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The story of our prayer book, 1955.

861

THE STORY OF OUR PRAYER BOOK

February 13, 1955

This prayer book, dear friends, which we use in our worship, the Union Prayer Book, as you may have noticed, is called the "Newly Revised" Union Prayer Book, which of course suggests that this prayer book has been at least twice revised. And it is not the first of the prayer books used in our Reform congregations before the Union Prayer Book was compiled and introduced into most of our Reform congregations. There was a prayer book in use which had been compiled by Isaac M. Wise, the founder of the Hebrew Union College, which was called (Hebrew), the "Prayer Book according to the custom of America. Prior to that there was a prayer book by Dr. David Einhorn, one of the forerunners of the Reform movement, an eminent scholar, which was called (Hebrew), "The Daily Offering." There was also a Reform prayer book edited by the Rabbis Szold and Jastrow which was called (Hebrew), "The Worship of Israel." And the first Reform prayer book which was compiled was the one from the Hamburg Temple called "The Hamburg Prayer Book" which was compiled in 1818. I mention these facts to indicate that our prayer book represents a growth and a development. Prayer rituals were changed from time to time. Unlike the Bible, which remained one and the same throughout the centuries, our prayer book a much more personal and intimate vehicle of religious expression, was more responsive to the changing needs of different generations. Thus, for example, our Reform prayer book differs from the old Orthodox prayer book (Seder Tefilla) in many ways. First of all, it is shorter. Quite a number of the prayers of the old prayer book were eliminated, especially the (Hebrew), a good bit of the poetry which had been added to the old prayer book during the middle ages. Then our prayer book has a good deal written in the vernacular, in the speech of the people, whether it is English in this country, or German in Germany, or French in France, and so on. It was permitted, according to the old Jewish law, to pray

in any language that one understands. In ancient times, in those countries where Jews did not understand Hebrew well, they prayed in Aramaic, they prayed in the Greek, perfectly in keeping with Jewish law. The Hebrew language, however, remained the most preferred throughout the world, throughout the ages, because it was looked upon as the Holy Language, the language in which the Bible was written. And so even in our Union Prayer Book, though a good deal of it is written in the English, there are many, many prayers retained in the Hebrew, and very often the Hebrew is printed on one side of the page and a translation or a paraphrase of the prayer is written in English. But by and large the Reform prayer book has much more of the vernacular in it of the spoken language of the people than the old prayer book.

There are also important theological differences reflected in this prayer book as against the old prayer book. For example, all references to the coming of a personal Messiah, of a man who will appear in the end of days and bring about an era of universal peace and righteousness in the world, is omitted from our Reform prayer book. So is the prayer for resurrection, for the physical resurrection of the dead, instead of which we have prayers built upon faith in the immortality of the soul, in the spiritual survival of personality after death. But the old belief in the actual resurrection of the physical body sometime after death is omitted from our prayer books. So also all references to the sacrificial cult, the bringing of animal sacrifices which was a common practice, of course, in the old temple of Jerusalem and which was retained as a matter of historical memory in the old prayer book. All these references to the sacrificial cult are omitted from our Union Prayer Book. And a great battle was waged in these Reform prayer books over the question whether reference should be made in the prayer book to the re-establishment of the State of Israel. Major battles were fought over that issue. The early Reform prayer books omitted all reference to Zion and to the hope which was held by our people throughout the ages that some day the State

of Israel would be re-established. But as the movement for the re-establishment of the State of Israel gained headway among our people and the sentiment of it became more affirmative, favorable, a compromise was reached, so that in the newly revised prayer book we have in one of the services, the fifth service for Friday evening, we have a definite prayer whose theme is "Uphold, O Lord, the hands of our brothers who toil to rebuild Zion." This is an example of how the opinions, the judgments, the preferences, the sentiments of different ages are reflected differently in our changing and evolving prayer book. I do not want to give you the impression that only the Reform prayer book has undergone change and development and that the Orthodox prayer book has remained constant and unchanged throughout the ages. That is far from being the case.

The old Seder is also the ~~part~~ result of a great deal of change and development. In ancient times it was in fact forbidden to write down the prayers and to have a prayer book, just as it was forbidden to write down what we call the Oral Law, the laws of the Mishnah and the Talmud, because the Jewish people did not want to have any book that in any way would compete with the authority of the Bible. The Bible was the written book, the word of God, and no other book was tolerated, so that for hundreds of years while the laws of the Bible were being discussed in the academies of the Rabbis both in Palestine and in Babylon, they were discussed orally, and the decisions were transmitted by word of mouth from teacher to pupil, and they were not permitted to be written down, but only when grave periods of persecution set upon the people in the early centuries of the Common Era and there was the danger that this entire accumulated code of laws would be forgotten because the schools began to close down and the scholars were killed off or scattered that permission was granted to write down the order of law. And so the Mishnah was compiled in 200 C. E. and the Talmud in 500 C. E. and not before. The same thing happened with the prayer book. People prayed, of course, and fixed prayers came to be accepted by the people. They were handed

down from parent to child, from teacher to pupil. They were not written down. We had no written prayer book, strangely enough, until the 9th century of the Common Era. the first written prayer book, the first "order of prayer" comes from a (Hebrew) in Babylonia called (Hebrew) and is known as the Prayer Book of Rab Amram (Hebrew) which in course of time became sort of the precedent and the model and the exemplar for all succeeding prayer books. While the "Seder Rab Amram" contains, so to speak, the structure of every service, local communities all over the Jewish world came to add to his Seder, to his prayer book, prayers which were particularly appealing to them or reflected their own experience or written by some of their own great men or great poets, and so the prayer book grew and developed, and quite a number of variations developed. The Italian or the Roman Jewish community developed a (Hebrew) of their own. The Jews of western Europe came to have a (Hebrew) of their own, while the Spanish Portuguese Jews came to have a (Hebrew) of their own which came to be known as (Hebrew), and there were lesser (Hebrew), etc. To this day in the Orthodox service we have these two major (Hebrew), the (Hebrew) and the (Hebrew). They differ not so much as regards the structure of the services, but as I said a moment ago in the selection of occasional prayers, topical prayers, or in preferences for one poem as against the other. When I speak of (Hebrew), I have in mind such prayers which may be familiar to you like the Adon Olom, that you frequently sing, the Yigdal Elohim, which was written in the 14th century and is based on Maimonides' 13 Articles of Faith, or the Ayn Kaylohaynu which arose in the circles of the mystics in the Middle Ages..."Who is like our God, who is like our King, who is like our Redeemer," a great ecstatic outburst of religious faith. There are hundred of such (Hebrew) that were written by poets like Jehudah Halevi, Solomon ibn Gabirol, like Moses and Abraham ibn Ezra, like Eliezer Kaler. Throughout the Middle Ages, and many of these poems became so dear to the hearts

of the people that they wanted to incorporate them in the service, whether it's the daily service or usually the Sabbath service, or a Passover service, or the Yom Kippur service and provinces or countries would prefer one group of poems to another, and so these various (Hebrew) developed.

When mysticism developed among the Jews in Europe through the 15, 16, 17th centuries, certain mystic terminology, concepts began to make their way and to infiltrate into the prayer book. Certain (Hebrew), they were called - how to concentrate one's thoughts on the divine name, how to combine the letters of the ineffable name of God so as to bring about certain mystic, almost magical results, and so we have any number of prayer books written during those centuries which have a definite cabalistic, a mystic tone to them. And early in the 19th century even the Orthodox prayer book came to be translated - German, French into English. So that the prayer book, dear friends, whether Reform or Orthodox, is the product of the ages, and it reflects not only the faith of the people but also the historic experiences of different Jewish communities in different ages and their social experiences. For example, if a community had suffered great persecution and many of their people had been martyred, they would incorporate in the prayer book special prayers to remember the martyred dead, to recall, to record for future generations the experiences through which they passed.

Now originally in ancient Israel, the form of worship, as among all peoples of antiquity, was through sacrifices. People would bring their offerings to an altar, either in their community or to a central sanctuary; the offering of their orchards, sometimes animal offering, the first born, and that was their worship. The priests would officiate. And in connection with that offering, the priest would sometimes pronounce a prayer, calling upon God to accept the offering and to grant the wishes of the petitioner. Later on when sanctuaries developed, like the great sanctuary that Solomon built, along with prayers in connection with the sacrifices, they also had singing of religious hymns, and they had in these great

sanctuaries, as you know, groups of singers. The Levites were the singers in the Temple, and they chanted their melodies accompanied by musical instruments. They had great orchestras in the Temple, both in the first and the second Temple, and the Book of Psalms contains many of these hymns which were chanted in the Temple, in connection with the sacrifices, the daily sacrifices, the Sabbath sacrifices, the holiday sacrifices, to the accompaniment of musical instruments, many of which are mentioned by name in the Book of Psalms. The harp, the lyre, the 3-stringed instruments, the 8-stringed instrument, cymbals, etc. That was the beginning of prayer, in connection with the ritual of sacrifice.

The Bible also mentions occasional prayers uttered by men which were not related to sacrifices. Abraham, Jacob prays unto God on a special occasion of emergency, of need, thankfulness. Moses prays unto God, and the Bible especially refers to King David's prayers from time to time, what you might call private, personal, devotional prayers. But the great development of prayer unrelated to sacrifices occurred when the first Temple was destroyed in 586 B. C. E. and the people could no longer bring sacrifices to the altar because there were no altars. So in Babylon where they were exiled they would gather together, especially on the Sabbath, or the holidays, and would have a service entirely of prayer and song, unrelated to sacrifice. It was in Babylon then that the synagogue was established - the synagogue which we have today, where we have worship of prayer and song, worship by word, as it were, without relation to the old cult of sacrifices which came to an end, of course, in Jewish life with the destruction of the second Temple. Then the synagogue became in very truth what it is called now, a house of prayer. And by the second century B. C. E., a great number of the standard prayers which we have today were already in use among the people.

I have been speaking about the structure of the Jewish service. What is it?

What are the essential prayers of every Jewish service, whether a week-day, Sabbath, or holiday service, whether in a Reform, Conservative, or Orthodox congregation? What is the basic structure of the Jewish service? And there is a basic structure. What are the indispensable prayers of a Jewish service? In the first place, there is the Sh'ma, which is a proclamation of the faith - Sh'ma Yisroel, etc. That every Jew was expected to recite thrice daily. That was the confession of faith. That is found in every Jewish service. As a rule it is embellished, so to speak, by having one or two prayers before it and a prayer after it. These prayers are taken from the Bible - Book of Deuteronomy, Chap. 6, Chap. 11 - "Thou shalt love the Lord thy God" (Hebrew). That is one of the focal points of our service - the declaration of faith. Then comes the group of prayers, par excellence, which is known as Tefilla, which begins "Boruch Ato Adonoy, etc." That is the beginning of the heart of the Jewish service, frequently called the "Amidah," the "Standing up" because during the recitation of these benedictions in the Tefilla, the congregation stood up. In the daily prayer there are 18 of these benedictions, 18 prayers. Three prayers of praise of God, 13 prayers of petition, asking God for help, the success of the crop, peace, brotherhood, etc., and 2 prayers at the conclusion for thanksgiving. On Sabbath the 18 benedictions (and holidays) are reduced to 7 because on the Sabbath and the holidays the worshipper was not expected to petition God for anything, but only to express his praise and his thanksgiving.

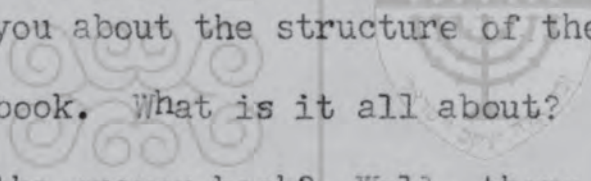
Following these 18 benedictions, or this Tefilla, there comes the concluding prayer, which is the Olenu, the Adoration, the prayer for which we rise up, declaration of the unity of God in the hope that some day the whole world will be converted to the concept of one world and one mankind, a perfectly magnificent prayer. That actually closes every Jewish service. In the course of time, there developed the practice of having at the close of the Olenu the Kaddish, the mourners' prayer.

Now the Kaddish was originally recited by a teacher in a school at the close of his discourse. It wasn't originally related to the memorial for the dead. It is a prayer for the redemption of mankind, for the sanctification of God's name, a perfectly beautiful prayer, and it became so dear to the hearts of the people that they would recite that prayer on the occasion of death or on the memorial of the dead as a re-affirmation of their faith in God and his redemption and the sanctification of his name. That prayer probably comes from the first century before the common era. It is in the Aramaic, and not in Hebrew, because at that time the Jews of Palestine were speaking Aramaic and not Hebrew any longer, although the language of the Hebrew remained the language of the school and the holy tongue among the people.

So there you have what you might call the structure of the Jewish service. The Sh'ma, the Tefilla, the Alenu, the Kaddish. On Sabbath, of course, they added to that service the reading from the Torah because one of the primary reasons for the establishment of the Synagogue in Babylon, to which I referred a moment ago was to enable the people to talk together and study the word of God and have the leading scholar in the community interpret the word of God, so that every Sabbath, as part of the service, there is what is known as the (Hebrew), the reading from the Five Books of Moses, a passage every week so that in the course of the year, in the course of the 52 weeks, the whole five books of Moses are read. In ancient Palestine they would read the Five Books of Moses in the course of three years. Then there developed the custom of along with reading the passage from the Five Books of Moses they should also read a passage from the later prophetic writings - from Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the twelve minor prophets. That is called the Haftorah. And so we have on the occasion of Sabbaths and festivals portions of the Torah read and the prophets as part of the service. And as part of the service also on the Sabbath and the

High Holy Days there was added the sermon. You mustn't get the idea that the sermon is a modern innovation in Jewish religious service. It isn't. It is as old as the prayer book because as part of the reading of the Torah came the (Hebrew), the interpretation of what was read. And that great collection of literature which we know as the Midrashim are actually the abstracts of sermons preached by Rabbis in the synagogues, on the Sabbath, on the holidays, when the people would assemble to hear the word of God and to hear it explained by a competent teacher.

Now in the old days, of course, they used to pray three times a day. Your fathers or grandfathers prayed three times a day. (Hebrew); dawn, afternoon, and evening, related to the three sacrifices that were brought in the temple daily - the morning sacrifice, the afternoon sacrifice, and the consuming of the sacrifices in the evening. Of course that custom has not been rigidly observed by Reform Jews.

Now I have talked to you about the structure of the service. Now a word about the content of the prayer book. What is it all about? What is the nature of the quality of the prayers in the prayer book? Well, there are two kinds known in Hebrew as , praise, and Tefilla, petition. It is interesting to note that most of our prayers have nothing to do with petition, with asking for favors of the things of God. They are the outpouring of the soul in praise and gratitude to the creator, for this world which He created, for the life which He created, for His goodness, even for the afflictions and the sorrows, for man should pray when things are well with him or when things do not go well with him. It is the prayer of communion with God, and our prayer book abounds with these superb out-reachings of the soul towards its Creator, towards the source of being. A man, according to the old rabbinic traditions should recite a hundred prayers a day. Most of us don't recite one. But in the olden days they would thank God for the food which they ate, for the water which they drank, for the fruit of the trees, for a new garment that was put on, for a new home that they built, for any good

thing that happened to them, and even in sorrow they resigned themselves to the wisdom of God in prayer. Those are the prayers of thanksgiving, of praise (Hebrew). And then comes the second kind of prayer, the prayer of petition. And here again the Jewish petition prayers have a quality of their own, largely. Our prayers are not so much prayers to have more but to be more. We ask God for strength to do His will, to enable us to overcome disappointments, frustrations, sorrows, to give us strength in trial, and in sickness. There are very few prayers in our prayer book where we turn to God to give us wealth and property and success. The great Hebrew poet and philosopher of the Middle Ages, Bachua ibn Pakudah, who in the 11th century, wrote a perfectly magnificent work on ethics called "The Duties of the Heart," has this to say about prayer: "O God, I stand before Thee, knowing all my deficiencies, and overwhelmed by Thy greatness and majesty. But Thou hast commanded me to pray to Thee, and hast suffered me to offer homage to Thine exalted Name according to the measure of my knowledge, and to lay my supplication before Thee. Thou knowest best what is for my good. If I recite my wants, it is not to remind Thee of them, but only so that I may understand better how great is my dependence upon Thee. If, then, I ask Thee for the things that make not for my well-being, it is because I am ignorant; Thy choice is better than mind, and I submit myself to Thine unalterable decrees and Thy supreme direction."

Another very significant feature of these prayers of petition in our prayer book is the fact that they are nearly all written in the first person plural. Not I but we. Not me but us. They are community prayers. A man was taught to pray for those things which are good for him and good also for his fellows. A very significant thing - there is a prayer in the Book of Jeremiah: "Hear me, O Lord, and I shall be healed. Help me, O Lord, and I shall be helped." ^{When} ~~In~~ that verse is incorporated in our prayer book, it reads "Heal us, O Lord, and we shall be healed. Help us, O Lord, and we shall be helped." The emphasis being on community.

And that brings me to the concluding remark which I want to make about

community prayer, about public prayer and its importance. There are two kinds of prayer, private prayer and public prayer. Man doesn't have to come to a place of worship and use a to pray. Man can pray without a book and pray at home or in the field and pray as his heart dictates him. God is everywhere, God is near unto all those who call upon Him, who call upon Him in truth, and these private and occasional prayers were greatly encouraged by our people. But great stress was laid by our people throughout the ages on the importance of public worship - first to bring the community together, to create a religious sense of community solidarity, to unite their hopes into one. It is tremendously important. No man is an island unto himself, and no man is a spiritual "lone wolf," as you say. So Jews were encouraged to pray at least with a mignon, with ten people. The glory of the King is enhanced in a congregation of worshippers. The importance of public worship consists in that a fixed time is set for it, which reminds or summons a person - this is the time to worship, otherwise he is likely to forget. And by forgetting ultimately we become indifferent, we get out of the habit of worship, so fixed times are set by public worship. And then there is the opportunity to come together to listen to the reading of Scriptures and the interpretation of Scriptures by the Rabbi, by the teacher. Instruction is made possible by public worship. And also celebration of holidays, special occasions. We recall great historic events in the life of the people. Those are occasions when people want to and should come together. That is why among our people both private and public worship have always throughout the ages been looked upon as tremendously important. I am under the impression that our Jewish people do not pray enough. That we have gotten out of the habit of prayer. That when we get into trouble and difficulties, we don't know where to turn. When we get into deep trouble we run to psychiatrists, all kinds of clinics. Sometimes we can be greatly helped by re-charging ourselves with confidence and trust and hope by prayer. It has a great therapeutic value, besides having many other values.

The Jewish people who gave mankind prayer, who taught mankind how to pray, and were the first people to establish a service entirely of prayer in the synagogue - it is time for the Jewish people to re-discover the privilege and the opportunity of deep and sincere prayer as a developing, healing, strengthening, elevating element in their lives. Amen.



1. Union Prayer Book - Newly revised - Other - Isaac M. Wise - 1
 (1845/1846) - David Einhorn - 31X x 1/8 -
 Szeged - Jankovics - 11/12 x 1/2
 (1) Hamberg Prayer Book - 1818 - First.

- A growth + development - various Bibles - More respectful
 to needs of different generations

(A) Differed from Old 1/310 - or Seder Tefilla -
 (1) Shortened (2) ~~Verbal~~ ^{altered} ~~Hebrew~~ ^{Hebrew} - later. Trans. or paraphrase
 (3) Theologic differences - Personal Messiah - Return to

^{Buttle} Zion + Sacrificial Cult - ¹⁸¹⁸ -
 (13) But Old 1/310 is also the result of growth +
 development

(1) ~~orig~~ In ancient times forbidden to write down
 the prayer - by word of mouth - like 3000 years
 Probably prohibition lifted at not same time as 31X
 (500 C.E.) - Then only introd. to prayers - ^{as aids} ~~as aids~~
 to memory

(2) First Prayer Book - "Confederation of Prayer Students
 For the Easter Year" Seder Amram - Sura - 9C.

"Seder Rab Amram" - upon request of Jews of Spain
 became precedent for all subsequent prayer books

(c) But in course of time local prayers, sanctioned by
 local authorities + traditions were added. ^{1818 - David Einhorn}
 (1846) (1848)

(d) Especially p. 100 - Maftach - Gabriel - Halber - Kahen
Moses + Abraham in Egypt - Seleucia (1) ¹⁸¹⁸ - ¹⁸⁴⁶ ¹⁸⁴⁸ ¹⁸⁴⁹ ¹⁸⁵⁰ ¹⁸⁵¹ ¹⁸⁵² ¹⁸⁵³ ¹⁸⁵⁴ ¹⁸⁵⁵ ¹⁸⁵⁶ ¹⁸⁵⁷ ¹⁸⁵⁸ ¹⁸⁵⁹ ¹⁸⁶⁰ ¹⁸⁶¹ ¹⁸⁶² ¹⁸⁶³ ¹⁸⁶⁴ ¹⁸⁶⁵ ¹⁸⁶⁶ ¹⁸⁶⁷ ¹⁸⁶⁸ ¹⁸⁶⁹ ¹⁸⁷⁰ ¹⁸⁷¹ ¹⁸⁷² ¹⁸⁷³ ¹⁸⁷⁴ ¹⁸⁷⁵ ¹⁸⁷⁶ ¹⁸⁷⁷ ¹⁸⁷⁸ ¹⁸⁷⁹ ¹⁸⁸⁰ ¹⁸⁸¹ ¹⁸⁸² ¹⁸⁸³ ¹⁸⁸⁴ ¹⁸⁸⁵ ¹⁸⁸⁶ ¹⁸⁸⁷ ¹⁸⁸⁸ ¹⁸⁸⁹ ¹⁸⁹⁰ ¹⁸⁹¹ ¹⁸⁹² ¹⁸⁹³ ¹⁸⁹⁴ ¹⁸⁹⁵ ¹⁸⁹⁶ ¹⁸⁹⁷ ¹⁸⁹⁸ ¹⁸⁹⁹ ¹⁹⁰⁰ ¹⁹⁰¹ ¹⁹⁰² ¹⁹⁰³ ¹⁹⁰⁴ ¹⁹⁰⁵ ¹⁹⁰⁶ ¹⁹⁰⁷ ¹⁹⁰⁸ ¹⁹⁰⁹ ¹⁹¹⁰ ¹⁹¹¹ ¹⁹¹² ¹⁹¹³ ¹⁹¹⁴ ¹⁹¹⁵ ¹⁹¹⁶ ¹⁹¹⁷ ¹⁹¹⁸ ¹⁹¹⁹ ¹⁹²⁰ ¹⁹²¹ ¹⁹²² ¹⁹²³ ¹⁹²⁴ ¹⁹²⁵ ¹⁹²⁶ ¹⁹²⁷ ¹⁹²⁸ ¹⁹²⁹ ¹⁹³⁰ ¹⁹³¹ ¹⁹³² ¹⁹³³ ¹⁹³⁴ ¹⁹³⁵ ¹⁹³⁶ ¹⁹³⁷ ¹⁹³⁸ ¹⁹³⁹ ¹⁹⁴⁰ ¹⁹⁴¹ ¹⁹⁴² ¹⁹⁴³ ¹⁹⁴⁴ ¹⁹⁴⁵ ¹⁹⁴⁶ ¹⁹⁴⁷ ¹⁹⁴⁸ ¹⁹⁴⁹ ¹⁹⁵⁰ ¹⁹⁵¹ ¹⁹⁵² ¹⁹⁵³ ¹⁹⁵⁴ ¹⁹⁵⁵ ¹⁹⁵⁶ ¹⁹⁵⁷ ¹⁹⁵⁸ ¹⁹⁵⁹ ¹⁹⁶⁰ ¹⁹⁶¹ ¹⁹⁶² ¹⁹⁶³ ¹⁹⁶⁴ ¹⁹⁶⁵ ¹⁹⁶⁶ ¹⁹⁶⁷ ¹⁹⁶⁸ ¹⁹⁶⁹ ¹⁹⁷⁰ ¹⁹⁷¹ ¹⁹⁷² ¹⁹⁷³ ¹⁹⁷⁴ ¹⁹⁷⁵ ¹⁹⁷⁶ ¹⁹⁷⁷ ¹⁹⁷⁸ ¹⁹⁷⁹ ¹⁹⁸⁰ ¹⁹⁸¹ ¹⁹⁸² ¹⁹⁸³ ¹⁹⁸⁴ ¹⁹⁸⁵ ¹⁹⁸⁶ ¹⁹⁸⁷ ¹⁹⁸⁸ ¹⁹⁸⁹ ¹⁹⁹⁰ ¹⁹⁹¹ ¹⁹⁹² ¹⁹⁹³ ¹⁹⁹⁴ ¹⁹⁹⁵ ¹⁹⁹⁶ ¹⁹⁹⁷ ¹⁹⁹⁸ ¹⁹⁹⁹ ²⁰⁰⁰ ²⁰⁰¹ ²⁰⁰² ²⁰⁰³ ²⁰⁰⁴ ²⁰⁰⁵ ²⁰⁰⁶ ²⁰⁰⁷ ²⁰⁰⁸ ²⁰⁰⁹ ²⁰¹⁰ ²⁰¹¹ ²⁰¹² ²⁰¹³ ²⁰¹⁴ ²⁰¹⁵ ²⁰¹⁶ ²⁰¹⁷ ²⁰¹⁸ ²⁰¹⁹ ²⁰²⁰ ²⁰²¹ ²⁰²² ²⁰²³ ²⁰²⁴ ²⁰²⁵ ²⁰²⁶ ²⁰²⁷ ²⁰²⁸ ²⁰²⁹ ²⁰³⁰ ²⁰³¹ ²⁰³² ²⁰³³ ²⁰³⁴ ²⁰³⁵ ²⁰³⁶ 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16c - Calalistic in elaboration - How to understand (2)
the thoughts on a definite name / God - YHWH
and how to pronounce the name, God is unpronounceable
of combination עשרים -

Translation into vernacular has been made of the
Orthodox Prayer Book -

2/ Prayer Book - product, the Age - Reflected not only
originally faith - theology - ethics - historical background

① Originally - in ancient Israel - sacri-facial cult
Prayer ritual in connection with it - Songs Temple at Jerusalem Shilo for 400 years at Gibeon for 400 years at Bethel for 400 years
Songs - Psalms - Prayer of confession - Prayer
Bible also records occasional prayer
by individuals - in private - Alshans - Alshans - Alshans - Alshans David
apart from any ritual -

② Synagogue - Sanctuary destroyed - Temple destroyed
Prayer - study - and it is in Synagogue where
Prayer - more in common than can be fully developed
2nd Temple - 2nd Temple 113 - Even in Temple times
By 12c - Standard Elements of Jewish Prayer - ghost free prayer

3/ What was the earliest prayer / an prayer book - 7
① 8th - 3 times daily - accompanied by psalm Psalm 113
② 18 Benedictions - 3rd at 11 for excellence
③ Prayer 13 petitions - Chy. R. 100, 101; Resurrection

healing strength; blessing, the crops; for the neighbors; teachers; friends
2 are changing -

On Tablath, perhaps, this 53 IN - ~~is~~ related to series
in no feathers are permitted on the Tablath - ~~for~~
 standard ~~part~~ ~~in the~~

This is the heart of every fiscal survey - orthodoxy -
conservative - reform -

Added to that ① Prayer - indirectly or
Prayer - 50 250 / 2011-12
Prayer - 2017-18 - 2018-19 - 2019-20 - 2020-21 - 2021-22

(2) N. 1. 56 - Advertiser - concluding from entry

2. 0.37 - over. received by Teacher at last / discharge - 1 C. Bc
 3. - hope for resumption / maintenance - same teacher / 1st time - 1/2 3/4

q/. An Sableth - day - + per hour -
 555000

77000
Sermon - integral part - interpretation / Bible -
 - crit 34 -

st. in all holidays — Special prayer commemorative, etc.

6). Three daily series 200N - 200N - 200N
 Very old - 1/2 daily samples in Temple - Money
 + daily giving - 1 part, samples which were burnt at
my at

7/ Contents ~~(1) p 21 (2) - End - Evnl; First in line.~~

(2) Prayer - 3/10x

(2) Prayer - ~~2/10/21~~
 (1) Petition - ~~God-Evil-Community~~ - ~~Trumphing~~ - ~~Just~~
 (2) Petition - ~~2/10/21~~ - (2) To be here & to have more
 (1) Pheral - one Community - Jan. 12 - ~~2/10/21~~

(2) Petition - 2/2/2 - (a) To be here & to have more

(2) Pheral - one community - Jan. 12 -

8/ Private — no books — no appointed time — * 2137 (4)
Public — Assembly 100 members — our Father
— (1) community (2) First Law (3) observance Sabbath
holidays (4) instructions +

9/.



① Hamburg-Tempel - Gebet buch . 1818 - from left to right
320. story of
Not consistent - not to handle too sharply our judges
books

① abridged Heb. text ^{Septuagint} ② Changes in text ③ Some texts
translated ④ Restoration ^{found in P¹ & P² & P³ & P⁴ & P⁵ & P⁶ & P⁷ & P⁸ & P⁹ & P¹⁰ & P¹¹ & P¹² & P¹³ & P¹⁴ & P¹⁵ & P¹⁶ & P¹⁷ & P¹⁸ & P¹⁹ & P²⁰ & P²¹ & P²² & P²³ & P²⁴ & P²⁵ & P²⁶ & P²⁷ & P²⁸ & P²⁹ & P³⁰ & P³¹ & P³² & P³³ & P³⁴ & P³⁵ & P³⁶ & P³⁷ & P³⁸ & P³⁹ & P⁴⁰ & P⁴¹ & P⁴² & P⁴³ & P⁴⁴ & P⁴⁵ & P⁴⁶ & P⁴⁷ & P⁴⁸ & P⁴⁹ & P⁵⁰ & P⁵¹ & P⁵² & P⁵³ & P⁵⁴ & P⁵⁵ & P⁵⁶ & P⁵⁷ & P⁵⁸ & P⁵⁹ & P⁶⁰ & P⁶¹ & P⁶² & P⁶³ & P⁶⁴ & P⁶⁵ & P⁶⁶ & P⁶⁷ & P⁶⁸ & P⁶⁹ & P⁷⁰ & P⁷¹ & P⁷² & P⁷³ & P⁷⁴ & P⁷⁵ & P⁷⁶ & P⁷⁷ & P⁷⁸ & P⁷⁹ & P⁸⁰ & P⁸¹ & P⁸² & P⁸³ & P⁸⁴ & P⁸⁵ & P⁸⁶ & P⁸⁷ & P⁸⁸ & P⁸⁹ & P⁹⁰ & P⁹¹ & P⁹² & P⁹³ & P⁹⁴ & P⁹⁵ & P⁹⁶ & P⁹⁷ & P⁹⁸ & P⁹⁹ & P¹⁰⁰ & P¹⁰¹ & P¹⁰² & P¹⁰³ & P¹⁰⁴ & P¹⁰⁵ & P¹⁰⁶ & P¹⁰⁷ & P¹⁰⁸ & P¹⁰⁹ & P¹¹⁰ & P¹¹¹ & P¹¹² & P¹¹³ & P¹¹⁴ & P¹¹⁵ & P¹¹⁶ & P¹¹⁷ & P¹¹⁸ & P¹¹⁹ & P¹²⁰ & P¹²¹ & P¹²² & P¹²³ & P¹²⁴ & P¹²⁵ & P¹²⁶ & P¹²⁷ & P¹²⁸ & P¹²⁹ & P¹³⁰ & P¹³¹ & P¹³² & P¹³³ & P¹³⁴ & P¹³⁵ & P¹³⁶ & P¹³⁷ & P¹³⁸ & P¹³⁹ & P¹⁴⁰ & P¹⁴¹ & P¹⁴² & P¹⁴³ & P¹⁴⁴ & P¹⁴⁵ & P¹⁴⁶ & P¹⁴⁷ & P¹⁴⁸ & P¹⁴⁹ & P¹⁵⁰ & P¹⁵¹ & P¹⁵² & P¹⁵³ & P¹⁵⁴ & P¹⁵⁵ & P¹⁵⁶ & P¹⁵⁷ & P¹⁵⁸ & P¹⁵⁹ & P¹⁶⁰ & P¹⁶¹ & P¹⁶² & P¹⁶³ & P¹⁶⁴ & P¹⁶⁵ & P¹⁶⁶ & P¹⁶⁷ & P¹⁶⁸ & P¹⁶⁹ & P¹⁷⁰ & P¹⁷¹ & P¹⁷² & P¹⁷³ & P¹⁷⁴ & P¹⁷⁵ & P¹⁷⁶ & P¹⁷⁷ & P¹⁷⁸ & P¹⁷⁹ & P¹⁸⁰ & P¹⁸¹ & P¹⁸² & P¹⁸³ & P¹⁸⁴ & P¹⁸⁵ & P¹⁸⁶ & P¹⁸⁷ & P¹⁸⁸ & P¹⁸⁹ & P¹⁹⁰ & P¹⁹¹ & P¹⁹² & P¹⁹³ & P¹⁹⁴ & P¹⁹⁵ & P¹⁹⁶ & P¹⁹⁷ & P¹⁹⁸ & P¹⁹⁹ & P²⁰⁰ & P²⁰¹ & P²⁰² & P²⁰³ & P²⁰⁴ & P²⁰⁵ & P²⁰⁶ & P²⁰⁷ & P²⁰⁸ & P²⁰⁹ & P²¹⁰ & P²¹¹ & P²¹² & P²¹³ & P²¹⁴ & P²¹⁵ & P²¹⁶ & P²¹⁷ & P²¹⁸ & P²¹⁹ & P²²⁰ & P²²¹ & P²²² & P²²³ & P²²⁴ & P²²⁵ & P²²⁶ & P²²⁷ & P²²⁸ & P²²⁹ & P²³⁰ & P²³¹ & P²³² & P²³³ & P²³⁴ & P²³⁵ & P²³⁶ & P²³⁷ & P²³⁸ & P²³⁹ & P²⁴⁰ & P²⁴¹ & P²⁴² & P²⁴³ & P²⁴⁴ & P²⁴⁵ & P²⁴⁶ & P²⁴⁷ & P²⁴⁸ & P²⁴⁹ & P²⁵⁰ & P²⁵¹ & P²⁵² & P²⁵³ & P²⁵⁴ & P²⁵⁵ & P²⁵⁶ & P²⁵⁷ & P²⁵⁸ & P²⁵⁹ & P²⁶⁰ & P²⁶¹ & P²⁶² & P²⁶³ & P²⁶⁴ & P²⁶⁵ & P²⁶⁶ & P²⁶⁷ & P²⁶⁸ & P²⁶⁹ & P²⁷⁰ & P²⁷¹ & P²⁷² & P²⁷³ & P²⁷⁴ & P²⁷⁵ & P²⁷⁶ & P²⁷⁷ & P²⁷⁸ & P²⁷⁹ & P²⁸⁰ & P²⁸¹ & P²⁸² & P²⁸³ & P²⁸⁴ & P²⁸⁵ & P²⁸⁶ & P²⁸⁷ & P²⁸⁸ & P²⁸⁹ & P²⁹⁰ & P²⁹¹ & P²⁹² & P²⁹³ & P²⁹⁴ & P²⁹⁵ & P²⁹⁶ & P²⁹⁷ & P²⁹⁸ & P²⁹⁹ & P³⁰⁰ & P³⁰¹ & P³⁰² & P³⁰³ & P³⁰⁴ & P³⁰⁵ & P³⁰⁶ & P³⁰⁷ & P³⁰⁸ & P³⁰⁹ & P³¹⁰ & P³¹¹ & P³¹² & P³¹³ & P³¹⁴ & P³¹⁵ & P³¹⁶ & P³¹⁷ & P³¹⁸ &}

Retained - ① Resurrection

(2) Amidat וס' אמידת יריד

[illegible]

(4) $\frac{1}{\sqrt{1-x^2}}$ נגזרת - $\frac{x}{1-x^2}$

have mercy upon us - and Thy American
and rebuild it speedily

As it was strong opposition - Hareby Rabbinate Com.
demand it. - C.P.D.

(2) x/10000 30 - Form, Payer West London Lyceum
(1841) under after Hawley - & Robert Jones

Chemist
and
with prayers in
1951

Return to Zoon and Polk - retained

- ע.ר. - Chief Rabbi "a great soul" - an alumnus

3/. Berlin Reform Congress 1848-6

'au coeur, nature séparées'

The same 313 D and etc. "Speedy cause the H/ary" ³
 1 David, thy servant to flourish -
 - changed to 3321 D and etc. - Yet the H/ary & thy
servants speedy spont."

(6) Return prayer in 131 2012 just 2115 2011

(7) ~~But~~ Return the POIN service on Sabbath H/ary
 But all refers to 11121 omitted

(8) Return SC for 1st day 1 POD. "Our land and
for our father for, referred with deu thy land - that it
abound in corn and wine - to suffice the city thy
delight, by the deu"

(9) Prayer for 102 2812 - Read Book 2211
113 POD - Have mercy on you -
Even 22 2121 1112

Return 2111 | Jedab H/ary H/ary 1010 1118
and others

(10) Omids 1031 10 - (have prayer also in sermons)

(11) But read for kr. 16 - detail from 1111 for 11
over in Temple - Scap - foot -

2/ Einhorn - 3 vols 1/4. "A Perfect Spring" - 1858 (4)

more rocheil - sharply abbreviated - original pages
Baltimore - 1510 " - Fled 1861 to Phil. -

New York - 1866 - 10/11/20 - late Temple Beth El

① Reminiscence - not given to him - but
all in 11/22 8/15

② Ante Bubbled part portion on 3.5 following
vol

③ 2/1/20 ant

④ Ante from 3/18 → 3/20 1/12/21
7/12 11/23 What his after but
retained 7/12 11/23 general 1/12/21

⑤ All reference to introduction

⑥ The Old to for 21

3/ Union Prayer Book - C. C. A. R

1894

1918-1922 Revision

1980 - New Revised

① on 21/11 (N.R) Vol. I p. 68

② on Unan (OK) Vol II p. 316

③ on 1731 to Vol II p. 130

5 Fridy Exc Leve

4 daily Leve

④ 21 afternoon

1/12/21 1/12/21 1/12/21 1/12/21

⑤ 1/12/21 1/12/21 1/12/21 1/12/21

- 1) Shortened ^{ע"מ} - 2) ~~Handwritten~~ ^{in the notes} ~~Handwritten~~ ^{about} ~~Handwritten~~ ^{Hebrew}
- 2) Personal ^{ע"מ} - Age
- 3) Return to Palestine.
- 4) Portraits of VJSP
- 5) ~~Personal~~ - Immortality
- 6) ~~Division of~~ ~~Handwritten~~ and ~~Handwritten~~
- 7) ~~Omission of~~ ~~Handwritten~~
- 8) ~~Handwritten~~ - ~~Handwritten~~

