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TRADITIONAL LITURGY

Two Responses

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D I G E S T

This thesis is based on the assumption that change is an integral aspect of any viable religion. The second assumption is that this change does not include a complete severance from tradition. Rather it must flow from tradition, utilizing what is meaningful and discarding what is not.

I feel that the liturgy in our services today has not reflected the need for change. This thesis attempts to begin the process of satisfying that need for change.

The thesis has two distinct sections. Each section contains research, a critique of that research, a proposal, and an original liturgy.

The first section deals with the theme of independence and dependence as they function between God and the Jew. The research seeks to discover the independent and/or dependent aspects of the traditional liturgy. The critique serves to bring into question certain aspects of that research. The proposal serves as my own reaction to this theme or topic and also as a brief introduction to the original liturgy that follows.

The same process occurs in Part Two of this thesis, but the theme under examination is Tisha B'av.

It is hoped that the original liturgies will be both educational and inspirational; vehicles for further change yet guardians of what is meaningful in the past.

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PART ONE

INDEPENDENCE

CHAPTER I

RESEARCH

The traditional liturgy expresses numerous themes and reflections of traditional Jewish attitudes. The purpose of this research is to explore the themes of independence and dependence in the core sections of the traditional liturgy.

Independence will be defined as the state in which the individual has complete and total freedom in formulating his own Jewish identity. He is autonomous and is not dependent upon the customs and ceremonies and beliefs of other Jews. He is accorded complete freedom to believe in a deity and acts according to his own will and conscience. Dependence is defined as the state in which the individual relies on the deity for guidance, support, freedom and mercy, and views the deity as the "source of life," therefore the source of his life and all its attendant experiences.

The liturgy contains two basic approaches: praise and petition.¹ The Jew praises the Creator and Master of the world and petitions him for his own needs and desires as well as the needs of the people.² This being so, we can say at this point that a state of dependence is the primary objective of the liturgy. Therefore I shall begin with an investigation of dependence as expressed in the core sections of the traditional liturgy.

The three main prayer units in the traditional liturgy are:

1. the *Shema* and its blessings, 2. the *Shema Yisrael*, a series of personal and national supplications, and 3. readings from Scripture.³

The basic structural element of these prayers is the benediction.⁴

The benediction (ברכה) is itself a liturgical device for creating the Jew's awareness that he is dependent upon God. It is the oldest ingredient of Jewish prayer.⁵ It thanks God for providing personal enjoyments and gratefully recognizes "God's goodness and providence as shown in Israel's faith and the phenomena of life and nature."⁶

Maimonides classified these benedictions into three groups:

1. blessings for enjoyment, 2. blessings for the opportunity to fulfill the commandments, and 3. blessings of petition, thanksgiving or praise.⁷

The liturgy sees God's providence in every experience.⁸ Therefore it behooves the Jew to recognize his dependence upon God and be grateful for God's deeds in the world and in their life. We shall see numerous examples of the above categories of benedictions as we survey the three core prayer units.

The first prayer unit is the שמע and its blessings. The importance of this unit is reflected in the extent to which the rabbis expounded upon the necessity to say it at the proper time, with the proper mental set.⁹ A more detailed and in depth examination of the themes expressed by the שמע and its blessing will follow in a later chapter but for our purposes now, my examination will only deal with its expressions of dependence.

The first introductory prayer to the שמע is the קרי' (for evenings it is the קרי'ת). It begins as follows:

Blessed art thou O Lord our God,
King of the universe, who formest
light and createst darkness, who
makest peace and createst all things;
who in mercy givest light to the earth
and to them that dwell thereon, and
in thy goodness renewest the creation
every day continually.

The liturgy presents nature not as something strange and forboding, rather it is the "workshop of the Almighty, and is ruled by His beneficent will."¹⁰ The rising and setting of the sun are dependent upon God's will to perform these deeds. God is active in the universe, guiding and supporting it.¹¹

With the proclamation of belief that the entire universe owes its continued existence to the deity, we move to a more particularistic prayer, the *שְׁמַח מְעַלְמֵינוּ*, which expresses the love that God showed to our ancestors will be evident to their children:

O our Father, our King, for our fathers
sake, who trusted in thee, and whom
thou didst teach the statutes
of life, be also gracious unto
us and teach us...O put it
into our hearts to understand and to
discern, to mark, learn, and teach,
to do and to fulfill in love all the
words of instruction in thy Torah.
Enlighten our eyes in thy Torah and
let our hearts cleave to thy command-
ments...so that we may never be put
to shame.

The *שְׁמַח מְעַלְמֵינוּ* clearly expresses the view that God is not only the source of the Torah but also the one who provides the inspiration to study Torah and obey it.¹³ (The motivation for adhering to the Torah will be mentioned in the discussion on the prayer following the *שְׁמַח מְעַלְמֵינוּ*.)

This prayer is both a praise of God's goodness for providing us with the Torah and a petition for his aid in helping us study it.

With Torah now one of the bonds between the Jew and God, we come to the main thrust of the *שְׁמַח מְעַלְמֵינוּ* section, the *שְׁמַח מְעַלְמֵינוּ* itself. The *שְׁמַח מְעַלְמֵינוּ*, and two of the three sections that follow it are Biblical selections. "Hear O Israel the Lord our God, the Lord is One. And thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy

might. And these words which I command thee this day shall be upon thy heart..."¹⁴ These words express "the fundamental truth of Israel's religion, the uniqueness and unity of God and the fundamental duty founded upon it; the devotion to Him of the Jew's whole being."¹⁵ "The Lord is our God"¹⁶ expresses the belief that there exists a relationship between God and man.¹⁷ The substance of that relationship is expressed in the words that directly follow the *Shema*. The injunction is to love God with all your heart, soul and might. The worshipper, as he declares that God is one, surrenders out of love his whole being to God's will.¹⁸ This is the basis of Jewish life.¹⁹

After the worshippers complete surrender to God's will, manifested in his adherence to all of the Toraitic injunctions, the authors of the liturgy selected a passage (Deuteronomy 11:13-21) that provides further details as to the relationship between God and man. The text, called *Simlê Pê Hani*, deals with reward and punishment. Happiness, prosperity and long life are promised to those who faithfully adhere to the Torah.²⁰

...if ye shall hearken diligently unto my commandments which I command you this day...I will give the rain of your land in its season...I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied...

One can be assured of these benefits if he follows "diligently" the commandments. If he does not choose that path,

...the anger of the Lord be kindled against you...that there be no rain, and that the land yield not her fruit and ye perish quickly from off the good land which the Lord giveth you...

Therefore, by surrendering his whole being to God's will, the worshipper can be assured of a good life and by rejecting those injunctions his

future will bring only hardship. Even if the punishment of exile from your land is meted out, the Jew must still affirm the beliefs in the *Shema*.²¹ The third paragraph of the *Shema* (Numbers 15:37-42) served as a constant reminder to the Jew, regardless of circumstances, of his special relationship and obligations to God:

And the Lord spoke unto Moses saying:
 Speak unto the children of Israel and
 bid them that they make them a fringe
 upon the corners of their garments...
 that they may look upon it and remember
 all the commandments of the Lord, and
 do them, that ye go not about after your
 own heart and your own eyes...

The Jew is guided by an internalization of the external authority. Therefore this selection was incorporated into the liturgy to serve as a constant reminder of one's dependence upon that external authority. The Talmud states that this selection was included in the liturgy because it contained: the injunction for the *tzitzit* (a tangible reminder to follow the commandments), the remembrance of the Exodus from Egypt and therefore our gratitude to God for effecting that deliverance, and a warning against sinful thoughts.²² "A symbol or custom is merely a device wherewith to stir the strength of man."²³ The symbol of the *tzitzit* is an external device to remind the Jew that God is the source of his strength. "The blue cord of the *tzitzit* resembles the sea, the sea reflects the heavens, and the heavens resemble the throne of glory."²⁴ The external act of looking at the *tzitzit* led the Jew to an internal conformity with the Torah of God.²⁵

The *Shema* section concludes with a benediction *Shema Yisrael* that affirms the Jew's faith in the unity of God and the eternal truth of the Torah. It is the affirmation of the belief that God is the source of our life and strength and salvation. The prayer concludes with the

recognition of God as the only redeemer, with the exodus given as testimony to his ability to redeem.²⁶

The morning *Shacharit* and its blessing have their counterparts in the evening service. They express the same theme, but the evening *Maariv* section concludes with an additional prayer, *Shema Yisroel*. The prayer seeks protection from God:

Cause us O Lord our God, to lie down
in peace, and raise us up, O our King
unto life...Guard our going out and our
coming unto life and unto peace from this
time forth and for evermore. Praised
art Thou O Lord, who guardest thy
people Israel for ever.²⁶

The second core unit in the traditional liturgy is the *Shema*. It is divided into three sections, totaling 19 benedictions, with the first and third sections consisting of three blessings apiece, and the center section consisting of 13 petitions (weekday *Shema*). The quantity of petitions in the middle sections depends on whether it is a festival, the Shabat or a holy day. The first and third sections remain constant.

The first section concentrates on praise of God. The first benediction in that section (*Shema*) speaks of God as the "Master of all things" and who, by recalling the deeds of our fathers, will be moved to be gracious to us, their children. The concept of *Shema* *Shema*, merit of the fathers, creates a bond between the Jew and his ancestors, for Judaism teaches that the good deeds and faithful acts of the fathers are inherited by the children as deeds of righteousness.²⁸ Hence, a Jew can rely on the fact that he will merit some degree of righteousness, not by his own active faith but merely by the merit of his fathers.

The first benediction concludes thusly: "O King, Helper, Savior, and Shield. Blessed art thou, O Lord, Shield of Abraham." The use of

the words "King" and "Helper" provide another look at the dependent relationship that exists between the Jew and his God. "King" is taken to mean that God is the ruler of our destinies, and he is the "Helper" who aids us in "all the fortunes of life."²⁹ God is the guiding force in the history of Israel and our reliance upon him will bring redemption in the future.³⁰ The attitude is that "of a trusting child toward a loving father whose kindnesses are well remembered and to whom we turn in confidence today and in the future."³¹

Echoes of the *Shema* prayer in the *Shema* and its blessings are found in the second benediction, the *Shema*. It speaks of God's power over life and nature, the God whom we can rely on to support the fallen, cure the ill and grant freedom to those oppressed. He is the God of nature for whom nothing is too difficult for him to accomplish.³² By acknowledging God's power over those matters and realizing God's expressions of love for our fathers, we are secure in the knowledge that our prayers will be heard, and our reliance upon God will be justified.³³

The third and final benediction *Shema* of the opening section of the *Shema* relates God's holiness. Freehof states that the proclamation of God's holiness is

the supreme ethical perfection... (This) implies that to Him the ill-used may confidently turn for justice and the persecuted for mercy... It is only the consciousness that the universe is dominated by a Holy God that can give to the heart-broken and the forlorn one final court of appeal.³⁵

Therefore the Jew can be dependent only upon God for ultimate and true justice.

These three blessings, *Shema*, *Shema*, and *Shema*, serve as the introduction to the intermediate petitionary prayers.

Freehof states that their purpose is to "lift our hearts to God," to make us aware of God's might in the universe and to provide us with a sense of appreciation for the loving nature of God.³⁶ Another perspective on the idea of "Praise" sections preceding "Petition" sections is provided by Heiler, who points out that what is involved in exaltation of God is "an elementary psychic experience."³⁷ He states:

...The petitioner is much less concerned with rousing God to aid and securing favor by casting himself humbly in the dust before His might and acknowledging His absolute power, than he is with giving utterance to the consciousness of complete dependence on Him, the sense of creatureliness, which wholly possesses him.³⁸

The petitionary section of the weekday *שמונה עשרה* expresses more profoundly than any other section, the Jew's dependence upon God. These petitions appear in the first person plural. Based on the Talmudic injunction, "A man must always unite himself with the congregation when he prays,"³⁹ this petitionary section emphasizes the community rather than the individual. By sharing ones' sadness and pain, by realizing that others share your sorrow, the individual finds that his burden is lightened.⁴⁰

A brief summary of the contents of these petitions will be enlightening. The first six benedictions⁴¹ are petitions for the well being of individuals:

1. The first seeks from God knowledge and understanding. The *שמונה עשרה*, the concluding formula, states, "Blessed art thou O Lord, gracious giver of knowledge." The knowledge primarily sought from God is the knowledge of "the good that enables us to avoid the evil."⁴²
2. The second benediction petitions God to cause us to repent, to turn away from our evil ways and return to Him and to Torah.
3. The third benediction seeks forgiveness for our sins;. The words "We have sinned" are taken to mean that we are all responsible to the group and by our sinning we

may have caused others to sin.⁴³ 4. The fourth benediction calls on God to redeem us from our affliction, from oppression. 5. The fifth requests of God to cure the sick and infirmed. 6. The final benediction dealing with the individual's needs petitions God for a blessing on the year, the substance of that blessing being the request for rain which would irrigate the crops and therefore provide sufficient sustenance. (It should be remembered though, that God will provide good yield from the crops if the commandments are fulfilled. See page 4, paragraph 2.)

The next six petitions are prayers for Israel, the nation.⁴⁴ They petition God: 1. to gather up the exiles dispersed to various lands, 2. to restore his Kingship, (Before that restoration can be realized the liturgy states that all people must be "cleared in judgment," i.e. declared innocent, forgiven.⁴⁵) 3. to remove those who inform on the Jews, especially the Jewish informers who brought death to their brethren in Roman times,⁴⁶ 4. to reward the faithful, the pious, the scholars, the sincere proselytes, (The prayer concludes "Blessed art thou O Lord, the stay and trust of the righteous.") 5. to rebuild Jerusalem, and 6. to cause, the Messiah to come, by restoring Jerusalem.

The final benediction in the intermediate section, petitions God to hear and answer the aforementioned prayers, to have mercy on the people and spare them and not to turn the worshippers away empty-handed.⁴⁷

The closing section of the *שמונה עשרה* consists of three benedictions which remain constant in every *שמונה עשרה*.⁴⁸ The first *שמונה עשרה* is a prayer for the restoration of the Temple service and worship of God. The second benediction offers thanksgiving to God for all of the merciful acts he has performed. The following phrases from this benediction become significant to the discussion of dependence when understood in

the light of Heiler's comments (seepage 8):

...thou art the Rock of our lives, the
Shield of our salvation...We give thanks
unto thee and declare thy praise for
our lives which are committed unto thy
hand, and for our souls which are in
thy charge.

The final benediction is a prayer for peace. It is significant that "thanksgiving" benedictions precede this "peace" benediction in light of these comments by Hertz: "There can be no peace, unless it is preceded by thankfulness to God; even as there can be no true thankfulness unless that is preceded by service ($\int \partial / \partial \phi$) to God."⁴⁹ Freshhof comments that the concluding "peace" benediction "implies that prayer should be so ordered and so uttered as to bless the worshipper with a spirit of peace. Whether his petitions are granted or not will depend upon God's will and His knowledge of what is for our good."⁵⁰

And so, in this second core unit of the traditional liturgy we see the Jew's dependence upon God for protection against slanderers and illness, his dependence on God to provide us with knowledge and wisdom, with rain for the crops, to motivate us to repent and to re-establish a homeland for us, and to provide us with peace. God is the provider of all these things and also holds the power to decide whether any individual will benefit from their bestowal. Whether we are granted these requests or not, the liturgy emphasizes that we must commit our souls to him.

The third core unit in the traditional liturgy is the Scriptural reading. This unit, whether weekday or Sabbath, includes more than the Torah reading itself. Incorporated are prayers for the health and well-being of individuals, scholars, those traveling, blessings for those who labor in the community and the congregation, and blessings for those who work for the country. These prayers basically echo those prayers previously discussed, therefore I shall deal, in this final section, with

those prayers centered around the Torah reading and prophetic reading and the Torah's removal from and return to the ark.

The central theme of the blessings that center around the Torah service is that obedience to Torah, embodying God's truth, enables communion with God and continued existence and therefore one is rewarded with happiness and contentment and long life, as the liturgy states, "It is a tree of life to those who hold fast to it, its supporters are happy..." The blessings before and after the Torah reading express Israel's gratitude for being selected to receive the Torah and because of that acceptance they were rewarded with everlasting life.⁵¹ Through study of the Torah, Jews became an eternal people, but if they ceased to study it and depend on it for guidance, their end would be extinction.⁵²

In the *Shema* benediction in the *Shema* section, the worshipper asks God to recall the "merit of the fathers." Though I have found no source to support this, I feel that the haftorah blessing prior to the prophetic reading is intended to utilize this concept in the following way: By recalling how Moses and the prophets accepted the obligation of the Torah upon themselves, the worshipper is intentionally included in that obligation, for the blessing reads: "...Praised art thou, O Lord, who hast chosen the Torah, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness." Based on the actions of the fathers, the children are also obligated to accept the Torah.

The blessings after the Haftorah reading are similar in theme to the *Shema* for they contain prayers of praise, supplication, and thanksgiving,⁵³ and therefore they express the same dependent attitude toward God.

These three sections are the core of the traditional Jewish liturgy. They are prayers to a God who hears prayer.⁵⁴ A relationship does

therefore exist, and the core of that relationship is man's dependence on God. Heiler states that this relationship is analagous to the relationship between suppliant and judge, servant and master, child and father.⁵⁵

The state of independence, as defined in the introduction to this research, is not expressed in the traditional liturgy. The traditional liturgy emphasizes a dependent relationship with God, who is the source of all life and its experiences. He is the source of divine truth (*דבר*), and the single life sustaining force in the universe (*אל*); he is the guide and conscience of every Jew, for he knows our strengths and weaknesses. It is God alone who guides us in directions that are for our own good, therefore we are commanded not to "go astray after our own heart."

CHAPTER II

CRITIQUE

"The characteristic thing in Judaism (is) that it conceived itself as revealed religion... God had not only made himself known to men, but had given them in his twofold law a revelation of his will for man's whole life, and the way of salvation through the fulfillment of his righteous and holy will.¹

This statement by George Foot Moore succinctly capsulizes the fundamental principle underlying the traditional liturgy. The purpose of this critique is to examine the manifestations of that principle in the traditional liturgy and thereby conclude that the Jew who believes faithfully in it is a Jew without independence. He is a Jew lacking the freedom to formulate his own Jewish identity; devoid of autonomous action.² Included in this examination will be a look at how the reform liturgy creates the same situation.

But to reach the heart of the matter we must go one step further, to the central act of faith: the belief that we know the will of God. This information is derived from Torah, therefore one must believe that the Torah and the Oral Law were revealed by God to Moses, at Sinai.³ It is only through this act of faith that a Jew can truly "know" the will of God. If he does not believe in the divine revelation at Sinai then the sure and true knowledge of God's will is lost.⁴ The 1937 Platform stated that Reform Judaism rejects any irrelevant aspects of the Torah and will accept only those aspects of Torah that are normally meaningful to the Jews

today. The platform reads:

...The Torah, both written and oral... preserves the historical precedents, sanctions, and norms of Jewish life, and seeks to mold it in the patterns of goodness and holiness. Being products of historical processes, certain of its laws have lost their binding force...⁵

According to the Platform, Torah evolved from a historical process and was not revealed by God to Moses at Sinai. This then invalidates the Torah as divine truth and the source of knowledge of God's will, yet the Union Prayer Book retains the liturgical phrases:

Praised be the Lord, our God, for the law of truth and righteousness which He has revealed unto Israel...⁷

For the Torah...let us thank and bless the Lord our God.⁸

The law of the Lord is perfect...
The testimony of the Lord is pure...
The precepts of the Lord are right...
The judgments of the Lord are true...⁹

If divine revelation is rejected how can the statement be made that the Toraitic injunctions are "perfect", "pure", "right", and "true"?¹⁰ The Union Prayer Book continues:

True and enduring is Thy word...¹¹

Behold this is My covenant...the words which I have put in thy mouth shall never depart from thee, nor from thy children, nor from thy children's children, henceforth and forever.¹²

If the Torah is an historical process how can one proclaim that it will be the "truth" for all generations? The Reform movement, originally strove to free the Jew from belief in Torah as divine truth. By rejecting revelation, he was freed from the archaic practices and beliefs that lacked meaning for him. But the facet of Judaism that the Jew was most often

exposed to, the liturgy, neglected to reflect that thinking.¹³

The traditional liturgy, the source of the above quoted words, sought to strengthen the belief in divine revelation as the source of divine truth. Both liturgies then promulgated a religion based on faith in the Torah and its truth as the revealed will of God. The result is the Jew's dependence upon God.¹⁴ Aspects of this dependence will follow.

The Reform movement rejects the divinity of Torah and therefore has no source for true knowledge of God's will. Yet the Union Prayer Book states in the 1137 '5' prayer: "Gird us with strength to govern our inclinations in accordance with Thy will. Grant, O Father, that by our conduct we may win favor in thine eyes and in the eyes of our fellowmen."¹⁵ How can we govern our inclinations according to God's will when we do not have knowledge of that will? This contradiction creates problems for the reform worshipper. He is asked, as I will show, to be dependent upon God, yet a central principle of the faith is a rejection of the Torah as a manifestation of God's will.

Suffice it to say, both liturgies support divine revelation, sure knowledge of God's will. The result is a dependence upon God.

Key words in both liturgies provide initial examples of this dependence. Words such as "Shield", "Guardian", "Helper", "Protector", "Provider", "King", and "Father", are utilized to describe God. The word denotes a relationship: a "Guardian" must guard someone or something, a "Helper" must help another person, a "King" rules someone, and so on. The term "Father" in respect to God includes not only all the facets of a dependent relationship described by the other words but suggests in the minds of the worshipper the complex and dependent relationship between a father and his children. A final example is the word "Physician", which is used only in the traditional liturgy.¹⁶ In the Reform liturgy

God is referred to as one who "healest the sick."¹⁷ Both liturgies create the same effect--a dependence upon God for healing purposes.

The two liturgies are replete with these words. Specific prayers provide us with the details for which we can rely upon God. The

Let Dine section in both liturgies provides the most profound example.

The first, second, and third benedictions praise God as the source of our strength who sustains the living, relieves the oppressed, and grants us mercy because of the merit of our fathers.¹⁸ Not only are we dependent upon God as the support for every aspect of our life, but we also become dependent not upon our own meritorious behavior, but upon the merit of our fathers for the acquisition of mercy.

The intermediate benedictions further this reliant attitude. The first intermediate benediction describes God as the source of true knowledge and beseeches him to bestow it upon us.¹⁹ An interesting contradiction arises in the Reform liturgy. The first intermediate benediction states: "Thou who dost graciously endow man with reason and teachest him understanding, imbue us with reason and teachest him understanding, imbue us with true knowledge and discernment. Praised be Thou, O Lord, gracious giver of knowledge."²⁰ In this benediction God provides us with reason yet in the *PN 1-67* *FS 127* prayer we find the thought:

Help us, O God, to banish from our hearts
all vain-glory, pride of worldly possessions,
and self sufficient leaning upon our own
reason...May we never forget that all we have
and prize is but lent to us, a trust for which
we must render account to thee.²¹

God grants us the power to reason yet we are not to rely upon it. We are told to rely only upon God's judgment.

The second intermediate blessing requests that God motivate us to repent for we have "sinned" and transgressed". Both liturgies state the same idea with a few minor changes in wording. Hertz says that "sin" deals with errors of weakness, ignorance, or carelessness, and "transgression" means "deliberate disregard of moral or religious duty."²² And what are these duties? Both liturgies define them in the injunctions put forth by the *one*. One should love God with all his heart, soul and might, and put these words of Torah upon his heart so that he may "remember and do all My commandments and be holy unto your God."²³ The traditional liturgy is consistent in its demand that one believe in the *one* as sure knowledge of God's expectations for us. Their reliance upon the *one* system is a logical outgrowth from the belief that the *one* are the revealed will of God. Thus transgressing these duties would require repentance followed by forgiveness from God. But Reform Judaism rejected not only the divinity of the Torah but many of its *one*. Yet its liturgy asks us to fulfill all of the commandments. That request alone totally eliminates any independence of action or belief, and, needless to say, the traditional liturgy effects the same results.

The remainder of the intermediate benedictions in both liturgies call on the Jew to rely upon God to remove, through forgiveness, the guilt incurred by transgression, to deliver us from affliction and remove evil, to cure our physical and mental wounds, and to hear our prayers and not turn us away empty-handed.²⁴ Man's role in accomplishing any of these tasks is relegated to passivity, for man only seeks from God these things. It is God who provides them; it is God who acts from a state of independence. Man can only depend upon God's mercy to satisfy these needs.

The Reform liturgy rejects some beliefs propounded in certain benedictions that are included in the orthodox liturgy, but in these instances, they are omitted from the Reform liturgy. These benedictions

tell the worshipper that he must believe that God will provide sufficient produce for sustaining life; he will gather in the exiles of Israel; he will remove the slanderer from the midst of the Jewish people; he will rebuild Jerusalem, and he will bring the Messiah. ²⁵

The concluding benedictions of the *'shema d'vine* ask God to act favorably towards these requests. In the *Ud'le P'avin* both liturgies affirm the belief that the totality of our life and its fortunes find their source in God, and the ultimate goal, peace, is sought from God.²⁶ The "Guiding Principles of Reform Judaism" state that "Judaism seeks international peace through: education, international justice, disarmament and collective security."²⁷ This principle places the burden of acquiring peace on man but the liturgy forces the worshipper into passivity by stating that we must pray to God for peace, and thus it inhibits independent action towards that goal.

The founding principles of Reform Judaism sought to free the Jew from outmoded beliefs and rituals.²⁸ The Oral and Written Laws were stated as the source of Judaism yet each generation had an obligation to adapt them in a way most meaningful to it.²⁹ The Reform liturgy, which should have reflected this freedom, simply echoes the basic beliefs in the traditional liturgy, and as the traditional liturgy does, invokes an external authority which defines Judaism for the Jew. The result is the loss of the independence to define one's own Jewish identity, and find one's own truth.

CHAPTER III.

PROPOSAL

The following service serves two purposes. First, it attempts to educate the participant as to his freedom to observe his faith in any way he chooses, free from guilt, free from external authorities which proclaim practices valid or invalid. Secondly, this service is devoid of any theistic references, and therefore can be used by theistic as well as non-theistic Jews. Utilizing the terminology of Dr. Alvin J. Reines, this service is "equivocal."

This service grants the Jew the independence deprived him by the traditional and reform liturgies. It not only serves to provide a liturgical vehicle for this expression of independence, but it also serves to educate the participant as to this freedom.

This liturgy views man as the only vehicle that can bring about change for the better. Reform Judaism grants man that independence to effect change. The extent to which an individual effects change through Judaism rests solely in the individual's domain. The only valid Judaism is that Judaism to which the individual is committed.

A few practical suggestions for the service require mentioning:

1. The theme of this service makes it an appropriate experience for Hanukah, or the week of the 4th of July or any holiday with a similar theme.
2. All reader sections should be read by congregants on either a voluntary basis prior to the service or spontaneously during the service.
3. Encourage singing by teaching the melodies prior to the service, or,

in the case of simple melodies, during the service. This can be done, if handled correctly, without breaking the mood of a service. Certain melodies are repeated often enough so that the congregants can listen the first time and join in thereafter. 4. After the silent meditation there is a natural break in the service. A Torah study session could be inserted or a discussion on the service itself, giving the congregants an opportunity to express their point of view about the substance of the service. 5. Try to provide each worshipper with a small cup of wine for Kiddush. Following the Kiddush allow for a pause so that the congregants can sit and enjoy the wine and a few relaxing moments conversing with one another. 6. Keep in mind that the congregation should be encouraged to participate in every aspect of the experience. This minimizes the congregant's dependence upon the rabbi in the worship situation and this would place him in the position of a resource person, a position that I believe is the most proper one if the congregants are going to begin to develop their own Jewish identity.

CHAPTER IV.

ORIGINAL LITURGY

* I N D E P E N D E N C E *

The Jew and his Judaism

(Silent Shabat meditation)

I know I must slow down
And ease the pounding of my heart, by the quieting of my mind,
And steady momentarily my frantic search for security.
I yearn to break the tensions of my nerves and muscles with the
soothing music of the singing streams that live in my memory.
I search, amidst the confusion of the week, the calmness of the hills.
I must learn the art of taking a minute vacation--of slowing down to
look at a flower, to chat with a friend, to enjoy my family.
Yes, I recall the fable of the hare and the tortoise, learning that
the race is not always to the swift, that there is more to life
than increasing its speed.
I look to the branches of the towering oak tree and know that it grew
great and strong because it grew slowly and well.
But I am not a tree whose birth was slow and sure--
I am man, crying at birth, fearful and anxious--
I am man, with branches of nerves sensitive to
every breeze and raindrop--
I am man, for whom it is even a struggle to relax--
I must slow down.

CANDLE LIGHTING;

(singing)

Baruch atah adonai eloheynu melech haolam, asher kidshanu
b'mitzvotav v'tzivanu l'hadlik nair shel shabat.

(reader:)

I am searching today, as I was yesterday and will be tomorrow, for a more meaningful spiritual life, for the understanding that will bring unity to my being, a unity that gives birth to peace. I come bearing only myself, for I offer no gifts, no first fruits of the harvest, neither calves nor sheep for sacrifices, for indeed it is man whom we must appease, to whom we must offer gifts of peace. Yes, the centuries of Abraham, Isaac and Jacob still flow within me, beckoning me to the covenant of old but I am unable to turn back. I cherish proudly my independence, my right as a Jew to seek the spiritual and moral harmony of the world according to the desires of my soul. My world, my life and thoughts have eaten from the tree of freedom. My mind and soul climb its boughs in search of the truths that will bring peace to my soul, in search of the truths that give meaning to my heritage, in search of the truths that will give substance and purpose to my existence as a human being and Jew, and in search of the truths that will bring universal peace.

I yearn to believe myself unique---
to be proud of who I am, to be significant. My spirit delights in its independence yet despairs when I lose grasp of my own worth, when my uniqueness fades in a sea of uncertainty and my role in human existence seems trifling. My soul knows that I have abused this independence when, instead of rededicating myself to the search for all that is dear, right, and meaningful to me, I become apathetic and lazy and descend from the tree.

I have the liberty to search and the independence to find myself on the paths most meaningful to me. I am grateful for the freedom I have inherited from my American and Jewish heritage. I pray that I can develop the sensitivity and the strength to use it wisely.

(reader:) When is a man free? Not when he is driftwood on the stream of life, free of all cares or worries or ambitions. He is not free at all, only drugged.

(cong:) To be free in action, in struggle, in undiverted and purposeful achievement, to move forward towards a worthy goal, to be vital and aglow---

(reader:) That is to be free, and to know the joy and exhilaration of true freedom. A man is free only when he has an errand on earth. (Abba Hillel Silver)

(singing:) Uk-ra-tem, uk-ra-tem, dror ba-aretz. (2)
L'chol yosh-veh-ha, l'chol yosh-veh-ha (2)
And proclaim, and proclaim, freedom through the land (2)
To all its inhabitants, to all who dwell therein (2)
And proclaim, and proclaim, freedom through the land. (2)
(Leviticus 25:10,
Inscribed on the
Liberty Bell)

(cong.) There is a freedom greater than the independence
conferred by citizenship and the possession of full human
rights:

(reader:) It is the freedom of the soul--of the soul that walks freely
because it has sought truth that visualizes the best and
strenuously aspires after it.

(singing) Ashreynu ma tov chel-keynu, uma na-im goraleynu,
uma yafa yerusha-teynu, ashreynu she-anachnu omrim b'chol yom: (2)
(rising) SH'MA YISRAEL ADONAI ELOHEYNU ADONAI ECHAD

BARUCH SHAYM K'VOD, SHAYM K'VOD MALCHUTO LA-OLAM VAED,

Ashreynu ma tov chel-keynu, uma na-im goraleynu,
uma yafa yerusha-teynu, ashreynu she-anachnu omrim b'chol yom. (2)

(sitting)

(reader:) Baruch atah adonai, eloheynu vaylohay avotaynu, elohay avraham,
elohay yitz-chak vaylohay ya-a-kov..
"Blessed are you, O Lord our God and God of our fathers, God of Abraham,
God of Isaac, God of Jacob..." The Baal Shem Tov asked: Why did the
ancient rabbis say: "God of Abraham, God of Isaac, and God of Jacob?"
And he answered: Because Isaac did not merely take over the Tradition
from Abraham, nor did Jacob merely assume his fathers' faith. Each
sought his own Judaism. So they said, "Our God" for their searching,
and "God of our fathers" for their Tradition. Each one of us is a
unique, original entity, yet we are our parents' children. We reach
forward to a Jewish future, even as we are strands of the Jewish past.
As Jacob and Isaac were free to mold their Jewishness, so are we free
to search for new meaning and truth. Baruch atah adonai, eloheynu
vaylohay avotaynu, elohay avraham, elohay yitz-chak vaylohay ya-a-kiv.

(singing:) Uk-ra-tem, uk-ra-tem, dror ba-aretz. (2)
L'chol yosh-veh-ha, l'chol yosh-veh-ha (2)
And proclaim, and proclaim, freedom through the land (2)
To all its inhabitants, to all who dwell therein (2)
And proclaim, and proclaim, freedom through the land. (2)

(reader:)

Exodus 14: Then Moses stretched out his hand over the sea, and Adonai drove the sea away all night with a strong east wind and turned the sea-bed into dryland. The waters were torn apart, and the Israelites went through the sea on the dry ground... That day adonai saved Israel from the power of Egypt. When Israel saw the great power which Adonai put forth against Egypt, all the people revered him and put their faith in him and in Moses his servant. Then Moses and the Israelites sang this new song:

(singing) Me-cha-mo-cha ba-aylim adonai, me-cha-mocha nay-dor ba-kodesh.
Nora t'hilot oseh feleh, nora t'hilot oseh feleh.

Shira chadesha shib-chu g'ulim, l'shimcha al sfat hayam
Yachad kulam hodu, v'himlichu v'amru:

Adonai yimloch la-olam vaed, adonai yimloch la-olam vaed.

Me cha-mo-cha ba-aylim adonai, me cha-mo-cha nay-dor ba-kodesh.
Nora t'hilot oseh feleh, nora t'hilot oseh feleh.

(reader:) We crossed the Red Sea, to become a free people.

(cong:) We survived the Exile, to become a free people.

We outlived the Romans, to become a free people.

We suffered through the Inquisition, to become a free people.

We endured the pogroms, to become a free people.

We even survived Hitler, to become a free people.

Parents and grandparents went to Israel and America and became
free and independent people.

As for us? Uk-ra-tem dror ba-artez: Liberty was proclaimed
throughout the land and to all its inhabitants.
Must commitment grow only out of oppression?
Can we survive our independence to remain a people?

(singing) Me cha-mo-cha ba-aylim adonai, me cha-mo-cha nay-dor ba-kodesh.
Nora t'hilot oseh feleh, nora t'hilot oseh feleh.

(together)

The redeemed Israelites sang this new song, a song of freedom. But when man is "driftwood on the streams of life, free of all cares, worries, and commitments, he is only drugged." And so in the desert the Israelites chose to bind themselves to Torah, to a code, to a style of life. And we, with our song of freedom long a reality, must seek a way of living that will give our freedom substance and purpose.

(singing) Shira chadesha shib-chu g'ulim, l'shimcha al sfat hayam.
Yachad kulan hodu, v'himlichu v'amru:

(reader) Adonai yimloch la-olam vaed, adonai yimloch la-olam vaed.
The redeemed Israelites sang a new song, a fresh song-unique and exhilarating. But they chose to sing-to use their newly acquired freedom as a time for free choice, and they chose to reaffirm their faith. We too are free to sing our songs, be they clothed in tradition or newborn. But will we sing? Will we use our independence for abandonment? Or will we give purpose to our freedom by examining the expanse of Judaism and committing ourselves to the formation of a personal faith that will bring greater meaning to our lives, and survival to a people called Jews. Bound together by the pride of being a Jew, we will always be on this side of the Red Sea, but let us always be singing:

(If you have yet to sing me a song
Than sing me a new song,
That is older than wine and
Sweeter than honey.

A song that is older than wine
And sweeter than honey.
A song that is 1000 years old
Yet new each day

Let us build a sanctuary.

If you have planted a cedar on the
Mountain, a cedar in place of thistle
Upon the mountain you planted a
Cedar in place of thistle.
Your planting was not in vain,
My brother,
For from these cedars, a forest
Will be built. Let us build a forest.

If you hewed a stone upon the
Mountain, to erect a new building,
Upon the mountain you hewed a stone
For a new building
Your labor was not in vain,
My brother,
For from these stones, a
Sanctuary will be built.)

ME CHA-MO-CHA BA-AYLIM ADONAI, ME CHA-MO-CHA NAY-DOR BA-KODESH
NORA T'HILOT OSEH FELEH, NORA T'HILOT OSEH FELEH.

Im lo sharta lee sheer adayin
Shirah li mizmor chadash.
She-hu ateeq mi-yayin
U-matok mi-d'vash.
Shir she-hu ateeq mi-yayin
u-matok mi-d'vash.
Shir she-hu k'ven alpayim
U-v'chol yom chadash.

Yibaneh (3) ha-mikdash
Yibaneh (3) ha-mikdash.

Im bahar natata erez
Erez binkom dardar.
(Bahar natata erez
Erez binkom dardar.)
Lo lashav achi natata
Binkom dardar,
Ki min ha-arazim ha-eylu
Yibaneh ha-har. Yibaneh (3) ha-har...

Im ba-har chatzavta even
L'hakim binyan chadash.
(Bahar chatzavta even
L'hakim binyan chadash.)
Lo lashav achi chatzavta
L'vinyan chadash.
Ki min ha-avaneed ha-eylu
Yibaneh ha-mikdash. Yibaneh (3) hamikdash.

(together)

Initially, we must sing our new songs alone upon the mountain, chiseling our own stones. Though united in our goal, we are separated in our search. The quest for a meaningful Jewish life is grounded in freedom, change, study, struggle, resolutuion, commitment, rejection, renewal, and re-commitment. The search can be overt, but the commitment must rise from a spiritual affirmation that wells up from the depths of our inner silence:

(singing) Y'hiyu l'ratzon, imray fi, imray fi, v'hegyon libi l'fanehcha,
Adonai tzuri v'goali, adonai tzuri v'goali.

* * *

KIDDUSH:

(men:) What is Shabat? The Shabat is a sign between Me and the children of Israel forever. (Exodus 31)

(women:) The Shabat gives man peaceful hours, hours completely diverted from everyday life, seclusion from the world in the midst of the world. (Leo Baeck)

The Shabat is the anticipation of the Messianic time, just as the Messianic period is called the time of "continuous Shabat." (Erich Fromm)

The perfect Shabat rest is the attuning of the heart to the comprehension of God. (Maimonides)

In it, thou shalt not do any manner of work. (Exodus 20)

Devote part of the Shabat to Torah and part to feasting. (Talmud)

The Shabat is the choicest fruit and flower of the week, the Queen whose coming changes the humblest home into a palace. (Judah Halevi)

The Shabat is a state of being governed not by the calendar but rather by man's environment. When the circumstances of his life permit complete rest and relaxation than this is the true time for the joyful celebration of the Shabat. (A. Reines)

(men:) The Jewish tradition, with its love of home life and its devotion to study, has shown how the Shabat can be made not only a day of respite from work but a positive factor in human development and well-being. (Leon Roth)

(women:) The Jewish Shabat is dead. (Rabbi Emil Hirsch, 1885)

(men:) Every Jew, who has it within his power, should aid in the effort to restore the Shabat. (Cyrus Adler)

(together:) What is Shabat? Our answers will be as plentiful and varied as there are fruits of the vine. (rising)

(reader:) We are here tonight keeping the Shabat alive, probing new dimensions, making it more meaningful in our community, more relevant in our homes and in our personal lives. We are fortunate that we have the freedom to raise this cup of wine and sing aloud the ancient prayer, knowing how fortunate we are that we need not be afraid if our voices reach into the streets. To sing the Kiddush is to sanctify--to proclaim this day different and meaningful--to let our voices reach inwardly, to our souls:

Baruch atah adonai eloheynu melech haolam, asher kidshanu b'mitzvotav v'ratza vanu. V'shabat kadsho b'ahava uv-ratzon hinchilanu. Zikaron l'ma-a-say v'raysheet. Ki hu yom t'chilah l'mikra-ay ko-desh, zaycher l'tzi-at mitzrayim. Ki vanu va-charta, v'otanu, kidashta, m'kol amim. V'shabat kad-shecha b'ahava uvratzon, hinchaltanu. Baruch atah adonai m'kadesh hashabat.

Baruch atah adonai eloheynu melech haolam boray pri hagafen. Amen.
(sitting)

KADDISH:

(reader:) The Talmud tells us that a rabbi was once passing through a field where he saw a very old man planting an oak-tree. "Why are you planting that tree?" he asked. "Surely you do not expect to live long enough to see the acorn grow into an oak-tree?" "Ah!" replied the old man. "My ancestors planted trees not for themselves, but for us in order that we might enjoy their shade or their fruit. I am doing likewise for those who will come after me."

(together:) There are stars whose light reaches the earth only after they themselves have disintegrated and are no more. And there are men whose scintillating memory lights the world after they have passed from it. These lights which shine in the darkest night are those which illumine for us our path.

(silently)

The origin of the Kaddish is mysterious; angels are said to have brought it down from heaven and taught it to men. About this prayer the tenderest threads of filial feeling and human recollection are entwined; for it is the prayer of the orphans, the ones who live on.

It possesses wonderful power. Truly, if there is any bond strong and indissoluble enough to chain heaven to earth, it is this prayer. It keeps the living together, and forms the bridge to the mysterious realm of the dead. One might almost say that this prayer is the watchman and the guardian of the people by whom alone it is uttered; therein lies the warrant of its continuance. Can a people disappear and be annihilated so long as a child remembers its parents?

Because this prayer is a resurrection in the spirit of the perishable in man, because it does not acknowledge death, because it permits the blossom, which withered, has fallen from the tree of mankind, sanctifying power. To know that when you die, the earth falling on your head will not cover you entirely; to know that there remain behind, those who, wherever they may be on this wide earth, will send this prayer to you; to know that you leave them no house, no estate, no field by which they must remember you, and that yet they will cherish your memory as their dearest inheritance--what more satisfying knowledge can you ever hope for? And such is the knowledge bequeathed to us all by the Kaddish.

The life of the dead is placed in the memory of the living.

(rising)

Yitgadal v'yit-kadash sh'meh rabba, b'ol-ma divrah kir-u-teh
v'yam-lich mal-chu-teh, b'cha-ye-chon, uv-yo-me-chon uv chayeh
d'chol bet yisrael, ba-a-galah u-viz-man kariv, v'imru amen.

Y'heh sh'meh raba m'vo-rach, l'olam ul-ol-meh ol-mayo.

Yit-barach v'yishtabach, v'yit-pa-ar v'yit-roman, v'yit-naseh,
v'yit-hadar, v'yit-aleh, v'yit-halah, sh'meh d'kud-sha b'rich hu.
L'ehlo min kol bir-eh-tah v'shi-ra-tah, tush-b'cha-tah v'ne-cha-ma-tah,
da-a-miran b'olma, v'imru amen.

Y'heh sh'lomo raba min sh'mya v'chayim, aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav, hu ya-a-seh shalom aleynu, v'al kol yisrael, v'imru amen.

(singing:)

Oseh shalom bimromav hu ya-a-seh shalom aleynu
v'al kol yisrael, v'imru, v'imru amen.

Ya-a-seh shalom, ya-a-seh shalom, shalom aleynu v'al kol yisrael (2)

Ya-a-seh shalom, ya-a-seh shalom, shalom aleynu v'al kol yisrael (2)

(men:) Judaism bears witness to the power of the idea as against the power of mere numbers and of outward success; it stands for the enduring protest of those who seek to be true in their own selves, of those who claim to be different, as against the crushing pressure of the victor and the leveller, who want all to think alike.

(women:) Judaism, by its mere existence, is a never silent protest AGAINST the assumption that the multitude can be greater than right, that force may be the ruler over truth, that in the battle between the spiritual and the material, profit may have the last word.

As long as Judaism continues, nobody will be able to say that the soul of man has allowed itself to be subjugated.

The mere fact of Judaism's existence shows that it is impossible to conquer the spirit, that the spirit can make men invincible, and that though spirit and mind may sometimes assume the appearance of an extinct volcano, power yet dwells in them, power which quietly renews itself, and breaks out afresh, and causes movement.

(reader:)

We are a people in search of bonds. We have traversed the sea and entered the wilderness of freedom and independence. We hope for the courage to remain what we are: Jews--who through study and introspection, evaluation, renewal and commitment, quest for more meaningful and fulfilled lives. We seek truths to which we can honestly commit ourselves, truths which preserve the bonds that tie us to our past, to our heritage and yet insure our future. For us to survive as Jews, we must begin that search:

(rising and singing)

Bar'chu et adonai, ham'vorach, ham'vorach. (2)

Baruch adonai ham'vorach, ham'vorach la-olam vaed. (2)

Bar'chu et adonai, ham'vorach, ham'vorach,

Ham'vorach, ham'vorach.

(silently)

Our eyes are opened and our hearts sincere as we begin our quest. This being so, "lo nay-vosh--" we shall never be ashamed; "lo n'kalaim"-- we shall never be disgraced; "lo n'kashail"--we shall never perish.

(singing:)

V'ha-air aynaynu, b'torah-teh-cha, v-dabaik libaynu
B'mitzvo-teh-cha, v'ya-chaid, l'va-vaynu, l'ahava
Ul-yirah et sh'mehcha.

Lo nay-vosh, lo n'kalaim, lo n'kashail la-olam vaed. (2)

CHAPTER V.

FOOTNOTES, SOURCES, AND CREDITS

A. Research Footnotes

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31. Freehof, page 81.
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48. Freehof, pages 86-87. See also: Hertz, pages 148-155, and Idelsohn, pages 105-108.
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(Note: All translations of prayers are from Hertz unless otherwise noted.)

B. Critique Footnotes

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C. Credits for the Original Service

- Page 22: "I know I must slow down..." (Adaptation of Anonymous poem entitled "Slow Me Down Lord.")
- Page 23: "When is a man free?..." (Abba Hillel Silver)
- "Ukratem" (composer unknown)
- Page 24: "There is a freedom..." (Morris Joseph)
- "Ashreynu-Shema" (music by Max Helfman and William Sharlin)
- "Baruch atah adonai...Blessed are you..." (Adapted from the Hebrew Union College Ordination Service, 1972.)
- Page 25: "Me chamocha...Shira chadesha...Adonai yimloch..." (music by James Kaufman.)
- Page 26: "Y'baneh Hamikdash" (words and music by Chaim Adler. Available on "Chasidic Song Festival, 1970." Album # BAN 14150, Hed-Arzi Ltd., Israel.)
- Page 27: "Y'hiyu l'ratzon..." (music by William Sharlin and Max Helfman)
- Page 28: "Kiddush (traditional music)
- "There are stars..." (Hannah Senesh)
- Page 29: "The origin of the Kaddish..." (L. Kompert)
- "Oseh Shalom..." (music by Nurit Hirsch. Available on "Chassadic Song Festival." Album 3 BAN 14121, Hed-arzi Ltd., Israel.)
- Page 30: "Judaism bears witness..." (Leo Baeck)
- "Bar'chu et adonai..." (music by James Kaufman)
- "V'ha-air aynanu..." (music by Shlomo Carlebach. Available on "Chassidic Song Festival." Album # BAN 14121, Hed Arzi Ltd., Israel.)

PART TWO

TISHA B'AV

CHAPTER I.

RESEARCH

The Mishnah provides the basic reason behind the Ninth of Av. It states that on this day, five tragedies befell the Jewish people in history: 1. No Hebrew leaving Egypt, except Caleb and Joshua, would enter the promised land (Numbers 14:21-24). 2. The First Temple was destroyed. 3. The Second Temple was destroyed. 4. Bethar fell, the last stronghold of the Bar Kockba rebellion. 5. Jerusalem was demolished by the Romans.¹ These tragedies give substance to this fast day first mentioned by Zechariah: "These are the words of the Lord of Hosts: The fasts of the fourth month and of the fifth, the seventh and the tenth shall become festivals of joy and gladness for the house of Judah."² The fast of the fifth month is Tisha B'av and the remaining three fasts, are related to events surrounding the fall of the First Commonwealth.³

After the establishment of the Second Commonwealth, observance of these fast days was minimal but with the destruction of this Commonwealth (on the Ninth of Av) the fasts became mandatory.⁴ The fast of Tisha B'av is regarded as the most important. The Talmud states: "Anyone who eats or drinks on the Ninth of Av is as if he ate and drank on the Day of Atonement."⁵ Because of the tragedies that befell the Jews on this day, "the ritual and liturgy of the three minor fast days are hardly comparable to the ritual and liturgy of Tisha B'av."⁶

The examination of the liturgy of Tisha B'av will be three-fold. First, a look at the deviations that occur in the regular order of the liturgy for Tisha B'av and a discussion of their significance. Second will be an examination of the themes expressed in the ק'ל'ל. Third, will be a discussion of the changes in and contents of the Torah and Haphtorah readings.

The major sources for the description of the services and the ritual for Tisha B'av are פ'ד'ל, a minor tractate of the Talmud, and פ'ד'ל ק'ל'ל a section of the Shulchan Aruch.⁷

The order of the evening service for Tisha B'av is the same as any weekday service, however the recitation of the prayers is done in a subdued and mournful voice.⁸ After the Kaddish, the Book of Lamentations is read, followed by ק'ל'ל.⁹

Specific minor deviations in the evening and morning services serve to reinforce the mood of Tisha B'av. One example in the morning service is the substitution of ו'ל'ל'ל'ל' for ו'ל'ל'ל'ל'.¹⁰ The reasoning is that Moses' song of warning (Deuteronomy 32) is more appropriate than his song of rejoicing after having crossed the Red Sea.¹¹ The passage beginning ו'ל'ל'ל'ל' is omitted from the Kaddish for both evening and morning services because the verse from Lamentations 3:8 suggests that God will not hear any supplications: "Yea, even when I cried and called for help, He did shut out my prayer."¹² Another reason for this omission is so that the Kaddish following the Amida will be the same as the mourner's Kaddish.¹³

Other sections omitted from the liturgy are: 1. the ו'ל'ל'ל'ל' which are prayers of repentance,¹⁴ 2. the ו'ל'ל'ל'ל', which are daily petitions for grace and pardon,¹⁵ and 3. Psalm 20, which begins "May the Lord answer you in the hour of trouble..."¹⁶ The Biblical

verses supporting these omissions are also from Lamentations:¹⁷

He has walled me in so that I cannot escape, and weighed me down with fetters, even when I cry out and call for help, he rejects my prayer.¹⁸

...Thou hast hidden thyself behind the clouds beyond reach of our prayers...¹⁹

The key dynamic is that there should be no expectations that one's prayers will be fulfilled, much less heard. Any petitions or prayers of repentance are deemed inappropriate for Tisha B'av.²⁰

A special prayer, *וְיִשְׁמַע*, recited on all fast days, is inserted into the *וְיִשְׁמַע* of the morning Amida. In this prayer the worshiper implores God to answer his prayers on "this day of the fast of our humiliation."²¹

In the following paragraph, Millgram summarizes the setting in the evening service for the reading of Lamentations put forth in the

פירוש מנחם and *פירוש*.

The synagogue is stripped of its adornments. Even the curtain of the ark is removed. All bright lights are extinguished. Only enough light is left to permit the worshipers to follow the service. In some synagogues candles are distributed to the worshipers, and they follow the service by candlelight. The people remove their shoes and sit on the floor or on low stools like mourners, and the prayers are recited in subdued voices.²³

Lamentations is then read, and within this reading we find three main themes, all significant to the Tisha B'av observance. The first theme is reflected in the mourning for the destruction of Jerusalem and the First Temple and the resulting exile:

How solitary lies the city, once so full of people! Once great among nations,

now become a widow; once queen among provinces, now put to forced labour! Bitterly she weeps in the night, tears run down her cheeks; she has no one to bring her comfort among all that love her; all her friends turned traitor and became her enemies. Judah went into the misery of exile and endless servitude. Settled among the nations, she found no resting-place; all her persecutors fell upon her in her sore straits. (Lamentations 1:1ff)

The second theme is represented by a hope for relief from the punishment caused by sinful behavior:

Those who for no reason were by enemies drove me cruelly like a bird; they thrust me alive into the silent pit, and they closed it over me with a stone; the waters rose high above my head, and I said, "My end has come." But I called on thy name, O Lord, from the depths of the pit; thou heardest my voice; do not turn a deaf ear when I cry, "Come to my relief." (Lamentations 3:52ff.)

The third theme is a hope for restoration, effected by repentance, of the Temple, Jerusalem, and Israel's special relationship with God:

O Lord, thou art enthroned for ever, thy throne endures from one generation to another. Why wilt thou quite forget us and forsake us these many days? O Lord, turn us back to thyself, and we will come back; renew our days as in times long past. For if thou hast utterly rejected us, then great indeed has been thy anger against us. (Lamentations 5:19ff.)

The reading of Lamentations is the outstanding feature of the evening service. The ritual surrounding the reading creates a sorrowful mood that is retained through the morning service.

Rabbi Meir Rothenberg began the tradition of not wearing "Tallit" or "T'fillen" on the morning of Tisha B'av as a sign of mourning.²⁴

Lamentations 2:17 supports this tradition in that God is supposed to have rent his cloths on Tisha B'av and the Midrash takes this to mean that Israel should remove its "Tallit".²⁵

The Eighteenth Benediction of the morning Amida, which includes the Priestly benediction is omitted because Israel, on this day, is equated with a person mourning the loss of a loved one, and this person must not "partake of the Priestly Benediction."²⁶

According to the *פירוש הרמב"ם* one cannot study the twofold law, for it is a source of joy, as the Bible says: "...the precepts of the Lord are righteous, rejoicing the heart." Biblical passages that are part of the service itself are permissible. The Torah reading, which is part of the service is therefore permissible.²⁷ I will discuss the portions themselves further on.

As a sign of mourning, no *פירוש הרמב"ם* is said after the Torah reading. *פירוש הרמב"ם* states that the Torah reader should say the prayer. "Blessed the True Judge..."²⁸ This is appropriate for Tisha B'av for it is the blessing recited upon receiving bad news.²⁹ The dynamic of this prayer is the Jew's complete resignation to God's will; that whatever evil has befallen him, it is a manifestation of God's justice.³⁰

After the Torah reading, the congregation begins to read the *נחמה* until it "has exhausted its ample capacity for mourning and lamentation."³¹

The afternoon service is basically the same as any other fast day except for a few variations. The "Tallit" and "T'fillen" are worn.³² The Torah portion is consoling and hopeful. Prayers and Psalms of consolation are inserted into the service. One example is the insertion "Comfort, O Lord our God, the mourners of Zion..." which is a prayer dealing with the destruction of the First Temple. This consolation prayer is inserted into the benediction for the rebuilding of Jerusalem.³³ The Mishnah B'rachot 4:3, supports this insertion for it says that one should insert an historical passage into the "Amidah" for Tisha B'av.

The dirges, *Dirges* contain several thematic thrusts, of which the main ones are: 1. mourning for the destruction of Jerusalem and the Temple, 2. a desire for relief from the punishment caused by sinful behavior, 3. a hope for restoration of the Temple, Jerusalem, and the special relationship between Israel and God, 4. requests for God to avenge the oppressed, and 5. the belief that repentance will restore peace, and bring forgiveness from God for their sins. Most dirges refer to the destructions of the Temple and Jerusalem, yet as centuries passed and persecutions multiplied, a few dirges dealing with the martyrdom of the Jews during the crusades were added to the service. Dirges describing the burning of the Talmud in Paris and the expulsions from Spain were also included.³⁴

The following excerpts express the above stated thematic thrusts:

1. The destruction of Zion, the Temple and Jerusalem:

O Zion, sing a dirge for thy house which is burnt, cry aloud in bitter woe for the ruin of thy vines. O Zion, by reason of multitude of thy sins, stir up woe and lamentation like a widow that has become tributary to everyone who passes by. Lift up a dirge upon the howls with bitter lamentation, yea, utter wailings with all the might of thy voice, for they multitudes that have been slain. Woe, how have the sons of Zion Been slain in wrath by Moab, for they mighty pride: call for them that shall lament thee. O Zion, in bitterness lift up thy howlings and dirges, lamentation and desolate weeping for thy desolate homes.³⁵

2. Relief from the punishment caused by sin:

How much longer will there be weeping in Zion and mourning in Jerusalem? O, have mercy upon Zion and rebuild the walls of Jerusalem.
On account of our sins the Sanctuary was destroyed, and on account of our iniquities was the Temple burnt down. In the land

which is associated with it, the angels joined in mourning and the hosts of heaven did raise a lamentation.³⁶

The voice of Zion's daughter sore doth moan, she walleth from afar in anguish deep, uttereth the cry of Hesbon overthrown, and with the weeping of Mephaath doeth weep. Woe! I have drunk the cup, have drained it! Woe! Lions with savage fangs have me undone, Daughter of Babylon, that liest low! Daughter of Edom, O thou guilty one! Wherefore, O Zion, art bewailing thee O'er this thy doom? for lo! thy sin is known: By the abundance of iniquity beholdest thou the exile of thine own; for that thy watchman true thou didst forsake, to harken unto words false omens spake.³⁷

3. Restoration of Zion and of the special relationship between God and Israel:

Thou must arise and shine for all that seek thy light; they that wander in gloom will be illumined by thy gleams. Then once more will Zion be an uplifted sign, a banner to all peoples, when the feet of those that bring thee good tidings are lifted up. Put off the garb of misery: crimson and scarlet shall thy robes now be; as a bride deck thyself with costly raiment. Say not I am too old to join my groom, yet again wilt thou put on youth, wilt thou stretch out the breast to thy sucklings. Thou shalt bear thy darling sons at a time of delight, for as the eagle, will thy freshness arise once more. For good alone will thy Creator incline thy will, and will guard thee; guarded wilt thou be for ever, with thy teachers, as a well builded city. The Almighty will redeem thy dear ones from the hands of the wild boar, and to the remnant of thy flock once again will come the crown of beauty.³⁸

Where is that "Thus" of the declaration of Him who covenanted aloud with our Father in the Pact between the Portions, "Thus shall be for ever" (Gen. 15:5)? But now--my bones are wasted with slaying. Why, O Lord, hast Thou rejected for ever?³⁹

And thus did Isaac all his sorrow tell unto the Lord, who high in Heav'n doth dwell:

"Wherefore was I appointed to be slain?
 My seed is crushed and low in bondage lain;
 Ah! where is now Thy promise made of old:
 "My covenant with Isaac I will hold?"
 Then father Abraham with bitter cry
 Implored, a suppliant lowly, God on high:
 "Ten times in vain for them great trials I bore.
 For woe! mine eyes have seen destruction sore;
 Ah! where is now Thy promise made of old:
 "Abram, thou shalt not fear, thy shield behold?"⁴⁰

4. Requests for God to avenge the persecuted:

Pay them (the foes) a reward, as then when
 thy (Israel) saw Thy face. Pursue to des-
 truction those who devise (evil) against
 Thy treasured ones (Israel). Give over to
 the flame those who set fire to the precious
 things (the Temple). Call, then, a day to
 cause them to drink the cup, stored in Thy
 corners. Let all their evil come before Thee.
 Let it (punishment) come to the adversary
 that hath destroyed us.⁴¹

5. Repentance will bring peace and forgiveness from God for their sins:

We, with wayward hearts, have forgotten
 the Sabbath; Thou, Almighty, hast caused
 our righteous acts to be forgotten. O be
 jealous for Zion with a great jealousy, and
 cause Thy bright light to shine upon "her
 that was great with people."⁴²

Thine, O Lord is the righteousness: in taking
 one people from the midst of another,
 wondrously: Ours, O Lord, the shamefulness:
 in the falseness found in us in following
 their ways.

Thine, O Lord, is the righteousness: that Thou
 didst proclaim, "Ye are my witnesses, I your
 God": Ours, O Lord, the shamefulness: that
 we scorned our Lord at Sinai: "Arise and
 make us a God."

Thine, O Lord, is the righteousness: in the
 two destructions through our rapine, but
 we were left: Ours, O Lord, the shamefulness:
 in returning to Thee with all our heart,
 that Thou shouldst return to us in mercy.⁴³

The dirges originated from the idea that trouble results from sinful
 behavior and the consequence is punishment.⁴⁴ Penitence is the only way
 to revoke these punishments, and through forgiveness from God salvation

is attained.⁴⁵ This underlying idea is not only relevant to the dirges, but also to the Scriptural portions for Tisha B'av.

The portions selected for the Torah and Haphtorah readings also serve to punctuate the mood and purpose of Tisha B'av. The Torah reading for the afternoon service is the same as other fast days. It is the morning service substitutions for the regular fast day readings that are significant to our discussion of Tisha B'av.⁴⁶

Megillah 31b contains a discussion regarding which portions should be read on Tisha B'av. The result of the discussions was the selection of Deuteronomy 4:25-40 for the Torah portion and Jeremiah 8:13-23 for the Haphtorah portion.⁴⁷ Exodus 34:1-10 is the regular Torah reading for a fast day, but because of its appeal to the Thirteen Attributes of God (verses 6 and 7) it is deemed inappropriate on Tisha B'av.⁴⁸ On the other hand, Deuteronomy 4:25 is quite relevant, for it contains the warning that Moses gave to Israel regarding what may happen to them if they disobey the Torah. Moses' words describe what actually did happen to the people, but he reassures them that if they will repent and return to God, he will have mercy on them:

When you have children and grandchildren and grow old in the land if you then fall into the degrading practice of making any kind of carved figure, doing what is wrong in the eyes of the Lord your God and provoking him to anger, I summon heaven and earth to witness against you this day: you will vanish from the land which you are to occupy after crossing the Jordan. You will not live long in it; you will be swept away. The Lord will disperse you among the peoples, and you will be left few in number among the nations to which the Lord will lead you. There you will worship gods made by human hands out of wood and stone, gods that can neither see nor hear, neither eat nor smell. But if from there you seek the Lord your God, you will find him, if indeed you search with all your heart and soul. When

you are in distress and all these things come upon you, you will in days to come turn back to the Lord your God and obey him. The Lord your God is a merciful god; he will never fail you nor destroy you, nor will he forget the covenant guaranteed by oath with your forefathers. (Deuteronomy 4:25-31)

Thus with sincere repentance, redemption will be realized, salvation will be attained.

The Haftorah portion provides us with Jeremiah's view of the disaster that befell the people with the destruction of the First Temple. He mourns the destruction and the exile of his people. The selection of Jeremiah for the Haftorah is significant because he is supposed to have lived during this period. His personal reactions give support for this supposition:

I am wounded at the sight of my people's wound; I go like a mourner, overcome with horror. Is there no balm in Gilead, no physician there? Why has no new skin grown over their wound? Would that my head were all water, my eyes a fountain of tears, that I might weep day and night for my people's dead! (Jeremiah 8:21-9:1)

The Torah and Haftorah portions echo the same themes as the dirges. Moses states that their own sinful behavior will result in exile and destruction and the only path to redemption is to seek forgiveness from God. Jeremiah mourns, in a very personal way, the destruction of his city and the exile of his people. He too warned them of the impending disaster, but to no avail. Yet Moses and Jeremiah both speak of a hope, but only through repentance.

The Torah and Haftorah portions for the afternoon service console the people and offer them hope, as do the above mentioned insertions into the afternoon liturgy. These portions, though not peculiar to Tisha B'av, are relevant to the day. Exodus 32:11-14 and 34:1-10

deal with Moses' plea to God for mercy on Israel after the construction and worship of the Golden Calf. God grants forgiveness and renews the covenant. Isaiah 55:6 to 56:8 contains words of consolation and hope for all who return to God: "...and let him return unto the Lord, and He will have compassion upon him."

By way of summary, the traditional liturgical observance of Tisha B'av emphasizes the destructions of the Temple and the exile resulting from the first destruction. The causes for this punishment meted out by God are transgressions and sin against God and His law. The only hope for salvation is repentance and a return to God's law. The mourning that characterizes the evening and morning services gives way in the afternoon liturgy, to prayers for the restoration of Jerusalem, consolation, and hope for the coming of peace, that is, the coming of the Messiah.⁴⁹

CHAPTER II.

CRITIQUE

There are three major areas of criticism that point to the problems some modern Jews have regarding the traditional Tisha B'av liturgy: 1. All persecution and oppression is a result of Israel's sin and transgression against God's will. 2. Repentance and a return to God will effect God's restoration of the Temple which will end the exile and bring peace to the Jewish people. 3. Regardless of how unfairly the Jew is treated, God, "the True Judge," has an ultimate purpose for exacting this destructive treatment.

This critique will deal only with the traditional liturgy since the Reform Union Prayerbook contains no liturgical observance of Tisha B'av.

Underlying the belief that God causes the tragedies that occur, is the prophetic belief that God does act in history; he causes nations and peoples to move against Israel when she has sinned. With this belief firmly entrenched in the Jewish mind, it is logical that the liturgy should reflect the same thinking. This influence of prophetic belief brought a "complete dependence upon a higher will."¹

The Medieval persecutions introduced a mournful spirit into the liturgy...the synagogue poets incessantly reminded the Almighty of the sufferings endured by the Jews and of the constancy exhibited by the martyrs who died for the sanctification of God's name. They mourned over the destruction of the holy Temple and the interminable exile...The poets continued to proclaim Israel's guilt as the cause of

the exile and Israel's transgressions as the reason for the Messiah's not coming to redeem the Jewish people.²

The dirges reinforce this belief as I pointed out in the previous section.

Phrases such as "...on account of our sins the Sanctuary was destroyed, and on account of our iniquities was the Temple burnt down....,"³ place the guilt of these tragedies upon the afflicted. The Haphtorah for Tisha B'av morning clearly informs the mourners against whom they have sinned:

For the Lord has spurned the generation which has roused his wrath, and has abandoned them. For the men of Judah have done what is wrong in my eyes, says the Lord... From the cities of Judah and the streets of Jerusalem I will banish all sounds of joy and gladness, the voice of the bridegroom and the bride; for the land shall become desert.⁴

Indeed the worshiper realizes that this punishment was directed towards the Jews who lived at the time of the first destruction, yet Idelsohn points out that the continual recitation of the dirges and portions became the outcry of Jews who suffered later in history. He states that "all suppressed pain which accumulated in his heart, due to his peculiar situation among the nations of the world, found expression in the *Dirge*. All his troubles, he traced back to one source: to the loss of his homeland and the ruin of the Sanctuary."⁵

The traditional liturgy reinforces the belief that the destructions in 586 BCE and 70 CE were perpetrated by God because of Israel's sins. This serves, in my opinion, two negative purposes. First, it creates a dependence upon God. He is the object of the transgression and the source of the punishment, so to alleviate that punishment the Jew must depend upon God for forgiveness and mercy. The mournful dirges and prayers arouse a "consciousness of dependence on the one hand, and the powerful will to

live...on the other. These dynamics give rise to confidence and trust; God can and will save me."⁶ Secondly, this dependence channels energies towards one's active effort to improve his life and environment. One need only look at the Six Day War of June, 1967, to realize that the traditional liturgical answer as to why the Jew is afflicted, is no longer a relevant dynamic. The Israel of 1967 realistically saw that their problems were not the cause of sinful and transgressive behavior. To blame your problems on an event that occurred over seventeen-hundred years ago is, in my estimation, an escapist attitude, and one that will in no way improve one's immediate situation.

Each day, in the Amida, the pious Jew petitions God to restore the Temple and its service and rebuild Jerusalem.⁷ On Tisha B'av, the prayer *PDJ* is inserted into the Fourteenth Benediction of the Amida. This prayer is inserted following the petition to God to "speedily set up... the throne of David," i.e., bring the Messiah. The main thrust of the prayer is the request for comfort for those who are mourning for Zion.⁸ God is here presented as the only source of comfort and the only one who can rebuild Zion, for the rebuilding of Zion is the comforting force. God destroyed Zion by the hand of enemy nations--only he can rebuild it. The prayer reads:

For thou, O Lord, didst consume her with fire; and with fire thou wilt in future restore her, as it is said, "As for me, I will be unto her, saith the Lord, a wall of fire round about, and I will be a glory in the midst of her." Blessed art thou O Lord, who comfortest Zion and regildeth Jerusalem.⁹

The Zionist leaders revived the state of Israel, not God's mercy and forgiveness, and the creation of the state of Israel has, as is obvious, not brought peace. The theme expressed in the above prayer once again,

serves to create a dependence upon God rather than a dependence on one's own abilities and energies for the attainment of Jewish security and peace.

When one is afflicted, the Talmud says, he should first examine his own conduct closely and if he finds no sin, he may blame his suffering on his neglect of the study of Torah. If this is not the cause than he should assume that the affliction is a "chastisement of love," executed for the improvement of his character.¹⁰ "Repentance is the cure for sin."¹¹ Once achieved, the Jew has attained deliverance from distress and peril.¹² The traditional liturgy reinforces the belief in "chastisements of love," as will be pointed out further on. It also, by placing the blame for the destructions on the sins of the Jewish people, forces the Jew to repent, to submit to God's will, for it is only through true repentance and forgiveness from God that the affliction can be removed. The traditional concept of repentance thus forces a dependence upon God and supports the belief that negative reinforcement, as exhibited by the warnings found in the Torah portions, will improve the Jew's faithfulness and loyalty to God's Law and thereby improve man.¹³

The Tisha B'av liturgy promulgates the belief that God has afflicted the Jewish people primarily because they have sinned. A second reason is that he has chastised them out of love. The concept of *חַסְדֵּי* *לֵב* *יְיָ* *לְיִשְׂרָאֵל* is discussed at length in the Talmud,¹⁴ but the essence of it lies in the blessing, "Blessed is the True Judge..." which is recited by the Torah reader on Tisha B'av. The afflictions over which the Jew is so distressed are looked upon as manifestations of God's justice.¹⁵ The Jew, because of his "special relationship" with God, must "give thanks for the evil just as he gives thanks for the good,"¹⁶ for God is the "True Judge" and would not exact unwarranted punishment. The prayer reads:

Blessed be he, for his judgment is true,
 and his eye discerneth all things, and he
 awardeth unto man his reckoning and his
 sentence, and all must render acknowledgment
 unto him. We know, O Lord, that thy
 judgment is righteous: thou art justified
 when thou speakest, and pure when thou judgest,
 and it is not for us to murmur at thy method
 of judging; just art thou, O Lord and
 righteous are thy judgments. O true and
 righteous Judge! Blessed by the True
 Judge, all whose judgments are righteous
 and true.¹⁷

Jewish tradition has many examples of those who have questioned God's justice. Job did so, yet concluded with the belief put forth by the preceding blessing: afflictions are all manifestations of God's justice and will and are, therefore, beyond question as to whether they are warranted or not. This faith leads again to passivity and, if believed, immobilizes the Jew regarding any effort to determine for himself what constitutes undo oppression. By viewing oppression and affliction as God's will, the individual will then do little, if nothing, to better his lot.

An outstanding positive feature of the Tisah B'av liturgy, is the quality of hope that ends the fast's observance. Indeed this hope is misguided, for the hope should be grounded in man's potential for self-improvement, rather than relying passively on God's mercy. But I refer solely to the dynamic that the Jew, after this deep period of mourning and self-affliction, is brought to a level of hope; he ends this period in optimism and not a pessimism that leads to a fatalistic belief in man's future.

I stated earlier that the Union Prayerbook contains no Tisha B'av observance nor does it even mention the existence of the day. American Reform Judaism abandoned the observance of all minor fast days.¹⁸ In 1847,

the Berlin Reform Congregation discarded the observance of Tisha B'av because of the new definition of Messianism.¹⁹ There was no value in the recitation of prayers that sought the restoration of the Temple service and the coming of the Messiah, for it is man, through cooperative effort, who will bring the Messianic age.²⁰ The reasons for the discarding of Tisha B'av as stated by the early reformers are, in my opinion, valid and served to aid in the development of a more self-determining Jew.

CHAPTER III.

PROPOSAL

There is a trend today in Reform congregations towards the return of the observance of Tisha B'av. I believe that, depending upon the liturgy, the observance of this day can be meaningful and relevant. Since the Union Prayerbook does not have a Tisah B'av liturgy, I would propose the following service as one means of observing the Ninth of Av.

The bulk of the service, better referred to as an experience, is the historical passages beginning with 586 BCE and ending with 1972 CE. On the whole, these sections contain at least one historical document describing the event, followed by a response to that event by the Jews who experienced or witnessed it. This procedure offers two positive benefits to the participant: 1. He learns some Jewish history from the primary sources. 2. He realizes the commitment these Jews had to the survival of their faith. Their beliefs may not coincide with our modern beliefs but I believe, it is important to show the strength of their commitment. This strength is a valuable, relevant lesson.

Instead of ending the dirges with the expulsion from Spain, I have enlarged the experience to include events with which the participant can more easily identify.

Besides being a lesson in an aspect of Jewish history, the experience also serves, (1) to reinforce the Jew's historical roots by becoming emotionally involved with certain historical problems of the Jews, (2) to enlighten or remind the modern Jew of threats to Jewish existence

today, (3) to hopefully motivate him to actively direct his energies to the survival of Judaism by developing his own strength of commitment, (4) to reinforce the belief that man can improve himself; that Judaism is a faith of hope and not despair, and (5) to point out that it is only man who can bring peace.

It is hoped that these main themes will provide an experience that is both enlightening and meaningful to modern Jews who wish to observe Tisha B'av but find the traditional observance not in accord with their own convictions.

Practical suggestions: 1.) See pages 20-21, suggestions 1, 2, and 5. 2.) A film entitled "Games of Angels" (Borowczyk-Janus New Cinema Film, Pyramid Films, Santa Monica, California) Could be inserted after the first "reader" section on page 62 of the experience. 3.) The experience may be heightened by giving each person a candle and having each participant silently light his own at the beginning of the experience. You may also want to suggest sitting on the floor and removing shoes, explaining the tradition behind these customs.

Chapter IV
ORIGINAL LITURGY

Z · C H O R L · M A C H A R -

R E M E M B E R F O R T O M O R R O W

The past is our cradle, not our
prison, and there is danger as well
as appeal in its glamor. The past
is for inspiration, not imitation,
for continuation, not repetition.

(Israel Zangwill)

(reader) B'chol dor vador...In every generation the Jew is obligated to see himself as if he too went out of Egypt.

(singing) B'chol dor vador, cha-yav adam lirot
 Lirot et atzmo k'ilu, k'ilu hu yatzah m'mitz-rayim. }2
 B'chol dor vador, cha-yav adam lirot et atzmo
 K'ilu hu, k'ilu hu, k'ilu hu yatzah m'mitz-rayim. }2

(child) Ma nish-tanah hayom hazeh m'kol ha-yameem? Why is this day different from all the other days?

(cong.) Because today is the ninth of Av, Tisha B'av on the Jewish calendar--a day whose rising sun brought darkness and death--a sun whose glimmering rays enabled us to see more clearly the charred Temple, the ashened prayerbooks, the smoldering Torah. A day whose night winds carry the groans of the inflicted and the stench of death. A day on which we stand amidst our homeless and slaughtered brothers, trying to remember.

(child) Why should I remember? I didn't even know them.

But they knew you, maybe not by name but certainly by your people.

(reader) And we know them. Their names are juif, judio, yud", y'hudee and Jew. We and they are members of the same family, bearing the name Jew.

(cong.) Throughout the year we often remember them with the joy of Succot, Simchat Torah, Chanukah, Purim, and Pesach. But tonight we recall only the martyrdom of Akiba, the homelessness of Babylon, the crush of Rome. Tonight we learn of their plight and see their weeping and feel their pain of being Jewish. Tonight we too, will see the world through the rubble of a Temple destroyed twice and and the debris of synagogues and books and bodies destroyed twice, three times, again and again...

(child) But shouldn't we try to forget these things? They happened so long ago.

(cong.) We have been traversing "Egypt" for thousands of years. In 1939 we entered, 8,300,000 of us, and 2,400,000 lived to hastily prepare what little they had, and leave. No, to close our eyes and minds and forget what happened to us, is to forget that we are part of a chain of people who have miraculously survived history. We remember our past to inspire our future. Our history has taught us how far Pharoah will go. To forget would only grant him greater freedom in the future. "Every generation of Jews is obligated to see themselves as if they too went out of Egypt. We left again just 33 years ago, but some of us have yet to leave. We remember so we can taste the bitterness of oppression as if we had just come out of Egypt, grateful for freedom yet filled with anger at the sufferings that flood our memories.

(singing) B'chol dor vador...

(reader)

The prophet Zechzriah prayed that one day, all days of mourning would become days of gladness. The rabbis held the same desire but decreed that Tisha B'av should eternally remain a day of mourning and remembrance. One day should remain--a day on which we save the martyred Jews of the past from a second annihilation--annihilation from our memories. One day of the year we seek to feel their loss of freedom, thereby strengthening our conviction to guard our own. To observe Tisha B'av is to see in the candles surrounding us, the bright light of faith that dwelled in the body and soul of every Jew who, at the stake, cried out: "Sh'ma yisrael." and "Aleynu l'shabayach"--as the crusader looked on, astonished by the Jew's faith. To observe Tisha B'av is to let the discomfort of the floor shake our peaceful minds and awaken us to the injustice that is the lot of many Jews today.

(cong.)

Our ancestors sought forgiveness for their sins on this day, believing that the diety had punished them for their unfaithful behavior. But our history has taught us that it is man who wields the sword, and perpetrates "Final Solutions." And it is only man who can melt the sword and abolish the schemes. We remember those who wanted to leave the "Egypt", but could not. We remember so that WE may never be forced to return. We remember the facts but to feel their anguish, we must open ourselves to the prayers and thoughts of those Jews who were there:

586 BCE

(reader)

By the waters of Babylon we sat down and wept when we remembered Zion.

(singing)

Al n'harot bavel, al n'harot bavel, shahm ya-shavnu gam ba-chi-nu b'za-kraynu et tzion, b'za-kraynu et tzion..

(reader)

By the waters of Babylon we sat down and wept when we remembered Zion.

There on the willow trees we hung our harps, for there those who carried us off demanded music and singing, and our captors called on us to be merry saying: "Sing us one of the songs of Zion."

How could we sing the Lord's song in a foreign land?

If I forget you O Jerusalem, let my right hand wither away; Let my tongue cling to the roof of my mouth, if I do not remember you, if I do not set Jerusalem above my highest joy.

Remember O Lord...the day of Jerusalem's fall, when they said, "Down with it, down with it, down to its very foundations!" O Babylon, Babylon the destroyer... (Psalm 137)

(cong.)

And there they sat, Jews exiled from their homes, evicted from their Temple, now in ruins, without their Jerusalem--destroyed on the ninth day in the month of Av. In despair, they recalled their Jerusalem of god and light and yearned for the time when they could once again take down their muted harps and play their songs for Jerusalem:

(singing) The olive trees that stand in silence upon the hills of time,
To hear the voices of the city as bells of evening chime.
The shofar sounding from the Temple, to call the world to prayer,
The shepherd pauses in the valley and peace is everywhere.

Yerushalyim shel zahav	(Jerusalem of gold,
V'shel n'cho-shet v'shel or	and copper and light.
Halo l'chol shi-ra-yich ani kinor.	O that I might be a
	violin for your songs.)

70 CE

(reader)

In the month of Av the battering began, but the walls proved too strong.
Titus ordered his legions to set the gates on fire in order to enter the
outer Temple area. On the ninth of Av the gates finally succumbed to the
fire and were consumed. The flames spread. Titus ran to inspect the
Temple but soon the flames engulfed this sacred structure, flames kept
alive by the Romans. Ruthlessly they killed old men, children, priests,
and laymen, until the place was in shambles.
Once more Israel sat and wept for the sanctuary that lay in ashes, for
her slain sons and for her daughters enslaved and defiled. The land of
Israel had become a slave to the Roman Empire.

(women)

How solitary lies the city, once so full of people!
Once great among nations, now become a widow; once queen among
provinces, now put to forced labor!
Bitterly she weeps in the night, tears run down her cheeks;
she has no one to comfort her among all that love her...
The paths to Zion mourn, for none attended her sacred feasts;
all her gates are desolate.
Her priests groan and sigh, her virgins cruelly treated.
How bitter is her fate. (Lamentations)

(cong.)

Remember O Lord what has befallen us, look and see how we are
scorned...
Joy has fled from our hearts and our dances are turned to
mourning.
We are sick at heart...because Mount Zion is desolate and
over it the jackals run wild.

(singing)

Hashi-vaynu adonai, ay-leh-cha v'nashuva.

Chadaish, chadaish, ya-maynu, chadaish ya-maynu k'keh-dem.

(cong.)

O Lord, turn us back to thyself, and we will come back;
renew our days as in time long past. (Lamentations)

135-138 CE

(reader)

ROMAN EDICT: JEWS ARE FORBIDDEN TO CIRCUMCISE, OBSERVE
THE SHABAT, TEACH THE TORAH, AND MAINTAIN A RELIGIOUS
ORGANIZATION BY ORDAINING RABBIS.

The choice: obey the emperor or obey God. Imprisoned
and condemned to death by slow torture for disobedience,
the Talmud relates Rabbi Akiba's choice:

"Are you a sorcerer?" the executioner asked Akiba.
 "No," replied the Sage, "I am not a sorcerer, but I rejoice at the opportunity finally given me to love my God 'with all life;' prior to this moment I was able to love Him only 'with all my means' and 'with all my might.'" With a smile upon his face, amidst the tortorous pain, Akiba began to recite the Sh'ma, for the time for prayer had come--"Sh'ma yisrael," he proudly called out, "adonai Eloyheynu adonai echad." And on the word "echad", he died.

(singing) SH'MA YISRAEL ADONAI ELOHEYNU ADONAI ECHAD.

1096 CE

(An historical account by Solomon bar Samson (1140) of the crusader attack on the Jews of the German city of Mayence.)

(reader) The ears of him who hears these things will tingle, for who has ever heard anything like this? Inquire now and look about, was there ever such an abundant sacrifice as this since the days of Adam? Were there ever eleven hundred offerings on one day.

It was on the third of Sivan, at noon, that Emico the wicked and his band of German and French crusaders came against the city gate...The women there girded their loins with strength and slew their sons and their daughters and then themselves. Many men, too, plucked up courage and killed their wives, their sons, their infants. The tender and delicate mother slaughtered the babe she had played with... The maidens and the young brides and grooms looked out of the windows and in a loud voice cried: "Look and see, O our God, what we do for the sanctification of Thy great name in order not to exchange you for another faith..."

Thus were the precious children of Zion, the Jews of Mayence, tried with ten trials like Abraham, our father. See what these martyrs did! Why did the heavens not grow dark and the stars not withdraw their brightness? Why did not the moon and the sun grow dark in their heavens when on one day, on the third of Sivan, on a Tuesday, eleven hundred souls were killed and slaughtered, among them so many infants who had not transgressed nor sinned, so many poor, innocent souls?

Wilt Thou, despite this, still restrain Thyself, O Lord? For Thy sake it was that these numberless souls were killed.

(reader) Av ha-ra-cha-mim...Father of mercy...the prayer of an unknown Jew who witnessed these massacres and the martyrdom of his brethern. He remembered them with tenderness and implored God to recall them and, with praiseworthy humanitarian compassion, asked God to also remember the righteous ones of other faiths.

(cong.)

Av ha-ra-cha-mim...May the Father of mercy, in His mighty compassion, remember those loving, upright and blameless ones, the holy congregations, who laid down their lives for the sanctification of the divine name, who were lovely and pleasant in their lives and in their death were not divided. May our God remember them for good with the other righteous of the world. Amen.

1248 CE

(Official condemnation of the Talmud in France)

(reader)

Know ye all, that in Paris, on the 15th of May, in the year 1248, we inspected certain Jewish books called Talmud, and, in the presence of the Jewish masters and of those called for this purpose, we pronounced definite judgment as follows:

"Certain books by the name of Talmud have been presented by the Jewish masters to us. We have examined these books and caused them to be carefully examined by men of discretion, expert in these matters."

Whereas we found that these books were full of innumerable errors, abuses, blasphemies, and wickedness such as arouse shame in those who speak of them and horrify the hearer, to such an extent that these books cannot be tolerated in name of God. Therefore, with the advice of those pious men whom we caused to be gathered especially for that purpose, we pronounce that the said books are unworthy of tolerance, and that they are not to be restored to the Jewish masters, and we decisively condemn them."

"We are also possessed of full knowledge as to the place and time of other books not shown to us by the Jewish masters nor by us examined, although we have often made demands for them; and we shall do what there is to be done with regard to them..."

(silently)

Rabbi Meir of Rothenberg saw what was done. His sorrow and his hope:

O Torah that has been consumed by fire seek the
welfare of those who mourn for you,
Of those who yearn to dwell in the court of your
habitation,
Of those who gasp as they lie in the dust of the earth,
Who grieve and are bewildered over the burning of
your parchments.
They grope in the dark, bereft of light,
Indeed, they wait longing for the daylight that will
shine upon them and upon you...
Moses and Aaron in the Mountain Hor,
I will of them enquire:
Is there another to replace this Lae,
devoured of fire?...
You will again adorn yourself with ornaments of scarlet;
You will take up timbrel, lead the circling dance, and
rejoice in your revels.
Then shall my heart be uplifted...when your Creator
will afford you light,
And will brighten your darkness and illuminate your
sorrowing gloom.

(singing) Kee mi-tzion, tay-tzay Torah, udvar adonai mi-rushalayim) 2
 Baruch she-natan Torah l'amo, Torah l'amo yisrael.
 Baruch she-natan Torah l'amo, yisrael, bik-du-sha-to, Kee mitzion...

1492 CE

(Chronicle of an Italian Jew, 1495)

(Reader) In the spring of 1492, the Jews were expelled from Spain. The King gave them three months in which to leave, the final day was to be the ninth of Av. 120,000 of them went to Portugal where they were permitted to stay six months. On the seventh month, the King of Portugal enslaved those who remained and banished 700 of their children to settle a remote island. All of them died.

(reader) The persecutions from the times of the First Crusade in 1096, until 1500, are so continuous that we can hardly speak of frequency, which at least suggests moments of breath and recuperation. Confiscation followed confiscation, massacre followed massacre, and expulsion followed expulsion so closely during these terrible centuries that it is the greatest miracle how the Jews survived. (Solomon Schecter)

(cong.) But we did! Through torture, wars, and tyranny, the Jews survived. We survived on the hope for salvation and freedom but not at the cost of our faith. We survived on our belief in God's ultimate goodness. We survived hoping that man would someday reflect that goodness. But not yet.

1903 CE

(Pogrom in Kishenev, Russia)

(reader) The drunken mob invaded the synagogues; the sacred scrolls were torn into shreds, trampled under foot and defiled. In one sanctuary, the aged beadle, wrapped in his prayer shawl, defended with his body the Holy Ark until he was struck down. Jews who attempted to beat off the attackers with clubs were quickly disarmed by the police; but the mob was unmolested. The Jewish victims counted forty-five dead, eighty-six with heavy and five hundred with light wounds; fifteen hundred houses and shops were destroyed or looted.

(cong.) Of steel and iron, cold and hard and dumb
 Now forge thyself a heart, O Man! and come
 And walk the town of slaughter. Thou shalt see
 With walking eyes, and touch with conscious hands,
 On fences, posts, and doors,
 On paving in the street, on wooden floors,
 The black, dried blood commingled here and there
 With brains and splintered bone.

(reader) And thou shalt wander in and out of ruins
 Of broken walls, doors wrenched from off their hinges,
 Stoves overturned, dilapidated hearths...
 Outside, the sultry air is thick with feathers,
 And thou shalt think to wade as in a river,
 A flow of human sweat, the sweat of anguish.

(cong.) Thou stumblest over heaps of goods and chattels--
 They're just whole lives of men, whole lives of men,
 Like broken potsherds, past all mending ever--
 Thou walkest, runest, fallest in the wreckage.
 They're holidays and Sabbaths, joy of feast-days--
 And scarfs and prayer-books, parchments, scraps of Torah,
 The white and holy wrappings of thy soul...

(reader) Let be! Tomorrow then will fall a shower
 And wash the blood into the drains, and stifle
 The cry to heaven for vengeance
 And calmly, like today and yesterday
 The sun will rise tomorrow, in the East
 Its splendor not diminished in the least
 And just as nothing were, pursue its way....
 (City of Slaughter-Bialik)

1920 CE

(From the constitution of the National Socialist German Workers' Party)

(reader) "None but members of the nation may be citizens of the
 State. None but those of German blood, whatever their
 creed, may be members of the nation. No Jew, therefore
 may be a member of the nation.
 Economically the Jew undermines the State until he succeeds
 in getting all economic activity under his control.
 Culturally the Jew corrupts art, literature...and mocks
 at natural feeling, destroys all conceptions of beauty,
 nobility, and goodness, and so drags humanity in the
 train of his own base way of life. Religion he makes
 ridiculous; moral and decency he declares superfluous,
 until the last resource is taken from the nation fighting
 for its existence."

1934 CE

(This song, smuggled out of Germany in 1934, was composed by prisoners in an early concentration camp.)

(singing)

Far and wide as the eye can wander
Marsh and bog are ev'rywhere
Not a bird sings out to cheer us,
Oaks are standing gaunt and bare

(chorus) We are the peat-bog soldiers,
We're marching with our spades,
To the bog.

Up and down the guards are pacing
No one, no one can go through.
Flight would mean a sure death facing
Guns and barbed wire greet our view.

(chorus)

But for us there is no complaining,
Winter will in time be passed.
One day we shall cry rejoicing,
Homeland dear, you're mine at last
Then will the peat-bog soldiers march no
more with the spades, to the bog.

1942 CE

(reader)

On July 22, the day before the ninth of Av, posters
appeared throughout the Warsaw ghetto, proclaiming,
"By order of the German authorities all Jewish persons
living in Warsaw, regardless of age or sex are to be
resettled in the East."
Their new home? Treblinka! of 8,301,000 Jews "resettled"
in Europe, 5,978,000 never reached their "new homes."

(reader)

On a hill near Jerusalem, an old man watches the planting
of the Martyrs Forest:

An old man silent
on a silent hillside
where six million grow
because six million died

under low skies
burdened with grief
dug their own grave
laid their own wreath

star upon yellow star
stare upon stare
only a bullet
to answer a prayer.

Six million trees
in six thousand rows.
Because six million died
six million grow.

(Jeremy Robson)

JUNE, 1967 CE

(cong.)

679 Jews die in the Six Day War.

Dear God, we have sent you
 679 messengers.
 We have sent them from your holy land
 To the place where you rule supreme.
 We were abandoned by all,
 Isolated and alone were we left
 To face the enemy,
 Therefore we sent these 679
 Ambassadors to you from us.
 Promises of diplomats proved worthless.
 It became painfully clear to us
 That the people of Israel could rely only
 On the best of their sons and the mercy of heaven.
 They will come to your throne
 Punctured and torn
 And present in our name
 Their written credentials
 Etched on their bodies in lead,
 Dear God, we have sent you
 679 Messengers

(Reena B. Kibbutz Ha-ogen)

(singing)
(chorus)

Ha-ko-tel ay-zov ayzov v'atzevet
 Ha-ko-tel oferet vadam.
 Yaish anashim im laiv shel even,
 Yaish avanim im laiv adam.

(The Wall---moss and grief.
 The Wall---lead and blood.
 There are people with hearts
 of stone; there are stones
 with hearts of man.)

Amad ha-tzan-chan mul hakotel
 M'kol mach-lakto rak echad.
 Amir li: la-mavet ayn d'mut ach
 Yaish koter tisha milimeter bilvad.
 Amar li: ayneni domaya
 (V'shav l'hashpeel mabateem...)
 Ach saba sheli elohim hayodaya
 Kavur cahn al har ha-zayteem. (chorus)

(The paratrooper stood facing the wall.
 From his whole platoon---the only one.
 He said to me: Death has no
 form, only a diameter- 9 millimeters.
 He said to me, I am not crying.
 (And he lowered his eyes once more...)
 But my grandfather, God knows,
 Is buried on the Mount of Olives.)

Amda bish-chorim mul hakotel
 Imo shel echad min ha-chir.
 Amra li: aynay n'ari hadolkot hain
 V'lo hanayrot she-bakir.
 Amra li: Ayneni roshemet
 Shum petek litmon bain s'dakav,
 Ki ma she-natati lakotel rak emesh,
 Gadol m'mileem u-michtav.

(In black, facing the wall, stood
 the mother of one of the infantrymen.
 She said to me: The eyes of my boy
 are shining, not candles in the wall.
 She said to me: I am not writing a
 note to hide between its cracks.
 For what I gave to the wall last night
 Is greater than words or writing.)

MAY 30, 1972

(From the Jerusalem Post)

(reader) Lod.--Japanese Red Army Terrorists today massacred 25 people and injured over 70 in a ruthless attack on Lod Airport.

1972 CE

(reader) Unlike others in Russia, Jews:
cannot publish periodicals and devotional literature including journals, prayer books and Bibles, or (except in isolated instances) religious calendars, which are indispensable guides to festivals and other religious observances

cannot produce essential devotional articles such as talises or tefilin

cannot have formal official contacts with co-religionists abroad.

"The past is for inspiration, not imitation, for continuation, not repetition..."

(singing) (Otpusti narod moy-Let my people go: A Jewish resistance song smuggled from Russia.)

To the Pharaoh, to the Pharaoh I say, LET MY PEOPLE GO!
To the Pharaoh, to the Pharaoh I say, LET MY PEOPLE GO!
Let the Jewish people go, to its homeland,
Let the Jewish people go, to its homeland. To the Pharaoh...
Let my people go! Let my people go!
Let my people go home! Let my people go home!

(singing) B'chol dor vador, cha-yav adam lirot
Lirot et atzmo k'ilu, k'ilu hu yatzah m'mitz-rayim.)²
B'chol dor vador, cha-yav, cha-yav adam lirot et atzmo
K'ilu hu, k'ilu hu, k'ilu hu yatzah m'mitzrayim.)²

(silent reading)
Second Kings, Chapter 2.

A PARABLE

When the prophet Elijah knew that the time had come for him to ascent to heaven on a fiery chariot, his disciples respectfully drew back and averted their eyes. Only Elisha followed his master into the wilderness. "Turn back," pleaded the prophet; "my road is hard; my task is never done; the prophet's mantle hangs heavy on my shoulders; turn back." Elisha shook his head and followed his master.

The time drew near.

"What is it that you want from me?" asked Elijah.

"A double portion of your spirit!" answered the disciple.

"Hard to give, hard to receive," said Elijah. "But if you see the fiery chariot, the gift is yours."

Fire roared up into the sky, and Israel's body ascended as smoke in the air. The tree of time trembled, and a star stopped singing. Was it one chariot, or were there six million? Was there a witness? Elisha had not turned away. He saw. And his anguish screamed out into the night:

"My father, my father, the chariots of Israel and the horsemen thereof!" He tore his garments. He stumbled through the desert, falling over stones--or had it been a pile of children's shoes? He found a black cloak: it was the prophet's mantle.

And a terrible anger took hold of Elisha. He flailed the coat as though it were the staff of Moses, and the waters of the Jordan divided before him. He cried out the story. Blank disbelief: searching parties went out to seek the dust which trembled at the edges of the universe. They had not seen the chariot. They did not know. And it became the task of Elisha to tell them what had been lost and what had to be done. The salt of Elisha's tears fell into their springs of knowledge and purified the waters. Elisha replaced Elijah.

He was not a good prophet. Elijah had stood above the multitudes, had swept them along with his grandeur and power. Elisha was one of the crowd, and moved in their midst. Elijah's shadow hung over him. Elijah's cup was filled at every Seder; his chair was occupied at every manchild's birth; his place was secure in the hopes of the people. They were sure Elijah would return before the coming of the Messiah.

But Elisha had seen him leave in the fiery chariot. And whenever he acknowledged that vision and accepted it, he gained the strength to wear the mantle. He could not be a great leader. But he could be one of the people, could be a witness in their midst. He spoke of the fiery chariot, he pointed up to the sky, he lived his testimony. "My father," he wept. "My father! Oh, the fiery chariot."

There are those who say that no Messiah can come until the world stops looking for Elijah and begins to listen to the testimony of Elisha. For the Messiah's pathway--once seen by the patriarch Jacob as a golden ladder--was seared and torn by the passing of the chariots. Once the ladder was built from heaven to earth; now it must reach from earth to heaven, and must be constructed by man. And this will only happen when the quiet testimony of an Elisha among the multitudes can get them to see the passing of the chariot. They must experience the terrible grief and loss. They must cry for the past turned to fire, for the future become ashes. Etched into their vision there must be the flaming path arching up into darkness. And from their lips, with reluctance and anguish, words must rise to form the threshold of the golden ladder; Yitgadal v'yitkadash sh'mey rabba...

It is said that this prayer must be repeated six million times. But people have forgotten why this should be so.

We remember...

Yitgadal v'yitkadash sh'may raba
B'olmo di v'ra chir-u-tay v'yamlich mal-chu-tay
B'cha-ya-chol uv-yo-may-chon uv-cha-yay d'chol bayt yisrael
Ba-a-ga-lah u'viz-man kariv, v'imru amen.

Y'hey sh'may rabba m'vorach l'olam ul-ol-mey ol-maya

Yit-barach v'yish-tabach v'yit-pa-ar v'yit-ro-mam v'yit-na-say
V'yit-hadar v'yit-aleh v'yit-halal sh'may d'kud'sha brich hu
L'ayla min kol bir-cha-tah v'shi-ra-tah tush-b'cha-tah v'neh-chenatah
Da-a-miran b'alma, v'imru amen.

Y'hay sh'lomo raba min sha-maya v'chayim aleynu v'al kol yisrael
V'imru amen.

Oseh shalom bimromav hu ya-a-seh shalom alwynu v'al kol yisrael
V'imru amen.

(singing) Oseh shalom bimromav...

(reader) Are we the persecuted Jews?

(cong.) No, but we are their spirit. We are living proof of the
Jew's fierce desire to be, to exist. "Six million died
yet six million grow."

We are their consolation, their salvation, their hope, their
immortality. We are the restoration, the remnant, the
survivors.

We are those left to remember what life we had on the
other side of the Red Sea. We are those who must know
what life is on the other side of the Red Curtain.

Tisha B'av begins in sorrow and concludes with an expectation
of better times, realized dreams, and a healthy society.

Judaism lives because the Jew hopes, and never desists
from the struggle for the good in man.

Od avinu chai--Am Yisrael chai! Judaism lives because it
still believes that man was created not a curse, but a
blessing, not for evil, but for good.

(singing) Od avinu chai, od avinu chai
Od avinu, od avinu od avinu chai!
Am Yisrael, am Yisrael, am Yisrael chai (4)
Od avinu chai (chai)
Od avinu chai (chai)
Od avinu, od avinu, od avinu chai!

CHAPTER V.

FOOTNOTES, SOURCES, AND CREDITS

A. Research Footnotes

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21. Millgram, page 279.
22. Cohen, Soferim, chapter 18. See also Caro, Orech Chayim, 549:5.
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37. Elegies for the Ninth of Ab. "Shekhuras Velo Miyyayin", page 43.
38. Elegies for the Ninth of Ab. "Tsiyyon Yedidus", pages 59-60.
39. Elegies for the Ninth of Ab. "E Ko Omer", page 32.
40. Elegies for the Ninth of Ab. "Oz Bahaloch Yirmiyoho", page 40.
41. Elegies for the Ninth of Ab. "Shovas, Suru", page 31.
42. Elegies for the Ninth of Ab. "Ad Onoh Bechiyyoh Betsiyyon", page 28.
43. Elegies for the Ninth of Ab. "Lecho Adoshem", pages 34-35.
44. Idelsohn, page 255.
45. Idelsohn, pages 348-349.
46. Idelsohn, page 254.
47. Babylonian Talmud, Megillah 31b.
48. Munk, page 328.
49. Munk, page 331.

B. Critique Footnotes

1. Friedrich, Heiler. Prayer. New York, Oxford University Press, 1932, page 232.
2. Abraham E. Millgram. Jewish Worship. Philadelphia, The Jewish Publication Society, 1971, page 458.
3. _____. Elegies for the Ninth of Ab. England, The Union of Hebrew and Religion Classes, 1920, "Ad Onoh Bechiyyoh Betsiyyon", page 27.
4. Jeremiah 7:29.
5. A.Z. Idelsohn. Jewish Liturgy and Its Development. New York, Schocken Books, 1960, page 256.
6. Heiler, page 232.
7. Joseph H. Hertz. The Authorised Daily Prayer Book. New York, Bloch Publishing Company, 1963, page 283.
8. Hertz, page 284.
9. Hertz, page 285.
10. Babylonian Talmud, B'rachot 5a.
11. Max Arzt. Justice and Mercy. New York, Holt, Rinehart and Winston, 1963, page 194.
12. Hertz, page 840.
13. Deuteronomy 4:25-31.
14. Babylonian Talmud, B'rachot 5a ff.
15. Max Kadushin. Worship and Ethics. Northwestern University Press, 1964, page 67.
16. Mishnah, B'rachot 9:5.
17. Hertz, page 1077.
18. Sylvan Schwartzman. Reform Judaism--Then and Now. New York, The Union of American Hebrew Congregation, 1971, page 278.
19. David Philipson. The Reform Movement in Judaism. New York, The MacMillan Company, 1907, page 353.
20. Philipson, page 353.

C. Credits for the Original Service

Page 55: "B'chol dor vador..." (music by Yardeni. Available on "Hassidic Song Festival". Album # BAN 14121, Hed-Arzi Ltd., Israel.)

Page 57: "Jerusalem of God" (words and music by Naomi Shemer, Available in songbook All My Songs by Naomi Shemer, Grapholith Ltd., Tel Aviv, 1969.)

"In the month of Av..." (adapted from Margolies and Marx, A History of the Jewish People.)

"Roman Edict..." (adapted from Finkelstein, The Jews: Their History, Culture, and Religion.)

Page 58: "Sh'ma..." (music by Shlomo Carleback. Available on "Chassidic Song Festival, 1970". Album #BAN 14150, Hed-arzi Ltd., Israel.)

"The ears of him who hears..." (adapted from Marcus, The Jews in the Medieval World.)

"Av Harachamim...May the Father of mercy..." (translation by Millgram, Jewish Worship.)

Page 59: "Know ye all..." (adapted from Marcus, The Jews in the Medieval World.)

"O Torah that has been consumed..." (translation by Millgram, Jewish Worship.)

Page 60: "Kee mitzion..." (music by Nathan Shabar. Available on Chassidic Song Festival, 1970". Album # BAN 14150, Hed Arzi Ltd., Israel.)

"In the spring of 1492..." (adapted from Marcus, The Jews in the Medieval World.)

"The drunken mob..." (adapted from Margolies and Marx, A History of the Jewish People.)

"Of steel and iron..." (from Segal, A Bialik Treasury.)

Page 61: "None but members..." (from _____, The Persecution of the Jews in Germany.)

Page 62: "Peat Bog Soldiers" (from songbook edited by the Student Peace Union, Songs for Peace.)

"On July 22..." (adapted from Friedlander, Out of the Whirlwind.)

"On a hill near Jerusalem..." (Jeremy Robson)

Page 63: "679 Jews die..." (Reena B., Kibbutz Ha-ogen)

"Ha kotel..." (source unknown)

Page 64: "Lod. Japanese Red Army..." (Jerusalem Post, May, 1972.)

"Unlike others in Russia..." (adapted from Zwerin, A Tisha B'av Manual.)

"Otpusti narod moi..." (source unknown)

Page 65: "A Parable" (from Friedlander, Out of the Whirlwind.)

Page 66: "Oseh Shalom..." (music by Nurit Hirsch. Available on
"Hassidic Song Festival." Album # BAN 14121, Hed-Arzi Ltd., Is.)

"Od Avinu Chai..." (words and music by Shlomo Carlebach.)

PART THREE

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