



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series A: Events and Activities, 1946-1993, undated.

Reel
42

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629

Religious school, Ninth grade liturgy class, notes, 1963.

History of the Hebrews

most of the people among whom the earliest Jews lived worshipped their idol-gods by offering prayers and sacrifices to them in large buildings called temples. These people brought sacrifices as one might bring a gift to an important acquaintance in the hope that the God in return for their favor would return a favor. The early prayers which accompanied these sacrifices were usually set speeches in which the gods to whom the request being made. These prayers were usually spoken by a priest group. These priests performed the necessary prayer and sacrificial rites. Prayers could take place only through them. The priestly office was usually passed on from father to son and entailed many rights and privileges.

Early Jewish worship retained many of these forms. There was a central Temple (built by Solomon) and a professional priest class (the Kohanim and Levites) to take care of the ritual. Service was a combination of prayer and sacrifice. The prayer was of an unselfish nature. Many of the psalms ^{which are now included in the Book of Psalms} were sung at these services. A new note entered into the offering of sacrifices. They were offered in praise of God rather than in order to request specific gifts from him.

But apparently many of the earlier ideas about sacrifices continued to be associated with these rituals. In the prophetic movement there is developed a dramatic protest against these elaborate rites when they are divorced of moral virtues.

In 586 BCE King Zedekiah of Judah. They were surrounded by Babylon. Their leaders were Tiltai the seer. Their Temple and gold Solomon had built were ruined. Reptiles now there may have been located since but the basic remains continued in Jerusalem. Now the people were scattered hundreds of miles away. As for Jerusalem were forbidden to return.

In 586 BCE Daniel began to develop the institution which was to govern the Babylonians. Groups of men were made qualified leaders for prayer and study. No sacrifice was offered. There was no handling priestly duties. The priests and Levites kept of the people were scattered.

The prophets had taught the Jews that God would be merciful to everyone. He was the God of all the world. They were still in the cities and villages of Babylon to maintain their community spirit and their communion with God. They were born the Babylonians.

When the Jews were allowed to return to Daniel (beginning with 538 BCE) they brought back with them their own form of worship. They believed the Temple. Some of the old sacrifices were maintained, but prayer and study were made more central in the worship of Jerusalem than they had been before. The people were to worship now to listen to the reading of the ^{scriptures} of the old prophets and leaders. There was a sense of being a community & Jerusalem but they were a beginning. It was becoming more and more the word of the prophets and the Jews and now the basic institution of Jewish life - the Jewish Books of Moses. This was the first time in history that Jewish people were born a small priest class had been encouraged to interpret sacred texts. It became soon a regular custom to work of the Jews. The practice of

gathering from the Temple and Sabbath is a direct outgrowth of the early assembly. At that time the first time a cell was demonstrated. Learning was no longer confined to the professional priestly elite.

The priestly classes continued in Rome, ^{in the Temple} down to year 70 CE when the Romans captured Jerusalem & for all time destroyed its Temple. But the small informal groups of teachers and worshippers which met inside & out of the Temple itself had already laid the foundations for the substitution of the synagogue for the temple. A priest is born to his rank. A synagogue dedicates his life to his profession & studies for it. In the last 2,000 years the synagogue has been almost completely a democratic place of worship.

Prayer, study, & meeting were the synagogue's primary functions. There are the ideas implied in the 3 titles

אֲבֵנֵי	אֲבֵנֵי
אֲבֵנֵי	אֲבֵנֵי
אֲבֵנֵי	אֲבֵנֵי



Be prepared to identify & explain any of the basic ^{synagogal} ~~temple~~ ^{synagogal} ~~temple~~ in a synagogue or Temple.

[Questions regarding synagogue]

Dec. 14

Discussion: The History of the Synagogue.

Homework assigned

attend the Sunday morning service of either Dec. 7 or 8 and write a 600 word essay on its organization, form, and message.

HOMWORK: "In the House of the Lord", Chapter 3.

ASSIGNMENT: Questions 1-4, p. 24

List where the following Biblical selections can be found in the Union Prayer Book, Vol. 1

Ps. 124:8-10

Ps. 134:1-2

Ps. 135:1-3

Deut. 6:4-9

Ps. 136:1-3

Leviticus 24:1-9

Sept. 14 DISCUSSION: The High Holiday Prayer Book

Bring to class Union Prayer Book, Volume II.

WRHS: Chapters 12, 13, and 14.



SESSIONS: Sept. 7 Oct. 26. Keep a notebook of class notes;
 Sept. 14 Nov. 2 mimeographed material; and
 Sept. 21 Nov. 9 returned homework assignments for
 Oct. 6 review for final exam on Nov. 9, 1963
 Oct. 12

Sept. 7 DISCUSSION: The prayer books of Jewish life and the history of the prayer book.

HOMEWORK: "In The House of The Lord", Chapter 1.

ASSIGNMENT: Questions 1-4, p.14
 List where the following Biblical selections can be found in the Union Prayer Book, Vol. I
 Ps. 19:8-10 Ps. 24:9-10
 Ps. 19:15 Deut. 6:4-9
 Ps. 24:2-6 Isaiah 6:3

Sept. 14 DISCUSSION: The High Holiday Prayer Book

Bring to class Union Prayer Book, Volume II.

HOMEWORK: Chapters 12, 13, and 14.

ASSIGNMENT: Page 139
 Make up a calendar of holidays and their dates for the year 1963-64. List every Service that will occur at The Temple in the course of that year.

LITURGY

In Reform Judaism we use two Prayer Books in our Services. They are called Union Prayer Book, Vols. I & II. Each has been revised many times, so you will find on them all the words "newly revised", which tells us the edition which we are using. On the cover you will also see the abbreviation, C.C.A.R. This stands for the Central Conference of American Rabbis which edited and published the text.

The Union Prayer Book, Vol. I is the equivalent of the traditional Siddur. It contains the services that we use on the Sabbath (both Friday evening and Saturday morning), a daily morning service, and services for the Festivals (Passover, Shavuot, and Succoth). It is good to keep in mind its table of contents.

A. Sabbath Services

1. Evening - 5 different services
2. Morning - 5 different services
3. Afternoon

B. The Collected Sayings of the Fathers - are read during the Sabbath service between Passover and Shavuot.

C. Services For The Festivals

1. Evening Service - with special insertions for each of the Festivals
2. Morning Service - with special insertions for each of the Festivals

D. Services For Week Days

1. Evening Service - with six selected readings
2. Evening Service at House of Mourning - a service held by the family and friends of a deceased at his home after the funeral and sometimes during the whole first week of mourning.
3. Morning Service - four different services

E. Prayers for Private Devotion

1. Friday Night Kiddush
2. Holiday Kiddush
3. Blessings over light of Chanukah Menorah
4. Prayer On the Consecration of a Home
5. Prayer on Naming a Child
6. Prayer on the Anniversary of a death

F. Guides to Selection of Scriptural Readings

1. For the Sabbath
2. For special occasions

The Union Prayer Book, Vol. II is the equivalent of a traditional Mahzor. It contains the services which we use on the High Holidays (Rosh Hashanah and Yom Kippur).

A. Services for the New Year

1. Evening Service
2. Morning Service

B. Services for the Day of Atonement

1. Evening Service - Kol Nidre
2. Morning Service
3. Afternoon Service
4. Memorial Service - Yizkor
5. Concluding Service - Ne'ilah

LITURGY - 2

The only other prayer book which we use is the Passover Haggadah. It contains the Seder service. This service at a meal is unique. It should take place at home rather than in the Temple. It tells the story of the Exodus from Egypt. The edition which we use is called the Union Haggadah.

HISTORY OF THE PRAYER BOOK

Public prayer is as old as Judaism itself. Some of our most familiar prayers come to us directly from the pages of the Bible. The Book of Psalms can almost be considered as the prayer book of the Bible. It contains many of the prayers and hymns which were sung or recited during services in the Temple at Jerusalem. Many of these same selections we still use today.

Read the following familiar selections in the Bible and list where they can be found in the Union Prayer Book.

Psalm 19 vv8-10	Deut. 6 vv 4-9
Psalm 19 v 15	Isaiah 6 v 3
Psalm 23	
Psalm 24 vv 2-6	
Psalm 24 vv 9-10	

Unlike the Bible the prayer book has been edited and changed in every age. Each generation has added new features and changed old practices to fit its needs. The Union Prayer Book is but the last of such definitions and there will certainly be others.

There have been, however, many constants in all of this change, and it is to these that we will turn.

1. The Calendar of Jewish Prayers
2. The Place of Public Prayer - the synagogue
3. The Language of Jewish Prayer
4. The Basic Framework of Jewish Prayer
5. The Absence of priest-intermediaries for those prayers
6. The musical setting of our Service

The Calendar of Jewish Prayers

In the traditional synagogues, daily prayers are held three times a day: morning, ~~afternoon~~ ^{afternoon}, and evening. These three times daily prayer in the synagogues ~~is as old as the 6th century BCE~~ ^{is as old as the 6th century BCE} when the Jews returned from the Babylonian Exile. It corresponds roughly to the times when sacrifices were offered in the Temple proper. On ~~Sabbath~~ ^{the Sabbath} & on holidays there was an additional sacrifice offered in the Temple. The synagogues too on these occasions added an extra service - after the morning service called Musaf.)

Originally the night prayer & the morning prayer were done ^{before} ~~prayer~~ ^{prayer} recited actually upon getting up and going down. Although in some modern Temples services are not held thus, all of you are encouraged to offer some private prayer to God when you get up & when you go to sleep. In the home you are encouraged to ~~memorize~~ ^{have} a prayer for each occasion.

^{modern} ~~In Reform~~ ^{in Reform} ~~services~~ ^{services} distances are as great as the Temples of old as being that much of the daily prayer must be ~~done~~ ^{done} at home - private rather than in Temple. ~~It is~~ ^{It is} held the Sabbath service, a daily service on Sunday, and ~~all~~ ^{all} the holiday services on their appointed days.

Prayer should be part of every home.

On the Sabbath and festivals the home meal is interrupted

by a series of sacrifices (Kiddush)

③ all meals are introduced with a word of thanksgiving (Havdalah)

④ On the fast night of Pasa the seder is held

④ In some homes there is also a beautiful service to mark the end of the Sabbath (Havdalah) - it uses wine, a open book, a long twisted & tapered candle.

⑤ The lighting of the ^{Candle} ~~Sabbath~~ Candles.

