

THE SCHOOL SERVICE

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649316458

The School Service by Rabbi Joseph Krauskopf

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Cover @ 2017

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RABBI JOSEPH KRAUSKOPF

**THE SCHOOL
SERVICE**

Jews. liturgy and ritual. English

THE

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BY

RABBI JOSEPH KRAUSKOPF, D. D.

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PRINTED BY
EDWARD STERN & CO., INC.,
PHILADELPHIA.

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OPENING PRAYER.

O GOD, be graciously pleased to take us under Thy Fatherly care. Imprint upon our hearts such a grateful sense of Thy goodness to us as may make us ashamed to offend Thee. Dispose us to dedicate our souls and minds and hearts to Thee in a righteous and useful life. Keep us temperate in our desires and ambitions, and diligent in our avocations. Incline us to be just and upright in all our dealings, full of compassion, and ready to do good to all. Make our thoughts, our words, our deeds, testimonies that Thou alone rulest within us, and that the peace and the well-being of our fellow-men lie nearest to our hearts. These things, and whatever else may profit the ends for which we have been placed on earth, we humbly beg of Thee, our God and Father. Amen.

Choir :

O trust in God, to Him your hearts outpour,
For He our Refuge is for evermore.

Psalm lxi. 9.

Schools :

Lead us, O Lord, in Thy righteousness ;
Make straight before us Thy way.

Psalm v. 8.

ADORATION.

כְּרוֹךְ אַתָּה יְיָ

Superintendent:

Unto Thee, O Lord, we render praise, honor, and thanks. Mighty things hast Thou done for us, and in us hast Thou magnified Thy greatness and Thy goodness.

Praised be Thou for the souls and minds with which Thou hast ennobled us, and which render us capable of comprehending the excellence of Thy works, and of understanding the noble mission Thou wouldst have us fill on earth.

Praised be Thou for our endowments and faculties, for the health of our bodies, for the soundness of our senses, for Thy bountiful provisions for our necessities and comfort, for the faithful monitor which Thou hast placed within us, to warn us against wrong and to approve the right.

Praised be Thou for the many dangers averted, for the frequent rescues without which we should long since have perished, for the pleasures of our homes and associations, for all the means through which Thou hast sweetened our life and hast prospered our ways.

Praised be Thou, also, for the troubles which Thou hast allotted to us, and which have rendered us both wiser and humbler; for the consolation which Thou hast imparted to us under them, and for the happy issue which Thou hast opened to us out of them.

Praised be Thou for the joys and gratification with which Thou hast so abundantly enriched us; for every sunbeam that cheers our hearts, for every draught that refreshes us, for every morsel that nourishes us, for every token of peace and good-will, for every advance of progress and enlightenment that gladdens our hearts and inspires our minds.

For all these, and yet other blessings which Thou hast vouchsafed unto us, and for those which, in Thy superior wisdom, Thou hast been pleased to deny us, we render praise and glory unto Thy name, now and for ever. Amen.

Choir :

Praise ye the Lord, the Praise-deserving.		: בְּרַכּוּ אֶת־יְיָ הַמְבָרָךְ :
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School :

Praised be the Lord, the Praise-deserving, for ever and aye.		בְּרוּךְ יְיָ הַמְבָרָךְ לְעֵלָם : וְעַד :
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SCHOOL.

THE LORD IS IN HIS HOLY TEMPLE.

God is in His holy temple :

Earthly thoughts, be silent now,
While with reverence we assemble,
And before His presence bow.

He is with us now and ever,

When we call upon His name,
Aiding every good endeavor,
Guiding every upward aim.

God is in His holy temple,—

In the pure and holy mind ;
In the reverent heart and simple ;
In the soul from sense refined :
Then let every low emotion
Banished far and silent be,
And our souls in pure devotion,
Lord, be temples worthy Thee !

ANON.

One of the following ten Services to be selected for each Sabbath:

SERVICE I.

MEDITATION.

(To be read with or without comments by Superintendent.)

THE SABBATH.

HAIL, sacred Sabbath, that rests the individual, blesses the family, prospers the community, secures the state, exalts the nation, pours light and life on earth! Thou art the golden clasp that binds together the volume of the week. Thou art the keystone in the arch of public morals: without thee the whole structure falls!

What a precious boon the Sabbath is to the sons of toil and the children of care! However much men may be divided on questions of religion, there exists almost perfect unanimity among all in their belief that a whole day of rest, after every six days of toil, is the indispensable requisite for the health and progress of mankind. The Sabbath has humanized man. It has secured for society the largest amount of labor which man is capable of rendering. Where the Sabbath is best observed, there work is best performed. Where hand and brain relax one day in each week, there tasks become easier when resumed. The bow that soonest breaks is the bow that is never unstrung. Day after day records an excessive waste of tissue and of vital force. Unless we allow ourselves one whole day of freedom from all work, both manual and mental, so that the waste may be repaired, ill health is the consequence, and we are disabled from rendering the best service to society, from reaping the best harvest from our toil,

and, saddest of all, we are hastened into an untimely grave.

The Sabbath is like the green oasis in the wilderness where, after the week's journey, the pilgrim halts for repose, where he rests beneath the shade of the lofty palm trees, and, refreshing himself with the waters of the calm, clear stream, recovers his strength, and goes forth again upon his pilgrimage with renewed vigor and cheerfulness.

The morality and spirituality of a community constitute the most important factors in the promotion of civilization, and these blessings come to us almost exclusively through the observance of the Sabbath. The heart needs training, and the soul needs opportunity for spiritual elevation, but these cannot be acquired in the mine or in the quarry, at the loom or at the forge, at the plow or in the shop. Uninterrupted toil not only undermines the health and dwarfs the intellect, but also blunts the virtues and deadens the nobler sensibilities in man. As the diver has need to come occasionally to the surface in order to fill his lungs with fresh and invigorating air, so, too, must we, from time to time, raise ourselves from the stifling depths of toil and care that we may breathe a pure and spiritual atmosphere, and thus save the heart and soul from suffocation. We need the Sabbath to purge us from the dross of life and to purify our moral and spiritual nature. We need the Sabbath to give life its true interpretation, to teach us that man is not a mere machine, placed here solely to toil and to drudge. We need the Sabbath to teach us that there is a God above us and a future before us, and to acquaint us with the sacred duties we owe to self, to others, and to our own family circles.

The sweetest blessing which the Sabbath brings is the joy of the family reunion, which binds the hearts of the parents unto the children and the hearts of the children