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Rabbi, Teach Me to Pray, 1957.

RABBI, TEACH ME TO PRAY

How can modern man again become familiar
with the art of worship?

Sunday, December 1, 1957

THE TEMPLE

Rabbi Daniel Jeremy Silver

I have often been asked what are the disciplines by which a believing Jew is bound. What are those areas of activity which a believing Jew must abide. My answer is generally formed in the words of a proverb written well over twenty-two hundred years ago by a teacher-priest of our people whom we know only as Simon the Just. His words are recorded in our Mishna and they read:

"The good life depends upon three types of activity - upon Torah, which is learning, upon Avoda, which is worship, and upon Gemilute Chasadim, which is proper conduct, the right way of comporting ourselves."

The love of Torah, my friends, has induced our people wherever they lived to build schools and classrooms in addition to their synagogues. Judaism is a religion which holds human reason to be sacred. Judaism is a religion which prefers a mature faith found in deliberation to an immature faith based on adolescent enthusiasm. The way of Torah is the ingesting of the accumulated wisdom of the ages and the struggle to apply these teachings, these insights, this understanding to the many problems which disturb our life. It is interesting to note that the religious leaders of the Sephardic Jewish world - the Spanish Jewish world - are called Chachamim, men of wisdom, men of understanding. "Rabbi" means simply "teacher", and these Chachamim and the rabbis of our people have been in a century-long war against ignorance of all kinds and of all types, because ignorance breeds fear, and fear breeds folly, it distorts life. And our religious leaders knew full well that

intolerance, fanaticism and bigotry are the daughters of a religion which is illiterate and more enthusiastic and excited than enlightened and mature. The love of Avodah, of worship, led our people to build houses of worship, synagogues and temples in whatever cities and whatever provinces and whatever lands the fates brought them. Worship is part of the discipline of Jewish life. We have a magnificent religious calendar and a fine, insightful, inspirational prayer book. Judaism is much more than a reading course in ethical theory. It is a way of life. It involves certain type of ritual and religious acts of worship and of prayer. Without these forms of worship religion - Judaism - cannot be understood. Avodah means literally "sacrifice". It refers to the sacrifices which were brought in the ancient temple in Jerusalem, sacrifices which symbolize the love of our forefathers for their God, their loyalty to their faith, their gratitude for God's bounty, their hope for God's sustaining support. We have changed sacrifice and offering into prayer and worship. The symbolic act has become for us the spoken word, and yet the spirit of Avodah remains the same. It is the means through which we express our love of God, our loyalty to Him, and by means of which God encourages us to continue the struggle for the ever fuller and better life. Gemilute Chasadim, proper conduct, led our people to establish in all cities of their dwelling a network of social service and social welfare agencies prepared to cope with every need that can arise in civilized community living. Burial of the dead, care for the sick, scholarship for the indigent student, counseling, advice of all types - these and many other social service activities - were offered and are offered in the Jewish community. But Gemilute Chasadim begins more ~~in~~ with the individual than with the community. It refers to that degree of personal probity, of honesty, of character which each and every one of us must show. Judaism has an abhorrence of hypocrisy. We must prove our affirmations by our actions. Our public professions, our piety, must be surpassed by our activities for the common good, by the standards and the values which we accept and by which we abide. And there is one other level

to Gemilute Chasadim. It involves our enrolling ourselves in the on-going crusade of mankind to abolish, to destroy all tyranny and all oppression and to create a just and peaceful society in which every man can fulfill himself. These are the three basic life disciplines on which Judaism is based.

It is interesting to see whether or not present day Jews, the Jewry of America, especially, is abiding by these disciplines. Are they simply ancient traditions, or have we continued to make them a vital part of our everyday life? We have been most successful in the area of activity of Gemilute Chasadim. We have built in our religious communities an integrated network of social welfare agencies staffed by competent trained specialists and prepared to deal with every emergency of our daily and of our communal lives. We have maintained as a Jewish community a high level of generous charity, both for our own agencies and for all those educational and cultural and charitable activities which our general community and our national community maintain. We have succored our brothers in faith throughout the world, wherever they were in need, and we have made it possible for them to be rehabilitated in lands of freedom, especially in the land of Israel. Many of our individual Jews have taken leading roles in pioneering areas of social service and many of them are at the forefront of the fight for the further development of civil liberties and for the protection of our rights and privileges. We can be extremely proud, as Jews, of the record which our people has sustained throughout the years in the discipline of Gemilute Chasadim.

What of the area of Torah - of learning? In certain aspects here, too, we have been successful. More than any other religious group in America we have made our young people enthusiastic and eager to drink deeply at the fountain of learning. We number less than three percent of the total population of America, and yet our young people number more than twenty percent of the college population. Individuals have taken leading roles in all areas of research, scientific and educational. They have taken roles of prime importance in the arts and in all areas of culture. But

where we are secularly in the forefront, secularly literate, I am afraid that all too often we are spiritually illiterate. All too often our religious education was limited to a few years at the religious Sunday School, then perhaps to a yearly High-Holiday sermon or lecture. All too often the interest which we showed in secular learning was not transposed to the learning and wisdom of our tradition and of the synagogue. And yet fortunately, as we look about us here in America, we can see that our people are beginning to rectify this lack. Throughout our country the synagogues and temples are beginning to sponsor adult education courses of all types - Hebrew, history, theology and philosophy and current problems. These courses are apparently being well received, for they are proliferating themselves, and if you read the bulletins of the various congregations you can see how this form of intellectual exercise is again beginning to appeal to the American Jewish adult. It is now possible for a young person to continue his growth in faith in high school - such high schools as we at this Temple pioneered years ago - in Hillel classes and courses on their college campuses, and finally in the forums, study groups, discussion sessions which the individual temples are creating and sponsoring throughout our land. There is hope that the level of learning which the average adult Jew must and should develop is being increasingly developed by an increasingly large and broad number of our people.

We turn now to the discipline of Avodah, of worship. Can we be as proud of our accomplishments in this field as we are in the field of conduct? Can we be as hopeful of the future as we are in the field of learning? Unfortunately not. American Jewry is not known by the faithfulness of its attendance at services. Regular temple attendance is not the norm in average Jewish life. I read recently of a poll which was taken among adult Jews in the mid-west. It was shown that less than one-half of one percent followed a regimen of prayer, either public or private. It is strange that in this era of the return to religion we seem to be

returning to the hundred and one other activities of the synagogue rather than to its central activity, to prayer, to worship, and to communion with God. Oh, occasionally congregations succeed in stimulating temple attendance by a series of forums, discussion groups and public speakers held after the service is completed, or by sponsoring social hours after the service, but these hours, these speakers are extraneous to the fact of worship, to the discipline of prayer, and I am afraid that all too often the attender endures the service for the sake of the social hour or of the discussion which will succeed it. It is one of the supreme tragedies of Jewish life in America that many a synagogue and temple has had to resort to the "gimmicks" of Madison Avenue in order to sustain even a minimal level of temple attendance. To know Jewish history is to find this situation both passing strange and passing sad. To read Jewish history is to feel that the art of prayer is almost instinctive with our people. We were after all the people who created the most beautiful and meaningful inspiration of prayer books ever written - the Book of Psalms, those series of hymns and prayers which are basic to the service of both the church and of the synagogue. We are the people who pioneered the form of worship which is observed by almost all denominations throughout the western world - the spoken prayer, the silent meditation, the reading from Scripture and the lecture. This is a Jewish innovation. It has been part of Jewish life through the long centuries. We are the people who freed the worshipper of the shackles of a priesthood and taught man to speak directly to God rather than through the intermediacy of a priest. We are a people who in each century have composed hymns and music, poems and prayers of great insight and great beauty, great poetry. Today - today this people finds the language of prayer to be strange on its lips and feels that the discipline of prayer is an alien one to its nature. How strange -- how sad. Judaism can not long exist if the discipline of prayer is lost forever among its people. Judaism without worship is a body without a soul - flesh without the heart. It can not exist - it really has no reason for existing.

Why has this taken place? Why is it that our people, so enthusiastic about prayer, so literate in prayer, so familiar with prayer, why is it that this people now finds prayer to be strange? I think that the answer lies in the general situation of our civilization. I think that as you look around at the various non-authoritative religions among whom we live you will find that they, too, are suffering a dumbness in prayer. I think that this has come about because in the last century or so the western man has become supremely self-assured. His insights into the scientific world, his improved technology, his solution to problems of physics and of the social sciences which seemed up to our day almost insoluble led him to feel that there was no world ~~that~~ he could not conquer, no problem he could not solve, no inconsistency in life which he could not control. We did not pray to God because we had no need of God's help and of God's support. We came to feel that we were supermen, that we could control our destinies, and we forgot the incongruities of life, the unexpected in life which controls us, which impinges upon us and to which we are subject and servants. We walked all too proudly into our churches and into our temples, and the proud man, the self-assured man cannot pray. He does not feel the need of prayer. He does not feel the need of God. His prayer, when he prays, is an intellectual exercise rather than the words of the heart spoken in communion with his God. Prayer is born of human need. I remember reading a biography of Abraham Lincoln in which he spoke these words: "I have often been driven to my knees because I became conscious that I had no place else to go. My mind and all about me seemed insufficient for the problems which faced me." Prayer is born of human need. Primitive man, the simple man, prays because he fears. The man of understanding, the intelligent man, prays because he recognizes that behind life's pleasantness and its beauty there is its brevity, the inevitability of death, the unavoidability of disease and of senility and of old age - the fact that where there is health there must come disease, that where there is confident wellbeing accidents and catastrophes can still overwhelm us and destroy us. Man

prays because he recognizes in the universe a power far beyond himself, a power to which he is wholly subservient. He is not master of his fate, but servant and subject to his God.

Now prayer is of course more than petition. I remember an observation by the noted American philosopher William James which is quite true. He said that all too many men pray to God as if they were calling a cosmic bell-hop, that whenever they picked up the telephone and dialed for room-service He must punctually appear with their order at the door. We are all guilty at times of such prayer. We all know that much of what we pray may not be for our good - that God sometimes blesses us by denying our appeals. We all know that God is fully aware of our needs before we utter them, and yet I believe that in the relieving of tension which comes through the verbalization and articulation in prayer we sometimes find hidden resources, hidden personal strengths which enable us to solve the problems which confront us. And in this articulation in prayer we sometimes come to see our problems in a new perspective which permits it of solution. I have prayed to God, and I have prayed to God in need. I did not pray for a miracle. I prayed, however, for His sustaining arm, for the support and for the encouragement which He might give me in life, and I have always felt rewarded in this prayer. I have always felt inspired by it. Jewish prayer is much more than petition, but if we deny the petitional aspects of prayer simply because of its humble origin, because it is mis-used and abused, we deny prayer that birth in a universal human instinct which makes it such a universal human phenomenon. Prayer among our people is laudatory. It seeks to inspire us with a knowledge of the grandeur of God and hence of our obligations to Him to serve Him and to be faithful to Him. It seeks to educate us in the way in which we should go and the faith which we should believe. It seeks to inspire us and to challenge us to be up and to be doing in the service of the Lord. And it is also petitional in that through prayer we seek to understand, if you will, more completely our problems and to find that strength of purpose, that

understanding beyond our understanding which will enable us to cope, to deal successfully with our tensions and with our insecurities.

I have found the last few years an increasing desire on the part of many to discuss the subject of prayer. I find this to be somewhat strange. I think it has come about because the events of the last two decades have made us aware that our self-assurance, the feeling that we were masters of our destiny was merely an unsuccessful human posing. We have undergone now two horribly devastating world wars. We have seen unbelievable acts of human cruelty perpetrated by so-called civilized nations. We have found ourselves prisoners of political maneuverings beyond our control and of economic cycles in which we had no say. We have found our lives to be too shallow to give us full happiness. We are now a sober generation, confident perhaps, but not as supremely confident as we once were, and this sobering has led us to desire again to find the encouragement, the enlightenment, the comfort, the consolation which is available in prayer. More than one person has come to me in much these words: "Rabbi, I would like to learn to pray. In my youth I was never encouraged to pray to God. My parents did not often bring me to Temple, they did not go often themselves. Yet I sometime feel a lack, a need within myself. I would like to be able to pray. I have come once or twice to the synagogue, but when I have come there I felt strange, I felt out of place. I was so busy trying to keep up with the service and to do what others were doing that I had no chance for reflection and for contemplation." When I was originally asked these questions I tried to answer them by explaining the structure of our prayer service, the meaning of its various parts, the history of our prayer book. I found that these people were interested in all that I had to teach, and yet, when all was said and done, I had not answered really the problem which they were bringing. They went back to services, and they came away with the same feeling of alienation which they had had before. They tended to blame now, not their own lack of knowledge,

but the service itself. They came to me and said, "Rabbi, the service is cold. It is repetitious. It is uninspiring. I feel ill at ease at the service." I tried honestly to see if their criticisms were valid, and in all honesty I must say that I cannot find validity in them. True, our services are not perfect - nothing is. But when you consider the history of prayer among our people, you must realize that the prayer book now in your hands is equal in beauty and in inspiration to any which our people have ever adopted, that the music which you hear at our service is technically more perfect, more varied, than any that our people has heard throughout its history, that the architecture and the beauty of the sanctuary in which you worship has seldom been surpassed in all of our history. Our ancestors prayed all too often in dingy, unattractive rooms, following a long, almost endless service which they did not fully understand and led by a cantor whose voice was not always of the finest caliber and timbre. And yet they prayed, they prayed honestly, they prayed lovingly. They found sustenance and encouragement in prayer. No, the difficulty which lies before us will be solved not by a re-formulation of the prayer service itself, but by a reformation of the attitudes with which we come to prayer. I think what we need in order to learn to pray is above all a consciousness of Him to whom we pray. The postures of prayer are veneration, awe, reverence and adoration. I remember in the synagogue where I had the privilege of conducting services as a Chaplain, over the Ark there were written the words from our Bible:

"Know before Whom you now stand." This is the need to learn today to pray. The problem of prayer is the problem of God. We come for prayer, yet we are uncertain of Him to whom we pray. God is a poetic vagary. He is a philosophic principle. He is the possible creative force in our world. For we are not conscious of the reality of God, of his presence and vital presence in our daily lives. You cannot pray when you think that the other end of this communication between yourselves and God may

have no one there. You must pray in the realization ~~in~~ of God's power, of His personality, of his concern for your own thoughts and your own needs and your own deeds. To learn to pray we must learn again to see God, to be conscious of His presence, to be aware of his concern and of his personality. If you ask me then, "Rabbi, teach me to pray", I must answer you by indirection, by trying to open your eyes to the presence and power of God about you and in you throughout our world. To answer this need we will not have far to go. God is near to us. He is in this hall, in the hearts, in the conscience, of all who came here this morning to worship - who brought here willingly their hearts and their minds hoping for inspiration, revealing their divine urges to become better people, to lead better lives, fuller and more satisfying lives. He is in this hall, whose beauty reflects all the beauty of the world about us, the beauty that is natural and the beauty that is created by man, the beauty ^{which} ~~that~~ is a reflex, if you will, of God's creative forethought. He is in the music which you heard here this morning, whose orderly majesty reflects the orderliness and the purposefulness, the music of the spheres, the music of the most gigantic parts of nature and of its most minute parts, all inter-meshed, all moving together because God willed it so. It lies - God lies - in the words of our prayer book, whose inspiration reveals the compilation through the centuries by men of good will, of understanding and insight into their lives and the needs of all men. That progress, that urge, which they did not always understand, to achieve the better life not only for themselves but for all men. It lies - God lies - in our hearts, the heart that prompts us to do good, to be honest, upright, to dedicate ourselves to ends beyond our personal needs, to live lives of service, creative lives, lives which will bring love and benefit and beauty not only to ourselves but to our families and friends and community. The problem of prayer is the problem of God. The solution to the problem of prayer will be found when each of us is fully conscious of the presence of God in our lives. For then

the words, spoken and unspoken, will come easily. They will be again natural to us. Then prayer will present no difficulties, no alienation, no strangeness. It will be near and precious to us. May we see God and find Him in our lives, that we may find and enjoy equally the encouragement, the enlightenment, the inspiration of prayer.

Amen



1) I have often been asked to list the disciplines that are required of a religious Jew. In answer, I generally quote a proverb under about 2200 years ago which the sages knew to be one of the seven or eight pillars of a good Jew as follows:

אִישׁ יֵשׁוּעַ בְּעֵינָיו, אִישׁ יֵשׁוּעַ בְּפִי, אִישׁ יֵשׁוּעַ בְּמַעֲשָׁיו, אִישׁ יֵשׁוּעַ בְּדַעְתּוֹ, אִישׁ יֵשׁוּעַ בְּיָדָיו, אִישׁ יֵשׁוּעַ בְּאֵזְרָיו, אִישׁ יֵשׁוּעַ בְּחֵן לֵב.

The good life involves the type of activity; learning, worship, and right conduct.

2) Love of Torah - of learning - motivated our people to build a school wherever they founded a synagogue. Judaism is a religion which holds reason and research sacred. Judaism is a religion which prefers to be founded in mature reflection to the belief accepted in the flush of adolescent enthusiasm. All too often fanaticism, intolerance, and bigotry grow in the soil of a faith which is more isolated than enlightened.

To this day Jewish religious leaders in the Sephardic World are called hachams - men of wisdom. Rabbi signifies teacher. Judaism has been our constant ally with all forms of ignorance. Synagogues open their doors to all who seek life. Torah is the power by which we sift the collected wisdom of the centuries and struggle to apply it to the decision which daily life is. Though Torah we learn to react to our problems rationally and intelligently rather than thoughtlessly and with misdirected passion.

3) Love of Emdah - of worship - led our people to erect synagogues and temples wherever they were carried by the vicissitudes of history. Judaism is a religion which emphasizes public as well as private prayer.

1) Are these basic ^{traditional} ~~principles~~ ^{values} of Jewish life ~~being~~ practiced today

We have been most grateful to Cardinal Haskin. Personally our people have a fine record of lawfulness and many have taken the lead in pioneering programs designed to improve our social well-being.

Publicly - as a religious community - our people have established here in America a model of community service work never before achieved anywhere in our world. Our communities have a complete set of social welfare agencies staffed by trained specialists and prepared to cope with any controversy. We have been most generous in the support of our own and of all community's national Jewish and charitable institutions. We have raised most sums to secure our brothers overseas and to establish and rehabilitate them in Israel and in other land of freedom. ~~We can be extremely proud of our faithfulness to the disciplines of 1900.~~ ^{We can be extremely proud}

What of Torah? Can we be proud to be proud a word. Unfortunately not. In certain ways our record is excellent. No group has stimulated its young so eagerly to absorb and assimilate all areas of modern culture and living. We are some 39% of America's total population; but 6 to 7% of America's college population. Privately, individuals have taken the lead in almost every area of our culture & educational life.

But though secularly educated, we remain all too often spiritually illiterate. On one level a high level of academic competence of our ~~scholarship~~ ^{scholarship}; but our own religious awareness was generally limited to a few years in religious school and a few high holidays before and after that.

most great deal of effort ^{pragmatic approach}
No intellectual or ^{pragmatic} skill but ^{not} any inner resources.

Fortunately, our own education that American young is beginning to encourage & participate in adult ed. adult education programs have been successfully undertaken in most congregations and they have generally been well attended. Common in B'nai, B'nai, El Shalom,

Witkes, and Theodore we again being offered in my command. The candidate for the training of religious education on 9th beginning to command the support of the General. Through his 8th General Program under me provided me at 7th, 11th and 12th and 13th on the college campus and forum and discussion classes in the Temple - the survey found adult is the very interesting source of the fact of his life. ~~He is~~

What of Quoddy? Would be an interesting addition to the 1st 1930? Do it beginning to be understood as is Temple?

Unfortunately, working is the allegory of Judea like in under me have been most beautiful. Regular Temple attendance is a rare phenomenon in Portland by June 1st. Last week about 1/2 of adult Jews show up when last week was 1/2 of 1% Prayed daily - and in the privacy of the home.

The more needed return to religion has evolved on the hundred and one other - looking of the program - ~~the~~ on one side and a little - second. Accidentally a very few in the 1st attendance by stimulating programs ~~planned to be~~ ^{the} ~~program~~ of the service. The other service discussion group on forum - 10th service would have after temporarily increasing attendance. But working is all the other under the 1st of the program under the 1st and 2nd activity. It is one of the 1st of all the very modern program and 10th have had to work to the general of the 1st and 10th and 11th and 12th in order to maintain even a ^{minimum} ~~the~~ ~~program~~ ~~of~~ ~~the~~ ~~service~~.

To be familiar with Jewish history is to find the Portuguese Chapters Parsons and. On an other. Provided the service based on 1st and 2nd and 3rd under has the same Jewish throughout the and great just of the modern world. On an with P.B., the Board

of Psalm provide the basic prayer material to church & synagogue. We want to put people to test & not to pray for themselves & decide to be rather than through the intercession of a priest. Rev P.B. is artistically and intellectually probably the most profound and inspiring ever written. In the past prayer has seemed intentional to our people.

Through the long and often difficult centuries prayer was composed and sustained our forefathers. Their synagogues were familiar and balanced second homes. The warmth and melody and phrasing of the service formed ^{an integral} part of their ^{daily lives} ~~lives~~ ^{inspiration}. ~~and~~ To modern synagogues an elite religious leader is to realize that they had often to adjust our people to ^{accept the changing} ~~do~~ ^{as possible} but that they seldom had to put them to test morality and prayer.

There is a test this people - immersed & enthused in prayer - now find prayer a strange language and morality a shibboleth and inconceivable discipline?

I suspect that we as Jews are not uniquely suffering from this alienation. It is true also in the other faiths of the West. The discipline of prayer has been generally falling abandoning honored at the heart.

Why so? By in large during the last 100 years we have been a proud and self-assured people. Technologically and scientifically the world was developing at an unprecedented pace. The human mind was finding answers to problems that for centuries had seemed insurmountable. We were confident in our strength. Had we not turned nations into great empires and established highly developed societies marked by an amazing standard of living. We had no need of prayer - for we did not feel the need of God's support and help.

Prayer is born when we are conscious of the limitations and imperfections of life and the limitations of our own powers to control and direct our destiny. Abraham Lincoln once

expressed the thought. "I have been driven to my knees by the overwhelming conviction that I had nowhere else to go - my wife and all whom we loved insufficient for us day". The simple man ~~upon~~^{before} he lies. The ~~unhappy~~ man says because he also ~~lost~~^{lost} his 'real life', ~~and~~^{and} ~~is~~^{is} ~~in~~ⁱⁿ ~~the~~^{the} ~~midst~~^{midst} of death, the inevitability of pain and disease, the tragedy of loss of function, the ~~unconscious~~^{unconscious} of himself. He says because he recognizes that humanly he is in ~~his~~^{his} ~~own~~^{own} ~~power~~^{power} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~^{more} ~~and~~^{and} ~~is~~^{is} ~~not~~^{not} ~~able~~^{able} ~~to~~^{to} ~~do~~^{do} ~~it~~^{it} ~~any~~^{any} ~~more~~

[illegible]

~~Occasionally the soldier - and I suppose also the minister -
is heard to say "Trust me to pray" "Help me find the
beauty or excitement which you are after!" There
is much more to be said pray than before. Remember, my
dear, that its beauty and things sometimes you have been
able~~

I do not understand your saying and only in relation to the American philosophy
in relation to your own reply should not ^{allow of the man} and so of the audience
various audience with around appear promptly audience and could
it be order.

could be often we ask how to solve problems which we could never have
if we applied ourselves. Often we want to progress when conventional
decisions might have the way. When money has been out of Egypt and
is stopped by the inflexible action of the Red Sea - he turned and saw
the hands of the Pharaoh pursuing. Tradition would have ~~leading~~ to
progress - the people and the people and that had turned to their safety
(of us we were saved) and ordered him to lead on his people.

There is a Chair for passage and a table for writing.
 There is much more than petition. As to passing since provision of land reduces
incidence as one of the difficulties here and there. It is educational - perhaps
much more education and might be help in that direction
provision of personal services. It is very important to be helpful to make
as much of our present obligations in this country as possible
in our own country, comfort and convenience.

But when all has been said - prayer is born in human need. In all our deepest and deepest miseries. We need help and guidance and counsel. True we know that God is aware of our needs before we utter them. We acknowledge that much we can and need to do for our good - that God often blesses us by changing our prayers - but in the release of tension and worry in prayer, we often find ourselves very limited personal resources - and are left with more problems and feel an urgency once again to try to solve our problems.

Problems:
Run not one of these unless discussed prior because of its harmful
origin or because it is so often misunderstood and abused.
~~It is not a good thing to do.~~
It is difficult enough
to get people to
understand the
need for a
good
person
to be
a
good
person.

helpful. I do not turn to God for miracle, but for encouragement and
for the support of His sustaining arm. I feel that those who have
written on prayer in the last few decades have rationalized and
refined it out of existence. They have emphasized the unworthiness
of ^{sinners} for help. They have made sport of the simple way by which
many men living have humbled prayers to God. They told us everything
that prayer should not be - but nothing of what it truly is - for
prayer which is born of the mind is an intellectual exercise not
a heartfelt communion.

I have noticed recently an increased interest in the whole subject of
prayer. The last two decades have fully exposed the folly of man's
unshakable confidence in his power and capacity. ^{World War I} ^{World War II},
^{unshakable} confidence in his power and capacity. ^{unshakable} confidence in his power and capacity.
unshakable ^{act} ^{unshakable} confidence in his power and capacity. ^{unshakable} confidence in his power and capacity.
lenses, the new found capacity for the total destruction of all human
life, the shallow unhappiness which so many have found in life -
all these pressures - and many another - have turned men's
minds back to matters spiritual. Man is seeking prayer because
he recognizes a need to pray. Like Lincoln modern man is being
driven to his knees because he has nowhere else to go.

My mother of late an increased interest in the subject of
prayer. "We have approached in a somewhat new way." "We
never prayed or observed the holiday in our home. My parents did not
go or bring me often to service. I feel a lack which I should like to
fill. Yet when I come to service I do not feel at home. The language
of prayer is unfamiliar to me. I am so busy keeping up with all
that is being said and done that I have little time to reflect, Rabbi,
how can I learn again to pray?"

~~At first I thought that they wanted to discuss something of the history
of the P.B. or of the structure of the service.~~

At first I thought that these questions could be answered by explaining
something of the history of the P.B. and making them familiar with
the structure of a service. I found interest in what I was teaching -
But I also found that I was not answering their real problems.
When they came to service they still felt strange and ill at ease.

Often they tended to blame the service. They said that they were
held on something or repetition. I could not agree with them - "The
service was not perfect - nothing is - But never before in our
history has a P.B. been so well conceived & so thoughtfully constructed."

Our new service is of the highest caliber. There is dignity and beauty and
holiness all about us - such as services never known in the ancient
synagogues. Our fathers prayed often in cold and uncomfortable rooms
following an ancient text but were often difficult to understand and had to
a cantor who did not always possess a voice of the highest caliber.

Yet they prayed, striving to feel what was needed to bring to
not a ~~reformation~~ ^{renewal} of the worship service but a ~~reformation~~ ^{renewal}

of the attitude of the worshippers.

Prayer is the modern & Jewish time activity. It is seldom
part of what he considers the serious business of living. On the
other hand, the Jewish culture is conducted, ^{rather} however, than men involved
in the Biblical phrase
page 254 in vol 87

Know before whom you stand.

Many a synagogue features this very inscription. It stands there
in silent reminder that he stands here before God - not to judge the
service but to be judged by him. Reverence, awe, veneration, adoration
these are the posture of worship - the only attitude which makes
prayer possible.

Before modern man can learn again to pray, he must learn
again to perceive God and to recognize His presence. Prayer
begins not in the mind but in the heart. The heart must believe before
the mouth can speak, when the heart believes it is not hard for the
mouth to find words or for the mouth to utter them.

When you ask, Rabbi help me to pray - let me answer my prayer to
inspire you to see God in all ~~this world~~ ^{this world} and glory. We shall not have
to travel far - God is all about us. In the majestic grandeur of
nature - in its unrelenting size and power and orderliness. In
the purpose which its largest and smallest parts play - in the beauty
which man has created. In the dignity & conscience which man
shows without himself. In the progress of human society from
primitive savagery to today's high level of civilization. If we have
but the eyes, God will not hide His presence from us. Now
if His presence, prayer will not long remain difficult.

