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THE LITURGY AND LITURGICAL CONTEXT SURROUNDING THE READING OF THE TORAH: SHABBAT MORNING IN THE ASHKENAZIC RITE

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Thesis Submitted in Partial Fulfillment of
Requirements for Ordination

Hebrew Union College - Jewish Institute of Religion
New York, N.Y.

March, 1982

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DEDICATION

To my teachers of Rabbinics, whose encouragement enabled me to develop the textual skills necessary to write this thesis, and most especially to Dr. Larry Hoffman, who opened my eyes to the world of liturgy, and my mind to the questions and perspective with which to study that world.

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CHAPTER I

INTRODUCTION: TERMS AND PERSPECTIVES

The Reading of the Torah

The Torah scroll is the oldest and most sacred Jewish object. As the communication of God to the people Israel, Moses commanded that "Torah" be read before a gathering of the people at the end of every seven years.[1] Ezra read the Torah publicly, from a wooden pulpit, to provide instruction in the laws and regulations necessary for Jewish life.[2]

A regularized reading of the Torah was never integrated into the daily ritual[3] of the Temple cult. It is probable that the reading originated outside the Temple in a form of proto-synagogue.[4] Though there is no conclusive evidence, a case may even be made that the reading of the Torah constitutes one of the earliest sources for a public worship service.[5]

By the Mishnaic period, concluding at the end of the second century C.E., the public reading of the Torah was a well-known institution. This is apparent from Mishnah Megillah[6] which provides a list of readings including Monday, Thursday, Shabbat morning and afternoon, as well as readings for festivals and certain special days.

The Liturgy Surrounding the Reading of the Torah

For the purpose of this study, liturgy will be distinguished from liturgical context. The former indicates the content of the prayer text, while the latter constitutes the additional elements involved in making the prayer text a part of the worship experience.

Prayers were usually composed for the purpose of synagogue worship. They were devotional, taking the form of praise, petition or thanksgiving. But the act of reading the Torah preceded any form of prayer or benediction. The liturgy surrounding the reading of the Torah is, therefore, unique, because it was written in an effort to make the reading of the Torah a part of the synagogue service.

Characteristic of the early Torah liturgy is a widespread use of scriptural verses. These verses speak of God more often than they do Torah, to serve an instructional, rather than a devotional purpose. These verses intend to convey the message that the Torah is to be read, whereas the God who gave it is to be worshipped.

We will see a progressive development of the liturgy connected with the reading of the Torah. Even as it grew, the Torah liturgy maintained a flexibility uncharacteristic of other parts of the worship service. As a result of numerous factors, variations within individual rites are plentiful. Yet, certain elements of the Torah liturgy are

shared by all communities, regardless of rite.

In part, the flexibility of the Torah liturgy reflects the nature of the reading itself. What was read from the Torah changed from week to week and with it, the sermon. Each week brought new participants to the bimah with different concerns. The liturgy also had to respond to festivals and special events. All of these factors are partially responsible for the fact that Torah liturgy was rich and varieties abundant.

Setting the Limits of the Study of the Liturgy

Because of the variety of rites and prayer texts, as well as the breadth of a study such as this one, certain limits are required to provide a more directed focus on the liturgy:

(1) The study focuses on the Ashkenazic rite. It is the source for the prayerbooks of Franco-Germany and Eastern European communities. Comparisons to other rites will be included when helpful.

(2) The study is limited to the regular Shabbat morning service, omitting all prayers for special Sabbaths, festivals and New Moons.

(3) The Haftorah and its blessings are omitted because that is an entire thesis in itself and because this study focuses on Torah. Some discussion of the maftir as it relates to the Torah reading will be included.

The Perspective of the Study: The Importance of the Liturgical Context

Prayer involves much more than the recitation of a

given text or even the content of a particular liturgy. To understand liturgy requires a broader picture of the system in which it operates. That system consists of content, form and choreography (what was said, what was done, and by whom). The form and choreography are part of the liturgical context.

For almost a century, philologists searched for original texts of prayers asking primarily one question, "when?" Their efforts were channeled into finding out when a particular text was written, then added to and when it took its current form. They were then joined in their liturgical exploration by the school of form-critics who brought with them two additional questions, "what?" and "where?" Their energies were spent in determining the mode or style of a prayer and then searching for comparative modes and styles in other geographical locations. These questions resulted in a set of answers and theories that conceived of prayer texts in a chronological and linear progression and development. Based upon a liturgy's assumed origin, style and geographical location, it was categorized as a rite (a practice of a community) and one rite was assumed to have developed from a previous one. This conception bore the idea that the Ashkenazic rite was a continuation of the Palestinian tradition, while the Sephardic went back to the Babylonian. Study of the Torah liturgy has proven this theory faulty, if not false.

"When?", "what?" and "where?" refer only to the content of prayer, to the words as they appear in prayer texts. This

is important, but by no means exhaustive, for prayer is not, nor has it ever been, merely a textual endeavor. Prayer requires an element beyond the text. Prayer and the study of liturgy require people.

Our perspective asks additional questions to the ones cited above, such as "who?", "how?" and "why?". These questions will provide new findings. Thus, the liturgical context "adds the people" and by doing so takes us into the realms of architecture, time, attitude, status, values and art as well as politics, history (economic and social), and even communal psychology. These factors will determine who participated in a service as well as what they said and did and will also help us to understand how and why Torah liturgy varied from community to community, even within the same rite.

The liturgy and liturgical context function as a system. To change one feature, be it physical space or the conception of honor, will necessitate a response from the rest of the system. Change, adaptation, growth and omission are components of liturgical evolution.

Despite this expanded perspective, Chapter II discusses liturgical content asking many of the traditional questions. But the third Chapter deals with the liturgical context, focussing on the perspectives mentioned here and elaborating upon them. Chapter IV discusses the early Reform attitude toward Torah liturgy and the final Chapter includes suggestions for an effective Torah liturgy in Reform congregations that maintains historical integrity.

CHAPTER II

THE LITURGY SURROUNDING THE READING OF THE TORAH

The Method

This chapter will provide a prayer-by-prayer analysis, basically following the Ashkenazic service as it is found in the Birnbaum Siddur (p. 361 ff.). At times, certain elements of choreography or context will be discussed, although these aspects of the liturgy will be further developed in Chapter III.

Most of the sources provided lists of prayers in the order they were recited, but did not discuss in depth, if at all, the prayers themselves. Appendix A is a compilation of some of these lists. It can be very helpful to us in seeking a core service which would contain those elements common to most of the prayerbooks. Such information aids us in writing and developing contemporary services which maintain their integrity with the tradition.

The sources available provided material on the content of the prayers that was primarily philological, citing earliest occurrences of prayers and verses, and looking for original texts. Yet contrary to most standard accounts of the formation of rites from philologists and form-critics that Ashkenazic liturgy displays the predominance of the Palestinian rite and Sephardic liturgy reflects the Babylonian rite, this is not the case in the prayers we are about

to discuss. On occasion, liturgy from a Babylonian source may only be found in the Ashkenazic service. In addition, Ashkenazic and Sephardic liturgies share common elements.

It would be impossible to consider this chapter an exhaustive study of each prayer. But it does provide a deeper study than is found in the general surveys of the liturgy and an overview particularly of the Shabbat morning service that is elsewhere unavailable in this detail. In addition, the chapter serves as a bibliographic resource for further study.

The Liturgy

The Torah liturgy can be divided into four parts: (1) the liturgy for the removal of the Torah from the Ark; (2) the liturgy surrounding the reading of the Torah at the reading desk; (3) those prayers and additions to the Torah liturgy that are congregation- and community-oriented; and (4) the prayers for returning the Torah to the Ark.

Given our understanding that the Torah was originally read without accompanying liturgy, it is safe to conclude that the liturgy developed in four stages: (a) the benedictions for the reading; (b) a liturgy bracketing the reading dealing with the removal and return of the Scroll: (c) an expansion of the opening and closing liturgy; and (d) those additions to the service, after the Haftorah and before returning the Scroll that really changed the character of the Torah reading.

At this point, the reading of the Torah became a more community-oriented part of the service.

This final development added a new dimension to the Torah liturgy. Initially, it served to instruct the congregation of the greatness of God, manifested through the reading of the Torah and possession of the Scroll. As an outgrowth of the Shabbat service's function of bringing the community together, communal and personal prayers enter into the liturgy. Thus the needs and concerns of the community found expression in that part of the Shabbat morning service that was flexible enough to adapt without losing its character.

The Liturgy for the Removal of the Torah from the Ark

Preliminary Verses

Most of the verses used in this part of the liturgy come from Psalms and other biblical texts. Every single prayerbook or text of the service contains only one verse consistently for the removal of the Torah from the Ark. That verse is the gadlu (Ps. 34:4), present in Palestinian and Babylonian, as well as Ashkenazic and Sephardic liturgies. We may therefore assume it to be an early text for the removal of the Torah from the Ark.

Sofrim[1] has numerous verses preceding the gadlu (see Appendix A), many of which are not found in any other texts. Other early texts have verses preceding the gadlu which serve as a prelude to the removal of the Torah from the Ark.

Ein Kamocha (Ps. 86:8)

Currently, many, though not all,[2] Ashkenazic congregations begin their preliminary verses with ein kamocha. Some editions of the prayerbook set these verses apart, expressly distinguishing them from the rest of the liturgy by placing the title "Service for the Removal of the Torah" after these preliminary verses and before the vayehi binsoa.

The ein kamocha is the first verse cited in Sofrim 14:8. It is not found in Seder Rav Amram,[3] Machzor Vitry,[4] or any Mediterranean rite[5] with the exception of the Italian rite.[6] Yet, Elbogen states that the practice failed in Italy because the congregation felt no need to lengthen the liturgy.[7] Or Zarua and Shibbolei Haleket contain the verse, the latter even carrying a discussion about when it should be said.

One edition of Shibbolei Haleket[8] quoted the practice of reciting the ein kamocha each Shabbat and Yom Tov, using the words "likrot bo" ("read from it," meaning one Scroll). Three other sources (Abrahams[9], Baer[10] and Otsar Hatefillot[11]) have "likrot bahen" ("read in them," suggesting two Scrolls). Therefore, they state that the ein kamocha was said only on days when two Scrolls were used. We obviously have different manuscripts. The sources do indicate that the addition of ein kamocha was a burden on the community, and was therefore practiced only on Simchat Torah in many Ashkenazic congregations.[12]

Elbogen dates the use of ein kamocha in Eastern Germany to the thirteenth century and remarks that it came to the

Rhineland later and more slowly.[13]

As we have it, the ein kamocha is composed of four parts: (a) Ps. 86:8; (b) Ps. 145:13; (c) a composite of Ps. 10:16, 93:1 and Ex. 15:18; and (d) Ps. 29:11. All four parts of the ein kamocha extol God and God's kingship. They are found in Sofrim in this order, but other verses are listed between them (see Appendix A).

One explanation for the composite verse adonai melech is that all three verses were originally included and read. Since only beginnings of verses are referred to in many texts, three verse beginnings may have been read incorrectly as being one verse.

Av Harachamim Hetevah

Three prayers of the Ashkenazic liturgy begin with av harachamim. It is relatively easy to distinguish between them by their location in liturgical lists. This av harachamim comes at the beginning. Av harachamim (amusim) is the most frequently cited (in the middle) and the final one is part of the memorial for the dead.

This av harachamim is the mystery of prayer anthologies. No references to it or source material for it is cited in Netiv Binah,[14] Abrahams,[15] Arzt,[16] Millgram,[17] or Otsar Dinim Uminhagim.[18] The earliest mention of it is in Or Zarua.[19] After that, it does not appear until later Ashkenazic prayer-books. The author of Or Zarua, Isaac ben Moses of Vienna,

studied with many scholars from Germany and France, and could have received it from any one of them. The prayer is not found in any French text which would indicate a German origin.

The zionistic overtones may indicate its inception under an era of persecution. This is substantiated by the fact that the other two av harachamim prayers are both written on this theme, the last even mentioning Zion. The second part of the text, "rebuild the walls of Jerusalem," comes from Ps. 51:20.

We may never know where this prayer originated or how it became entrenched in the Ashkenazic prayerbook. Its widespread use today is a testimony to its popular appeal.

Atah Hareta (Dt. 4:35)

A word should be said about the verse atah hareta, which is the first verse of the Sephardic Torah liturgy, for it is also found in the opening Ashkenazic liturgy for Simchat Torah, as early as Vitry.[20] Abudraham says it is recited every Shabbat.[21] In the Sephardic prayerbook, it is followed by IK8:57 and IICh.6:41-2, which are found in Abudraham and which are also found in Vitry's Simchat Torah liturgy.[22]

Atah hareta is mentioned in Or Zarua,[23] Maharil,[24] Otsar Hatefillot;[25] and Hamanhig.[26]

Vayehi Binsoa (Nu. 10:35)

After the Ark is opened, in the Ashkenazic service, Nu. 10:35 is recited by the reader and the congregation. This verse is first mentioned in Sefer Machkim (end of the 12th century).[27] Here we see a fine example of bracketing liturgy. The text opens there with Nu. 10:35 and concludes the liturgical order with Nu. 10:36, uvnuchoh yomar. Our liturgy follows this pattern.

In context, Nu. 10:35 relates the words of Moses when the Ark went forth against the enemy, adapted here for taking forth the Torah from the Ark. The Nu. 10:36 verse has the words of Moses when the Ark rested, thereby an appropriate liturgy for the conclusion when the Torah is placed in the Ark.

Vayehi binsoa is also found in Vitry's Simchat Torah liturgy.[28] Idelsohn[29] incorrectly attributes the source of this verse to the Kol-Bo (Section 37) as does Abrahams.[30] He states that it became customary since 1541, a date which coincides with Elbogen's assertion that Nu. 10:35 does not take root in Germany until the mid-16th century.[31]

It is interesting to note that according to Idelsohn,[32] the Karaite liturgy includes vayehi binsoa and uvnucho yomar prior to taking the Torah from the Ark.

Ki Mitsiyon (Is. 2:3)

Vitry[33] and Maharil[34] include this verse prior to the gadlu in the Simchat Torah liturgy. Arzt juxtaposes the Nu. 10:35 verse with Is. 2:3 and says that the first verse is symbolic of the security God provided in war, whereas the second proposes a vision of peace from battle and war[35] (remembering the context of Is. 2:4, "beat their swords into plowshares").

Midrashei Tefillah[36] quotes the Yalkut Shimoni, on this Isaiah passage, in which R. Levi said that all the good and comforting acts that God gave Israel are from Zion, concluding with Torah and Is. 2:3.

Baruch Shenatan

This verse is not Biblical. In fact, the very construction "baruch she..." never occurs in the Bible. The verse appears twice in the Torah liturgy.[37] It is in the second context that it is cited in Vitry.[38] Heinemann says that it is taken word for word from the old opening formula of the sermon and was introduced into the ceremony for taking the Scroll from the Ark at a later date.[39] He also remarks that the Sephardic texts have "baruch hamakon shenatan" and indicates the source for this in the text of Maimonides' Haggadah. He reasons that it may not have been copied correctly.[40]

Berich Shemei (Zohar Vayyakhel)

This Aramaic prayer[41] first appeared in the private

prayers of Italy,[42] having been introduced by Isaac Luria (1534-72).[43] The prayer entered the Ashkenazic service through the Siddur ha-Tefillah in approximately 1600.[44]

The intent of those who introduced the Zohar passage is for the berich shemei to be said only on Shabbat morning, this being Luria's practice. Opinions vary as to when else it can and should be said. Some add Shabbat minchah and others, including Hayyim Joseph David Azulai (1724-1806) hold that it should be said anytime the Torah is taken out.[45] Eventually, the berich shemei was used on weekdays. Shaarei Ephraim comments that some argue not to say it on weekdays, but his practice was to recite it, sometimes when the Torah is taken from the Ark, other times when the Ark is opened.[46]

Sephardic Jews recite the prayer in Spanish and the minhag (practice) of London and Amsterdam omits the prayer, even though the Amsterdam prayerbook mentions it.[47]

Why is berich shemei included in the service? It is included because it focuses on God and because the Zohar mentions that it should be recited when the Scroll is taken out for public reading.

In congregations that do not recite the entire berich shemei, the last part, yehei rava may be said or sung. Gates of Prayer[48] (p. 440) renders it in the third person English, while retaining the Aramaic second person of the original. It also uses it for returning the Torah to the Ark, rather than for its removal.

Shma (Dt. 6:4) and Echad Elohaynu

In Poland,[49] Romania[50] and many Ashkenazic congregations[51] the shma (Dt. 6:4) and echad elohaynu are said prior to the gadlu. The practice of saying these responses comes from Sofrim 14:9ff., although they are not found in an 1862 manuscript.[52] In Ashkenazic congregations, they are said on Shabbat and holidays, but not on weekdays. Local congregational minhag determines whether or not the verse is repeated after the chazzan. They were not adopted in the Rhineland according to Duschinsky.[53] The Manhig states that the shma is recited at this point in the service to remind the congregation of the yoke of the kingdom of heaven (kabbalat ol malchut shamayyim).[54]

In 533, the shma was outlawed by the Emperor Justinian throughout the Byzantine Empire on the advice of court clerics.[55] It may have been inserted into the service as a response to this or some other act of persecution.[56]

Gadlu has six words, and the reason for them will be stated shortly. The shma and echad (except on the High Holy Days) also have six words.

The echad elohaynu is not scriptural. It is significant as a response to the shma because it is not the one that appears earlier in the prayerbook, except in a Geniza prayerbook.[57] The use of the echad elohaynu is first cited in Sofrim 14:10, where it finds its way into the Italian

and German rites for taking out the Torah on Sabbaths and festivals. Amram and Sofrim[58] have kadosh venora, but the Magen Elef to Amram states that this is only for the Days of Awe.[59] Since Amram is Babylonian and Sofrim is Palestinian, we see here a fine example of a liturgy that blurs the lines of Palestinian and Babylonian origin.

The echad elohaynu without nora also constitutes six words in all, so one wonders whether nora is omitted intentionally to achieve this purpose. Sofrim explains that the three descriptions of God in the verse: echad, gadol and kadosh parallel the three kedushot and the three patriarchs. Certain prayerbooks[60] indicate that every time the word echad was said, the Torah was raised a little. Could this custom be directly related to the parallel practice of raising oneself when saying kadosh in the kedushah?

Gadlu (Ps. 34:4)

All the rites share the gadlu prayer. In fact, gadlu begins many early Torah liturgies and continues to be used in both Ashkenazic and Sephardic texts (see Appendix A). We find gadlu in Sofrim 14:8ff., Amram, Vitry, Abudraham, Tur and elsewhere. So, if one verse were to be named as universal, this would be it. In composing a service for reading the Torah, omitting gadlu would be denying a tradition that spans time, country and liturgical history.[61]

The verse is usually said with the Torah scroll in the

Reader's hand. Not only are there directions for where one should stand, but many texts also instruct the Reader to say the verse in a loud voice. In some congregations, the Reader turns toward the Ark, while in others the Reader faces the congregation. I have seen a bowing at the time of the gadlu while facing the ark, but this choreography is not found in any text at my disposal. Other practices include raising the Torah upon recitation of the verse.

As the shma and echad verses, the gadlu contains six words. Abudraham comments that these six words hint at the six paces taken when the Ark was raised by David (II Sam. 6:13):[62] "And it was so, that when they that bore the Ark of the Lord had gone six pace..." The emphasis on the Ark in Abudraham's exegesis of this biblical verse may reflect the fact that people already turned to the Ark when reciting it in synagogue. If one did turn to the Ark, there would be good reason for the instructions to say the verse in full voice.

Following the gadlu in the Ashkenazic rite is the lecha and romemu. The Sepharidic rite has Ps. 86:10 and the II Sam. 2:13 verses.

Lecha and Romemu (2) (ICh. 29:11/Ps. 99: 5,9)

The lecha verse is not mentioned in any of the Rishonim.[63] Kol-Bo does say, "the chazzan opens the Torah himself and says 'gadlu' and the congregation practiced saying a verse

of gedulah silently..."[64] So lecha must have entered the service in the Middle Ages, although it was probably said silently.

The romemu verses, on the other hand, are much earlier. Amram calls for both of them after the gadlu. Vitry has only the second romemu in the weekday service,[65] but both of them on Shabbat.[66] Tur, Shulchan Aruch and Isserles have the gadlu followed by the romemu as do Or Zarua, the Spanish-Portuguese prayerbook, Rokeach and the Levush.[67] Abudraham has yismechu hashammayim and bagoyim adonai melech after gadlu. The Sephardic minhag has ki gadol ata and zeh hamikra. Sefer Machkim does not have either romemu.

Al Hakol

The al hakol is a geonic piyyut that has numerous variations, including: (a) Sofrim 14:6, which includes a section tigaleh veteraeh; (b) the text of Vitry[68], which also has a section tigaleh veteraeh, but is closer to Birnbaum;[69] (c) a Lurianic Sephardic version and (d) other Ashkenazic variations.

In Ashkenaz, the custom of reciting the al hakol was largely limited to Western Germany.[70] Originally, it was omitted on weekdays because a very busy work schedule required individuals to leave services as quickly as possible.[71] On weekdays, a version of tigaleh veteraeh is recited instead.

Some of the Sofrim manuscripts conclude the opening

paragraph of praise with the word "vayitkales."[72] Amram tells us not to say this negative word (to "mock" or "scoff") and it does not appear in the Ashkenazic liturgy. The Beit Yosef says that Yehudai Gaon omitted the word, yet Hai Gaon included it.[73] In addition to vayitkales, the plurals for olam receive substantial treatment in the traditional literature. The feminine plural of olam is said to mean "the worlds of creation," and the masculine plural, "the eternity of God, and the forever nature of time."[74] Our version of the al hakol concludes with three biblical verses: Ps. 68:5, Is. 52:8, and Is. 40:5.

Many researchers have noted the similarity between the kaddish and the opening passage of al hakol. According to Duschinsky, the original form of the kaddish (Berachot 3a) did not begin with the words yitgadal veyitkadash. But "...this beginning was influenced by the al hakol which we fin' in its present form already in the Talmud tractate Sofrim, and the doxology in both is practically identical."[75]

Av Harachamim (Am Amusim)

As we saw above, this short piyyut is one of the three prayers beginning with av harachamim. When discussing Torah liturgy, this is the one most frequently cited by name, since the first is obscure and the last is better known by its function, i.e., remembering the dead. This av harachamim

is found in Vitry,[76] Or Zarua and the Shulchan Aruch (O.H. 134:2) in a variety of forms. In reality, the av harachamim is a later addition to the al hakol.[77] As such, it has been used for the processional from the Ark to the bimah[78] and may have even been added because the distance between the two had been increased.

The version of av harachamim in Vitry is similar to the text we have today. Vitry and Or Zarua differ on an important ideological point. According to R. Tam we "remember" our covenant with the patriarchs. Therefore, the Vitry text reads "remember (vayizkor) the covenant with the patriarchs." R. Yonatan in section 106 of Or Zarua has a different view. He calls upon the merit ("zechut") of the patriarchs in his text.[79]

An entirely different version that also begins with an address to God as the Merciful One is found in the Yemenite liturgy. There the central theme is the deliverance from captivity.[80]

The Liturgy Surrounding the Reading of the Torah at the Bimah

Veyaazor

This line begins the liturgy at the reading desk. It really is connected to the av harachamim which precedes it. Rav Kook cites proof to substantiate this claim.[81] First, he notes that the line begins with a vav hachibbur

(a connecting "and") and concludes with Amen. Secondly, two siddurim were found by Baer, one published in Turin (1225) and the other in Salonika (1590) which have no separation between the two?[82] Vitry's text differs from our version because it is written in the first person plural rather than the first person singular.[83]

According to the Rokeach, the nine verbs or attributes[84] included in the "two" prayers correspond to nine spheres. There is no mention of what happened to the tenth.[85]

Hakol Havu Godel

Hakol havu godel precedes the calling of the Kohen in Amram,[86] Vitry, Machkim and the Levush. This is followed by a second baruch shenatan. Vitry remarks that this line, hakol havu godel, may have been the instruction to the congregation that it was time to say baruch shenatan.[87]

This is not a biblical verse. It does bear some resemblance to Ps. 135:13[88] and Dt. 32:3, which both appear in Amram. Perhaps the end of Dt. 32:3, ki shem adonai ekra (havu godel l'elohaynu), was combined with the verse from Ps 135:13, hakol (tenu oz l'elohaynu) utenu kavod laTorah, by some copyist resulting in hakol havu godel l'elohaynu utenu kavod laTorah.

Veatem Hadevekim (Dt. 4:4)

The Dt. 4:4 verse is found in Vitry's Simchat Torah liturgy,[89] though not used at this point of the service. Our

text is the congregational response to the call of the Kohen from the congregation. This usage was known to Tseluta DeAvraham who traces it to Isaiah Horowitz's Shnei Luchot Habrit.[90]

The Liturgy for Calling the Oleh to the Torah

A general principle runs as a common thread throughout the literature. It goes back as far as Tosefta Megillah 3 and is codified in the Shulchan Aruch:[91] all individuals, including the chazzan and the head of the community must be called up to the Torah. The Levush explains this attitude as deriving from kevod haTorah, a concept which will be discussed in the next chapter in greater detail.[92]

In various manuscripts of Amram, three words are used for calling the Kohen and subsequent olim up to the Torah: kra, amod and krav.[93] Vitry combines two of the terms: "kohen krav (:) amod R. Ploni b. R. Ploni haKohen."[94] Either part of the sentence would work adequately, so it seems that some effort to combine these parts was made. The first term probably applied to calling an individual to the Torah was "kra," since it is the technical term for reading the Torah at public services.[95] It is a remnant of the time when individuals read their own Torah portions, a practice still followed by Yemenites.[96] More applicable to a situation in which the olim do not read the Torah, however, are the words krav and amod, because they refer to the choreography of the oleh, either "coming near" to

the Torah or "standing" to come or "standing" near the Torah.

It is the custom to call the oleh by his Hebrew name and his father's Hebrew name. Some congregations included one's status (e.g., Kohen, Levi, Yisrael) as well. Rabbi Hirschowitz of Pittsburgh was asked why many congregations only used names, omitting the status. He responded that all who live in the community and come to synagogue know the status when the name is called.[97] Thus, familiarity with members of one's congregation enables one to be called by name. In those congregations where this is not the case and on the Sabbath, when traditional Jews did not write, it was easier and more correct to call the aliyot by title (Kohen, Levi, Yisrael) or by number. Some congregations went so far as to use cards to assign the honors.[98]

Those who are already on the bimah (like the chazzan) are not called up to the bimah.[99] Therefore, the purpose of calling cannot be to honor the olim or the Torah, but must be related to the spatial distance separating someone from the bimah. Thus, what we have is a means by which to choreograph movement from the congregation to the Torah within the content of the liturgy.

Isserles discusses a special case of calling someone to the Torah.[100] If one's father is an apostate, how should one be called to the Torah? In response to this he states that the individual should be called by the name of his father's father, not solely by his own name in an effort to

avoid embarrassment. An important member of the congregation accustomed to using his father's name may continue to do so, however, if this causes him less embarrassment. And if one did not know the name of his father's father, the name of his mother's father or Abraham would be permissible.

Here we see a social commentary entering the reality of the Torah service. One case alone would probably not have merited a codified ruling. Apostasy must have been somewhat of a problem to prompt such a detailed response.

The Torah Benedictions

Originally, the Torah was read without any accompanying liturgy, not even blessings. In time, a variety of blessings for the reading and study of Torah did develop.[101] In the course of assigning blessings to various types of Torah-related readings, two blessings were provided to "bracket" the reading of the Torah. Although a number of possible combinations existed, and some were tried, the Ashkenazic and Sephardic prayerbooks, today, share the same set of blessings.

According to Mishnah Megillah 4:1, the one who began the reading and the one who concluded the reading recited a blessing. Thus, only two blessings were recited, regardless of how many people there were. This remained the case in the Palestinian community for some time, whereas the custom changed much earlier in Babylonia.

We know this from an account in Megillah 22a. During a public fast in Babylonia, Rav, a Palestinian, was called up to read Torah. Rav said the first blessing and read the Torah, but did not recite a concluding benediction. The text continues, "The whole congregation fell on their faces, but Rav did not fall on his face." Reading as a Kohen, it was not his custom to recite any blessing but the one prior to the reading of all the Torah portions. But the custom in Babylonia had already been altered (see Megillah 21b). There, the Talmud states: "nowadays that all make a blessing both before and after the reading..." The reason given is that the Rabbis ordained multiple blessings to avoid error on the part of the people entering and leaving the synagogue. More likely, the change in Babylonia resulted from the inability of the olim to read from the Torah. Thus, the decrease in their capability to read Hebrew resulted in an increased and perhaps an exaggerated importance being ascribed to the blessings. So that the blessings would not be said for nought, the olim read with the Reader in a whisper.[102]

Sofrim 10:5 still maintains the Palestinian practice of saying two blessings only. Maimonides calls for multiple blessings, but his community still seems to read from the Torah themselves.[103] Yet, the Kesef Mishnah to Hilchot Tefillah[104] maintains that the first reader says one bracha and nothing after that. The practice may have varied for some time. The Babylonian practice of individuals just reciting a set of blessings is finally codified in the Shulchan Aruch (O.H. 139:4).

The Variety of Torah Blessings

A search for an original text for the Torah blessings would be futile. There were numerous Torah blessings and different blessings eventually were apportioned throughout the service. Heinemann does point out that the variations in the morning blessings[105] were far greater than those for the public reading of the Torah which eventually became standard for both the Ashkenazic and Sephardic rites.[106]

It seems that Sofrim 13:6 has been read as Palestinian, which provides an alternative benediction to the Babylonian. Sofrim 13:6 clearly distinguishes between the public reading and the Torah blessing for the individual. For ten participants, indicating a public reading, Sofrim states, "barchu et adonai hamevorach," and then it proceeds with the blessing for the individual.[107] It may well be that the public blessing was well-known by the seventh or eighth century and the author of Sofrim felt no need to give us the rest. Even the Yerushalmi Yoma 7:1 talks of "habocher baTorah."[108] Brachot 49b gives us the same information as Sofrim and may even be a source for the congregational response:

> R. Ishmael says: Rafram b. Papa once attended the synagogue of Abi Gobar. He was called up to read in the Scroll and he said, 'Bless ye the Lord' and stopped, without adding 'who is to be blessed.' The whole congregation cried out, 'Bless ye the Lord who is to be blessed.' Raba said to him: You black pot! Why do you enter into controversy (following the minority view)? And besides, the general custom is to use the formula of R. Ishmael.

Thus we find barchu et adonai hamevorach in both Palestinian and Babylonian source for public reading of the Scroll.[109] The two verses, "barchu et adonai hamevorach" and "baruch adonai hamevora leolam vaed," appear in Sifre (to Dt. 32:3) followed by Dt. 32:3, a verse we have seen before connected to the reading of the Torah.

Our first Torah blessing is accredited to R. Hamnuna (Brachot 11b). Amram, Saadia, Rashi, Vitry, Maimonides, Abudraham and the Tur have our set of benedictions. The second blessing (Brachot 21a) varies slightly in a number of the texts.[110] It is not usually the custom to say a benediction both before and after a mitzvah. According to Yerushalmi Brachot 5:1 and Brachot 21a, the second blessing is required because it is analogous to the Grace after Meals.

The Torah benedictions require a congregational response. Saadia tells us that the oleh should repeat the response, so as not to exclude himself from the congregation. This reasoning is brought to the Tur 139:6 via R. Yehudah bar Barzilai and is codified in Shulchan Aruch (O.H. 139:7).

Both blessings conclude with a chatima (closing blessing), baruch ata adonai noten haTorah. This is found in a number of other Torah benedictions in addition to ours (see Brachot 11b). Abudraham notes that each of the benedictions has exactly 20 words for a total of 40, which equals the number of days on Sinai.[111]

The second blessing according to the Shulchan Aruch[112]

and numerous other sources, including Shaarei Ephraim[113] is interpreted as a union of written and oral Torah. According to the sources torat emet is a reference to the written Torah and chayyei olam is an allusion to the oral Torah. In gematria, the letters of nata betochenu add up to 613, the number of mitzvot in the written Torah explained for us by the oral Torah,[114] according to traditional sources.

It may be that the ideas of "chosenness" and "true Torah" in the benedictions reflect a first and second century attempt to define the Israel of the commandments from the "New Israel" of nascent Christianity, but this cannot be established with any certainty.

A proper attitude (kavannah) is necessary when reciting the blessings. In fact, one is supposed to stand on the bimah holding the Torah as if receiving the Ten Commandments at Sinai.[115] Furthermore, the blessings must be recited loudly, or one has not fulfilled the mitzvah.[116]

Chazzak

According to the Levush,[117] one says chazzak veamats when an individual completes his reading from the Torah. Abudraham quotes Eben Hayarchi to the effect that this was the practice in France and Provence as well.[118] Bereishit Rabba recounts that God said chazzak veamats to Joshua.[119] In Ashkenaz, the oleh is blessed with the words yeshar kochecha and in the Sephardic world, chazzak ubaruch.

In both rites, the oleh responds "baruch teheye."[120]

The last aliyah of a book is called chazzak. At the end of each book, the Sephardim say chazzak and the Ashkenazim say chazzak, chazzak venitchazzek. The Ashkenazic version is reminiscent of II Sam. 10:12 and I Chr. 19:13: chazzak venitchazzek baad emanu.

Blessings Recited at the Time of the Aliyah

Two personal blessings may be said by the oleh, before he concludes his spoken role on the bimah. The blessings share a common form. Both begin with baruch, but do not mention shem umalchut -- God and kingdom. Some prayerbooks do have them in this form, as we shall see. These blessings are significant because they mark changes, moments of transition, in the lives of those who recite them.

Birkat Hagomel

The first such blessing is birkat hagomel, which may be said after the recitation of the second Torah benediction.[121] This blessing is referred to in Brachot 54b and Mechilta Bo. According to the latter, the four categories of people who must offer this thanksgiving are: (1) those who have crossed the sea; (2) those who have traversed the wilderness; (3) one who has recovered from an illness and (4) a prisoner who has been set free. But Derech Hachayyim (1828)[122] adds four additional categories: (1) one who had a wall fall on him

(and who survived); (2) one who escaped from being trampled by a bull; (3) one who escaped from a lion in the forest and (4) one who escaped from thieves and highwaymen.

Here we see an excellent example of the adaptation of liturgy to meet new and different social realities. For the author of Derech Hachayyim there are other types of people who enjoyed the saving grace of miracles and who must therefore offer this blessing of thanks no less than the original four people of the Gemara.

The hagomel may even be recited by an entire community that has escaped danger. In modern times, it has been adapted for test pilots (dangerous voyage) and is said by Israeli military reservists after active service.[123] Some communities have a custom for women returning to the congregation after childbirth to recite it after services in front of the Ark.[124] Yet, we shall see that the mi sheberach was the preferred form of thanksgiving, even though it fails to include women in the same way.

Brachot 54b gives the blessing that an individual should recite as "baruch gomel chassadim tovot," in the name of R. Judah. It also discusses another form of blessing said not by the individual in the first person, but by others in the third person. It is related that R. Judah was ill and recovered. Those who visited him said, "Blessed be the Merciful One, who has given you back to us and has not given you to the dust." By saying "Amen" to their blessing, R. Judah did not have to say his own thanksgiving.

Neither blessing of the Talmud is the one found in our prayerbook. According to the Beit Yosef[125] our blessing is the version of the RIF, RMBM and the ROSH. It is RMBM[126] to whom we owe the congregational response of those present when gomel is said. The Talmud passage knows no response but does mandate a congregation. It concludes with the requirement that the blessing be said with ten people and two scholars. Why? Probably because Psalm 107 says to say thanksgiving before an assembly of people (ten) and the seat of elders (two).

In fact, the blessing may even be said in the home, but in all cases those mentioned above should be present and the person must be completely well. The injunction of saying the blessing within three days (some say five) is not adhered to strictly.[127]

What if one forgets to say gomel? Shaarei Ephraim, the nineteenth century authority on matters connected to the Torah reading, rules that one must go back between aliyot or at the end of the entire Torah reading and say it aloud.[128] A story is told of the Maharil who recovered from illness. He read the Torah and forgot to say gomel. In fact, the chazzan had already said a mi sheberach for him. Suddenly remembering his responsibility, Maharil returned to the pulpit and standing beside the Sefer Torah he said the gomel aloud.[129]

The Bar Mitzvah Blessing

> R. Elazar said: A man must teach his child until age thirteen. From then on he must say: "Baruch she-petarani meonsho shel zeh."
>
> (Bereishit Rabba 63:10 on Gen. 25:27)

The majority of sources attribute the blessing to the father, who recites it when his son reads the Torah or leads the congregation in prayer for the first time.[130] The blessing releases the father from any further punishment for his son's failure to do mitzvot.[131] On the other hand, the Levush claims that it is the son who should say the blessing, because until now he was punished for the sins of his father.[132] But his is the minority opinion, especially given the fact that the Maharil said the blessing at his son's Bar Mitzvah.[133] Moreover, Orchot Chayyim (fourteenth century) relates that Yehudai Gaon recited it for his son at age thirteen.

Freehof doubts whether this blessing is even necessary.[134] Isserles shows his uncertainty by suggesting that the father should leave out God's name from the blessing.[135] This is a common practice in cases of blessings with dubious validity.[136] Yet, a number of prayerbooks do have the blessing with shem umalchut.[137]

On the modern question of saying the blessing for girls, R. Yakov Chagiz (eighteenth century) does not recommend it to be said because the mother is responsible for the girl's upbringing.[138] R. Joseph Chayyim of Baghdad (nineteenth

century) recites it for a girl, even though no seudat mitzvah (festive meal) takes place. He suggest the girl wear a new outfit or Shabbat clothes on the day she accepts the yoke of the commandments. More recently, a responsum of R. Yitzchak Nissim (1964) permitted the blessing to be said for girls.[139]

Vezot HaTorah (Dt. 4:44 and Nu. 9:23)

Only the Deuteronomy verse is contained in the Sephardic liturgy. It is first found in Sofrim 14:8. Yet, the Ashkenazic practice is to conclude the verse with the ending of Nu. 9:23. A number of commentators (including the Aruch Ha-Shulchan [O.H. 134:3]) express surprise at the combination of these two verses found in their prayerbooks. Actually, the explanation is relatively simple. It results from a common practice of citing well-known or very long prayers by their first few words and sometimes their last. Full prayer texts are usually cited in codes, commentaries and even some prayerbooks only if they are new, unknown or a variation. Sometimes abbreviations occured when books were printed and space was limited.

In editing the Siddur of the Vilna Gaon (p. 254), Rabbi Max D. Klein found the entire text of Numbers 9:23.[140] Arzt shows graphically how our vezot haTorah came into being:[141]

> (Dt. 4:44) "And this is the Torah which Moses set before the children of Israel."
>
> (Nu. 9:23) "At the commandment of the Lord they encamped, and at the commandment of the Lord they

> journeyed; they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses."

Thus, for the sake of brevity and probably space, an edition of the prayerbook indicated the long Numbers passage by its opening and closing words, "At the commandment of the Lord... by the hand of Moses." The result was our verse which was copied into the next printed edition:

> "This is the Torah which Moses set before the Children of Israel at the commandment of the Lord by the hand of Moses."

Ets Chayyim (Prvb. 3:18,17), Orech Yamim (Prvb. 3:16) and Adonai Chaffets (Is. 42:21)

These verses (Proverbs 3:18, 17, 16 and Is. 42:21) follow the vezot haTorah in the Birnbaum Siddur (p. 373). (The Isaiah 42:21 verse first appears in Sofrim as a preliminary verse; nowhere are we told why the verse from Proverbs are inverted.) The verses were added to prayerbooks in very small print to provide liturgy to be recited by the hagbah and gelilah. By the time our edition is produced, the purposes of these verses has been forgotten. Note that the content of the verses reflects the actions of the hagbah and gelilah. They hold the ets chayyim (Prvb. 3:18,17; the Torah and staves) with right and left hands (Prvb. 3:16).

Prayers and Additions to the Torah Liturgy that are Congregation-Oriented

Early sources indicate that, traditionally, one went directly from the reading of the Torah to returning it to the Ark. On weekdays, when time is an important factor, this is still the case. But a new form of prayer arose following the Torah reading and its explanation. Congregations needed to acknowledge the scholars, the members and their concerns, the government, their feelings for the dead and even needed to make announcements important to the life of the community.

These prayers find their way into the Torah liturgy because it is adaptable and because the Torah reading is a highly participatory part of the service. This liturgy is a response to social and communal desires and concerns. It is the history of our people told through prayer, their joys and their concerns, matters of life and death.

Yekum Purkan

The Ashkenazic prayerbook contains two consecutive prayers that begin with the words yekum purkan. They are written in Aramaic, the vernacular of the Babylonian academies and have an unusual history. Although their language and the institutions they mention mark them as geonic and from Babylonia,[142] they are not found in the two geonic prayerbooks we possess, Amram[143] and Saadia.

They also did not find their way into the Sephardic and Oriental communities assumed to have received their liturgy from Babylonia. To the amazement of scholars and without satisfactory explanation, yekum purkan is found only in Ashkenazic sources!

There are four possible explanations for this phenomenon. First, the geonim may have been modest and therefore did not want to require the Diaspora to pray for them. Secondly, the prayers may have been written after Amram and Saadia. Perhaps they were written in Babylonia, but only said outside. Unfortunately, this does not explain the reason for Amram's omission of the prayer. Finally, it is possible that there was an alternative means of praying for the academies, for instance, an insertion into the kaddish, which made this additional prayer unnecessary.

Machzor Vitry has only one yekum purkan prayer combining the two themes of our prayers:[144] a blessing for scholars and their academies, and a blessing for the congregation. Vitry is one of many texts and manuscripts from France and Provence that contain only one prayer.[145] In Troyes,[146] and Carpentras a text similar to Vitry's is found, but the mention of the geonim of Palestine and Babylonia is omitted.[147]

The first occurrence of two distinct prayers is found in the Bodleian manuscript of the Worms' Machzor (Pinkas Germaiza), dated approximately 1190.[148] The only authors

of this period to know of the yekum purkan were Judah b. Nathan of Sefer Machkim[149] and Or Zarua.[150]

There is no mention of the prayer in Abudraham,[151] Hamanhig, Shibbolei Haleket or Machzor Avignon (1767);[152] nor is it mentioned in the Italian-Roma rite, although there are prayers for those who study Torah.[153]

Ducshinsky[154] tries to search for the original text and discusses a long Yemenite prayer which begins yekum purkan min shamayya and has certain phrases similar to our text. This text he wanted to call the original, from which our two were taken. This is not the case, says Yaari,[155] and he gives three reasons:

> 1) this was a Simchat Torah prayer, and like many the world over, it was customary to bless the congregation;
>
> 2) Nathan the Babylonian's account mentions no prayer for the congregation;[156]
>
> 3) from the French texts, it is more likely that the two prayers were edited into one rather than one into two.

So much for the Yemenite text being the original.

The first yekum purkan prayer is for the scholars and heads of the academies. R. Zerachya bar Yitzchak haLevi Gerondi (thirteenth century) speaks of the Sabbath as the time when the community came together and blessed the Nasi.[157] The Mordecai (also thirteenth century) mentions an early custom to say a prayer for teachers and leading rabbis.

As a text, the first yekum purkan prayer has been studied and discussed in relation to the kaddish. According to Nathan the Babylonian's report, "the chazzan stood and said kaddish and when he came to the words bechayaychon uvyomaychon he then said bechayyei neseanu rosh galut."[158] Then they blessed the rosh yeshivot and then they took out the Torah to read.[159] Certain similarities between the actual language of the kaddish and the yekum purkan have also been discussed.[160]

The second yekum purkan is found in the Rokeach. It is a prayer for the congregation that probably arose out of some idea in Babylonia that the congregation needed to be blessed. It is followed by the mi sheberach for the congregation, which is a prayer in Hebrew found in a variety of forms. Unlike the yekum purkan, the Sephardim also have a congregational blessing in Hebrew.

Both yekum purkan prayers are recited only on the Sabbath, after the Haftarah. The second is said at a public worship service only. Some say it is to be recited on festivals except for Yom Kippur.[161] The Rokeach of Worms, where the yekum purkan had a history, states that it is not to be said on Yom Tov,[162] and others agree.[163] According to Orchot Chayyim,[164] yekum purkan was limited to the Sabbath before the New Moon, inserted after the yehi ratson in some congregations.[165]

Mi Sheberach -- For the Congregation

Whether or not the mi sheberach prayer developed as a Hebrew alternative to the second yekum purkan prayer, it too developed in Babylonia,[166] as a means to bless the congregation. Amram has a mi sheberach prayer in his siddur, bot only for Mondays and Thursdays. According to Yaari, whose series is the authoritative source for a study of the development of the mi sheberach and for citations of numerous mi sheberach texts, neither Amram nor Saadia had a mi sheberach for Shabbat. His opinion is that the prayer was initiated to encourage people to come to services on Monday and Thursday to give tzedakah. Shabbat attendance was not a problem, so there was no need to say the prayer at that time. Amram's text mentions tzedakah specifically:

מי שברך אברהם יצחק ויעקב אבותנו, הוא יברך
את כל אחינו ואחיותנו בני ישראל הבאים לבתי
כנסיות לתפלה ולצדקה הקב"ה ישמע בקול תפלתם
ויעשה חפצם וימלא משאלתם בטוב ואמרו:[167]
אמן.

The prayer was inserted between the four yehi ratson prayers said on weekdays and the prayer that begins achenu yisrael[168]. It is an early form of the congregational prayer we now found in our liturgy.

Eventually, the mi sheberach was added to the Shabbat liturgy, since we find it there in Vitry, although once again a variation on the same theme. There, after the yekum purkan, we find:

מי שברך אברהם יצחק וישראל אבותנו וחסידים
הראשונים הוא יברך כל קהילות הקדש ואת כל
הקהל הזה. הם ונשיהם ובניהם ובנותיהם וכל
אשר להם משתקנו בתי כנסיות לתפלה ומי שבאים
לתוכו להתפלל ומי שנותנין נר למאור ויין לקדוש
והבדלה ופת לאורחים וצדקה לעניים ומי שנכניסין
אורחים בתוך ביתם וכל אותם שעוסקין בצרכי
ציבורים הק' ישלם שכרם ויסיר מהם כל מחלה
וירפא כל גופתם ויסלח לכל עוונותם ויברך עובד' [169]
ידיהן בכל זמן ועידן ונאמר אמן.

This version is much closer to the one we find in Birnbaum.[170] Many versions of the mi sheberach for the congregation develop in Worms (1190), Troyes (fourteenth century), and in the Ashkenazic, Roman,[171] Sephardic, Yemenite and Southern French rites.[172]

Heinemann says that the prayer is consistent with the beit midrash style prayers which often have one individual blessing another and tend to mention God in the third person.[173] Heinemann believes that the prayer originated from the preacher's blessing of the congregation after the sermon. [74]

Wherever it originated, it is clear that the mi sheberach form began as a prayer for the congregation. R. Judah bar Barzilai[175] (twelfth century) admits to confusion over the practice of saying mi sheberach prayers for individuals, which was apparently a relatively new innovation.

We first see prayers of mi sheberach for good deeds. Yet, a curse form of mi sheberach shortly followed. This

negative mi sheberach was said for those who had been disloyal to the community, such as informers. After these, prayers for the sick and the imprisoned developed. In time, the mi sheberach form became widespread in its uses. It blessed individuals for good things such as donations, being called to the Torah or for other honors connected to the Torah.[176] We will discuss the development of selling the mi sheberach prayer a little later as this became a source of revenue for synagogues and the poor of the community.[177]

Variations in the form of the mi sheberach texts developed as the number of mi sheberach prayers increased and the variety of their uses grew.[178] A majority begin as did Amram's, with the word avotaynu placed before the list of names. Some, like the Vitry passage, use the name Yisrael instead of Yaakov. Some mention fathers and mothers: „אברהם יצחק ויעקב אבותינו שרה רבקה רחל ולאה אמותינו"
The Sephardic mi sheberach for a newborn daughter lists the mothers as: „שרה רבקה רחל ולאה ומרים הנביאה ואביגיל ואסתר המלכה בת אביחיל."
Avignon, Carpentras, L'Ile sur la Lorgue and Cavaillon, the four towns in Southern France under Papal rule, began their mi sheberach with
„אברהם יצחק ויעקב ודוד שלמה ונביאי ישראל וכל חסידי העולם"

Other biblical personages were invoked for those who were sick: „...ומי שריפא חזקיהו מלך יהודה מחליו ומרים הנביאה מצרעתה, ונעמן מצרעתו, והמתיק מי מרה ע"י משה רבינו ומי יריחו ע"י אלישע"
and for those imprisoned, they invoked fathers, mothers and
„מי שהוציא יוסף מבית האסורים" 179

A standard blessing that was included in siddurim and even became part of early Reform prayerbooks said in the vernacular[180] was a blessing for the mother of a newborn (yoledet) and for the child. In Ashkenazic communities, there are many varieties of the blessing said when the father came up to the Torah.[181] Girls are named at home in the Sephardic communities and the infant, rather than the mother, is blessed. The four Papal cities have a mi sheberach for the father[182] and even one for a sick child.[183] It is impossible to list all the beautiful mi sheberach texts brought from all over the Jewish world by Yaari, but the scope of the types of prayers is important to relate.

Two other mi sheberach prayers are frequently found in prayerbooks. They are prayers for the sick and for the person called to the Torah. There were also prayers for those who undertook a fast, the latter often said while holding the Torah.[184] We learn about the mitzvah of visiting the sick on Shabbat from the Talmud (Shabbat 12). Three greetings are included in this passage to be said upon leaving the home of a sick person.[185] One of the verses, by Shebna, is contained following the mi sheberach for the sick even in nineteenth century works.[186] He said, "It is the Sabbath, when one must not cry out prayers of supplication. Healing will come soon; His compassion is abundant. Enjoy the Shabbat rest in peace."

Shebna's remarks are preferred to the mi sheberach by those who object to saying prayers of supplication on the Shabbat.[187] According to Maharil and Isserles[188] one may bless only the critically ill on Shabbat. Shaarei Ephraim informs us that this is said after the yehalelu and before Ps. 29, while the shaliach tsibbur stands on the bimah in some communities.[189]

The custom of saying a blessing for the sick at the time of an aliyah comes from the Middle Ages. Initially, blessings did not include a sum of money donated on behalf of the sick, but later mi sheberach prayers do have the words nadar matana baavuro.[190]

For us, the mi sheberach serves to inform a somewhat distant community of a member's need, and comforts those who are ill or who have family that are ill. Its communal function of making people feel part of a caring community is very important. The preferred text is not the one used by many Reform rabbis from the Conservative Rabbi's Manual, but the text from Birnbaum (p. 371), because it is brief and to the point. Yaari has a number of alternatives including those which begin with the biblical personages mentioned earlier.

In addition to blessings for the new mother and the sick, one other blessing is frequently included in the prayerbook. It originated as a blessing for the oleh and

was extended in various places to include the golel, the magbiah[191] and then for the head of the congregation and those who make donations. Added to the list in the expansion of the custom were mi sheberach blessings for the family of the oleh and, of course, his sick relatives. In time, this list was shortened out of honor to the Torah (kevod haTorah), meaning realistically that it was a burden to the community. By this time, all blessings were accompanied by donations in places where donations were customary.

The Sephardic community has a very brief mi sheberach for all those who have honors connected with the reading of the Torah included in the Spanish-Portuguese prayerbook:

מי שברך אבותינו יברך פ׳ב׳פ
שיפתח את שערי ההיכל. ברוך הוא סלה.
שיוציא ס"ת. ברוך הוא סלה.
שיאחז עץ חיים של ס"ת. ברוך הוא סלה.
שיגלל ס"ת. ברוך הוא סלה.
שיגביה ס"ת. ברוך הוא סלה. [192]
שילוה את הס"ת. ברוך הוא סלה.

In this manner, all participants receive a mi sheberach without disrupting the service with long and endless blessings.

The custom of giving money for a mi sheberach can be traced to France or Ashkenaz in the Middle Ages.[193] It came gradually. First, it became customary to give donations to the synagogue for the poor on one of the days of the three festivals or, as in Spain, the donations began for Simchat Torah. This was called matnat yad and is attributed to Dt. 16:16.[194] In time, the minhag

spread to Shabbat, the first discussion of this practice appearing in the Or Zarua[195] where Isaac, the author, relates the minhag of blessing hakoreh batorah, saying:
"מי שברך אברהם יצחק ויעקב הוא יברך את פלוני שיתן
נדר לכבוד התורה.

Of interest is that the Or Zarua considers this accepted practice in his time (early fourteenth century) but notes his father's strong opposition to giving money, even if verbally, on Shabbat. Thus, the practice may have become more widespread in just one generation. Eventually, the mi sheberach became widely used and of course was not without its problems. Isserles[196] states that in a place where a mi sheberach is said on Shabbat it is forbidden to ask how much one is donating, but this is considered leniently because when the chazzan came to collect, individuals would claim that his record of a pledge was in error, pleading ignorance to the amount they had promised.[197]

In Anglo-Jewish communities, a corruption of the Hebrew baavur shenodar has become "schnodder," which now means "the amount pledged in the synagogue."[198]

Blessings in some places may have gotten out of hand. Yaari provides a description of the Maharil going from person-to-person after the reading of the Haftarah that must have taken forever.[199]

Finally, we need to discuss those mi sheberach prayers that are not said in every community. They are really more

of a history lesson than a study of liturgy. Yaari provides the complete listing of all the texts. Here we need only highlight certain interesting or unusual uses of the mi sheberach prayer.

A blessing for the groom was quite common. Yet, the four communities of Southern France had a mi sheberach for the young boy at the time his marriage was arranged, while he was still a child.[200]

Certain mi sheberach blessings arose as the community's response of thanks for those who provided special functions. For instance, Ashkenazic communities knew of unspecified dangers inherent in gravedigging during the Middle Ages. They said a mi sheberach prayer for the members of the gravediggers' society.[201] A blessing for women, who made adornments for the Torah, only existed in the Italian rite:

מי שברך שרה רבקה רחל ולאה הוא יברך את כל בית
ישראל שעושה מעיל או מלבוש לספר התורה והמתקן את
202 על ספר התורה הקב"ה ושלם שכרה ויתן לה
אמונה הטוב ונאמר אמן.

In addition to announcing good, we find a 1679 mi sheberach in Frankfurt-on-Main cursing those who inform to the authorities and placing them in cherem. Before the gadlu, while holding the Torah, the chazzan recited this "curse" for all to hear and abide by.[203]

Another mi sheberach said in the synagogue that is most unusual comes from the the four congregations in Southern France that were under Papal rule. It was cus-

tomary on Simchat Torah for them to say a mi sheberach for the Pope![204]

There are so many mi sheberach prayers that could be mentioned: for donations, for Israel, for individuals. But the final mi sheberach included by Yaari[205] was written in 1942 by the rabbis of Hungary to be said in the synagogues for those sent to work camps:

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך את כל אחינו בני
ישראל שיצאו מביתם לעבודת אונגריא בעבור ש(פ'ב'פ') נדר צדק בעבורם.
בשכר זה ישמרם הקב"ה שלא יאונה להם שום תקלה ומכשול, ויצילם
מכל רע ופחד נגע ומחלה ומכל הפסד, ויחזירם כולם ויבואו לשלום
לביתם ולמשפחתם במהרה בלי צער ונזק, לחיים ולברכה. בזכות
התורה יגן עלינו ועל זרענו. אמן. כן יהי רצון.

This mi sheberach ends an era of creative use of the prayer in Eastern Europe that existed for hundreds of years.

Hanoten Teshuah - Prayer for the Government

> Mishnah Avot 3:2 -- "R. Hanina the Prefect of the Priests said: 'Pray for the peace of the ruling power, since but for fear of it men would have swallowed up each other alive."[206]

> Jeremiah 29:7 -- "Seek the welfare of the country where I have sent you into exile; pray to the Lord for it, for your welfare depends on its welfare."

The quotations above are often given as the basis for reciting a blessing for the government, a practice which became customary on every Shabbat after the Haftarah in the Ashkenazic and Sephardic rites, but not in the Italian or Yemenite.[207] Abudraham is the first to mention a blessing for the king as an established practice.[208] The Kol-Bo does

so as well in the fourteenth century.[209] The prayer for a ruler was probably said quite early. Targum Sheni to Esther 3:9 quotes Haman as complaining that after the Jews read the Scroll of the Law and translate from the works of their prophets, they curse the King.[210]

The prayer hanoten teshua comes from the Amsterdam prayerbook published in 1658. Baer's Siddur has the prayer written for a king.[211] Marks' Siddur has a prayer written in the feminine which mentions:

> "Our Sovereign Lady Queen Victoria; Albert Edward Prince of Wales; the Princess of Wales, and all the Royal family."[212]

And Seder Ha-Tefillah has a prayer for the Kaiser of Russia and Poland, his wife and heir to the throne in huge print.[213]

Our version has parts of Ps. 145:13, 144:10; Is. 43:16; Jer. 23:6 and Is. 59:20. Certain changes were made for constitutional societies. In France, the Grand Rabbin Isidore (1813-1888) drew up a form of the prayer to be recited in French,[214] and in Cologna, France in the late eighteenth century the section asking for pity (rachmanut) was removed as no longer appropriate after Emancipation. Our version also omits rachmanut, but the Spanish-Portuguese prayerbook does not.[215]

Hazkarat ha Neshamot - Remembering the Dead

Not found in the Sephardic prayerbook,[216] the av

harachamim is the only prayer in Birnbaum for remembering the dead and it only appears in the Ashkenazic rite. It probably arose after some Rhineland persecution, perhaps as early as the first Crusade (1096), but not later than the thirteenth century,[217] when it is mentioned by the Shibbolei Haleket, who says we should pray for the dead on the Sabbath.[218]

Polish communities said the prayer every Shabbat before returning the Torah to the Ark, unless there was a celebration, such as a wedding or brit milah. It was also not said, nor is it said today, when blessing a New Month. Yet, in Prague it was said in every congregation before the month of Av. In most of the Ashkenazic, Southwest German congregations it is only said on the Shabbat before Shavuot[219] and the Shabbat before Tisha B'Av.[220] There are always places that say it anyway.[221]

Included in the text are a number of biblical passages including II Sam 1:23; Dt. 32:43; Joel 5:13; Ps. 79:10, 9:13, 110:6,7.

Connected with the prayer was a donation, but in fact the donation for the poor of Israel on the last day of a festival preceded this donation. It began in Ashkenaz, spread to Poland and then to Italy.[222] Thus, some congregations say it on the last days of the three festivals and on Yom Kippur. The author of Hegyon Lev notes that, according to some geonim, the charity given does not help the dead;

others disagree, but he feels it is a good thing to give anyway.[223]

Today the av harachamim is considered a prayer for martyrs only, but we should remember that this was the time in many Ashkenazic services when the names of the dead, Yahrzeits and the names of the recent dead were mentioned.[224] It was "[c]ustomary to remember the souls of the departed on the Sabbath because this is a Day of Rest, a reflection of the world to come. Hence it is a day on which even the dead have rest from their judgments, and prayers should be recited for the peace and salvation of their souls."[225]

Other communities believed that mention of the dead and donations on their behalf enhanced the ability of the dead to intercede for the living.[226]

The el molei is included in certain editions of the prayerbook for Yizkor, which was recited at the three festivals and Yom Kippur.[227]

The Machzor B'nai Roma has a brief memorial for the dead that combines elements of the mi sheberach within it:

יזכור אלהים לטובה את נפש כל שכבי עמו ישראל עם
נפש אברהם יצחק ויעקב אבותינו ואשר הניחו לנפשותם
בכירה בהקדש ינוחו על משכבותם בגן עדן ונאמר אמן.
[228]

Announcements

According to Heinemann, a number of rites included various announcements following the Torah reading. He presumes these announcements to have been made by the preacher at the end of the sermon.[229] Such announcements (blessing of the New Moon or announcing a fast day) were just the beginning. The Manhig relates that after the Haftarah, prayers concerning the welfare of the congregation, public lectures, the transaction of any communal business or allotment of alms and the study or recitation of a tractate of Avot could follow, as was the custom.[230] Even the Shulchan Aruch in its list of liturgy after the Haftarah includes levarech haoskim be zorchei hatsibbur, showing the importance of zorchei hatsibbur (the needs of the community).[231]

Interesting additions have been added to the liturgy reflecting the needs or wishes of a community. Orchot Chayyim brings a beautiful prayer, metsalin anchana, for congregations in danger of persecution.[232] The State of Israel, along similar lines, has added a Prayer for the Peace of Israel to the Torah Service.[233]

Returning the Torah to the Ark

Although the order of the prayers varies from prayerbook to prayerbook, the Ashkenazic minhag for returning the Torah has two characteristics. First, it is more standardized

and less varied than the rest of the Torah liturgy and secondly, it is considerably shorter and much more resistent to additions. In addition to the Psalms, which are found in various locations in liturgical lists, the concluding prayers include yehallelu followed by the hodo and the liturgy concludes with the uvnucho yomar paragraph.

Psalms 145, 29 and Others

Ashrei (Ps. 145)

Recitation of Psalm 145 has been part of the accompanying Torah liturgy for centuries. Birnbaum has the ashrei (p. 385) following hazkarat haneshamot. Sofrim placed the ashrei before the ein kamocha and we find it in Vitry[234] after the Torah has been returned to the Ark. Abudraham and the Tur have it before the gadlu, whereas the Rokeach and the Levush place it at the end of the service. Thematically, the psalm is appropriate to the Torah liturgy because it praises the name and kingship of God.

Psalm 29 and 24

The Manhig states that it is the Sephardic custom to say Psalm 29, when the congregation is standing to return the Torah to the Ark.[235] The Tur also attributes the recitation of Psalm 29 to the Sephardim and also mentions its appropriateness for Shabbat.[236] According to Brachot 29a, the seven Shabbat blessings correspond to the seven kolot

in the psalm. The psalm should not be said on weekdays, just on Shabbat.[237] The Machtsit Hashekel 132:1 goes so far as to say that no additional prayers should be inserted after Psalm 29, since it is the transition to the Musaf service.[238]

Psalm 24 is the traditional psalm for weekdays. Abudraham[239] includes the part of it that begins seu shearim on Shabbat and Vitry[240] for Simchat Torah. According to Shabbat 30a, Solomon said this part of the psalm when he asked to enter the Holy of Holies. Eventually all of Psalm 24 was designated only for weekdays.[241]

Reform prayerbooks used the seu shearim for Shabbat worship. Gates of Prayer (Service V, p. 442) includes all of Psalm 24. This service should be said on weekdays if one is to maintain liturgical integrity. There is no reason for the Gates of Prayer version of the seu shearim to have been changed from the traditional use of Ps. 24:9. The text changes useu to vehinasu (verse 7). This is truly an unnecessary tampering with the Biblical text and the liturgical history behind it.[242]

Concluding Verses and Texts

Yehallelu and Hodo (Ps. 148:13,14)

Amram is the first source to tell us that at the time of returning the Torah to its place they said Psalm 148:13,14.[243]

These verses appear in many minhagim[244] and have become a fundamental part of Ashkenazic liturgy. The Sephardic minhag uses Ps. 146:10, as does the Yemenite.

In the Rokeach's congregation, they bowed when reciting these verses. He insists that they bow to the God whose presence is with the Torah, not to the Torah itself.[245]

Torat adonai temima (Ps. 19:8-10)

Found in Sofrim 14:4 following vezot haTorah, Ps. 19:8-10 is not in the traditional Ashkenazic liturgy for Shabbat, though Vitry does have it for weekdays.[246] It was added to early Reform prayerbooks[247] to be used in this part of the service.

In France and Provence this psalm is cited as the reason two brothers or a father and son cannot be called to the Torah; for it says edut adonai, and they may not be witnesses together.[248]

Uvnucho Yomar (Nu. 10:36) and Kuma adonai limnuchatecha (Ps. 132:8-10)

In services with vayehi binsoa (Nu. 10:35)at the beginning, it is appropriate to have Nu. 10:36 at the end, as we indicated earlier, although this is not always the case. Psalm 132:8-10 is found in the traditional prayerbook (Birnbaum, p. 389). It also appears in Abudraham's liturgy.

Concluding Verses

This paragraph concludes with Proverbs 4:2, ki lekach tov; Proverbs 3:18, ets chayyim and 3:17, deracheha darchei noam; and concludes with Lamentations 5:21, hashivenu. The Italian rite puts the Lamentations verse first.[249]

We began with preliminary verses and here we end with concluding verses, creating a liturgical unit surrounding the reading of the Torah. The concluding liturgy is noticeably shorter than the preliminary, but still serves a "bracketing" effect. Every word of the service for returning the Torah to the Ark is from the Scripture, a fitting conclusion for the liturgy of the Torah reading.

CHAPTER III

THE LITURGICAL CONTEXT SURROUNDING THE READING OF THE TORAH

Now we enter the world of the synagogue, where the words we have studied come alive and take shape. One line on the page of a prayerbook that gives directions to the participant can help us to relive the moments, movements, sights and sounds of Ashkenazic synagogues of the past. A law or precept in a code or commentary links us to a social reality that has faded with time. The words and the Scroll have not changed all that much in two thousand years. But the settings and the people have and so, too, their attitudes and conceptions of the object and symbol called Torah. What we see and hear in a synagogue today is a product of these synagogues of the past and the members who filled them.

The variety of practice within the Ashkenazic rite throughout the congregations of the world, especially with regard to the service for the reading of the Torah, exists for numerous reasons which we shall explore. What was done for a simple and clear purpose in one congregation or social reality, may very well have been transferred to another. The initial purpose no longer being applicable, new etiologies developed in place of the old.

Although it is necessary to divide the chapter into

different realms - the synagogue, the Scroll and the people (where?, what? and who?) - to determine the how and why of the liturgical context, we must always keep in mind that this is a system. As a system, the liturgical context responds as a whole to changes and adaptations and makes some of its own. Architectural space, objects and artistic expressions, physical movement and communal and religious attitudes, combined with the prayer text, are woven together into a resilient, yet pliable, fabric called a service - a fabric whose life and color focus on the pattern that is woven around the reading of the Torah.

The purpose of this chapter, then, is to study the threads that make up the fabric of the context of Torah liturgy, to see the tapestry of the service for the reading of the Torah in a new light.

The Synagogue - Liturgical Space

Architectural Focus: The Bimah and the Ark

In the minds of some authorities on synagogue architecture, the form of liturgy inherited by later generations determined the design of the building used for prayer.[1] Yet, just as the liturgy can influence the use of space, so too, if not even more likely, does the space determine and shape the liturgy. The Ashkenazic Torah liturgy, with its elaborate description of choreography, is predicated on a synagogue with the Ark on the eastern wall, either free standing or

built in, which one ascended to by means of three to nine steps[2] and a reading desk, or bimah located somewhere in the center of the room.

"Throughout the centuries, there has been a struggle between the bimah and the Ark for architectural supremacy."[3] This is most strongly experienced in the one liturgy that involves both the Ark and the bimah, the liturgy surrounding the reading of the Torah. As we saw in the preceding chapter, the prayers are divided into three areas of performance: (1) removal of the Torah from the Ark; (2) the prayers at the reading desk (bimah); and (3) returning the Torah to the Ark.

Distances become very important to the liturgy. The distance from the Ark to the bimah may determine what prayers are said and at times how quickly. For example, smaller congregations did not always have time to finish the al hakol and av harachamim in the time it took to walk from the Ark to the reading desk. As a result, they omitted verses to accommodate the space.[4]

Similarly, the distance from one's seat to the bimah in larger congregations gave rise to a silent prayer to be said by the oleh during his walk.[5] He is supposed to have ascended the bimah from the shortest distance and descended from the longest. If both sides are equal, he went up from the right. So congregations did vary in size and even placement of the bimah, which was sometimes located closer

to the eastern wall.[6]

Synagogue architecture reflects religious and art history of the medieval world. Synagogues were supposed to be higher than surrounding buildings according to Jewish sources, but ecclesiastical restrictions required them to be lower.[7] As a result, the synagogue's ground floor was placed below street level. The buildings emphasized the centrality of the bimah. They tended to be vaulted as the secular town halls were,[8] rather than following the model of the basilica, and often had courtyards. We know of such courtyards from Maharil, who tells us that it was customary for people to stay in the courtyard for the entire service and only come in for the service surrounding the Torah.[9] This piece of architectural information reveals an attitude of honor for the Torah and a special sense about being in its presence. Although medieval styles were adapted to the synagogue form, 16th and 17th century Polish communities created independent architectural species and in the same period in Italy, the Ark and bimah are brought together and interior space took on new definitions.

The Bimah

The central location of the bimah[10] was a basic feature of synagogue architecture for quite some time, although its origins have yet to be determined.[11] Deuteronomy 31:11, "You shall read this teaching aloud in the midst of all Israel," is often cited as the earliest reference. As the structural

center, the bimah implies the centrality of the Torah reading to the synagogue worship service, and the regal choreography that accompanied the service may have been one reason why the cage or structure surrounding it was called a keter (crown).[12] Moving the bimah toward the eastern wall not only diminished the uniquely Jewish character of the synagogue, but as we shall see, had other effects as well.

By its nature, a central reading desk affects the seating of the congregation. People sat on three sides of the reading desk, because one was not to sit with one's back to the Ark.[13] In fact, not having one's back to the Ark was taken so seriously, that the shaliach tsibbur faced North (his right) when walking from the Ark to the bimah so as not to completely turn his back on it. This etiology lost or forgotten, we find the shaliach tsibbur instructed to turn to the South (again to his right) when returning to the Ark.[14] There is no good reason to do this, but it was probably added for the sake of symmetry.

How congregants were seated determined what was heard, since public address systems were not part of medieval synagogues. More people could hear if the bimah was located in the center. This was not a great concern in small synagogues, but it was in larger ones.[15]

Seating in a circular formation enabled members of congregations to look at each other. Humphrey Osmond[16] calls these spaces "sociopetal," spaces that tend to bring

people together. In the Geniza period (12th century), members of synagogues sat along walls, facing one another on cushions, in similar fashion. In the mosque, on the other hand, all the congregants faced one direction, an arrangement which probably resulted in more decorum. But this space was sociofugal, intended to keep people apart. Abraham Maimonides (1186-1237) tried to change the synagogue by arranging the people like those in the mosque and doing away with the cushions. Needless to say, he did not meet with the success that the later German Reformers (who tried the same thing) achieved. Abraham's plan failed.[17] The dynamic of worship was intimately related to the use of space and individuals were tied to a sociopetal space with which they were comfortable.

Edward T. Hall provides great insight into the effect of distances upon human beings, and his findings prove very helpful for the synagogue. Using his criteria, we can see that the central location of the bimah created an intimacy and closeness to the Torah that is virtually impossible in a synagogue where members sit along the vertical axis at increased distances from the Torah, participants and the reader:[18]

Type of Distance	Distance (Feet)
Personal Distance	1 1/2- 4
Social Distance	4 - 12
Public Distance: Formal Style	12 - 25
Frozen Style	25+

According to Hall, public distance "...is well outside the circle of involvement,"[19] and frozen style "...is for people who are to remain strangers."[20] Thus, it is clear from this data that space and distance have a profound effect on worshippers. When one can see, hear and feel involved in the Torah reading, the Torah as object and symbol is very much alive. Removing the Torah from the physical center, removes it from the emotional center as well.

The Ark

Scrolls were originally kept in a room outside the prayer hall and were brought in for reading at the appropriate time. This may explain the phrase "returning the Torah to its place." Later, they were kept in a cabinet or niche in the prayer hall, removed when the area was used for other events. Individuals who had Scrolls, and could affort to set aside a room exclusively for services also had small Arks.[21] Had prayer been the synagogue's exclusive activity, requiring a pronounced direction, it would have been natural for the Ark[22] to be attached to the wall.[23] But for many years the Ark was portable.

In the period of the Mishnah, we often read that the Ark was carried into the town square in time of trouble and on fast days. It was probably portable in some communities until the 16th century.[24] That was an important period in the development of the Ark, as it began to compete artistically and architecturally with the bimah. In the late

Renaissance and Baroque periods, Arks became larger and were given more artistic consideration.[25] At about the same time, some fixing of the Ark on the eastern wall was probably beginning. The Tur has a suggestion to build the entrance to the synagogue opposite the Ark, establishing its increased importance by stressing the longitudinal axiality of the synagogue.[26]

Kon believes there were two Arks: the one in the synagogue and a second, portable Ark to remove the Torah from the synagogue for security reasons.[27] He cites some interesting liturgical examples to prove the presence of a second Ark in the synagogue.[28] This security measure may have continued as late as the Magen Avraham.[29]

Generally, the Ark was placed on the eastern wall of the synagogue, because prayer was directed to Jerusalem in the East. Some synagogues, such as Tachau, Bohemia, faced South[30] and certain Spanish Jews faced West.[31] It was commonly understood that one never faced North.

Although the bimah dominated the architectural focus of the synagogue, the Ark had a greater sanctity[32] than either bimah or synagogue, because the Torah had the highest sanctity and it served to house the Torah. This holiness led people to stand while the Ark was open, although there is no legal requirement to do so.[33] Epstein, in his Aruch Hashulchan (Y.D. 282:13) suggests that whenever people rise when the Ark is opened, the entire congregation do so, although

this is only custom. But, Meir Eisenstadt[34] and Moses Sofer[35] require people to stand when the Ark is open.[36]

Some individuals observe the custom of bowing to the Ark. Meir of Rothenburg said if it were in his power, he would abolish the cantors' falling on their faces before the Ark.[37] Nachmanides supports the practice and the Or Zarua remarks that he finds no reference to bowing in the whole Torah.[38] Jacob Moellin, a chief source of Ashkenazic customs (Mainz, 13th-14th centuries) used to bow before the Ark whenever he left the synagogue.[39] As we mentioned earlier, the Tur located the door of the synagogue opposite the Ark; the Shulchan Aruch (O.H. 150) adds that this is to enable people to bow from the door. Isaiah of Trani (13th-14th centuries, Italy) remarks, "We are required to stand up in the presence of the Torah, but not required to bow down to it. It is not found in all the Torah that one must bow to the Ark."[40] Bowing is viewed by those who do it not as deifying the Torah or the Ark, but as bowing to the God who placed holiness upon these objects.[41] The Karaites opposed the veneration of any material objects as symbols of the presence of God. One Karaite scholar went so far as to decry the worshipful reverence shown to the holy Ark and the Torah scrolls as outright idolatry.[42] Standing, bowing and as we shall see, physical signs of affection toward the Torah are not idolatry, but intimacy with an important symbol of unity and God in the synagogue.

Yet, the sanctity and space that we have described exist only within the proper liturgical context. That context is a service when the words, Torah, space and people are united for, in our case, Shabbat worship. Heilman describes it succinctly:

> The effect of context upon sanctity and ritual is perhaps best noticed when a Torah scroll is either removed from or put into the Ark at times other than the ritually prescribed ones...the Ark is opened without any response from the congregation...none of the ritual activities, prayer, singing or kissing occurs at such time. The removal is a functional rather than a sanctified activity. While the object of the Torah scroll, remains as sacred as at any other time...the relationship to it within the particular context changes...those assembled engage in a kind of ritual inattention toward the sacred object.[43]

The Eternal Light

Walk into any synagogue today and a light shining continually above the Ark completes the picture of the area in which the Torahs are to be found. This object is probably the last addition to the space that contains the Torah. There are no classical references of any kind that describe this light that we call Eternal, for it is at most about three centuries old. There are references in earlier sources to synagogue lights,[44] but not one specifically over the Ark.[45] According to Gutmann and Wiesner, these hanging lights generally resembled those hung in churches.[46]

Freehof cites the earliest reference in Pachad Yitzchak, a Talmudic encyclopedia by Isaac Lamperonti, Rabbi of Ferrara

(17th-18th century).[47] Elbogen also dates the light to the 17th century.[48] In time, the origin of the Eternal Light was quickly forgotten, as seen in the 18th century work, Ben Jedid. The author, discussing a church lamp, says of it, "It is just like ours, which we hang before the Ark and which we call 'eternal' (temidim)."[49]

Once again, we see that chronology is not an issue in the realm of symbols. Prayers and objects added much later may take root in the culture and synagogue only to seem 'eternal' in a short time.[50]

The Torah: The Liturgical Focus

The Scroll

The most significant factor in shaping the liturgical context of the Torah reading is the form of the Torah as a scroll, for it is both object and symbol for the Jew. In the words of Maimonides:

> A scroll of the law that is fit for use is to be regarded as an object of extreme holiness and treated with great reverence. A person is forbidden to sell a scroll of the law even if he has nothing to eat, and even if he owns other scrolls. He may not even sell an old scroll, to buy a new one. A scroll may only be sold for one of two purposes -- to provide means to enable one to study Torah or to marry. And then only if the owner has nothing else that he can sell.[51]

What should be the contents of the Scroll is debated in Baba Batra 13b, and indications of the controversy appear in Sofrim 3:1. The question is whether the Torah, Prophets and

Hagiographa should be in one or separate scrolls. The decision to make it mandatory for the Scroll of the synagogue to include Torah alone comes from fourth century tradents cited in Gittin 60a.[52] When this became a widespread custom is another matter, for representations of the Torah on Roman Jewish gilt glasses picture the Torah as several scrolls in a pile in the Ark.[53]

Individuals could own scrolls. Maimonides outlines the appropriate personal behavior in detail when in the presence of a scroll.[54] Some texts even encourage an individual to write a scroll or to have one written.[55]

The art of writing a Scroll is detailed in Masechet Sefer Torah and in many other sources, because the Scroll used for public reading must be perfect and error-free. Yet, in reality scrolls are subject to scribal errors and the wear and tear of regular use. Some communities were not fortunate enough even to have a Scroll.

This in mind, we would expect many questions relating to those instances when the Scroll is not kosher, or no Scroll is available. As one would expect, there is the lenient view and a more stringent view. In the lenient camp are most of the commentators of the Middle Ages, who permitted readings from a less than perfect Torah in times of stress.[56] On the other hand, Chapter III of Sofrim and Maimonides are more strict.

Could a chumash be used instead of a Scroll and could one say the benedictions over such a reading? First, we should note that the status of a Sefer Torah with an error is that of a chumash.[57] Meir of Rothenburg[58] and some geonim[59] permit the use of a posul Sefer Torah on the principle that the mitzvah is reading from the Torah, kosher or not.[60] But the Rashba (Solomon b. Abraham Adret, 13th century) states that he never saw blessings said over a chumash, even in a small town. Other geonim follow Rabbah and R. Joseph of the Gittin passage and have no public reading without a proper Torah.[61] In modern times, a stricter policy is enforced, because scribes can and do travel internationally to repair Torahs. If an error is found in a Torah today, the tie is wrapped around the mantle as an indication that the Torah should not be used.[62]

If a scroll is worn from regular use or otherwise rendered unfit it may be kept in the Ark, buried or, in an earlier practice, placed in an earthenware jar and buried beside the remains of deceased scholars.[63]

The Staves

If the scroll form of the Torah influenced the liturgical context, the staves that were added (perhaps in the first century, C.E.) totally changed the choreography and handling of the Scroll and probably made possible the liturgy that developed. Scrolls with two rods were known among the

Romans and are mentioned during the reign of Emperor Domitian (81-96 C.E.).[64]

We should note that one rod was used and was sufficient for smaller scrolls, but two rods (initially to prevent squeezing and mutilating of scrolls)[65] were necessary when the five books were sown together. Then the rods became permanently attached to the Scroll.

Why should this be so important? First, the Scroll could be lifted from its holder, placed on a table and unrolled without being touched. Shabbat 14a, which forbids a person to touch a naked scroll, is only possible after the addition of staves. Secondly, these permanent parts of the Scroll made it possible for the Scroll to stand and made ornamentation possible as well.[66] These rods or staves are called ets chayyim, which is one of the names of the Torah. They are found in both Ashkenazic scrolls and the standing Sephardic scrolls.

The Reading of the Scroll Publicly in the Synagogue

According to Mishnah Megillah, the Torah was read regularly on Mondays, Thursdays and Shabbat mornings and afternoons,[67] in addition to special readings for festivals and other important days. Although the number of aliyot was fairly set by this time, the length of the reading itself was not.

How much of the Torah was to be read at any one occasion profoundly affected the service that would develop around it. The very fact that Megillah 21b and other sources discuss the minimum number of verses for a reading[68] indicates that entire portions were not read at one time. In fact, the reading does not seem to have been an entity in itself. It served as preparation for the sermon,[69] which focused initially on explaining the content of the reading.

Another factor in determining the length of the reading on Shabbat was whether a congregation followed the Palestinian tradition of completing the Torah in roughly three years (triennial cycle) or the Babylonian annual cycle.[70] Both cycles existed in the Jewish world until the thirteenth century.[71] The triennial cycle was not linked to the calendar and was not read uniformly throughout the congregations of Israel,[72] with obvious resultant difficulties. By the time of Maimonides, the practice was in decline. He says, "Some complete the reading of the Pentateuch in three years, but this is not a prevalent custom."[73] The annual cycle began on the 24th of Tishrei according to the calendar. A major advantage for those who followed this cycle was a yearly Simchat Torah. Those who followed the Palestinian triennial cycle did benefit from shorter weekly readings, but had Simchat Torah only once in three years!

The annual cycle has 54 portions, each one called a parshah and the triennial has 175 weekly readings called

sidra. Saadia goes into great detail in his siddur about the divisions and the variations possible within the annual cycle.[74] Normally, one picks up in the afternoon with a new portion where one left off at the morning service on Shabbat.[75] If one was unable to read the Torah Shabbat morning, it may be read at the mincha service.[76] If a congregation misses the Shabbat reading entirely, then two portions may be read the following week. In any event, no more than two weeks' worth of portions may be read on any one Shabbat.[77]

Who reads the Torah? The answer to this question depends upon the location and practice of communities as well as their knowledge of Hebrew.

The cycle of readers came full circle. At first, one person probably read the entire passage from the Torah.[78] Additional honors were bestowed upon members of the congregation so that this reading was divided, on Shabbat for instance, among seven people who read from the Torah. This continued in many places and is still the custom among certain Yemenite congregations.[79] As late as the twelfth century, there is an account by Petahia of Ratisbon that indicates this practice is still in force:

> There is no one so ignorant in the whole of Babylon, Assyria, Media and Persia...for the preceptor does not recite the scripture lesson but he that is called up...recites it himself.[80]

Yet, many were ignorant, necessitating adaptations in Babylonia where Hebrew was not the native tongue.

Saadia does not permit an individual, who does not know anything, to stand and read unless he is a Cohen or Levi and it is absolutely necessary. In that case, the reader would then read word for word and the oleh would repeat.[81] Eventually, the system in Babylonia was socially equalized so as not to distinguish between those who knew Hebrew and those who did not. The reader and each oleh recited the blessings. He read along quietly with the Reader,[82] so the blessings would not be said in vain.[83] Abudraham quotes the Rosh as saying, those who are knowledgeable should read and others should be assisted. Unlike most of the commentators, the Rosh believed embarrassment would encourage the people to learn the portion.[84] But, the evolution of a standardized reading indicates that the consensus felt that one should not be embarrassed when honored.

In some places, if only one person read, he had to sit between readings.[85] Some believe that the blessings for each segment of the reading came about because sitting down between readings was not enough of a demarcation between one aliyah and the next.[86]

By the thirteenth century, the shaliach tsibbur was the only one reading the Torah in Ashkenaz and this eventually became the custom in France as well. A Bar Mitzvah was the only exception to this. Then, the boy read from the Torah.[87]

Shaarei Ephraim mentions that it is customary to choose a special individual, a baal koreh, in addition to the

shaliach tsibbur, to read from the Torah. He says that the individual should be knowledgeable in Torah, have a pleasant voice,[88] knowledge of Hebrew and most of all, he should love the congregation. It seems that this was a paid position for one person by the time Margolies was writing.[89]

Problems arose in places where there were no readers at all and different solutions were adopted in different communities. If no reader was available, someone read quietly from the chumash to another who repeated his words from the Torah.[90] Isserles also comments that if a shaliach tsibbur did not know the melody by heart, he saw places where the shaliach tsibbur read from a pointed chumash and the oleh repeated from the kosher Sefer Torah.[91]

Preparation of the reading at home required everyone to read the Hebrew text twice and the Targum once. The Shulchan Aruch 285 equates the Targum study with Rashi's commentary.

Content of a portion and understanding its meaning were very important. This is one reason for the precept that one should conclude with something auspicious, and why one could turn down an aliyah in a portion rebuking Israel (Dt. 32). It should be noted that the last eight verses of the Torah may be read without a minyan, because they come after the death of Moses and their content is not considered equal to the rest of the Torah.[92]

One social comment on the reading from the Scroll is noteworthy. A question is asked, "Is the obligation of reading the Scripture fulfilled if one reads it from a stolen Scroll?" The response was "yes," citing the Responsa of Pri Migadim,8.[93] It is a sad commentary that such a question should have been asked and even a sorrier situation when sources are used to support a criminal act.

Translation

Originally, the Torah was translated into Aramaic, the vernacular. In time, this custom fell out of practice. Why was the Torah translated? Are those reasons valid today? These questions may help to determine the real nature and purpose of translating and whether it is currently applicable.

The material must be approached objectively and without bias. Unfortunately, when asked about the translation of the Torah verse-by-verse, Freehof is not only inaccurate but extremely biased against translation.[94] He begins his study with the Shulchan Aruch, which is where the issue ends, ignores Sofrim and other Talmudic sources and avoids the essence of the issue which is translation, not Aramaic. He says that it was "the general intention to keep the Torah reading uninterrupted and thus dignified and effective." As we shall see, this is a rather anachronistic interpretation, its historical validity limited to Reform Judaism.

Megillah 21b states that there is a reader and a translator; the Yerushalmi Megillah 2:1 says targuma belaaz; Shabbat 115a/b and Megillah 18a speak of translations in Arabic and Persian. As indicated in Sofrim 18:4:

> ....It is, therefore, a logical deduction that every section of the Torah and the Prophets of the Sabbath should be translated for the people, the women and the children after the reading of the Torah. This is why it was ruled: On the Sabbath, the people come (to the Synagogue) early and depart late. They come early to read the shma and depart late to listen to the interpretation of the weekly section.

Rashi to Megillah 21b picks up on this. In his commentary it is clear that the purpose of translation is to explain the content of the Scripture to "women and ignorant" who would not otherwise understand.

In the geonic period, R. Natronai Gaon said that even though translation was a rabbinic idea it should be done.[95] Although Hai and Amram also supported the idea of translation, the geonim debated whether meant Aramaic or translation into vernacular. Natronai says vernacular, but Sar Shalom says Aramaic.[96] The author of Shibbolei Haleket quotes his brother R. Judah as saying that each person should translate in his congregation's vernacular, and then adds that in his own opinion a written translation should be provided.[97] Caro says that we do not translate because people no longer understand Aramaic.[98] Here we see a difference in understanding of what the translation was intended to be. The Tur before him does state that we are

not used to translation, because we do not understand Aramaic. But his question, "why not translate in a language we do understand?"[99] is not included in the Shulchan Aruch text.

In fourteenth century Barcelona, the time of Judah b. Barzelai,[100] it was the custom to translate into Aramaic. Thus, different communities did have their own understanding of the word Targum and different minhagim regarding its practice.

Translation normally proceded verse by verse.[101] Saadia was careful to state that the translator (meturgeman) is not obligated to begin until the Reader's last word is said and that the Reader did not begin the second verse until the translator finished.[102] Neither of the men could lean on pillars[103] nor could they correct one another. The translator could not look in the Scroll, lest someone think the translation was written there.[104] Although the translator was not bound to a word-by-word translation, Tos. Meg. 4:41 does say that he was not free to expand the text too much. A minor was permitted to translate for an adult, but it was not respectful for an adult to have to translate for a minor.[105]

Certain verses were not to be translated because of their content and their inappropriateness to be read before women in the congregation.[106]

A few Yemenite congregations in Israel still have a

meturgeman who translates into Arabic.[107] The custom of translation was not practiced until more recent times in Reform congregations, where the portions read were shortened. A major reason for not translating had been that as the portion became longer it became too difficult to listen to an endless reading and translation.[108] The purpose of translation was to make the Hebrew Scripture understandable and accessible to all who do not know Hebrew. Thus, it should be translated into the vernacular or, as Shibbolei Haleket suggested, a printed translation should be provided.

Errors

Perfection is the ideal, but liturgy and the Torah reading are human enterprises and therefore subject to error. There are two distinct attitudes regarding errors in the reading of the Torah or the reciting of its blessings. The strict interpretations require an individual to repeat from the beginning any letter word or passage in error.[109] A more lenient view recognizes the effect of embarrassment upon an individual[110] and only requires repetition if the meaning was altered.[111] The Shulchan Aruch also indicates that they were more stringent on Shabbat.[112]

Handling of the Torah -- According to the Order of the Service

Removal from the Ark

The Torah is to be removed from the Ark with the right hand, taken with one's right hand (Sofrim 3:10) and trans-

ferred to others with the right hand,[113] all because "From his right hand he gave them a fiery law" (Dt. 33:2). This is Maharil's understanding,[114] and through him it becomes an Ashkenazic custom, though not a rule or law.

Later, Isserles takes it one step further. Citing Song of Songs 2:6, he says that the Torah should rest on one's right shoulder.[115] Yet, Dov Reifman, an authority on rules governing the Torah says that though one takes the Torah with the right hand, it should be held over the heart, that is, on the left shoulder.[116] Which shoulder then? Probably the one which is most comfortable.[117]

Which hand? Ephraim Margolies in his authoritative study of Ashkenazic practice in relation to the Torah in the nineteenth century makes an interesting observation. He says one takes the Torah out with one's right hand, unless one is left-handed, in which case "he may remove the Torah with his left, because that is his right hand," and one should lift the Torah with the stronger hand.[118] Once again, whichever is most comfortable and secure is the answer, so as not to risk dropping the Torah.[119]

Walking with the Torah

It was the custom of Jerusalem to honor the Torah by accompanying it on the walk to and from the Ark.[120] The individual who takes the Torah from the Ark and hands it to the shaliach tsibbur[121] accompanies the Torah to the bimah.[122] In a similar fashion, the golel walks with the

Torah when it is returned and stands with it until it is placed in the Ark.[123]

The walk itself becomes a special event in the service. It is the point on Shabbat where people leave their assigned seats and come closer to each other and the Torah. The feeling generated because the Torah passes before the congregation and in the midst of the congregation is expressed in movement and in song. Many prayerbooks have the verses from I Ch. 29:11 and Ps. 99: 5,9 (see page ℸ) designated to be read or sung by the congregation, although early sources indicate that these were whispered.[124] The melodies for these verses are strong and fill the room in an expression of the feeling present.

Another physical expression that develops during the processional is the kissing of the Torah. Two sources are given for this custom. One is the account that the Ari (Isaac Luria) hugged and kissed the Torah on its way to the reading desk.[125] Nehora Hashalem says that using one's hand and kissing the Torah is minhag borot -- a poor excuse for the embrace taught by Luria.[126] The other source for kissing of the Torah indicates that in 1096, in Worms, children would kiss the Torah during the processional.[127] The Kol-Bo [128] and Or Zarua[129] explain that the children are brought to kiss the Torah to educate them in mitzvot. Some congregations bring the children up after the reading.[130]

Picture the scene described by Shaarei Ephraim. Men

and women try to get close to the Torah; even from the courtyard, people come inside. Those who get close to the Torah kiss it with their mouths and say Song of Songs 1:2, and those who get closer, so they can embrace the Torah in their right arms (especially in their right arms) say Song of Songs 2:6, and only if they cannot kiss the Torah with their mouths do they kiss it with their hands.[131] We can feel the excitement and intensity generated by the presence of the Torah among the people and their physical response.

Let us explore the system of the liturgical context a bit deeper. The real reason for a processional is that the Ark and the bimah are separate. The display of affection is possible because the Torah comes within personal distance of the worshipper (see page 61). Thus, when the Ark and bimah are united, some congregations eliminate the processional. For most people, there is greater resulting decorum and greater distance from the Torah, and, therefore, kissing only with hands or prayerbooks, if at all. Thus, one change -- moving the bimah -- has a profound effect on the human contact with the Torah.

At the Reading Desk

Of all the sources, only Sofrim 3:11 gives the instructions for undressing the Torah. We are told there not to shake the Torah out of its case. Once out of the case, the general rule is never to touch the Scroll with one's bare hands.

This may seem to be somewhat of a contradiction in light of the embracing and kissing described above. Heilman reminds us that "...the sacred object is often defined by a restriction of contact."[132] As such, the restriction with the Torah is that the parchment should not be touched without a cloth or if one holds the staves.[133]

There is an abundance of instructions in the sources and the prayerbooks with regard to the proper choreography of the aliyah. First, the oleh must come up the shorter way (showing his intent to hurry to the Torah) and goes down the longer way. If the two paths are equal, then he goes up on his right and down on his left. During the walk to the bimah he says Song of Songs 1:4 silently.[134]

Three people stand on the bimah, symbolizing God, Torah and Israel or, according to others, the three patriarchs. Saadia mentions the Reader, the translator and a third individual who called both of them up and assisted them (because they were not permitted to assist one another). This individual remained on the bimah through the Haftorah reading.[135] Others explain the two in addition to the Reader as witnesses.[136] In Ashkenaz, the custom developed to have a Reader, the oleh and an assistant called a gabbai, who stands to the left. Some congregations have the oleh to the right of the Reader and others place the oleh in the center (which is not as common, because it makes it difficult to read the Torah).[137]

What does the oleh do? The answer to this question depends on when it is asked. An elaborate procedure developed for the individual who came up to the Torah:

1) The Reader shows the oleh the first word to be read with the pointer,[138] once one existed.

2) The oleh kisses the Torah with the tallit[139] or the Torah binder or cover and in some places says Song of Songs 1:4.[140]

3) In some congregations, the first blessing is recited while the Torah is open, this being the early ruling of the Talmud (Meg. 32a) and Sofrim 13:5.[141]

4) Later in Ashkenaz, the custom was that the oleh took the staves[142] (sometimes with a cloth),[143] said "ets chayyim he"[144] silently, closed the Torah,[145] and recited the first blessing. In most places where the Torah did remain open,[146] the oleh would turn his head to the left (so no one would think the blessings were in the Torah).[147] Some congregations continued this practice even when the Torah was closed before the blessings.

5) Some congregations had the custom of lifting the Torah a bit at "venatan lanu" and at "asher natan lanu Torat emet."[148] Other congregations had a custom to bow to the Torah during the brachot.[149] In many congregations, the oleh left his right hand on the stave throughout the reading only letting go with his left. This made a great deal of sense.[150] Standing on the reader's right he could help keep the Torah open.

6) The oleh read quietly with the shaliach tsibbur so as not to have said a bracha in vain.[151] The Torah was always closed for the second bracha.

7) The oleh remains until the one who follows is called up so that three people remain on the bimah.[152] In a place without a gabbai, the oleh remains throughout the next aliyah. One never wishes it to appear that the Torah was abandoned.[153]

Between aliyot, the Torah is covered[154] and it is only at this time that individuals are permitted to leave the sanctuary and then only when necessary.

It was the obligation of the Reader to roll the Torah prior to the reading to the appropriate place. There are numerous injunctions not to roll the Torah in public, because it dishonors the congregation (kevod hatsibbur).

Hagbah and Gelilah

Originally, there was one honor, that of lifting the Torah and tying it together. As we mentioned earlier, there is no discussion about dressing the Torah at all. As the Beit Yosef points out, there are problems with the details of this aspect of the service: (1) what should be the size and length of the tie?; (2) how and where is the gelilah done?; (3) rabbis read their own minhagim into the sources; and (4) there is no mention of dressing the Torah.[155]

In the Talmud (Baba Batra 14a), we learn that the Scroll of the Law is rolled differently from other scrolls in the manner of Jerusalem. The Scroll of the Law is rolled to the middle because it has two staves, while other scrolls are rolled from one end to the other. In Megillah 32a, we are told that a Scroll should be rolled at a seam, by the senior member of the group. R. Shefatiah says, in the name of R. Johanan: "One who rolls together a Sefer Torah should roll it from without and should not roll it from within, and when he fastens it, he should fasten it from within and should not fasten it from without."[156] Many try to explain this, but it is not clear enough in its own time and context to

be explained at all. Sofrim repeats some of these rules and adds the most important addition to the role of golel, lifting the Torah. How is it done? Sofrim 14:8 indicates that he lifted the Torah, opened it to three columns, turned to the right and to the left, to the front and to the back (note, this is not a circular motion). This was done so that all, men and women, could see the writing. The movement indicated in Sofrim made good sense in a setting where people sat around a centrally located bimah. Some individuals continue this in a circular pattern in our congregations today. Such a practice is foolish in a synagogue designed with all the seats facing the Ark. Here we see a remnant of an older choreography still practiced without good reason.

In most synagogues where Ark and bimah are united, the architectural change did affect the choreography. Most lift the Torah and then turn to face the congregation. It is the Ashkenazic practice to lift every Torah that is read from (even if there are three).[157]

When the Scroll is lifted in the service depends on the community. Ashkenazic communities lift after the reading,[158] but Sephardic and other communities lift the Torah before the reading.[159] Some Ashkenazim in modern Israel do both.[160] Other congregations do not lift the Torah for fear that it would fall.[161]

We know that this was still the task of the chazzan in the time of the Rokeach. His service says, "the chazzan sits and

rolls the Sefer Torah."[162] Isserles says, "it appears that all this (rolling) is done by one person but now it is the custom that one person raises (the Torah) and one person rolls it. The writing is opposite the one who raised it, this is how it is done because he has the principal honor of the golel, that of holding the Sefer Torah."[163]

According to Shaarei Ephraim, the authoritative Ashkenazic source on such matters, the Torah is raised for the time it takes to show the entire congregation the text. It is preferable to open the Scroll when it is already raised, but one who is unsure could unroll it on the reading table and then raise it. If the Torah is large and heavy, especially at the beginning of the year, when all the heaviness is on the left side, the weaker hand, if one is not strong, one may put the stave on his shoulder. In this case, he cautions, the Torah should not be rolled out on one's shoulder. He says that the segan (the individual who assists in giving out the honors) does not have to give the honor, nor should he, to anyone whose hand shakes or is too old to lift it. He continues, when one raises the Torah it is permissible to touch the rolled sides without a cloth, but one should have washed his hands first. There are those who are stringent and wrap the Torah in a tallit when they lift it.[164] Then the hagbah is seated on the western side of the bimah, at which time the congregation is seated. The hagbah holds the staves in his hands, not on his knees.[165] The other person rolls the Torah, puts on the cover and then the Maftir

begins. Yet, contrary to what is revealed in other sources, Shaarei Ephraim states "the world is lenient" and begins the Haftorah before the Scroll is dressed.[166]

The lifting of the Torah was so important to the congregation, that there were those who wrote that the Ashkenazic custom of lifting after the reading was intended to keep the people in the synagogue because they would wait to see the Torah lifted.[167]

From a scholarly point of view, if one accepts Heineman and Müller's theory that the liturgy of Sofrim 14 comes after the reading of the Torah, then the Ashkenazic custom not only follows the Palestinian text, but is also the earlier custom. If one accepts A. Berliner's argument against this, then the Sephardic custom of lifting the Torah first is the earlier practice.[168]

What if the Torah is dropped, as many fear? According to Freehof, the practice of fasting is not in the Tur, nor in the Shulchan Aruch or even in the notes to it by Isserles; and not in Shaarei Ephraim. He first finds mention of it in the Magen Avraham to the Shulchan Aruch[169], where it says that one should fast if one drops tefillin and projects that this may be a reason why there is a custom of fasting when the Torah is dropped. Therefore, fasting is not required by law in any strict sense of the word. In citing responsa of the last century, Freehof finds one view that the one who drops the Torah should fast on the Monday, Thursday

and Monday that follow and the congregation should fast for only one day. Another opinion states that only the one who dropped the Torah should fast. A third says that if fasting is difficult one should give charity.[170]

Adorning the Torah

"This is my God and I will adorn Him." (Ex. 15:2)

Although the Torah scroll was not permitted any embellishment, illustration or decoration in its writing or preparation,[171] it is and was permissible to adorn it from the outside. As it says in Shabbat 133b, (which quotes Ex. 15:2), the Torah should be wrapped in beautiful silks. Adornment of the Torah became a way of showing it honor. Studying Torah ornaments will enable us to see how and why they developed in history and how the developments affected the liturgical context and at times the liturgy itself.

Ornamentation was not an early phenomenon. The best witness of this fact is the difference between the Ashkenazic interpretation of Shabbat 133b, which has its communities clothing their scrolls in silks and velvets and eventually hanging ornaments, and the Sephardic communities, which put a silk backing on their scrolls, but place them in fixed cases, which keep the scrolls permanently encased and free from any need to be touched by hand. These cases, in turn, necessitated the Torah to be read in an upright position.

Contrary to popular belief, the ornaments connected with the Torah are not mentioned in early literature, nor are they a transference of priestly garb to the worship service.[172] As Landsberger so beautifully puts it:

> The scroll of the Torah, dressed in a mantle and adorned with headpieces, breastplate, and pointer, in the manner prevalent in European synagogues, has gotten to be for Jewish worshippers, such a matter of course as to create the impression that the Torah has always presented this appearance. Such, however, is not the case. That set up of the scroll was achieved only after centuries of development.[173]

A community's economic prosperity may be directly related to the quality and quantity of its adornments for the Torah and those objects connected to its use. We have some objects from the sixteenth century, but a greater amount of material remains from the seventeenth and eighteenth centuries, an abundance of it from Germany.[174] In addition to the purchase of synagogue honors, clearly purchasing adornments was also considered a mitzvah.[175]

Baron attributes the great amount of Torah ornaments to "religious enthusiasm, economic well-being and good taste."[176] The economic well-being is definitely the reason. Elaborate ornaments come from prosperous cities and towns and there is every indication that the purchase of silver is indicative not only of economic well-being, but also political fortunes.[177] There are many congregations with religious enthusiasm and good taste. Yet, they may not be able to afford a five-pound silver breastplate or headpieces of silver weighing more than six pounds.[178]

Jewish ceremonial art reflects the artistic trends of the culture in which Jews were living.[179] It is a unique blend of Jewish symbols and cultural influences that are not entirely Jewish.[180] Many countries did not permit Jews into the guilds.[181] As a result, communities commissioned work from Christian craftsmen.[182]

Little of the ritual art prior to the sixteenth century remains because of the medieval sacking, burning and pillaging of synagogues and exiling of entire communities. In addition, objects were sold to ransom prisoners and in times of prosperity, old ornaments were replaced with new.[183]

The objects we have and the ones that are no longer in existence tell the economic and political history of many towns and cities of Europe.[184] The possession of some of our oldest objects by the Church to this very day is a glaring reminder of a history in which the Torah, its ornaments, synagogues and communities appeared and disappeared all over the European continent.

The Torah Cover

The Talmud provides two contexts that necessitate a covering for the Torah. As we mentioned earlier, Shabbat 133b says to wrap the Torah in beautiful silks for adornment.[185] Megillah 32a contains the often-quoted precept that whoever takes hold of a scroll of the Torah without covering (literally, "naked") is buried without a covering.[186]

Greeks and Romans had covers for their scrolls.[187] Jews adapted these and gave the scroll covering the name mitpachat, which refers to a shawl-like garment.[188] Such coverings came about in the Middle Ages in Ashkenaz, where brocades were specially prepared for this purpose.[189] In fact, descriptions of the Rhineland massacres describe how they were pillaged.[190]

Usually, the covers or mantles were made of different colors, except for the Days of Awe where white ties, covers and Torah curtains were used (attributed to Isaiah 1:18). Hoshana Rabba and the first day of Pesach were also days where white was used in some communities.[191] Most Ashkenazic communities put all the Torahs in white even if they were not to be read. Some traditions attribute the use of white to sadness, and others to joy.[192] As early as Sofrim 18:7, the Torah scroll is wrapped in black on Tisha B'av at which time it was placed on the ground, and Lamentations 5:16 was recited.[193] Color and changes of color do have an effect on worship communities and the garment of the Torah will no doubt be important in helping to convey a mood.

The Torah garment is also reflective of an attitude toward the Torah, for Isserles states[194] that it was not the custom in the Ashkenazic world to tie or wrap the Torah in a torn cloth (Maharil), nor was one permitted to make covers from old things that had a prior purpose. Yet, poor communities had no choice. In Shaarei Ephraim we read that the

world is generally lenient; new is better, but at times old is permissible.[195]

Traditionally, the Ashkenazic (German, Polish) congregations had mantles with stiff tops having openings for the Torah staves and an opening at the bottom. They were made of silk, velvet or brocade, sometimes covered with semi-precious stones, traditional symbols and inscriptions.

A cover for the reading desk was also used, so the Scroll was not placed on a bare table. As early as the Geniza we find such covers mentioned in synagogue inventories.[196] These covers also bore inscribed names of donors, although their design was optional, since they were not seen by the congregation.[197]

The Tie or Binder

Another type of textile adornment was the tie or binder, used to keep the Scroll closed, enabling it to be carried and to stand in the Ark. These binders[198] took the form of kerchiefs in Eastern, Oriental communities, but were long wide ribbons in many parts of Europe.[199] In Ashkenazic communities, the binders were made of a more elaborate cloth, decorative on one side and simple on the other. Some communities placed the decorated side next to the Scroll and others placed it away from the Scroll.[200]

These binders reflected the life cycle of the Ashkenazic community and brought life-cycle events into the context

of the Torah. From the late Middle Ages in Southern Germany and other Eastern European countries the circumcision cloth was stitched together and made into a Torah binder called a wimpel, usually presented to the synagogue on the occasion of the child's first visit.[201] Often, the child's name and date of birth and even the traditional blessing that he study Torah, marry and perform good deeds were embroidered on the binder. Symbols of these events were often painted above the words.[202] Sometimes the sign of the zodiac under which the child was born was included.[203] It was customary for the child to read from the Scroll that was clothed in his wrapper.[204]

In Italy, binders were embroidered on precious silk by women and they included the name of donors. The New York Jewish Museum has one made by a six year-old Italian girl.[205] Also in Italy, and in the custom of Meir of Rothenburg, a groom vowed to give a binder on the occasion of his marriage.[206]

These customs would lend themselves well to modern adaptations. A connection with the Torah of one's synagogue could be fostered and encouraged. Some suggestions for adaptation of these customs are:

> (1) Have a binder made with the names of all the babies born in the congregation. This could also be done for the Bar/Bat Mitzvah and Confirmation classes.
>
> (2) Families could donate binders to the Temple's collection to be used at special events.
>
> (3) Children married in the congregation in which they grew up could have their own binder.

(4) Members of 18 or 25 years could also have a binder.

These symbolic testimonies tell the history of a congregation, connect the congregation to the Torah and encourage lifetime membership in a caring community. Is there a liturgy that should be used for a ceremony of adding names to the binder" Some paraphrase of the blessing inscribed on the traditional binder could be used or embellished upon, such as: "As _____ (name(s)) has entered into this congregation so may s(he) enter into the study of Torah (the blessing of marriage) and the practice of good deeds."

Ark Curtain[207] (Parochet)[208]

The final textile adornment connected to the Torah is the Ark curtain. Originally, Torah curtains were found inside the Ark, to protect the Scrolls. Once a mantle (cover) was introduced, the curtain became a purely decorative object.[209] The curtain was moved outside the doors of the Ark in many Ashkenazic communities, although some continued to have an inside curtain as well. In Sephardic congregations and those of London and Amsterdam which were influenced by the Sephardic customs, the only curtain is inside the Ark. Some believe that this is a by-product of fears of the Inquisition.[210] Neither RMBM, Tur nor Shulchan Aruch mention any Ark curtain. It first appears in responsa in the sixteenth century.[211]

The oldest extant Torah curtain has been dated to about 1592.[212] Most of the oldest curtains come from Bohemia and Moravia and are generally the work of Jewish hands. Parochet art flourished in the seventeenth and eighteenth centuries. Ottoman curtains of the seventeenth century follow a pattern of Muslim prayer rugs. Some have the verse of Psalms 118:20 on them.[213] In Ashkenaz, the Baroque period was a time of Ark curtain development to the point that some congregations had different curtains for weekdays, Sabbaths, festivals and the High Holy Days.[214] Donors did put their names on the curtains,[215] but the traditional motifs of the lions,[216] twisted vines, Ten Commandments and crown[217] of Torah were also present.[218]

A companion piece to the Ark curtain developed in the eighteenth century. It took the form of a horizontal valence above the curtain, and was called a kapparet.[219] This valence did not always match the curtain in Bohemia and Moravia, but in other places the curtain and valence were donated together.[220] Usually embroidered in heavy gold thread,[221] it often had a border of five to seven scallops and the motifs of the golden altar, crowns, Ten Commandments and menorah.[222] Sephardic and Italian curtains tended to be simpler, but compensated for this simplicity with exquisite materials.[223]

Rimmonim

Once the staves became a permanent part of the Torah

scroll, it was not surprising to see the development of their terminating knobs[224] into more elaborate forms of ornamentation. During the early medieval period the pomegranates of gold and silver atop the staves were probably not removable, as is indicated in some illuminated manuscripts.[225] Maimonides mentions "pomegranates of gold and silver,"[226] as does the Tur,[227] but the Shulchan Aruch calls them "apples."[228] "Pomegranates" in Hebrew is rimmonim. Even after the form of rimmonim became more architectural and tower-shaped under the influence of European ornaments, the name rimmonim stayed with these ornaments which in time were removable and more elaborate. Each community had a distinctive style and Gutman describes beautifully all the styles of Europe and America.[229]

The oldest extant tower-shaped Torah headpieces dated from fifteenth century Camarata, a Sicilian Jewish community. Today they are found in the Cathedral Treasury of Palma, in Mallorca. Their ownership by the Church tells of a painful period in Jewish history that has never been totally reconciled. The rarity of older specimens of rimmonim is related to the Order of the Castillian Cortes of 1480, forbidding Jews to place silver or gold on their Torahs.[230]

Not all communities could afford silver and gold. In poverty-stricken communities crowns were made of brocade and rimmonim of painted wood attesting to a Jewish folk art.[231]

The Crown (atarah)

Another adornment for the top of the Torah that developed in the early medieval period was the crown. A crown was a familiar metaphor for the Torah and was most applicable in the milieu of European monarchies.[232] The first mention of a crown in the literature comes from Hai Gaon of Pumbedita (969-1038). It seems that it was customary to make a crown for the Torah on Simchat Torah from women's jewelry and some wished to place this on the head of the chatan Torah (bridegroom of the law), the one who completed the Torah.[233] Hai permitted the crown, but not its use as a human headcovering. We also have records of crowns of silver in twelfth century Fustat.[234] The Manhig describes how Abraham of Lunel persuaded a community in Southern France or Spain (1204) to make a silver crown instead of decorating with miscellaneous female ornaments.[235] Crowns were used on festivals in Eastern Europe and the crown was used with the rimmonim (finials) in Italy, where as many as three crowns would be placed on a Torah.[236] There are records of fifteenth and sixteenth century crowns,[237] but most of those that survive are from the eighteenth century. The most elaborate crowns come from Eastern Europe, especially from Poland.[238]

Bells

Most Torah ornaments of silver shine for all to see, and the silver head pieces often have bells that ring for

all to hear. The first mention of bells comes in Shabbat 58b, which discusses the ritual purity of bells. According to the Shabbat passage, one of the objects on which they were attached was the scroll-cover. Landsberger postulates that these bells are the predecessors of the bells that we have on metallic accessories.[239] It is possible that the bells were used to repel demons or were added by Christian goldsmiths who were making rimmonim to look like church towers.[240] Yet, a preferable explanation or perhaps a new etiology for our time is that accorded the bells in Shaarei Ephraim. The bells, according to this view, serve to notify the worshippers that the Torah is in motion, especially those people who wish to stand until it reaches the reading desk, but who cannot see it.[241]

Margolies mentions the complaint by some that it is inappropriate to have bells serve any purpose other than adornment on Shabbat. As for bells on Ark curtains, we are told that this was vetoed because it would be difficult to hear the prayers when the Torah was being removed.[242]

The Breastplate (tas)

> Everything depends on fortune, even the Torah in the Ark. An Ark may contain half dozen Torahs. One of them, no better than the rest, will have the "good fortune" of being read every Sabbath. Another, equally good, will be read only as the extra Torah, on a holiday. Still another, as good a Torah as the others will only be carried around once a year in a procession on Simchas Torah.[243]

How did one know which Torah to use? Perhaps as early as the beginning of the fifteenth century, little plates were hung from the Torahs to indicate the purpose of each Torah. The first mention of these plates comes from Petahiah Isserlein (Austria, ca. 1390-1460). According to Landsberger's translation:

> ...those plates that indicate the occasions on which the scrolls are to be used. Such plates are purely a matter of expediency. They are nothing but markers for preventing errors with regard to which scroll is to be read from at a given time. Those plates serve neither the purpose of beautifying the scroll nor that of chastely covering the scroll.[244]

As we see in our Arks today, the small plate originally used for a practical purpose developed into an artistic ornamentation for the Scroll. Mention of these plates in Germany starts in the early sixteenth century,[245] when they became popular. The earliest extant shield dates from the beginning of the seventeenth century.[246] As the shields were enlarged and elaborated upon, an interchangeable panel developed on them which told for what occasion the Scroll was rolled.[247] Careful examination of breastplates today shows these panels still present on the shields, some serving the original purpose and other panels empty, the plates long gone. By the eighteenth century, especially in Germany, beautiful Torah shields were being commissioned from Christian goldsmiths, first in rectangular shapes, and then they made variations and added Jewish motifs.[248] Although most of the motifs were traditionally Jewish, the free city of Nuremberg had the secular double-headed eagle

on its breastplate.[249] As Cecil Roth has stated, the rendering of the word tas as "breastplate" is "unfortunate"[250] because it bears no relation to the choshen (priestly breastplate) of Ex. 28:15-21.

Since the breastplate preceded the yad by perhaps a century, it makes great sense that it is placed on the Torah first. It is put over both the staves of the Torah primarily because of the need to distribute its weight.

The Yad

The very first mention of any type of pointer appears in Isserles.[251] According to his source, Isserlein (fifteenth century), an object to guide the reading of the Torah was made by reworking the wooden rod[252] on which the Ark curtain hung.[253] Yet, according to Landsberger, it is not mentioned in any literature.[254] Of particular note to him is the following account from the work of an apostate: "When they read the Decalogue, they place on each side a silk cloth so as not to touch the scroll with the bare hand."(1530)[255] As of the late sixteenth century, mention is made in various sources of a silver pointer.[256]

The name yad comes from the popular European form of these pointers in the shape of a human hand with index finger extended.[257] An account of a British congregation describes the pointer as a "cane or quill with sharp end..." An Italian account mentions the pointer in the shape of a palm branch."

Other European craftsmen shaped the pointer as a sceptor, stressing the exaltedness of the Torah.[258] In the case of the yad, as well as the other objects connected with the Torah, the prevailing artistic trend found its way into the design of the object.[259]

Eventually, breastplate, rimmonim and pointer were produced as a set.[260] A seventeenth century source mentions that the yad is placed on the Torah. "We now have the custom of hanging them on the Sefer Torah."[261] Although many congregations put the yad on the Torah's right stave, once again showing a preference for the right, there is no mention in any of the literature about which stave the yad was to be placed on; but it clearly went on after the breastplate, and on one stave only.[262]

With this final silver adornment,[263] the process of Torah decoration concluded a 1500-year history. From the seventeenth century to the present, no new ornamentation has developed, only artistic variations reflecting modern trends.[264]

The People -- Completing the Context

The portrait of the synagogue and Torah would not be complete without the people who make it come alive. For the words, setting, rules and adornments become a system only when we add people to the picture. Local custom (minhag hamakom) will determine the colors of each community's portrait because of the variations that existed and the nuances of social behavior unique to each place.

A word of caution is necessary. The sources do not indicate very much, if anything, about the small, poverty-stricken community with no great leaders. We are probably only privy in the sources to the individuals in the community who could afford the honors and who could write the books. A history of kings and queens is not a history of everyday life and so, too, a liturgy and context of rabbis and the rich may not provide a complete picture of Jewish synagogue life. Yet, the power of accepted custom and the natural tendency of humans to stratify their worlds will not escape the picture we paint of the people who transmitted their world through the Torah liturgy and context, ultimately to be received by us.

The Participants (Olim)

"Aliyah" means "ascent." Being "called up" to the Torah required ascending the steps of the Bimah or Ark and therefore the term "aliyah" was most appropriate from a choreographic standpoint. The Kabbalists and Hasidim also took it to mean spiritual ascent, as one goes up one is re-enacting the revelation at Sinai.[265] As we shall see, "aliyah" will come to mean "honor" and that honor will have more to do in time with one's economic ascent than anything else.

The number of individuals called up to the Torah "increases in direct proportion to the sanctity of the day on which the reading is carried out."[266] Therefore,

the Shabbat, holiest of days, has the greatest number of aliyot, seven.[267] According to Vitry, one may not have less than seven aliyot on Shabbat, though more than seven is permissible.[268]

Designating aliyot to members of the congregation probably began in a relatively free and random way.[269] As the Torah reading became more formalized in the Mishnaic period, one finds the priestly order becoming standardized. Why would a Temple hierarchy become the standard in a rabbinic world that attributed status to learning? In the Amoraic period a gadol hador could go up first (e.g., Rav and Rav Huna), but before long the Talmud tells us that it adopted the Kohen-Levi-Yisrael order mipnei darchei shalom, "to keep the peace."[270] And that it did.

The Kohen-Levi-Yisrael order[271] kept the last vestiges of the Temple hierarchy intact while enabling a learned community to avoid excessive stratification in determining who would be eligible for the first aliyah based upon who was the most learned.[272]

Eventually, the stratification of the Temple and the hierarchy based upon a society of learning were fused into one order for distributing aliyot:[273]

(1) Kohen;
(2) Levi;
(3) A man of learning employed by the community;
(4) An individual whose learning would make him eligible for employment by the community;
(5) Men of learning who were sons of (3);
(6) Heads of the congregation; and
(7) Others.

A disproportionate amount of the literature discusses what should be done in places where this order is not possible. If there is no Kohen, the order is not held. The case of no Levi requires that the Kohen read twice.[274] If all are Kohanim, and there are no Israelites, even women and children, then they do not read the Torah.[275] If there are mostly Kohanim, the aliyot are called in reverse order: Yisrael, Levi and then Kohanim[276], to keep the peace among the Kohanim.[277] But the human element enters into even the strictest of orders. Mar Rav Mattatia said that during the week a Kohen could defer his aliyah to a learned Yisrael,[278] but not on Shabbat. The Rosh concurs with this opinion.[279] Yet, those who follow Natronai, such as Amram, do not agree. If the segan or shaliach tsibbur is a Kohen, they are obliged to uphold the precept kevod acherim, giving honor to others.[280] When is a Kohen not called first? When he has lost his status.[281] Contingency orders of aliyot are abundant in the Tur 135 and Shulchan Aruch, O.H. 135.[282]

The third aliyah in this system became important, and was at times given to the rabbi of the community, because it was the first honor given according to communal status. In the Hasidic community, the sixth honor was the most important.[283] Yet, these honors gave way to another system which will be discussed later, aliyot were sold, revealing a new status, not Temple, not learning but simple economic success.[284]

Once Jews were no longer in learning communities, their basic common denominator was the life within the community itself.

A different order of aliyot developed, based upon life cycle events, that teaches us about the joys and sorrows in the dynamic of community life. It is this list that is more applicable in our own synagogues where we are struggling to rebuild the idea of community. The list could be broadened to eliminate sexism and include those who are not married or who do not have children, e.g., entering college, a new job, becoming a member of the congregation, or providing a special service to the synagogue. The traditional list according to Shaare Ephraim has:[285]

1) a groom on the Shabbat before his wedding;[286]
2) a Bar Mitzvah;
3) the new father;
4) a groom a week after his wedding;[287]
5) when a Yahrzeit falls on Shabbat;
6) the father of a child to be circumcised (sometimes mohel and sandak, but they usually receive honors);
7) one who needs to say hagomel;
8) one rising from shiva;[288]
9) one who plans a journey or comes from one or who is visiting.[289]

The husband of a woman who had a miscarriage comes before all other aliyot in all communities.[290] Here we see evidence of aliyot reflecting a caring community. Another honor along similar lines is given to a man whose wife enters her ninth month of pregnancy. He buys the mitzvah of opening the Ark for the entire month, so that she might have an easy labor.[291] This is a Palestinian minhag that probably reflects the Torah as a Tree of Life and perhaps compares the opening of the Ark of Life with the opening of the womb.

Whether we use the traditional order or not, the use of the Torah service to reflect communal joys and sorrows is something that can truly enhance the Torah's meaning in our time.

The Last Aliyah - Maftir

The maftir is read to "honor the Torah," lest one read from the Prophets before reading from the Torah. In Sofrim 14:8-10, the maftir recites the shma, parts of the service and even holds the Scroll, but in most communities of Ashkenaz this is not the case. The sources frequently relate that the maftir begins once the golel has finished,[292] but Shaarei Ephraim is the first to say that his community did not wait.[293] It probably took too long with all the ornaments.

The rabbis were concerned about whether the maftir counted as the seventh or eighth aliyah. One group held that if no kaddish was said between the Torah and maftir reading, then he counted as one of the seven.[294] Others held that the maftir was only reading to honor the Torah and should be considered the eighth.[295] This conflict that began in Megillah 23a was ultimately resolved by Reform Judaism, which eliminated the maftir totally.

Other Honors

Honors in addition to the aliyot were originally performed by the shaliach tsibbur in most Ashkenazic

communities, but as we shall see they were taken from his jurisdiction when aliyot were sold to members of the congregation. Honors connected with the Torah reading in order of their performance are: (1) opening the Ark; (2) taking the Torah from the Ark; (3) carrying or walking with the Torah to the reading desk; (4) undressing the Torah; (5) aliyot to the Torah; (6) hagbah, lifting the Torah; (7) tying the Torah, handing the ornaments and cover to the one who ties; and (8) returning the Torah to the Ark and (9) closing the Ark.

Honor or Right?

Is the privilege of being called to the Torah an honor bestowed by the community or a right accorded to all who observe the mitzvot?[296] If it is an honor, then the community may determine who may and may not be called. If it is a right, then no Jew may be denied the aliyah. From all that we have seen, the answer to this question does not depend on our use of rabbinic sources, but on the minhag of a congregation and its concept of kevod. Many instances appear in classical sources where rabbis are divided on an issue. The rules of who should and should not be called to the Torah are certainly not cut and dry. Some of the questions on which they are divided are: (1) may a blind person be called to the Torah?[297] (2) may an individual of questionable character be called?[298] (3) may a man with a Gentile wife be called?[299] (4) may an

ignorant or illiterate person be called?[300] (5) may a person demand to be called?[301] (6) may a mamzer be called?[302]

The answers to all of these questions depended upon the community, their rabbi and their understanding of the sources and of each other.

Attitudes Toward the Torah and Torah Reading

In this part of the section on people we are dealing with one word, kavod, translated "honor," which is reflective of an attitude toward the Torah and the community which is a significant part of all that we have discussed as liturgical context.

What is kavod? It is a concept of honor and privilege based upon the community's criteria of status and propriety and actualized in practice, instead of theory. Two types of kavod are discussed in relation to the Torah: kevod haTorah and kevod hatsibbur. Both aspects of kavod show an important trend that develops. The meaning of kavod changes in time. First comes the kavod necessary to maintain the social order prescribed in the Torah, so aliyot are distributed first by the biblical hierarchy, Kohen-Levi-Yisrael. But birth does not make one a gadol hador in the eyes of the rabbis. In their world, kavod is distributed to those with the greatest status of learning. There are temporary situations, usually related to life-cycle functions (e.g., circumcision, marriage, death, etc.) that make one deserving of kavod.

Yet, learning alone did not enable European synagogues to stay open and those who were learned in the late Middle Ages were no longer the gedolei hador. Out of economic necessity and the need for communal survival, money became the new criterion. A gadol hador was a wealthy individual so that, often, one with money took precedence over learning. Learning was a factor as to who went first, only if two people with money wished the same honor. Even Meir of Rothenburg says:

> It is no longer forbidden to call to the Sefer Torah an honored wealthy individual (ashir mechubad) before a learned man, for the Torah is exalted by great men.[303]

As ideals give way to the financial needs of congregation, honor becomes something that may be bought and sold. Yet, the power of the Torah was such that people still desired to honor it and to seek honor before it.

Another use of the term kavod in connection with Torah (kevod haTorah)or the congregation (kevod hatsibbur) refers to instances where there is no obvious reason for a practice that the rabbis deem necessary. In such cases they often explain the custom as deriving from kevod haTorah or kevod hatsibbur. These terms are used as "code words" or symbolic language, and are not to be reduced to their literal meaning. A survey of the instances in which they are used makes this clear. We begin with kevod haTorah:[304]

> (1) A man does not go up to the Torah unless he is called because this is the way of kevod haTorah.

(2) A maftir is called to the Torah out of kevod haTorah.

(3) Rashi (Megillah 23a) states that in reference to the maftir, kevod haTorah is not equal to kevod hanavi. And when kevod haTorah is given as an answer, it is not mandatory.

(4) One should cover the Torahs between aliyot out of kevod haTorah.[305]

(5) Do not give a second Torah to a youth to hold when one uses two Torahs because of kevod haTorah.[306]

(6) In Mishnah Yoma 7:1 and Yoma 65, the Torah is passed from person to person because of kevod haTorah.

(7) As for selling aliyot on Shabbat when one should not sell, "It is kevod haTorah and accepted minhag. For kevod haTorah overrides even the Sabbath prohibitions." We are told that the selling of aliyot is "kasher venachon."[307]

(8) According to Maharil, people may spend an entire service in the courtyard, but come to see the Torah taken out and returned out of kevod haTorah.[308]

(9) Ten people are required to transfer a Torah from one congregation to another because of kevod haTorah.[309]

The "honor of the congregation" (kevod hatsibbur) is not equal to "the honor given to the Torah" (kevod haTorah). It is a very powerful expression in cases where something could very well be permissible but, for a host of reasons, is not permitted. In such cases, the only excuse given is the "honor of the congregation" (kevod hatsibbur).

When the Galileans inquired of R. Helbo: "May one read from separate books of the Torah in the synagogue in public? (Gittin 60a)" He did not know the answer, but Rabbah and R. Joseph said, "no," because of kevod hatsibbur. This same reason is used by Maimonides in the Mishneh Torah.[310]

It is not permissible to roll the Scroll in the

midst of the congregation because of kevod hatsibbur ,[311] but if you have no other Torah, the Mordecai says that one may do so. Here we see kevod hatsibbur is a conditional reason. Similarly, the Geonim say that one may not read in a posul Sefer Torah, but not because it is not kosher. The reason they give is kevod hatsibbur. Why? Again, it is better if one did not, but one could if one had to to so.[312]

May someone turn down an aliyah which he regularly accepts (e.g., gabbai)? Here the issue is decided on whether it is a matter of kevod hatsibbur or the personal kavod of the individual. If the congregation objects, he may not turn down the aliyah because of kevod hatsibbur. This is a reasonable answer. If it is only a matter of his personal honor, he may turn it down.[313]

Why may a woman not have an aliyah? "Our rabbis taught: all are qualified to be among the seven who read, even a minor[314] and a woman. The Sages said a woman should not read in the Torah out of respect for the congregation."[315] Note, it is not because of anything to do with the Torah! It is a congregational honor and would depend upon a society's concept of women. Tosefta Megillah 3:5 says that women may not read because it is not fitting for women to read in public."[316] Does that mean that in a world where women do read in public women should automatically be able to read from the Torah?

Once again, we get a glimpse of the conditional nature

of kevod hatsibbur. The Mishneh Torah (Hilchot Tefillah 12:17) states, "a woman does not read (from the Torah) in public because of honor of the congregation."[317] Hagahot Maimoniot (thirteenth century) says: "...if there is no Yisrael it is permissible for minors (Yisrael) and women to read...and in a city where all are Kohanim without one Yisrael, the Kohen reads twice and then the women."[318] In cases where it is not possible to uphold kevod hatsibbur, it is not upheld. From this traditional material, there is no good reason why even traditionally all women cannot read Torah privately; or why in a world that has given women the ability to read publicly, they cannot do so from the Torah.

The issue of honor, as we have seen, is a variable one that changes with communal needs and psychology and is a ready excuse for doing things without compelling reasons.

Selling Aliyot

On the last day of Pesach, second day of Shavuout and on Shemini Atzeret, when Dt. 14:22, which includes "ish kematnat yado" was read, a special mi sheberach called matnat yad developed for all those who donated on these occasions.[319] In the late Middle Ages, congregants were paying money to tzedakah to be called to the Torah, but the rabbi continued to be honored without payment.[320]

It is interesting to note that Margolies distinguishes between the two types of aliyot in Shaarei Ephraim by using

two different verbs: mechabdim and mochrim.[321] Thus, we see that at least subtle reference is made between those communities that honored individuals with aliyot and those that "sold" aliyot.

Eventually, one not only paid for the honor of being called to the Torah, but also for the other honors connected with the reading of the Torah, such as opening the Ark,[322] taking the Torah to the reading desk, rolling the Torah,[323] handing the cover to the golel[324] and even returning the Torah to the Ark.[325]

The literature indicates that certain communities objected to the sale of all the aliyot, including those which were usually designated to the shaliach tsibbur.[326] Maharam cites a case of a man who gave the chazzan money so that he would be called to the Torah every Shabbat and during the week. The elders would not permit him to be called every time at the exclusion of others, even for money.[327]

A person who regularly had or purchased an aliyah was said to have chazzakah, a claim to it. The general consensus is that the status of chazzakah is not upheld if someone else is willing to pay more money for the honor.[328]

A Kohen may keep his aliyah even if he offers less, but the understanding is that he must offer something.[329] The ugly side of selling aliyot is revealed in the following:[330]

> Maharil wrote of a congregation that had the custom that on Shabbat Bereishit, a person would pledge money

> to the synagogue, in order to read first from the Torah. They also practiced the custom that if a Kohen was present, he bought the mitzvah or gave up his kavod and left the synagogue. One year it happened that the Kohen did not want to buy the mitzvah and did not wish to leave the synagogue. The congregation forced him, with the help of the government, so that he would not enter the synagogue and compromise the honor of the Torah.
>
> The Beit Yosef version continues:
>
> ...the honor of the Torah and the minhag of their fathers in their possession. And it was deemed good that they forced him so as not to abrogate their minhag.

So, in the name of kevod haTorah and minhag hamakom, a man was thrown out of a synagogue and the issue was money.

Another practice cited was that in places where the chazzan went from person to person after the reading of the Torah to get a pledge from everyone.[331]

Showing Honor to the Torah and Its Reading by Standing

> The scholars propounded: Must one rise before a Scroll of the Law? R. Hilkiah, R. Simon and R. Eleazer say: It follows a fortiori if we rise before those who study it, how much more before that itself![332]

According to Maimonides, one must stand until the Scroll is carried to its appointed place or until it passes out of sight.[333] Rashi requires quiet during the reading, but states that the congregation does not have to stand during the reading, because standing is not written in the Torah.[334] Abudraham also says that it is no longer a requirement to stand even during the blessings[335] and the Shulchan Aruch (O.H., 145:4) codifies

the idea.

A stricter view is held by Meir of Rothenburg, who states that it is customary to stand for the reading of the Torah, and for the circumcision of a child.[336]

Shaarei Ephraim cites the authoritative procedure on standing. One stands when the Torah is taken out and one remains standing until it reaches the reading desk or is out of sight. Some stand, even if they cannot see the Torah, because the bells tell them when it is no longer in motion.[337] He does say that the congregation stands to respond to the barchu of the benediction. Some stand for the entire blessing and others for the entire reading, but this is really a strict interpretation.[338] All agree that at the time the Torah is lifted, the entire congregation should stand.[339]

Chatam Sofer has the congregation stand when removing and returning the Torah to the Ark, an opinion with which the Taz (Y.D. 242) disagrees.[340] He holds that it is only custom to stand even when the Ark is open.[341]

When an important man read the Torah, it was customary in some communities to stand during the reading to honor him, yet others believed this to be burdensome and did not do so.[342] A Sephardi from Turkey remarked to me that in his community there were those who stood for members of their family.

A general custom in Ashkenazic synagogues was and still is to rise for the reading of the Ten Commandments[343] and, in some places, for the Song of the Sea also. The author of LeDavid Emet (Section 7) wrote: "It is not right for the congregation to stand at the time of the reading of the Ten Commandments, because it makes them appear more important than the rest of the Torah and this is not true; it is all equal."[344]

A problem from Brachot 8a through the turn of the nineteenth century when Margolies was writing Shaarei Ephraim[345] was that of individuals standing, but doing so in order to leave the synagogue during the Torah reading. The consensus of all the literature is that one may do so between aliyot and only then for good reason.

Paying Attention to the Reading

> There is no standing, rather silence
> (during the reading of the Torah).
>
> -Sota, 39a

Quoted in Vitry[346] and other sources, the demand for silence is conditional upon one's learning. It is told that Rav Sheshet turned his head to study,[347] implying that the public reading of the Torah was intended for the masses, whereas those learned in the Law need not interrupt their studies in order to listen to it.[348] There are two schools of thought on this issue. Abudraham[349] and Rashi[350] make no exceptions. RMBM[351] and the geonim[352] agree in principle,

but permit scholars to follow Sheshet's example. Or Zarua permits the reading of the portion[353] and the Beit Yosef following the Mordecai permits Scripture and Targum to be read.[354] The Shulchan Aruch (O.H. 145:2) includes both the stringent and the lenient opinions. The lenient view is that if there are ten listeners to the reading, one may turn one's head to study.

Yet, Hagahot Maimoniyyot and Alfasi rule[355] that one would have to be Rav Sheshet not to listen to the reading, and there are no Rav Sheshets in our day. Thus, we should follow Shaarei Ephraim who strictly forbids any talking during the reading of the Torah and permits study, silently, only when ten people are listening intently to the reading.[356]

Uses of the Torah -- The Oath

In ancient times, a king carried the Torah into battle and the Ark was taken out during droughts and public fasts. In the Middle Ages, the Torah took on an additional purpose. It was held when taking an oath. Reminiscent of this is the holding of the Torahs during the Kol Nidre.[357]

"Although giving one's faithful word is also considered an oath, it is not as solemn as the oath administered while holding the Scroll of the Law."[358] Three oaths are mentioned by Agus, in his treatment of Meir of Rothenburg. First, we find burghers forcing Jews to take an oath on the Torah that they would not clip coins. These Jewish merchants

made mental reservations which they believed to invalidate the oath. Maharam said one could not take an oath with a mental reservation.[359] Another case describes the questionable handling of an estate by a woman. While holding the Torah, she had to take an oath that she managed her husband's estate properly.[360] Finally, in a dispute between mother and son, again over an estate, another woman was required to take an oath on the Scroll.[361]

Cherem (excommunication) was also done with the Torah scroll in the synagogue.[362] In 1509, a group of rabbis came together in the Great Synagogue of Candia and all of them made a declaration on a Sefer Torah that whoever took part in a wedding without a minyan would be excommunicated from the Jewish community.[363]

Here we see the Scroll as an object that was used to check honesty, and demand fidelity to communal mores. We also see that belief in the power of the Scroll was not always total and oaths were not always kept.

CHAPTER IV

REFORM JUDAISM AND THE TORAH LITURGY

One of the symbols used on German Torah ornaments of the nineteenth century was two branches, a palm and an oak, looped together.[1] The palm symbolized Judaism and the oak, Germanism. This symbol reflects the attitude of German Jewry as it approached liturgical reform.

This chapter highlights the important issues discussed in the Germany development of Reform Judaism's liturgy and the context surrounding the Torah reading, as well as the early changes that were made in Germany and America to accommodate ideology into the worship experience.

Never was the importance of space and architectural form more pronounced than in nineteenth century Germany. Certain leaders in German introduced an architectural change in 1810, prior to any change in prayerbooks. This German change served to divide the Jewish community as it had divided the space of the synagogue. Their innovation was to place the bimah near the Ark.

As every action stimulates a reaction, the Orthodox Rabbis protested the change and prohibited attendance at prayers in any synagogue where the bimah was not in the center. R. Akiva Jehosef published a manifesto signed by 71 leading rabbis banning the practice of putting

the reading desk near the Ark.[2] In one of his articles, he wrote:

> The Reformers who endeavor to change the location of the Bimah, do so out of a desire to spite: for what advantage can they hope to gain from removing it from the centre of the synagogue? And indeed, why should they wish to do so? Only to imitate non-Jews! In fact, had the Shulchan Aruch laid down that the Bimah should be near the Ark, and the non-Jews placed their pulpit in the centre, the Reformers would have advocated that it be in the centre also of the synagogue.[3]

In early Reform liturgy, homiletics, polemics and theology, the word "Torah" was almost universally rendered "Lehre" (teaching) rather than "Gesetz (law).[4] Language became a primary issue for Reform rabbis. Should the Torah be read in Hebrew? What language should the service be conducted in?

The Torah Reading

At the Rabbinic Conference in Brunswick (1844), one of the questions addressed by the rabbis was: How should the reading of the Torah and the seven who are called to the Torah be arranged? They came to the following conclusions:[5]

1) the Torah should be read in Hebrew;
2) the motion to return to the triennial cycle was overwhelmingly accepted, because the portions would be shorter;
3) Simchat Torah would occur once every three years;
4) the Torah would be read without a melody;
5) verse-by-verse translation was accepted but appeared to be a controversial issue;
6) readings from the Haftarah and writings would be in German; and
7) aliyot would continue, but without a maftir.

On the issue of the maftir, we see the statement of Reform that the Prophets are not of such a lesser status than the Torah that would necessitate a reading from the Torah by the one who was honored to read the Haftarah.[6]

During a discussion of a commission report on Hebrew at the Frankfurt Conference (1845), the rabbis debated the issue of reading the Torah. Although the commission decided to read the Torah in Hebrew, as well as certain other portions of the service, the decision was not made by an overwhelming majority. The vote in favor of Hebrew was 18-12. The issues raised in the debate give us insight into the variety of opinions and concerns held by early Reformers.

Rabbi B. Wechsler of Oldenburg summed up the opposition argument. In his opinion, the chief reason for the Torah reading was for the people to learn its contents, not to display a familiarity with the Hebrew language. He complains that the reading is not understood in his time and that it would serve the original purpose of the Torah reading to read it in German. Those portions that could not be read in German because of their content could be read in Hebrew.[7] J. Jolowicz of Kulm supported the reading in German, but, on the last point, said that there was no passage objectionable to one who comes into the House of God with a pure heart.[8]

Those who supported the reading of the Torah in Hebrew did so for a number of reasons. S. Hirsch of Luxembourg supported an abbreviated reading in Hebrew. G. Salomon

of Hamburg agreed. He felt that translation was unnecessary since the congregation would learn the contents of the portion through the sermon. S. Holdenheim of Schwerin wanted the Torah read in Hebrew, stating, "Our children must learn the Pentateuch in the original tongue." L. Herzfeld of Brunswick was the one who really pointed to the reason for unequivocally reading the Torah in Hebrew:

> There is a mystical element in this that seems to me important. Were we to relinquish the keriat haTorah this would entail the entire removal of the Scrolls of the Law from the synagogue, and such a proceeding would call forth a universal cry of horror.[9]

On American soil the triennial cycle was abandoned, but the portions read from the Torah were shortened.[10] Cantillation was abandoned for over a century and translation was left up to individual congregations. Congregations in America abolished the calling to the Torah, the selling of mitzvot and like practices that had been abused in Europe.[11]

As for the aliyot, the Hamburg prayerbook (1819),[12] as well as Geiger (Frankfurt, 1854) and Stein (Frankfurt, 1860)[13] have aliyot, though only the Hamburg prayerbook calls them up as Kohen, etc.; the others use numbers or cards.[14] According to Elbogen, the attitude of early Reform was similar to the one suggested earlier: one received an aliyah for joys or sorrows, a groom, for example, during the seven day wedding feast.[15] He also mentions that in America and his Berlin

no one was called up for an aliyah, and the cantor read the entire portion without interruption. American prayerbooks indicate the other trend by which the Preacher[16]-Minister[17]-Rabbi[18] read the blessings and then the Torah portion, thus no one from the congregation was called up. Hence, a participatory part of the service just disappeared.

Ideologically, the sermon became the important focus of Reform Judaism. Heineman describes the Torah reading for the purpose of the sermon, in its inception.[19] But the difference here is that the honor and centrality of the reading was now overshadowed by the "new Torah," the sermon. In recent times, the trend in Reform has been to recapture some of the feeling and centrality of the reading and to bring about more of a connection to the text and the Torah.

Another Reform innovation was the Friday night Torah reading. An evening reading is possible only in an era of electricity. Shabbat 12 does not permit reading by the light of the candle because one could make errors.[20] This injunction does not apply to the modern situation. Furthermore, since the public reading of the Torah is not a biblical requirement, but a rabbinic one, according to certain interpretations, it is not a sin to add to the readings. Moreover, the reading of the Torah at an unauthorized time does not make it posul.[21]

The Liturgy

The Reformers did not feel particularly bound by the

rubric of the Torah liturgy, because they recognized the diversity among the various rites and within each rite. Nevertheless, many early Reform prayerbooks continued to adhere to the traditional form and structure, with certain modifications.[22]

Israel Jacobson organized one of the first Reform services at his home in Berlin, in 1815.[23] Bowing to pressures from the traditional community, the Prussian government decreed that Jewish worship could not change its old form. But Hamburg was a free state, and a Reform Temple was opened there in 1818.[24] The Hamburg Temple Prayerbook of 1818 kept a number of the Hebrew prayers, but it did make quite a few changes.

As we say with the reading of the Torah, language became a major issue in early Reform liturgy as well. In his leaflet Der Hamburger Tempelstreit (1842), Geiger argues that important prayers should be in German so that they can be fully understood. He does admit, however, that certain "holy" prayers should be kept in Hebrew.[25] German was only used for the less important prayers, the others remaining in Hebrew.

Two years later, at Brunswick, a Prayerbook Commission was elected. Its members tendered a report to the Frankfurt Conference in 1845. The Commission advised the retention of Hebrew for the barchu, shma and the first and last three benedictions of the Tefillah and for the reading of the Torah.

But they left the implementation of their recommendations to individual congregations, many of which did not follow them.[26]

Yekum purkan served many early Reformers well in their campaign for the use of German. They frequently cited the yekum purkan as historical precedent for the use of the vernacular in the service.[27] Yet, at the same time they argued against the prayer itself, because it spoke of non-existent institutions, and was therefore outdated.[28]

Prayers following the Haftarah that dealt with communal concerns such as a prayer for the new mother, Bar Mitzvah, newly married, sick, those deceased during the week, Yahrzeits and New Moon[29] were often recited in German by the rabbi.[30]

Rabbi Max Lilienthal objected to references to monarchs and their families in hanoten teshuah and in 1846 introduced a new prayer in its place.[31] Traditional prayerbooks eventually eliminated the names of leaders and Reform prayerbooks eventually eliminated the prayer.[32] Moral objections to the av harachamim prayer for remembering the dead were raised because early Reformers disapproved of the traditional liturgy's discussion of the downfall of enemies.[33] Included with this prayer was a list of names for memorial. When the prayer was eliminated from the liturgy, the list of names was moved to the end of the

Reform service, preceding the mourner's kaddish.[34]

Zion was another issue within the Torah liturgy that was of major concern. The two "Zionistic" prayers are the av harachamim and ki mitsion. Petuchowski lists all the prayerbooks from 1841 to 1964, indicating their use of these prayers.[35] Av harachamim quickly disappeared from most of the prayerbooks. All of the prayerbooks retained the ki mitsion, but only three translated it in a future tense, as the Hebrew intends. One prayerbook did not translate it at all.

In general, ideological concerns such as the use of German and aesthetic ones, like the desire to abbreviate the service or to add decorum, overrided concerns for traditions and liturgical history.[36] As a result, congregational participation and contact with the Torah was virtually eliminated and communal concerns no longer had a form of liturgical expression. The Torah, the ets chayyim (Tree of Life), was removed from the center of the synagogue, the center of worship service and, ultimately, the center of the Jewish symbolic heritage.

CHAPTER V

SUGGESTIONS FOR A REFORM LITURGY AND CONTEXT THAT MAINTAINS HISTORICAL INTEGRITY

One of the purposes of this study was to provide a basis for the reconstruction and development of a Reform Torah liturgy that reflects a historical perspective and authenticity.

As a result of the data reported in Chapter II and the outlines of Appendix A, a core liturgy surrounding the reading of the Torah comes to light. In addition to the two benedictions for the reading of the Torah, four prayers appear more consistently than any other: (1) gadlu (Ps. 34:4); (2) lecha (I Ch. 29:11); (3) rommemu (Ps. 99:5,9); and (4) yehallelu (Ps. 148:13). Thus, a verse for the removal of the Torah from the Ark, two verses (sometimes three) for the processional to the reading desk and a verse to return the Torah to the Ark. At the outset, one would feel obliged to include these prayers in a Torah liturgy, insofar as historical continuity is an important issue.[1]

A suggested liturgy that is consistent with historical development and recognizes the constraints of time and a different space is in order. Preliminary verses are optional. Ein kamocha, vayehi binsoa and ki mitsion are the most common verses used in Ashkenazic liturgy. Atah hareta would be an acceptable loan from the Sephardic liturgy, especially

since it also appears in Vitry for Simchat Torah.[2] The shma and echad should be included before gadlu, if time permits. Another reason to include them is that worshippers expect and enjoy them. The gadlu would then be the last prayer said at the Ark.

Since we no longer need a reading desk liturgy, or in many congregations, a processional liturgy, those prayers would best be included before the lecha as follows: (1) a vernacular prayer on God along the lines of the al hakol or av harachamim (amusim); (2) the verses hakol havu godel and ki shem adonai ekra would be optional; and (3) baruch shenatan. The lecha and rommemu could then be recited in a processional or as liturgy for the undressing of the Torah.

The next section of the liturgy would begin when the Torah is opened: (1) the benedictions and reading; (2) a revised hagomel, possible in the third person;[3] (3) a mi sheberach in third person plural for all the sick in the community, listing the names of congregants who are ill;[4] (4) baby naming[5] and a new Bar/Bat Mitzvah blessing[6] (unless these are done after the Torah reading is completed, before the Ark), and then (5) vezot haTorah (lifting the Torah and opening it three columns if it is not large and unmanageable).

After this and the reading of the Haftarah, these prayers could follow: (1) a blessing for the congregation in English;[7] (2) any readings for a special day; (3) yehallelu and hodo; (4) seu shearim or torat adonai (elements of our Reform heritage); (5) if vayehi binsoa was read, then uvnucho

yomar should be added, if not (6) ki lecha tov, ets chayyim and hashivenu.

Other optional additions to this liturgy or for substitutions for some of the verses (not the four mentioned earlier) that would be appropriate, may be found in Sofrim or other books in Appendix A. Additions to verses should be avoided. Adding "Moses and the Prophets" to a traditional verse in Gates of Prayer (p. 429) does not show concern for historical integrity. Nor would one propose to rearrange the order of the ets chayyim (Proverbs 3:18) and derachehah (Proverbs 3:17) as it is found in Proverbs. Doing so would abrogate centuries of liturgical usage and musical renditions.[8]

As for the rest of the liturgical context, new synagogues should explore a use of space that stresses more intimate social distances. Older synagogues should compensate for the distance by bringing the Torah into the congregation and using the given space in new ways, perhaps bringing a reading desk to the center aisle or having small groups read Torah together. If none of these innovations are possible, then at best one should foster an attitude that conveys a caring for the Torah and shows that the rabbi takes time with the Torah and the reading. One might cultivate a group of individuals who can dress and undress, carry and lift the Torah, to make this part of the service a more participatory one as originally intended, and to indicate that the Torah is not only the rabbi's to have and to hold.

It may very well be that the symbolic meaning of the Torah was for centuries more significant than the reading itself. How else would one explain the fact that "One who swore not to pray in a congregation may not hear the reading of the Torah there, but may come to see the Torah there and then leave?"[9]

The Torah was a true symbol[10] for that Jew. And for centuries it was a symbol for all Jews because it evoked in them a common group response and had a significance that did not have to be verbalized or explained. Hearing and touching the Torah and sharing the concerns of the community in its presence filled the reading of its words with added meaning. Community and Torah were intertwined and alive, rather than topics for papers and symposia.

No longer a symbol, the Torah has become a "sign." For it does not evoke a common group response and is constantly being explained and defined. Neither is it the focal point of Jewish worship and experience, visible in the abbreviated prayer text and the synagogue architecture. The service surrounding the reading of the Torah appears as a remnant of a history and liturgy of a past slowly forgotten.

Reform thinkers and other moderns isolated the reading of the Scroll and conceived of it merely as a sign of the Jewish past, a document of Jewish history. This changed the nature of Torah, its reading and the liturgy connected to it.

Physically, the object called Torah became distant and remote to the Jew, some Jews never touching or holding or kissing the Torah as their ancestors had. The physical distance from the Torah made Jews strangers to the one symbol that had been treasured, held (even for oaths) and honored for centuries.

The estrangement from the Torah was symbolic of what was happening within communities and this was reflected in the liturgy. Gates of Prayer omits all the liturgy connected to the communal concerns that once served to cement the community through liturgical forms. A lack of community-oriented Torah liturgy reflects our lack of community. Prayers for the sick, baby namings, prayers for the congregation and even making announcements[11] were always connected to the Torah liturgy. They can, and should, be used again.

Our task as Reform Jews of the second century is to work to recapture the symbol of Torah. We can do this by understanding that the liturgy surrounding the Torah developed in a complex system. Then we can take the elements of that system that can work for our congregations and communities and adapt them, while still embracing the historical integrity of the liturgy we have inherited.

כי לקח טוב נתתי לכם, תורתי אל תעזבו.

Behold, a good doctrine has been given to you,
My Torah; do not forsake it.

-Proverbs 4:2

TEXT	SOFRIM	AMRAM	VITRY Shabbat	VITRY Simchat T.	MACHKIM	ROKEACH	MANHIG	OR ZARUA	ABUDRAHAM	TUR
DATE	7th-8th c.	9th c.	11th c.		12th-13th c.			13th c.	14th c.	14th c
RITE	Palestinian	Babylonian	French		French/ Spanish	Ashkenazic (German)	Sephardic	Ashkenazic	Sephardic	Sephardi
	Ps84:5 אשרי Ps86:8 אין כמוך Ex.15:11 מי כמוך Ps.145:13 מלכותך Ex.15:8 [ה' מלך]* Is.42:21 ה' חפץ ה' עוז אתה הוא ה' שמע אחד וגדלתך הכל תנו עוז ותנו כבוד	כי גדול אתה אחד (נורא)		אתה הראת אין כמוך לעושה נפלאות הושיענו יהי ה' אלהינו מי כמכה ה' מלך ה' עוז יהי נא שמע * ויהי בנסע קומה כהניך בעבור דוד שאו שערים (1) ה' צבאות שאו שערים (2) ואתם הדבקים כי מציון + verses	ויהי בנסע		אתה הראת (Dt.4:35) יהי ה' אל' (IK 8:37) קומה ה' למנוחתך (IICh6:41-2)	Simchat Torah: אתה הראת אין כמוך מלכותך אב הרחמים שמע אחד	אתה הראת IK8:37 IICh.6:41-2 +verses אשרי	אשרי יענך ובא לציון ואני זאת בריתי אתה קדוש
	גדלו	גדלו	גדלו	גדלו	גדלו	גדלו	גדלו	גדלו	גדלו	גדלו
	על הכל אחד (נורא) ה' הוא אל' ה' שמו וזאת התורה תורת ה' תמימה הנחמדים מזהב	רוממו (2) ה' הושיעה כי קדוש ה' אלהינו הבו גודל יהי שם ה' מבורך ממזרח שמש מהלל אלהינו ה' הוא ימלוך עלינו הכל תנו עוז ותנו כבוד לתורה	רוממו (2) שיר ליום השבת על הכל אב הרחמים ויעזרינו הכל הבו ברוך שנתן עליות יקום פורקן מי שברך [illegible]	רוממו ויאמר ביום אני ה'	על הכל כן יקדש שמך הכל הבו עליות קדיש + מפטיר יקום פורקן יפקיד נשמות תהלה זקנים ונערים	רוממו על הכל עליות קדיש + מפטיר יקום פורקן	כי גדול אתה זה המקום שאו שערים Ps. 29 שובה ובנחה שובה הבו לה'	רוממו (1) על הכל אב הרחמים הבו גודל עליות קדיש + מפטיר יקום פורקן	ישמחו השמים בגוים ה' מלך קריאת התורה קדיש + גדולה לברך את המלך לברך את הקהל אשרי למנצח שאו שערים	רוממו הכל הבו Beit Yosef add על הכל זאת התורה תורת ה'
	———	Ps. 148:13 יהללו	יהללו	יהללו	יהללו	יהללו	יהללו	יהללו	יהללו	יהללו
		148:14 הודו	הודו אשרי קדיש	וגו' קדיש	ובנחה יאמר שובה	אשרי קדיש	אשרי קדיש		שובה למנצח קדיש תפלה לדוד	
	*Not in all MS			*no אחד						

FOOTNOTES

CHAPTER I.

[1]Deuteronomy 31:10-13.

[2]Nehemiah 8:1-12 (fifth century B.C.E. source).

[3]The Torah was only read on the Day of Atonement. See Mishnah Yoma 7:1 and Sota 7:7.

[4]Joseph Heinemann, Prayer in the Talmud (Forms and Patterns) [Revised from the Hebrew Original, Hatefillah Batekufat Hatannaim Veha'amoraim, 1964], translated by Richard S. Sarason (New York: Walter de Gruyter, 1977), pp. 132-3.

[5]Isaac Moses Elbogen, Hatefillah Beyisrael Behitpatchutah Hahistorit (Der jüdische Gottesdienst in seiner geschichtlichen Entwicklung, 1913), translated by J. Amir and J. Heinemann (Tel Aviv: Dvir Co., Ltd., 1972), p. 117.

Ben Zion Wacholder says, "The recitation of Scripture on the mornings of the Sabbaths and festivals is no doubt the oldest segment of synagogal liturgy," in his "A History of the Sabbatical Readings of Scripture for the 'Triennial Cycle,'" Prolegomenon in Jacob Mann, The Bible as Read and Preached in the Old Synagogue (New York: Ktav Publishing House, Inc., 1971), p. xi.

[6]Mishnah Megillah, Chapters 2-4.

[7]Heinemann, p. 256. Heinemann labels the type of prayer occuring at the beginning or at the end of the exposition of Scripture beit midrash prayers. These prayers bracket the Scriptural reading. They are usually quite brief and express two themes: (1) thanksgiving for Torah and requests for God to enlighten us to understand it and observe its commandments; and (2) prayers for the coming Redemption and Kingdom of God. He also points out that these prayers consistently use the third person in referring to God.

CHAPTER II.

[1]Masechet Sofrim. M. Higger, who prepared the critical edition of this tractate dates Sofrim after the Jerusalem Talmud and places its author outside Israel and Babylonia. He also remarks that none of the Geonim know of the tractate or mention it, which is further evidence that it never reached Babylonia in their day.

It was probably compiled in the geonic period and has been dated anywhere between the 6th and 11th centuries. Reflective of the Palestinian rite, Sofrim contains relatively few prayer texts.

Heinemann, Or Zarua, J. Muller (another student of Sofrim) and others believe the texts we do have in Sofrim 14 refer to the conclusion of the reading from the Torah, because the Maftir is said to read all the passages cited and the Maftir concludes the Torah reading. Heinemann warns (p. 260) that those who place this material before the reading are trying to understand Sofrim in light of their own existing custom.

[2]Seligman Baer, Seder Avodat Yisrael [1868] (New York: Schocken Press, 1933), p. 222.

[3]Seder Rav Amram is the first known prayerbook, compiled at the request of the Jews of Northern Spain. This ninth century Babylonian text was written by Amram Gaon (d. 871). See Seder Rav Amram Hashalem, Parts I and II, with commentaries, edited by A.L. Frumkin (Jerusalem: S. Zuckerman Press, 1929) and Seder Rav Amram Gaon, Hebrew text with critical apparatus, Part I, edited by David Hedegard (Sweden: Broderna Borgstroms A.B., 1951) and Seder Rav Amram Gaon, Critical Edition, edited by D. Goldschmidt (Jerusalem: Mosad Harav Kook, 1971).

[4]Machzor Vitry contains the rite of Northern France in the 11th century, though our version has additions from the 13th century. Vitry was compiled by Simchah of Vitry, a student of Rashi. See Machzor Vitry, edited by S.H. Hurwitz (Nuremberg: Mekitsei Nirdamim, 1923).

[5]Israel Abrahams, Companion to the Daily Prayerbook, 149.

[6]Minhag or Nusach B'nai Roma is also called the Italian rite, Roman rite or minhag haloazim.

Dr. Daniel Goldschmidt, "Minhag B'nai Roma," in S.D. Luzzato, Mavo Lemachzor B'nai Roma (Tel Aviv: Debir Press, 1966), p. 79. This rite deserves special attention because it is the first liturgy to have left the borders of Israel and Babylonia. It was practiced in Italy and Salonika. Our only problem is that the manuscripts are late, from the 13th-15th centuries and have a number of variations.

[7]Elbogen, p. 148.

[8]Shibbolei Haleket Hashalem (Vilna, 1886), p. 56 (section 77).

[9]Abrahams, p. 296.

[10]Baer, p. 222.

[11]Siddur Otsar Hatefillot (A Thesaurus of Prayers), (Vilna: Rom Press, 1914), p. 693.

[12]Baer, p. 222.

[13]Elbogen, p. 148.

[14]Rabbi I. Jacobson, Netiv Binah, Vol. II (Tel Aviv: Sinai Publishing Co., 1968).

[15]Abrahams.

[16]Max Arzt, Justice and Mercy (New York: Holt, Rinehard and Winston, 1963).

[17]Abraham Millgram, Jewish Worship (Philadelphia: Jewish Publication Society, 1971).

[18]J.D. Eisenstein, editor, Otsar Dinim Uminhagim (A Digest of Jewish Laws and Customs) (New York: Hebrew Publishing Co., 1938).

[19]Sefer Or Zarua, authored by Isaac ben Moses of Vienna (Nehora Deorayta, 1958): Book II, Hilchot Shabbat, p. 10.

[20]Vitry, p. 456.

[21]Abrahams, p. 149.

[22]Vitry, p. 456.

[23]Elbogen, p. 148.

[24]Minhagei Maharil (Israel: HaMaor Press, 1959).

[25]Siddur Otsar Hatefillot.

[26]Sefer Hamanhig, authored by R. Abraham ben Nathan of Lunel, edited by Dr. Yitzchak Raphael (Jerusalem: Mosad Harav Kook, 1961), p. 154.

[27]Sefer Machkim, authored by Nathan b. Juda of Geronda, edited by J. Freimann (Cracow: HaEshkol Press, 1909), p. 15 (Section 198). Sefer Machkim is a late 12th century work describing the French minhag written by Nathan b. Judah of Geronda, a contemporary of Rashi.

[28]Vitry, p. 456.

[29]A.Z. Idelsohn, Jewish Liturgy and its Development (New York: H. Holt and Co., Inc, 1932), p. 114.

[30]Abrahams, p. 78.

[31]Elbogen, p. 148.

[32]Idelsohn, p. 311. Quotes Harkavy, Studien und Mitteilungen, VIII, Petersburg, 1903, p. 18.

[33]Vitry, p. 456.

[34]Maharil.

[35]Arzt, pp. 124-5.

[36]Moshe Rabi, editor, Midrashei Tefillah (Jerusalem, Chevrat Habytah, 1975), p. 234.

[37]Philip Birnbaum, editor, Hasiddur Hashalem (New York: Hebrew Publishing House, 1949), pp. 363 and 367.

[38]Vitry, p. 157.

[39]Heinemann, p. 259.

[40]Idem.

[41]Jacobson, p. 213. For a Hebrew translation of berich shemei see Mepi Olilim, Amanut Publications, 1930, pp. 116-17.

[42]Elbogen, p. 148.

[43]Idelsohn, p. 114.

[44]Elbogen, p. 148.

[45]In his book, Machzik Brachah. Quoted in Moshe Yair, Torat Hatefillah: Siddur Hageonim Vehamekubalim Vehachasidim, Vol. VIII (Jerusalem: Ein Ya'akov, 1974), p. 75.

[46]Ephraim Margolies, Sha'arei Ephraim, edited by Rabbi L. Ehrenreich (Kol Aryeh Association, Inc., 1952), p. 126a.

[47]Keter Shem Tov, edited by Rabbi Shemtob Gaguine, 1934, pp. 236-7.

[48]This study will only include more contemporary prayerbooks such as Gates of Prayer when it seems necessary in making a point. This is not a study of contemporary liturgical expression, rather one aimed at providing the tools for creating such expression based upon historical and liturgical authenticity.

[49]Baer, p. 223.

[50]Elbogen, p. 148.

[51]Baer, p. 223.

[52]Masechet Sofrim, Critical edition by Michael Higger (New York: Debay Rabbanan, 1937), p. 261.

[53]C. Duschinsky, "The Yekum Purkan," in Livre d'Hommage a la Memoire du Dr. Samuel Posnanski (Warsaw: Poznanski, 1927), p 193.

[54]Sefer Hamanhig, p. 155.

[55]R. Posner, U. Kaploun and S. Cohen, Jewish Liturgy (Jerusalem: Keter Publishing House, Ltd.,1975), p. 94.

[56]For greater detail, see Jacob Mann, "Changes in the Divine Service of the Synagogue due to Religious Persecution," HUCA IV (1927), pp. 241-310.

[57]Jacob Mann, "Geniza Fragments of the Palestinian Order of Service," HUCA II (1925), pp. 269-338.

[58]Higger, p. 261.

[59]The Magen Elef is found in Seder Rav Amram Hashalem.

[60]For example, Siddur Chatam Sofer, Vol. I (Ashkenaz) (New York: E. Grossman's Publishing House, 1966).

[61]It should be noted that of the five Torah services contained in Gates of Prayer (p. 415 ff.), only the first has the prayer gadlu.

[62]Abudraham Hashalem, edited and compiled by R. Shalom Sharabi, with explanations and comments by S. A. Wertheimer (Jerusalem: Beit Ekev Sefarim, 1959), p. 127.

[63]Jacobson, p. 214.

[64]Idem.

[65]Vitry, p. 63.

[66]Ibid., p. 156.

[67]Elbogen, p. 149.

[68]Vitry, p. 157.

[69]Birnbaum, p. 367.

[70]Elbogen, p. 148.

[71]Levush O.H. 134:2, quited in Baer, p. 224.

[72]For a thorough discussion of the word vayitkales, see L.A. Hoffman, The Canonization of the Synagogue Service (Notre Dame, Indiana: University of Notre Dame Press, 1979), p. 56 ff.

[73]Yair, p. 79.

[74]Jacobson, pp. 214-15.

[75]Duschinsky, p. 183.

[76]The differences between Vitry (p. 157) and Birnbaum are that Vitry has al instead of am, biyotser instead of yotser, aleinu instead of otanu, meshalot libenu instead of meshalotanu and bemidat instead of bemidah.

[77]Arzt, p. 127.

[78]Seder Hatefillah with Derech Hachayyim and Nehora Hashalem (Warsaw: Argalbrand Bros. Publications, 1890), p. 449; and Siddur Otsar Hatefillot, p. 693.

[79]Rav S. Kook, "Hatefillah Besha'at Holechet Sefer Torah Lehabimah," in Rav S. Kook, Iyunim U'mechkarim, Book I, pp 366-67.

[80]Heinemann, p. 260.

[81]Kook, p. 365.

[82]Baer, p. 224.

[83]Vitry, p. 157. Vitry has no separation between the av harachamim and the veyaazor.

[84]He: 1)has compassion, 2)remembers, 3)delivers, 4)controls, 5)grants, 6)fulfills, 7)helps, 8)shields and 9)saves.

[85]Baer, p. 224.

[86]The earliest mention is in Amram, p. 58.

[87]Vitry, p. 157.

[88]Sofrim 14;6.

[89]Vitry, p. 456.

[90]Jacobson, p. 217.

[91]O.H. 139:3 (Note: All Shulchan Aruch references are from Orech Chayyim (O.H.) unless stated otherwise.)

[92]Sefer Levush Hatechelet (Jerusalem: Pardes Press, 1965).

[93]Jacobson, p. 218. See Amram, p. 199.

[94]Vitry, p. 72. On Simchat Torah in Vitry (p. 457), a person is called up: "Amod, amod R. Ploni...mitoch kahal hakadosh hazeh. Heshlem et hatorah."

[95]Hedegard, p. 182.

[96]Jacobson, p. 218.

[97]R.A.E. Hirschowitz, Sefer Otsar Kol Minhagei Yeshurun (Vienna: David Frankel, 1930), p. 157.

[98]Vilna Gaon to Sh. Ar. O.H. 14.

[99]Isserles O.H. 139:3.

[100]O.H. 139:3.

[101]Brachot 11b discusses the need for a benediction for Scripture, Mishnah, Midrash and Talmud.

[102]Derech Hachayyim is an anthology of liturgical laws for the entire year, written by Jacob b. Jacob Moses Lorbeerbaum of Lissa (1760-1832) and first published in 1828.

[103]The Mishneh Torah, Book II, edited by Moses Hyamson (New York: Bloch Publishing Co., 1949), 112a (12:5).

[104]Sefer Mishneh Torah (Jerusalem: Pardes Press, 1955), 54 (12:6).

[105]A question arises as to whether one should say the blessings if one has already said the morning Torah benedictions. In Otsar Hageonim, edited by Dr. B.M. Lewin (Jerusalem: Central Press, 1939):31, R. Ydedudah bar Barzilai quotes Saadia as saying that one does repeat the blessings out of kevod haTorah. The Tur Sh. Ar. O.H. 139:8, and Rosh agree. Abudraham, p. 132, does not.

[106]Heinemann, p. 172.

107 בא"י אמ"ה הנותן תורה מן השמים חיי עולמים ממרומים. בא"י נותן התורה. Mann, "Geniza," p. 280. A Geniza lectionary contains a blessing very similar to Sofrim 13:6.

108 bachar. BR 81:1 includes the Torah blessing of Moses that also has the idea of chosenness: בא"י אמ"ה אשר בחר בתורה הזאת וקדשה ורצה במשה. Posner, et. al., p. 96. The Reconstructionists change the blessing to read "who has brought us close to his service."

109 Here I disagree with Elbogen (pp. 129-30) that the blessing in Sofrim is minhag eretz Yisrael and that Brachot 11b is Babylonian. Sofrim may have had the other blessing as well. It is not clear from the text.

110 The two variations in the second benediction are in the words vechayyei and nata. Saadia and RMBM have chayyei, and RMBM also has natah, of which the Beit Yosef says, "We do not do that here." Abudraham has chayyei and nota.

As for repeating the congregational response, Amram does not have the oleh repeat (Goldschmidt edition, p. 59) but Saadia makes a point of requiring the repetition.

111 Abudraham, p. 132.

112 Sh. Ar. O.H. 139:9 and 10.

113 Shaarei Ephraim, p. 33a and following.

114 Abudraham, p. 132.

115 Tur (Warsaw Edition) (Jerusalem: Feldheim, 1969), p. 47, and Seder Levush Hatechelet (Jerusalem: Pardes Press, 1965), 139:11.

116 Shaarei Ephraim, p. 26b.

Seder Rav Amram (Frumkin edition), p. 72. Derech Hachayyim say that one must say the blessing aloud so that all may say, "Amen."

Sh. Ar. 139:6 says that if one recites the blessing too softly it must be repeated.

117 Sefer Levush Hatechelet, 139:11.

118 Abudraham, pp. 171-2.

119 Eisenstein, p. 129.

120 Keter Shem Tov, p. 288.

121 Sh. Ar. O.H. 219:3.

122 Seder Rav Amram (Frumkin edition)/Derech Hachayyim and Seder Hatefillah.

[123]Posner, et. al., p. 97.

[124]Idem.

[125]Beit Yosef, in Tur, Warsaw Edition (Jerusalem: Feldheim, 1969), O.H. 219.

[126]Hilchot Brachot 10:8.

[127]Beit Yosef to Tur O.H. 219; also in Shaarei Ephraim, p. 35a.

[128]Shaarei Ephraim, p. 36a.

[129]Maharil, p. 122.

[130]Magen Avraham 115:4 and 5.

[131]Mishneh Berurah, Vol. II, p. 225. Vilna Gaon and Magen Avraham O.H. 225:2,3 and Eliezer Levi, Yesodot Hatefillah (Tel Aviv: Beitan Hasefer Press, 1952), p. 12b.

[132]Sefer Levush Hatechelet; also quoted in Pri Megadim (18th century) to Sh. Ar.

[133]Maharil, p. 122.

Abrahams, p. 155. L. Löw has shown that the Bar Mitzvah ceremony, where the boy read from the Torah and sometimes gave an oration, did not become a fixed ceremony until 14th c. Germany. Kohler argues (see Jewish Encyclopedia, Vol. 2, p. 509) that it is an older ceremony, but his arguments are weak and his proof insufficient.

[134]Solomon B. Freehof, Current Reform Responsa (H.U.C. Press, 1969), p. 65.

[135]O.H. 225:1.

[136]Freehof, p. 65.

[137]Jacobson, p. 221. See the Vilna Gaon's Siddur, p. 253, Siddur minchat Yerushalayim - Kol-Bo Hashalem, p. 215, Maharil and Sh. Ar. O.H. 225:4 for blessings that begin with baruch ata adonai elohainu melech haolam.

[138]Jacobson, p. 220.

[139]Ibid., p. 221.

[140]Ibid., p. 222.

[141]Arzt, p. 128.

[142]Abraham Yaari, "Tefillot 'Mi Sheberach:' Heshtalshlotan, minhagaihen Unuschotehen," in Kiryat Sefer XXXIII (December, 1957), no. 1, p. 118. For a word-by-word analysis, see Dr. Elie Munk, Olam Hatefillah, The World of Prayer, Vol. II, translated by Gertrude Hirschler (New York: Philipp Feldheim, Inc., 1963), pp. 45, 46.

[143]Duschinsky, p. 187. In Bikkurei Haittim Vol. X (1829-30), p. 37, S.L. Rappaport asserts that Amram probably had a yekum purkan, but Duschinsky does not find his arguments convincing. Frumkin says that Amram's Siddur omits the prayer out of modesty.

[144]Vitry, p. 99. Following yekum purkan in Vitry is a Hebrew paragraph which singles out those who donated to the synagogue and who keep it up and those who give to charity.

[145]Yaari, pp. 118-19.

[146]Duschinsky, p. 190. According to R. Menachem b. Joseph (known as the chazzan of Troyes) there is one version of yekum purkan. Max Weisz, who edited Ritus Troyes (MS David Kaufman) found no yekum purkan (see Festschrift Moses Bloch, 1905, p. 97 ff.).

[147]Ibid., p. 190. The copy of Machzor Carpentras was the possession of Dr. Cecil Roth of London.

[148]Yaari, p. 118; also see Frumkin, pp. 75-6.

[149]Duschinsky, p. 193.

[150]Or Zarua cites Megillah 32a as the reason for yekum purkan having been written in Aramaic. There R. Jochanan says that supplications should not be given in Aramaic because the angels do not understand it. To which the Talmud adds that this is only applicable for private prayers, not ones said with the congregation.

[151]E.L. Landshuth, Mekor Brachah, in Seder Hegyon Lev (Konigsberg: H. Edelman, 1845), p. 305.

[152]The references for Hamanhig, Shibbolei Haleket and Machzor Avignon are in Duschinsky, pp. 190-3.

[153]Duschinsky, p. 190.

[154]Ibid., p. 194.

[155]Yaari, pp. 118-19.

[156]Yuchasin 123a as quoted in Duschinsky, p. 186, and Yaari, p. 118.

[157]Duschinsky, p. 186 and Landshuth, p. 305.

[158]Yuchasin 123a (Cracow edition, 1580); Duschinsky, p. 186.

[159]Duschinsky, p. 186.

[160]Baer, p. 229 and Duschinsky, p. 184. The latter shows parallels to the kaddish in his text.

[161]Sefer Minhagim (of the School of R. Meir of Rothenberg), edited by Israel Elfenbein (New York: Beit Hamidrash Harabbanim B'America, 1938), p. 15.

[162]Sefer Harokeach Hagadol, authored by R. Eleazer ben Judah of Worms, edited by B. Schneersohn (Jerusalem, 1967), Section 54.

[163]Yaari, p. 119; Duschinsky, p. 191 and Baer, p. 229.

[164]Orchot Chayyim, was written by R. Aaron b. Jacob of Narbonne in the 14th century. Expelled from his native country, he wrote the work in Majorca.

[165]Duschinsky, pp. 193-4.

[166]Yaari, p. 119.

[167]Amram, Goldschmidt edition, p. 59. Note, Amram (Frumkin edition) has mashalotam, p. 398).

[168]Birnbaum, p. 125 (Achenu kol beit yisrael).

[169]Vitry, p. 173.

[170]Birnbaum, p. 379.

[171]The Roman rite has a mi sheberach remarkably similar to our own. See "Minhag B 'nai Roma," p. 89.

[172]Yaari, p. 120.

[173]Heinemann, p. 265. Out of the 86 mi sheberach prayers noted by Yaari, Heinemann found only four that mentioned God in the second person (#19, 36, 73 and 77), and then only because of a biblical quote or acrostic. Heinemann shows amazement at the consistency of the mi sheberach form

[174]Idem.

[175]Sefer Haittim, p. 279.

[176]Yaari, p. 124 and Shaarei Ephraim, pp. 130a-131b.

[177]Joseph Heinemann and Avigdor Shinan, Tefillot Hakeva Vehachova shel Shabbat Veyom Tov (Israel: Hakibbutz Hameuchad Publishing House, Ltd., 1976), p. 115.

[178]Yaari, p. 126.

[179]Idem.

[180]Benjamin Szold and Marcus Jastrow, editors, Avodat Israel, translated by Marcus Jastrow (Reprint, Philadelphia, 1907), p. 105.

[181]See Yaari, p. 125; Landshuth, p. 307; Seder Hatefillah, p. 466; Sefer Shulchan Hakeriah, authored by Dov Ber Reifman (of Vilna) (Berlin: Druck von Rosenthal and Co., 1882), p. 157; and Daniel Y. Cohen, "Hearot Umeluim Lemechkerei shel A. Yaari al Tefillot 'Mi Sheberach,'" in Kiryat Sefer XL, no. 4 (September, 1965), p. 552.

[182]Abraham Yaari, "Hemshech," in Kiryat Sefer XXXIII (March, 1958), no. 2, #47.

[183]Ibid., #46.

[184]Siddur Otsar Hatefillot, p. 313.

[185]R. Judah said, „המקום ירחם עליך עם חולי ישראל"
R. Jose said, „המקום ירחם עליך בתוך חולי ישראל"

[186]Sefer Or Zarua, p. 22 (section 2) (Vienna, 1862).

[187]Isserles O.H. 288.

[188]Magen Avraham O.H. 288.

[189]Shaarei Ephraim, pp. 147b-148a.

[190]Siddur Chatam Sofer and Landshuth, p. 307.

[191]Shaarei Ephraim, p. 133b ff. It includes there „בעבור שעלה לכבוד המקום ולכבוד התורה"

[192]David de Sola Pool, editor and translator, Book of Prayer According to the Custom of the Spanish and Portuguese Jews, Second Edition (New York: Union of Sephardic Congregations, 1947), p. 208.

[193]Elbogen, p. 149.

[194]Yaari, "Hemshech," p. 243 ff.

[195]Or Zarua, p. 21a (Section 2, Column 2).

[196]O.H. 306.

[197]Yair, p.164.

[198]Posner, et. al., p. 97.

[199]Yaari, "Tefillot..", p. 123.

[200]Ibid., p.125.

[201]Ibid., pp.121-2 and Magen Avraham O.H. 284.

[202]"Minhag B'nai Roma," p. 90.

[203]Yaari, "Hemshech," p. 243 (#33).

[204]Ibid., p. 249 (#52).

[205]Yaari, "Tefillot..", p. 126 (#60).

[206]Herbert Danby, The Mishnah (London: Oxford University Press, 1933 and 1974), p. 450.

[207]Idelsohn, p. 142.

[208]Abudraham, p. 174.

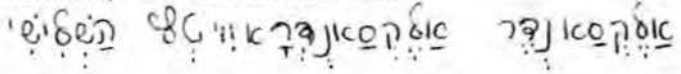
[209]Baer, p. 230.

[210]Munk, pp. 47-8.

[211]Baer, p. 231.

[212]Seder Hatefillot (Form of Prayer Used in the West London Synagogue of British Jews), Vol. IV, edited by Rev. D.W. Marks and Rev. A. Lowry (London: J. Wertheimer and Co., 1866), p. 72.

[213]Seder Hatefillah with Derech... , p. 467. Note: Kaiser and Czar are derived from the same word, one being German and the other Russian. In the prayer text, the name of the קיסר (Czar-Kaiser) is included as:



[214]See JQR Vol. 3; p. 423.

[215]Pool, pp. 204-5.

[216]The Sephardim call the memorializing of the dead hashkavah. See Pool, p. 206.

[217]According to Landshuth, p. 313, it is in a Machzor from 1290.

[218]Shibbolei Haleket, p. 59 (#81).

[219]Munk, pp. 50-1. Shavuot marks the end of the period when most Jews lost their lives during the Crusades.

[220]Baer, p. 233. Tisha B'Av is a time of national mourning.

[221]Shaarei Ephraim, p. 139a.

[222]Yaari, "Tefillot...", p. 124.

[223]Landshuth, p. 306.

[224]Seder Hatefillah with Derech..., p. 469. The names are not mentioned on days when there is a wedding, circumcision, blessing of the New Month, Chanukah, Shushan Purim or Rosh Chodesh.

[225]Levush quoted in Munk, pp. 50-1.

[226]Shaarei Ephraim, p. 141b.

[227]Landshuth, pp. 311-12, and Siddur Chatam Sofer.

[228]"Minhag B'nai Roma," p. 90.

[229]Heinemann, p. 261.

[230]Munk, p. 45.

[231]Sh. Ar. O.H. 284:14.

[232]Duschinsky, p. 19[illegible].

[233]For the text of the prayer, see Siddur U'machzor Kol-Bo (Vilna: Rom Press, 1923), p. 116.

[234]Vitry, p. 73.

[235]Sefer Hamanhig, Section 41 of Hilchot Shabbat (12th c.).

[236]O.H., 284.

[237]According to the Bach (Tur O.H. 49), only the ignorant say Psalm 29 on weekdays.

[238]Cited in Munk, pp. 51-2.

[239]Abudraham, p. 174.

[240]Vitry, p. 456.

[241]For further discussion, see Tseluta de Avraham I, p. 376 and R. Margoliyyot in Hamikra Vehamesora (Jerusalem: Rav Kook Press, 1964), pp. 19-20.

[242]In a personal conversation with Dr. David Sperling, Professor of Bible at HUC-JIR, on this matter, he indicated that although vehenasu is probably a more correct reading of the verse, use of biblical criticism is inappropriate here.

[243]Amram (Frumkin edition), p. 398.

[244]Elbogen, p. 149.

[245]Jacobson, p. 240.

[246]Vitry, p. 456.

[247]See Leopold Stein, Seder Ha'avodah: Gebetbuch fur Israelitische Gemeinden, Vol. I (Frankfurt am Main: J. Lehrburger and Co., 1860); Seder Tefillot Yisrael (The Union Prayerbook for Jewish Worship), Part I, edited and published by the CCAR (Cincinnati, 1895); David Einhorn, Olat Tamid, Book of Prayers for Israelitish Congregations, Fifth Edition (New York: E. Shalmessinger Press, 1872); and A. Geiger, Seder Tefillah Devar-Yom Beyomav, Israelitisches Gebetbuch fur den Offent Eichen Gottesdienst im Ganzen Jahre (Frankfurt am Main: H.L. Bronner's Druckerei, 1891).

[248]Sefer Hamanhig, p. 157.

[249]Jacobson, p. 244.

CHAPTER III.

[1]Aharon Kashtan, "Synagogue Architecture of the Medieval and Pre-Emancipation Periods," in Cecil Roth, Jewish Art (New York: McGraw-Hill Book Co., Inc., 1961), pp. 255-6.

[2]George K. Loukomski, Jewish Art in European Synagogues (London: Hutchinson and Co., Ltd., 1947), p. 29.

[3]Abram Kanof, Jewish Ceremonial Art and Religious Observance (New York: Harry N. Abrams, Inc., 1970), p. 218.

[4]Kook, p. 366.

[5]Baer, p. 225: On the walk to the bimah the Oleh says:
„משכני אחריך נרוצה הביאני המלך חדריו נגילה ונשמחה בך"
Seder Hatefillah with Derech..., p. 463, adds
„לשם יחוד קודשא בריך הוא ושכינתיה על ידי ההוא טמיר ונעלם בשם כל ישראל."

[6]Loukomski, p. 28. Isserles (1573) says that the bimah in his synagogue was on the eastern side though this never became obligatory.

Maimonides (Hilchot Tefillah 11:3) insists on it in the center.

[7]Kashtan, p. 255.

[8]Ibid., p. 258.

[9]Maharil, p. 121.

[10]Keter Shem Tov, p. 291. The Sephardim call the bimah a tevah.

[11]Loukomski, p. 28ff.

[12]Kashtan, p. 269.

[13]Kon, p. 132.

[14]Seder Hatefillah with Derech..., p. 447; and Siddur Chatam Sofer.

[15]Kon, p. 31.

[16]Edward T. Hall, The Hidden Dimension (Garden City: Anchor Books, 1969), p. 108.

[17]See Mediterranean Society, Vol. II by S.D. Goitein, p. 156.

[18]Hall, pp. 116-25.

[19]Ibid., p. 123.

[20]Ibid., p. 125.

[21]Kanof, p. 215.

[22]In Ashkenaz, the Ark is called aron or aron kodesh. In the Sephardic congregations it is called heichal and in the Spanish-Portuguese congregations of London and Amsterdam, echal.

[23]Kashtan, p. 256.

[24]Sh. Ar. O.H., 148:1.

[25]Kashtan, pp. 256-7.

[26]Ibid., pp. 265-7.

[27]The Mishneh Torah: 113b (Halachah 23). Maimonides states that in places where the Torah is removed as a security measure, the congregation must not leave the synagogue until it is removed and then must follow it to where it was deposited.

[28]Kon, pp. 134-5 and Elbogen, p. 131.

[29]Sh. Ar. O.H., 148:1.

[30]Loukomski, p. 28.

[31]Kon, p. 118.

[32]Danby, p. 204, Mishneh Megillah 3:1

> "If the people of a town sell their open space (some sanctity because the Ark was brought there) they must buy a synagogue, Ark, scroll, wrappings, books of Scripture or a Torah."
>
> Why? Because one cannot reverse the order of sanctity.

[33]Taz (Samuel of Ostrow), Yoreh Deah 248:18 states that some people stand when the Ark is open, but there is no legal necessity.

[34]Panim Meirot Vol.I, 74.

[35]Chatam Sofer, Choshen Mishpat, 73.

[36]Solomon B. Freehof, Contemporary Reform Responsa (HUC Press, 1974), p. 38.

On other matters concerning the Ark such as whether or not it may remain open for an entire service, Freehof says it is not preferable and should only be done in the case that it is a long established minhag in the congregation.

In Freehof, New Reform Responsa (HUC Press, 1980), p. 182, when asked about a wedding before an open Ark, he suggests that it be discouraged.

[37]Agus, p. 78 (#25).

[38]Yair, p. 81.

[39]Freehof, Modern Reform Responsa (HUC Press, 1971), p. 80.

[40]Shiltei Hagiborim to Alfasi in Freehof, Modern..., p. 80.

[41]Ibid., p. 81.

[42]Goitein, p. 156.

[43]Heilman, pp. 47-8.

[44]Tosefta Megillah 3:3; Arachin 6b.

[45]Ernest Namenyi, The Essence of Jewish Art, translated by Edouard Roditi (London: Thomas Yoseloff, 1957), p. 28. The Beit Alpha synagogue has a mosaic of a lamp in front of the Ark.

[46]Gutmann, p. 19 and Wiesner in Ben Chananiah III, p. 581, quoted in Freehof, Current Reform Responsa, p. 10ff.

[47]Freehof, Current Reform Responsa, p. 8ff.

[48]Elbogen, p. 476.

[49]Freehof, Current, p. 8ff.

[50]Ibid., pp. 12-13. Freehof permits the Eternal Light to be extinguished, if necessary.

[51]The Mishneh Torah, Book II, p. 139a (10:2).

[52]Rabbah and Rab Joseph are third generation Amoraim of the early fourth century.

[53]Landsberger, "The Origin..." p. 133.

[54]The Mishneh Torah, Book II, pp. 139b-140a.

[55]One is told to write a Scroll in Sanhedrin 21b, Mishneh Torah 129a (7:1) and Sofrim 3:13.

[56]Otsar Hageonim, p. 134 (Gittin) and Elbogen, p. 131.

[57]Sefer Shulchan Hakeriah, p. 5.

[58]Sefer Minhagim, p. 13.

[59]Otsar Hageonim, pp. 134-5 (Gittin).

[60]Abudraham, pp. 134-5.

[61]Otsar Hageonim, pp. 134-5 (Gittin).

[62]Posner, et. al., p. 96.

[63]The Mishneh Torah Book II, 139a.

[64]Landsberger, p. 135.

[65]Idem. Also in Baba Batra 14a.

[66]Idem.

[67]The Talmud and Sofrim 10:1 credit Moses as the initiator of public Torah readings on Shabbat and some say festivals and New Moons as well. Baba Kamma 82 credits Ezra with the Monday, Thursday and Shabbat afternoon reading. By the third century, Philo and Josephus (Idelsohn, pp. 137-8) speak of the reading as an established institution, which was the primary purpose in citing Moses and Ezra as their founders.

[68]Each person reads no less than three lines and a full reading should be no less than ten lines. Why ten lines? For the ten men who attended synagogue regularly, for the ten commandments, for the ten utterances with which the world was created (Megillah 21b). This precept is repeated throughout the literature: Rashi, Vilna Gaon, etc. Note: ten men are required for the public reading of the Torah (Megillah 23b).

[69]Elbogen, p. 127.

[70]For a detailed analysis, see Wacholder.

[71]Wacholder, p. xlii.

[72]Heinemann, p. 112.

[73]The Mishneh Torah, Book II, p. 113b.

[74]Siddur Rav Saadia Gaon, Critical Edition, edited by I. Davidson, S. Assaf and B.I. Joel (Jerusalem: Metisei Nirdamim, 1941), p. 364 ff.

[75]Megillah 31b, Sofrim '0:4, Mishneh Torah p. 114a (13:3).

[76]Maharil and Mishneh Beruah 135, quoted in Abraham Scheinberg, What is the Halacha? Book I (New York: Shulsinger Bros., Inc., 1974).

[77]Sh. Ar. 135:2 (with Isserles and Magen Avraham).

[78]Elbogen, p. 127.

[79]Yemenite congregations were isolated from the rest of the Jewish community and thereby retained certain old practices.

[80]Elkan N. Adler, Jewish Travelers (London, 1930), pp. 69-70, quoted in Millgram, p. 193.

[81] Siddur Rav Saadia Gaon, p. 360.

[82]Elbogen, p. 129.

[83]Abudraham, p. 139.

[84]Ibid., pp. 130-1

[85]Sofrim 11:1, Mishneh Torah, p. 113a (12:16).

[86]Kesef Mishnah to Sefer Mishneh Torah (Jerusalem: Pardes Press, 1955).

[87]Elbogen, p. 129.

[88]The Reading from Scripture with a melody is attributed to R. Shefatai in the name of R. Jochanan (Sofrim 3:10).

[89]Shaarei Ephraim, pp. 17b-19a.

[90]Ibid., pp. 23b-24a.

[91]Sh. Ar. O.H. 143:2.

[92]Mishneh Torah, p. 114 b (13:6).

[93]Scheinberg, p. 191.

[94]Freehof, Contemporary..., pp. 40-44.

[95]Shibbolei Haleket, p. 57 and Siddur Rashi, edited by S. Buber and J. Freiman (Berlin: Mekitsei Nirdamim, 1911), p. 251.

[96]Otsar Hageonim, p. 30 (Megillah).

[97]Shibbolei Haleket, p. 57.

[98]Sh. Ar. O.H. 145:1.

[99]Tur 145.

[100]Duschinsky, p. 185.

[101]Sofrim 11:1; Sota 39:2; Otsar Hageonim, p. 31 (Megillah); Mishneh Torah, p. 112b; and Siddur Rashi, p. 251.

[102]Siddur Rav Saadia Gaon, p. 360.

[103]Mishneh Torah, p. 112 (12:10).

[104]Magen Avraham, 6:67.

[105]Mishneh Torah, p. 112b (12:10).

[106]Idem., and Siddur Rav Saadia Gaon, pp. 368-9, and Elbogen, p. 141.

[107]Millgram, p. 183.

[108]Elbogen, p. 40.

[109]For Maimonides see Mishneh Torah, p. 112a (12:6) and for Maharil see Minhag Maharil, p. 122.

Shaarei Ephraim relates the following: "once a reader read according to the ספרד and was told to read according to the Maroetic text, the rabbis banished him (הודיעו) and threw him off the bimah." (Shaarei Ephraim, p. 22b.)

[110]Isserles O.H. 142:1. Although the Shulchan Aruch requires that one correct even a letter, Isserles is more moderate. In his opinion, one should not correct melody or vocalization, but one may rebuke the Reader. The Tur states that the congregation fulfills its duty even if the reading is incorrect, so one should not shame the Reader in public. This is good advice for Bar Mitzvah children.

[111]Derech Hachayyim in Seder Hatefillah, p. 449, states that, if he says the second blessing first, he does not have to correct it, for he may say the first second. If he erred in the second, it must be repeated.

[112]Sh. Ar., 137:3.

[113]See Mishnah Yoma 7:1. The Torah is passed from the beadle to the head of the synagogue, to the assistant to the High Priest.

[114]Maharil, pp. 106, 122.

[115]Freehof, Current..., p. 41.

[116]Sefer Shulchan Hakeriah.

[117]Freehof, Current..., p. 41.

[118]Shaarei Ephraim, p.126 b.

[119]Some raise the Torah when it is taken out, before the processional according to Tur 134.

[120]Higger, p. 264.

[121]See footnote 113.

[122]Siddur Chatam Sofer.

[123]Isserles O.H. 149:1 and Hagahot Maimoniyyot on Sefer Mishneh Torah, p. 56 (12:24).

[124]Elbogen, p. 148.

[125]Yair, p.81.

[126]Seder Hatefillah, p. 449.

[127]Elbogen, p. 148.

[128]Siddur U'machzor Kol-Bo, p. 53.

[129]Isserles O.H. 149:1

[130]Shaarei Ephraim, p. 147a.

[131]Ibid., p. 127b.

[132]Heilman, p. 46. The Torah scroll should not be touched by hand, even in an attempt to provide intimacy.

[133]Seder Hatefillah, p. 463. He holds the staves with the Torah binder.

[134]Baer, p. 225. Song of Songs 1:4 is said by the Oleh.

[135]Siddur Rav Saadia Gaon, p. 360.

[136]Eisenstein, p. 375.

[137]Idem.

[138]Idem.

[139]Baer, p. 225.

[140]Shaarei Ephraim, p. 26b.

[141]Sofrim 13:5; Megillah 32a (opinion of R. Judah); Otsar Hageonim, p. 28(Megillah); Tur 139; Saadia quoted in Beit Yosef, O.H., 139.

[142]Tur O.H. 139; Sh. Ar. O.H. 139:11; Sefer Hamanhig, p. 155; Hirschowitz, p. 159.

[143]Shaarei Ephraim, p. 27a; Landshuth, p. 302.

[144]Baer, 225; Seder Hatefillah, p. 463; Landshuth, p. 302.

[145]Megillah 32a (opinion of R. Meir); Shaarei Ephraim, p. 26b knows both customs.

[146]Seder Hatefillah, p. 454.

[147]Sh. Ar. 139:4; Baer, p. 225; Seder Hatefillah, p. 463; Sefer Levush Hatechelet (139:5); and Landshuth, p 302.

[148]Shaarei Ephraim, p. 27a; and Kol-Bo, p. 53.

[149]Shaarei Ephraim, p. 27a.

[150]Baer, p. 225 and Seder Hatefillah, p. 463.

[151]Eisenstein, p. 375.

[152]Sh. Ar. 141:7.

[153]Eisenstein, p. 375. One should not abandon the Torah as a "child who escapes from a room."

[154]In some places, the cover is placed on the writing. Most congregations roll the Torah and then cover it. Sh. Ar. O.H. 139:5.

[155]Tur O.H. 147.

[156]Talmud Bavli (Soncino), p. 193.

[157]Yair, p. 83.

[158]Isserles to Tur O.H. 147. Note that the B'nai Roma lift the Torah, but do not open the Scroll.

[159]This follows the Beit Yosef.

[160]Yair, p. 83. It is permissible because one minhag does not negate the other.

[161]Yair, p. 80.

[162]Sefer Harokeach Hagadol, p. 42.

[163]Sh. Ar. O.H. 147:4.

[164]Shaarei Ephraim, p. 132a ff.

[165]Tur O.H. 147.

[166]Shaarei Ephraim, p. 132b ff.

[167]Jacobson, p. 221.

[168]Heinemann, p. 259 (footnote 18).

[169]Sh. Ar. O.H. 44:5.

[170]Freehof, Contemporary...., pp. 117-119.

[171]Sofrim 1:9 reiterates the account of the letter of Aristeas of the incident in the Alexandrian community, where a scroll was stored away because divine names were written in gold.

[172]Freehof, Current..., pp. 18-19.

[173]Landsberger, "The Origin...," p. 133.

[174]Gutmann, p. 18.

[175]See Scheinberg, p. 195. If a Jew donates a Torah mantle to be placed on a Torah in the synagogue and the congregation wants to place it on a Torah in the Beit Midrash (school), since the Beit Midrash is of a higher sanctity, it goes there.

[176]Cecil Roth, "Ritual Art," in Roth, ed., Jewish Art (New York: McGraw-Hill Book Co., Inc., 1961), p. 310.

[177]Franz Landsberger, "A German Torah Ornamentation," HUCA (XXIX, 1958), pp. 329-30.

[178]Idem. (1828, Germany).

[179]See Gutmann, pp. 30-31 for details on the periods of art history and Jewish objects.

[180]Landsberger, "The Origin...," p. 150.

[181]Gutmann, pp. 12-13.

[182]Roth, p. 311 and Landsberger, "A German Torah.," p. 316.

[183]Roth, p. 310.

[184]In Landsberger, "A German Torah," the ornaments tell a fascinating history of the Jews of Bavaria.

[185]Kelim 28:4. Shammai said all scroll wrappers are unclean. Hillel said that those with figures (decoration) are not susceptible to uncleanness, since embroidery proves that the wrappers are for ornamentation, not for practical use. R. Gamliel said no wrappers are susceptible.

[186]This may be one of the reasons why old Torah wrappers were sometimes used to bury unknown dead.

[187]Landsberger, "The Origin...," p. 137.

[188]Idem.

[189]Yair, p. 67.

[190]Roth, pp. 324-25.

[191]Shaarei Ephraim, pp. 135b-136a.

[192]Freehof, Current..., p. 25. Freehof discourages the year-round use of white.

[193]Yair, p. 65. The Sephardim in Israel cover the Torah in black and replace the silver with copper to show the Torah in mourning.

[194]O.H. 147:1.

[195]Shaarei Ephraim, p. 135a.

[196]Goitein, p. 151.

[197]Roth, pp. 329-30.

[198]For pictures, see: Ruth Eis, Torah Binders of the Judah L. Magnes Memorial Museum, 1979.

[199]Posner, et. al., p. 68.

[200]Shaarei Ephraim, pp. 134b-135a.

[201]Gutmann, p. 17; Posner, et. al., p. 68. A child gives the binder as a gift to the Torah at age four or five.

[202]Gutmann, p. 17.

[203]Roth, P. 330.

[204]Posner, et. al., p. 68.

[205]Roth, p. 330.

[206]Ibid., pp. 325-6.

[207]For further study, see: Franz Landsberger, "Old Time Torah Curtains," HUCA (XIX, 1945-6), pp. 353-388.

[208]Ex. 26:31.

[209]Kanof, p. 216.

[210]Yair, p. 65.

[211]Freehof, Current.., p. 26.

[212]Gutmann, pp. 18-19.

[213]Ibid., p. 19.

[214]In Amsterdam for Tisha B'Av a black curtain was placed on the Ark. (Yair, p. 65.)

[215]According to Freehof, there is no holiness involved in the sewn or embroidered name of God and it may therefore be put on an Ark curtain.

[216]Lions were not only a Jewish symbol. Munich was founded by Henry the Lion (1129-1195) and lions appear on its coat of arms. (Landsberger, "German Torah," p. 328.)

[217]Crowns may have been a German symbol as well as a Jewish one, perhaps in honor of the friendly governments of Max Joseph I and Ludwig I. (Idem.)

[218]Gutmann, p. 19.

[219]Kanof, p. 216.

[220]Gutmann, p. 19.

[221]Roth, p. 326.

[222]Gutmann, p. 19.

[223]Roth, p. 328.

[224]Landsberger, "The Origin..," p. 139.

[225]Gutmann, p. 15.

[226]Hilchot Sefer Torah 10:14.

[227]Yoreh Deah 282.

[228]Yoreh Deah 282:16.

[229]Gutmann, p. 15ff.

[230]Roth, p. 318.

[231]Ibid., p. 321

[232]Landsberger, "The Origin...," pp. 139-40.

[233]Idem.

[234]Roth, pp. 316, 319.

[235]Landsberger, "The Origin...," pp. 141-42.

[236]Roth, p. 317, and Guttman, p. 16.

[237]Landsberger, "The Origin...," p. 142.

[238]Gutmann, p. 116.

[239]Landsberger, "The Origin...," pp. 137-8. Note that there is no Torah cover extant with bells on it.

[240]Landsberger, "German Torah," p. 320.

[241]Shaarei Ephraim, p. 127a.

[242]Idem.

[243]Proverb from Zohar III, 134a quoted in Freehof, Contemporary....., p. 113.

[244]Isserlein, Terumat Hadeshen, Part II, Section 225, quoted in Ladnsberger, "German Torah," pp. 322-3.

[245]Levush, pp. 144-6.

[246]Gutmann, p. 17.

[247]Roth, pp. 321-22.

[248]Gutmann, p. 18.

[249]Landsberger, "German Torah," p. 323.

[250]Roth, pp. 321-22.

[251]O.H. 154:6.

[252]Gutmann, p. 18. Early pointers were made of wood, ivory and precious metals in a variety of shapes.

[253]Freehof, Current..., p. 19.

[254]Landsberger, "The Origin..," p. 147ff.

[255]Margaritha, The Entire Jewish Faith, quoted in Ibid., p. 147.

[256]Idem.

[257]Gutmann, p. 18.

[258]Landsberger, "The Origin...," p. 149.

[259]Landsberger, "German Torah," p. 320.

[260]*Ibid.*, p. 315. Landsberger discusses a 1923 HUC acquisition from Berlin of a breastplate and *rimmonim*. He remarks that a pointer should have been with the set, and that it was eventually found.

[261]A.A. Gombinei, quoted in Freehof, *Modern..*, p. 35.

[262]Kanof, p. 225ff.

[263]Roth, p. 323.

[264]Landsberger, "The Origin...," p. 149.

[265]Posner, *et. al.*, p. 94.

[266]Munk, p. 42.

[267]See *Mishnah Megillah* 3, *Megillah* 21a and *Nezikin* 60.

Why are there seven *aliyot* on Shabbat? *Shibbolei Haleket* (p. 56) relates, "I found in the responsa of the Geonim why we call up seven on Shabbat: a man who did not come to synagogue all week will hear the *barchu* from the *aliyot* seven times, as if he had come to synagogue."

(Eisenstein, p. 18) There are seven *aliyot* from the *shma*. Each word or phrase in the *shma* represents *aliyot*:
שמע = 3 , ישראל = 5 , ה' = 4 , אלהינו = 6 , ה' אחד = 7

[268]*Vitry*, p. 157.

[269]Elbogen, p. 130 and Heinemann and Shinan, p. 114.

[270]Mishnah *Gittin* 5:8 and *Nezikin* 59.

[271]*Levush*, 135:10. One community had a *minhag* to read the *aliyot* Kohen-Levi-Yisrael-Kohen-Levi-Yisrael-Kohen.

[272]An illiterate Kohen always precedes a Yisrael who is a man of learning. Yet of two Kohanim, one of learning and the other illiterate, the learned one goes first.

[273]*Nezikin* 60 and *Tur O.H.* 136.

[274]*Otsar Hageonim*, p. 130 (*Gittin* 52b). According to *Mishneh Torah*, p. 113a, two Kohanim do not read, nor do two Levis read, lest they be compared and one of the pair deemed unfit.

[275]*Abudraham*, p. 130.

[276]*Levush*, 135:13.

[277]Taz to Sh. Ar. O.H. 135:12.

[278]Otsar Hageonim, p. 129 (Gittin).

[279]Tur O.H. 135.

[280]Shaarei Ephraim, p. 7.

[281]A Kohen loses his status if he marries a divorced woman, or a woman forbidden to him or if he returns to Judaism after apostasy. Otsar Hageonim, pp. 132-3 (Gittin).

[282]Sh. Ar. O.H. 141:6. Two brothers may not be called one after another, or a son after a father for only one reason -- the evil eye!

[283]Jacobson, p. 20. The third sphere is tiferet and the sixth is yesod. According to Proverbs 10:25: tsaddik yesod haolom.

[284]Levush, 136:1.

[285]Shaarei Ephraim, pp. 13b-15b.

[286]Jacob Werdiger, Edut LeYisrael (Israel: Institute for Research of Jewish Liturgy, 1963), pp. 2, 3.

The Oof Rufen is an old practice. The groom is called up for maftir. It is a geonic custom to say a special Haftarah instead of the weekly one, though it is not clear in the sources which one. The Rokeach says to say Isaiah 61. After the groom reads the maftir, teh chazzan sings the piyyut, echad yachid umeyuchad, in his honor. Women threw nuts and candies for a good omen (siman tov), the source of which is found in Brachot 50b. Then the groom is carried to his house where a Kiddush is prepared acc›rding to his means.

[287](Werdiger, p. 5) Why is a groom called up twice? Because he is compared to a king who must write two Torah scrolls; therefore, he is called up to the Torah before and after his wedding.

[288]Posner, et. al., p. 95.

[289]Shaarei Ephraim, p. 16b.

[290]Ibid., p. 15b.

[291]Yair, p. 66.

[292]Mishneh Torah p, 112b (12:13) and Derech Hachayyim in 6:73.

[293]Shaarei Ephraim, p. 137a.

[294]According to: Huna in Megillah 23a, Saadia (p. 367), RMBM (Mishneh Torah, p. 113a [12:16]), various geonim, Maharam and Tur.

[295]According to: Jeremiah b. Abba of Megillah 23a, Amram (p. 62), Rashi (p. 248), Sh. Ar. O.H. 282, the Manhig and Baer.

[296]Freehof, Current..., p64ff.

[297]Maharil, Magen Avraham, Taz, Derech Hachayyim and Nehora Hashalem permit a blind person to have an aliyah because he no longer reads from the Torah. The Rosh, Tur, Shulchan Aruch O.H. 139:3, Vilna Gaon and Tosefta Sota 39:5 do not permit it, but they base their interpretation on the prohibition that the Torah must be read, not recited by heart. Blessings may be recited by heart, so it should be permissible for a blind person to have an aliyah.

[298]For an extensive treatment of this issue, see Freehof, Current.., p. 62ff. Note that Shaarei Ephraim cautions that only a man who is a proven sinner or in cherem should be denied leniency. He allows all to the Torah if there is any doubt.

[299]Scheinberg, p. 190. Maharil and Chatam Sofer are lenient to avoid conflicts. Maharam Schick says "absolutely not."

[300]Abudraham (p. 131) says one should not be called to the Torah if one cannot read a word in agreement with Saadia who states that only when it is absolutely necessary as in the case of a Kohen should this be permitted. Tanhuma (Yitro 15) reminds us that Rabbi Akiba declined for lack of preparation. The Sh. Ar. O.H. 139:2 suggests he be discouraged.

[301]Freehof, Current...., p. 64. A Yemenite sued officers in his congregation on the grounds that he had not been called to the Torah in a long time. He sued for what he called his right as a Jew. As we have stated, it is an honor given, but depends on a congregation.

[302]According to Beit Yosef O.H. 55, a mamzer may be called to the Torah because he is obligated to its mitzvot. Sh. Ar. O.H. 285:8 agrees.

[303]Sefer Minhagim, p. 11.

[304]Levush, 159:3.

[305]Shaarei Ephraim, p. 33a.

[306]Ibid., p. 129a.

[307]Yair, pp. 56-7.

[308]Ibid., p. 61.

[309]Idem.

[310]Mishneh Torah, p. 113b (12:22).

[311]According to the Beit Yosef, it is a well-known rule that one may not roll the Scroll publicly.

[312]Otsar Hageonim, p. 134 (Gittin).

[313]Magen Avraham O.H. 62, quoted in Scheinberg, p. 187.

[314]Mishneh Torah, p. 113a (12:16). A minor who can read and understand to Whom the blessings are recited may read.

[315]Also quoted in Abudraham, p. 130.

[316]Kon, p. 115.

[317]Sefer Mishneh Torah, p. 56 (Hilchot Tefillah 12:17).

[318]Idem.

[319]Yaari, "Tefillot.," p. 123.

[320]Elbogen, p. 130.

[321]Shaarei Ephraim, p. 136b.

[322]Yair, p. 60. "The person who buys the mitzvah of opening the Ark is given the key by the shamash. He opens the Ark and then opens the Torah while it is still in the Ark and the congregation bows." This is the minhag of Israel, Syria, Tunisia, and Egypt, so we see that aliyot were sold there as well.

[323]According to Sofrim 3:10, the most important member of the congregation was to roll the Torah. The Tur 147 and Sh. Ar. 147:2 show that gelilah was the most costly of honors.

[324]Shaarei Ephraim, p. 136b and Or Zarua I, p. 21b (#115).

[325]Maharil, p. 122.

[326]Or Zarua I, p. 21 b(#115); Eisenstein, p. 374.

[327]Sefer Minhagim, p. 14.

[328]Scheinberg, pp. 190-3, and Agus, p. 21.

[329]Scheinberg, p. 193.

[330]Beit Yosef O.H. 135.

[331]Perush Hatefillot Vehabrachot, authored by R. Judah bar Yakor (Jerusalem: Meurei Yisrael, 1968), p. 78. (See Shibbolei Haleket, Section 81).

[332]Kiddushin 33b (Soncino, p. 165).

[333]Mishneh Torah, p. 139b (10:9).

[334]Rashi, p. 247.

[335]Abudraham, p. 133.

[336]Sefer Minhagim, p. 11 and Sefer She'elot U'tshuvot Maharam bar Baruch, authored by R. Meir of Rothenberg, edited by R. Joseph Sternberg, Repring (Tel Aviv), p. 70a.

[337]Shaarei Ephraim, p. 127a. See reference to bells in the text, p. 96ff.

[338]Ibid., p. 128.

[339]Ibid., p. 133.

[340]Yair, p. 63.

[341]Kon, p. 133.

[342]Shibbolei Haleket, p. 37 and Otsar Hageonim, p. 97 (Kiddushin 33).

[343]Hirschowitz, p. 160, and Posner, et. al., p. 96.

[344]Eisenstein, p. 375.

[345]Shaarei Ephraim, p. 29a.

[346]Vitry, p. 72.

[347]Brachot 8a; Sota 30b.

[348]Kon, p. 91.

[349]Abudraham, p. 137.

[350]Rashi, p. 247.

[351]Mishneh Torah, p. 112b (12:9).

[352]Otsar Hageonim, p. 18.

[353]Hagahot Maimoniyyot to Sefer Mishneh Torah, p. 54 (12:9).

[354]Beit Yosef O.H. 146.

[355]Sefer Mishneh Torah, p. 54 (12:9).

[356]Shaarei Ephraim, p. 29.

[357]Posner, et. al., p. 67

[358]Agus, p. 576.

[359]Ibid., p. 243 (#174).

[360]Ibid., p. 350.

[361]Ibid., p. 629 (#708).

[362]Perush Hatefillot, p. 78.

[363]Kon, pp. 104-5.

CHAPTER IV.

[1]Landsberger, "German Torah," p. 328.

[2]Kon, p. 132.

[3]Idem.

[4]Jacob J. Petuchowski, Prayerbook Reform in Europe (New York: The World Union for Progressive Judaism, Ltd., 1968), p. 289.

[5]Elbogen, pp. 306-8.

[6]Munk, p. 43.

[7]David Philipson, The Reform Movement in Judaism (New York: The MacMillan Co., 1931), pp. 172-3.

[8]Ibid., p. 173.

[9]Idem.

[10]Idelsohn, p. 278.

[11]Philipson, p. 377.

[12]Z.Frankel and M. Bresslau, Seder Ha'avodah (Hamburg: 1819).

[13]Stein.

[14]Ibid.

[15]Elbogen, p. 130.

[16]Einhorn.

[17]Seder Tefillot Yisrael.

[18]Szold and Jastrow.

[19]Heinemann, p. 261.

[20]Eisenstein, p. 373.

[21]Freehof, Modern..., pp. 14-15.

[22]Petuchowksi, pp. 288-9.

[23]Idelsohn, p. 269. Jacobson was the first to do away with cantillation in Germany.

[24]Idem.

[25]Petuchowski, p. 192.

[26]Petuchowski, p. 193.

[27]Duschinsky, p. 192.

[28]Ibid., p. 198.

[29]See Szold and Jastrow for these prayers.

[30]Elbogen, p. 152.

[31]Millgram, p. 191.

[32]Idem.

[33]Posner, et. al., p. 425.

[34]Freehof, Modern..., p. 30.

[35]Petuchowski, p. 289.

[36]Gates of Understanding (edited by L. A. Hoffman; CCAR Press) is the first giant step in Reform Judaism to correcting this. It is concerned with providing a liturgical history as well as ideology for modern Reform. Its greatest achievement is its availability to congregants and interested Jews, providing a liturgical perspective and understanding to a much broader base in the Reform Movement.

[37]The gadlu appears in all the Reform prayerbooks I looked at with the exception of Einhorn's Olat Tamid. The UPB put the gadlu in the service for returning the Torah to the Ark.

CHAPTER V.

[1]Note that Wise's Minhag America and Szold and Jastrow do just that.

[2]Vitry, p. 456.

[3]Many individuals might prefer a third person blessing by the rabbi in Hebrew. In addition, the hagomel should be amended to eliminate the concept of "undeserving." I prefer the Brachot 54b versions, see p. 30 in text.

[4]Creative use of the mi sheberach form can enrich the Torah liturgy and bring the congregation back into the Torah service.

[5]A baby naming may be done in mi sheberach form or any vernacular prayer that is appropriate.

[6]The Bar/Bat Mitzvah blessing in the traditional liturgy is problematic in our times because of its use of onesh (punishment). Here it would be preferable and more meaningful for the parents to write their own blessing to be said to the child.

[7]The Spanish-Portuguese prayerbook (Pool, pp. 204-5) has a mi sheberach for the congregation that is more universal in its theme than the Ashkenazic ones.

[8]Music is a component of the liturgical context and one that should blend well with the space and style of the congregation.

[9]Yair, p. 62.

[10]See criteria for symbol in L.A. Hoffman, "The Liturgical Message," in L.A. Hoffman, ed., Gates of Understanding, pp. 136-37.

[11]Announcements at the end of the service interrupt the liturgical flow. I would advocate returning the announcements to the Torah reading.

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