Catechism for instruction in the Mosaic religion
San Francisco : M. Weiss, 1879.

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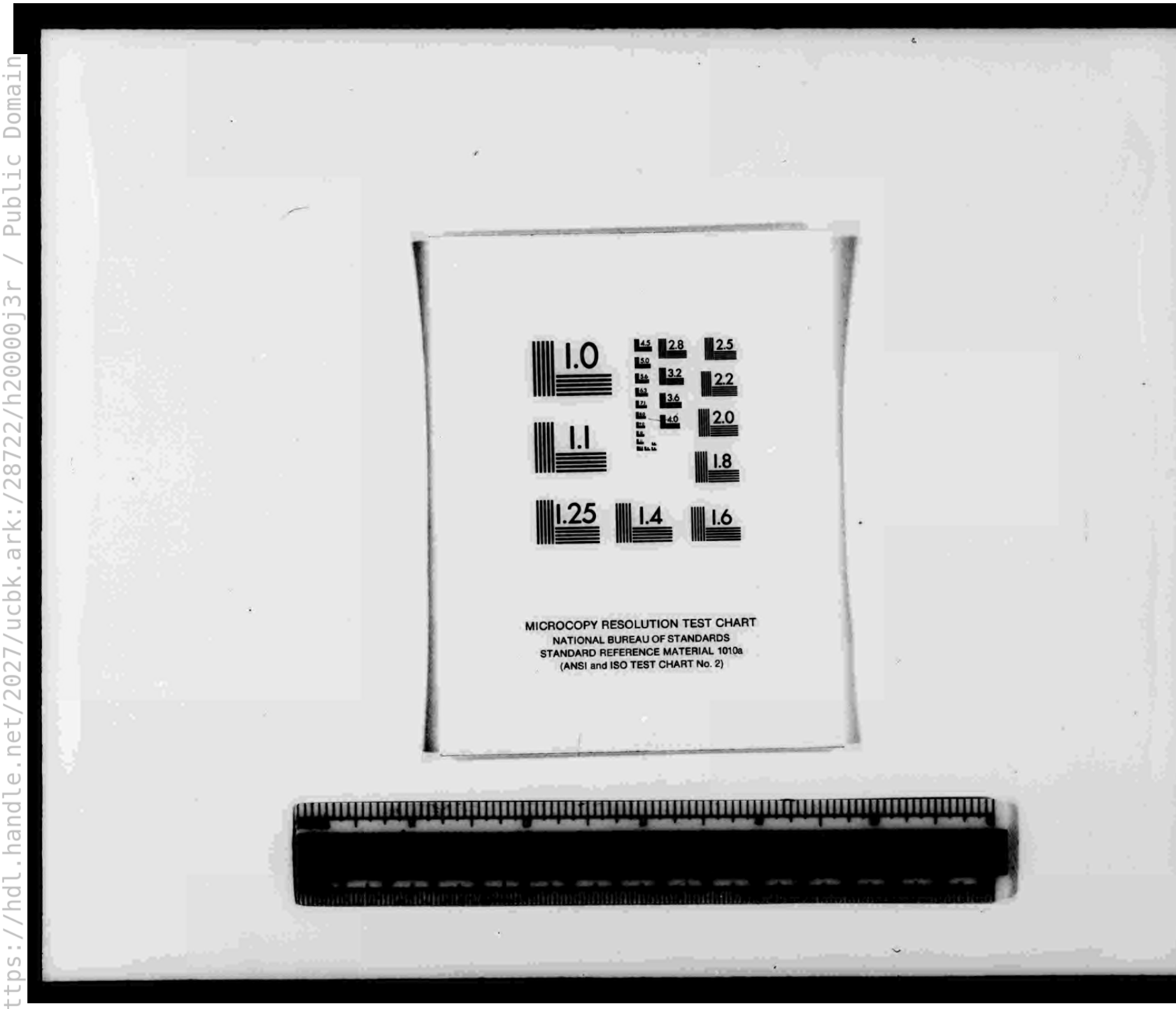

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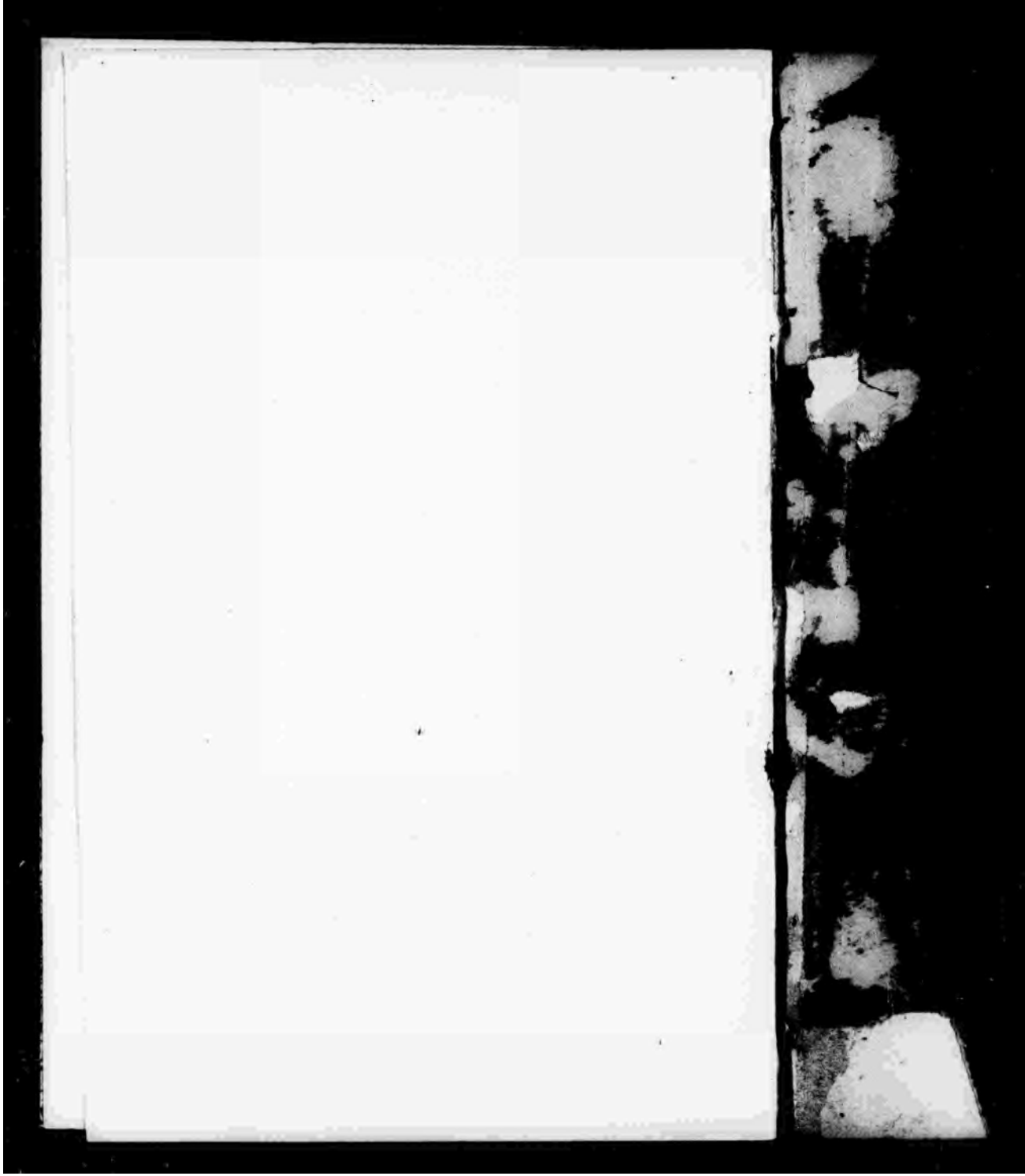

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תורת אמת

INSTRUCTION

IN THE

MOSAIC RELIGION.

OF THE DIGNITY AND DESTINATION OF MAN.

QUESTION 1. *Which is the noblest creature known to us?*

ANSWER. Man. For he is not alone superior to the other creatures of this earth, but on account of the noble powers and capacity of his *soul*, especially reason and freedom of will, which make him a rational being, and tends him above all creatures.

כִּי בְצֶלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם׃

"For after his own image did God make man." (Gen. 9, 6.)

Q. 2. *What do we call* REASON?

A. The power or capacity of the human soul to judge and to decide; to distinguish between the

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true and the false, and between that which is right and good, and what is wrong and evil.

Q. 3. *What is meant by* FREEDOM OF WILL?

A. The animal obeys merely its instinct, and strives to satisfy its natural impulses; but man has the power to govern his desires through the force of his reason.

אַל־תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג־וָרֶסֶן עֲדְיָו לִבְלוֹם בַּל קָרוֹב אֵלֶיךָ׃

"Be not like the horse and mule, which have no reason, whose mouth must be governed by bridle and bit, lest they injure thee." (Psalm 32, 9.)

OF RELIGION.

Q. 4. *What is* RELIGION?

A. To acknowledge God and to adore Him, by contemplating his almighty power, wisdom and goodness, and by a careful observance of his precepts, is the aim of religion.

סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹהִים יְרָא וְאֶת־מִצְוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם׃

"The concluding principle is, fear God, and observe his precepts; for this is the whole duty of man!" (Eccles. 12, 13.)

Q. 5. *How do we call the* RELIGION WHICH WE PROFESS.

A. Whereas this wholesome law, which makes us acquainted with our relation to God and our appointment on earth, was communicated to us through the agency of *Moses* (son of Amram of the tribe of Levi), we therefore call the religion which *we profess, the Mosaic Religion.*

זִכְרוּ תּוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אוֹתוֹ בְּחֹרֵב עַל־כָּל־יִשְׂרָאֵל חֻקִּים וּמִשְׁפָּטִים׃

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"Remember ye the law of Moses my servant, to whom I commanded on Horeb laws and ordinances for all Israel." (Mala. 3, 22.)

Q. 6. *Do not all men profess the* SAME *religion?*

A. No. Mankind are not of one opinion concerning the mode of worshipping God. There are accordingly various religions, which all, nevertheless, acknowledge a God and Creator, who only desires the welfare of his creatures. Our wise men, therefore, teach us:

חֲסִידֵי אוּמּוֹת הָעוֹלָם יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא:

"The pious of all people have a share of the world to come,"—*i. e.*, may enjoy everlasting happiness.

Q. 7. *What is meant by the term* ISRAELITE?

A. An Israelite is a descendant from the patriarchs Abraham, Isaac and Jacob; the last of whom received from God the name of Israel.

וַיֹּאמֶר־לוֹ אֱלֹהִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב
כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל:

"And God said unto him, thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel." (Gen. 35, 10.)

Q. 8. *Can you name some of the attributes of God?*

A. Unity, Eternity, Omnipotence, Perfection. God is the Creator of Heaven and Earth, and all that is contained therein. God is sovereign ruler of all things. God always has been, and ever will be; and is thus called the Eternal. God is everywhere; the universe is full of his glory; he sees all, knows all, even our most secret thoughts.

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ:

"The heavens relate the glory of God, and the expanse telleth of the works of his hands." (Ps. 19, 2.)

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר
צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ
אִישׁ לֹא נֶעְדָּר:

"Lift up your eyes on high, and see who hath created these? he that bringeth out their host by number; that calleth them all by name; from him, who is great in might, and strong in power, not one escapeth." (Isaiah 40, 26.)

Q. 9. *Into how many parts are the duties we have to fulfill divided?*

A. Into Three Parts. First the duty of man towards God; secondly, his duty towards his neighbor; and, thirdly, towards himself.

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THE DUTIES OF MAN TOWARDS GOD.

OF THE LAW OF GOD.

Q. 10. *What do you understand by the Law of God?*

A. All the precepts contained in the Bible.

נֵר־לְרַגְלִי דְבָרֶךָ וְאוֹר לִנְתִיבָתִי:

"A lamp unto my feet is thy word, and a light unto my path." (Ps. 119, 105.)

Q. 11. *What is the* BIBLE?

A. That collection of writings, transmitted to us by our ancestors.

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ:

"Hear, my son, the instruction of thy father, and cast not, off the teaching of thy mother." (Prov. 1, 8.)

Q. 12. *What are the fundamental principles of the law of God?*

A. The love of God, and love of our neighbor.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

"Hear, O Israel! The LORD, our God, is the ONE Eternal Being.

"And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might." (Deut. 6, 4–5.)

וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי יְהוָה:

"Thou shalt love thy neighbor as thyself: I am the LORD." (Levit. 19, 18.)

Q. 13. *What is meant by the love of God?*

A. The love of God is a sentiment which should induce us to love God above all things. We ought not to forget for a single instant that our life, wealth, and all we possess, comes from him; that he rewards the just and punishes the wicked, both in this life and hereafter.

גְּדֹל הָעֵצָה וְרַב הָעֲלִילָה אֲשֶׁר־עֵינֶיךָ פְקֻחוֹת עַל־כָּל־דַּרְכֵי בְּנֵי אָדָם לָתֵת לְאִישׁ כִּדְרָכָיו וְכִפְרִי מַעֲלָלָיו:

"Great in counsel, and mighty in execution; whose eyes are open over all the ways of the sons of man, to give unto every one according to his ways, and according to the fruit of his doings." (Jerem. 32, 19.)

לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ:

"To love the LORD thy God, to hearken to his voice, and to cleave unto him; for he is thy life, and the length of thy days." (Deut. 30, 20.)

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Q. 14. *What do you understand by the just and wicked?*

A. The just are those who fulfill their duties towards God and their neighbor; and the wicked are those who do not fulfill these duties.

וּלְךָ־אֲדֹנָי חָסֶד כִּי־אַתָּה תְּשַׁלֵּם לְאִישׁ כְּמַעֲשֵׂהוּ׃

"And unto thee, O Lord, belongeth kindness; for thou wilt recompense every man according to his works." (Ps. 62, 13.)

Q. 15. *What is meant by the love of our neighbor?*

A. It is a sentiment which should induce us to love all mankind, without reference to their religion.

אַל־תִּמְנַע־טוֹב מִבְּעָלָיו בִּהְיוֹת לְאֵל יָדְךָ לַעֲשׂוֹת׃

"Withhold not a benefit from him who is deserving it, when it is in the power of thy hand to do it." (Prov. 3, 27.)

Q. 16. *Why do you call mankind our neighbor?*

A. Because, like ourselves, they are the creatures of God, and like us, descended from our first parents, Adam and Eve; we ought to do, towards them, that we would they should do towards us.

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלֹא אֵל אֶחָד בְּרָאָנוּ מַדּוּעַ נִבְגַּד אִישׁ בְּאָחִיו׃

"Have we not all one father? hath not One God created us? why shall we deal treacherously every man against his brother." (Mal. 2, 10.)

Q. 17. *How have we received the law of God?*

A. Our ancestors were slaves in Egypt. God miraculously delivered them by the hand of Moses, his faithful servant, and gave them, through this great prophet, all the precepts contained in the divine law.

זִכְרוּ תּוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אֹתוֹ בְּחֹרֵב עַל־כָּל־יִשְׂרָאֵל חֻקִּים וּמִשְׁפָּטִים׃

"Remember ye the law of Moses my servant, whom I commanded on Horeb for all Israel, statues and ordinances." (Mal. 3, 22.)

Q. 18. *How is that portion of the law distinguished, which God gave on Mount Sinai, in the presence of all Israel?*

A. It is called the Decalogue, or the Ten Commandments.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֵה אֵלַי הָהָרָה וֶהְיֵה־שָׁם וְאֶתְּנָה לְךָ אֶת־לֻחֹת הָאֶבֶן וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם׃

"And the Lord said unto Moses: Come up to me to the mount, and remain there, and I will give thee the tables of stone, with the law, and the commandment which I have written to teach them." (Exod. 24, 12.)

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Q. 19. *Repeat the Ten Commandments.*

A. 1st.—I am the Eternal, thy God, who brought thee out of the land of Egypt, out of the house of bondage.

2d.—Thou shalt have no other gods before me; thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down to them, nor serve them, for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

3d.—Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4th.—Remember the Sabbath day, to keep it holy. Six days thou shalt labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: on it thou shalt not do any work: thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle,

nor the stranger that is within thy gates: for in six days the Lord made Heaven and Earth, the Sea, and all that is in them, and rested on the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

5th.—Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

6th.—Thou shalt not commit murder.

7th.—Thou shalt not commit adultery.

8th.—Thou shalt not steal.

9th.—Thou shalt not bear false witness against thy neighbor.

10.—Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid servant, nor his cattle, nor anything that is thy neighbor's.

Q. 20. *What is that portion of the Sacred Writings called, which was given to Moses for our guidance?*

A. The Pentateuch, or five books of Moses.

לָקֹחַ אֵת סֵפֶר הַתּוֹרָה הַזֶּה וְשַׂמְתֶּם אֹתוֹ מִצַּד אֲרוֹן
בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהָיָה־שָׁם בְּךָ לְעֵד׃

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"Take this book of the law, and put it at the side of the ark of the covenant of the LORD your God, that it may remain there against thee for a witness." (Deut. 31, 26.)

Q. 21. *By what other name do we designate these writings, together with those which the prophets wrote by divine inspiration?*

A. They are called the Bible, or Holy Scriptures.

עַל־פִּי הַתּוֹרָה אֲשֶׁר יוֹרוּךָ וְעַל־הַמִּשְׁפָּט אֲשֶׁר־יֹאמְרוּ לְךָ תַּעֲשֶׂה לֹא תָסוּר מִן־הַדָּבָר אֲשֶׁר־יַגִּידוּ לְךָ יָמִין וּשְׂמֹאל:

"In accordance with the instruction which they may instruct thee, and according to the decision which they may say unto thee, shalt thou do; thou shalt not depart from the sentence which they may tell thee, to the right, or to the left." (Deut. 17, 11.)

Q. 22. *Into how many parts are the holy Scriptures divided?*

A. Into three parts. First, the LAW, "תּוֹרָה" Second, the PROPHETS, "נְבִיאִים" Third, the HOLY WRITINGS, or "כְּתוּבִים"

Q. 23. *What are the contents of these books?*

A. 1st.—The Law, also called the Pentateuch, or the five books of Moses.

2d.—The Prophets which are in two parts. The first parts comprises the history of the Israelites

from the death of Moses until the destruction of the first temple; contained into the following books: Joshua, Judges, Samuel, and Kings. The Second portion includes various prophecies; also exhortations and promises made and declared by God to the people of Israel; and are contained in Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets.

3d.—The Holy Writings are: The Psalms of David, the Proverbs, the Book of Job, the Songs of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Nehemiah, Ezra, and the Chronicles.

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ON THE FUNDAMENTAL PRINCIPLES OF OUR BELIEF.

Q. 24. *What are the fundamental principles of our belief?*

A. There are three. First, the belief in the existence of God; second, in divine revelation; third, in the immortality of the soul.

Q. 25. *What do you understand by divine revelation?*

A. Man could not, by his own understanding, acquire all the knowledge necessary to his happiness; God has therefore revealed this knowledge to him, through pious men, and has given a collection of tenets for the guidance of his belief and actions.

בְּאֵין חָזוֹן יִפָּרַע עָם וְשֹׁמֵר תּוֹרָה אַשְׁרֵהוּ׃

"Without a prophetic vision a people become unruly; but when it observeth the law, then will it be happy." (Prov. 29, 18.)

Q. 26. *What will result to us from the belief in God?*

A. Believing that God observes the conduct of all men, we shall endeavor to be good and virtuous;

and, when afflicted with trouble, confide in the divine mercy.

כִּי אֵין לַיהוָה מַעְצוֹר לְהוֹשִׁיעַ בְּרַב אוֹ בִמְעָט׃

"There is no restraint to the LORD to save by means of many or by means of few." (1 Sam. 14, 6.)

Q. 27. *Have we the privilege of doing good or evil?*

A. Yes: for without the freedom of action there would be neither vice nor virtue; and God, being supremely just, virtue has its reward, and vice its punishment. God has said:

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת
וְאֶת־הָרָע—וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה׃

"See I have set before thee this day life and the good, death and the evil;—but choose thou life, in order that thou mayest live." (Deut. 30, 15 & 19.)

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OF THE PRECEPTS,

WHICH CLAIM OUR MOST FREQUENT ATTENTION, AND WHICH IMPRESS THE OBLIGATION OF OBEYING THE LAW OF GOD.

Q. 28. *What are those precepts, which we daily practice, to remind us of our duty to acknowledge and love God, and to observe the commandments contained in his Law?*

A. 1st.—"Prayer," which we address daily to the Eternal, whereby we testify to Him our submission and confidence in His infinite goodness, and acknowledge His omnipotence, providence, and mercy.

בָּרְכִי נַפְשִׁי אֶת־יְהוָה וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ׃

בָּרְכִי נַפְשִׁי אֶת־יְהוָה וְאַל־תִּשְׁכְּחִי כָּל־גְּמוּלָיו׃

"Bless, O my soul, the LORD, and all that is within me, his holy name.

"Bless, O my soul, the LORD, and forget not all his benefits." (Ps. 103, 1–2.)

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃

"Give thanks unto the LORD, for He is good; because unto eternity endureth His kindness." (Ps. 118, 1.)

2d.—The "Tephilin" (Phylacteries), which we apply on the left arm and forehead, and in which are enclosed four written chapters from the pentateuch, relating to these duties.

וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃

"And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes." (Deut. 6, 8.)

3d.—The wearing of the "Tsitsith" (Fringes), which shall remind us continually of the divine precepts.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת
עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף
פְּתִיל תְּכֵלֶת׃

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת
יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי
עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים
לֵאלֹהֵיכֶם׃

אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם׃

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"And the LORD said unto Moses, as followeth :

"Speak unto the children of Israel, and say to them that they shall make themselves fringes on the corners of their garments throughout their generations, and that they shall put upon the fringe of the corner a thread of blue.

"And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them ; and that ye seek not after (the inclination of) your own heart and (the delight of) your eyes, in pursuit of which ye have been led astray.

"In order that ye may remember, and do all my commandments, and be holy unto your God.

"I am the LORD your God, who brought you out of the land of Egypt, to be your God : I am the LORD your God." (Numb. 15, 37–41.)

4th.—The attaching of the "Mesousah," to the doors of our houses, which also contains two chapters from the Pentateuch, referring to the same duties.

וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

"And thou shalt write them upon the door-posts of thy house, and upon thy gates." (Deut. 6, 9.)

ON PRAYER.

Q. 29. *How ought we to prepare ourselves to address our prayers to the Eternal?*

A. By abandoning all worldly thoughts, and by elevating our souls towards God. Cleanliness of the person is equally necessary to make our prayers acceptable.

טוֹב מְעַט תַּחֲנוּגִים בְּכַוָּנָה מְהֻרְבּוֹת שֶׁלֹּא בְכַוָּנָה׃

"A few petitions with devotion are better than many withou devotion." (Orach Chayim, i. § 4.)

Q. 30. *What is the object of Prayer?*

A. To praise the Eternal ; to invoke his assistance for ourselves, and for the happiness of mankind ; to thank him for the benefits he has dispensed to us ; and to solicit pardon for the faults we have committed.

נַחְפְּשָׂה דְרָכֵינוּ וְנַחְקֹרָה וְנָשׁוּבָה עַד־יְהוָה׃

"Let us search through and investigate our ways, and let us return to the LORD." (Lament. 3, 40.)

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Q. 31. *Is it obligatory to pray every day?*

A. It is our duty to pray to God at least three times a day—morning, afternoon, and evening.

קָרוֹב יְהוָה לְכָל-קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת׃

רְצוֹן-יְרֵאָיו יַעֲשֶׂה וְאֶת-שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם׃

"The LORD is nigh unto all those who call on him, to all who call on him in truth.

"The desire of those who fear him will he fulfill, and their cry will he hear, and save them." (Ps. 145, 18–19.)

Q. 32. *Which are the chapters of the law that form part of the prayer we are bound to repeat morning and evening?*

A. There are three chapters; the first of which commences:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

Repeat this chapter:

Hear, O Israel; the Eternal is our God; the Eternal is only ONE. Blessed be the name of His glorious kingdom for ever. Thou shalt love the Eternal, thy God, with all thy heart, and with all thy soul, and with all thy might: and these words which I command thee this day shall be in thy heart; thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou

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sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them for a sign on thy hand, and they shall be as frontlets between thy eyes; thou shalt write them upon the posts of thy house, and upon thy gates.

Q. 33. *What does this chapter particularly denote to us?*

A. The existence, eternity, and unity of God: the obligation to love him above all things; to sacrifice to his love our wealth and our life, and to teach our children the precepts of the divine law.

Q. 34. *What other duties have we to fulfill, appertaining to prayer?*

A. To repeat the various prayers appropriated to the festivals and solemn days of the year; to offer thanksgiving to God before and after meals, and other prayers and blessings in the different circumstances of life.

שִׁוִּיתִי יְהוָה לְנֶגְדִּי תָמִיד כִּי מִימִינִי בַּל-אֶמּוֹט׃

"I have always set the LORD before me, that, being at my right hand, I might not be moved." (Ps. 16, 8.)

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Q. 35. *How ought we to conduct ourselves in the places consecrated to prayer?*

A. We ought to enter and behave ourselves in the most respectful manner in this holy place, and to abstain from all worldly discourse or thought during divine service.

וְזִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹהִים לֹא תִבְזֶה׃

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, wilt thou not despise." (Ps. 51, 19)

Q. 36. *Name the sacred days which God has commanded us to celebrate.*

A. 1st. The holy Sabbath day, "יוֹם הַשַּׁבָּת" instituted to remind us that God, after having created the world in six days, rested on, and sanctified the seventh.

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי יְהוָה׃

"My Sabbaths shall ye keep, and my Sanctuary shall ye reverence: I am the LORD." (Lev. 19, 30.)

2nd. The Passover, "פֶּסַח" to celebrate the anniversary of our going out of Egypt. During this festival we are prohibited from eating leavened bread; this feast commences on the fifteenth day of Nissan.

שָׁמוֹר אֶת־חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי בְּחֹדֶשׁ הָאָבִיב הוֹצִיאֲךָ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לָיְלָה׃

"Observe the month of Abib, and prepare the passover sacrifice unto the LORD thy God; for in the month of Abib did the LORD thy God bring thee forth out of Egypt by night." (Deut. 16, 1.)

3rd. The Pentecost, "שָׁבוּעוֹת" or feast of Weeks; so called, because it is celebrated seven weeks after the first day of Passover; to remind us of the period on which the law was proclaimed on Mount Sinai: this feast occurs on the sixth day of Sivan.

שִׁבְעָה שָׁבֻעֹת תִּסְפָּר־לָךְ מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה תָּחֵל לִסְפֹּר שִׁבְעָה שָׁבֻעוֹת׃

"Seven weeks shalt thou number unto thyself: from the time thou beginnest to put the sickle to the corn, shalt thou begin to number seven weeks." (Deut. 16, 9.)

4th. The Day of Memorial, "רֹאשׁ הַשָּׁנָה" or the New Year: the anniversary of the creation of the world, and begins with the first day of Tishri.

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃
כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב׃

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"Blow on the new moon the cornet, at the time appointed, on the day of our feast.

"For this is a statute for Israel, an ordinance by the God of Jacob." (Ps. 81, 4–5.)

5th. The day of Atonement, "יוֹם הַכִּפּוּרִים" entirely devoted to penitence; to supplicate from God pardon for our sins, after a sincere repentance, and having atoned to those we have offended, or to whom we have done wrong. This sacred day occurs on the tenth day of the same month, Tishri.

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ׃

"For on that day shall (the high-priest) make an atonement for you, to cleanse you; from all your sins before the LORD shall ye be clean." (Levit. 16, 30.)

6th. The feast of Tents, or Tabernacles, "סֻכּוֹת" in commemoration of our ancestors having dwelt in tents during their long journey in the desert, which they were obliged to pass through after their going out of Egypt: this festival commences on the fifteenth day of Tishri.

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃

לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

"In booths shall ye dwell seven days; all that are Israelites born shall dwell in booths.

"In order that your generations may know, that I caused the children of Israel to dwell in booths, when I brought them forth out of the land of Egypt: I am the LORD your God." (Levit. 23, 42–43.)

Q. 37. *How ought we to celebrate the Sabbath day and Festivals?*

A. We are bound to keep those days most sacredly, to abandon all manual labor and worldly pursuits, to devote the Sabbath day and Festivals to the worship and praise of the Almighty Creator, in perusing the Holy Scriptures, and in contemplating, with a grateful feeling, the bounteous blessings of Providence, and the wonderful works of his creation.

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ יְהוָה מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר׃

אָז תִּתְעַנַּג עַל־יְהוָה׃

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"If thou restrain thy foot for the sake of the Sabbath, not doing thy business on my holy day; and if thou call the Sabbath a delight, the holy day of the LORD, honorable; and honor it by not doing thy usual pursuits, by not following thy own business, and speaking (vain) words. "Then shalt thou find delight in the LORD." (Isaiah 58, 13–14.)

Q. 38. *Besides these festivals, commanded by the divine law, are there not other days instituted at a later period, to celebrate some happy events?*

A. Yes. We celebrate, 1st. Chanucha, "חֲנֻכָּה" or the feast of Dedication; to commemorate the victories obtained by the Asmoneans, called the Maccabees, of the family of Aaron, the High Priest, over Antiochus, who invaded the Holy Land, and defiled the Temple of Jerusalem; when the sacred vessels of the Temple were purified and newly dedicated: this festival happens on the twenty-fifth day of Kislau, and the following is said—

עַל הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בִּזְמַן הַזֶּה:

We adore thee for the miracles, the redemptions, mighty deeds, salvation, and triumph, which thou

didst bestow upon our ancestors in former time, in this season.

In the days of Matthias the son of Johannan the high priest, Ahashmonai and his sons, the tyrannical government of Greece rose up against thy people Israel, to make them forget thy law, and pass by the statutes of thy will; but thou, in thine abundant mercy didst rise up in their behalf; in the time of their trouble didst thou contend for them. Thou didst judge their cause, and didst avenge their wrongs. Thou didst deliver the mighty into the hands of the weak; a multitude into the hands of a few; the impure into the hands of the undefiled; the wicked into the hands of the righteous; and the proud into the hands of the contemplators of thy law. By this didst thou make thyself a great and holy name in thy world, and didst work a great salvation and redemption for thy people Israel on that day: afterwards thy children entered into the oracle of thy house, prepared thy temple, and purified thy holy place, and did light lamps in the court of thy holy house; and appointed these eight days of dedication to be kept with praise and thanksgiving.

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2d. Purim, "פּוּרִים" or the feast of "Lots," to celebrate the anniversary, when God, by means of Queen Esther, delivered the Israelites from the persecution of the perfidious Haman, who had sworn their destruction, after having fixed, by casting of lots, the day he meditated the massacre: this festival occurs on the fourteenth day of the month Adar, and the following is said on such a feastival day:—

עַל הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה:

We adore thee for the miracles, the redemptions, mighty deeds, salvation, and triumph, which thou didst bestow upon our ancestors in former time, in this season.

In the days of Mordecai and Esther, the wicked Haman rose up in Shushan the capital; he sought to slay, destroy, and extirpate all the Jews, young and old, women and suckling children, in one day, on the thirteenth day of the twelfth month, called Adar, and to take their spoil for a prey, but thou through thine abundant mercy, didst frustrate his

counsel, destroy his designs, and cause them to recoil with redoubled force upon his own head, so that he and his sons were hanged on a tree.

And for all these mercies, may thy name, O our King! be continually praised, and exalted for ever and ever.

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OF FASTS AND DAYS OF ABSTINENCE.

Q. 39. *Besides the Great Fast, have we any others in the course of the year?*

A. Yes. There are four others, instituted as memorials of the misfortune which our ancestors endured at various periods. The first of these four fasts occurs on the 17th day of Tamouz, the anniversary of the capture of Jerusalem by the Romans. The second, on the 9th day of Ab; the anniversary of the destruction of the first and second Temple of Jerusalem. The third, on the 3d day of Tishri; and is called the fast of Gedaliah. The fourth, on the 10th day of Tebeth; the day on which the King of Babylon encamped and built forts against Jerusalem. There is also a fifth fast, which is kept on the 13th day of Adar; the anniversary of the fast of Esther.

כֹּה־אָמַר יְהוָה צְבָאוֹת צוֹם הָרְבִיעִי וְצוֹם הַחֲמִישִׁי וְצוֹם
הַשְּׁבִיעִי וְצוֹם הָעֲשִׂירִי יִהְיֶה לְבֵית־יְהוּדָה לְשָׂשׂוֹן
וּלְשִׂמְחָה וּלְמוֹעֲדִים טוֹבִים וְהָאֱמֶת וְהַשָּׁלוֹם אֱהָבוּ׃

"Thus hath said the LORD of hosts, the fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth (month), shall become to the house of Judah gladness and joy, and merry festivals: only love ye the truth and peace." (Zach. 8, 19.)

Q. 40. *What is the principal object of these fasts?*

A. To remind us that the sins of our ancestors caused all the misfortunes they endured, and consequently to excite us to improve our conduct, and faithfully to fulfill all our duties both towards God and our neighbor.

הֲלוֹא זֶה צוֹם אֶבְחָרֵהוּ פַּתֵּחַ חַרְצֻבּוֹת רֶשַׁע הַתֵּר אֲגֻדּוֹת
מוֹטָה וְשַׁלַּח רְצוּצִים חָפְשִׁים וְכָל־מוֹטָה תְּנַתֵּקוּ׃
הֲלוֹא פָרֹס לָרָעֵב לַחְמֶךָ וַעֲנִיִּים מְרוּדִים תָּבִיא בָיִת
כִּי־תִרְאֶה עָרֹם וְכִסִּיתוֹ וּמִבְּשָׂרְךָ לֹא תִתְעַלָּם׃

"Is not this (rather) the fast that I will choose? to open the snares of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye should break asunder every yoke?

"Is it not to distribute thy bread to the hungry, and that thou bring the afflicted poor into thy house? when thou seest the naked, that thou clothe him; and that thou hide not thyself from thy own flesh?" (Isaiah 58, 6–7.)

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OF VARIOUS RELIGIOUS ORDINANCES.

Q. 41. *Are there not other religious ordinances commanded by the Law?*

A. Yes. The principal is Circumcision; first enjoined on the Patriarch Abraham, and afterwards on all his male descendants, as a token or covenant of alliance with God.

וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם וְאַתָּה אֶת־בְּרִיתִי תִשְׁמֹר
אַתָּה וְזַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם׃
זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין זַרְעֲךָ אַחֲרֶיךָ
הִמּוֹל לָכֶם כָּל־זָכָר׃

"And God said unto Abraham, but thou, for thy part, shalt keep my covenant, thou, and thy seed after thee, in their generations.

"This is my covenant, which ye shall keep, between me and between you, and between thy seed after thee; every man-child among you shall be circumcised." (Genesis 17, 9–10.)

There are also precepts, which prohibit the eating of blood or the flesh of animals which are considered impure, or which were not killed agreeably to the usual rites of Israelites.

וְהִבְדַּלְתֶּם בֵּין־הַבְּהֵמָה הַטְּהֹרָה לַטְּמֵאָה וּבֵין־הָעוֹף הַטָּמֵא
לַטָּהֹר וְלֹא־תְשַׁקְּצוּ אֶת־נַפְשֹׁתֵיכֶם בַּבְּהֵמָה וּבָעוֹף וּבְכֹל
אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה אֲשֶׁר־הִבְדַּלְתִּי לָכֶם לְטַמֵּא׃
וִהְיִיתֶם לִי קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי יְהוָה וָאַבְדֵּל אֶתְכֶם
מִן־הָעַמִּים לִהְיוֹת לִי׃

"Ye shall therefore make a difference between the clean beast and the unclean, and between the unclean fowl and the clean; and ye shall not make your souls abominable by the beast, or by the fowl, or by any manner of thing that creepeth on the ground, which I have separated for you as unclean.

"And ye shall be holy unto me, for I the LORD am holy; and I have separated you from the nations, that ye should be mine." (Levit. 20, 25–26.)

וְכָל־דָּם לֹא תֹאכְלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם לָעוֹף וְלַבְּהֵמָה׃
כָּל־נֶפֶשׁ אֲשֶׁר־תֹּאכַל כָּל־דָּם וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ׃

"Moreover ye shall eat no manner of blood, in any of your dwellings, whether it be of fowl or of cattle.

"Whatsoever person it be that eateth any manner of blood, even that person shall be cut off from his people." (Levit. 7, 26–27.)

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SIN AND PENITENCE.

Q. 42. *What will be the result of our neglecting our religious and moral duties.*

A. Sin.

הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת
רֹבֵץ וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל־בּוֹ׃

"If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door; and unto thee is its desire, but thou canst rule over it." (Gen. 4, 7.)

Q. 43. *What is sin?*

A. Disobedience to the law of God.

לֵב טָהוֹר בְּרָא־לִי אֱלֹהִים וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי׃

"Create unto me a clean heart, O God! and a firm spirit renew thou within me." (Ps. 51, 12.)

Q. 44. *How do we render ourselves guilty of sin?*

A. We render ourselves guilty of sin by one of the two following causes:

First. By the non-observance of that which God has commanded us to do: this is called the Sin of Omission.

Secondly. In doing that which is prohibited by the divine Law: this is called the Sin of Commission.

Q. 45. *What is the effect of sin?*

A. It is to render us guilty before God, and thereby incur punishment, either in this world or in the world to come.

אוֹי לָרָשָׁע רָע כִּי־גְמוּל יָדָיו יֵעָשֶׂה לוֹ׃

"Wo unto the wicked who doeth evil; for the recompense of his hands shall be bestowed on him." (Isaiah 3, 11.)

Q. 46. *By what means can the sinner be absolved from his sins, and obtain pardon from God?*

A. By a sincere repentance for the sin ommitted, regret in having offended God; a firm resolution to avoid committing sin, and to confess our errors before the Eternal.

הֲחָפֹץ אֶחְפֹּץ מוֹת רָשָׁע נְאֻם אֲדֹנָי יֱהוִה הֲלֹא בְּשׁוּבוֹ
מִדְּרָכָו וְחָיָה׃

"Have I then the least pleasure in the death of the wicked? saith the Lord Eternal: and not in his turning away from his ways, that he may live?" (Ezekiel 18, 23.)

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Q. 47. *Will those acts of penitence suffice to obtain us pardon for our sins, if they arise from injuring our neighbor?*

A. No. It is necessary besides, to atone to the person offended, by repairing the wrong we have done him, whether to his person, his interests, or his reputaion.

Q. 48. *Is the sinner permitted to defer his repentance?*

A. No. Because nothing is so uncertain as the duration of human life. Death might surprise the sinner before he had reconciled himself with God.

Q. 49. *How ought we to consider the duty of repentance?*

A. As the most important favor from the God of mercy, who, knowing our weakness, has given us the means of obtaining pardon for our sins, and to regain divine grace.

כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת נְאֻם אֲדֹנָי יֱהוִה וְהָשִׁיבוּ וִחְיוּ׃

"For I have no pleasure in the death of him that deserveth to die, saith the Lord Eternal: therefore convert yourselves, and live." (Ezekiel 18, 32.)

RELIGIOUS MAJORITY.

Q. 50. *At what age are we responsible for all that relates the exercise of religious duties?*

A. Boys are responsible for religious duties at the age of thirteen; and Girls at twelve.

Q. 51. *How ought young persons to solemnize their religious majority?*

A. By a formal declaration of the faith of our fathers, and by a firm resolution to follow strictly during their lives the precepts of the divine law. They ought to evince and display, at this period, a holy joy on being called upon to observe all the religious duties.

Q. 52. *What is the relative duty of parents to their children, before they have attained their religious majority?*

A. It is gradually to initiate their children in the practice of religious duties, with a view to habituate them to live as true Israelites.

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ON THE DUTIES OF MAN TOWARDS HIS NEIGHBOR.

Q. 53. *What are the duties of man towards his neighbor?*

A. To do unto others as we should wish to be done unto us; never to deceive our neighbor, nor do anything to the injury of his person, honor, or interests; but to assist our fellow creatures when they require our aid; to act towards them with the most scrupulous fidelity; to employ our means to be useful to all men; and to exercise deeds of mercy.

כִּי לֹא־יֶחְדַּל אֶבְיוֹן מִקֶּרֶב הָאָרֶץ עַל־כֵּן אָנֹכִי מְצַוְּךָ לֵאמֹר
פָּתֹחַ תִּפְתַּח אֶת־יָדְךָ לְאָחִיךָ לַעֲנִיֶּךָ וּלְאֶבְיֹנְךָ בְּאַרְצֶךָ:
אַשְׁרֵי מַשְׂכִּיל אֶל־דָּל בְּיוֹם רָעָה יְמַלְּטֵהוּ יְהוָה:

"For the needy will not cease out of the land; therefore do I command thee, saying, Thou shalt open wide thy hand unto thy brother, to thy poor, and to thy needy, in thy land." (Deut. 15, 11.)

"Happy is he that careth for the poor; on the day of evil will the LORD deliver him." (Ps. 41, 2.)

Q. 54. *What do you understand by the deeds of mercy?*

A. Those which man ought to do for his neighbor, from brotherly love, and without any interested motive.

הִגִּיד לְךָ אָדָם מַה־טּוֹב וּמָה־יְהוָה דּוֹרֵשׁ מִמְּךָ כִּי אִם־
עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ:

"He hath told thee, O man, what is good; and what the LORD doth require of thee: (nothing) but to do justice, and to love kindness, and to walk humbly with thy God." (Mich. 6, 8.)

Q. 55. *Explain to me the principal deeds of mercy.*

A. They consist, firstly, to do charity; secondly, to restore peace among families, and to re-establish it among those who are divided; thirdly, to offer consolation to the afflicted; fourthly, to visit the sick; fifthly, to perform the last duties to the dead; sixthly, to liberate those who from misfortune are in prison; seventhly, to exercise hospitality.

אֵלֶּה הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּ דַּבְּרוּ אֱמֶת אִישׁ אֶת־רֵעֵהוּ
אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ בְּשַׁעֲרֵיכֶם:

"These are the things that ye shall do, Speak ye the truth every man to his neighbor; (with) truth and the judgde ment of peace judge ye in your gates." (Zach. 8, 16.)

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SPECIAL DUTIES:

OF REVERENCE TOWARDS OUR PARENTS AND OUR SUPERIORS, AND OF RESPECT TO OUR EQUALS AND INFERIORS.

Q. 56. *What are the principal duties towards our parents?*

A. We must reverence them, obey them, defend and assist them in all their wants.

גּוֹל יָגוֹל אֲבִי צַדִּיק וְיוֹלֵד חָכָם וְיִשְׂמַח בּוֹ׃
יִשְׂמַח־אָבִיךְ וְאִמֶּךָ וְתָגֵל יוֹלַדְתֶּךָ׃

"The father of the righteous will be greatly glad, and he that will have a wise child will have joy through him.
"Let (then) thy father and thy mother rejoice, and let her that hath born thee be glad." (Prov. 23, 24–25.)

Q. 57. *What is the particular respect due to our parents?*

A. To show them honor in all things; not to disturb their repose; not to contradict them, but decidedly to respect their opinions. We ought to submit to their will, although it may appear opposed to our desires and interests. In general

we ought to respect them with a heartfelt respect; and externally manifest it by our actions and discourse.

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃
כִּי לִוְיַת חֵן הֵם לְרֹאשֶׁךָ וַעֲנָקִים לְגַרְגְּרֹתֶיךָ׃

"Hear, my son, the instruction of thy father, and cast not off the teaching of thy mother.
"For a wreath of grace are they unto thy head, and chains for thy neck." (Prov. 1, 8–9.)

Q. 58. *What are the punishments pronounced by the law of God against ungrateful and rebellious children?*

A. If there be found a son so unnatural as to injure or ill-treat either of his parents, he will be cursed by God, and incur the punishment inflicted by the law.

גּוֹזֵל אָבִיו וְאִמּוֹ וְאֹמַר אֵין־פָּשַׁע חָבֵר הוּא לְאִישׁ מַשְׁחִית׃

"Whoso robbeth his father or his mother, and saith, It is no transgression,—the same is a companion of a destroyer." (Prov. 28, 24.)

Q. 59. *Next to our parents, who are the persons who command our particular respect?*

A. We ought equally to display respect and submission to all those who are placed above

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by their rank. Submission, respect, and gratitude, are especially due to our teachers; who develop our moral existence by the instruction they have given us; we ought to respect old age, whatever be their rank and condition. Younger ought to respect their elder brethren.

מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה׃

"Before the gray head shalt thou rise up, and honor the face of the old man; and thou shalt be afraid of thy God: I am the LORD." (Levit. 19, 32.)

Q. 60. *What is respect due to our equals, and to those who by their condition are lower in rank than ourselves?*

A. The same respect is due to our equals that we should expect from them; and it is our duty to treat with benevolence and charity those persons who by misfortune are placed beneath us, or are dependent on us.

מַלְוֵה יְהוָה חוֹנֵן דָּל וּגְמֻלוֹ יְשַׁלֶּם־לוֹ׃

"He lendeth unto the LORD that is liberal to the poor, and his good deed will he repay unto him." (Prov. 19, 17.)

Q. 61. *Who are the persons who, by their situation, are especially recommended to our charity?*

A. These are widows and orphans, who, being deprived of their natural protectors, are most sensitive to the slightest disrespect.

כָּל־אַלְמָנָה וְיָתוֹם לֹא תְעַנּוּן׃

אִם־עַנֵּה תְעַנֶּה אֹתוֹ כִּי אִם־צָעֹק יִצְעַק אֵלַי שָׁמֹעַ אֶשְׁמַע צַעֲקָתוֹ׃

"Ye shall not afflict any widow, or fatherless child.
"If thou afflict him in any wise, for if he cry at all unto me, I will surely hear his cry." (Exod. 22, 21–22.)

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OF THE DUTIES OF MAN TOWARDS HIMSELF.

Q. 62. *What does man owe to himself?*

A. He ought to study his health, honor, and the preservation of his life; he ought to instruct himself in his religious and moral duties, to meditate and study the divine law, and to select a trade or profession whereby to obtain an honorable existence.

אַל־תְּהִי חָכָם בְּעֵינֶיךָ יְרָא אֶת־יְהוָה וְסוּר מֵרָע׃

"Be not wise in thy own eyes: fear the LORD, and depart from evil." (Prov. 3, 7.)

Q. 63. *What is the general rule of good conduct?*

A. It is to shun vice, and practice virtue.

חַטָּאִים תְּרַדֵּף רָעָה וְאֶת־צַדִּיקִים יְשֻׁלַּם־טוֹב׃

"Evil pursueth the sinners; but the righteous will (God) repay with happiness." (Prov. 13, 21.)

Q. 64. *Which is the best guide to follow, in order to practice good and avoid evil?*

A. It is the internal voice which is inherent in all men,—Conscience.

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אוֹדְךָ עַל כִּי נוֹרָאוֹת נִפְלֵיתִי נִפְלָאִים מַעֲשֶׂיךָ וְנַפְשִׁי יֹדַעַת מְאֹד׃

"I will thank thee therefor, that I am (so) fearfully (and) wonderfully made: wonderful are thy works; and that my soul knoweth right well." (Ps. 139, 14.)

Q. 65. *Which are the most pernicious vices and defects?*

A. They are Intemperance, Idleness, Disobedience, Pride, Envy, Passion, Avarice, and the keeping of bad company.

אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים וּבְדֶרֶךְ חַטָּאִים לֹא עָמָד וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב׃

"HAPPY is the man who walketh not in the council of the wicked, and standeth not in the way of sinners, and sitteth not in the seat of scorners." (Ps. 1, 1.)

Q. 66. *Which are the virtues opposed to these vices?*

A. They are: Activity, Sincerity, Modesty, Contentment, Meekness, and Benevolence.

חֶסֶד וֶאֱמֶת אַל־יַעַזְבֻךָ קְשָׁרֵם עַל־גַּרְגְּרֹתֶיךָ כָּתְבֵם עַל־לוּחַ לִבֶּךָ׃

וּמְצָא־חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם׃

"Let kindness and truth not forsake thee; bind them about thy neck; write them upon the table of thy heart:
"So shalt thou find grace and good favor in the eyes of God and man." (Prov. 3, 3–4.)

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Q. 67. *How do we call the duties which we owe, in accordance with the demand of our religion, to the whole community of our fellow-citizens?*

A. They are called *civil duties*, or duties towards the State and our native Land.

Q. 68. *In what particulars do they chiefly consist?*

A. In fidelity and obedience to the laws and authorities of the land, in esteem, allegiance and respect to the government and attachment to the country.

Q. 69. *Which is, properly speaking, our country, as we live now dispersed in every part of the world?*

A. Every country in which we were born, or where we have settled ourselves and are residents, and under the laws of which we enjoy protection and security of person and property; particularly, however, those countries where we have an equal share in the administration of the laws, and the same political rights with the other inhabitants.

Q. 70. *What does our religion command us?*

A. That we shall love the land in which we live, as our own country, and contribute all in our power towards the promotion of its general prosperity and the preservation of its peace and good order. That we are also bound to obey the laws of the state, and to defend this our country with our property, and if necessary with our blood and life.

Q. 71. *Should this duty be sacred to us?*

A. This law, and the *love of our country* which God has implanted in the heart of every human being, must be to every upright man as a sacred call, as though it were the voice of God; for which reason it become also the duty of every Israelite to join, when called upon, the defenders of his country, and to contribute under every circumstances, by all that is in his power, in co-operation with the rest of his fellow-citizens, to maintain the independence and liberty of the country in which he is protected.

Q. 72. *What message did God communicate through the prophet Jeremiah, to those Israelites who had been carried captives to Babylon, although their stay there was to be no more than seventy years?*

A. Seek the welfare of the Country and pray in its behalf unto the Lord; for in its welfare shall ye fare well.

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בְּנוּ בָתִּים וְשֵׁבוּ וְנִטְעוּ גַנּוֹת וְאִכְלוּ אֶת־פִּרְיָן׃
וְדִרְשׁוּ אֶת־שְׁלוֹם הָעִיר אֲשֶׁר הִגְלֵיתִי אֶתְכֶם שָׁמָּה
וְהִתְפַּלְלוּ בַעֲדָהּ אֶל־יְהוָה כִּי בְשְׁלוֹמָהּ יִהְיֶה לָכֶם
שָׁלוֹם׃

"Build ye houses, and dwell therein; plant gardens, and eat their fruit;
"And seek the welfare of the city whither I have banished you, and pray in its behalf unto the LORD; for in its welfare shall ye fare well." (Jer. 29, 5 & 7.)

Q. 73. *What inference are we to draw from the foregoing?*

A. That we are in a much greater degree bound to serve, with all our power, that state which we can call *our* country, namely, that where we enjoy equal civil rights. The laws of such a country, therefore, must be sacred to us as the laws of our religion.

CONCLUSION.

Q. 74. *What should we do to become daily more virtuous?*

A. We should often seriously reflect how necessary virtue is, and how many beneficent effects we reap from its practice, we should read attentively the word of the Lord in the Holy Scriptures; and we should ask the grace and assistance of God with the greatest possible devotion—that means, we should pray.

לַמְּדֵנִי לַעֲשׂוֹת רְצוֹנֶךָ כִּי־אַתָּה אֱלוֹהָי רוּחֲךָ טוֹבָה תַּנְחֵנִי
בְּאֶרֶץ מִישׁוֹר׃

"Teach me to do thy will, for thou art my God; thy spirit is good, guide me on a level land." (Ps. 143, 10.)

Q. 75. *Should we also pray for others?*

A. Yes. It is the duty of every man; and our learned men say:

"He who prays for his neighbor, and stands in need of the same thing, will be answered first."

Q. 76. *Are we also to pray for our enemies?*

A. Certainly, it is our duty even to say every

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day, when we rise and before we lie down, and before we commence our prayers:

שְׂרָא לַיה מָרָא לְמַעַן דְּמִצַּעַר לִי:

"Pardon, O Lord! whomsoever has injured me."

Q. 77. *What did Solomon in his prayers ask of the Lord?*

A. Give thy servant an understanding heart—to discern between good and bad.—Give me now wisdom and knowledge.

וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ * * לְהָבִין בֵּין־טוֹב לְרָע—חָכְמָה וּמַדַּע תֵּן־לִי: (1 Kings, 3, 9, and 2 Chron. 1, 10.)

Q. 78. *What moral are we to draw from this most beautiful and wise prayer?*

A. That the gifts of the mind should be the chief object of our desire, and that we should consider them as the greatest riches we can possess. We ought, therefore, to be *satisfied*, if we only obtain what is indispensable of the goods of this world, and we ought not to burden our heart with useless cares. In the same spirit did Jacob pray:

וְשָׁמַרְנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן־לִי לֶחֶם לֶאֱכֹל וּבֶגֶד לִלְבֹּשׁ:

"O! preserve me on the way which I am now going, and give me bread to eat and clothes to put on."

APPENDIX.

MORNING PRAYERS.

מוֹדֶה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיָּם שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה רַבָּה אֱמוּנָתֶךָ:

"I thank thee, ever living and ever enduring King, that thou hast restored unto me my soul in thy mercy. O, how great is thy faithfulness!"

All-good Father in heaven! I thank thee for the sweet rest I had during the night, and for the life and health, which on every day I receive as new gifts from thy paternal hand. O Father abide with me this and every day! Give me all that I need for body and soul. Teach me to employ usefully this new day, that I may become daily better and wiser. Let me always be dutiful and good! Amen.

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CONFESSION OF FAITH.

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי יְהוָה:

"The law that Moses commanded us is the inheritance of the Congregation of Jacob."

"Hear, O Israel, the Lord is our God, the Lord is but ONE!"

"And thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy might."

"And thou shalt love thy neighbor as thyself, I am the Lord!"

True and delightful is this word unto us forever:—True and firm, a statute that shall never pass away. True it is: Thou art the first and the last; beside Thee we have neighter king, redeemer, nor savior. Blessed art thou, O Lord, the Redeemer of Israel. Amen.

PRAYERS AT TABLE.

BEFORE THE MEAL.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:

"Blessed art thou, Lord, our God, King of the Universe, who dost bring forth bread from the earth."

AFTER THE MEAL.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַזָּן אֶת־הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ. בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא־נוֹתֵן לֶחֶם לְכָל בָּשָׂר. כִּי לְעוֹלָם חַסְדּוֹ:

"Blessed art thou, Lord, our God, King of the Universe, who feedeth the whole world with His goodness, love, kindness and mercy. He giveth bread to every creature, for His mercy endureth forever!"

All-good Father in heaven! Thy goodness is boundless; for thou suppliest all our wants and

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givest us every day what we need. We thank thee, therefore, with all our heart. But not only in words, also in deeds we will endeavor to prove ourself thankful towards thee: we will follow thy holy will and obey thy holy Law. Amen.

I thank Thee, God, and render praise,
For thou didst give me food and drink:
I promise now, to walk thy ways,
And never cease, of Thee to think. Amen.

EVENING PRAYERS.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמַּפִּיל חֶבְלֵי שֵׁנָה עַל־עֵינַי. וּתְנוּמָה עַל־עַפְעַפָּי:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בְּיָדוֹ אַפְקִיד רוּחִי. בְּעֵת אִישַׁן וְאָעִירָה. וְעִם־רוּחִי גְוִיָּתִי. יְיָ לִי וְלֹא אִירָא:

"Blessed art thou, Lord, our God, King of the Universe, who layest sleep upon my eyes and slumber upon my eyelids."

"Hear, O Israel, the Lord our God, the Lord is the only ONE!"

"Into His hand I commend my spirit, when I sleep and when I wake; with my spirit my body too. The Lord is with me, I do not fear."

O heavenly Father! Night has come again, and I lay me down to sleep without fear. No harm can befall me; for thou never sleepest, but dost watch over us all. In thy hand, therefore, I recommend my soul. Be my guardian through the night, and let me rise to-morrow refreshed and strengthened to thy service. Amen.

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SCHOOL PRAYERS.

PRAYER BEFORE SCHOOL.

Father in heaven, Source of all wisdom! Deign to enlighten our understanding and to strengthen our memory, that we may comprehend and retain the useful knowledge, which our teachers are about to impart to us. May it please Thee to make our work delightful. Make us intelligent, that we may become fit for the performance of the various duties of life. O bless our labors with success, that we may daily increase in wisdom, virtue and purity. Amen.

PRAYER AFTER SCHOOL.

Blessed be our God, who has created us for His glory. He has given us the law of truth, and planted within us eternal life. May He open our minds to the reception of His law, and firmly fix within us His love and fear, that we may perform His will, and serve Him with an upright heart. Oh, may it be acceptable to Thee, Lord, our God, and God of our fathers, to enable us to observe thy statutes, and thy precepts in this world, that we may be worthy to live, and inherit the good, and the blessing reserved for the life of the future world. Amen.

אדון עולם

THE LORD OF ALL.

The Lord of all his sceptre sway'd
Before the world was framed,
And when His will all things had made,
He was our King proclaimed.

And He on high alone will reign,
When ev'ry thing shall cease;
He was, He is, He will remain
To all eternities.

He is the One—beyond compare—
For who can equal Him?
Above all times—so all declare—
Is He, the Most Supreme.

He is my God, my Savior He,
My Rock, my Trust in need;
My Standard, Refuge e'er will be
My Lord, to whom I plead.

To Him my soul do I commend
In sleep, and when I wake;
He guards me e'er, He is my Friend,
No fear my heart can shake.

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שמע ישראל

SH'MA ISRAEL.

One God! One Lord! One mighty King!
With one accord doth Judah sing.
Thus sings the sire, thus sings the son:
Hear, Israel, our God is One!

Through ages all, in ev'ry clime
The Israelite doth daily chime,
At rise and setting of the sun:
Hear, Israel, our God is One!

This word of truth, acute and keen,
Has through all times our watchword been,
With which we battles many won:
Hear, Israel, our God is One!

This God we seek in weal and woe,
Our cheers our tears to Him we show;
With his parole we're marching on:
Hear, Israel, our God is One!

The young, the gray Israelite,
Exclaims this word with true delight,
E'en when the course on earth is done:
Hear, Israel, our God is One!

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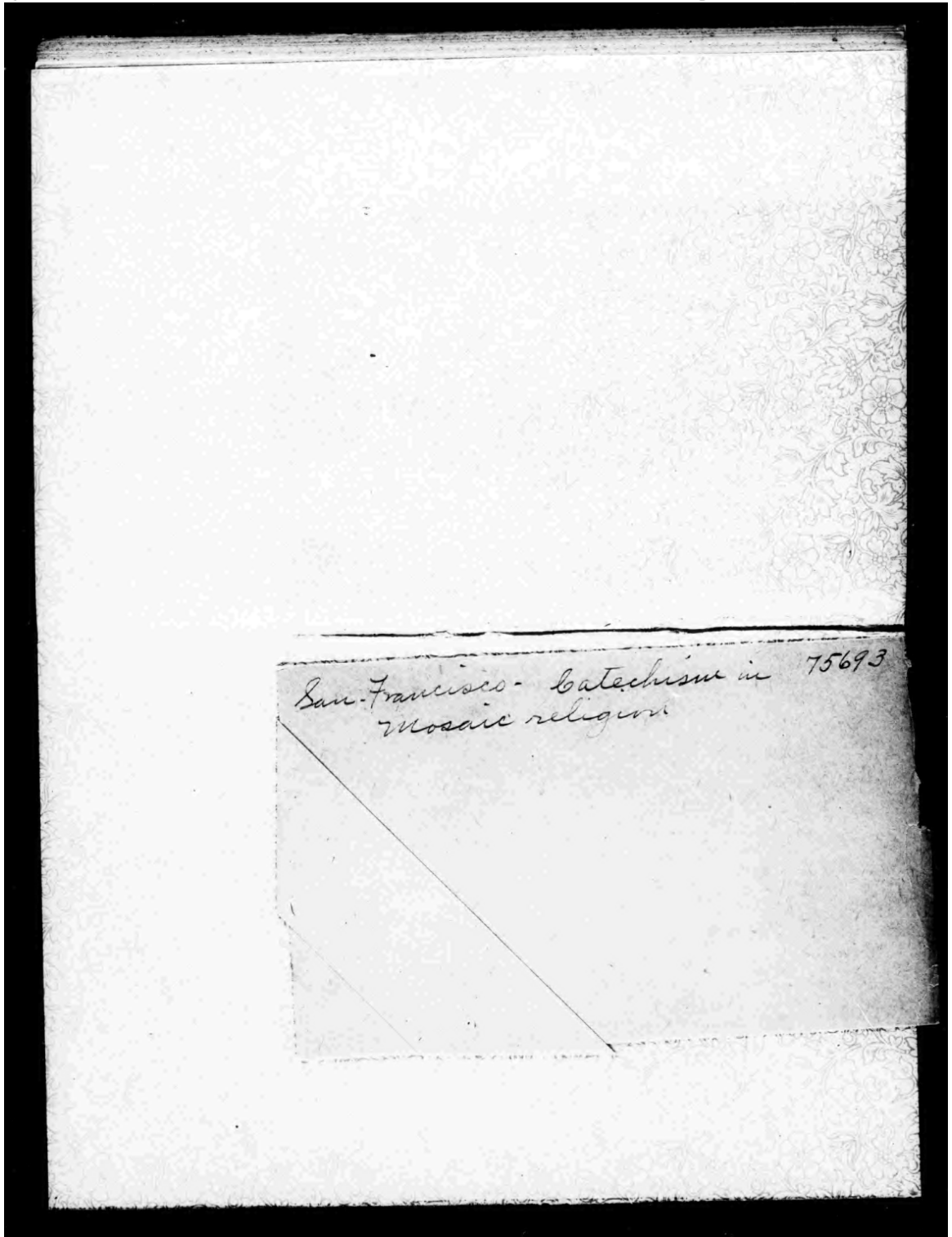

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