

N'iloh 1) 2) 3) like Shacharis

4) p'sach"lonu shaar" ad "voovon"

5) "bemozoei menucho" until "layezer" resp. "baloylo"
on Shabos

6) "s'chor bris avrohom" until l'maan shmecho

7) hayom t'amzeinu (Cohen, if there is duchenen)

8) ovinu malkeinu

9) shemos.

Shacharis: "Ato hu elokenu" is not said neither "lekeil orech din"; but the siluk is said to give the chasen an opportunity to rest.

The pieces in the kedusho are omitted. The "mi" are omitted, only the last one is said "mochein ... meein komucho"; "tusgav levadecho" is not said.

Selichos: according to the length of the day more or less are said. "Rabas zeroronu" and "emunim" as well as "shofet" are always said. In the last one the congregants repeat the first paragraph only, on Shabos also "sorei kodesh" "Al tiroh yaakov" the way it is printed in the machsor.

No duchenen, no "hayom t'amzeinu".

On Shabos no "ovinu malkeinu" no midoth at "hozvoh".

Mismor Shel yom befor Hotzo'oh.

Maskir before Neiloh.

Musaf: The siluk is said: No interpolation (elecho tluyos) in kedusho. In the avodoh the choshno shebekhal says loud the piece "vehakohanim veho'om" till al "pnei hem" for the reason, that all the congregants fall "korim together. By the way: according to the text of the mishnah Yonah 6,2 the word "umodim" should not be said; this was also the minhag in Fuerth. When the chasen says "boruch shem" he should be standing again and in my opinion the congregants should not say it, until the chasen says it. In "marei Kohen" etc. we omit the pieces in small printing.

Selichos: Ani hu hashoel, rabas zeroruni, ahavas isus, pishmon, perhaps one more on a long day. No duchenen on Shabos,