



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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

Series IV: Writings and Publications, 1952-1992, undated.

Sub-series B: Other Writings, 1952-1992, undated.

Reel
72

Box
23

Folder
1413

Articles, "The Grandeur of Jewish Worship," Pointer,
correspondence and manuscript, 1967.



Union of Liberal and Progressive Synagogues

From 80 Regency Lodge
London, N.W.3

28, St. John's Wood Road
London, N.W.8

Cunningham 5698

17 April 1967

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Rabbi Silver,

Thank you for your letter of March 30 and for kindly arranging for a copy of the CCAR Journal to be sent to Mr Lionel Davidson.

Thank you also for promising to review our prayerbook. I will try to send you an advance copy. I see the force of your argument against the use of the word 'prayerbook'; indeed, I found myself very much in agreement with your article in the Journal, which I liked very much. We shall not use the word in our title; it was to have been in the sub-title, but I will ask for it to be removed. It is difficult, however, to avoid referring to it as a 'prayerbook'; to call it a Siddur would be rather artificial, since it is not the traditional Siddur, and it will be more than a Book of Services.

I hope that you will write an article for a special number of Pointer dealing with several aspects of prayer; I think it will be the Winter issue. I will write to you again about it when our plan is more definite.

With kindest regards,

Yours sincerely,

Peggy Lang
Editor of Publications

Sender's name and address:

Miss Peggy Lang

80 Regency Lodge

London, N.W.3

AN AIR LETTER SHOULD NOT CONTAIN ANY
ENCLOSURE; IF IT DOES IT WILL BE SURCHARGED
OR SENT BY ORDINARY MAIL.

SECOND FOLD HERE



UNDER-INSURED

Rabbi Daniel Jeremy Silver

The Temple

University Circle at Silver Park

Cleveland

Ohio, 44106

U.S.A.

TO OPEN SLIT HERE



POINTER

Quarterly Journal of the
Union of Liberal and Progressive Synagogues

Please reply to the Editor
80 Regency Lodge
London, N.W.3
31 August 1967

Dear Rabbi Silver,

The Winter 1967 number of Pointer will be published at just about the same time as Service of the Heart, our new book of Services for Weekdays, Sabbaths and Festivals (we have avoided using 'prayerbook'). We intend therefore to include in it three articles on prayer and Jewish worship and very much hope that you will contribute one of them, on "What is Jewish Prayer" (or "Worship", if you prefer). ~~Would~~ you be kind enough to do that? Rabbi Bemporad has promised to write on "Can Modern Man Pray?" and Rabbi Chaim Stern has already written on the Discipline of Prayer.

As you know, the articles in Pointer are short, averaging 1,400 words, and are addressed to the layman. I shall need the material for the Winter number by mid-November.

We shall greatly appreciate it if you will do us this favour. We are much in sympathy with the point of view which you expressed in your recent article in the CCAR Journal, and particularly want to put over to the members of our own movement the essential nature of Jewish worship.

It will be additionally kind if you will let me know whether I may expect the article from you.

I am sending the current number by separate mail, in case you have not yet seen it.

With kind regards,

Yours sincerely,

Peggy Lang
Editor

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland
Ohio 44106

September 7, 1967

Mrs. Peggy Lang
% POINTER
80 Regency Lodge
London, N. W. 3
England

Dear Mrs. Lang:

Enclosed please find my contribution for the winter issue of Pointer. I find if I do not get to it right away it is never done. My congratulations upon the completion of Service of the Heart. I should like to have a copy for serious review in the Journal.

I am sending you under separate cover a copy of the paper back on Liturgy which I have put together from CCAR Journal material. If any of the congregations or rabbis wish copies for study groups or personally, orders can be placed through me at \$1.50 per copy or \$1.00 per copy for orders of ten or more. With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



POINTER

Quarterly Journal of the
Union of Liberal and Progressive Synagogues

Please reply to the Editor

80 Regency Lodge
London, N.W.3

18 September 1967

Dear Rabbi Silver,

Thank you very much for your letter and for your article. You are an ideal contributor! I hope that some, at least, of your contributors treat you as well. I like the article especially for its cant-killing honesty and for its definition of Avodah; there are also some beautiful passages in it.

Would you mind if I substituted our modern English translations in Avodat haLev for your citations from the Siddur? For instance, we translate Baruch attah by "we praise You" (God is referred to as 'You' throughout the book). I would insert an explanatory footnote. To my mind, modern English translation is more suited to the modernity of your article than archaic English.

I shall have a few unbound copies of Avodat haLev made up as soon as the sheets are printed and I will send you one. That will give your reviewer an opportunity to examine it before publication. In a few weeks' time I shall send you a descriptive brochure. I am grateful for your promise of a serious review.

I look forward to receiving your little book on the Liturgy. I read most of the articles in the Journal. When it comes I will refer it to our Rabbinic Conference and ask the rabbis to let me know how many copies they require.

I am truly grateful for your interest and help.

With kindest regards,

Yours sincerely,

Peggy Lang
Editor

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland
Ohio 44106

September 20, 1967

Miss Peggy Lang
POINTER
80 Regency Lodge
London, N. W. 3
England

Dear Miss Lang:

In response to your note of September 18th I have no objection to your translation from your Avodat haLev and I congratulate you on a finished task. I will put the book out for review as soon as it is received.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



POINTER

Quarterly Journal of the Union of Liberal and Progressive Synagogues

Vol. III No. 2

Winter, 1967-8

Price 1s. 6d.

The long-term threat; Refugees;	<i>page</i>	The grandeur of Jewish worship	<i>page</i>
A prayerbook for our time	2	Daniel Jeremy Silver	10
Can modern man pray?		Why I shall not settle in Israel	
Jack Bemporad	4	David Spanier	12
"God wants the heart"		Israel: No call for heroes	
Chaim Stern	5	Robert Rayman	13
Ishmael and Isaac		America: 'Contemporary Challenges'	
C. C. Aronsfeld	7	Edward M. Maline	14
This Anglo-Jewry		The Military Attaché melts	
Ben Azai I	8	Short Story by Judy Carr	15
		Book Section	16



THE BATTLE OF ISSUS, 333 B.C.E.

Alexander the Great defeats King Darius of Persia

The grandeur of Jewish Worship

DANIEL JEREMY SILVER

I BELIEVE in prayer. I believe in the outreaching of man to God. I believe that in prayer man draws closer to God and God to man. I am also firmly convinced that far too much is claimed for prayer. I have in mind the faith healer, who lays on his hands and who promises the arthritic that if he has sufficient faith and if he believes with sufficient fervour he will stand tall and walk straight and his pain will be assuaged. I have in mind the spiritual huckster, who dispenses the elixir of positive thinking and who promises his congregation that if they only believe—really believe—if they only pray—really pray—God will grant them the success for which they dream and the love which they crave.

Every day millions of half-whispered hopes are sent heavenward. "May she accept my love." "May he become whole again." "May I be promoted." By far the majority of these prayers are not acted upon affirmatively. She loves another. He dies. We are passed over. Oh, yes, I know those pious little tracts which have a way of appearing on our hotel night tables, which report on one who was shipwrecked and who prayed and who was saved; or of the one who was wheeled to a shrine and walked away. But I keep asking myself, what of the one who was shipwrecked and who prayed and who drowned? He is not here to write his memoirs. What of the one who came to the shrine on crutches and who left on crutches? Such a one had nothing to write about. When I am asked, "Rabbi, will my prayers be answered?" I reply that there is a high degree of prayer failure. Why not say it? The seal of God is truth. Religion should not stand accused of fraudulent advertising. Besides, what kind of faith is it which presumes that man knows better than God how to order the universe? What kind of faith is it which assumes that God's knowledge

is inferior to our own? Certainly Judaism does neither.

Though we seldom put it this way, we are fortunate that God does not answer all our prayers. Several years ago I came upon a woman sitting silently in the sanctuary. A few minutes later she came into my office. "Rabbi," she said, "I came to the Temple to thank God for not answering my prayer. I had a child. At three he developed a tumour. It was inoperable. I prayed the child might linger. I needed to clutch him to me as long as I could. The child died quickly. I cursed my days. Then as a form of therapy I went to work in a children's cancer clinic, and I saw the fate of children who lingered. I came today to thank God for not answering my prayer." It is always too soon for a loved one to die. Yet, if there is no death, what opportunity, what place, is there for our children?

You cannot debate: to pray or not to pray. Prayer is a spontaneous emotional expression. When tension mounts, we pray. When loneliness frightens, we pray. When fear grips us, we pray. We pray, because we cannot stay the scythe of death. We pray because we cannot immunise our families or ourselves against the onslaught of disease. We pray because our hard-earned security is but a house of cards which can come tumbling down before the first blow of a bitter wind. Place us in battle. Let the whine of the mortar be heard overhead, and the most confirmed peacetime sceptic prays. Place us at the bedside of a child who is critically ill, and a prayer, perhaps a fugitive prayer, but a prayer nonetheless, escapes our lips. We pray as did the Psalmist: "Save me, O Lord, for the waters are come even unto my soul. I am sunk in the deep mire. There is no place for standing. I am sunk in the deepest waters. The flood overwhelms me."

When I pray, I pray to God. I believe, and that is the way it comes out. Yet I hold it to be a matter of routine observation that there is much prayer which is not properly addressed and zoned. As a chaplain I saw the sceptical and the doubting pray before they

marched into danger. Men pray to God, to gods, to Mother, to the Devil, to the winds. Prayer is instinctive and careless of the second commandment. No rabbi need justify it. It is a lightning discharge of emotional electricity.

Lightning is brilliant and explosive but dangerous and quickly dissipated. Our lives need a steadier illumination and so our tradition accepted prayer but consecrated *Avodah*—worship. *Avodah* is petition transformed from 'I' to 'We'. *Avodah* is emotion channelled through wisdom. *Avodah* represents the moment seen from the perspective of the enduring.

Prayer is elemental

Traditional Judaism accepted petition and placed it within the *Siddur* (the liturgy for weekdays and Sabbaths). We are human. To live is to be bruised. There are times when we need to pour out our fears and our tensions. There is petition in the *Siddur* and there are fastidious folk who find this offensive. We are told that God is not a cosmic complaints clerk. Agreed. We are told that it is naive to believe that the synagogue is the only proper post office for our letters to the Creator. Agreed. Yet prayer is elemental. Prayer is man's instinctive response to the extreme passions and bitter anxieties of life. Why drive a natural emotion out of the synagogue? Indeed, who are we to say that prayer displeases God? Our fathers had the temerity to suggest that God himself prays, as if there are moments when the burden of creation is too much even for him. The efficacy of prayer is a divine secret but the Rabbis saw a virtue in bringing prayer into the house of God. In the holy place petty peeves are revealed in shoddy and shocking perspective. We are less likely to utter them.

For two thousand years Israel has worshipped congregationally, according to a set calendar, following an ancient structure of forms and formulae, with Torah and teaching as a core element in the service, and to a surprising degree, in the biblical tongue. It is clear that the Rabbis did not consider worship an *Urphaenomen*, earthy and protean, but a

RABBI SILVER is senior rabbi of The Temple in Cleveland, Ohio, and editor of the *C.C.A.R. Journal* (Central Conference of American Rabbis). He recently devoted two issues of the *Journal* to articles on prayer, worship and revision of the liturgy.

civilised and deliberately directed experience. Our trinity of basic values requires Torah, *Avodah* (worship) and *Gemilut Chasadim*, not Torah, *Tefillah* (prayer) and righteous deed.

In worship we praise

Public worship is the consummate creation of Jewish religious genius. The genius of our people created the Book of Psalms, the first and finest sheaf of soul-poetry ever written. Its verses have formed the religious worship of the world. Worship is scheduled and leather-bound and quite different in spirit and tone from the raw half-words of crises. Instead of a mood of urgency, worship is conducted in a mood of quiet meditation. In crises we plead. In worship we praise. The words of urgent prayer are artless. The words of worship are carefully sculptured. We pray alone. We worship as a congregation. Prayer begins in need and moves towards catharsis—release. Worship begins in teaching and moves towards commitment. Prayer is intimate—worship is communal. *Avodah* is something

finer and wiser than mere prayer. It is an opportunity to sublimate fear into faith, anxiety into guidance, worry into wisdom.

The simplicity of prayer requires no validation but the legitimacy of worship does. I had a young student come to me with the *Siddur* in his hand. "Rabbi, I looked up the word 'prayer'. It comes from a Latin root meaning to beg. There was much fine print but only two words appear right off and in bold type: 'entreat' and 'implore'. I followed the service quite carefully, and there was little petition in it. I found only one paragraph in which we were asking God for something. 'Grant us peace, Your most precious gift, O eternal Source of peace, and help us to proclaim its message unto the peoples of the earth.'* Why do we call this service a prayer service? His is a good question. Worship builds on the same set of emotional responses as prayer and certainly does not preclude prayer, but unlike prayer which is of the moment,

* This and subsequent quotations from the *Siddur* are given (with Rabbi Silver's permission) in the language of *Service of the Heart*.

worship has definite and long-range purposes.

Many adults think of prayer as petition, and so they come once or twice to service, so that they may be in the proper place and use the proper words to do a bit of good cosmic *shmorring*, and there is no answer, and they give up. "Obviously, this prayer business is a rather inefficient operation. I can't be bothered."

The proper setting

Cosmic begging is not the purpose of congregational worship. We worship to attune ourselves to the living reality beyond, that which is and that which is ultimately; that which can give us strength, but only if we need that strength; that which can give us encouragement, but only if we are prepared to ask for it. We come to let God in. How do we go about it? First, we find a proper place and occasion—in the sanctuary surrounded by the beauty of holiness we find the proper setting. Man is no longer the ultimate measure. Here are the symbols of the supreme values of our history—the Ark, the

Now available

Service of the Heart

Weekday Sabbath and Festival
Services and Prayers
for Home and Synagogue

Price: 2 gns net

Full morocco binding, 6 gns net
(postage, 1s. 6d. extra)

Clothbound copies are obtainable from all U L P S
Synagogues and from the Union itself. Leather-
bound copies are obtainable only from the

Union of Liberal and Progressive Synagogues
28 St John's Wood Road, London, N.W.8



MATISSE

110 New Bond St., W.1.
01-629 0679

Eternal Light, the *Torah*. There is a right way. Here we are drawn to the truth and the heroism of the sages and prophets and teachers. Our minds are drawn out of ourselves. We reach out. We draw God and wisdom in.

As it is with the place, so it is with the book. What is the most familiar refrain in this *Siddur* of ours? "*Baruch attah adonai: We praise You, O Lord.*" "We praise You, O Lord our God, King of the universe." "We praise You, O Lord our God, King of the universe, Maker of light and Creator of darkness, Author of peace and Creator of all things." Why must we praise God? Because we live in a confusing world, and rarely see its larger harmonies. All about us is the tracery of God's handiwork, but we are preoccupied with our problems. We see only the things near by and close at hand—not the vastness beyond. We overlook the statement of God in the great things and in the small, in the beauty and the power and the majesty and the glory. Worship warms our souls to life by awakening us to God's glory.

Building blocks of civilisation

And in our service, too, we reach back across the centuries, to those grand progenitors who drew truth out of dark ignorance. "We praise You, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob." Here we are reminded of the efforts of those who gave to western civilisation its dignity, and of what they taught. Of Moses' teachings. "Hear, O Israel: the Lord is our God, the Lord is One." God is, and God is one. This is our faith. Of Isaiah's teaching. "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The brilliance, the awe-inspiring grandeur of God forces humility and awe upon us. Here are the building blocks of civilisation and the record of those who wedged them out. Worship enlists us in the cause of truth and justice.

In worship we join ourselves to the future—to expectancy. "We praise You O Lord, Redeemer of Israel." "And it shall come to pass in the fulness of time, that the mountain of the Lord's house shall be established as the highest mountain... And many peoples shall come and say:..." Often, we are made so despondent by today's headlines that we cannot see the real promise which lies

Concluded in the next column

Why I shall not settle in Israel

DAVID SPANIER

Mr Spanier spent three months in Israel last summer as a special correspondent for The Times. He is now the paper's European Economic Correspondent.

IT IS A QUESTION which is put insistently, as any British visitor to Israel knows. "Well!" people demand, "Are you going to stay here?" And any answer less than a full-blooded "Yes!" is judged by Israelis as wrong-headed or morally wrong, something which barely falls short of being a traitor to the Jewish people.

I remember a girl from Iraq, an Arab national of course by origin, who had gone through some dangers to reach Israel, whose mother and father were even now being treated badly in Baghdad, who would ask this question; and her polite, ironic, even unspoken condemnation of my own less-than-affirmative replies.

For it is not so easy, so I found, to give a good answer. It was certainly not a question which I had considered in London as having more than an academic relevance. But that it is a relevant question is demonstrated not just by

beyond them. We become so involved in man's mischief that we cannot see the unfolding of God's plan. Worship captures our souls again for hope.

A service has one purpose, and one purpose only—to make us sensitive to the spiritual power beyond, sensitive to our relations with that power, and sensitive of our obligations to it. In worship we attempt to draw God into the basic pattern of our lives. For we need God and wisdom always and at all times. Not simply in the hour of crises.

Worship then is far more inclusive and far more civilised than prayer; and unlike prayer, unequivocally monotheistic. The worship that I love is something finer and wiser than prayer. Prayer begins in need. Worship begins in reverence. Prayer is a measure of man's anxiety. Worship is a measure of man's commitment. Prayer springs from the convulsed heart. Worship begins in the reflective soul. Prayer is half-formed—a thing of the moment. Worship is sculptured—a thing of beauty. Prayer is an urgency. Worship is consecration. We pray when life is too much for us. We worship the better to live.

Israelis' national enthusiasm. Israel is a place which makes a Jew, devout or agnostic, ask a lot of questions about his own intellectual position—where does one stand, how far does one go in loyalty to Israel, what are one's feelings—reflected back from Israel—for Britain?

The question of settling in Israel has more, not less, point immediately after the Six Day War. We felt in Britain, as elsewhere around the Jewish communities of the world, a great tug of passion and identity with the Israelis, we felt that there was an umbilical cord joining us with Israel*.

Personally, this feeling came over most clearly to me in Jerusalem at the Western Wall of the Temple (*not* the Wailing Wall, a term which Israelis deplore). Many people, including some Israelis, don't really understand or can't experience what the Wall represents. It is not just a series of whitish stones, sole relic of the second Temple, whose shining splendour stunned Josephus. It is a source for imagination, rather like (to take a familiar analogy) the scattered pillars of the Parthenon in Athens. You do not see the Parthenon, any more than you can see the Temple; but those few pillars enable you to recapture, to re-experience, the whole emotional life of a people. So it is that the Western Wall evokes the whole terrible, tragic, incalculable suffering, and the glory, of the Jewish people.

Here, as the President of Israel Zalman Shazar wrote on his first visit, fifty years ago, "Standing at the Wall, you know—you feel—how your own spirit is woven into the web of 20 centuries, caught up in the threads that go down that long, tortuous line of periods whose origin is lost far back in the depths of the past."

The nationhood of the Jews in Israel,

* Mr. Bernard Levin, who said he felt for Israel no more strongly than for other countries, has (like Dr. Johnson) a way of being right; but he also has a way of being wrong, which is why we like him so much.

WORSHIP

Daniel Jeremy Silver

I believe in prayer. I believe in the outreaching of man to God. I believe that in prayer man draws closer to God and God to man. I am also firmly convinced that far too much is claimed for prayer. I have in mind the faith healer, who lays on his hands and who promises the arthritic that if he has sufficient faith and if he believes with sufficient fervor he will stand tall and walk straight and his pain will be assuaged. I have in mind the spiritual huckster, who dispenses the elixir of positive thinking and who promises his congregation that if they only believe--really believe--if they only pray--really pray--God will grant them the success for which they dream and the love which they crave.

Every day millions of half-whispered hopes are sent heavenward. "May she accept my love." "May he become whole again." "May I be promoted." By far the vast majority of these prayers are not acted upon affirmatively. She loves another. He dies. We are passed over. Oh, yes, I know those pious little tracts which have a way of appearing on our hotel night tables which report on one who was shipwrecked and who prayed and who was saved; or of the one who was wheeled to a shrine and walked away. But I keep asking myself, what of the one who was shipwrecked and who prayed and who drowned? He is not here to write his memoirs. What of the one who came to the shrine on crutches and who left on crutches? Such a one had nothing to write about. When I am asked, "Rabbi, will my prayers be answered?" I answer that there is a high degree of prayer failure. Why not say it? The seal of God is truth. Religion should not stand accused of fraudulent advertising.

Besides, what kind of faith is it which presumes that man knows better than God how to order the universe? What kind of faith is it which assumes that God's knowledge is inferior to our own? Certainly Judaism does not.

Though we seldom put it this way, we are fortunate that God does not answer all of our prayers. Several years ago I came upon a woman sitting silently in the sanctuary. A few minutes later she came into my office.

"Rabbi," she said, "I came to the Temple to thank God for not answering my prayer. I had a child. At three he developed a tumor. It was inoperable. I prayed the child might linger. I needed to clutch him to me as long as I could. The child died quickly. I cursed my days. Then as a form of therapy I went to work in a children's cancer clinic, and I saw the fate of children who lingered. I came today to thank God for not answering my prayer." It is always too soon for a loved one to die. We would always pray for a year, yet a year, and yet another. Yet, if there is no death what opportunity, what place, is there for our children?

You cannot debate; to pray or not to pray. Prayer is a spontaneous emotional expression. Abraham Lincoln said it: "I find myself quite often on my knees, because I have no place else to go." When tension mounts, we pray. When loneliness frightens, we pray. When fear grips us, we pray. We pray, because we cannot stay the scythe of death. We pray because we cannot immunize our families or ourselves against the onslaught of disease. We pray because our hard-earned security is but a house of cards which can come tumbling down before the first blow of a bitter wind. Place us in battle. Let the whine of the mortar be heard overhead, and the most confirmed

Peacetime skeptic prays. Place us at the bedside of a child who is critically ill, and a prayer, perhaps a fugitive prayer, but a prayer nonetheless, escapes our lips. We pray as did the Psalmist, "Save me, O Lord, for the waters are come even unto my soul. I am sunk in the deep mire. There is no place for standing. I am sunk in the deepest waters. The flood overwhelms me."

When I pray, I pray to God. I believe, and that is the way it comes out. Yet, I hold it to be a matter of routine observation that there is much prayer which is not properly addressed and zoned. As a chaplain I saw the skeptical and the doubting pray before they marched into danger. Men pray to God, to gods, to Mother, to the Devil, to the winds. Prayer is instinctive and careless of the second commandment. No rabbi need justify it. It is a lightning discharge of emotional electricity.

Lightning is brilliant and explosive but dangerous and quickly dissipated. Our lives need a steadier illumination and so our tradition accepted prayer but consecrated Avodah - worship. Avodah is petition transformed from "I" to "We!" Avodah is emotion channeled through wisdom. Avodah represents the moment seen from the perspective of the enduring.

Traditional Judaism accepted petition and placed it within the Siddur. We are human. To live is to be bruised. There are times when we need to pour out our fears and our tensions. There is petition in the Siddur and there are fastidious folk who find this petition offensive. We are told that God is not a cosmic complaint clerk. Agreed, We are told that it is naive to believe that the Temple is the only proper post office for our letters to the Creator. Agreed. Yet prayer is elemental. Prayer is man's instinctive response to the extreme passions and bitter anxieties of life. Why drive a natural emotion out of the Synagogue? Indeed, who are we to

say that prayer displeases God? Our fathers had the temerity to suggest that God, himself, prays, as if there are moments when the burden of creation is too much even for Him. The efficacy of prayer is a divine secret but the Rabbis saw a virtue in bring^{ing} prayer into the house of God. In the Holy Place petty peevess are revealed in shoddy and shocking perspective. We are less likely to utter them.

For two thousand years Israel has worshipped congregationally, according to a set calendar, ^s following an ancient structure of forms and formulae, with Torah and teaching as a core element in the service, and to a surprising degree, in the Biblical tongue. It is clear that the Rabbis did not consider worship an Urphaenomen—earthy and protean, but a civilized and deliberately directed experience. Our trinity of basic values requires Torah, Avodah (worship) and Gemilut Hasadim not Torah, Tefillah (prayer) and righteous deed.

Public worship is the consummate creation of Jewish religious genius. The genius of our people created the Book of Psalms, the first and finest sheaf of soul-poetry ever written. Its verses have formed the religious worship of the world. Worship is scheduled and leather bound and quite different in spirit and tone from the raw half words of crises. Instead of a mood urgency, worship is conducted in a mood of quiet meditation. In crises we plead. In worship we praise. The words of urgent prayer are artless. The words of worship are carefully sculptured. We pray alone. We worship as a congregation. Prayer begins in need and moves towards catharsis—release. Worship begins in teaching and moves towards commitment. Prayer is intimate—worship is communal. Avodah is something finer and wiser than mere prayer. It is an opportunity to sublimate fear into faith—anxiety into guidance—worry into wisdom.

The simplicity of prayer requires no validation but the legitimacy of worship. I had a young student come to me with the siddur in his hand. "Rabbi, I looked up the word, prayer. It comes from a Latin root meaning to beg. There is much fine print but only two words appear right off and in bold type: entreat and implore. I followed the service quite carefully, and there was little petition in it. I found only one paragraph in which we were asking God for something. 'Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel to be a messenger of peace unto the peoples of the earth.' Why do we call this service a prayer service?" His is a good question. Worship builds on the same set of emotional responses as prayer and certainly does not preclude prayer, but unlike prayer which is of the moment worship has definite and long range purposes.

Many adults think of prayer as petition, and so they come once or twice to service, so that they may be in the proper place and use the proper words to do a bit of good cosmic shnorring, and there is no answer, and they give up. "Obviously, this prayer business is a rather inefficient operation. I can't be bothered."

Cosmic begging is not the purpose of congregational worship. We worship to attune ourselves to the living reality beyond, that which is and that which is ultimately; that which can give us strength, but only if we need that strength; that which can give us encouragement, but only if we are prepared to ask for it. We come to let God in. How do we go about it? First, we find a proper place and occasion—in the sanctuary surrounded by the beauty of holiness we find the proper setting. Man is no longer the ultimate measure. Here are the symbols of the supreme values of our history—the Ark, the Light, the Torah.

There is a right way. Here we are drawn to the truth and the heroism of the sages and prophets and teachers. Our minds are drawn out of ourselves. We reach out. We draw God and wisdom in.

As it is with the place, so it is with the book. What is the most familiar refrain in this siddur of ours? "Boruch attoh adonai." Praised art Thou, O Lord." "Praised art Thou, O Lord our God, King of the Universe." "Praised art Thou, O Lord our God, King of the Universe, who created light and darkness, who bringest good out of evil, bringest harmony into nature, and peace to the heart of men." Why must we praise God? Because we live in a confusing world, and rarely see its larger harmonies. All about us is the tracery of God's handiwork, but we are preoccupied with our problems. We see only the things near by and close at hand--not the vastness beyond. We overlook the statement of God in the great things and in the small, in the beauty and the power and the majesty and the glory. Worship warms our souls to life by awakening us to God's glory.

And in our service, too, we reach back across the centuries, to those grand progenitors who drew truth out of dark ignorance. "Praised art Thou, O Lord our God, King of the Universe, God of our fathers, God of Abraham, God of Isaac, and God of Jacob." Here we are reminded of the efforts of those who gave to western civilization its dignity, and of what they taught. Of Moses' teachings. "Hear, O Israel, the Lord our God, the Lord is One." God is, and God is one. This is our faith. Of Isaiah's teaching. "Holy, holy, holy is the Lord of Hosts, the whole earth is full of His glory." The brilliance, the awe-inspiring grandeur of God forces humility and awe upon us. Here are the building blocks of civilization and the record of those who

wedged them out. Worship enlists us in the cause of truth and justice.

In worship we join ourselves to the future — to expectancy. "Praised art Thou, O Lord our God, Redeemer of Israel." "And it shall come to pass in the end of days that the mountain of the Lord's house shall be established as the top of the mountain, and many people shall come, and they shall say: . . ." Often, we are made so despondent by today's headlines that we cannot see the real promise which lies beyond them. We become so involved in man's mischief that we cannot see the unfolding of God's plan. Worship captures our soul's again for hope.

A service has one purpose, and one purpose only--to make us sensitive to the spiritual power beyond, sensitive to our relations with that power, and sensitive of our obligations to it. In worship we attempt to draw God into the basic pattern of our lives. For we need God and wisdom always and at all times. Not simply in the hour of crises.

Worship then is far more inclusive and far more civilized than prayer; and unlike prayer unequivocally monotheistic. The worship that I love is something finer and wiser than prayer. Prayer begins in need. Worship begins in reverence. Prayer is a measure of man's anxiety. Worship is a measure of man's commitment. Prayer springs from the convulsed heart. Worship begins in the reflective soul. Prayer is half-formed—a thing of the moment. Worship is sculptured—a thing of beauty. Prayer is an urgency. Worship is consecration. We pray when life is too much for us. We worship, the better to live.

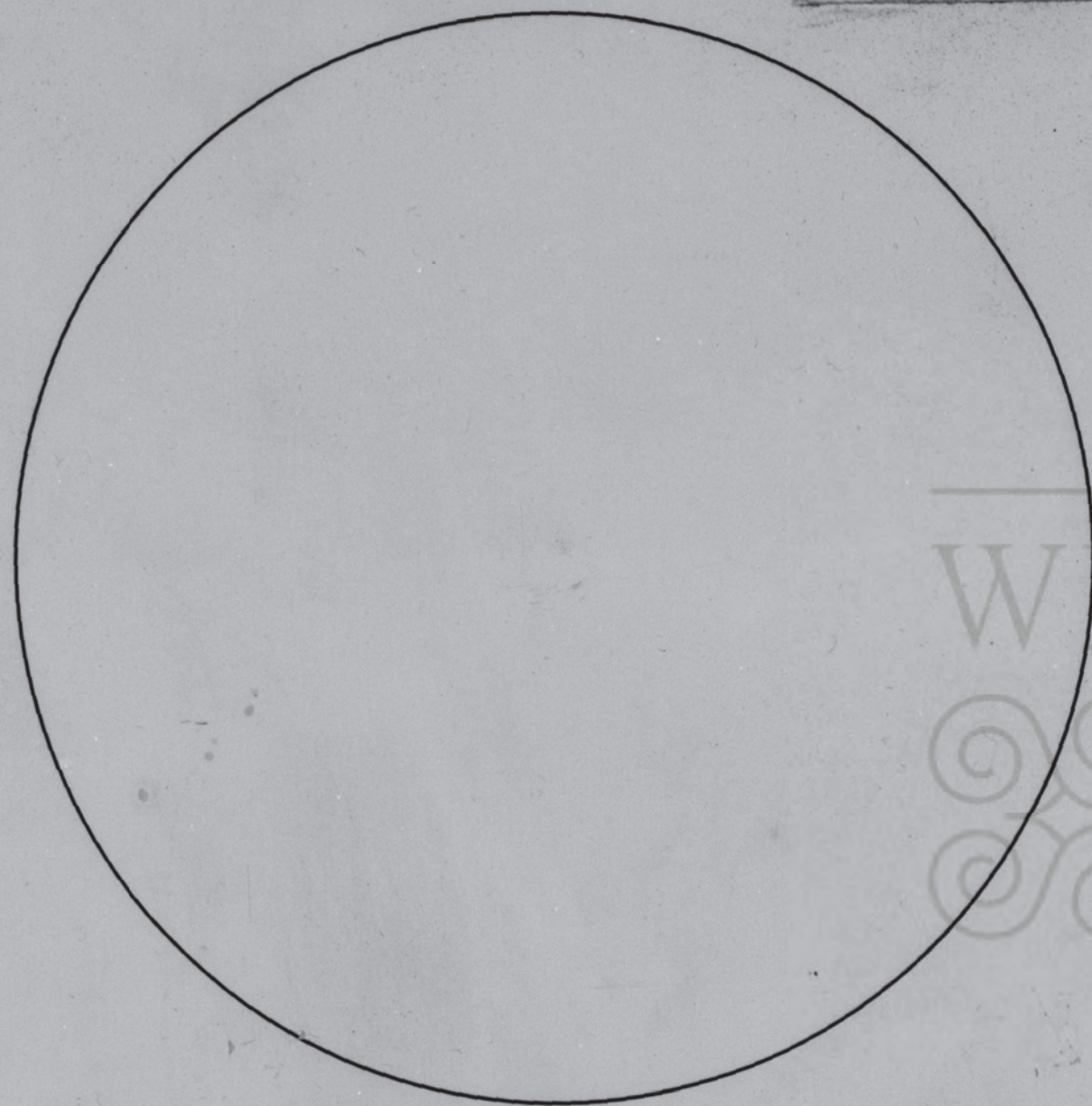
**CONTINUED ON
NEXT ROLL**



THE WESTERN RESERVE
HISTORICAL SOCIETY

10825 East Boulevard

Cleveland, Ohio 44106



0 12x 16x 20x 24x 28x 30x 36x 40x 48x

SHOULD MEASURE .25" AT REDUCTION

REDUCTION RATIO:

REDUCTION
RATIO 13X