



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 B: Sermons, 1950-1989, undated.

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A Visit With the New Prayer Book, 1981.

JANUARY 11, 1981

known. , the word is an interesting one; it means gates. It has another meaning. In about 1460 when the first Hebrew books were published, that is the first books that were printed, were published, an enterprising editor seeking to find something to do with the title page put all the information

that he wanted to put within a gate. He put it with what he thought were the design of the columns of Solomon's Temple, the portico of the Temple, and he printed these as a design on the page, a gate design, and printed the name of his book and various bits of information about it within the design. And so ever since the frontice piece of a Hebrew book has been called a

and it has two meanings. That is, it is the gate through which we pass into the book, and it is a reference to the line of the 180th 18th psalm which says

'this is the gate of the Lord and the righteous shall enter into it.' It is the promise that what you find within is authentically Jewish, has value, has meaning for the reader. And so the sense of the gate is not an inappropriate one for this title but I confess that I am not as happy with the word prayer. Not that I do not believe in prayer, obviously. But a worship service is much more than prayer. Prayer is spontaneous. Prayer is private. Prayer is the outpouring of our heart. In a moment of great joy, in a moment of tension, in a moment of great fear, and in a moment of great need. Abe Lincoln used to say that he some times found himself down on his knees because he had no place else to go. That's what prayer is. You can't pray with another's words. Prayer is disengenuous. That is, it's yourself, revealing yourself, your need at the moment. You can't schedule prayer, you don't need a book for prayer you don't need a congregation for prayer, no one has to teach you to pray, you pray in your native language instinctively, sometimes in no language at all, it's simply a feeling. And so the sense that this is a prayer book to a certain degree, I think, is misleading, obviously we often pray at services but as often we don't. We participate in a Jewish moment, we touch again memories of people we have loved, of traditions that we love. We sense again the force of thrust of Jewish history. So we don't always pray. Sometimes we

do, sometimes the music, the melodies, the meanings unlock our hearts but not always. And many of the problems I have had over the years trying to make people understand what a service is all about come because of their association of prayer and worship. But Rabbi, "I came and I sat, and I listened, and I didn't pray." "I came and I sat and I counted the bricks." "I came and I sat and I listened to the music, but I didn't pray!" "I can't be a parrot." "A prayer has to be my own words," and of course, they're right.

But there is another technical term in Hebrew which is called

means religious practice. It was used first to describe the forms of practice as they were in the Temple in Jerusalem. Sacrifices were called . It comes from the Hebrew word which means work. It's the religious practice. The Rabbi said that there are three basic disciplines which a Jew is obliged to fulfill. , study, study of the tradition and the moral indications of tradition; religious practice, and that is the doing of justice and the deeds that are sensitive and kindly. I would have preferred had they called this the , that is the gates, the script which shows us how to engage in worship. Worship does not suggest petition. It doesn't suggest the outpouring of the soul, the overheated outpouring of the soul. It suggests a quieter feeling and the more congregational moment. It suggests also what this book really is. This book is simply the script. It is like a play in that sense. You can read a play. You don't have to see a play produced. You can read it, your imagination works itself around the dialog, you can imagine what the play might feel like, you sense its meaning. There are those who have always taken our prayer books, keep them by their bedside, read them from time to time; you don't need public worship to benefit from a book such as this. But the book is

designed as a script. which given architecture, given music, given lighting, given some thought by those who are responsible for creating the happening, the moment, given the willingness to involve yourself as a congregation in the moment, it becomes something very special. It becomes something which is special to that place, and that time, and that music and that moment. That's what a prayer book allows us to do. It provides us a script. A script which consists of a great many of the songs and the poems of the past, and many of the great moments and ceremonies and rituals which our tradition has created. It allows us to organize these, to schedule these and to participate for a small part of our lives; a small part of our lives but a very significant part of our lives at a moment which is entirely within the Jewish tradition. Now to say this, as I would suggest to you, part of the key to understanding why there is a new prayer book. Why it is that during the 1970's there were four movements set about to create this book. If you look at the table of contents right behind the title page, and you compare in your mind's eye to the text which we have used, lo these many years, you notice that what you feel is in fact true. That the book is twice as long, twice the size, more than twice as heavy, than the Union Prayer Book and includes any number of themes and selections which were not in the original Union Prayer Book. There is for instance a service, not one but two, the service for the separation between the Sabbath and the work week; not simply a Friday service but a Saturday afternoon service. There is a service for the various moments of the state of which is the day we celebrate the independence of/Israel. There is a service on the memorial for the halocaust. Themes which obviously did not exist in the older prayer book. There is also, in the back of the book, a collection of some seventy songs and hymns which can be sung as part of worship. We are in much more of an atmosphere of congregational participation and you will notice as

we went through the service today there were none of those directions which you used to see, Rabbi congregation. The lines were simply printed in Roman type ones and Italic type and the congregation could organize these as they wished.

This book also says something about our own Hebraic illiteracy. At the very end, the very last thing in the index is a transliteration of recurring passages that some twenty-six of the familiar formula prayers which are transliterated and is written in English alphabet so that you can form the Hebrew sounds. When the Union Prayer Book was written it was still assumed that the Jews could read Hebrew and if they didn't read Hebrew they would never have admitted it, and now there is the sense, the open admission, that many in our congregations need this kind of pony, this kind of help to participate easily in the service.

Why, given the richness, which is apparent just from looking at the table of contents, why, given the fact that they are here, ten Friday night services and six Saturday morning services, and five Torah services and four services for the conclusion of the service, the and twelve or fourteen readings before the .Why, given the richness of this worship, has not our congregation moved to use it more often than we have? That too, ^{the answer} helps us to understand the nature of our times and the changes that have taken place in our time. When the Union Prayer Book was put together originally, the late Friday evening service was still a radical reform, very few congregations had it, the major service was a Saturday morning morning service and many, many congregations had this kind of service; a daily service on Sunday which was a short worship service and a lecture. In the Union Prayer Book's weekday services, there are four of them, they are phelgmatic, they are full, you are well familiar with them, and they fit the needs of this particular service.

which we used, you would have seen that there is actually a service there for

When they came to putting together this book the late Friday evening services was a fixture in almost all congregations and therefore ten separate services dramatically arranged full and rich with all kinds of ceremony, custom appropriate to them, six Saturday morning services and the weekday service was written in terms of what the weekday service is used for primarily when it is used by the reformed congregations, and that is there are congregations which had eight day , have a daily or early morning service largely attended by a few people who come, the more observant of the congregation, who come because they want to say for someone who has died for whom they are to say And so weekday services, as you saw this morning, tend to be fairly short; they are somewhat shorter than the ones in your Union Prayer Book; they tend to be much more Hebraic, that is much more structured towards the tradition, and they tend not to have the variety which we were able to find in the Union Prayer Book. On the other hand, there is only one service, interestingly, for the week day which is simply a morning service. The others as you saw sometimes have lines down the middle of the page so that you can use the liturgy for the morning or the liturgy for the evening off of the same service. This prayer book, then, or worship book, was compiled for American Judaism as it is, as it finds itself, in the mid or late twentieth century. In almost all the themes which we would expect to find there are there. Womens liberation, the old prayer read, "Our God and God of our Fathers, God of Abraham, Isaac and Jacob, the new prayer book says "Our God and God of our Fathers, and our Mothers, God of Abraham, Isaac and Jacob, God of Sarah, Rebecca, Rachael and Leah. It's a lot of names but everybody got into the act. Most people have tended to see the new gates of prayer because of its heft, because of its richness, as essentially a return to tradition. If you have looked at the page just before the morning service which we used, you would have seen that there is actually a service there for

putting on , the prayer shawl and the which a traditional male Jew puts on each morning. There is much that is traditional in this prayer book and there is much more color but also there is a statement of the fact that our movement has lost its direction. That's less than obvious. When the Union Prayer Book was compiled liberal Judaism had a philosophy. Its philosophy was liberal, its philosophy was optimistic, its philosophy was largely social action oriented, it believed that the mind of man coupled with the will and coupled with the faith in God could join hands with minds and wills of people of many face and reasonably work together to create a new world, a better world, the messianic world. It was optimistic, it was rational, it was clear, it believed deeply in reason in the powers of human reason.

As the twentieth century progressed, and it has been a tragic century, we lost much of that optimism, we lost much of that faith in the mind. The mind came more and more to be the kinds of Rand Corporation people who compute how many will die in the first atomic strike. We began to talk more faith and began to talk more of the spiritual, the left side of the brain, and all of that, that emphasis on healing rather than on reason, is in this text. But more than that, we find within it the unresolved position in which we are. That is, no single new philosophic or theological position has taken over from which was before. Instead of that we have those among us who are rationalists and those among us who are existentialists, and those among us who are positivists, and those among us who are naturalists, and we even have among us those who, obviously, are humanists, who believe in man and the potential of man, who talk of the divine within man but really mean simply the capacity in the human being for growth. All that somehow is reflected here. It is a very, very strange service in the gates of prayer to which I would like to call your attention. Turn to

Page 210. The sixth of the ten services for Friday night, you will find a very interesting thing. I'm sorry, it begins on Page 204. We have a service which starts with the lighting of Shabbat's lights, talks of Sabbath, it welcomes with the Sabbath the traditional , the come to the Bride of the Shabbat would welcome you. If you turn to Page 208 you will see the familiar , praise to the Lord to whom all praises do; but notice, in the middle of Page 208, the is not translated. And the next prayer which starts , praised art thou O Lord, our God, King of the Universe, by whose will the evening falls. When the translation is there, the translation says simply there was silence; there was chaos; there was a voice, and so on. If you turn over to the next page you will see that the is printed. Hear, O Israel, the Lord our God, the Lord is one, but not translated, and the Thou shalt love the Lord, the God, is printed, but not translated. In the English text, never once in this service mentions the name of God. It is something of a charade. God is mentioned in Hebrew again and again and again. But in the English text, God is never mentioned. And this was written as what they call equi-vocal service, that is a service that could have many meanings and would not be found objectionable by those who no longer have faith in God. Now what such a service is doing in the Jewish prayer book I am not quite sure. I don't know why anyone would assume that God wouldn't recognize himself being addressed in Hebrew and if he is not addressed in English, and I am not quite sure what was being attempted here. It just seems to me very little different than what we find sometimes apostates from Judaism doing that is, once they have converted Christianity creating a little Synagogue where they have Hebrew prayers and English prayers and have many of the traditional rituals, they simply add a prayer about Jesus to the service which they have created. It seems to me that

liberal Judaism must always be responsive to the questions, the search, and must recognize that all of us have moments of doubt, none of us come to faith whole and when we have faith we often doubt it. But we all must also recognize the statement which is made by worship. It should be a statement of faith. This is the goal towards which we are hoping and helping people to grow, understanding of the nature of God, understanding what faith in God can mean and not to create a prayer book which appeals to the least common denominator among us. But interestingly this service is here; very few people notice what it really is and they have the feeling that this is the most conservative of all the prayer books which liberal Judaism has ever created. It is conservative, but it is also in this way, very radical. The prayer book itself, then, reflects us at this moment in time. You will notice that the choreography, that is the way in which the congregation and the community respond to the worship; it differs from what has been before. It is in a sense more traditional. We rise, we have risen over in a century here at the Temple only for the declaration of faith and for the sanctification. Now the congregation rises from the call to worship through the , through the statement of faith, which is the way its done in a traditional synagogue, and they rise again for the , the prayer said standing which in this prayer book is called . These are the petitional prayers. These prayers were, to a certain degree, downplayed when the Union Prayer Book was written because the bulk of them deal with messianism. They also deal with the promise that at the end of time, and that promise in Judaism was largely a promise of land, with terms of land, the end of exile, the reestablishment of the cult, and the Temple of Jerusalem. In the late nineteenth century and most of the twentieth century liberal Jews wanted to be in this Jerusalem and not in the one that was then Palestine. And so they downplayed the own memories. . This service book, this worship book, as Jews are today, all of us,

is much more one that is at ease with the sensitive peoplehood, the sensitive nationhood, as among the hymns that is presented in the hymn section of the book. It is happy with the theme of return to the land, Israel exists, it speaks openly and easily and often of the end of the exile, the re-establishment of Israel, pioneering spirit of Israel, the hope that this represents for mankind, all of these themes are freely and easily spoken here as they were not in the earlier text. In other words, it is the text of a book, of a people, who are happy with their sense of belonging, who are at ease with being Jewish, but who have not yet made up their mind in what being Jewish consists. And that, I submit to you, is a clear statement of the status of American Jewery today. We know we are Jewish, we participate easily in any number of activities which are openly and clearly labeled Jewish. We involve ourselves with agencies which are Jewish in their orientation, we carry the label easily, we participate often in the rituals of our people. But two things to a large degree are missing. And that is we haven't yet to find collectively what we mean by a Jewish identity, Jewish values, a Jewish philosophy. We are not clear on that. We vaguely think it means to be good, to be just, to be kind, but how, specifically, that we haven't defined. We have not also come to mind theologically with what it means to be Jewish. What affirmations do we have to make about God? What is it that we are really saying when we affirm a God? Are we affirming a sugar daddy in heaven, are we affirming the moral purpose of the universe, are we affirming a God who has certain attributes after which we must try to shape our lives, imitate in our lives. The eclecticism, the diversity of this book makes it very difficult for anyone to argue with it because you can find within it everything. Humanism, theism, monotheism, naturalism, you can find within it affirmation of a personal God, you will find within it that immortality is an achievement, we have our own memories, our own activities, even the promise of mortality at part of the

universe, we will find in it even an affirmation of the resurrection of the dead. Almost everything was put into this book because the problems of judgement, the creation of a philosophy of American Judaism has not yet been resolved. This is a book for , for people. It is a book for people in a search. Every congregation will use from this book what it wants to emphasize. But it will not do what the old Union Prayer Book did which was to create a synthesis, that is to speak the synthesis, the philosophy of the time that was appropriate to that time. What you will find because of the variety of this text is not only will the service sound different, be staged differently in various synagogues because of so much choice, there are so many ways to do it. But you will also find that different synagogues will be sending out a different message, and here the medium is the message. They will be sending out a different message as to the meaning of Jewish life. That is inevitable, given the heterogeneity of our congregations, given the lack of clear definition within the movement. But if I were to make a prediction, my prediction would be by the time another Union Prayer Book, the new New Union Prayer Book, is finally edited, we will have had to come to some resolution of these unresolved questions if the movement itself will have progressed, if it will have meaning and bite, if it will really be able to command respect by insisting on a certain set of principles which it believes are firm and true and somehow must be propagated. Having said all of that why are we going to make more use of this prayer book? Well, for many reasons, first of all it's new; second of all as part of movement, we want our young people particularly to be able to move from place to place and feel somewhat at home. The Union Prayer Book is going out of style, this book is coming in style. It has a great advantage of having no more th's and none of those hard lisping sounds that give so many of us so much trouble. For some of us it's going to give us a lot of trouble. When I read this new prayer book I find myself having the same problem I had twenty

years ago when I had to switch from Hebrew to Hebrew and I found myself speaking which was kind of a mixture, a mishmash a combination of a language so similar in parts that I found myself instinctively repeating the language which is part of my heart, and often not looking at the text and all of a sudden I look down and am a little startled. The words are slightly reshaped. But I am also convinced that it will help us in one major respect. That is the respect of becoming a singing congregation. I keep coming back to this theme. It is the great frustration, as you know, of my life. You are wonderful people. The rabbi couldn't ask for a nicer congregation. But you know, silent congregation in America. Now I don't believe its because you can't sing. I can't sing but you can and to me the great advantage of this new prayer book are the seventy songs which are found within it. Some of you may remember the old Union hymnal which we had thirty, forty years ago which had the music and the songs. We did a little better then but when we had no more hymnal and only the Union prayer book there was nothing to say, ah let's try to end this service with a or some other familiar hymns. These now are here and I give you fair warning, my friends, that I'm going to from time to time ask you to join in singing these hymns with us and please be a cooperative voice.

Its a good book. It has its weaknesses. I was on the committee originally which was brought into being by the Conference to create a new prayer book. I lasted one session. I made one suggestion and I remain sorry that they didn't act on it. I felt that after the rabbis had agreed on what was to be in the book theologically and had tried to write the material, we ought to get the finest English stylist in America to come along behind and turn the English into fine prose. They didn't do it. The man who had been hired to put together the prayer book was a man of many talents and was mortally offended by my suggestion. It was not a personal attack at him at all. But much of the English reminds me of a college

freshman's theme rather than a finely shaped sculptured English. I think that as the book is used over time when it comes to a new printing there will be a reason to reshape, resculpt some of the language so that it is a little more literate, a little more biting, a little more pointed, than it is now. But that too, says something about our times. We use a lot of words to say what we could say in a few words, you know what I mean? This is a you know what I mean book in a sense. It is the English of those who have not yet mastered English. It's fascinating, isn't it. Our grandparents generation, the immigrant generation spoke the King's English and we speak street. There is a certain amount of street in this text. Well, the proof of the pudding is in the eating, the proof of the prayer book is in the using, and you will be able to carry this heavy book on your lap more often in the months that lie ahead as we get used to it together. And now we continue using our text by turning, this is another problem with the book, by the way, there are too many stage directions that have to be given. I have the feeling that we are going to end up having a bulletin board up here as they had in the old congregational churches in New England, you know, with a list of the hymns for the service of the morning which will tell you what page to turn to. But in any case, 615 and we rise for the

YOUR TEMPLE CALENDAR — *Clip and Save*

| SUN | MON | TUES | WED | THURS | FRI | SAT |
|--|-------------------------------|--|---|--|--|--|
| 28 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE MODERN SPIRIT | 29 | 30 NO TWA ACTIVITIES COLLEGE REUNION SUPPER 5:30 p.m. - Branch | 31 | 1 JANUARY | 2 Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY THE DANCE CENTER COMPANY 8:15 p.m. - Branch | 3 Shabbat Services 11:15 a.m. - Branch Classes Resume Bar Mitzvah LAURENCE FRIEDMAN 4:30 p.m. - The Temple Branch |
| ----- Winter Vacation — No Classes ----- | | | | | | |
| 4 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE YEAR IN REVIEW | 5 | 6 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch LUNCH WITH THE RABBI Cleveland Civic House 12:00 noon - 1:30 p.m. | 7 | 8 | 9 Services - 5:30 p.m. The Temple Chapel | 10 Shabbat Services 11:15 a.m. - Branch Temple Men's Club AT HOME DINNERS |
| 11 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak | 12 | 13 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Temple Board Meeting 8:00 p.m. - Branch | 14 | 15 | 16 Services - 5:30 p.m. The Temple Chapel Mitzvah Club Sabbath Services Seventh Sabbath 8:00 p.m. - Branch | 17 Shabbat Services 11:15 a.m. - Branch |
| 18 SERVICES 10:30 a.m. The Temple Branch Rabbi Stephen A. Klein will speak <i>THE MORAL IMPERATIVE: ONCE AGAIN, WITH</i> | 19 <i>PERFECTLY</i> | 20 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch TMC Board Meeting 8:00 p.m. - Branch Religious School Board Meeting 7:45 - Study Group 8:15 - Meeting | 21 TWA FILM FESTIVAL 11:00 a.m. - Branch | 22 | 23 Services - 5:30 p.m. The Temple Chapel | 24 Shabbat Services 11:15 a.m. - Branch Bar Mitzvah JONATHAN JAFFERY 11:00 a.m. The Temple Chapel |

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Jewish Archives
Museum

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7

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YOU FAVOR US WITH KNOWLEDGE AND TALK
NATURALLY UNDERSTANDING, MAY
YOU CONTINUE TO FAVOR US WITH
KNOWLEDGE, UNDERSTANDING AND
INSIGHT

Now we don't want to be
with action and to what we
understanding, in the world this
knowledge and discussion

Good for us — 4th and 9th St
done