i.e., freedom of conscience); Antiphon: Psalms; Orison: Make us worthy of Thy mercies; Hymn.

Hanukah Morning Service - Meditation: Truth endures, but falsehood flees; Exhortation: Get thee abroad and be thou a blessing - there is still much for Israel to achieve; Hymn: Truth is Victorious; Responses, Poems, etc.

It can now be seen just how this Service Manual bears out the general analysis and description given above. No further word of characterization need now be added.

X.

A. SUNDAY SERVICES FOR JEWISH REFORM CONGREGATIONS - שבת / ראש
David Stern, Philadelphia, 1883.

B. SABBATH EVE SERVICE - Congregation Emanu-El, Denver, 1890.

C. PRAYER-BOOK FOR SABBATH, PESACH, SHEBUOTH, AND SUCCOTH - שבת / ראש
Jos. Bogen, Greenville, Miss., 1891.

A.

This little book, though printed in Philadelphia, was written for the use of the congregation at Wilkesbarre, Penna. Stern states in the preface that in the preparation of this book he drew freely upon Prophetic writing, Psalms, the poetry of ibn Gabirol, and the prayers of Theodore Parker. It may be said at this point that the book contains no features which have not already been met with in the earlier prayer books, and that it is based upon the same general principles of reform that underly those earlier revisions, as well. The apology for the book is to be found on the title page, implicit in the verse (which is quoted with the obvious intent of having it mistranslated): עתה נראה לך חסד ורחמים.

In most of its particulars this book is modelled after Wise's Minhag America. There is very little Hebrew, ^{however,} and what there is of it is not always translated. Being largely in English, therefore, the book opens from left to right. As for the service itself, it follows the O.R. in its plan, substituting ^(or borrowed) original prayers and praises, however, for those of the O.R. In its details, as we have mentioned, it follows Wise. The second service (Two distinct services for Sunday Morning are given) duplicates the first, except that the prayers and praises are different and varied.

B.

Opening left to right, containing but few words of Hebrew, incorporating those parts of the O.R. that previous reform ^{prayer-books} did before, and omitting and changing prayers also in accordance with previous practice, this Sabbath Eve

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Service adds nothing of significance to our study. There is but one text that bears mention, viz., the revision of אמנונו. It reads thus:

אמנונו בא ממשלת הארץ ארץ לאמתק ויבא לא ישר ערשתות עפעק בא"ר אלקן עבדן

C.

This prayer book of Bogen's in effect mirrors Minhag America, except that this is much more drastically abbreviated and much more thoroughly purged of Hebrew. If we might posit a "type" of reform prayer book as a result of this study, we should select a prayer book not unlike this סוף פסוק.

SERVICES FOR SABBATH AND HOLIDAYS - David Philipson
Cincinnati, 1891.

This little book, opening left to right (like English) is written mainly in English, but it does contain many of the most important prayers in the original Hebrew. Whenever prayers are given in Hebrew, their English equivalents are likewise given; and the Hebrew portions are incorporated into the body of the service. The book, written to fill temporarily "the want of an intelligible ritual" for the Congregation Bene Israel in Cincinnati (until the appearance of the U.P.B.) contains four very simple services, two for the Sabbath and two for the Holidays (ימים טובים).

The introductory to the Service for Sabbath Evening is a paraphrase of ליל שבת. The rest of the service, with the exceptions of those prayers of which we shall speak, follows the O.R., with many abbreviations and paraphrases. Before שמונה עשרה (which is shortened as per custom, to omit the reference to Creation in six days) we have an original prayer, giving thanks for the Sabbath and expressing the hope that it may lead to the realization of the best and highest kind of living. The ~~Silent~~ Devotion, in the place of the Amidah but which retains nothing of its traditional form, contains reflections on the weakness and insignificance of man and God's infinite justice, and a prayer for strength to do good. The Kaddish, following the model of the Hamburg Prayer Book, is given in Hebrew-Aramaic as well as in free translation. A prayer for peace and harmony closes the service.

It may be seen that this service conforms to practically all of the usual Reform changes in ideology as well as in form. The same is found to be true of the other three services in this book.

The distinctive features of the Sabbath Morning service will now be taken up briefly. The Amidah in this service does follow the traditional form. In the three first benedictions the references to resurrection are omitted or changed to mean "gives life"; and לחיות is changed to לחיים. In the Kedushah

all angelological references are omitted, as are expressions of the aspiration to return to Zion. A silent devotion, offering thanks and petition for health, strength, and vigor to live the good life, ends with a paraphrase of וְלִבְיָנוּ. Sabbath prayers and meditations, in connection with the rest and consecration of the Sabbath, are followed by the order for reading the Torah. This opens with the translation of Isaiah 2:2-3: וְהָיָה כְּתוּבָה בְּיָמֵינוּ (cf. Kraushoff - above), and is followed by the Hebrew text of the closing verse - וְהָיָה כְּתוּבָה בְּיָמֵינוּ. From this point on the service is merely a shortened version of the traditional. The Morning Service closes with the Kaddish, which is preceded by an address to the mourners on immortality.

The service for the Evenings of the Festivals is modelled after the Eve of the Sabbath service. Distinctive and different is the special prayer for the Holidays: "The whole earth has (now) become their (Israel's) land and every place where Thy Name is worshipped a Jerusalem." We offer not to Thee bullocks and rams, "but the much more addeptable sacrifices of pure lives and noble deeds".

The Morning Service contains the usual shortened prayer for dew (for the first day of Passover) and the prayer for rain on the Feast of Conclusion. These are accompanied by a very free translation. The Hallel Psalms (113-118) are recited, and special Holiday meditations are offered. The themes of these meditations are as follows: 1st day of Passover: - God protects Israel from all oppressors; 7th day: - The preaching of the Prophets, which was Justice; Weeks: - The Torah and Israel's mission; Tabernacles: - Thanksgiving for God's Providence; Feast of Conclusion: - the glory of man, and Israel's mission.

In general we may say that this prayer book offers no startling or new changes. On the whole it follows the reforms of previous revisors. The arrangement of responsive readings at the end of the book is purely a formal matter, involving no editorial changes in the responses themselves.

XII

BOOK OF PRAYER FOR JEWISH WORSHIP -

ספר התפילות

Edward N. Calisch, Richmond, Va.

1893.

FORMAT: This is the only one of the smaller books that opens from right to left. As we shall indicate in a moment, this is probably due to the influence of Szold's ספר התפילות, which is strong in this work. Part II, however, which contains Hymns, Responses, and Special Prayers, opens from left to right. There is a fairly large proportion of Hebrew in the text, and all of it is translated. (Translations of long passages are placed on the page opposite, but those of the shorter passages and responses usually follow the Hebrew right in the body of the prayers.)

PREFACE: Calisch lays claim to no innovations, nor does he hail his work as the only answer to a long-felt need. He states plainly that this book is written for his local congregation, and that he has drawn freely upon the material of "Abodath Yisroel". (About forty of the hymns, for example, have been borrowed from that source.) We note that under the influence of the latter this present Book of Prayer contains, in addition to its Hebrew format (i.e., its opening from right to left), such features as the adaptation of ספר התפילות for the mourners' Kaddish, and the omission of the first part of ספר התפילות - features which occur before this only in Szold's prayer book. In the selection of prayers retained from the O.R., too, Calisch follows Szold; and we need not, therefore, specify these retentions or omissions too carefully.

PART I.

A. Evening Service for Sabbath and Holidays -

1) Introductory prayers and responses: Mah Tov, Ps. 29, L'choh Dodi (three stanzas only - as in Szold), and part of Ps. 92. 2) Original prayer for the Sabbath eve, which dwells on the theme of Sabbath, worship and service of God, thanks for God's Law, prayers for the brotherhood of man and the time when there shall be peace, when Judah will have fulfilled her mission, and all will say: God is One. 3) From

Bor'chu to the Amidah there are but two changes from Szold: a) the insertion of the Ten Commandments (Ex.20:2-14) before אשר נתת לנו; and b) the removal of the reference to Satan in לְיָסוּרֵינוּ. 4) The Amidah is entirely in English, but it follows the general form of the O.R., with all of the usual reforms and revisions. 5) Meditation: Sabbath reminds us of our insignificance - may we learn to make the most of our days. 6) Solace to mourners: All of us must die, yet we should so live that we shall be prepared to die. 7) Kaddish - as in Szold. 8) Closing benediction: O accept our prayer - we gain strength from worship - bless us all -

אשר נתת לנו.

B. Morning Service for Sabbath and Holidays - In this service again Calisch follows Szold rather closely, departing only to shorten the service in some respects. In this service there is a little more Hebrew than in the Evening Service, - particularly in the Amidah - but the spirit of the two services is the same.

C. The Inserts for Special Occasions (סדרים לזמנים מיוחדים) are identically the same as in Szold. (See above page 49.)

D. The service for the Reading of the Torah also follows Szold, with these changes: 1) The theme of the original prayer before the open Ark stresses the mission of Israel - "We give praise unto Thee for... Thy holy Law... May we learn therefrom the lessons of righteous and noble life... to bring us daily nearer unto the accomplishment of Israel's holy mission..." 2) The benedictions for the reading of the Haphtarah which, we observed, occur for the first time in לְיָסוּרֵינוּ, are omitted, in accordance with the most widely accepted reform practice. 3) There is no Mussaf service, and therefore this first morning service closes with En Kelohenu, Kaddish, etc., as does Szold's Mussaf.

E. Evening Service for Week-days - This service follows the plan of the service for לְיָסוּרֵינוּ and also the similar service for לְיָסוּרֵינוּ in Szold. There are no exceptions of any significance.

F. Morning Service for Week-days - In this service, too, there are no changes from the Sabbath service (above) or from the corresponding service in Szold, except for the omission of a few sections that apply particularly to the Sabbath,

and also the Ten Commandments.

PART II

A. Hymns for the Divine Service - There are ninety-nine hymns in this section, grouped under the heads: Admonition and Adoration, Praise and Thanksgiving, Resignation, Supplication, and Sabbaths and Holydays.

B. The Responsive Readings are taken mostly from Psalms, though there are some selections from Proverbs and Isaiah. These are headed: Hallel (Ps. 113, 114, 118), Conduct of Life, Faith and Trust in God, Prayer, Justice of God, Glory and Power of God.

C. Prayers for Holidays and Special Occasions -

1) Eve of Passover - This hour reminds us of Thy power and mercy - we are grateful - may thoughts of our redemption bring us closer to Thy service and to our cause.

2) Pentecost - re Israel's light of Torah in the surrounding darkness.

3) Feast of Booths - Thanks for the harvest and plenty - may we be generous - may this festival strengthen our faith in Thee.

4) Grace: Before meals - a translation of הַלְלָהּ.

After meals - a brief English prayer based upon the traditional בְּרַכַּת הַמַּלְּאָכִים.

5) Evening and Morning prayers for Children - very simple; nothing new.

6) Prayer in Sickness - O God who rules over all, who heals the sick, have compassion upon me and heal me.

7) Prayer on a Death-bed - based on the O.R. - "I confess my sins... May my confession and death be an atonement for all my sins... Protect my dear ones..."
The Hebrew responses are taken from the O.R.

8) Funeral Service - Opens with the usual Ps. 90; then two meditations: a) For the death of an adult - Death is a mystery - it removes all distinctions - all are equal in death; and b) For the death of a young person - Life is a gift from God - our souls are not subject to time - we lack the wisdom to answer the riddle of early death, yet we are comforted by the thought that God is wise. These meditations end with the traditional phrases: הַלְלָהּ בְּכָל יוֹם וּבְכָל לַיְלָה and יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד. An invocation asks for strength to accept all of God's decrees. At the cemetery: an adoration of God, the all-mighty Judge - utilizing most of הַלְלָהּ (from the Amidah), and rendering יְהוָה אֱלֹהֵינוּ: "who giveth eternal life". Kaddish concludes the service.

Conclusion

We have attempted, in the course of our analysis, to bring out not only the relation between the various reform prayer books and the Orthodox ritual, but also the relation between the earlier and the later reform prayer books themselves. We have indicated that Merzbacher, Wise, Einhorn, and Szold especially, have been widely followed and imitated; and that, as a result, their rituals may be said to be basic in American Reform liturgy. We observed, too, that there is no definite logical progression in the sequence of the publication of these prayer books; for frequently the later books proved to be less radical departures from tradition than the earlier ones. (E.g., cf. Szold and the Charleston Prayer Book.) Furthermore the variations in form, - in the proportions of Hebrew and the vernacular, in the length of the services and the amount of repetition, - these also have no positive relation to the dates of publication of the prayer books. On the whole it is true, however, that the early rituals were the more complete ones, and that the later ones were simply adaptations of these to specific services or to special congregations. Whereas there was found to be complete unanimity of opinion (in theory, at least) on such points as the universalistic outlook in Judaism, the mission of Israel, the rejection of the concepts of bodily resurrection, a personal Messiah, the restoration of Israel to Palestine and the re-institution of the sacrificial cult, etc., there is no such unanimity on the point of angelology, for example. We have indicated, moreover, any number of instances of the defection of our editors from their theories in their actual practice; as, for example, the failure to press the denial of resurrection at Burial Services, or to remove all expressions of the hope for Palestine restored (in ep, etc.). - - - In short, the ritual reformers whom we have studied have in theory based themselves upon the fundamentals of reform which came to this country from the advanced guard of German Reform; while in practice they have sometimes permitted themselves the luxury of remaining somewhat closer and truer to tradition.

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