Introductory Prayer.

(The Congregation Rise.)

How beautiful are thy tents, O Jacob, thy dwelling places, O Israel! Through thy abundant goodness and mercy have I entered thy house, therefore will I reverently worship thee in thy holy sanctuary, O Lord! I love thy abiding place, even the spot where thy glory dwelleth. Here, then, will I worship, bend the knee, and lowly bow before the Lord, my Maker.

Choir and Congregation.

Here we will worship,
Bend our knees
And lowly bow
Before the Lord, our Maker.

Reader.

Here will I give forth my supplication unto thee, O Lord. Render this hour an acceptable one, O God, and in thy abundant mercy, answer me and grant me thy assistance. Amen.

(The Congregation are Seated.)

IV. Prayers for Week Days.

<table>
<thead>
<tr>
<th>Prayer</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introductory Prayer</td>
<td>529</td>
</tr>
<tr>
<td>Morning Service</td>
<td>530</td>
</tr>
<tr>
<td>Prayer for the New Moon</td>
<td>560</td>
</tr>
<tr>
<td>Afternoon Service</td>
<td>565</td>
</tr>
<tr>
<td>Evening Service</td>
<td>567</td>
</tr>
<tr>
<td>Prayer for the Deceased in the house of Mourning</td>
<td>576</td>
</tr>
</tbody>
</table>

Appendix.

I. Hoshanot                                | 581  |
II. For Chanuckah                           | 584  |
III. For Purim                              | 585  |
IV. For the Ninth of Ab                     | 587  |
V. Scriptural Portions for the Cycle of three Years | 591  |
VI. The Annual Cycle arranged for three Years | 593  |

General Information.

All Divine Services commence with the Introductory Prayer, which is to be found on the first page of each of the four parts of the Prayer Book. English Hymns may be inserted: In the Service for Sabbath Eve, in place of "Leshah Dedel; in the Service for the Eve of Festivals, after the Introduction of Prayers, and before the Concluding Prayer; in the Morning Services, before and after the Sermon, before the Additional Prayer (Mussaf) and before the Concluding Prayer.
SERVICE FOR THE EVE OF SABBATHS AND FESTIVALS.

(Psalm 29.)

1. Ye mighty, to the Lord assign || Dominion, glory, power divine; || Due praises to his name address, || Exalt him in his holiness. || His voice is high above the flood, || And loud proclaims the powerful God; || His voice is heard from pole to pole, || When o'er the deep his thunders roll. || His voice the towering cedar breaks, || And Lebanon's high summit shakes; || His voice makes Sirion's forests bound || Like calves and unicorns around. || His voice with lightning hews the earth, || And Kadesh shakes, brings hinds to birth; || His voice the mountain forest bares, || The earth, his temple, praise declares. || His throne was spread upon the flood, || And he shall reign the King and God; || His people's strength will he increase, || And bless them evermore with peace.

(After the recitation of the above psalm, one of the following English prayers is said by the Rabbi.—On Sabbath, the service then continues with Nos. 2 and 3.—On Festivals not occurring on Sabbath, a psalm is sung after the English prayer, and then the service continues with No. 4.)
ON SPECIAL SABBATHS.

[And on this day, O Lord and Father, are our feelings of thankfulness, our emotions of love increased, as we are reminded.

(On the Sabbath during the Festival of Passover.)
of those memorable days when thou didst deliver thy people Israel from servitude, that liberty should prepare them to become a nation of priests, and the bearers of thy light and truth.

(On the Sabbath during the Festival of Tabernacles.)
of the tabernacle of thy protection which thou didst extend over thy people Israel when they journeyed in the wilderness, the memory of which should fill our hearts with unshaken trust in both thy merciful and superintending providence, which leadeth forth nations and individuals to happiness and salvation.

(On Sabbath Chanukah.)
of the glorious contest of the Jews under the heaven-inspired Hasmonaeans against the Syrian enemies, who endeavored to exterminate Israel's holy faith from off the face of the earth.]

O Eternal Being, who art nigh unto those who call upon thee in truth, listen to our supplications and hearken unto the praises we render unto thee. Amen.

INTRODUCTION OF PRAYERS.

ON SABBATHS.

Merciful Father! full of reverence for thee and trust in thy infinite love, we have entered this sanctuary consecrated to the glory of thy name, here to elevate and ennoble our feelings and thoughts.

Here we are removed from the bustle and strife of the world, freed from the cares of life, and enabled to think of thee and thy holy Sabbath. Thou hast been pleased to give us this day as a means of purifying our souls, so that we may gain in strength for the performance of our duties as men, and our mission as Israelites. To thee and thy service will we devote all those high powers with which thou hast endowed us, that we might testify on earth thy existence and glory.

By the solemn exercises with which we sanctify this day of rest before thee, our Lord and Father, we will purify our minds, so as to rise to a clearer understanding of thy perfections; we will concentrate our hearts, so as to increase in love for thee; we will draw closer the ties of family affection, so as to feel happy in the belief of that eternal kingdom of which the day of rest is to be the image;—yea, we will joyfully devote our lives to thee and thy service.

O bountiful Father! we thank thee for thy precious gift of the Sabbath, the observance of which surrounds our lives with such manifold blessings.
ON PASSOVER.

1. With emotions of joy do we appear before thee, O Lord, to celebrate the great festival of freedom. Thou didst redeem our ancestors from slavery and oppression, and vouchsafe unto them liberty and happiness. Thou didst remove the iron yoke of servitude from off their necks, and burst the chains which fettered their minds, so that they might arise from despondency to the zealous performance of the divine will.

Thou hast chosen thy people Israel as the standard-bearers of the truth that man was created free, and endowed with inalienable rights.

In order to spread this truth, thou hast seen fit to scatter us over the face of the earth, enduring trials and persecutions, because we have battled for the service of thy holy name. But even then, O Lord, has thy mercy never forsaken us; for as thou wert the deliverer of our fathers from Egypt, so hast thou been our protector and redeemer in all ages. Thou hast been with us in our wanderings, never permitting the waters of oppression to engulf us. Yea, thou hast been as a shield and protector to us in the hour of bitter trial, not permitting the glowing sun of human hatred to consume us, but ever preserving us in thy abundant mercy.

Again hast thou wrought deliverance for us, O Lord, and redeemed us from the yoke of religious persecution and hatred under which our fathers sighed, and in freedom are we able to lift up our eyes unto thee and bring our tribute of thanksgiving and praise unto thee, who art the redeemer of mankind, and the saviour of Israel.

Praise ye the Lord, for he is good; because to eternity endureth his kindness! Amen.
source of our continued existence as a religious community; and, therefore, be ever anxious to devote to it our brightest hours on earth, even the hours of retirement from worldly pursuits. But do thou, O God, never withdraw from us thy love, that we may ever be worthy of our sublime mission; and we will praise thee, the Beneficent, now and for ever. Amen.

ON SUCCOTH.

A brief interval has passed, O Lord, since our last solemn gathering in this sanctuary, and we again appear before thee, in order to commemorate thy wonderful care of Israel during the forty years of wandering in the wilderness, when our nation, in the youthful period of its existence, trustfully followed after thee, whom they had chosen, on soil that was not sown. It is that period which illustrates the truth that thou art the Leader and Educator of mankind. As were our fathers, so are we the witnesses of thy providence, the heralds of thy bountiful government on earth. Like them have we passed safely through many an inhospitable wilderness, through many a desert and waste, yet with the blazing pillar of thy law illumining our paths in the dark night of sorrow and distress, and with the cloud-pillar of thy mercy sheltering us by day from the scorching rays of trouble and danger.

Yea, thy people Israel are the witnesses of thy overshadowing providence! Thousands of years have rolled over our heads, and yet are we neither destroyed nor withered, but, like the fir-tree, ever re-

ON SHABUOTH.

Eternal God! our Father and our King! elevated by sublime reminiscences, filled with holy awe, do we now welcome in thy sanctuary the beginning of the Festival of Pentecost. In thy infinite love hast thou chosen Israel from all nations as the earthly repositories of thy thoughts. Thou didst reveal unto us thy commands and statutes, the faithful performance of which will lead mankind to the highest perfection, and up to this day do we continue to disseminate over the earth new world-redeeming ideas which have been raised in the garden of thy law, and up to this day are we a race of teachers inspired with the principles which pervade our holy writings and traditions.

We are far removed from undue pride and haughty exultation over our fellow-men, by reason of our selection. We will ever remember that thou hast, in thy wisdom, assigned to every nation a mission to perform; that, amid the vast domains of intellectual culture and development, thou hast allotted a share of duty to all people; and therefore should we gratefully gather the flowers of knowledge which have been planted and tended by other hands than Israel. But, O Lord, our hearts rejoice over the inestimable privilege of having been chosen to spread the pure knowledge of thee, O God, and the love of man, over the whole face of the earth; and we pray thee to accept these joyful emotions as our offering of thanks, now and evermore.

May the possession of the Torah fill us with gladness, that we may bear in mind it is our life, the
and grateful recollections which they have awakened, the fervent prayers which they have inspired;—that we may once more, before the expiration of this festive month, collect our thoughts in thy presence, and seriously examine the results of our frequent convocations for divine worship in thy house.

Thou didst call to us, on the first day of this month, that we should be reminded by the Shofar’s sound that thou art the Sovereign of the universe, the Dispenser of life and death, riches and poverty,—judging in righteousness, rewarding with faithfulness, and punishing in love and mercy;—that we should humble ourselves before thee, and realize our feebleness and our insignificance before thy august throne.

As we stood before thee on the great day of Atonement, thou didst look mercifully on our fasting and penitence, and send to us thy greeting of pardon and forgiveness, so that we might be able, with renewed courage, to repair our wrongs, retrieve our shortcomings, and, in imitation of thy love toward us, be full of love for all mankind.

With the sacred melodies of the day of Atonement reverberating in our hearts, we heralded the Feast of Booths, which served to remind us of thy protecting care of Israel at all times, and the bounteous gifts with which the earth teems. Thou didst appoint that the sacred days of contemplation and repentance should be followed by days of thanksgiving and rejoicing, in order that we might feel the happiness with which the consciousness of purity always inspires the soul; and also, that we might consecrate to thy service the earthly goods with which thou hast blessed us.

Although the festival which we are now about to celebrate is not distinguished by any historical commemoration, nor marked by any particular symbols, yet it is full of deep significance. We recognize it, O newing its green foliage, and preserving the fruit of religion unimpaired and unfading. Thus with all the vigor of youth can we participate in the endeavors of the human race for intellectual progress; even in its joys and sorrows, in its longings and desires for moral perfection, in its achievements for liberty, in its works for culture and refinement.

We are thy witnesses, ever preserved and sustained by thee. Thou didst not suffer us to perish, for the sake of thy great name and thy holy law.

Therefore is the Festival of Booths to us a feast of joy for thy protecting care; a feast of thanksgiving for thy merciful blessings and paternal protection unto all thy creatures; a feast of admonition, ever to work for the glorification of thy Holy Name; a feast of trust, that as in the past thou hast not abandoned nor forsaken us, so in the future shall we be sheltered by thy tent of protection.

Therefore will we sing thy mercies for ever, and make known thy faithfulness to all generations. Amen.

ON SH’MI’NI ATZERETH.

O Lord our God! we have assembled this evening to inaugurate the closing festival, appointed to us at this season, in order that we may review the holy convocations and festive gatherings of this month, the sublime lessons which they have taught us, the sacred emotions which they have aroused, the thoughts of repentance which they have invoked, the tidings of forgiveness which they have proclaimed, the joyous