

THE EVOLUTION OF THE REFORM PRAYER BOOK

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## Chapter 1

### BACKGROUND OF REFORM

The period of Emancipation introduced new ideas, modes of thought, and avenues of experience for the people of Europe. This was especially the case with regard to the Jew. For centuries to the external world, he was a bent figure, an old-clothes dealer wearing a quaint Polish coat, with ringlets hanging around his ears, speaking a strange jargon as he emerged from the Judengasse in Germany. Moses Mendelssohn broke the bars of the Ghetto and within a short time many difficulties arose in the inner life of the Jew. This situation was particularly intense in Germany where emancipation was fulfilled and Jewry sought to find its proper level. In Eastern Europe where ghetto life continued unbroken, there was no need for the movement of Reform. It had become almost an unwritten tenet of the faith that the study of the languages of the Goyim was to be met with antagonism. The study of a modern language was regarded as the first step to apostasy<sup>s</sup>. Now the picture began to change. The universities were open to the Jew, wherein he took every opportunity to master the culture of the non-Jewish world. No longer did he hope for a restoration in the ancient homeland of his people. Germany was his new home. Therein did he center all his hopes. No longer was he a member of the Jewish people, but a German of the Mosaic persuasion. There was an intense desire on the part of the Jew to identify himself as a German among Germans. Rights were now taken for granted, while he strove to better his political, economic and cultural conditions.

The new period of critical thought, began to extend more and more into the field of religion, and great agitation was stirred up in the minds of the more enlightened and educated Jews. With the change in the status of the Jew, came changes in Judaism. Worship in the Synagogue under these conditions could not remain as of old. Many of the more educated would not attend the services in the Synagogue when conducted in the traditional way.

Many Jews, finding the doors to their chosen professions closed because of their religion, left the faith of their fathers, and embraced Christianity. This state of affairs induced David Friedländer in 1799 to write the "Epistle of Several Jewish Fathers to Probst Teller." In this letter he declared that he, together with his group, were prepared to accept Christianity on the condition that certain distinctive Christian doctrines, such as the Trinity, the Divinity of Jesus, and Christian Festival observance were eliminated. He further stated that the essence of Judaism required belief in only three doctrines: the Unity of God, the immortality of the soul, and the mission to strive toward moral perfection.<sup>1</sup> This was the state of affairs which faced those who recognized the need for bringing Jewish expression in conformity with the prevailing "zeitgeist."

The first reform of the ritual and of public worship actually took place, not in the Synagogue proper, but as part of the program of the new German-Jewish schools. In these schools, services were introduced as part of the curriculum, and embodied reforms which might not have been tolerated in the Synagogue. The children became accustomed to changes and when they grew up, became



interested in the cause of Reform.<sup>2.</sup> Oftimes, leaders of Reform, loath to institute hymns and sermons in German as part of the Synagogue service, introduced them in the schools. Many adults who might protest at these innovations were they incorporated within the Divine Service, approved them as a chapel service in the school and attended regularly.<sup>3.</sup>

One of the first such schools was that founded in Seesen in 1801 by Israel Jacobson. In 1808, the kingdom of Westphalia was formed by Napoleon and the code of France became the law of the land. The Jews received full rights of citizenship and a Jewish consistory was established with its seat at Cassel to regulate all Jewish affairs. Jacobson was named president. He then established a school in Cassel. Divine Service was held every Saturday in the chapel of this school. Prayers were in part Hebrew and in part German. German hymns were sung, and an address in German was delivered by a member of the consistory.

The next step in Reform was the erection of a Temple in Seeson at his own expence by Jacobson. Here he introduced an organ and formed a choir from among the children of the school. This Temple was dedicated in July 1810. In this Temple the entire aim was directed toward making the service more aesthetic. He had observed that many customs had become part of the Service which offended good taste. The manner in which worship was conducted was to him unpleasant. German hymns, German sermons, and some German prayers were the resultant reforms. As yet, no changes in the body of liturgy had been accomplished. His reforms were purely external. He thought that he could correct the estrange-

ment of Jews from the faith by a more decorous mode of service. With the downfall of Napoleon, French influence ceased, French institutions were abolished and the Jewish consistory was no more. From this time, Jacobson's activities were transferred to Berlin.

The next step toward Reform took place in Berlin in 1815. Israel Jacobson established services in his home on Shevuos of that year, on the occasion of the Confirmation of his son. Christians and Jews were present. This service was accompanied by organ music, singing of a choir, prayers in German, and a German sermon. The prayers were shortened. The Tephila was not repeated and the Mussaf was omitted. The Hebrew prayers, as well as the Torah, were read with the Portuguese pronunciation. Considerations of brevity, no doubt, underlay these changes. No definite theological motives seem to find expression in the service, which planned in the interests of expediency, was short, attractive, and not offensive to the Gentiles.

The success of this new form of worship was immediate. There was a not inconsiderable group in the city to whom Jacobson appealed. He knew what they wanted. They wanted a service that was aesthetically proper. They wanted refinement and decorum, devotion and reverence in worship. All this was lacking in the communal orthodox service. They wanted good modern music. They wanted the Hebrew prayers pronounced intelligibly. Jacobson approved of their wishes and satisfied them. He believed, too, that a beautiful worship would stimulate sympathy for religion itself. These services in Berlin were more Jewish than those in

Westphalia. Jacobson seems to have paid more attention to traditional prejudices in Berlin. He probably wished to attract the orthodox and to induce them to accept his ritual as the official<sup>4.</sup> and communal one.

The accommodations in Jacobson's home became too small to provide for all those who wished to attend, and Jacob Beer, the wealthy banker, introduced similar services into his home. The sermons were delivered by the young men, Kley, Zunz, Mannheimer, Auerbach, and Guensburg. Kley shortly thereafter became founder and preacher of the Hamburg Temple. Zunz became a master of Jewish scientific research, while Mannheimer became a famous preacher of the <sup>conservative</sup> congregation in Vienna.

These private synagogues did not last long, for in 1817 the government ordered them all closed at the request of the established Jewish authority. This was the first instance of the calling in of the government for the suppression of Reform. The Minister of Public Worship appointed a commission to find the solution to this problem in Jewish life. Among the suggestions advanced was that the groups should meet within the communal synagogue. Another which met with the approval of the ministry, was that there should be two services, the reform following that of the orthodox. The orthodox group appealed to the king, whereupon he issued a decree on December 9th, 1823, ordering:

"that the divine services of the Jews must be conducted in accordance with the traditional ritual and without the slightest innovation in language, ceremonies, prayers, or songs."<sup>5.</sup>

## Chapter 2

### THE HAMBURG TEMPLE AND THE NEW RITUAL

Eduard Kley, one of the preachers in Beer's private reform Synagogue in Berlin, accepted the principalship of the Jewish Free School of Hamburg in 1817. He soon began to labor for a reform service. He gathered together a number of sympathizers and organized a society for reform. A building was soon erected and on October 18th, 1818, the Hamburg Temple was dedicated.

The traditional services, in the opinion of the protagonists of Reform, were indecorous, unaesthetic, repetitious and of long duration. Moreover, the Hebrew language was becoming more and more unintelligible. The leaders of this group justified their reforms with arguments based upon Talmudic authority.<sup>1.</sup> Reform, as yet, had not enunciated clearly its guiding principles. There had not yet come into being, the sharp demarcation between reform and traditional worship.<sup>2.</sup>

#### REFORMS INTRODUCED:

1. No daily prayers
2. No Minchah Services
3. organ and mixed choir
4. Cantillation of the Torah was abolished
5. No Haftorah reading
6. German hymns were introduced
7. German prayers were instituted

(These reforms were aimed at the aesthetization of the service)

8. the Portugese pronunciation of Hebrew was employed.

# ANALYSIS OF THE RITUAL

The Hamburg Prayer Book was the first that opened from the left to the right, evidencing the desire to follow the Occidental forms. The קדש אלה prayers were deleted. Hebrew occupied a small part of the Friday evening services. The Hebrew language had already become an unknown tongue to many of the people. As evidence of this the ורכו and שמע were transliterated into German.

The service on Friday evening began with the מנחם עיר and continued with the Evening Service (ערבית), the major portion of which was in German. The מנחם עיר, the ורכו, the שמע, the ואהבת, the יהיה, ואלה, and the ואלה are in Hebrew, while the rest, with the exception of the short Repetition of the Amidah by the cantor, are in German.

A new prayer in German was inserted between the הלכיהו and the ואלה, In the Amidah prayer, bodily resurrection is expressed in the phrase: ברוך אתה ד' מחיה המתים and literally translated: "Gelobt seiest du Ewiger, der die Todten wieder belebt."

In the ורכו prayer, the phrase ואלה ישראל is omitted. This is evidence of the new thought expressing opposition to any hope of the reinstitution of sacrificial worship.

In the ואלה prayer, the traditional mention of the Messiah of the House of David and of Jerusalem remained unaltered.





ע. ישראל וזל צדיקא וזל כל מן דאזכר  
 מן דעמא הבין הרעוה דאזכר. יהא זכרון שלמא  
 רבא וחולקא טבא לחיי דעמא דדתי וחסדא ורחמי  
 מן קרבן מאריה שמיא וארעא ואמרו אמין.  
 יהא שלמא רבא.....לאמרו אמין.  
 This service ends with the singing of Adon Olam in German.

In the Sabbath morning service, very few of the prayers pre-  
 ceding **נשמה** are retained. The prayers read in this  
 section including the **נשמה** are in German. They consist  
 of the following: **אורי נשמה, יהי כצון, רבון כל הדולמים,**  
**אורה הוא דד שלא נברא הדולק, אורה הוא ד' אלהינו,**  
**ברוך שומר, העלוייה הזלל אל הקדש, נשמה**

The "Nishmas" prayer was followed by a German hymn.

The only psalm of the morning prayers which was read was the  
**העלוייה הזלל**, Psalm 148.

In the **תכל יזרק** prayer, the last ten verses beginning  
 with **אין כדרכיק** is deleted. This section traditionally  
 reads:

**אין כדרכיק ד' אלהינו העולם הזה, ואין גולתק  
 מעכנא לחיי העולם הבא. אפס העתק גאולתנו  
 עימות המשיח, ואין דומה עק משיחנו לעתיד המליך**

"There is none to be compared unto Thee, O Lord our God,  
 in this world, neither is there any beside thee, O our  
 King, for the life of the world to come; there is none  
 but thee, O our Redeemer, for the days of the Messiah;  
 neither is there any like unto thee, O our Saviour, for  
 the resurrection of the dead."

These three ideas; the coming of the Messiah, the Resurrection  
 of the dead, and the Life of the world to come, are carefully  
 deleted from this prayer.

The *אֵל אֲדֹנָי*, an alphabetical but unrhymed hymn, dealing with the chariot vision of Ezekiel, with the figure of God adorned and adored by his holy creatures, is also deleted. The *שְׁמֵי שָׁלוֹם*, dealing with God's rest and glory on the Sabbath after Creation, is also deleted. The last two verses of this prayer in adoration of God, are retained.

The *אֵלֵינוּ אֵלֵינוּ* prayer, concerning the gathering together of the dispersed of Israel and being led back to Zion is changed from:

וְהַבִּיאוּנוּ לְשֵׁלוֹם מְאֹדָה כְּנִפּוֹת  
הָאָרֶץ וּמִלְּפָנֶיךָ קִוִּינָה לְאַרְצֵנוּ

"O bring us peace from the four corners of the earth,  
and make us to go upright to our land."

to:

מֵהֵר וּמֵהֵר אֵלֵינוּ בְּרִכָּה וְשֵׁלוֹם  
מְאֹדָה כְּנִפּוֹת הָאָרֶץ

"O, hasten and bring unto us blessing and peace from the  
four corners of the earth."

This is a clear disavowal of the ancient Jewish hope of restoration to Zion and an avowal of their desire to consider the land of their sojourn as their only fatherland. This is the first concrete assertion of German nationalism in the ritual.

The final prayer before the Amidah, the *צִוְרֵי יִשְׂרָאֵל*, has been shortened to include only the second half; the words:

צִוְרֵי יִשְׂרָאֵל קוּמָה בְּעֶזְרְךָ יִשְׂרָאֵל, וְאַבְרָהָ  
כְּנָאֵמֶךָ יְהוָה יִשְׂרָאֵל.

"O Rock of Israel, arise to the help of Israel, and



deliver, according to thy promise, Judah and Israel." have been excised. This is a clear indication of the satisfaction of the reformers with their lot in German life, and the renunciation of the hope of redemption from their current circumstances.

Another innovation introduced was the elimination of the <sup>h</sup>Repetition of the Amidah by the Reader. The Amidah was said in silence by the congregation, led by the Reader. The Kedushah was recited after the words *מְחִיָּה הַמִּתְקִין* by the Reader, and congregation as a portion of the Amidah prayers. This was one of the reactions to the oft-repeated charge of repetitiousness of the traditional services.

The Kedushah of the traditional Mussaf prayer occurs in the *שְׁחֵרָיָה* of this ritual. It has probably been inserted there because of the references to Zion which occur in the traditional *שְׁחֵרָיָה* Kedushah.

The paragraph *וְלֹא נָתַן* of the Amidah was shortened. The following was eliminated:

*וְלֹא נָתַן ד' אֱלֹהֵינוּ לְעַ"י הָאֻמִּים,  
וְלֹא הִנְחֵלָנוּ מַלְכָּנוּ לְעֹבְדֵי פְסִילִים,  
אֲבָן בְּמִנוּחָהּ לֹא יִשְׁכֵּן עֲרֵעִים.*

"And thou didst not give it, O Lord our God, unto the nations of other lands, nor didst thou, O our King, make it the heritage of worshippers of idols, nor do the uncircumcised dwell in its rest."

This is a clear reference to the selection of Israel as the

chosen people, and the unworthiness of the non-Jews to accept the Sabbath.

The *יהי רצון* prayer, a prayer for the speedy rebuilding of the Temple, at the conclusion of the Amidah is entirely omitted.

The *יהי הנס* and the *הריק שמה*, a prayer in Aramaic, and the Shema recited at the opening of the Ark, are entirely omitted. Instead, the following prayer is inserted before the Torah reading:

שאלו גזרים כאשכך ואלו פגמי צדק  
ויהא מלך הכבוד. מי הוא זה מלך הכבוד?  
ד' צבאות הוא מלך הכבוד סלה.

"O, lift up your heads, O ye gates, and your everlasting doors, that the King of Glory may come in. Who is the King of Glory? The Lord of Hosts, He is the King of Glory." This is taken from the end of the Psalm

*אדא מנחור* recited on holidays when the Torah is returned to the Ark.

Preceding the *התורה*, the sentence *מורה צדק* was introduced, which became the standard prayer for this part of the service in the succeeding prayer books.

The Haftorah is not read at all in this ritual.

The *הרכה הדג* is in German and in a shortened form.

The *אנחה יאמר, מנחור* *אדא הבא לך, יהלל* prayers for the return of the Scroll to the Ark are left out

entirely.

The *עץ חיים* prayer lacks the concluding verse. *השיבנו* is omitted because of the words: "renew our days as of old." *חזק ימינו ככדק*. We have here another disavowal of the desire to return to the earlier conditions of Jewish life.

The *על כן* is read responsively after which the Torah is returned to the Ark and the sermon in German is preached. This is followed by a German hymn.

The two *יקום פירק* passages in Aramaic, and the *יהי רצון* prayer, the first, for the teachers of the Law and the students, the other, for the heads of the congregation and the last for the general congregation, are omitted.

The Mussaf Amidah is also recited by both the Reader and congregation at the same time, avoiding the Repetition by the Reader.

The first part of the *מקנת שבת* is deleted:

*מקנת שבת רבית קר הנותיה, צויה פנואיה  
עם סדורי נסכיה, מצנאיה עזולס כבוד ינאלו,  
טוצמיה חיים זכור, אס האלהים דבריה  
עדפה החרו.*

"Thou didst institute the Sabbath, and didst accept its offerings; thou didst command its special obligations with the order of its drink offerings. They that find delight in it shall inherit glory for everlasting; they that taste it are worthy of life; while such as love its teaching have chosen true greatness."

There is an obvious attempt to excise reference to the sacrificial offerings within the prayerbook.

This paragraph continues:

וְיְהיִי כִכּוֹן יְהוָה אֱלֹהֵינוּ וְאֵלֵינוּ  
אֲבוֹתֵינוּ שֶׁתְּקַבֵּל הַחֲמִיץ וְהַכֶּזֶב אֶתֵּן  
שְׂמֵנוּ הַמָּקוֹם קִרְבָּנוּ אֲבוֹתֵינוּ גְּמִיּוֹת  
כִּסְדֶּךָ וְאַמְסִיךָ כְּהַלְכָתְךָ.

"May it be Thy will, O Lord our God and the God of our fathers, that Thou mayest accept in Mercy and in grace the offerings of our lips instead of the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment."

The original reading is:

יְהיִי כִכּוֹן מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ וְאֵלֵינוּ  
אֲבוֹתֵינוּ שֶׁתְּצַדִּיק אֶתֵּנוּ לְאֶרֶץ  
וְאֶתֵּנוּ בְּגֵבּוֹלֵינוּ, וְשֶׁנִּשְׂאֵה לְפָנֶיךָ אֶת  
קִרְבָּנוֹת אֲבוֹתֵינוּ, גְּמִיּוֹת כִּסְדֶּךָ וְאַמְסִיךָ כְּהַלְכָתְךָ.

"May it be Thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment."

Again the assertion of German nationalism against the idea of restoration within the borders of our national birthplace, the land of Zion.

The Alenu prayer is entirely left out, probably because of its reference to the difference between the Jew and non-Jew.

The Service ends with the singing of the Adon Olam in German.

The Hamburg Temple Ritual aroused great controversy from every side. It was criticized by orthodox and reform.

The Orthodox group attacked the new ritual as being heretical. There was posted in all the Synagogues a notice (Modaah) giving warning to all Jews that they were not to use the new ritual. A ban was officially on its usage. Israel Jacobson was called in to help the reformers. Through him, Eliezer Liebermann, a brilliant Talmudist, had already been gathering responsa from European Rabbis to support the changes in the Liturgy. Jacobson probably wanted to use these in defense of his Berlin experiment, but when they were published, they helped to defend Hamburg's religious liberals. A number of responsa was gathered by the orthodox party and published in book form entitled: "Eleh Dibre Habris." These were all in condemnation of the Reformers.

The leaders of Reform attacked the prayer book on the grounds that it had not gone far enough. Geiger sums up in a sentence the merits and demerits of the first reform prayerbook--that the principle which guided those who edited and arranged this new order of prayers was:

"To establish the external conditions of devotion without clashing too much with the current views on prayer, and to remove such passages as were in conflict with the civil position of the Jews."<sup>3</sup>

Geiger also says:

"The Hamburg Prayer Book looks entirely too much like a compromise; there is apparent the desire not to surrender the old view but to evade its injurious effects."<sup>4</sup>

The changes made by the prayer book were not revolutionary



since the principles which motivated them had been preached by liberals and radicals for a generation. The organization Felix Libertate of Amsterdam had for about twenty-five years back fought for reform in the Synagogal service. It had demanded the removal of the piyutim and the changing of those prayers which emphasized social opposition or political difference between Jew and Gentile. 5

It was an attempt to adjust the worship to the modern spirit but retaining the traditional theology. The prayer book was built on the needs of the moment.

The critics of the book had never given up hope of a return to Palestine while the reformers surrendered all expectation in the Messiah and a return to Palestine. They established Germany as their fatherland. These reformers were practical men. They set out to establish a new order of prayer. They were not clergymen, nor learned in Hebrew law, but laymen. They had the courage to revise the worship. Although they did not go too far, they did make great changes and did succeed in changing the traditional service.

In spite of the concerted efforts of the Orthodox rabbis, the Hamburg ritual continued in usage and left its mark in all the subsequent history of Reform. The Hamburg Temple began a new epoch in Jewish religious history.

The practical activity of the congregation remained local, except for the establishment of a branch reform synagogue at Leipzig during the great annual fairs. In 1820 merchants from all over Europe attended these services, and returned home to their communities to spread the news of these reforms. They

praised the preacher and choir, the excision of piyutim and especially the decorum. During the years intervening between the triumph of the Orthodox party in Berlin in 1823 and the beginning of Geiger's activity in 1835, the Hamburg Temple was the one congregation in Germany that represented the reform principle, in spite of the inconsistencies of which it was guilty in its attempts at compromise.

The Hamburg Ritual was revised in 1841. There were more prayers in German, piyutim were deleted, and some prayers were lengthened. Week-day services were introduced. The introductory benedictions were shortened and were in German. The first three blessings and the three latter benedictions of the Amidah were in Hebrew, as well as the Kedushah; the intermediate prayers were in German. There were no great innovations. The week-day Amidah retained the fourteenth and fifteenth benedictions in the old Hebrew form, while the seventeenth was read in traditional manner, and in Hebrew. In general, the second edition was more conservative.

The most important contribution of the Hamburg controversy was the rise of a new group of modern rabbis educated in universities, who introduced reforms in their communities.

Chapter 111

GEIGER'S PRAYER BOOK -1854

Abraham Geiger--1810-1874

The reforms instituted in Berlin and Hamburg aimed mainly at producing a public service of an orderly and decorous character. It remained for a later generation of reformers headed by Abraham Geiger to set forth the true significance of the reform movement and to establish it on the sound basis of historical research and logical development.

Abraham Geiger, who combined to a degree as did few others of his generation the mastery of Jewish lore with secular learning, was peculiarly fitted to become the leader of that movement in Judaism which applying the touchstone of development to the traditions of the past was to interpret the eternal message of Judaism in a manner consonant with the spirit of modernity. His was essentially the historical attitude. By a thorough study of the past he became convinced that there had always been a developing force in Judaism; Judaism spelt development and Judaism's history and literature, he was convinced, if studied and correctly grasped yielded proofs of the truth of this statement. He felt that the time had come when a new interpretation of the eternal values of Judaism was needed, but he preferred this interpretation evolutionary, and revolutionary.<sup>1</sup>

The movement for reform, as he conceived it was not to be a break with the past.<sup>2</sup> From the very moment that he entered upon the active practice of the rabbinical profession in Wiesbaden he gave all his efforts to the furtherance of the reform movement.<sup>3</sup> In a letter written in 1836 to his friend, M.A. Stern, the celebrated mathematician, he declared that



"not emancipation, but reform was the leading issue of  
the day for the Jews."<sup>4</sup>

He never faltered in his faith; he wanted a living Judaism, not a Judaism that was a mere survival of a vanished past. He wrote passionately:

"we want bread for our hunger, water for our thirst; the spirit ought to receive fresh powerful nourishment and we are being trifled with and flowers are given us and and that too of doubtful fragrance; we want a faith that satisfies the spirit and inspires us to accomplish deeds for the present day and they rear us to be men who dream only of the past; we want a love that bears fruit and they feed us on effeminate piety and weak, heartless sentimentality. An interest in the past arises only from a living present; if Judaism were to manifest itself as a living force in us, we would know that this force must force must have been creative at all times and we would notice attentively the results of this creative force."<sup>5</sup>

Reform, he felt, was a link in the chain of Judaism's development;<sup>6</sup> God reveals himself constantly in the course of history; if men have ears to hear and eyes to see, they will grasp the constantly appearing revelation; past, present and future are irrevocably connected; we must gain knowledge and insight from the experiences of past generations but we must live in the present and toil intelligently for the future.<sup>7</sup> It is wrong to cling to past traditions merely because at some time or other the spirit of Judaism produced them.

He wrote:

"Every reform is a transition from the past into a regenerated future; such reform does not break with the past but rather preserves carefully the bond that connects the present with the past; it not only continues the once living spirit in new vital forms, thereby strengthening this spirit anew, but it retains all the charming attachment to that which has grown precious and dear in the religious life. Such reform proceeds not with inexorable logic, it follows the law of historical development."<sup>8</sup>

In his view reform was simply the latest stage in the process of Jewish development.

This reinterpretation must rest upon a Jewish foundation. The Jewish past must be viewed in a new light. Jewish history must be studied in the light of the conditions of the times and places in which they had been written. This systematic study of what the Jewish spirit had produced was called the Science of Judaism.

His opposition to radical reform was most clearly expressed in his relations with the Berlin Reform Congregation, whose radical program he could not endorse. He felt that this congregation had broken with the historic spirit of Judaism and had produced a schism which was unnecessary. He therefore twice refused the offer to become rabbi of this congregation, when it was organized in 1845, and at the death of Holdheim in 1860. He likewise opposed the Frankfort Reformers when they organized the Society of the Friends of Reform in 1842. He felt that the only schism that could be justified is one which was the result of sincere and conscientious effort for the salvation of Judaism. He desired to accomplish,<sup>9</sup>  
"the reform of the whole community."

Despite his opposition to the Frankfort Reform Verein, because of their radical procedure, Geiger kept in touch with and advised the leaders of the movement, among whose numbers there was not a single rabbi. Although he did not approve of the means proposed nor the principles of their pronouncement, he tried to interest others in the cause. However, he earned the distrust of the extremists since he pleaded for a gradual evolution.

Soon thereafter, the rabbinical conferences took place, in Brunswick in 1844, in Frankfurt in 1845, and in Breslau in 1846. Here Geiger took a leading part in the discussion, maintaining his advocacy in a program of evolutionary change. In theory, however, Geiger was a continual exponent of the most radical Reform principles of his day.

His theory of evolutionary growth did not allow for over-emphasis of the "election of Israel" in <sup>re</sup>contadistinction to Einhorn and others. He felt that all Jewish institutions should be studied from a critical point of view, the Torah as well as the Talmud. <sup>10</sup>

Geiger took a prominent part in the later synods in Leipsig (1869) and Augsburg (1872).

In 1849, Geiger formulated his "Grundzüge und Plan Zu einem <sup>11</sup>Neuen Gebetbuche". In 1854 his prayer book, "Israelitisches Gebetbuch" was published and adopted by his congregation in Breslau.

This new prayer book is written entirely in Hebrew accompanied by a German translation. This translation is not a literal version, but a paraphrase of the original. It is interesting to consider the thoughts and public remarks of Geiger with regard to the question of Hebrew in the service. The Hamburg prayer book

had received violent criticism because of its extensive use of German in the service. In 1832, Zunz, defending the use of German, wrote:

"Prayer in the vernacular was permitted by all authorities, yea, even commanded in certain instances....The most important part of these improvements in the service consists in the return from abuse to normality, from the dead to the living form. Hence resistance to reforms in this field is to be looked for from true insight."<sup>12</sup>

This question was discussed at great length at the rabbinical conference at Frankfurt in 1845. Most of the rabbis present at this conference were in favor of the vernacular in the service as well as the retention of some Hebrew. Geiger was emphatic in his declaration that there existed no proscription against the use of any language other than Hebrew in prayer.<sup>13</sup> Rabbinic authorities in the Mishnah and Talmud permitted prayer to be recited in any language

תפלה בכל לשון, שמה בכל לשון

<sup>14</sup>  
and it is stated in the Shulchan Aruk

וכל התפלה בכל לשון ושם יראה

Geiger went further, saying that he considered it desirable that the service should be conducted in the vernacular because:

"all our deepest feelings and sentiments, all our highest thoughts receive expression through it."

Hebrew is no longer a living tongue and as proof he cited the listlessness and inattention of the congregations during the reading of the portions of the Torah. Although some of the members of the conference felt that if Hebrew were eliminated from the

service the very foundations of Judaism would be shattered, Geiger said that he considered Judaism to be in a particularly dangerous state if it required the prop of a language for it to endure. Further, if they were to agree that the Hebrew language were absolutely essential, then Judaism would be stamped as a national religion.

Several years later, however, in 1854, when Geiger was faced with this practical problem in his preparation of the prayer book, he found that theoretical considerations were insufficient to solve this question. He felt that the tradition of the past as well as the needs of the present had to be considered. In the Introduction to his prayer-book, he wrote:

"the significance of the prayers consists not alone in their content but also in their traditional forms, in the verbiage in which they have been bequeathed to us, hence also in the Hebrew language. This must remain therefore, with few exceptions, the language of prayer."

The exceptions were the prayers inserted within the service, grouped around the sermon, and spoken by the rabbi.

This introduction to his prayer book reflects the views expressed in his pamphlet on the question of reform of the liturgy.

"A wise compromise must be arrived at in this matter," he wrote, "it is possible, yes, it is altogether likely, that a not distant future will demand and grant the changes more readily; at this time both the present need and pious recollection must be satisfied."

Therefore he suggested the following as a working plan: The prayers for silent devotion as well as those for special occasions



spoken by the rabbi were to be in the vernacular. The other prayers must be judiciously divided between the two languages. But a certain harmony must be preserved, there must not be an indiscriminate mixing of Hebrew and German prayers. The German element of the service should be grouped about the sermon. The order of service would thus be:

1. a short Hebrew Shacharit service, dotted at intervals with prayers for silent devotion in German.
2. the reading from the Torah in Hebrew
3. a selection from the prophets in German
4. German prayers for the congregation, the government and special occasions
5. some German prayers and songs
6. the sermon
7. A German song and a German prayer
8. the abbreviated Musaf service in Hebrew with a German prayer for silent devotion to close the service for Sabbath and Holidays

Geiger says further:

"This question of language is the most difficult point in the new arrangement of the public service; it is quite possible that no suggestions will give entire satisfaction to all parties. Here if anywhere the demand is justified that each and everyone sacrifice something of his own desires for the good of the whole. May the one party consider that it is their duty to co-operate towards the end that the house of worship become not altogether closed to the youth, and

the other party see to it that they drive not the older<sup>15</sup>  
generation out of the house of God."

REFORMS IN THE GEIGER PRAYER BOOK

Friday Evening Service

Whereas the Hamburg Ritual deleted the Kabbolas Shabbos,  
Geiger's Prayer Book began with the traditional **אכל נרננה**  
followed by **לכה דודי, מנחם זבוב הבא**.

The traditional **שיר אד' ד' מלך גאון מנחם שיר, ד' מלך**  
**הגאון** are not included in Geiger's service for Friday evening.

In the **לכה דודי**, the paragraphs  
**מקדש מלך דיר מלואכה**  
**התנצרי מעבר קומי ימין ושמאל גפרואי**  
**והיו למטה גאוסים**  
are excised, leaving only five of the original nine.

The **מקדש מלך** paragraph concerns the re-establishment  
of Jerusalem, and the return to Palestine.

The **התנצרי מעבר** urges Israel to clothe itself in garments  
of splendor and be redeemed by the Messiah.

**והיו למטה** promises vengeance by God, upon the perse-  
cutors of Israel.

The **ימין ושמאל** expresses again the Messianic hope  
through the **בן ברזי**, by whom is meant Perez, the ancestor  
of Boaz, from whom David descended.

The **המה מוליקין** the second chapter of the **שבת**  
dealing with the wicks and oil for the Sabbath lights, is also  
deleted by Geiger.

An especially written prayer in German before the Mourners  
Kaddish is here introduced.

In the **השכנת** prayer, the benediction at the end is  
shortened. The words **וזה ירושלים** are omitted, another clear

indication of the negation of the hope in a rebuilt Jerusalem.

בְּרוּךְ אַתָּה ד' הַפֹּאֵר שְׂכָרְךָ שְׁלֹמֶךָ וְצִיּוֹן  
וְדָל כֵּל עַמּוֹ יִשְׂרָאֵל (וְדָל יְרוּשָׁלַיִם).

In the 3rd, the fifth benediction, the reference to a rebuilt Temple and the reinstitution of the sacrifices,

וְהָשֵׁב אֶת הַדְּבָרִים לְדְבַר חַיִּיתְךָ וְאֶת יִשְׂרָאֵל

"and restore the service to the oracle of thy house and

receive in love and in favor the fire-offering of Israel"

is also excised.

In the 4th prayer, Geiger retains the Messianic reference צְדָקָה but the phrase

וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁ

"the remembrance of Jerusalem, thy holy city,"

is omitted, while the conclusion of the fifth blessing remains intact:

וְהַחֲזִינָה עֵינֵינוּ בְּשׂוֹמְרֵי צִיּוֹן כְּרִתְמֵיךָ.  
הַרְוֵךְ אֶת ד' הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

"and let our eyes behold thy return in mercy to Zion.

Blessed art Thou O Lord, who restorest Thy divine presence unto Zion."

The sensibilities of the reformers could not very well admit of revenge by God for the sufferings of the Israelites. Thus

in the 6th prayer, the words נִקְמָה אֶת נִקְמַתְךָ דֵּל הַנִּסִּים

"Thou didst avenge their wrong,"

are omitted.

The 7th prayer, following the 7th, a prayer for the speedy restoration of Jerusalem, is entirely omitted.



Geiger, contrary to the Hamburg Ritual, does not include the special Repitition of the Amidah of Friday Evening.

The doctrine of the selection of Israel from among the nations is denied in the Kiddush. The traditional reading is:

כי הוּא בחרנו ואולנו קדש מכל העמים  
 "For Thou hast chosen us and sanctified us above all  
 nations."

Geiger omits the words: מכל העמים  
 "from among all nations."

#### Sabbath Morning Service

A new prayer שחר אבקש is here introduced at the beginning of the Service, following the מנהל.

The blessings שלא עשני אשה and שלא עשני גוי were eliminated, while שלא עשני דבד was changed to עשני לעד.

In the הולד prayer, the verse  
 ואני הושיענו ד' אלהי ישרנו, וקדשנו והצילנו  
 מן האויים והוציאנו מן יד ידו ומהחשך.

"and say ye, Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise."  
 was deleted. Here again we see the rejection of the hope of return to Palestine.

Again is vengeance renounced in the הולד by the Geiger Prayer Book, for the sufferings of the Jews, through the excision of

אין נקמות ד', און נקמות האויים. הנשא  
 שאל הארץ השלמה מאת ד' איוק.

"O God of vengeance, Lord, O God of vengeance, shine forth.  
Lift up thyself, thou judge of the earth; render to the  
proud their dessert."

In the אברה רבה prayer, the omission of the phrase  
in the Hamburg Prayer Book

והדיאנו זשעלן מארהע כנפול הארץ  
והזיכנו קוממיון זארצנו

"O bring us in peace from the four corners of the earth,  
and make us go upright to our land,"

is also deleted in Geiger's Prayer Book.

In the following verse: מכל דק וזשון is also deleted,  
while the Hamburg Ritual retains it.

The Repetitions of the Amida were discontinued.

The beginning of the אלא נתנו as in the Hamburg  
Ritual, was deleted.

אלא נתנו ד' אלהינו זל"ה הארצנו,  
אלא הנחמנו מלכנו זדובדי פסילין, ואל  
אמנו חמנו לא ישכנו דרעין.

"And thou didst not give it (the Sabbath), O Lord our  
God, unto the nations of other lands, nor didst thou,  
O our King, make it the heritage of worshippers of idols,  
nor do the uncircumcised dwell in its rest."

The היק למה, in Aramaic, a mystic prayer taken  
from the Zohar, a supplication for light and a hope for the open-  
ing of man's heart to receive the Law, is omitted from Geiger's  
Prayer Book, as well as from the Hamburg Ritual.

The Blessings after the Haftorah, שמחנו, רחם, נאמן  
are omitted from the Geiger Prayer Book. They deal with the

reestablishment of Zion and the Kingdom of the house of David.

Special prayers, recited by the rabbi were introduced; prayers for the government, for a mother going out for the first time after childbirth, naming of a child, for the sick, for the departed, the new moon, etc.

The Mussaf prayer carefully avoids reference to the sacrifices:

אקנת שהא, the fifth benediction, reads as follows:

אקנת שהא (נצית קרבנותיה) צוית פרושה  
(דן סדורי נסכיה) מענייה עצות כבוד יחולו  
טוהמיה חייך זכאי להם האוהבים פהריה גדולה  
חורו. און מסיני נצטוו עליה (אצונו ד' אלהינו  
להקריה בה קרבן מוסף שהא כראוי. יהי רצון  
מלפניך ד' אלהינו ואלי אבותינו שגדלנו בשמחה  
לאכילתנו ואגדלנו הגדולה וסך נדשה לפניך און  
קרבנות חלואינו. גמדיק בסדק ואוספים כהלכתך).  
און מוסף יוק השא נצה נדשה ונקריה לפניך  
האהבה כמצות רבונך כמו שכתב עלינו בארמך  
על ידי משה דבדק מפי כבודך כאמרו (וביאן השא  
שני כהשן בני שני תמימין ושני דשונות סוף מנהגה  
הזוהר השמן ונסכו. זלם שהא דל דלם הגמדי ונסכה)

The Geiger version deleted all the words in the above parentheses, taking away from the Musaf service any connection with sacrifice.

Geiger's charge of inconsistency against the Hamburg reformers may also be made against him in many instances, notably in the first edition of his prayer book. These inconsistencies were almost entirely eliminated in the second edition which appeared sixteen years later. This is clearly indicated in this benediction. In the first edition he retains the phrase

מעוה / ד

in אֵלֶּיךָ יְיָ and אֵלֶּיךָ יְיָ is unchanged. In the German translation, however, there is no mention whatever of Zion, Jerusalem or the Davidic Messiah. In the second edition he eliminates the words אֵלֶּיךָ יְיָ אֵלֶּיךָ יְיָ and omits אֵלֶּיךָ יְיָ altogether.

The chief principle of the reform movement is the universalistic interpretation of Judaism as opposed to the nationalistic held by the traditionalists. The first practical expression of this ideal appears clearly in such passages as Geiger's meditation for the service on Tisha Beab expressed in such phrases as:

"the fire which destroyed Jerusalem was to be also a fire of purification for Israel and humanity. Israel was to examine into its way and remove all the dross and illumine mankind with the light of its teaching. Our fathers have had to endure much; yes, our time of suffering is not yet past; but Thy name is being acknowledged more and more among men, and Israel is being gradually recognized."

With the growth of emphasis on the Universalistic aspect of Judaism, Reform from this point begins to regard the past from an increasingly reminiscent viewpoint. The Jews are no longer in Galut. Their dispersion among the nations is not a curse nor a punishment for past sins as expressed in the אֵלֶּיךָ יְיָ but a blessing. The future appears bright and full of promise. They no longer hope for nor even desire a return to Zion, nor seek an independent kingdom in their ancient land, but are loyal citizens in their adopted lands.

MINHAG AMERICA

While Reform as a popular movement was unsuccessful in Germany because of the entrenched position of the orthodox group, it reached fruition in America due to the chaotic religious conditions prevailing in the land.

Isaac Mayer Wise acted as the greatest force in the establishment of Reform Judaism in America. Born in Bohemia in 1819 and ordained in Prague in 1843, Wise came to America in 1846.

"He came to America with definite plans and purposes, chief among these was to liberate the Jew from his narrow bigoted environment to secure for him the enjoyment of equal political and religious rights and to make him an independent and respected citizen of the community in which he lived."<sup>1.</sup>

Wise was the magnificent organizer need to establish Reform Judaism in America on a firm and unshakable foundation.

"Wise came to this country when an organizer and a builder along new lines was needed. The man and the opportunity met in this instance."<sup>2.</sup>

In his Reminiscences, Wise tells of the low state of Judaism which he found existent in the land.

"In 1846 there were seven Jewish congregations in New York.. ..The Portugese congregation was the oldest, and the oldest Portugese was a Polish Jew...I found the Portugese ritual just as antiquated as the German and the Polish, although more decorous, dignified and classical. The next oldest congregation was the English-Polish that had a handsome synagogue on Elm Street, and used the Polish



ritual....On the very first morning I visited this synagogue. I longed for the sight of a Hebrew book, and asked the Shamash (sexton) whether I could obtain a volume of the Mishnah. That individual laughed so mockingly that I readily perceived what a sign of greenness it was to ask for an ancient Hebrew book in the New World, and that too in an orthodox synagogue. I went there the next evening and heard some individual sniffle through a bit of Rashi in so pitifully ignorant a manner...that I never went there again. Of the German congregations, three were ultra-orthodox....Dr. Lilienthal had been chief rabbi of these three congregations for six months, and preached every Saturday in a different synagogue. On the first Sabbath....I went to the synagogue to hear Dr. Lilienthal. The attendance was very large, the service according to the old German ritual. The congregation was orthodox and just as ill-behaved as in Germany. The cantor had on a Christian gown, trilled like a mock nightingale, and leaped about like a hooked fish....At last the longed-for event took place. Dr. Lilienthal preached toward the close of the service. He pleased me very much for he was an excellent and popular pulpit orator, used a glowing diction, and had a dignified carriage; but what he said about the season of mourning had long since lost all significance for me, and I was really and truly moved to mourning feelings, not for the destruction of Jerusalem, but for the disappearance of Judaism in the Polish-cabalistic rabbinism and supernaturalism.

The youngest congregation was the Emanuel congregation..  
..There we found about fifty men and thirty women, the latter in a section partitioned off. A boy's choir, re-inforced by a few men's voices, and a cantor with a weak tenor voice sang some composition of Sulzer as poorly as in a village synagogue: but dignity and decorum ruled, the beginning of a better future....And I breathed easier. Dr. Merzbacher of blessed memory, preached. There was nothing in his delivery to attract a stranger; but he spoke of the end of the Galuth (dispersion), of the morning that was dawning<sup>3</sup> for the house of Israel. His words made me feel at home.

In October 1846, Wise was appointed rabbi of Congregation Beth-El of Albany. He soon began agitating for reforms in the service, and this congregation was the first in Jewish history to introduce family pews in the synagogue in which men and women sat together.<sup>4</sup> Among the other innovations introduced by Wise were sermons in the vernacular, a mixed choir and confirmation. Wise even counted women in the formation of the "minyan."

Wise encountered much opposition of his reform ideas and was compelled to move cautiously. In 1847 Dr. Lilienthat, who had ordered a copy of Sulzer's "Shir Zion" from Vienna found it impossible to introduce this music in his congregations in New York due to the objections of his "Parnass."<sup>5</sup> Wise bought this book, took it back to Albany and promptly proceeded to introduce choral music in the service. School children made up part of the choir. The congregation was so receptive that the only remaining question was how to shorten the prayers, since the sermon and the music took up so much of the time.

"We held a post mortem examination on the piutim, qinnoth and s'licoth. My answer to the question put me by the directory on this subject was: Since the authors of those different liturgical pieces were all alike holy and learned, I do not feel justified in discriminating among them, I therefore recommend that all these liturgical selections be dispensed with. This recommendation was concurred in at the next congregational meeting in reference to all the services, excepting those of Rosh Hashanah and Yom Kippur.

Poor as the choir was, it still was the immediate cause of our getting rid of all the mediaeval rubbish at once.<sup>6</sup>  
In this manner synagogal reform began in 1847.

In 1846, Dr. Lilienthal founded a synagogal authoritative body which was to act as a consistory and to go by the name Beth Din. Dr. Lilienthal as head of this body apportioned the work at the first session. Lilienthal was to prepare a history for Jewish schools, Felsenheld a catechism, Kohlmeyer a Hebrew grammar; and Wise a Minhag America.<sup>7</sup>

At this preliminary meeting in October 1846, Wise realized that the only way reform could be accomplished was by introducing reforms.

"The act," he said, "must accompany the spoken word, because the general people understand the act better than the clearest word."

At a meeting held in the spring of 1847, Wise submitted the manuscript of a prayer book entitled "Minhag America" to be used



by all the congregations in the country. He had noticed the rise of an individualistic spirit among the rabbis of Europe and America wherein attempts were made to introduce various prayerbooks. In his "Reminiscences" he presents a vivid picture of the incompetence of many of the men who posed as spiritual guides of the congregations during the early years of his residence in this country. Wise therefore advocated the adoption of a prayer-book which would be common to all Jews.

During the winter of 1846-47, Wise worked very hard. He had his ritual completed by April 1847. At that time he went to New York to meet his colleagues, but the meeting was a great disappointment. Kohlmeyer had gone to New Orleans and neither Lillienthal nor Felsenheld had finished the portion of the work assigned to him. A writer in the "Occident" of May 1847, gives the report of this last meeting of the Beth Din. He says:

"Rabbi Wise then proposed a Minhag America for Divine Service. He had been charged with such a work, because experience teaches that in most places different congregations are set up and the strength of the Israelites is divided because the emigrant brings his own Minhag from his home, and the German will not give way to the Polish, nor he to the English, nor the latter to the Portuguese. Such cause for dissension would be obviated by a Minhag America, which would promote the harmonious development of the young congregations. The project of the Minhag as introduced by Dr. Wise treats of the Tephillah (prayer-book) according to the Din, that is religious authority,

upon scientific principles and the demand of the times, and shows plainly that the new Minhag must be based on these three pillars to be entirely satisfactory. The plan was read to the meeting and a resolution was passed to lay the whole question over until the next meeting in order to give the members time for deliberation and they were not to give their opinions until then, the question being of paramount magnitude."<sup>8</sup>

Wise next occupied himself with the organization of the congregations, hoping thereby to achieve unity in Jewish life and worship. As early as October 1848, in an editorial in the Occident on "Association", Leesser speaks of the Necessity for union, and asks that New York take the lead in this movement.

"Could not a meeting of elected members of various congregations be held as a friendly reunion? The idea was first broached to us by the learned Rabbi of Albany, Dr. Isaac M. Wise; he wishes to see ministers West and East meet and exchange ideas."<sup>9</sup>

The editor then calls on ministers to meet, and requests them to send their names to Dr. Wise.

In December 1848, Wise issued his famous call addressed, "To the Ministers and other Israelites." It sets forth needs of the day and brings out reasons why ministers and "learned laymen" should unite to bring about the desired union.<sup>10</sup>

In March, 1849, writing in answer to the accusation of being an agitator, a reformer and an office-seeker, he says:

"I will never accept a salaried office from this convention; I will not give up the plan. You aver that I am

a reformer to prejudice the people against a sound plan. To be sure I am a reformer as much as our age requires, because I am convinced that none can stop the stream of time; none can check the swift wheels of the age; but I always have the Halacha for my basis; I never sanction a<sup>11</sup> reform against the Din."

But Wise was again doomed to disappointment. Leeser had organized the congregations in Philadelphia, but success was impossible without the cooperation of New York. Although Lillienthal was enthusiastic about this project, Merzbacher was not, claiming that the orthodox congregations were not ready for it yet.<sup>12</sup> The evening before his departure, Dr. Lillienthal asked Wise what he intended to do.

"I am going back to Albany," he said, "and as truly as I am the son of a Jewish mother, I shall divide this American Judaism into two inimical camps, and they shall overcome the abominable indifference, repair the damages, and achieve the triumph of a new life by fight and struggle."<sup>13</sup>

Wise, in answer to Leeser, who was expecting the names of the New York delegates, wrote,

"I wrote him plainly that the New York congregations had relinquished the plan, and there was nothing more to be done in the matter. The first movement for union<sup>14</sup> in American Judaism ended thus."

Wise never ceased working and planning for a synagogal union. During the spring and summer of 1855 he again advocated the holding of a conference composed of rabbis and laymen, and in the

"Israelite" of August 10, 1855, appears a call signed by nine rabbis for a conference to be held at Cleveland on October 17, 1855. The necessary impetus for the publication of the Minhag America was given by the Cleveland conference although it did not establish the desired union. At this conference Poznanski of Charleston joined with Wise, Merzbacher and Lilienthal, while Leiser and others represented the traditionalists. The Cleveland Conference purported to be a Synhedion<sup>n</sup> of all the rabbis in the country. Wise's purpose at this time was to bring about a union between reform and orthodox and he proposed a platform upon which he thought both could stand. Isaac Leiser in fact, the editor of the "Occident" the organ of orthodoxy, agreed to the platform, the most important declarations of which were the following:

1. The Bible is of immediate divine origin.
2. The Talmud contains the traditional, legal, and logical exposition of the Biblical laws which must be expounded and practised according to the comments of<sup>15</sup> the Talmud.

Unfortunately, no further meeting of this group took place. While the Conference was still in session, David Einhorn arrived from Germany. He had been elected Rabbi of the Reform congregation Har Sinai of Baltimore. Einhorn, an ultra-radical, was a follower of Samuel Holdheim, the leading radical of Berlin. He immediately became an opponent of Wise and bitterly opposed him in his attempts at union and for a rabbinical college. Har Sinai congregation issued a protest written by Einhorn, against the Cleveland conference because of its stand in favor of the Talmud, saying that such a declaration was a great step backward. Protests

were also written by Temple Emanuel of New York, of which Merzbacher was rabbi, and Beth Elohim of Charleston, South Carolina. Under the leadership of Leeser, the orthodox element also attacked the work of the conference and Wise. This served to further widen the breach between Jewish radicalism, orthodoxy and reform; between the East and the West. Although this second attempt at union also ended in failure, the Minhag America came into being.

In his Reminiscences, Wise tells how Rabbi Isadore Kalisch and Dr. Rothenheim (who took Dr. Merzbacher's place on the ritual commission after the latter's death) and himself, all dwelling in Cincinnati, met to prepare the Minhag America.

"We had all agreed on the principles that were to mark the prayer-book. It was out of the question to retain the old prayers unchanged, because the belief in the coming of a personal Messiah descended from the house of David had disappeared from among the people. The return to Palestine, the restoration of the Davidic dynasty, of the sacrificial cult, and the accompanying priestly caste, were neither articles of faith nor commandments of Judaism, while the lamentations over oppression and persecution, and the accompanying cry for vengeance were untrue and immoral as far as American Jews were concerned. The cabalistic portions which had crept into the prayer-book, and the obstinate adherence to the doctrine of the bodily resurrection, were regarded as unjustified. We were also agreed that the Sabbath service, including the sermon, should not last longer than two hours....We determined further that as little change



as possible should be made in the order of the prayers and in the typical prayers; in fact, no more than the principles we had adopted and the length of the time of service made necessary. We resolved to publish an English and German, as well as a Hebrew, version of the prayers, and that it should be left to the congregation to decide upon what language it wished to use in the rendition of the service.

Opinions were at first divided in regard to the prayer for bodily resurrection....Since Moses Maimonides had retained that prayer as it was, although he spoke decisively concerning the immortality of the soul; therefore we thought it unnecessary to change the passage....

The commission met in my library, and finished the work in thirty-eight sessions. They adhered anxiously to tradition; they had no desire to found a new religion or institute a new cult. They wished to recast the old and traditional prayer-books reverently, so that they might be brought into accord with the religious consciousness of the time and the democratic principles of the new father-land.

The name, Minhag America, was popular; but not the book, which was attacked savagely in both camps in the East and rejected. My congregation was the first to adopt the book; but not without objections being raised....Individual Jews scattered throughout the country ordered the book; but the congregations held aloof. The old prayer-book was deeply rooted in home, school and synagogue.

It was in the summer of 1857 that the Minhag America finally appeared. For eleven years I had cherished the idea and now it was consummated; but it was attacked with all the weapons possible immediately upon its appearance, and yet it is the only monument of the first Cleveland Conference, and it is the only monument of the first Cleveland Conference, and it is now used in at least one-third of all American congregations. It forced Szold and Huebsch to a like step, and made the use of the old ritual an impossibility in America.<sup>16</sup>

This prayer book, published in 1857 was known as Wise's since he had done the most work and was its advocate. The service was read entirely in Hebrew although a translation accompanied it. It was intended that Hebrew should be the language of service. He later brought out other liturgies:

The Divine Service of American Israelites for the New Year (1866),

The Divine Service of American Israelites for the Day of Atonement (1866)

Hymns, Psalms and Prayers in English and German (1868)

The Daily Prayers for American Israelites as revised in Conference (1872)

In the preface to the Hymn book, Wise announces completion of the "Liturgy for American Israelites" and reviews his guiding principles. The traditional divisions of prayer should be retained since all Israel worships in this manner. They should be in Hebrew, since the Hebrew language is "The medium of our synagogal union." For the sake of the Gentile who comes to visit

the synagogue and for those who understand no Hebrew, certain portions should be rendered in the vernacular. These prayers should be new, expressing the sentiments of our age just as every age expressed their ideas in public worship.

"To this end it is not sufficient to furnish mere translations; because our age, like every other, has its own sentiments, conceptions, hopes and wishes, which must be clearly expressed in public worship, to render more satisfactory to the devout Israelite. Therefore our sires had their own psalms, hymns, and prayers in correspondence with every age. The Psalms of David were succeeded by the hymns and prayers of the men of the Great Synod, then of the Rabbis of the Mishna and the Talmud, then again by the numerous Piyutim, Pizmonim, Selichoth, Kinnoth, and various other forms of sacred poetry, for the Synagogue, at different times, to suit the religious demands of each. Why should we in our days not exercise the same privilege, when by the progress of time, sentiments and conceptions have changed so universally, In justice to our sacred cause, we must give expression to our religious feelings, hopes and wishes, in the language most accessible to all, and in the form most agreeable  
17  
to our age."

Wise opposes the promiscuous conglomeration of Hebrew portions with those in the vernacular. He wishes to see the Hebrew uninterrrupted by other pieces, in order not to disturb those who wish to read the prayers as they desire; and to leave the ancient divisions predominant and conspicuous. Therefore he places the vernacular hymns, psalms, and prayers at the beginning and at the

close of divine worship; before and during the unfolding of the divine law ~~law~~ commonly called the Ausheben, which concludes the Sacharith portion, before and during the returning of the divine law to the Ark commonly called the Einheben; after the sermon or in place thereof when none is preached; which begins the Mussaph. Thus the Hebrew portions stand prominently and conspicuously in the midst, which adds greatly to their solemnity and to devotion<sup>18</sup> in general.

Two pages are devoted to giving directions for use of the ritual. Each congregation must judge the pieces to be introduced in the vernacular according to their respective purposes. Divine service, the sermon included, must not exceed two hours. Nothing must be either read or sung in the Temple without being first properly announced to the congregation, so that each worshipper may find it in his book. Neither is anything to be announced which is not in the books of the congregation.<sup>19</sup> At the end of the service the congregation rises to receive a benediction from the Minister before dismissal.

The Minhag America<sup>ענין א-מ-ר</sup> opens from right to left, according to the traditional manner.

Characteristic of the meticulousness of Wise, directions precede each service. "The time of the morning service is 10 in winter and 9:30 in summer." "Ten adults, male or female make a minyan."

The preface of the book is in Hebrew containing traditional laws of prayer ( *דין תפלה* ) presupposing acquaintance with Hebrew by the American Jew.

The book ends with a table giving the schedule of the triennial cycle of Torah readings.

COMPARISON OF THE MINHAG AMERICA WITH  
THE PREVIOUS PRAYERBOOKS

Wise retained the <sup>ה'קל</sup> prayer in the daily morning service but the petition <sup>הושיענו אלהי ישראל וקדשנו והצילנו</sup>  
<sup>מן האויס זהבדל זשן קדשק להשגה</sup>  
"Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks to thy holy name, and to triumph in thy praise."

In <sup>אור חדש זל ציון</sup> Wise omits <sup>לאו ברוק</sup>  
<sup>אויס אנדכר כעלן מהרה לאורן</sup>

"O cause a new light to shine upon Zion, and may be all be worthy soon to enjoy its brightness."

Geiger retains this phrase in his first edition, but omits <sup>ה</sup> in his second edition.

In the <sup>הקד השלום</sup> prayer, the benediction undergoes great changes. <sup>הקד השלום גדול לחרותנו ושלום</sup>  
<sup>נש לקה' אור שלמותנו. וקדשנו יחד מארבע כנפות</sup>  
<sup>הארץ. ברוק אתה ד' מקבץ נדחי עמנו ישראל.</sup>

"Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel."

Geiger changed it to read <sup>הקד השלום גדול לחרותנו והלשד ד'</sup>  
<sup>אור דמקאל שארית ישראל הארבע כנפות</sup>  
<sup>הארץ: ברוק אתה ד' מלישד שארית עמנו ישראל.</sup>  
(In the second edition Geiger omitted the phrase <sup>הארבע כנפות</sup>)

Wise made a much greater change, giving this benediction a definite universalistic interpretation:

<sup>הקד השלום גדול לחרות כל בדמק ושלום נש זיחדק</sup>  
<sup>בהרית שלוק, וקדש ארץ וזדבדק באמא: ה"א"ז חובה עגל לאמיק</sup>  
"Let us sound the great trumpet for the liberty of



all nations; lift up the banner to unite them in the covenant of peace, and bring them nigh unto Thee, to worship Thee in truth. Blessed be Thou who lovest the community of nations."

The Reform teaching best expressed itself through changes in the *וּלְיִשְׁרָאֵל* benediction, the traditional petition for the restoration of the Davidic house and the rebuilding of Jerusalem:

*וּלְיִשְׁרָאֵל צִירָךְ בְּרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ וְלִשְׁכַּן הַגָּדוֹל  
כְּאִשֶּׁר דִּבַּרְתָּ. וְהָיָה אֱלֹהֵינוּ בְּקִרְבָּנוּ בְּיָמֵינוּ  
בְּנֵין עוֹלָם. וְכִסֵּא דָוִד מְהֵרָה לְיִשְׁרָאֵל גָּבִינִי.  
הַרְוֵךְ אֶת ה' הָיָה יְיָ וְיִשְׁרָאֵל.*

"And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuilt it soon in our days as an everlasting dwelling, and speedily set up therein the throne of David."

Geiger in his first edition omits the *צִירָךְ* and *וְיִשְׁרָאֵל*. He retains the phrase *וְכִסֵּא דָוִד*. However, in the German translation

all reference to the Davidic throne and Jerusalem is omitted and there is a universalistic paraphrase. In the second edition, the original benediction is changed to

*וּלְיִשְׁרָאֵל בְּרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ יִשְׁכֵּן וְיִשְׁכְּנוּ  
בִּי יִשְׂרָאֵל קִיּוֹנוֹ כֹּל הַיּוֹם הַזֶּה מִצִּיּוֹן קִרְבָּנוּ יִשְׁכֵּן.  
Wise makes a complete change in this and the following bene-*

dictions. His version reads: *יְיָ אֱלֹהֵינוּ יִשְׁכֵּן  
וְיִשְׁכְּנוּ בִּי יִשְׂרָאֵל קִיּוֹנוֹ כֹּל הַיּוֹם הַזֶּה מִצִּיּוֹן קִרְבָּנוּ יִשְׁכֵּן.  
יְיָ אֱלֹהֵינוּ יִשְׁכֵּן וְיִשְׁכְּנוּ בִּי יִשְׂרָאֵל קִיּוֹנוֹ כֹּל הַיּוֹם הַזֶּה מִצִּיּוֹן קִרְבָּנוּ יִשְׁכֵּן.  
יְיָ אֱלֹהֵינוּ יִשְׁכֵּן וְיִשְׁכְּנוּ בִּי יִשְׂרָאֵל קִיּוֹנוֹ כֹּל הַיּוֹם הַזֶּה מִצִּיּוֹן קִרְבָּנוּ יִשְׁכֵּן.*

"God, our Lord, let Thy dwelling be in our midst, and let the glory of Thy holiness shine upon us, as Thou

hast made us the people of the covenant unto the light of the nations. Sanctify thy name upon those who sanctify it. Praised be Thou, God, who art sanctified by us before the nations.

Seventh benediction: Wise changes the ראה נא

בדנינו אריה כיבנו וגאולנו מהרה למצן שמך  
כי גאול חצק אמה: ה"א"ר גאול ישראל  
ראה נא בעמך אומינו וגאול מהרה למצן שמך  
למצן שמך כי גאול חצק אמה: ה"א"ר גאול העשוקים.  
Wise emends this to  
"O behold the oppression of our brethren, and redeem

them speedily; for Thou art a mighty Redeemer. Praised be Thou, God, Redeemer of the oppressed." This represents a change from a nationalistic to a universalistic emphasis. (Wise here gives expression to the idea

that all men are the children of God, in contradistinction to Geiger who retains the old form.

The eighth benediction which traditionally ends with רופא חולים  
רופא חולים is emended to

The eleventh benediction which was as follows:

השיבה שופטינו כהראשונה ויוצרינו כהראשונה והסר  
ממנו יגין ואנחה. ומלוק דלינו אמה ד' לבדק בתסד וברחמים.  
וצדקנו המשפט. ה"א"ר מלך אנה צדקה משפט.  
"Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign Thou over us, O Lord, Thou alone, in loving kindness and tender mercy, and justify us in judgement. Blessed art Thou, O Lord, the King who lovest righteousness and judgement."

was emended by Wise to read:

השיבה שופטינו בצדק ויוצרינו באמונה והסר  
ממנו צול ואחמס ומלוק דלינו אמה ד' לבדק

בחסד ורחמים צדיקנו המשפט. היום  
אתה ד' מלך אלה צדיק המשפט.

"appoint for us righteous judges and give unto us faithful advisors; remove injustice and violence, from us, and reign Thou God alone over us, in grace and benignity; and let justice be done us in judgement. Blessed art Thou, God, King, who lovest righteousness and justice."

This is another instance of the change from a petition for national rehabilitation to a universalistic emphasis.

The *prayer*, the twelfth benediction, originally aimed against *sactaries* ( *מנין* ) within the synagogue, changed by Geiger to an abstract petition, ( *ואלמשינא* ) was excised by Wise.

The thirteenth benediction, *על הצדיקים*, left untouched by Geiger, was likewise given a universalistic interpretation by Wise.

על הצדיקים ועל החסידים ועל זקני צדק  
בית ישראל ועל פלגט סביריהם ועל צרי הצדק  
ועל ינו יהא רחמים ד' אלהינו. ומן שבר טוב לכל  
הבולטים בשמך באמת. (שין חלקנו צדקת לעולם  
ולא נבוא כי בק בלחנו. ב"א" ד' משכן אלה הצדיקים:

"Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous."

Wise's version reads as follows:

על הצדיקים עשׂי נצוֹנִיק על עַלְמֵי טוֹב  
 וְרוֹדְפֵי צֶדֶק וְעֹלְמֵי יְהוָה וְהַמְּלִיכִים וְאֵלֵינוּ  
 וְעַל שְׂכָר טוֹב לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בָּאֵמֶת  
 וְשִׁיחַ מִלְּקִנְיָךְ עֲמִידָה וְעַל כָּל הַיְּהוֹדֵי כִּי הוּא  
 הַטָּהוֹר. ה' א"י מִשְׁעָן אֱמֶת לְצַדִּיקִים:  
 "God, our Lord, let Thy mercy be revealed over the

just and over all of us who are doing Thy will, over those who are furthering the good and are seeking for righteousness. Give a goodly reward to all those who in truth, confide in Thy name; and let forever be our portion with them, that we be not put to shame if we confide in Thee. Praised be Thou, God, support and refuge of the righteous."

Although Geiger makes no change in the fifteenth benediction, אַל זֶמַח דָּוִד, the petition for the offspring of the David, Wise transfers this to a prayer for salvation of the offspring of the petitioner. Traditional reading:

אַל זֶמַח דָּוִד צֶדֶק מַכִּיחַ גְּזֵמַח וְקִינָה גְּרוֹן  
 בִּישׁוּעֲתֶיךָ, כִּי יִשְׁלַחְךָ קִינָה כֹּל הַיּוֹם. הַיְּהוֹדֵי  
 אֱמֶת דָּ"ר מִצִּמְחֵי קֶרֶן יִשְׁעֶיךָ:

"Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation because we wait for thy salvation all the day. Blessed art Thou, O Lord, who causest the horn of salvation to flourish.

Wise's version:

הַצִּמְחֵי צִמְחֵינוּ אֱמֶת צִמְחֵינוּ צֶדֶק,  
 הַטָּהוֹר אֱמֶת לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בָּאֵמֶת  
 וְעַל שְׂכָר טוֹב לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בָּאֵמֶת  
 קִינָה כֹּל הַיּוֹם. ה' א"י מִשְׁעָן אֱמֶת לְצַדִּיקִים:

"Let sprout, O Lord, our offsprings with the descen-

dants of Thy servants, and bend their hearts toward Thee, that they may walk in Thy ways, and promote and glorify thy laws. Increase their strength by Thy salvation; for which we daily wait. Praised be Thou, God who art our Might of salvation.

The 377 benediction undergoes interesting change expressing universalistic rather than nationalistic ideals. The Hamburg PrayerBook was accused of inconsistency by Geiger because it retained the 377, אשר נאמר / ביום הזה / כל העולם

and the וזכור ילושעים דיר קדש  
ומתניה דינינו השלק זצ"ל

in their entirety. The German translation gave a literal rendition of the Hebrew original. Geiger, in his own prayer book omits the *וְיָבִיאָם אֶל זִיּוֹן וְיִשְׁכְּנוּ בָּהּ* of the *וְיָבִיאָם אֶל זִיּוֹן וְיִשְׁכְּנוּ בָּהּ* but retains the *וְיָבִיאָם אֶל זִיּוֹן וְיִשְׁכְּנוּ בָּהּ* in the *וְיָבִיאָם אֶל זִיּוֹן וְיִשְׁכְּנוּ בָּהּ* and the *וְיָבִיאָם אֶל זִיּוֹן וְיִשְׁכְּנוּ בָּהּ* remains unchanged. The German translation, however, makes no mention of Zion, Jerusalem or the Messiah of the Davidic line. In the second edition of 1870, the words *וְיָבִיאָם אֶל זִיּוֹן וְיִשְׁכְּנוּ בָּהּ* are omitted and the *וְיָבִיאָם אֶל זִיּוֹן וְיִשְׁכְּנוּ בָּהּ* is altogether eliminated.

Wise omits all reference to Zion and the sacrifices, reading

רצו ד' אלהינו הצחק ישראל וגו' האלה  
תקבל וגו' לרצון אלהי צהאמס  
"Be again delighted, O God, Our Lord, with Israel"

Thy people; accept kindly their prayers, and may their worship be always acceptable to Thee."

as against the traditional reading:

כִּי ה' אֱלֹהֵינוּ הָיָה יִשְׂרָאֵל וְהָאֱלֹהִים  
וְהָיָה אֵל הַצְּלוּת וְהָיָה אֵל הַיְּשׁוּעָה  
וְהָיָה אֵל הַחַיּוּת וְהָיָה אֵל הַחַיִּים  
יִשְׂרָאֵל יְהוָה:

"Accept, O Lord, our God, thy people Israel and their



prayer; restore the service to the oracle of Thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of Thy people Israel be ever acceptable unto Thee."

Wise, unlike the others, does not omit or change some of the phrases petitioning for the remembrance of the Messiah and of Jerusalem, but omits them entirely. Wise makes an interesting change in the *ואתחזין* to realize a universalistic prayer. The traditional reading is as follows:

ואתחזין עינינו בשוקן  
המחזיר שבינתו זבולן  
ברחמיך. ה"א"ז

"And let our eyes behold thy return in mercy to Zion.

Blessed art Thou, O Lord, who restorest Thy divine presence unto Zion."

Wise's reading is:  
ואתחזין כל ממלכות הארץ  
ואמתך וימא כל השם להשתחא לפניך.  
ה"א"ז שאתך עבדך היראה נצחא.

"Let all kingdoms on earth behold Thy light, Thy truth, and may all mankind be united to worship Thee. Praised be Thou, O God, whom alone we render worship <sup>in</sup> and veneration."

The closing benediction *נברכה היראה עבדך* comes from the closing benediction of the *נשיאא כפיך* the priestly benediction before blessing the congregation at this point of the service on the holidays.

Wise follows Geiger in eliminating the phrase:

"Thou didst avenge their wrong," *נקמא אלק נקמאן*

of the *יום מלחמה* recited on Hanukah, as well as the *ללך* prayer for the fast days. Wise was the first to eliminate this prayer from the liturgy.

Wise differs from all other reform rituals in that they retain the traditional rendition of the *שמונה עשרה* while he universalizes it to exclude *ישיבת ציון* and uses the closing benediction, *השלוש* recited during the "Ten Days of Penitance" instead of the traditional *המברך את ישראל*

In the Tefilah, the first benediction, the *אלהינו* is changed from *אלהינו* to *אלהינו* in the second edition of the Geiger Prayer Book (1872) and Wise, showing the change in the belief in a personal Messiah to that of the Messianic Age. *They followed Adler in his revision of the Tefilah in 1864.*

In the *שמונה עשרה* the second benediction, Geiger is equivocal. He retains the *אלהינו* in the Hebrew, but paraphrases the German without clearly defining his beliefs in this regard. Wise omits the words *אלהינו* and changes the closing words to read: *אלהינו* - *אלהינו*

The *שמונה עשרה* prayer retained by the Hamburg, Geiger, and Wise prayer books are without the words of the traditional reading *אלהינו*

The closing sentence of *אלהינו* is retained by Wise, while in the previous verse the *אלהינו* is altered to read *אלהינו*

Wise thus is not very clear in his attitude toward resurrection. The *אלהינו* is a definite statement of bodily resurrection, while in the previous verse the change to *אלהינו*, redemption, for *אלהינו*, redeemer, is another indication of the universalization of the hopes of Israel. On this point Wise, in debate with Dr. M. J. Raphael, the orthodox Rabbi of New York, in Charleston, S. C. in 1850, being asked point blank whether he believed in a

personal redeemer denied such a hope.

"Raphall began to catechise; "Do you believe in the person-  
all Messiah. Do you believe in the bodily resurrection?"

I answered Raphall's question with a loud and decisive "No!"  
Thus ended the drama." (Rev. P. 149)

Prayers were adjusted to modern modes of thought. Those phrases  
bespeaking God's doings in the manner of earlier days were changed  
to expressions of later generations. Hamburg, Geiger, and Wise  
omit צדיק טהור, כל הכוריהם היצא

and ויבסו מין צדיק אחד מהם לא נאמר in the צדק  
prayer.

Also in the Hanukah prayer ביום מלחמה Geiger and  
Wise omit נקמנו את נקמתך

"Thou didst avenge wrong."

וטמאנו ביום טהור

"And the impure into the hands of the pure."

Wise's omission of the phrase וידן נסיק שבת יום זמנו from  
the צדק prayer shows the influence of the rationalistic  
mode of thought of his day.

Wise's attitude toward miracles is reflected in his shortening  
of the שבת prayer of Friday Evening to exclude the last  
verse.

כי שש ימים עשה ד' את השמים ואת  
הארץ, ובהיום השביעי שבת וינפש.

"For in six days the Lord made the heavens and the earth,  
and on the seventh day he rested, and ceased from his work."

In the שבת for Sabbath, Wise substituted שבת  
for שבת, or יום, The work of creation  
is played down and the Sabbath is attributed to the exodus from  
Egypt.

Between the *לחל* and the *ה' ב' ה'*, the Deuteronomic command to observe the Sabbath <sup>לעבד</sup> *שבת* is inserted, giving a historical basis for observance of the Sabbath as a memorial to Israel's freedom from Egyptian bondage.

Wise omits the words:

"And for thy miracles which are daily with us," *אזל נסיון שבכל יום זמנו* from the *מזמור* prayer.

Wise is thus greatly influenced by the rationalistic thought of the 19th century. This thought is best expressed in the motto inscribed on the title-page of the prayerbook of Temple Israel of Brooklyn:

"The voice of Reason is the Voice of God."

All reference to the supernatural in the Minhag America was, whenever possible, carefully deleted.

The mystical elements of the service was likewise deleted.

The words: *והאופנים וחיות הקודש ברזל גדול מנשאים עצמם שרפים עצמם משהחין ואומרים*

"And the ophanim and the holy Chayoth with a voice of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say," of the Kaddish doxology preceding the Shema was dropped.

It is interesting to note the difference between Wise's interpretation of the following prayer and the traditional.

*תהיה צורתו מלכנו ואלאנו בוא קדושים ישתבח שמך עזר מלכנו וזכר משרתים ואור משרתיו כלם דומים ברוך עולם ומשמידים בימיה יחד בקול דברי אלהים חיים ומלך עולם: כלם אלהים כלם ברוכים כלם קדושים וכלם פולחים את פיך הקדשה והלכה השירה והלמה ומברכים ומשחים ומפארים ומעריצים ומקדשים ומאליבים.*

Traditional translation:

"Be thou blessed, O our Rock, our King and Redeemer,  
Creator of holy beings, praised be Thy Name for ever,  
O our King; Creator of ministering spirits, all of whom  
stand in the heights of the universe, and proclaim with  
awe in unison aloud the words of the living God and ever-  
lasting King. All of them are beloved, pure and mighty,  
and all of them open their mouths in holiness and purity,  
with song and psalm, while they bless and praise, glorify  
and reverence, sanctify and ascribe sovereignty to"

Wise's translation:

"Praised be our Rock, our King, and our Redeemer, the  
Creator of all that is pure. Thy name, our King, be  
extolled forever. He created His ministering orbs to  
stand at the zenith of the universe, and listen together  
with veneration to the commanding words of the Lord of  
life, and the King of the Universe. They are all beloved,  
all pure, all mighty, and all of them perform the will  
of their Maker with fear and reverence. All of them utter  
His praise with holiness and purity, with song and spher-  
ical music. And they praise, adore, glorify, extol, sanc-  
tify and proclaim the regal power of the Lord, the great,  
omnipotent, and venerable. He is the Most Holy."

Comparison of words and ideas:

Creator of holy beings

Creator of all that is pure

Creator of ministering spirits

Created his ministering orbs



The living God and everlasting King

Lord of life and the King of the Universe

With song and psalm

With song and spherical music.

Wise's translation expresses universalistic thoughts over against the literal rendition of the translation with which it is compared.

In like manner Wise changes the words of the Kedushah from

נִקְדַּשׁ אֱלֹהֵינוּ שְׁמֵךְ הַעֲוֹלָם כִּסֵּף שְׁמֵךְ דִּישִׁין  
אֵתְּנוּ בְּשֵׁמוֹ מְנוּחָה כְּכַתּוּב הִיא יִדְבָּרֵינוּ וְקָרָא זֶה אֵל זֶה וְאֵמַר

"We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet."

to נִקְדַּשׁ אֱלֹהֵינוּ שְׁמֵךְ הַעֲוֹלָם כִּסֵּף שְׁמֵךְ דִּישִׁין

"We will sanctify Thy name in the world, in the words of thy prophets."

The Kedushah of the Mussaf is in similar manner shortened from

נִזְרִיזְךָ וְנִקְדִּישְׁךָ כְּסֹד שֵׁם זָנוּחַ קֹדֶשׁ  
הַמִּקְדִּישִׁין שְׁמֵךְ הַקֹּדֶשׁ כְּכַתּוּב הִיא יִדְבָּרֵינוּ וְקָרָא זֶה אֵל זֶה וְאֵמַר

"We will reverence and sanctify thee according to the mystic utterance of the holy Seraphim, who hallow Thy name in the sanctuary, as it is written by the hand of thy prophet."

to נִזְרִיזְךָ וְנִקְדִּישְׁךָ כְּסֹד שֵׁם זָנוּחַ קֹדֶשׁ

"We extol Thee and proclaim the holiness of Thy Name, in the words of Thy prophets."

The Alenu prayer, best expresses the distinctiveness of Israel

and utterance of thanks for not having been made like the other peoples:

שלא דשנו כאלו הארצות ולא שמו  
כמשפחת האדמה ולא שחלקנו כהם וארלנו  
ככל האומות.

"Since He hath not made us like the nations of other lands,  
and hath not placed us like other families of the earth,  
since He hath not assigned unto us a portion as unto  
them, nor a lot as unto all their multitude."

Both Geiger and Wise omit the entire phrase. Geiger, however,  
substitutes for this verse to read:

שנלך לאבותינו והודיעך את רצונו  
וכרת אותך את בריא והנחילנו גורל.

The Hamburg prayerbook omits the Alenu in the Sabbath service,  
but retains it on Rosh Hashonah without any change in its wording.  
Wise substitutes the word אלהים (idols) for אלוהים (ab-  
omination) and omits ואלהים כרת יכרתו /

"And the idols will be utterly cut off."

David Einhorn studied in the Yeshivah at Fuerth in his youth, and graduated at the age of seventeen when he received the Rabbinical degree (Hatorat Hora'ah.) He then attended the Bavarian Universities of Erlanger, Wuerzburg and Munich.

When he returned from Munich, Einhorn was no longer an adherent of Rabbinic Judaism, but an all the more ardent and intense believer in, as he then termed it, Mosaism. For ten years he could not obtain a post, until in 1842 he received a call from Hoppstaedten and the vicinity as Chief Rabbi. Both Drs. Gruenebaum and Wechsler, his predecessors, had prepared the soil for the cause of Reform Judaism. He enjoyed the support of the liberal-minded government in his efforts at obtaining the full social and political emancipation of the Jews, above all, the practice of early burials against which he kept up an incessant warfare, both in Germany and in America.

During the years 1842, 1843, and 1844, great controversies arose. These were the Hamburg Prayer Book controversy on the issuance of the revision of its ritual in 1844, the Geiger-Tiktin Affair at Breslau and the one concerning the Frankfurt Reform Verein. In his response to the questions asked by the Breslau officials as to the compatibility of free research with the exercise of the Rabbinical functions, Einhorn challenges the Orthodox authorities, foremost amongst them Solomon Eiger of Posen:

"The time when people feared your anathemas is past.

We need such men as Geiger, who in honest and earnest

search after truth strive to separate the kernel from the shell, the pure gold of the law from the dross and the worthless accretion. The Talmud can not claim infallibility; it is at best a vessel of divine truth, but not itself divine. It contains widely divergent opinions. It never had a binding character for all Jewry. On the contrary, blind belief in all its utterances, even in the field of the Halakah, may lead to horrible mischief and abuse. Nor, indeed, did medieval authorities hesitate to change the Talmudical law by reform measures necessitated by the time."

#### Einhorn's Principles of Reform

Einhorn opposed the reckless schismatic attempts of the Frankfurt Reform Verein. To a Christian friend who was favorably impressed by the program of the Frankfurt Radicals which, in three paragraphs, aimed to have the Mosaic law, the Talmudic system and the expectation of a Messiah abrogated and have an undefined and unrestricted development of Mosaism put in the place of historical Judaism, Einhorn wrote a letter which was published in the "Allgemeine Zeitung des Judenthums." Therein he writes:

"The entire history of Judaism, yea, the Talmud itself, gives evidence of Judaism's capability of development. But such a development could and can only take place upon the immovable foundations of Mosaism--which are monotheism and belief in divine revelation. In this sense have all modern Jewish theologians set themselves the task of bringing about a reform of Judaism in a two-fold way: by resuscitating the dormant spirit which

created the now petrified and soulless forms, and by scrutinizing and reducing the number of forms which threaten to crush the life of Judaism. In order to be able to attain this, the spirit, the idea underlying the law, must, in accordance with the teaching of the prophets, be placed in the foreground and the essentials separated from the temporary forms"<sup>2</sup>.....

"In all its stages," Einhorn states in a sentence which contains in a nutshell the whole theological system of the great Reformer, "Judaism shows its capacity for continuous development both as to its form and its spirit, in so far as the latter became ever clearer and purer in the human consciousness; and no Israelite who knows his religion will deny it the power of perfectibility. Its essence, which is truth uniting all men, was from the beginning intended to overcome the exclusiveness attached to the form, which is national; but in so far as the latter served as an armor of protection and as the priestly garb of Israel among the nations, it can not with impunity be cast off until the former in its entire inner force and its all-encompassing extent will have penetrated the whole human family, and Israel (Mosaism) have fulfilled its priestly mission at the arrival of the Messianic era."<sup>3</sup>

#### Einhorn's Stand at the Rabbinical Conferences

It is interesting to note the stand taken by Dr. Einhorn at the German Rabbinical Conferences which were called together by Dr. Ludwig Phillipson. The first Conference held at Brunswick was poorly attended and badly arranged. At the second conference held in Frankfort-on-the Main in 1845, against Frankel's insis-



tence upon maintenance of the Hebrew language in the Synagogue liturgy, Einhorn remarked,

"while the Talmud leaves no doubt as to the permissibility of the vernacular in the liturgy, he would urge its use in the divine service as a necessity today. Hebrew is the language of the study of the Law. As long as prayer was mainly the cry of the oppressed Jew, the scarcely intelligible Hebrew sufficed. Now people need prayer as the simple expression of their innermost thoughts, convictions and sentiments. This can only be attained through the mother-tongue."

Thus he strongly opposed the committee's distinction between subjective and objective necessity for the use of the vernacular.

"Sentiment is praiseworthy, but not that morbid sentimentalism which paralyzes, nay kills all spiritual life. By striking the rock of a dead language we can not bring forth living waters to quench the thirst of the people."<sup>4</sup>

Einhorn was insistent that the Messianic idea must be mentioned in the liturgy to the exclusion of all political aspirations.

"For the Talmudic Jew, the Messianic hope is inseparable from the whole ceremonial law, on the full observance of which his salvation depends. Only the sacrificial cult in a restored Temple and State would work atonement for him; hence his wonderful abiding hope in the restitution of its former glory. Our views have entirely changed. We no longer believe in the atoning power of sacrifice and priesthood connected with the holy land. We stand upon the ground of prophetic Judaism which aims at a universal

worship of God by righteousness. Israel's political overthrow, formerly bewailed as a misfortune, is in reality its forward move toward its larger destiny. Prayer took the place of sacrifice. From Israel's midst the word of God was to be carried to all parts of the earth, and new religious systems were to aid in this great work. The Talmud moves in a circle, whereas we today believe in progress. The Messianic idea (which I formerly took to be a substitute for the immortality idea) expresses in my opinion, the hope of both earthly and heavenly salvation. There is nothing objectionable therein. The belief in Israel's election also contains nothing that is repugnant. On the contrary, it should be retained in the service as expressing the claim of an undeniable privilege, as it engenders in the Jew a feeling of reassuring self-consciousness over against the ruling church. "

Einhorn, accordingly, desired all the petitions for the restoration of bloody sacrifices and of political independence eliminated, and have put in their stead the Messianic prayers so framed as to express the hope for a spiritual rebirth and the uniting of all men in faith and in love through the agencies of Israel. Already we find the expression of all the principles that formed the basis of Einhorn's theological system, and especially of his Prayerbook.

He voted for the reading of the Haftorah lesson in the vernacular, expressing regret that the reading of the Torah lesson in the vernacular could not be voted for at this time too.

The Book of Esther, only, would he want read in the Hebrew. He did not state his reason, but as later expressed in his deletion

of all reference to vengeance for the sufferings of the Jews in such passages as the                prayer in the Amidah, the reason would appear quite obvious.

In a report for the Conference as Referee of the Committee on the position of woman, he attacked Talmudic law as being highly discriminatory against the woman saying that a special benediction *שלוש ימי אלה* was written to be recited each morning by every male as a thanksgiving for not having been created a woman. Here we have a forecast of the leading ideas for reform of the Jewish Marriage and Divorce laws, such as was proposed by Einhorn at the Philadelphia Conference in 1869.

As Chief-Rabbi of Mecklenberg-Schwerin, in 1847, Einhorn soon had an opportunity to state his views. A Jewish father who refused to circumcise his son, wished him named at divine service. When the Jewish Directorate at Schwerin, of which Einhorn was the head, was appealed to, he replied according to Talmudic law, that the admission of a child into the Jewish fold does not depend on circumcision. He closed the decision with the words:

"May God bless the child and crown him with the virtues befitting an Israelite of a circumcised heart; may all those troubled and dismayed by events that seem to imperil our divine religion, the covenant concluded by God with Israel and with humanity and sealed by the precious blood of our forefathers, be reassured by the thought that that which is divine is by its very nature indestructible. Judaism rests upon the immovable pillars of justice, truth and peace, pillars which are not shaken, though the earth wax old like a garment and the heavens vanish like smoke."

The breach between radicals and conservatives was not healed after Einhorn had taken this stand against the circumcision rite. The official report of the Directorate of which Einhorn was head deplores both the religious apathy and the dissension among the Jewish communities and appeals to all parties to cooperate in the work of revival by the creation of a Synod. It also held out the promise of a religious re-awakening, of the introduction of a prayer-book based upon the principles adopted by the Frankfurt Conference which, while embodying the essential parts of the old ritual, will strongly emphasize the idea of Israel's election for a Messianic mission for mankind, appealing to the mind and soul.

"The task set before us is not an easy one, and requires long deliberation, especially insofar as the ardent longing for Zion and the lofty spirit of resignation in view of all the suffering and shame of the centuries past, lent to the Jewish liturgy such rare power of elevation and buoyant hope and such wondrous charm. We must therefore find the adequate form for it in our Messianic hope and not allow it to be absorbed by our aspirations for political emancipation and civic equality."<sup>7</sup>

Until this work was completed, he recommended the use of the prayerbook of Dr. Mayer of Stuttgart. We thus find him laying out the plan for his prayer-book as early as 1849.

Dr. Einhorn, as head of the Jewish Directorate, in reply to the charge of disloyalty to tradition as shown in the liturgical reforms, pointed out that such prayers as are the outcome of ages of intolerance and are unbecoming in ages of liberty

and toleration should be eliminated; such prayers as express the hope of a restoration of the sacrificial cult and of an Israelitish kingdom upon the soil of Palestine no longer voice the sentiment of the large majority of Jews in civilized countries. In its place is cherished the hope of the Messianic mission of Israel... ..Nowhere is there exerted a compulsion to accept the Reform cult, but perfect freedom in the choice of the form of worship is granted to all who still adhere to the traditional practice. This ought to prevent the orthodox from making war, since peace and reconciliation has been offered. The aim and object of all reform measures has only been the preservation of the imperiled life of Judaism. This was written in 1850.

In the wave of reaction which followed the uprisings of 1848, the government supported the orthodox group, and Einhorn, finding his position more and more difficult, accepted a call from the Reform congregation of Pesth in October 1851. But the Austrian government was so strongly opposed to the Reform movement, as representing an expression of liberalism, that despite his entreaties and protestations, the Temple was closed in 1852.

Einhorn then left for America. In 1855, he arrived in Baltimore in response to a call from the Har Sinai congregation. In an address delivered at that time he states:

"Ours is the belief in one human family, whose members all being made alike and endowed with the same claim and title to happiness, will all participate in the bliss of that glorious time when the blood-stained purple of earthly kings will forever be consigned to the grave, together with all the garnished lies, sel-



fishness and persecution, and God alone will rule as King over all the nations who will become the one people of God. These doctrines, first presented in the garb of a specific Jewish nationality, in order that man should not be dazzled by the splendor of their sublime truth, are still the proud possession of Israel and its hope for the future. These doctrines enshrine treasures of world-redeeming thoughts, and it is our sacred task to unfold and apply them to the realities of life and enrich thereby the heart and the soul. As to the ceremonies, they are to be held sacred and inviolable as long as they religious thought and sentiment. Symbolic expressions of our relation to God are needed all the more, as Judaism rigidly forbids symbolic presentations of the deity itself. Our Judaism is the religion of the God whose name is Ehyeh, "I shall be," not a faith imprisoned behind Ghetto walls, not a widow mourning for Zion and Jerusalem, but a bride adorned for the wedding with humanity. To nurture this spirit of Judaism we have now clasped hands and we have no reason to doubt the success of our endeavor, as many splendid forces have begun to work in this same sense, and no obstacles will be thrown in our path from without."<sup>9</sup>

#### Cleveland Conference

The resolution passed at the Cleveland Conference was in direct opposition to the principles laid down by Einhorn for it declared:

"in a Conference in Cleveland called in the name of Jehovah by a Provisary Sanhedrin, all Israelites agree upon the divinity of the Bible and that the Talmud is acknowledged

by all as the legal and obligatory commentary of the Bible." <sup>10</sup>

Einhorn and his congregation sent forth a strong protest against the Cleveland platform. Temple Emanu-El congregation sided with him against their own rabbi, Dr. Merzbacher, one of the important backers of this conference. Thus the Cleveland Conference came to nought.

### Wise and Einhorn

In February, 1856, Einhorn's monthly magazine called "Sinai," made its first appearance. Einhorn's article on the attitude of modern Judaism towards the Talmud was bitterly attacked by Wise in the Israelite. Isaac M. Wise's first and foremost aim was to Americanize the Jew in the new land of his adoption and therefore he moved slowly in his program of Reform. David Einhorn would not give up one iota of his Reform principles. Hence, Wise agitated for his Minhag America, a revised form of the old prayerbook, while Einhorn offered a new prayerbook, conceived and written in the spirit of Reform

### Einhorn's Prayer Book

This prayer book for Israelitish Reform Congregations was called Olat Tamid, and appeared in Baltimore in May 1856. It was completed in 1858. <sup>11</sup>

Einhorn had begun this work in Schwerin and continued it during his forced leisure in Pesth; the spirit of free America helped him compose this prayerbook for the liberated Jew, who:

"instead of looking back to the land he once owned, would look forward with joyous hope to the future, thanking God

for the land whose blessing of liberty and peace he enjoyed to the full." <sup>12</sup>

Einhorn stated in the preface to his prayer book: that all the other reform prayer books removed the old familiar formulas and features without replacing them by new ones expressive of the views and feelings of the modern Jew. He tried to preserve in spiritualized form the old ritual's precious thoughts. A Reform prayer book must in a clear manner give expression to what the Jew in our advanced state of thought really believes and fervently feels. The only Reform ritual which previously had attempted to do this was that of the Berlin Reform Congregation, yet it too had its great faults. It lacked the pulsations of the Jewish heart. It appealed to reason rather than to the soul. Einhorn's ritual attempted to give voice to the spirit of ancient Israel as it lives in the new age and in the religious consciousness of the modern Jew. Herein lies the great merit of Einhorn's ritual.

The Olat Tamid, published in 1858 by Einhorn followed the principles he outlined in the discussions regarding the retention of Hebrew in the service at the Frankfurt Conference in 1845. Most of the men present expressed themselves in favor of German in the service, as well as the retention of some Hebrew. Einhorn's words are important because in them we can see the adumbration of the future structure of his prayer book. He said that no doubt could be expressed as to the permissability of any language for prayer.

"Nay, I go further," he said, "and state that the introduction of the vernacular into the service is necessary. Hebrew is the language of the study of the Law, but it is not the organ wherewith to express the feelings of the people. Aforetimes prayer was only a cry of pain; a scarcely intelligible expression sufficed for this; but now people need a prayer that shall express thoughts, feelings and sentiments; this is possible only through the mother tongue."

The Minhag America had the entire service in Hebrew, accompanied by an English translation. Hebrew was intended to be the language of service, as was the case in Wise's own congregation.

When Einhorn published his prayer book, the greater portion of the book was in the vernacular, thus carrying out theory into practice.

The seventh paragraph of the declaration of principles of the Philadelphia Rabbinical Conference in 1869 read:

"Urgently as the cultivation of the Hebrew language,

in which the treasures of divine revelation are given and the immortal remains of a literature that influences all civilized nations are preserved, must be always desired by us in fulfillment of a sacred duty, yet has it become unintelligible language in prayer, which if not understood, is a soulless form."

The Olat Tamid prayer book opens from left to right, in the manner of all non-Jewish books. This ritual contains a short service for week-days at the end of the book in contradistinction to the Charleston Ritual and the Hamburg Prayer Book which do not contain any provision for week-day services.

The first edition published in 1858, in Hebrew and German, began with Sabbath Morning Services with prayers for various occasions including those for the special Sabbaths: Shekalim, Zachor, Parah, Hachodesh and Chanukah. Thereafter follow Festival and High Holy Day Services. This is followed by a special morning service for the anniversary of the destruction of Jerusalem (Tish B'av). This is followed by services for Sabbath Evening and Week-day mornings. The last part of the book contains a ritual for Wedding Ceremony, Dying Man's confession of Sins and faith, Burial Ceremonies and Funeral Oration, Service in the House of Mourning, Confirmation Ceremony, Ritual for the Reception of Proselytes, and ends with Domestic Service, including prayers, upon arising and going to bed at night, Grace before and after meals, and a Passover Seder Service. At the end of the book there is a table for the Triennial cycle of Torah Readings.



The chief revision in the English edition of 1872 is the placing of the Friday Evening Service at the beginning of the book, showing the development of this phase of congregational worship. The Einhorn Prayer book cuts out the Musaf service altogether. This is based upon the teaching of reform that the Musaf service was the substitution of prayer for animal sacrifice. This is the first prayer book, with the exception of the Charleston Ritual and that of Holdheim's in the Berlin Reform-Gemeinde, which dropped the Musaf service from the Prayer Book. Einhorn described the distinguishing characteristics of his new prayer book as follows:

"Dogmatically, this prayer book is differentiated from the traditional order by the omission of prayers for the restoration of the sacrificial cult and the return to Palestine, i.e., the reinstitution of the Jewish Kingdom, as well as the change of the doctrine of bodily resurrection into the idea of a purely spiritual immortality."

Geiger and Wise retained the central benedictions of the *שמונה עשרה* but altered them in such manner as to make them accord with the universality of reform doctrine. The Hamburg and Einhorn prayer books omit the central benedictions altogether.

As has been previously shown, the Hamburg ritual was inconsistent, and Geiger, who accused the former of inconsistency, was himself guilty of the same charge. Einhorn is consistent throughout in his teaching of the universalism of Judaism.

The Hamburg ritual retained the words *אזכרה / משיח / ב' / ב' / ב'* in the *יְהוָה אֱלֹהֵינוּ* prayer:

"The remembrance of Messiah, the son of David, and the remembrance of Jerusalem thy holy city."

The German also being a literal translation, Geiger, in his first edition of 1854, retains: *אזכרון משיח בן דוד עבדך*

"Remember Messiah, the son of David, thy servant,"

leaving out: *אזכרון ירושלים עיר קדשך*

"Remember Jerusalem thy holy city."

The German translation, <sup>in the 2nd edition,</sup> however, makes no mention of the Davidic Messiah, Zion or Jerusalem. Einhorn, the consistent universalist, changes the words *אזכרון משיח בן דוד עבדך*

*אזכרון כל עם בית ישראל משיחך*

omitting Jerusalem and making Israel, the people, chosen to spread God's mission on earth.

The *נצח*, dealing with the restoration of the sacrificial system to Jerusalem, is retained by the Hamburg Ritual in its entirety, with the German a literal translation. The second edition issued in 1844, ~~twenty~~ five years later, omits this reference in its German translation, reading:

"Herr unser Gott nimm gnaedig auf dein Volk Israel, und lass dir seine Anbetung stets wohlgefaellig sein."

Geiger omitted the words <sup>ישראל</sup> *אשר את העבודה לדביר ביתך ואשר* from his prayer book, as did Wise and Einhorn.

The *וּמִצִּיּוֹן* is unchanged in the Hamburg Ritual in both the Hebrew and the German. Geiger retains the traditional reading of *וּמִצִּיּוֹן*, but in the German translation there is no mention of Zion. He leaves it out entirely in his second editon of 1870. Wise makes of this a universalistic petition, reading as follows:

*וּמִצִּיּוֹן כֹּל מִמְלַכּוֹת הָאָרֶץ אֲנִי וְאַתָּה  
וְיֵבֵא כֹל הָעָם לְהִשְׁתַּחֲוֹת לְפָנֶיךָ: ה"א"ד  
אֲנִי וְאַתָּה לְעֵדֶיךָ בִּירֵאָה נִדְבָרָה*

"Let all Kingdoms on earth behold Thy light, Thy truth, and may all mankind be united to worship Thee. Praised be Thou, O God to whom alone we render worship in veneration."

Einhorn omits the אמין altogether, but uses the closing formula of Wise's, ה"א"ר שאלתך להדק ביראה נדבדב which he adds on ~~the~~ the נצח.

All other prayer books before Wise retain the phrase אצל כל דמק שם שלום in the אין אחד ורחמים עלינו after ישכנו prayer. The closing words ה"א"ר המברך את דמך שאלת שלום he changes to the formula for the "Ten Days of Penitence," ה"א"ר דושה השלום. Einhorn follows Wise in this prayer, changing it from a petition for peace for Israel to a hope for universal peace for all mankind.

In the אבול, the first benediction of the אבול the אמין, the petition for the Redeemer, was gradually changed to אמין גאולה, Redemption or Messianic Age, rather than the traditional belief in the personal redeemer. The first to make this change was Samuel Adler, Merzbacher's successor at Temple Emanuel, who revised Merzbacher's סדר אבול, in 1863. This was followed by all the other reform prayer books. The second editions of Geiger, Wise and Einhorn gradually repudiated the doctrine of bodily resurrection. Geiger is ambiguous on this point. He retains the אמין המתי but his German translation is equivocal:

Deine Allmacht O Gott spendet Leben, erhaelt es und erneuet es. Du erfrischest die Pflanzen, wenn sie erstarrt, und wenn sie erstorben, laessest du sie neu aufspriessen. Du richtest auf die Sinkenden, sendest Heilung den Kranken, und bewahrst diene Treue



The second edition of 1872 there are further changes expressing the universalism of this reformer. In the *יהא שלמא רבא* the word *ישראל* is changed to *אחינו*, and *דזשה שלום בארמא* from *ישראל* to *הנין*, readings:

*יהא שלמא רבא מן שמיא וחייא דלינו ודן*  
*כל אחינו אנאמר אמן:*  
*דזשה שלום בארמא הוא ידשה שלום דלינו ודן כל הנין*  
*אנאמר אמן:*

The Alenu prayer is retained in the Hebrew by Geiger and Wise, the Hamburg ritual omitting it entirely in the Sabbath service, but retaining it for the High Holy Days. Einhorn does not employ the Hebrew, but a version, in the vernacular, bringing out the universalistic features of the prayer.

With regard to the mystical portions in the prayer book, Wise took a more rational position than Einhorn. Geiger simply omits

the words *נשקבין אלהים* making the verse read:  
*השמי מרוק*

*נקדש את שמך בעולם ככתוב על יד נביאך*  
 Wise's version is: *נקדש את שמך הדברי נביאך*  
 Einhorn retains the original wording. He ever retains the thought of the original in the German translation:

"Und so wollen wir Deinen Namen heiligen, wie  
 er geheiligt wird in den Himmelschoehen und  
 all deine Sendboten sich einander zurufen."

The English version reads as follows:

"And so let thy name be hallowed by us here,  
 as it is hallowed in heavenly spheres; let  
 us re-echo the words of the heavenly chorus."

The teachings of reform became clearer with the advance in time and they are reflected in the development of the prayer books. Gradually all references to Zion and the Jewish Kingdom take on a tinge of reminiscence and bring out univer-



salistic teachings. We have shown this in Geiger's meditation for Tisha B'Av. Einhorn too, in his prayer for this service gives expression to these ideas in this wise:

"However deeply and keenly our soul may be touched by the recollection of the ineffable pangs with which our ancestors quitted their beloved home in Zion, to enter the vast wilderness of a heathen world: or by the recollection of the thorny path of martyrdom which our people has since had to tread--yet, in all these sore trials we recognize only the merciful hand of paternal guidance, an instrument working for the fulfillment of thy inviolable promises, a means of glorifying thy name and thy law before the eyes of all nations. Truly, not as a disowned son thy first-born went out into strange lands, but as thy emissary to all families of man. Israel was no longer to dwell in separation from all the rest of thy children, who groped in darkness and folly; but he was to spread like a fertilizing stream. The one temple in Jerusalem sank into the dust, in order that countless temples might arise to thy honor and glory all over the wide surface of the globe. The old priest-dignity and the sacrificial worship were swept away, in order that the whole congregation, as originally destined, might become a priest, and offer up those sacrifices which are more agreeable to thee than the blood of

animals, than thousands of streams of oil-- sacrifices of active love of God and man; sacrifices of a pure, holy life, which neither distress nor death is able to turn from the path of truth; sacrifices of that unexampled fidelity to God the greatness of which a hundred ages proclaim. The sanctuary itself, thy imperishable testimony, remained intact, and came purer and brighter out of the bitterly-lamented conflagration; freed from and enclosure of walls which had become prison walls, and which kept it hidden from the eyes of millions of beings around it, all created in thy image, and destined to be educated by thy priest to become thy people. Out of the flames of Zion arose the messiah--the martyr Israel, who freed from the bonds of childhood, marches through all the world, a man of sorrows, without form and appearance, despised and spurned; to deliver, through his fetters, his own tormentors; to bring healing in his wounds, to them who would him; to see seed--after his own soul has been the sin-offering; to carry out the will of his Lord, and delight in the countless hosts gathering around him. And thus, O Lord, according to the word of thy prophet this day, formerly a day of mourning, has become a day of joy through the recollection of the glorious preservation of thy law and of our high messianic vocation, which began with the event commemorated today. True, this vocation has cost us painful sacrifices and the way before us is still long;

yet our heart is full of gratitude for the boundless grace which thou bestowedest on us in selecting us to be sacrificing priests for all mankind; and unshaken in our trust in thy promise, that the time will come, when every being, animated by thy breath, will bend before thee. Grant, O God, that Israel may recognize the aim of his wanderings and strive towards it with undivided strength and cheerful courage. Let his mourning end wherever he still languishes under the load of hatred; and open thou the eyes of all those who fancy thy messenger still driven from thy presence, and the home of thy princely conqueror of the world limited to that narrow spot on which once stood his cradle. O strengthen us all for thy service and the fulfillment of our vocation; and may that promised time soon arrive when the wide world will be an altar of atonement, where all spirits and hearts will flame up in love towards thee; when the doctrine of truth and the law of self-sanctification will spread their wings, like cherubim, over the sanctuary of mankind inspired with thy revealed word, and living in union within itself and with thee; when mankind like yon candlestick beaten out of one piece of pure gold, will shine with sevenfold lustre, and that temple will arise sublime which thy own hand erected with the very fire that consumed the temple built by the hand of man, with the heavenly fire, in which thou wast revealed to the people of Israel on Mount Sinai, and on Mount Zion to all thy children--and thus may be fulfilled thy promise of a new

Jerusalem, surrounded by thee as by a wall of flames."

Chapter VI  
INDEPENDENT OR CONGREGATIONAL PRAYERBOOKS

- |                      |   |      |                      |
|----------------------|---|------|----------------------|
| 1.                   | Sabbath Service and Miscellaneous Prayers,<br>Adopted by the Reformed Society of Israelites<br>Charleston, S.C. | 1830 |                      |
| 2. Merzbacher, Leo   | Seder Tefilah<br>Temple Emanuel, N.Y.   | 1855 |                      |
| Merzbacher, Leo      | Seder Tefilah<br>Revised by<br>S. Adler   | 1864 |                      |
| 3. Lewin, R.D'C.     | American-Jewish Ritual<br>Temple Israel, Brooklyn   | 1870 |                      |
| 4. Szold, Benjamin   | Avodat Yisrael  | 1871 | Hebrew and<br>German |
| 5. Huebsch, Adolph   | Seder Tefilah   | 1872 | Hebrew and<br>German |
|                      |   | 1883 | Hebrew and<br>German |
| 6. Landsberg, Max    | Ritual for Jewish Worship   | 1885 |                      |
| 7. Krauskopf, Joseph | The Service Manual  | 1888 |                      |
| 8. Levy, J. Leonard  | A Book of Prayer  | 1902 |                      |



1. THE REFORMED SOCIETY OF ISRAELITES  
Charleston, Prayer Book 1830

As a result of a memorial presented to the vestry by forty-seven members of the Congregation, the Reformed Society of Israelites was formed. They asked for reforms in the worship and were refused without discussion. Twelve members formed the new Congregation in November 21, 1824. It had its origin in the feeling that the changed needs and conditions of the people demanded changes in the worship. They were interested not only in prayers read in the vernacular, but in commonly accepted creeds which they could not accept. They renounced the belief in the coming of the personal Messiah, and in all ceremonies which had their origin in rabbinical Judaism.

They adopted ten articles, based upon the Maimonidian creed, universalistic in character. They made radical departures from the traditional ritual in the compilation of their prayer book. While it no doubt was profoundly influenced by the reforms in Hamburg, it does not seem to have been directly affected by the Hamburg Ritual, and seems to have followed the Portugese ritual<sup>1</sup> in use in Charleston at that time.

The prayer book opens from left to right. The Sabbath Evening service was as follows:

92nd Psalm in English

93rd Psalm in English

שְׁמַח וְשִׂמְחָה and Response

הַשְׁמֵחַ וְהַשְׂמֵחַ } in English combined into <sup>one</sup> prayer  
אֲדַבֵּר וְאֲדַבֵּר

(no concluding benedictions)

שְׁמַח וְשִׂמְחָה in Hebrew and English

שְׁמַח וְשִׂמְחָה in English

והיה אק שמר in English

Tefilah

אמנה אביר in English

אמנה קדש in English

ויבא in English

ישמח in English

(of Sabbath morning)

אמנו in English (complete)

נצח באנוחגנו (ואמנה and נצח ה)   
 מדין (are omitted   
 mention of Zion and   
 sacrifice)   
 אמנה נצח in English

Alenu in English

Reading from Prophets

(psalm by choir)

Original Prayer

Sabbath morning service

אמנה נשמה

Psalm 33 ננו צדיקים Hebrew and English

אמנה קדש (of Sabbath Eve)

דק מקדש שביעי (first half of אמנה deleted)

אמנו

נצח באנוחגנו

Shema and response

אמנה

והיה אק שמר

Original prayer

אמנה הוא עד שלא נברא העולם responses

עפיבק אנוחגנו

רבו כל העולמים responses

Responses from selected verses from the Psalms  
Prayer for the Government  
Hymn by the Choir  
Reading of Torah  
Sermon on Portion Read  
Hymn by Choir  
Concluding prayer by Minister

- - - - -

Miscellaneous Prayers

Voyage at sea  
for Deliverance  
for sick  
for the Dying  
Morning and Evening Prayer  
Short prayer before and after Meat  
Circumcision ceremony  
Naming a daughter ceremony  
Burial Service  
Prayers for the House of Mourning  
Marriage Ceremony  
Prayers for Sabbaths and Holidays  
Confirmation Ritual

twenty-eight hymns

This congregation existed for only a few years because of lack of leadership. When in 1836 the Reverend Poznanski was elected preacher and reader of Congregation Beth Elohim, the building had been destroyed by fire, and a reconciliation of the two groups was made. An organ was placed in the new Temple and reforms were instituted.

Second day holidays were later abolished and minor reforms were instituted into the service, not without long and bitter controversy.

## 2. MERZBACHER 1855

Both editions of Merzbacher's prayer books open from right to left. They contain a long introduction of the history of types of prayer and their dating. On the basis of this, Merzbacher drastically reduces the number and amounts of each prayer. This prayer book was compiled for the "Cultus Verein" in New York in 1855, which then became Congregation Emanuel. Upon the death of Merzbacher, Samuel Adler was called to take his place in 1857. Adler, a supporter of Einhorn and an advocate of radical reform did not think too highly of Merzbacher's ritual. He tried to do away with this ritual and institute Einhorn's but the congregation would not part with it. In 1863, he revised Volume 11 for the High Holy Days, and in 1864 made a revised edition of Volume 1.

In 1871, in answer to Congregation Sinai of Chicago as to what prayer book should be used, Adler wrote advocating Einhorn's Olat Tamid.<sup>2</sup>

The Merzbacher Prayerbook is accompanied by an English translation throughout. Adler's translation is a free paraphrase of ideas of reform where he was too limited by Merzbacher's text.

### Evening Prayers

### Adler's revision

Psalms 134 for Weekday

Same

121 for Purim

124 Purim,

124 for Chanukah

124 chanukah

129 for Tisha B'av

-----

122 for Festivals

29

81 Rosh Hashonah

121 Rosh Hashonah

130 Yom Kippur

-----

92 Sabbath

92

Merzbacher

Adler's Revision

Borchu and response

המדרים ערבים

אולי וקין אמר ימק דלנו לעולם ועד -

" A God living and enduring continually, mayest Thou reign over us for ever and ever."

is deleted.

אלה עמו ישראל

Shema and response

ואלה

איה אק שמו

omitted

agricultural and primitive

omitted

ל. 3. 3

Omitted by Merzbacher

האז הנפרד לנו מזרין  
והמשל עמו לכל אלה נפשו.  
המדרים עמו אלהינו  
ורק קרנו עמו כל שנאנו.

In addition to Merzbacher's  
omissions

המכה בעדרו כל בכוזי מזרין  
ונקמה בערעה  
ולכא אה עמו ישראל מלכ  
עליו עולם  
המדרים עמו אלהינו  
ורק קרנו עמו כל שנאנו  
Primitive  
Veengeance

השביע

Omitted

והסר שם מלכין } Demonology

והסר דלנו סכ } Reference to particularism

omitted  
Tefilah omitted

The Repitition is said instead:

a) אלה שמיך ואנך

b) only the beginning of the

is recited.



Merzbacher

מִן אֱבוֹת הַדְּבָר, מִחַיִּה מֵתִים  
הַמֵּתִים, הָאֵל קִדְּוָה  
(bodily resurrection)

- c) אֱבוֹת קִדְּוָה  
d) וִיבֵל  
e) רִצָּה בַּמִּשְׁחָה

עֲלֵינוּ

Deletions

שֶׁלָּא דָּמִינוּ כְּגֵוִי הָאֲרֻזִּים וְלֹא שָׂמִנו כְּמִשְׁחָה  
Thanksgiving that we are not like the Gentiles  
הַמֵּתִים, שֶׁלָּא קִיָּם חֲקִינוּ כִּי, וְאִירָאִינוּ כִּי  
הַמֵּתִים  
(Implied superiority of Israel)

Translation of the first paragraph of the Alenu

"It is peculiarly our duty to praise the Lord of all; to ascribe greatness to him who formed the world in the beginning; he who stretched out the heavens, and laid the foundations of the earth; the residence of whose glory is in the heavens above; and the divine majesty of whose power is in the highest heavens. He is our God, and there is none else."

Merzbacher's is true, simple, and beautiful.

This arrangement of the Alenu became the model for the U.P.B. forty years later.

Kaddish

contains introduced by Hamburg.

Adon Olam

Thereafter follows the Tefilah for Festivals and Rosh Hashonah and Yom Kippur.

Adler's Revision

מִן אֱבוֹת הַדְּבָר, מִחַיִּה הַכֹּל  
הַמֵּתִים, הָאֵל קִדְּוָה  
(change from bodily resurrection)

"Almighty God! Creator of heaven and earth! Sole and omnipotent Ruler of the universe! Thy ineffable glory and majesty pervade infinitude and endure through eternity! Thou art our God, there is no other. Happy is our portion, pleasant our lot, to utter thy praises, to proclaim thy greatness."

Adler's is pompous and bombastic besides being incorrect.

עֲלֵינוּ לְשַׁח לְאֱדוֹן הַכֹּל.  
לְגַת גְּדֻלָּה לְיוֹבֵר הַמִּשְׁחָה.  
שֶׁהָאֵל גְּדֻלָּה שֶׁמִּין וְלֹא אֲדָר.  
וְהָאֵל יִקְרָא בְּשֵׁם מִשְׁחָה. וְשִׁכְנָה עָלֵינוּ בְּהַבֵּי  
מְרוֹמִים. הָאֵל אֱלֹהֵינוּ אֵין עֹד.  
וְאֵנִחֵנוּ בְּרָדִים וְשִׁמְחָה וְלֹא יִשְׂרָאֵל וְעַל צִדִּיקָא  
הַקִּדְּוָה הַרֹק הָאֵל.

Adler does not have Yom Kippur ~~Tefilah~~ PRAYERS.

Morning Prayers

Morning Prayers

Psalms 100 — מנאח לז/דה

Same

ה/ד

Omits

Psalms 19- השמים מסבירים בל/ד א

Omitted

רננו צדיקים - 39 "

omitted

מנאח שיר ליוק השב/ - 92 "

omitted

ד' מלך גאון - 93 "

omitted

י/ה רב דוד

omitted

אומה הוא ד' להדק

omitted

ויושע

omitted

אנן וישר

omitted

Borchu and response

same

י/ד אור

same

המאיר לאור

same

מה רבו מדעים ד', כולם בחכמה עשית  
מלאה הארץ קנינים

omitted

"How manifold are thy works, O Lord,  
in wisdom hast Thou made them all.  
The earth is full of thy possessions."

גמ/ה רב - (complete)

omitted-mystic refer-  
ences.

Reference to restoration of Zion omitted

אור חדש על ציון ואור ונצחיה כלנו  
ממה לאורו.

omitted--references to:  
Zion and  
"Lord of Battles--Lord  
of Wonders--Renew  
the works of creation  
every day"

"O cause a new light to shine on  
Zion, and may we all be worthy soon  
to enjoy its brightness."

is omitted.

God of Creation and of Might.

Deletions — אברה רב/ה

1) מכ/זק ושל/ן

"Thou hast chosen us from among all peoples and  
tongues."

2) והביאנו לשלום מארבע כנפות הארץ וגא/וכנו  
("O bring us in peace from the four corners of the earth  
and make us go upright to our land.")



First verse beginning with נדניק Same  
was excised.

Avoidance of reference to Seraphim Same

ימחל Same

ואמחל Same

נצח האנוחחל Same

No reference to Messiah, son of David, nor to Jerusalem ימחל ויבא Same

נצח Same

concludes with ביראה נפלאה ויבא  
First introduced this formulation. ה"א"צ שאחך לבדק

מחזיק Same

על הנסיך נקמה את נקמתך ולא ימחל ביד לאורח  
Same, (following Einhorn)  
no reference to vengeance  
and impure ~~non-Jews~~.

אחך כחך Same

אכל החיים Same

הכח כהנים Same

(הכח/כהן דף יבז משה עבדך)  
(האמרה מבי אהב/אהב)  
Deleted

Opposed to conception of blessings by priests

עם שלום Same

Traditional ending  
יהי חסדך את דמו ושכח  
שלום Ending for Ten Days of Penitence, following Geiger and Wise. דעה השלום

Reading of the Law

שאל גדרים Same

יהי הנסח omitted

כי מציין גבא ג' אורח omitted

אמחל הגר (על פי ד' היד משה) same

עבד same

עק ד' same

יהוה	same
הוה	same
אברהם יאמר	same
אשרי	same
<u>Hallel</u> הוה	same
מן המזב	same
אנא ד'	same
הכין הבא	same

Alenu

same

Same criticism as above for Sabbath Evening services (p. 85)

קדוש

same

including דל ישראל ודל צדיקא

same

יגדל

(retains original version)

changes last lines:

ישלח זקן ימין משיח  
לפדול מחביו קל יאדל  
מתיק יחיה אל ברב חסדו

ישלח זקן ימין פדול עולם  
כל חי ויש יכיר יאדל  
הכח יחיה אל ברב חסדו  
(Resurrection to Immortality)

We have shown above the indebtedness of Reform to Adler for the first change from אמריא גאולה to אמריא גאולה from personal redeemer to the era of redemption. So with the Yigdal hymn. The Union Prayer Book later accepted these changes in the מתיק יחיה אל ברב חסדו but changed the phrase יגדל to חיי דולם נטל בתוכנו.

We have also seen Adler's debt to Einhorn for a number of changes in his revision of Merzbacher's prayer book. Merzbacher



deleted all reference to David, restoration of sacrifices even in historical retrospect; all reference to past *ל.ג.פ.ד.כ.כ.נ.ן י'א'נ'ן* were deleted. He thought highly of the Hamburg movement and followed and improved upon its ritual. He followed Holdheim and the 1845 Conference in his omission of the Mussaf Service. Merzbacher was a reformer who sought to reorder and simplify the service. His selections of Psalms for the various festivals and special occasions are very well chosen to express the spirit of the day.

Merzbacher's prayer book was the only available prayer book with an English translation until Wise's Minhag America appeared in 1857.

#### The American Jewish Ritual

Raphael D'C Lewin

The words "The voice of Reason is the voice of God." appears as the motto on the frontispiece of this prayer book. In the preface, Reform Judaism is interchanged with Humanity. He describes the conditions of 1870 with regard to the use of the prayer book, pointing out that in almost every respectable congregation the old prayer book has been abolished and in its place, have been substituted Rituals. All prayer must be to him understood, in order that it properly emanate from the heart. Therefore he felt compelled to supply this deficiency of the existing Rituals. "Hebrew," he says, "is a language of the past, which as a study will be confined only to theologians and to those whose avocations lead them to ancient Jewish lore. The American people are a practical people and will certainly never devote their time to the acquirement of that from which they cannot possibly derive any practical benefit."

"It must be remembered that Judaism is not a sectarian religion, but is as much the property of mankind as is ours. The only language which should be used to any considerable extent during the public religious services of the Jews in this country is the language of the country--English." ..... "At the same time it must not be supposed that a total abolition of Hebrew is here advocated. For some time to come, Hebrew should be retained for obvious reasons, but only in a minor degree, and only in such parts of the service as are not actually prayers."

He feels that it is not necessary to discard the old prayer book, but to revise it in accordance with the humanitarian principles of Judaism. All sectarian passages, all petitions for a restoration of Jewish nationality, return to Jerusalem, the advent of a personal Messiah, and needless repetitions must be carefully omitted. The universality of Judaism and the Messianic mission must be positively proclaimed. The book is thus named--American--Jewish Ritual.

The hymns at the end of the book are acknowledged to have been selected from the Hymn book of the Congregation of Charleston, South Carolina.

The service begins with a reading from the Psalms, depending upon the particular occasion. The selection of these Psalms is directly taken from Adler's revision of the Merzbacher Ritual, published six years previously. The Friday evening service contains the 92nd Psalm. This is followed by the Borchu. The two paragraphs between the Borchu and the Shema are paraphrased to bring out the universalistic relation between God and Israel. The V'awhantu prayer is shortened to exclude the end which speaks of the sign upon the hand and frontlets between the eyes.

The next paragraph is a paraphrase of the V'emunah prayer. These words occur within it:

" we, Israel, are his missionaries to teach mankind the eternal word of truth."

The traditional:

"with a new song the redeemed people offered praise unto thy name at the sea shore; they all gave thanks in unison, and proclaimed thy sovereignty, and said, The Lord shall reign for ever and ever."

is rendered:

"Upon the sea, O Lord our God! thy children beheld thy majesty; they unanimously praised and acknowledged thy kingly power, and said, "The Lord shall reign forever and ever."

The Tefilah prayer is very short and emphasizes humanitarian and ~~universalistic~~ <sup>rationalistic</sup> ideals. Nowhere is there any mention of Zion, not even in historical reminiscence.

The Sabbath morning service is likewise very short., and the same principles are stressed throughout.

#### Abodat Yisrael

Szold and Jastrow.

We witness the reaction of the movement of Reform upon the new Conservative leaders of Israel. This prayer book has been much shortened and has undergone a number of changes in the wording of many of the prayers, therewith affecting a change in meaning. The <sup>שמונה עשרה</sup> ~~שמונה עשרה~~ has been cut to three stanzas, removing with it references to the Redeemer. All the other ~~שמונה עשרה~~ <sup>שמונה עשרה</sup> prayers have been excised. The concept of a person<sup>s</sup> Redeemer in the Tefilah

has been changed to the Ge'ulah, the redemption., However at the conclusion of the second benediction, the phrase *ברוך אתה ה'* "praised be thou O Lord, who restorest the dead to life." is retained. The *אלהינו* omits the traditional mention of the Messiah of the House of David, and of Jerusalem. The *אלינו* prayer asking for a return to Zion, is omitted and the benediction ends with the by-now standard formula of Reform *ברוך אתה ה'* *אלהינו* *ברוך אתה ה'* praised be thou O Lord, to whom alone do we render reverence."

The seventh benediction makes use of the *על*, the form for the morning devotion, and ends with the benediction reserved for the Penitential Days. The Kaddish is preceded by a prayer in memory of the dead, read by the minister. The paragraph *אלהינו* introduced by the Hamburg Ritual is also included within the Kaddish of this prayer book. The prayers for Sabbath morning, are also considerably shortened and the same changes take place within the liturgy. The Mussaf service has been dropped from the ritual.

#### Seder Tefilah

for Temple Ahavath Chesed, New York.

A. Huebsch.

This prayer book likewise shows the effect of Reform theology. All reference to punishment of our enemies has been deleted from such prayers as the *אלהינו* and from the *על* recited on Chunukah. This book, more than the foregoing, departed from the hope in the personal Messiah and in bodily resurrection. Ge'ulah has replaced Goel; the age of redemption as against the scion of David. The conclusion of the second benediction of the Tefilah reads: *אלהינו* instead of *אלהינו*. The phrase; " To those who sleep in the dust"

has been emended slightly to render:

"to those who have returned the dust."

The connection with the past has been changed from "shield of Abraham," to "shield of the fathers and the sons."

מִן / אֲבוֹתָנוּ וְעַד / אֲבוֹתָנוּ

The benediction בָּרַךְ also ends with the new formula.

In the silent devotion of the אֵלֵינוּ, the thought that the intentions of those who seek to do us harm should be abolished, is changed to read:

וְהִטָּה אֵלַי לְטוֹב

"and incline their hearts toward me for good."

#### Ritual for Jewish Worship

Max Landsberg.

In his preface he speaks of the difficulty of procuring an adequate ritual for his congregation in Rochester. Dr. Einhorn's Olat Tamid was recommended to the congregation, but they desired an English and not a German translation. When in 1872, the Olat Tamid was translated into English it was adopted, but gave little satisfaction because of its translation, and soon this action was reconsidered and Merzbacher's prayer book of Temple Emanuel was introduced in 1874. This also failed to meet the need and Rabbi Landsberg was compelled to prepare his own ritual.

The service is very short. The Friday evening section begins with selections from Psalms 95, 99 and 29. After the Borchu, comes an original prayer based on those two sections, between the Borchu and the Shema. The V'ahavta prayer was shortened as in the American Jewish Ritual, leaving out reference to the sign upon the hand and the frontlets between the eyes. After the Mi Chomocho there follows another original prayer. The Kaddish follows thereafter, and the service ends with the Yigdal.



Of all the rituals studied, this is the least Jewish in content and feeling.

A Book of Prayer

Dr. J. Leonard Levy

This prayer book prepared for Congregation Rodeph Sholom of Pittsburgh contains thirty services. There are more than sixty hymns within the book, and the only Jewish name appearing is that of the editor. The only connection of this prayer book with Jewish ritual is the Shema, Kodesh which are sung by the choir, and the Kaddish, recited by the rabbi.

The Service Ritual

Joseph Krauskopf

This book likewise contains thirty services. They are more Jewish than Levy's collection, since every service contains a Psalm, and selections from Scripture. The choral selections are poorly chosen, and have no Jewish feeling.

Chapter VII

THE UNION PRAYER BOOK

Wise's persistent efforts at congregational union were finally successful, when on July 8th, 1873, the Union Of American Hebrew Congregations was formed. Thirty-four congregations were represented at that first meeting. It now numbers over four hundred (400) congregations. Wise saw his greatest dream come true when the Central Conference of American Rabbis, including graduates of his own Hebrew Union College met in 1889. Although Dr. Wise's Minhag America was widely used in the West and in the South, he advocated the formation of a prayer book representing the united efforts of a recognized group of rabbis. This was to become the official ritual of the C.C.A.R. for a united American Israel.

At the first conference of the C.C.A.R. in 1890, Dr. Aaron Hahn moved that a "committee be appointed to compile a new prayerbook to be used on all occasions in the Synagogue and the home."

"In conformity with this declaration, which meets with hearty approval, we deem it of the utmost importance that we devise means for establishing a uniformity in the mode of public and private worship of those congregations and individuals adhering to the reform principles of Judaism: be it therefore,  
Resolved, That a committee of fifteen members of this Conference be appointed to lay out a plan for accomplishing this object. This committee shall divide among themselves the elaboration of the various por-

tions of our liturgy, embodying therein the essential elements and parts of our traditional worship, and adding such pieces of devotion agreeable to the advanced state of the religious sentiment of our day."

At the next session this committee recommended the following propositions:

1. A committee of 10 be elected and authorized to submit to the next annual meeting the material for a uniform ritual for public and domestic service.

2. This ritual embody the oldest and essential elements of traditional worship "by adhering as much as possible to the sacred language and living historic mission of Israel, adding such elements of devotion as are in full sympathy with the advanced and progressive sentiments of the religious thought of to-day."

3. Three or four rituals for alternation on Sabbaths and holidays be composed.

4. That the "equivalents of the Hebrew prayers given in the vernacular be more in the nature of original production than mere translations.

5. that the service for the Day of Atonement consist of a series of meditations, psalms, responsive readings, etc.

6. An appendix be attached containing rituals for confirmation, marriage and burial, services for death, anniversaries, (Yahrzeit, and for the Seder) and a selection of hymns.

On July 6th, 1891, at the second conference, a report embodying an outline of the prayerbook was presented to the conference by the Ritual Committee.

PLAN OF PRAYER BOOK

1. Sabbath Evening

1. Introductory Mismor Shir and Hymn
2. Borchu and Benedictions (English Version)
3. Sh'ma, Ve-ohavto, Emeth ve-emunah (English version)
4. Mi chomocho, choir and congregation
5. Prayer
6. Ve-shomru (closing with le-olom), Choir and Congregation
7. Birchath sheba (English version)
8. Hymn
9. Kaddish with Introduction
10. Olenu (English version) and hymn

2. Sabbath Morning.

(Three Orders)

1. Introductory Psalm, verses and hymn
2. Nishmath (English version)
3. Hymn
4. Borchu and Benedictions (English version)
5. Sh'ma, ve-ohavto, Emeth ve-yatziv (English version)
6. Choir and Congregation
6. Birchath sheba and kedusha (Eng. version with original Meditation)
7. K'riyath ha-thorah Service
8. Psalm (Responses)
9. Hymn
10. Sermon

11. Kaddish with Introcuotion
12. Olenu (English version)
13. Hymn
14. Benediction

#### Appendix A

##### Reading the Torah

1. En Komocho. Choir
2. Isaiah; chapter 2, verses 2, 3 (English), closing with the mizion. Choir
3. Invocation (adapted from B'rich Sh'me and closing with Organ Interlude)
4. Scripture-reading (Hebrew and English)
5. Psalms xlx, verses 8, 10. Closing with Ez Chayim. Choir.

##### III. Erev Rosh-Hashonah

1. Introductory Psalm, Verses and Hymn
2. Borchu and Benedictions (English version)
3. Sh'ma, ve-ohavto, Emeth ve-emunah (English version)
4. Mi chomocho. Choir and Congregation
5. Prayer
6. Psalms, chapter lxxxi., verses 2, 4, closing with Thik'u bachodesh. Choir
7. Birchath Sheba with u-b'chen ten (English version)
8. Hymn and Sermon
9. Kaddish with Introduction
10. Olenu and Hymn

##### IV. Rosh-Hashonah morning

1. Introductory Psalm, Verses and Hymn.
2. Nishmath (English version)
3. Hymn



4. Borchu and Benedictions (English version)
5. Sh'ma, ve-ohavto, Emeth ve-yatziv
6. Birchath Sheba with u-v'chen then and Kedusha (Eng. version)
7. Atou Socher (Mediatation, Eng. version)
8. K'riyath ha-thorah Service
9. Rejoicing Service (Theruath-Shofar)
10. Sermon
11. Kaddish with Introduction
12. Olenu (English version)
13. Hymn
14. Benediction<sup>2</sup>

The compilation of the proposed prayer book was then distributed among the members of the Ritual Committee.

Dr. I.S. Moses informed the conference that he had already prepared the sketch of a prayerbook which he wished to submit to the conference.<sup>3</sup> It was then decided that his plan be considered by the committee in addition to the study of all the prayer books issued in Europe and America.<sup>4</sup>

The following year, the prayer book prepared by the Ritual Committee was adopted by the Central Conference of American Rabbis as part 1 of the Union Prayer Book for Jewish congregations of the country.<sup>5</sup>

A new Ritual Committee to arrange the second part of the Union prayer book containing services for Rosh Hashonah and Yom Kippur to be guided by the same principles as the first part, was appointed.<sup>6</sup>

A committee was appointed to compile a book of hymns and to cooperate with the cantors of America to adapt the music for this book.<sup>7</sup>

At the Conference of 1893, in Chicago, the recommendation of the Ritual Committee for a revision of Part 1 of the Union Prayer Book was adopted;<sup>8</sup> Part 11, prepared by the Ritual Committee, subject to emanations and corrections, was accepted.<sup>9</sup> At the same conference, the committee on the Union Hymn Book reported that they had already selected seventy-five hymns, and that the Cantor's Association, requested to write appropriate Jewish music, was waiting for final adoption of the hymns.<sup>10</sup>

The following year, 1894, the Union Prayer was completed. Since the Union Prayer Book was a composite work, it was deemed advisable to appoint an Editorial Committee to go over all the adopted material. While Vol. 11, was adopted and was to be made available and printed immediately for the use of the congregations for the High Holy Days. The C.C.A.R. now became the official publishers of a new ritual; the Union Prayer Book<sup>10a</sup> was now complete.

At this session, one of the members of the conference asked to be enlightened as to the underlying principles by which the committee was guided in framing the Rosh Hashonah and Yom Kippur Ritual. Dr. Kohler was requested to make answer, and he set forth the guiding principles of Part 11 of the Union Prayer Book, saying among other things:

"that that day was an auspicious one for United Israel and Judaism of America; that the Union Prayer Book has become the means of uniting Jews of positive religious convictions, that in the new Ritual, Einhorn and Wise

11  
dwell together in the historical past and the living present.

The seventh annual convention in 1896 presented a report through its Publication Committee that though the Union Prayer Book was only one year old, 86 congregations had already adopted this ritual. By the second year, this number had increased to one hundred and fifteen congregations,<sup>12</sup> and two years later,<sup>13</sup> 133 congregations worshipped with the Union Prayer Book.

The stand of Reform on Zionism is plainly reiterated in the following resolution passed in Montreal on July 8th, 1897.

"Resolved, that we totally disapprove of any attempt for the establishment of a Jewish state. Such attempts show a misunderstanding of Israel's mission, which from the narrow political and national field has been expanded to the promotion among the whole human race of the broad and universalistic religion first proclaimed by the Jewish prophets. (Directed against the Federation of American Zionists, a new movement then seeking to enlist the efforts of American Israel) Such attempts do not benefit, but infinitely harm our Jewish brethren where they are still persecuted, by confirming the assertion of their enemies that the Jews are still foreigners in the countries in which they are at home, and of which they are everywhere the most loyal and patriotic citizens.

We reaffirm that the body of Judaism is not political nor national, but spiritual and addresses itself to the continuous growth of peace, justice, and love in the

human race, to a messianic time when all men will recognize that they form 'one great brotherhood' for the establishment of God's kingdom on earth."<sup>14</sup>

By 1901, one hundred and fifty congregations were making use of the Union Prayer Book and many reports were forwarded to the effect that the use of this ritual had enhanced the dignity and effectiveness of the Divine Service. An announcement was made at this time of the publication of suitable music for both volumes of the Prayer Book.<sup>15</sup>

#### Friday Evening Services

In 1907, a resolution was presented to the Conference that a Committee be appointed to prepare and publish a series of supplementary Friday evening services to be used in addition to the present services in the U.B.B. This resolution was defeated by the Committee on Resolutions for the reason that it did not consider the demand sufficient to justify the publication of additional Friday Evening Services.<sup>16</sup> However, a committee was appointed to consider this need.<sup>17</sup>

### SUNDAY RITUAL

The message of the President, Rabbi Krauskopf, in 1905, carried as one of the recommendations that a committee be appointed to prepare a study of the history and influence of the Sunday service in Jewish congregations both in Europe and in America.<sup>18</sup>

This report was presented the following year.<sup>19</sup> It embodied the various answers returned by the twenty-two rabbis known to have been associated with the Sunday Service movement. The conclusion based upon these replies was as follows:

1. The Sunday Service was found to be helpful in fostering the religious spirit among the people, particularly the men and young people..
2. Since many could not attend Saturday services, Sunday affords a day for worship, apart from Sabbath observance.
3. Sunday Service brings many Jews under more constant influence of pulpit and leads to greater communal and congregational activity.
4. Non-Jews attend Sunday Services and are therefore given an opportunity for enlightenment on Jews and Judaism.

It was the consensus of the majority that these services should be instituted after determining each individual congregational problem.<sup>20</sup>

The demand for the Sunday ritual arose out of the fact that a number of congregations conducting Sunday Services used either independent prayer services especially arranged by their rabbis, or the week-day service in the Union Prayer Book. The purpose



which motivated the production of the Union Prayer Book likewise prevailed among those rabbis and congregations for a uniform ritual for Sunday morning expressing the fundamental doctrines of the Conference. The Conference would not take a definite stand regarding the Sunday Service. Many members expressed themselves against official approval of such-named ritual, since such action in their opinion, would give the impression that the Conference officially favored Sunday Services. There were others who felt that the holding of Sunday Services would lead to a decrease in attendance in the already small Sabbath morning congregations and that Services would be gradually discontinued on Sabbath morning. In short, they were afraid of a change to Sunday Sabbath. The compromise reached was that since Sunday being a week-day, a special book of six services, one for each day in the week be published entitled, "Week-day Services."<sup>21</sup>

This compromise failed to satisfy the adherents of Sunday Service, for several years later, when a new edition was authorized, they again asked that it be called "Sunday Services,"<sup>22</sup> since it was used only on that day, but the opposition prevailed.

It was not until the 42nd Convention in 1931, that the Liturgical Committee was authorized to proceed to prepare sets of services for Sunday morning,

"with the assistance of the members who conduct such services."<sup>23</sup>

However, at the 44th Convention, two years later, when the Prayer Book Revision Committee presented for adoption the texts for a set of Sunday Services, they were still called Week-day Services and were to be incorporated within the new

revision of the prayer book.

In the earlier editions of the prayerbook, the growth of Sunday Services was not anticipated, because only a small formal service for week-days had been provided. The Service for Week-days was found totally inadequate as Sunday Service increased in number since the last revision of the Prayerbook. The greatest need facing the Revision Committee was the provision for an adequate Sunday Service. The first of these five Sunday Services was the standard service with the regular classic prayers, revised as deemed necessary. Then followed four variant services. These variant services contained most of the regular rubrics, but they are much freer in text. Moreover, each of the services is built around a certain theme. The Committee asked the Conference to decide whether to provide for the reading of the Torah on Sunday morning.<sup>24</sup>

In the discussion that followed, Rabbi Baron expressed a desire that these services be more radical in content. He favored a ritual on humanistic lines wherein the liturgy will not express the theology of a personal God. Rabbi Cohen, Professor of Theology of Hebrew Union College defended the traditional point of view:<sup>25</sup>

"Those of us whose convictions are theistic would defend the right of those who differ with us to their beliefs. But when it comes to writing services for public worship, we must bear in mind that the Prayer Book is the voice of Israel's faith. It vocalizes the sentiments, the beliefs, the hopes, and the traditions of our people. If in our congregations we should find a number of

ethical culturists, is it our task to provide for them and ethical culture service, And since there are some Christian Scientists in our congregations, shall we include also a Christian Science service, This type of liberalism would make a farce of our worship. We speak for Judaism, which is predicated upon the reality of God. Rabbi Baron presented a service which the Committee found impossible. The name of God was systematically excluded from the English text and freely used in the Hebrew. Modernity is not the exclusive attribute of so-called Humanists. If you will read the services carefully, you will not be scared by the cry that their theology is old. They respond to the needs of modern men and women, and proceed from the historical standpoint of Jewish faith."

Rabbi Cohon's stand approving the work of the Committee received the support of the majority of the Rabbis present.

WEEK\*DAY SERVICES

A revision of the weekday services contained in the Union Prayer Book was authorized in 1905, to be printed in pamphlet form and sent to the members, who were to offer suggestions for the final copy. <sup>27</sup> The committee, the next year, brought in a report which announced that five different services had been arranged for week-days using as their bases the leading prayers and responses from the old Jewish services. For the sake of convenience and variety, five distinct services, all of them similar in structure and content were outlined as part of the report. The prayers were compiled largely from the Union Prayer Book and the ritual of the Jewish Religious Union of London. The following is the makeup of one of the services.

SERVICE 1

Introductory Prayer (Jewish Religious Union  
Prayer Book. No. 1 "My God, the soul which  
Thou hast given me is pure.")

Borchu and response

Sh'ma and V'havtu

Responsive Reading. Mi Chomocho

Shmone Esre

Kedusha

Silent Devotion (Union Prayer Book P. 93. O God,  
guard my tongue from evil.)

Common Prayer. Psalm XCIII

Response (Union Prayer Book P. 93. "May the  
words of my mouth.")

Scripture

Response (Union Prayer Book P. 100 "the law  
of the Lord is perfect.")

Hymn. Sermon. Hymn.

Adoration and Kaddish (Union Prayer Book  
P. 48 and P. 51)

Hymn

Benediction <sup>28</sup>

In the discussion that ensued, objections were raised against additional week-day services since the Union Prayer Book already had one and the addition of new services was tantamount to revision, and it had already been decided at the last Conference that revision was unnecessary at this time. It was then pointed out that a number of congregations holding services on Sunday mornin and finding the Union Prayer Book ritual inadequate had been compelled to publish individual services. In order to continue the uniformity in prayer, a new, authoritative, authorized service was demanded on the part of a number of congregations. Those opposed to the Sunday Service could not complain against the issuance of week-day prayer services since this ritual could be used on any day during the week. It was therefore agreed that six separate services should be compiled, one for each day of the week.<sup>29</sup>

The week-day service was printed in 1907 and was to be used as manuscript for trial use in those congregations desiring this ritual.<sup>30</sup> 2000 copies of this ritual were printed, and most were immediately sold.<sup>31</sup>

The Committee on week-day services reported in 1913 that



no more copies of the original edition remained and recommended that a committee be appointed to prepare a revision of the book for a new edition, the revised manuscript to be submitted at the next meeting of the Conference.<sup>32</sup> The Committee reported that the general form of the Ritual was most satisfactory. It was traditional inform, compact and brief. However, it was felt that some improvement might be made in the content of some of the prayers, especially the responsive reading. The new social spirit of the times demanded a more forceful expression in the ritual. They also recommended that the name be changed to Sunday Service, since the publication was prepared to meet the needs of Sunday Service congregations, and that no services are held in the Temples on week-days other than Sunday. They also recommended that two new services be added for:

1. Sundays of holy weeks as Succoth and Passover
2. Thanksgiving Day, observed in almost all congregations.

The report ended with the request that services be more congregational; that more of the prayers be recited, by minister and congregation either jointly or alternately. Many of the participants felt that the change of name from Sunday Services would be tantamount to an indorsement at Sunday Services by the Conference.<sup>33</sup> The manuscript of the week-day service was referred to the Committee on Revision of the Union Prayer Book for favorable consideration.<sup>34</sup>

At the 15th Conference in 1904, Rabbi Harris read a paper proposing changes in the scriptural readings as arranged in the Union Prayer Book. He stated that even when the annual cycle of Sabbath readings from the Pentateuch was long ago changed from the triennial cycle, sanctioned by ancient Palestinian practice, the selections corresponded to the traditional Parashoth. The Sabbaths had come to be known through many centuries<sup>s</sup> by the Sedrah of the week. Every Israelite could find the selection by consulting any Luach (Jewish calendar). Every Sabbath had been known by the same name by both Reform and Orthodox in all quarters of the globe. The Union Prayer Book did away with this unity. Fifty four consecutive selections were chosen without regard to the ancient arrangement. In Purim, a congregation might still be found reading from Genesis, and in July from Exodus. This new arrangement was introduced because some Sedrahs contained appropriate readings for more than one Sabbath, while others contained none at all, consisting of sacrificial instructions, descriptions of materials for the Tabernacle, as in Exodus long genealogies as in numbers, repetition of laws, and of incidents, or narratives not adapted for reading at the public service.

Rabbi Harris stated that an appropriate lesson for each Sabbath may be selected and still maintain the ancient arrangement. He therefore proposed the following plan:

1. that the name of each Sedrah be placed in Hebrew and English at the beginning of each portion.
2. if the portion contains more than one suitable reading, these should be indicated by numbers 1, 2, and 3.

3. the few portions unsuitable for public reading may retain a few verses from the traditional reading and the balance made up from adjacent portions which contain more than one appropriate selection.

He suggested, therefore, that since the Union Prayer Book needed revising, that this project, part of the prayer book, be incorporated within the revised Union Prayer Book.<sup>35</sup>

The discussion following the reading of the paper found an almost unanimous expression of approval of the suggestions made by Rabbi Harris. Rabbi Moses and Dr. Heller, members of the original committee for the compilation of the Union Prayer Book, among others, stated that the Union Prayer Book had been made partly as a compromise and that it was not perfect. A committee to be entrusted with gathering material toward revision might be appointed, but a revised prayer book was not necessary at that time. However the revision of the scriptural readings should be undertaken. A committee of five was appointed to prepare a new appendix to the Union Prayer Book in accordance with the original arrangement, the same to be presented to the next Conference.<sup>36</sup>

The Committee on Scriptural Readings presented in 1907 a table of Bible readings which was based upon the traditional weekday portions with only two exceptions. All the selections were taken from the Sidroth under which they were placed. From some Sidrahs containing portions considered rich in edifying material two and three selections were taken, to afford the congregations opportunities for alternate usage.<sup>37</sup> The Committee was

empowered to add a similar table of Haftorah readings and after approval by the members of the Conference, these selections were to be translated and printed as part of the next edition. of the prayerbook.<sup>38</sup> The scripture readings for the forthcoming Union Prayer Book were printed in manuscript in 1908. The chairman, Rabbi Harris, reported the complete revision of the manuscript containing Sabbath Scriptural selections from the Sidroth and Haftorath, and that it was now ready for publication.<sup>39</sup> Nothing was done in this matter at the time because of the contemplated Jewish Publication Society Bible translation, which was to be published the following year. The Committee was asked to report again to the next Conference.<sup>40</sup>

The manuscript of the revised Scriptural readings was given<sup>41</sup> to the Committee on Revision of the Union Prayer Book with the stipulation that the new translation of the Bible then in preparation be used for these readings.<sup>42</sup>

REVISION OF THE UNION PRAYER BOOK

The subject of revision had been considered at several previous Conferences.<sup>43</sup> In 1910, the Publication Committee opposed full revision, inasmuch as the Union Prayer Book represented the theology of the Conference; but were in favor of slight modifications in diction and in translation which had been recommended through experience in the use of the book. It recommended the appointment of a committee to consider these needs.<sup>44</sup> The Committee reported as follows:

1. "The Union Prayer Book is used in more than three hundred congregations and institutions" and over 100,000 copies have been sold. This alone is adequate proof of its intrinsic worth and suitability to the spiritual needs.
2. The need for some verbal changes and other modifications have become apparent after seventeen years of usage, however it was felt impractical to make these changes before having used up the old plates and before the new version of Scriptural Readings shall have been definitely accepted by the Conference.<sup>45</sup>

At the Conference in 1913, the Committee on Revision reported recommending the desirability of revision, but that great care and deliberation be given this project. Moreover, the passages from the Bible in the Prayer Book be in the version of the Bible translation then in preparation under the joint auspices of the Central Conference of American Rabbis and the Jewish Publication Society of America.<sup>46</sup> The Committee in 1914 asked that



a vote be taken among the members of the Conference as to whether revision was to be along merely verbal or radical lines, since a large majority of the Committee favored a more thorough revision.<sup>47</sup> Dr. Kohler felt that a new prayerbook based on the old framework must be prepared. Since the Torah and Haftarah selections at the end of Vol. 1 represented the work and judgement of one man alone, instead of the entire Committee, it had never proved satisfactory, and had to be radically revised. The Sabbath Chol Hamoed Service for example, had nothing at all that was distinctly characteristic of Sabbath Chol Hamoed.

"It was unanimously carried that the revision of the prayer book should be more than verbal; but should retain as far as possible the structure and framework of the present book."<sup>48</sup>

It was also adopted that the Committee on Revision take into into consideration the needs of conservative congregations in so far as they did not conflict with the principles of the Conference.

The Committee on Revision reported at the Buffalo Conference in 1917 that the following rules for its guidance had been agreed upon:

1. All responses and biblical quotations to follow the new Bible translation.
2. Larger provision for congregational participation in the service in the form of joint readings by minister and congregation. Thus, in the Alenu the words "We bow our head and bend our knee" are to

be spoken by the minister and congregation. So also the prayer in the Sabbath morning service, "May it be Thy will." The same holds with other prayers.

3. The translation of  $\overline{\text{H}}\overline{\text{H}}\overline{\text{H}}$  by "Lord" instead of "Eternal."

4. All responsive readings to end with a response by the congregation.

5. The order of prayers to be uniform in all services. For example in the present book  $\overline{\text{H}}\overline{\text{H}}\overline{\text{H}}$  and  $\overline{\text{H}}\overline{\text{H}}\overline{\text{H}}$  follow the prayer for the day in the Sabbath Morning Service, while they precede that prayer in the holiday services. In the revision they are made to follow the prayer for the day, as in the case in the Sabbath service.

6. Homogeneity to be provided for throughout the book; this rule to be made to apply not only to the rendering of the same English prayer in different services, but also in the matter of the Hebrew portions, for example, the Hebrew of  $\overline{\text{H}}\overline{\text{H}}\overline{\text{H}}$  and  $\overline{\text{H}}\overline{\text{H}}\overline{\text{H}}$  is incorporated in the Morning Holiday service of our prayer-book, but not in the Sabbath service; the Hebrew has therefore been inserted in the Sabbath service in the revision.

7. New portions have been included as follows:

Responsive readings and prayers for the evening and morning of the Sabbath during the Feasts of Passover and Tabernacles (Shabbat Chol Hamoed); for the Eve of the Sabbath preceding Purim (Shabbat Zakor); for the Eve of the Sabbath preceding the Day of Atonement

(Shabbat Shubah) and for the Sabbath coinciding with or preceding the Memorial Day of the Destruction of Jerusalem (Tisha Beab). A new pre-Kaddish prayer has been provided for the Holiday Evening and Morning service. Meditations upon entering the House of Prayer have been provided for each service. A new and complete translation of the Pirke Aboth has been provided for the Sabbath Afternoon service.

8. A list of Torah readings and Haftarothe has been added. The Committee suggests that the full text of these passages be not printed as is the case in the present book. The Congregation should be encouraged to follow the Torah reading and the reading of the Haftarah in the new Bible translation, a copy of which should be in the hands of the worshipers.

The examination of the manuscript will reveal the fact that the present prayerbook has been subjected to a thorough revision, hundreds of changes having been made. <sup>49</sup>

It was authorized to have the manuscript printed in final form, and sent to the members for suggestions, after which the Revision Committee were to meet and proceed with the publication of the book.

It was further moved and adopted that the Revision Committee consider the advisability of including in the Revised Union Prayerbook the Special Weekday Service which was published a few years prior to this time.

The manuscript was revised according to the suggestions submitted by the members. The Committee recommended that the cor-

rected manuscript be printed and that "Prayers for Private Devotion," a small volume containing personal prayers issued by the Conference, be incorporated with correction, in the first volume of the revised Union Prayer Book. It also asked to be empowered to proceed with the revision of the second volume as it had with the first. These recommendations were adopted. <sup>50</sup>

The aftermath of the World War brought with it a demand that the revision of the second Volume of the Union Prayer Book, which was ready for the press at that time (1920) include prayers more inkeeping with the modern mind. <sup>51</sup> A resolution was adopted that the committee be increased to include those maintaining this point of view and to unanimously decide on any further changes. in the manuscript of Volume 11. The Publication Committee was authorized to publish this revised edition of volume 11 in time for the Holy Days of 1921. <sup>52</sup>

The revised Union Prayer Book failed in its purpose and soon thereafter, in 1928, a paper on the Theology of the Union Prayer Book was presented by Rabbi Samuel S. Cohon.<sup>53</sup> On the basis of this paper and the discussion which followed, a recommendation was adopted to appoint a commission to:

"revise the Union Prayer Book with the ultimate purpose of making consistent the theological ideas expressed therein, and modernizing its thought in accordance with present day tendencies in religion, theological and social thought, using as a point of departure the paper read at this 39th Conference by Rabbi Samuel S. Cohon."<sup>54</sup>

It was recognized that the Union of American Hebrew Congregations should have some responsibility in the recasting and revising of the new Union Prayer Book. Accordingly, five laymen were to be appointed to confer with the members of the Revision Committee.<sup>55</sup> the following year.

Full recognition of this need for further Revision of the Prayer Book was voiced at the 41st Convention in 1930, during which a Symposium on the Union Prayer Book took place. Rabbi Freehof in his paper, "The Union Prayer Book in the Evolution of the Liturgy", stated:

"As we analyze the present controversy, we find that it amounts to a wide-spread against the Union Prayer Book. From laymen and from rabbis, from great cities and from small, the cry arises, that the prayer-book is inadequate. This rebellion against the prayer book can be looked upon as a sign of spiritual health."<sup>56</sup>

He recommended in addition to the standard prayer book,

"a constantly changing body of additional creative mat-



erial, a Union Anthology."

"A common standard prayer book is indeed essential, but it is a minimum essential. It is necessary but inadequate. The Union Prayer Book is a Siddur, and the Siddur is not and never can be enough.....We need the creative, variable expression represented by a Mahzor. There is no doubt that the Union Prayer Book can stand revision, but no revision will substantially solve our liturgical difficulties. Reform Judaism must do what classical Judaism did-- it must become original and constantly creative in prayer." ....."Moreover, while the basic prayers will be identical in all Liberal congregations, the emphasis of any particular service will be one of the social service or of historic Jewish unity, according to the spirit dominating each congregation.

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The solution which I propose possesses the following advantages:

- 1) It keeps the service creative, yet makes it unnecessary to revise the Union Prayer Book every few years;
- 2) it maintains a book of common prayer, yet allows for individuality in every congregation;
- 3) it permits the language of the prayer book to become classic and beloved, and yet keeps the service from becoming stereotyped;
- 4) it maintains historical continuity, yet fosters creativeness in prayer;
- 5) it is in harmony with the highest Jewish liturgical tradition.

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Rabbi Bettan in his paper, "The Function of the Prayer Book", opposes the inclusion in the Prayer Book of new ideas not fundamental to Jewish belief:

"It is because the Union Prayer Book, in some notable instances, has chosen to deviate from the earlier and saner method that the agitation for revision has assumed in our day such ludicrous expressions. There are not a few who, accustomed to the new style in ritual-building, would presume to advocate the speedy inclusion in our prayer book of the latest pronouncements of a theoretical philosophy, the shrewd surmises of a dubious criticism, the untested nostrums of an experimental sociology. They have learned to regard their ritual as a treatise, a tract, a pamphlet for wholesale propaganda. And, indeed, the Union Prayer Book, as it stands today, gives much comfort and encouragement to such a fantastic notion. What, for example, is the purport of that series of lessons, disguised as prayers, which center around the service of the High Priest in the Temple on the Day of Atonement? (U.P.B. pp 242, 255) Is it not to impress upon the worshipper the truth, by no means generally accepted among Liberals, that "By Thy grace, O God, it has also been given us to see in our dispersion over the earth not a means of punishment, but a sign of blessed privilege," and that, "though we cherish and revere the place where stood the cradle of our people.....our longings and aspirations reach out toward a higher goal"? Now, no one will deny us the right to interpret our Judaism as to dispense with the hope of a renewed national autonomy.

The function of the prayer book is twofold: prayer and instruction, combined within public worship. While public worship seeks to stimulate the emotional side of our nature rather than the intellectual.

"For worship is essentially a mystical experience, the out-reaching of the spirit for God, the over-leaping of the boundary line between the world of sense and the world of vision. And the material barriers interpose between the child and the Father, our rabbis tell us, can be<sup>60</sup> leveled by prayer alone. (Sota, 38 b)

He strongly deplors the demand for mysticism on the part of the rabbis who themselves are products and exponents of ultra-rationalism in the pulpit:

"For nothing will so vitalize a service of public worship as the free exercise of the representative faculty. Literalism, the workshop of the critic, is the scaffold of the artist. And worship is essentially an art, contemplative, poetic, expressive....the hypercriticism of the pulpit has blunted the poetic sensibilities of the people, and one may well wonder if congregations trained to mount heavenward on a monotonous tower of Babel will trust themselves to the fiery chariot of Elijah, when piloted by men not quite sure of its magic power. For, strange to say, the cry for more pageantry in our worship issues from the same voices that deprecate whatever of an imaginative and symbolic quality the Union Prayer Book<sup>61</sup> may possess.

The Prayer Book as it is now used has caused worshippers to lose interest in the service by having deprived them of active participation.

"Our liturgy, therefore, designed as it is for public use, not only addresses itself to the common, most fundamental needs of the whole congregation, but it also requires the active participation of every one of its members..... The Union Prayer Book, in its eagerness to occidentalize our worship, has all but abandoned this older concept and practice of the Synagog, and many of us justly feel that, in consequence, our services have been immeasurably weakened. For surely, if there be some among those affiliated with the Synagog who yet protest that they find it difficult to enter into the spirit of our worship, it must be because the prayer book affords them scant opportunity to take active part in the service. The prayers and songs that should be the vehicle of their soul's expression, have been relegated to the Reader and the 62 Choir, leaving them the role of interested spectators."

He ends with:

"The Union Prayer Book, a product of human effort, could not but be strengthened by judicious revision." 63

Rabbi Samuel S. Cohon contributed a paper, "The Religious Ideas of a Union Prayer Book." He speaks of Religion and Judaism and those ideas that must form the basis of the Union Prayer Book of the future. Professor Cohon answers the question:

"Has not the time arrived for a true "Union" Ritual for all American Israel, one that will be acceptable to Reform Conservative and Orthodox Jews alike?" 64

He answers:

"Attractive as such a proposal may appear on the surface, it must not make us blink at facts. The desired unity in American Jewry cannot be solved in so simple a manner. Furthermore, a union secured through the compromise of principles can serve no good purpose. Orthodoxy, by its very nature, can tolerate no deviation from the established Nusah Hayefilah. By sanctioning alterations in the liturgy it undermines its own foundations. Conservatism, too, though more flexible, can hardly afford to give up its position of being what Schechter termed "His Majesty's Opposition," and openly accept the principle of Reform, i.e., of the legitimacy of judicious change. The cause of sincerity in religion will prevent Reform, likewise, from abandoning its viewpoints. The question is not one of more or less traditional Hebrew prayers and piyyutim, but one of fundamental attitudes and convictions. In a Union Prayer Book of the future we may, for historical and psychological reasons, resolve to follow more closely than does the present edition, the order of the traditional services, and even to preserve many more of the devotional classics that stirred the hearts of our forefathers. But they will have to be so adjusted to our Reform viewpoints as to express the religious ideas that close to our hearts."

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Rabbi Cohon expresses the importance of the concept of holiness and speaks out against materialism in general and the humanistic trends within the rabbinate.



"The first requirement of a prayer book that is to serve our spiritual needs is to voice a sound conception of religion.....Under the influence of German rationalism some of our predecessors were content to reduce Judaism to a drab ethical monotheism, ignoring much of its colorful life and historical associations.....Under the spell of more recent philosophic and scientific incantations some of us incline to reduce Judaism to a national culture or civilization, to social service, and even to atheistic humanism. Such conceptions may answer the needs of some individuals who lack the interest or the courage to make a venture for faith and for God, but they cannot satisfy the masses of men who cherish the inherited idea that Judaism offers a way by which men may ascend the mountain of the Lord. Religion, as our tradition maintains and as Rudolf Otto has forcibly reminded the world, is more than philosophy, ethics or any scheme of human betterment.....The holy is a distinct category which may be approximated by other ideal human expressions but cannot be covered by them. At the heart of religion, as at the heart of life itself, lies mystery, which no philosophy, ethic, or art can adequately express. It can only be sensed by the spirit of man when in reverence and in awe it turns to the All-highest. The inner consecration of man to God, his dedication of will, heart and mind to the service of the Holy One is true vital religion."<sup>66</sup>

The Torah derives its worth from the fact that it deals with both God and Man.

....."Similarly, we say that the elimination of the idea of God from Judaism robs it of the fountain-spring of its glory. Furthermore, deleting the final syllable from our hard-won name Israel means spiritual bankruptcy for us as a people.....Our Torah is the book of man as reflecting the image of God. It is a Torat Adonai and a Torat Haadam."<sup>67</sup>

Judaism is "life colored by creed." The prayer book needs reformation.

"Reform Judaism set itself to the task of the conscious guidance of Jewish religious development. It deliberately declared much of the Halacha as completely obsolete and undertook to evolve new forms to express the eternal spirit of Judaism. With the loss or deliberate abandonment of the old belief in the divine origin of the Law its authority was cut down, and the new forms that have been introduced by Reform Judaism are not yet sufficiently rooted in Jewish life to command loyalty and obedience. ....Modern Jewry no longer bows its head before the majesty of the Law. A Judaism that knows no Law is doomed to sterility.....If Judaism is to be a force in our lives, it must speak to us with a voice of authority."<sup>68</sup>.....Emancipated from the bugaboo of fettering our faith in ecclesiastically forged shackles of dogmatic confessions, we must ever define to ourselves the distinctive tenets of our faith....."Deed without creed" can have meaning only to the materialist who ignores the effect of ideas

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upon conduct.....A careful reformulation of our religious ideas that shall form the basis of our liturgy will help to keep us in accord with the thought currents of the past and will tend to consolidate the weakened ranks of Jewish liberalism.....Besides forming the foundation of the entire liturgy, formal statements of belief serve the valuable ends of teaching and of defense against hostile views, of prayer and of memorial."<sup>70</sup>

Rabbi Jonah B. Wise in his paper, "The Devotional Value of the Prayer Book," outlines the handicaps involved in the usage of the Union Prayer Book.

"Briefly, the reading preacher faces the serious implications of a shortened manual of translated prayers read weekly to the same group. Therein lies the severest test of our ritual as a devotional project. The question is therefore quite in order as to what is its value as a means of projecting the realities of faith, and what, if any, are its inspirational factors for the average and mass laity? There is, in addition, a widening gap between our ritual and the worshipper due to the diminishing familiarity of modern Jewry with its prayers.....An Orthodox prayer book stands on its congregational familiarity with, and desire for, a custom-tryed procedure, but a Reform group must build for itself<sup>71</sup>.....Prayer in our modern world is almost monopolized by public worship. Private prayer is becoming increasingly infrequent. ....The devotional value of a ritual depends

much on the inspirational factor involved in music. We have arranged in our ritual for the reader and choir to project to the congregation those parts of its service formerly sung by the cantor and the congregation.....

While some congregations have cantors, the great majority have not. The service is absolutely dependent on music." <sup>72</sup>

He opposes the others in his contention that revision must be devotional in character not theological.

"Roughly speaking, the object of a revised ritual is devotional, not theological....Prayers are sacred only as they are creative. When they cease to move and quicken they become burdensome, and should be retired to the place of respectful rest. The Synagog of today should have a ritualistic Genizah." <sup>73</sup>

The connection with the past must be actively associated in the mind of the worshipper.

"No ritual can be truly devotional for a Jew which leaves him untouched by the past.....A Jewish prayer book should awaken in the one who uses it a sense of loyalty to a great something through the past, and a union with a present group which, scattered physically, is united spiritually." <sup>74</sup>

Rabbi Wise attaches great significance to a more widespread use of ceremonies in Jewish religious practice.

"A ceremonious and dignified interpretation of our ritual it well within our rights. Infact, the form of use of our prayer book is very important. The tallith and the holy vessels make the Orthodox synagog significant. I am all for enlarging phylacteries where they can be honestly worn. Proper lighting in the synagog, proper use of the

ark as a part of the service, and more actual dependence on prayer on Sabbaths and Sunday services should bring out its devotional qualities more strongly. The Union Prayer Book can be effectively used as a manual of in a worshipful atmosphere. ....I also believe our present Union Prayer Book, properly used, is suited to our higher needs as a praying people."

He suggests a supplement to the prayer book, rather than a revision. "The value of our present prayer book can be devotionally enriched by use of psalms, poems, and contemporaneous prayers. ....To further this I believe the Conference should publish a psalter. It should contain, besides psalms, in the best liturgical form to be read responsively or otherwise, great ethical passages from our literature and from the best thinking of our brethren, the human race."

In the two years following the Symposium, the Committee elicited the opinions of the members of the Conference with regard to the line which a revision of the Union Prayer Book should take. As a result, the decision was announced by the Committee on Revision in 1933, to produce an anthology. The anthology was to contain original prayers for all occasions in prose and poetry, written by members of the Conference. It would also contain material selected from all of Jewish literature. These prayers would deal with various themes, such as God in Nature, God in History, et. This procedure would give the Rabbi and congregation as much variety as desired, supplying both unity and individuality. The Committee on Revision hoped that new editions of the Anthology would



be issued at regular intervals, approximately every five years.

The text of five Sunday Services were presented for adoption. The committee announced that it would take up revision of the Sabbath service the coming year.<sup>79</sup>

At the 51st Convention in 1940, the Publication Committee announced the completion of the newly revised edition of Volume 1 of the Union Prayer Book, and that it was ready for distribution.<sup>80</sup>

CEREMONIES

At the 1937 Convention a resolution was adopted urging the use of ceremonies in Jewish homes, and also urging Sabbath observance. The following year, the Committee on the Synagogue and the Community recommended the adoption of a code of Reform Jewish ceremonial observance.

"Thoughtful liberal Jews are becoming increasingly dissatisfied with the colorless and emptiness of much that constitutes Reform Jewish religious life. The feeling is now almost universal that too many warm, colorful helpful ceremonies and disciplines were discarded by the former generations of Reform Jews. A great need is felt to make Jewish religious life rich, warm and strong. Many Rabbis and Congregations have reintroduced and recreated ceremonies. These attempts, however, have been sporadic and the work of a few individuals. The time has come for the responsible leaders of Liberal Judaism to formulate a code of observances and ceremonies and to offer that code authoritatively to liberal Jews. This will introduce a strong note of conviction into Liberal Judaism." 81

A Joint Committee on Ceremonies was then authorized by the Conference, composed of a joint committee of the C.C.A.R. and the U.A.H.C.

In 1939 the Committee made the following report:

The Plan

The plan to be pursued was as follows:

All the material to be divided into:

1. Liturgical--that which could be included in the Union Prayer Book

2. Ceremonial--that which is of a purely ceremonial character, rather than liturgical, such as rabbinical robes, an abridged Megillah, etc.

#### Purpose

The purpose of the Committee on Ceremonies was to stimulate experimentation in the congregations for the revival of old and the introduction of new ceremonies and actually to create ceremonial materials and make them available to the congregations for experimental purposes.

#### Tasks

In 1939, the Committee had already prepared or begun the following:

1. a new ceremony for the Kindling of the Lights and Kid-dush at the Sabbath evening Synagogue service.
2. Five additional Torah services were prepared to increase the impressiveness of the Torah service.
3. A ceremony for Purim consisting of an Abridged Megillah and a ritual built around several historic episodes illustrating Israel's providential deliverance from persecution and emphasizing the idea of Jewish survival. The Abridged Megillah, to be sold to the congregations, was to contain the English text with introductory Hebrew phrases at the beginning of various sections, and would be illumined.
4. A Ceremony of Rededication of the Altar for Hanukah with processional, featuring lighted candles and Menorah.
5. A rabbinical robe and stole.

6. a procedure for the rabbi to greet the members of the congregation as they leave the Temple in order to bring them closer together in a spirit of good fellowship; and further, that this be followed by a social hour in the vestry rooms of the Temple or in the social hall.
7. a ceremony of Installation for the newly elected congregational officers.
8. Ceremonies for Special Sabbaths, as follows:
  - a) Sabbath Sholom, Peace Sabbath;
  - b) Sabbath Toda, thanksgiving for a reconsecration to worthy uses of gifts of life;
  - c) Sabbath Shekolim (Ho-orets), the rebuilding of Palestine.
  - d) Sabbath Ovos, parents' day or parents and childrens day;
  - e) Sabbath Nachamu, reconsecration to our historic task and faith.

The work laid out for the immediate future contemplated the creation with Rosh Hashono, Yom Kippur, Pesach, Shavuot, Sukkos, Tisha B'Ov and Chamisho Osor. Later it is hoped to devise ceremonies for the home.

The following year, in 1940, the Committee announced that in addition to the program previously authorized, a Shofar with a mouthpiece was planned. This was designed to restore the ceremony of blowing the Shofar on Rosh Hashona by overcoming the difficulty of finding experts who can blow it acceptably. A metal trumpet, mouthpiece with a shallow bowl was to be affixed so that the traditional Shofar notes should not be altered.

It was also reported that the illuminated Megillah was a great success. Leaflets for the Purim service were made available to

the congregations. A new ceremony for Chanuko, with which the congregation was to hold special services in the Synagogue on the first night of Chanuko, was tried experimentally in the Isaac M. Wise Temple in Cincinnati, and met with an excellent response.

The ceremonies for two Soecial Sabbaths, Shekolim and Sholom were announced as completed, the former a reviving of the traditional half-shekel or free will offering which may be made for the work carried on in Palestine, or for an institution of Jewish learning in America, and the latter, a peace or patriotic service for the Sabbath nearest to Armistice Day.<sup>83</sup>

The Committee announced at the 52nd Convention, that two new experimental ceremonials had been prepared, a Patriotic or Peace Ceremonial to be incorporated in the regular Sabbath service, and a ceremony for the Installation of a New Rabbi.<sup>84</sup>



CONCLUSION

In our study of the development of the Reform liturgy, we can discern a spirit of optimism toward the future expressed through a universalistic interpretation of the place of Judaism in the reshaping of the world, and in its attitude toward the sufferings of the past. The destruction of the Temple and the Dispersion was not to be regarded as a national catastrophe, but as the means of spreading God's message throughout the four corners of the earth. All reference to sufferings or vengeance is therefore carefully deleted.

It is evident that Einhorn's text formed the basis of this latest prayer book, which is almost universally used by the reform congregations in America. The changes which gradually led to this prayer book were at times inconsistent with the formulations of the principles of the Reform movement. Before the adoption of the Union Prayer Book a number of rabbis gave expression to their individual efforts in prayer book production. The U.P.B. was carefully compiled by groups of men who devoted much thought, research and discussion to the various problems involved in filling the need for a recognized ritual for American Israel. While it is not the prayer book of all American Israel, it is the official ritual of the Central Conference of American Rabbis and the Union of American Hebrew Congregations, comprising over four hundred congregations.

The Hamburg ritual and the Charleston prayer book were the efforts of laymen. They had many faults and inconsistencies. These men were not masters of theology nor did they have very

clear conceptions of what they truly sought in the reform of the liturgy. Nevertheless, their efforts have not been in vain. They helped prepare the field for abler men and more appropriate times. The Siddur is the expression of certain doctrines and beliefs. It is devotional as well as instructive. However, the latter function concerns the reiteration of already accepted and established beliefs and attitudes. Reform sought to superimpose upon this structure certain principles and theories. It has had a great problem and much effort has been expended to harmonize contemporary thought and propriety with traditional patterns. If the Union Prayer Book has failed to meet this challenge, it is not to be decried, for it still fulfills the spiritual needs of an important segment of American Judaism.

The Union Prayer Book does not represent finality. The two revisions attest to the fact that the devotional need has not yet been completely filled, while at the same time, shows promise of further progress with the growth and development of our rabbinate and laity. In a sense, each revision of the Union Prayer Book has been a step backward; a step back to tradition, demonstrating fully the teaching of Geiger, the moving spirit of Reform, that all change must be gradual. Judaism must continue along lines of historical development if it is to survive. Many of the younger reform rabbis are attempting to bring Reform closer to traditional lines. Ceremonies have been reintroduced and Jewry has been urged by the Central Conference of American Rabbis and the Union of American Hebrew Congregations to observe the Sabbath and to reinstitute its ceremonies in the home. A Chanuko service, a Purim service and Meggilah, the observance of

Simchas Torah with processions through the Temple are now being practiced. A Tisha B'ab service is now in preparation. Zionism is no longer considered incompatible with Reform Doctrin.

As Jewry becomes immersed in American life and culture, Orthodoxy ceases to have meaning for many Jews. Conservatism, influenced by the Reconstructionist movement, has become more liberal. It is not too much to hope that in the not too-distant future, these two parties in American Jewish life, ~~any~~ yet meet on common ground. Then will the dream of Isaac Mayer Wise be fulfilled.

COMPARISON OF THE UNION PRAYER BOOK WITH ITS ANTECEDENTSFriday Evening Service

The first edition was issued in 1895, revised in 1924, and newly revised in 1940.

The Newly Revised Prayer Book is arranged in five different Friday Evening Services. It begins with the lighting of the Sabbath candles, the reading of prayers in English and the blessing in Hebrew.

A number of the traditional prayers have been reintroduced in Hebrew within the various services:

**וּשְׁמֵרָא** which was present in the two former editions now is included in the first, third, fourth, and fifth services.  
**וְזָכָה** in the second service.

**וְיִשְׁמַח** (of Sabbath morning) in the second service.

**וְיִשְׁמַח** (27th Psalm) in the third service.

**וְיִשְׁמַח** (Psalm 98) in fourth service.

**וְיִשְׁמַח** in fourth service.

**וְיִשְׁמַח** of the Amidah in the first service.

**וְיִשְׁמַח** (without concluding benediction) in the first service

The repetition of the Amidah by the reader ( **קְרָא שְׂמִיךְ** )  
**וְיִשְׁמַח** and **וְיִשְׁמַח** in the fourth service.

**וְיִשְׁמַח** (95th Psalm) verses 1-7, in the fifth service.

The second half of the psalm referring to the temptation at Meribah in the wilderness is deleted.

**וְיִשְׁמַח** (Psalm 92) is retained in the traditional reading, in the first service.

The revised edition of 1924 introduced special prayers for the various Sabbaths of the year: Sabbath Passover, Sabbath Tabernacles, Sabbath of Repentance, and Sabbath Chanukah, and also for the Sabbath preceding Purim, all in English.

The first edition of 1895 contained four sections of prayers by the reader and for responsive reading for the five Sabbaths of the month. In addition, prayers for Chanukah, including the second and third benedictions for the kindling of the Chanukah lights in English were part of the Sabbath evening services.

The Newly Revised edition of 1940 contains special prayers for the various Sabbaths as did the 1924 edition. Added to these, are recitation of Psalm 30 in Hebrew--*מְחַיֵּי יֵיךְ חַנּוּכָה הַבֵּית לַדָּוָד* the three blessings in Hebrew for the Kindling of the Chanukah lights, which was reintroduced in the 1924 edition, and the Kiddush prayer for public worship. The words *מִכָּל הָעַמִּים* from the phrase:

*כִּי אֵנּוּ בְּחֵרָה לְאֻמָּנוֹת קִדְּשָׁתָם מִכָּל הָעַמִּים*

"For Thou hast chosen us and sanctified us above all nations." the words "above all nations" are deleted. The *לְכָל* is paraphrased freely in English.

The reading of the Torah is provided for to meet the instructional need of those congregations that do not read the Torah on Saturday for lack of worshippers on that morning. A special ritual for taking out and placing back the Torah has been arranged.

The first edition deleted the six verses of the *מְחַיֵּי יֵיךְ אֵלֶיךָ הַדָּתָה* which deals with the destruction of the wicked. It was deemed unworthy of inclusion in the Divine Service. The revision of 1924 restored it to its complete form. The Newly Revised Edition continues the same arrangement. This restored portion is as follows:



איש הצר לא ידע וכסיל לא יהיו את זאמ:  
 הפרח רשעים כמו דשה ויצו ס פדלי און  
 להשמדן דדי דדי: אמר מרוק לעדן ד' כי הנה  
 אוהיק ד' כי הנה אוהיק יאהדו יפכדו כל  
 פדלי און: ותרן כרואין קרני הלא השמ  
 רדנן: ותרן דיע השורי הקאין דלי מרדיק  
 השמדן ה אונני:

"A brutish man knoweth not, neither doth a fool understand this. When the wicked spring up as the grass, and when all the workers of iniquity do flourish; it is that they may be destroyed for ever. But Thou, O Lord, art on high for evermore. For, lo, Thine enemies, O Lord, for lo, Thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast Thou exalted like the horn of the wild-ox; I am anointed with rich oil, Mine eye also hath gazed on them that lie in wait for me; mine ears have heard my desire of the evil-doers that rise up against me."

Following is the order of prayers in the Union Prayer Book:

<u>1895</u>	<u>1924</u>	<u>1940</u>
1. מנחם שיר ליון השבת	Same	Same in trad. form
2. Responsive reading	Same	

(selections from Psalms 95, 96, 97, 99)

לכו כרננה  
 שירו לד' שיר חדש  
 ד' מלך מלך הארץ  
 ד' מלך ירמלא עמק

(omitted Barlame)  
 98 and 29  
 and אכח דלזו  
 in 1895, 1924

(מנחם שיר ליון - שיר  
 כי נפלאות דה  
 restored to service IV  
 אכח דלזו  
 restored in service II)

3. Borchu and response	Same	Same
4. המדריג דרביק אורה דמו ושרא	Same	Same
5. Shema and response	Same	Same

(last verse of 3rd paragraph added to אברהם)  
 reading... מנחם שיר ליון  
 same

<u>1895</u>	<u>1924</u>	<u>1940</u>
6. מ' כחכב	Same	Same
7. השכיבה deleted following Wise and Einhorn	Same	{ Reintroduced in the fourth ser.
8. ושמר shortened (following Wise <del>and</del> Einhorn. <sup>and</sup> Merzbacher <del>completely omit this phrase.</del> <sup>delete it completely</sup> )	Same	Same

The deletion:

כיושל ימים ששה ד' אלה השמים וארץ

"for in six days God made the Heaven and earth, but  
הארץ, והיום השביעי לארץ וינבט.  
on the seventh day he rested.

This is an expression of rationalism, -against the traditional  
story of Creation.

9. Tefilah

a) אבול

Same

Same

following 2nd edition of Geiger, Wise, Einhorn. This was first  
introduced by Samuel Adler, in his revision of Merzbacher's pray-  
er book in 1864. It represented a change from belief in per-  
sonal redeemer to an age of redemption. ואבול אלהים ואלהים אבול

b) גברול

Same

Same

(~~אמיה אמין~~ deleted) original reading: אמיה אמין אלה רב  
following Einhorn. <sup>להוציא</sup>

(~~אמיה אמין~~ deleted) original reading: אמיה אמין ברחמים רבים

Same

Same

Geiger retains original form. אמיה אמין ברחמים רבים  
Wise omits this phrase entirely.

Einhorn changes this to:

אלה נבט צדקו אמין

U.P.B. changes this to:

אמיה הב' ברחמים רבים

1895

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Conclusion of this benediction: ב"א"ר משה המלך (trad.)Hamburg: משה המלךGeiger: משה המלךMerzbacher: אנאן אלהי פהיון מלך ב"א"ר משה המלךWise: אנאן אלהי פהיון מלך ב"א"ר משה המלךEinhorn: אנאן אלהי פהיון מלך ב"א"ר משה המלךU.P.B.: אנאן אלהי פהיון מלך ב"א"ר משה המלך Same

Same

c) אנאן אלהי פהיון מלך ב"א"ר משה המלך deleted Same

Restored in first service.

following Merzbacher.

Hamburg, Geiger, Wise, Einhorn retain it.

d) אנאן אלהי פהיון מלך ב"א"ר משה המלך and אנאן אלהי פהיון מלך ב"א"ר משה המלך omitted. Same

Same

following Einhorn.

e) אנאן אלהי פהיון מלך ב"א"ר משה המלך retained. Same

Retained in the first service in Hebrew and Eng. paraphrase, in the third, in Eng. and in the fourth in Eng.

f) Silent prayer in English. Same

g) Four different services of responsive readings and prayer by the minister in English. Five services Five services

This arrangement was influenced by Einhorn who first introduced different prayers for the special Sabbaths of the year.

h) אנאן אלהי פהיון מלך ב"א"ר משה המלך is omitted. Same Same

Retained by Geiger, Wise, and Einhorn.

i) אנאן אלהי פהיון מלך ב"א"ר משה המלך omitted Same Same

Retained by Geiger, Wise and Einhorn.

j) אנאן אלהי פהיון מלך ב"א"ר משה המלך omitted Same Same

Retained by Geiger, Wise and Einhorn.

189519241940k) כסף omitted

Same

Same

Retained by Geiger, Wise and Einhorn.

l) כסף omitted

Same

reintroduced into  
First service.Einhorn substitutes for this its morning  
counterpart: כסףm) אליהו is paraphrased liberally into  
the Silent Devotion.It is returned into  
the first service  
in Hebrew.

10. The short Repetition of the Tefila is omitted. It is reintroduced into the fourth service.  
The Hamburg retains it, but all the others also omit it.

11. Alenu, in English, a paraphrase. Same

Same

~~The verse~~~~is recited in the English.~~

Hamburg: does not contain Alenu in the Sabbath Services.

Geiger: Alenu in Hebrew.

Wise: Same

Einhorn: does not include this prayer in the Friday Evening Ser.

U.P.B.: the paraphrase brings out the universalistic features of  
this prayer. The verse: אלהינו כאלה הארצות ולא..... אלהינו כאלה הארצות denoting that Israel is not like  
the other nations, implying superiority, is deleted.

Geiger and Wise likewise omit this passage.

12. Prayer before the Kaddish in Eng. Same

Same

Such prayer was first introduced in German in the Hamburg Ritual  
Kaddish. Same SameThe paragraph אשר ישראל introduced by the Hamburg Ritual is  
also continued here, making the Kaddish a personalized prayer.

13. Adon Olam hymn

Same

Same

Sabbath Morning Services189519241940

- |  |  |   |
|--|--|---|
| 1. Mah Tov   | Same   | Same  |
| The English translation accompanying it renders "I will worship in thy holy Temple," while the literal meaning should be, "I will worship toward thy holy Temple." This negates the hope for a restoration of the Temple worship in Jerusalem. |  |   |
| 2. <u>אֱלֹהֵי נֶשְׁמָה</u> in English. Same  | Following Einhorn. Paraphrased to stress spiritual immortality. The concluding benediction, "Blessed art Thou, O Lord, who restorest souls unto dead bodies," is changed to, "Blessed be Thou, O Lord, in whose hands are the souls of all the living and the spirits of all flesh." | Same in first service.  |
| 3. <u>כֵּן הַדְּלִמָּה</u> in Eng. Same  | Following Einhorn. The U.P.B. follows the Sephardic rite in changing the traditional note of despair in this section to an emphasis on the soul.   | Same in first service.  |
| 4. <u>יְהִי רָצוֹן</u> in English. Same  |  | Same in first service.  |
| 5.   |  | <u>אֶחָד אֶחָד</u> in English, in fourth service. Also in Einhorn.  |
| 6.   |  | <u>הַבֹּקֶר שֶׁאֵין</u> in English in fifth service.  |
| 7.   |  | <u>אֶחָד</u> in English in fifth service.   |
| 8.   |  | <u>שִׁיר הַמַּעֲלִיל וְרָצוֹן</u> (Psalm 122) in fifth service.   |
| 9.   |  | <u>שִׁיר הַמַּעֲלִיל שֶׁל לֵוִי הַשֵּׁנִי</u> (Psalm 92) in third service.  |
| 10.  |  | <u>שִׁיר הַמַּעֲלִיל</u> in Hebrew and English. Found only in Geiger. <i>Service I</i>  |
| 11.  |  | <u>שִׁיר הַמַּעֲלִיל</u> in Hebrew and English. <i>Service II</i> Selections from the Hymn of Glory at the conclusion of the trad. morning service. |
| 12.  |  | <u>נֶשְׁמָה</u> in English, in the second service.  |
| 13. Borchu and response. Same  |  | Same  |
| 14. <u>אֶחָד אֶחָד</u>   | Same   | Same  |



- | 1895   | 1924 | 1940 |
|--|------|------|
| 15. <u>המאיר לאור</u>  | Same | Same |
| Also Merzbacher and Einhorn.   |      |      |
| 16. <u>אברהם רבה</u>   | Same | Same |
| The following portions are eliminated from the U.P.B:<br>"O, our Father, merciful Father, ever compassionate,<br>have mercy upon us; oh put it into our breasts to<br>understand and discern, to mark, learn and teach, to<br>heed, to do and to fulfill in love all the words of<br>instruction in thy Law."  |      |      |
| "O bring us in peace from the four corners of the earth<br>and make us go upright to our land."  |      |      |
| The phrase: "From all peoples and tongues," in relation<br>to the chosenness of Israel is deleted.   |      |      |
| The translation in the English is rather free. Instead of<br>Israel being chosen to declare God's unity, there is an<br>agreement, "Thou hast chosen us for a holy mission unto<br>mankind: therefore do we joyfully lift up our voices and<br>proclaim thy unity."  |      |      |
| 17. Shema and response.  | Same | Same |
| 18. <u>אברהם</u>   | Same | Same |
| <u>אברהם</u> and <u>אברהם</u> as well as the first<br>verse of <u>אברהם</u> are omitted.<br>This follows Einhorn.  |      |      |
| 19. <u>אברהם</u>   | Same | Same |
| (the second verse of <u>אברהם</u> ) including<br>the <u>אברהם</u> prayer. This is also arranged to be read responsively<br>in English. This, exclusive of the Ezras, follows Einhorn.<br>Geiger, Hamburg, Wise and Einhorn all omit  |      |      |
| 20. <u>אברהם</u>   | Same | Same |
| (also includes <u>אברהם</u><br>as in Einhorn.)   |      |      |
| 21. <u>אברהם</u>   | Same | Same |
| The words <u>אברהם</u> and <u>אברהם</u> are omitted. As in Einhorn,<br>and Hamburg. This is again the universalistic emphasis.   |      |      |
| 22. <u>Tefilah</u>   | Same | Same |
| only the first three and the last three benedictions.<br>are included. The middle benediction dealing with the Sabbath<br>is omitted.  |      |      |
| a.) <u>אברהם</u>   | Same | Same |
| the word <u>אברהם</u> , "redeemer" is changed to <u>אברהם</u> "redemption",<br>shifting the expectation of a personal Messiah of the House of<br>David to a general messianic era. This is inconsistent with<br>the previous paragraph where God is called <u>אברהם</u> "Redeemer<br>of Israel" and the English is rendered "our Redeemer, the Holy<br>One of Israel." (See Page 141, 9, a.)<br>of hid. E. S. S. |      |      |

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b) **דבורה**

(See page 141, 9, b.) The three changes enumerated above shift the emphasis from bodily resurrection to immortal life.

c) **קדושה** - Sanctification. Same

Same

The third passage of this prayer is an interpolation, **אביר** **אביר** for the mystic passage based on Ezekiel with reference to the Seraphim. The traditional reading is:

**אנן בקדו רצו אביר וחזק השמים קול מנצחין וצמח שמים**

The fourth phrase: **ברוך כבודך מכל מקום** "Blessed be the glory of the Lord from His place" to the U.P.B. translation "In all places of Thy dominion, Thy Name is praised and glorified." This is a broader concept of God's dwelling place and dominion.

The fifth phrase: **אשר הוא אלהינו** is derived from the Kedushah of the Mussaf prayer. The word **מושיענו** is translated "Helper" in place of "Saviour" to avoid confusion with Christian doctrine. The word **שניא** is omitted, a reflection of the bettered condition of Israel.

- c) *English Prayer by Rabbi or Reader for five Sabbaths and Special Sabbaths*

d) **רצה בתחלת השנה**

Same

Same (after the Eng. prayer for the special Sabbath by the reader.)

## e) English prayer for five Sabbaths and the special Sabbaths of the year by the reader. This follows Einhorn, who instituted special prayers for the special Sabbaths:

f) **רצה** in English. Same, Hebrew and Eng. Same, Heb. and Eng.

The last sentence dealing with the return to Zion, the oracle, and the fire-offerings are eliminated.

The concluding verse is changed from: **המחיה שכינתו עמנו** "Blessed art Thou, O Lord, who restorest Thy divine Presence unto Zion," to: **שמואלך לבדך ביראה נבואה** "Praised be Thou, O Lord, whom alone we serve in reverence."

The U.P.B. here follows Einhorn, and Merzbacher.

g) **מלכות** in English. Same, Hebrew and Eng. Same, Heb. and Eng.

The traditional version speaks of "Thy miracles which are daily with us," the U.P.B. has it "Thy wondrous providence."

## h) The three-fold priestly blessing is placed at the end of the Service, where the congregation and is dismissed with these words from the rabbi.

i) **שם שלום** in English Same, Hebrew and Eng. Same, Heb. and Eng.

The final benediction consists of the Sabbath of Penitence closing formula: **ברוך אתה יהוה השלום** "Blessed art Thou, O Lord, giver of peace," instead of the traditional reading: **המברך את ישראל** "Who blesses his people Israel," with peace." This is another instance of universalism. This follows Einhorn and Geiger.

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j) אלהי נצור, in English. Same, in English

Same, in Hebrew and English

This is called Silent Devotion. It is shorter than the traditional prayer. The two versions provide a characteristic contrast.

Original version: "O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of no effect, and frustrate their designs. Do it for the sake of thy name, do it for sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen."

Union Prayer Book: "O God, guard my tongue from evil and my lips from uttering deceit. Be my support when grief silences my voice, and my comfort when woe bends my spirit. Plant humility in my soul, strengthen my heart with perfect faith in Thee. Help me to be strong when temptations and trials come, and to be meek when others wrong me, that I may readily forgive them. Guide me by the light of Thy Counsel and let me ever find rest in Thee, who art my strength and my redeemer. Amen."

Then the choir sings: "May the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."

23. Heading of the Scripture.  
Part of Psalm 24 is read  
The latter part of the Psalm,  
appearing in Hebrew and in Eng.  
is sung by the choir, from

24. The announcement of the New Moon appears in English. The prayer in English which follows is based upon the *אברהם* prayer. The latter half concerns a prayer on behalf of the government. The U.F.B. version especially cites the philanthropic for reward; those who support the congregation are blessed by the reader. The latest edition sought to change this and amended the phrase "Bless those who contribute to its support," to "Those who contribute to its strength."

25. The Torah is put back into the Ark. The nineteenth Psalm

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is sung in part by the choir.

26. <sup>170K</sup>, read responsively in English. Omitted in the Sabbath morning service, but is recited in the Sabbath prayers in the Fifth service.
27. Adoration or Alenu Same Same
28. Prayer in English before Kaddish.  
Kaddish, with the <sup>שְׁמַחַת מֵוָה</sup> <sub>אֵלֶּיךָ יְיָ</sub> paragraph is recited by the Mourners.
29. En Kalohenu is sung by the congregation. Same

### Mussaf Service

The Mussaf is entirely eliminated by the Union Prayer Book since the Mussaf deals with the reinstitution and the manner of sacrificial worship. The Union Prayer Book follows Merzbacher and Einhorn in this respect.

לכו נרננה  
שירו ל'י  
י' מלך גאלי  
מזמור שירו  
י' מלך ירמיהו  
מזמור לדוד הבן  
לכה דודי  
מזמור שיר ליוסף השבתי  
י' מלך גאלי  
קדוש יתרו  
ערבית

הרכו  
ברוך י'  
המזמור דודי  
אהבה דולק  
שמי ישראל  
ברוך שם  
ואהבה  
איה אק שמי  
ויאמר  
ואמנה  
מי כמכה  
מלכות  
אנאמר כי פדה  
השכינה  
אפרש

ואמר  
חבי קדוש

מזמור שיר ליוסף השבתי

חבי קדוש

הרכו  
ברוך י'  
(גר) המזמור דודי  
(גר) אהבה דולק  
שמי  
ברוך שם  
ואהבה  
איה אק שמי  
ויאמר  
(גר) ואמנה  
(גר) מי כמכה  
(גר) מלכות  
(גר) אנאמר כי פדה  
(גר) השכינה  
(גר) אפרש

German Prayer

(גר) ואמר  
חבי קדוש

לכו נרננה

מזמור לדוד הבן  
לכה דודי  
מזמור שיר ליוסף השבתי  
י' מלך גאלי

German Prayer for the Sabbath  
קדוש יתרו

הרכו

ברוך י'  
המזמור  
אהבה דולק  
שמי  
ברוך שם  
ואהבה  
איה אק שמי  
ויאמר  
ואמנה  
מי כמכה  
מלכות  
אנאמר כי פדה  
השכינה  
אפרש

ואמר  
חבי קדוש



<p> <i>gero P. B.</i>  <i>Menzbach</i>  1855  <i>Revised by Adler</i>  1864 </p>	<p> מנצח אהרן  1857  (Revised in  1872  conference) </p>	<p> 1858  Herman Edition </p>	<p> 1872  English Edition </p>
<p> לכו נרנ  שירו  ז' מלך  מנצח שיר  ז' מלך יר  מנצח ללח  לכה דלח  מנצח שיר  הש  ז' מלך יר  קדיש יר </p>	<p> לכו נרנ  שירו ל' שיר  ז' מלך מלך  מנצח שיר  ז' מלך יר  מנצח שיר ללח הש  ( suggestion to read the  more of the above )  חצי קדיש </p>		<p> 139 </p>
<p> זרוב  הרכו  הרוק ז'  המזריה ערוב  אהבה דלח  שד ישרא  הרוק  אהבה  אריה אק  יאמר  אחא ואחא  מי כמכה  מלכאק  אנאמר כי פדה  השכינה  פרוש  אשר  חצי קדיש </p>	<p> הרכו  הרוק ז'  המזריה ערוב  אהבה דלח  שד ישרא  הרוק  אהבה  ..... למדן מכל  אחא ואחא  מי כמכה  מלכאק  אנאמר כי פדה  פרוש  אשר  חצי קדיש </p>	<p> מה טב (Ger)  הרכו  הרוק ז'  המזריה ערוב  אהבה דלח  שד ישרא  הרוק  אהבה  ..... למדן מכל  אחא ואחא  מי כמכה  מלכאק  אנאמר כי פדה  פרוש  אשר  חצי קדיש </p>	<p> (Eng) מה טב  הרכו  הרוק ז'  המזריה ערוב  אהבה דלח  שד ישרא  הרוק  אהבה  ..... למדן מכל  אחא ואחא  מי כמכה  מלכאק  אנאמר כי פדה  פרוש  אשר  חצי קדיש </p>

Worship - 1881  
Landsberg  
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Eng  
ספר 95, 99, 29 Selection

אכל נדמה  
שיר א' ב'  
ד' אלק  
מחור שיר  
ד' אלק  
מחור א' ב'  
לכח דאר  
מחור שיר  
ד' אלק  
קדיש יתא  
ערבי

*Mentzelia p. l.*

מצאנו רצון רב  
לכה דאבי  
מצאנו שיר ליל  
הטל

מזמור שיר ליום השבת

הרב  
ברוך ד'  
המזריה  
אברהם צול  
שמע ישראל  
ברוך ש  
ואברהם  
איה אק  
יאמר  
אומנה  
מי במכה  
אלכותק  
אמר כי  
השכינה  
אברהם

ברכו  
ברוך  
(עש) המעריב דרביק  
(עש) אברהם זאק  
שמד  
ברוך שן  
אברהם  
(עש) אמונה  
מי כמבה  
(עש) מלכות  
(עש) אנארכי פד  
(עש) הלכיבא

מרכו  
ברוק  
המצריה צרהים  
אובבת זלמן  
שחז  
ברוק שם  
אובבת  
איה אק שחז  
אומר .. ציציט  
אסולמה  
מי כחכה  
משכנתק  
אומר  
השביבנו  
אפרוש

ברכו  
ביום  
המשיח צדיקים  
ואהבה עולם  
שמע  
ברוך שם  
ואהבה

אמנה  
מי כמנה

השכיח  
אפרש

ברוך  
ברוך  
orig. prayer in Eng  
שנה  
ברוך  
אברהם Hebr + Eng  
orig. prayer in Eng

orig. prayer  
by Reader:

Short prayer <sup>book</sup>  
Kaddish

צמידה

אפול  
אפול  
אפול קדוש  
אפול קדוש  
ויכל  
רצה האנוחג  
רצה  
(יזלה ויבא)  
אמחינה  
מדיק (על הנסיק)  
אזל כלק  
אכל החייק  
אלוק רה  
אלפי נצור  
ויכל  
קנה שמיק לנר  
מן אפול  
רצה האנוחג  
קדוש שלק  
חמה מדיקין  
קדוש  
דלינא  
קדוש יגול  
יגול

(German) אפול  
(German) אפול  
(German) אפול קדוש  
(German) אפול קדוש  
(German) ויכל  
(German) רצה האנוחג  
(German) רצה  
(German) (יזלה ויבא)  
(German) אמחינה  
(German) מדיק  
(German) אזל כלק  
(German) אכל החייק  
(German) אלוק רה  
—  
ויכל  
קנה שמיק לנר  
מן אפול  
רצה האנוחג  
קדוש שלק  
German Hyman  
(ויכל) קדוש  
Prayer before Kaddish by Reader  
קדוש יגול  
(German) אפול דליק

אפול  
אפול  
אפול קדוש  
אפול קדוש  
ויכל  
רצה האנוחג  
רצה  
(יזלה ויבא)  
אמחינה  
מדיק (על הנסיק)  
אזל כלק  
אכל החייק  
אלוק רה  
אלפי נצור  
ויכל  
קנה שמיק לנר  
מן אפול  
רצה האנוחג  
קדוש שלק  
(ויכל) קדוש  
דלינא  
קדוש יגול  
אפול דליק

[illegible]





שחרית

מת ליל

יגדל

אדון עולם  
(46) הרכות השחר  
(יחיד אלהי נשמה)

יהי רצון  
יהי רצון  
רבונו כל העולמים  
אבל אנחנו  
לפיכך אנחנו  
שמד שראו

ברוך שם  
אמנה בראשית שם נברא  
אמנה הוא ר' אליהו

(13-9) קטל רגל-עבודה

ברוך שומר  
הודו

עמנו מצאנו

לדוד השנאה

גפלה למה

ישה הסתר

האלו את שם פ'

הודו לך כי טוב

רננו צדיקים

מצאנו שיר ליוסף השם

ר' מלך

יהי כבוד

אשרי

העלי נפשי

היטוב

(German) אלהי נשמה

(German) יהי רצון

(German) רבונו כל העולמים

(German) אמנה הוא

(German) אמנה הוא

(German) ברוך שומר

(German) העלוייה העליו

מה ליל  
שחר אבקש  
יגדל

אדון עולם

אלהי נשמה

הרכות

יהי רצון

יהי רצון

רבונו כל העולמים

אבל אנחנו

לפיכך אנחנו

שמד שראו

ברוך שם

אמנה הוא

אמנה הוא

ברוך שומר

הודו

עמנו מצאנו

לדוד השנאה

גפלה למה

ישה הסתר

העלוי את שם פ'

הודו לך כי טוב

רננו צדיקים

מצאנו שיר ליוסף השם

ר' מלך

יהי כבוד

אשרי

העלי נפשי

כי טוב זמרה

[illegible]

1912

Ritual  
R. D.C. Fennin-1870

Szold 1871

Huetrich 1872

Jewish Worship  
Landberg-1885

146

שחרית

מה טב

יגד

אדון דא

ברכת ה

יאהי

ויהי רב

ויהי רב

רבא כל ה

אהל אהל

לפניך אהל

שמע

ברוך

אורא הוא

אורא הוא

קארט-אורא

ברוך שאת

הוא

למנצח מנצח

לדוד השנ

גפלה למ

יושב הסוד

הללו את ש

הוא ל' ב

רננו צד

מזמור שיר

די מלך

יהי כבוד

אשרי

הפלי נפשי

ברכה השחר

אלהי נשמה

יהי רב

ברוך שאת

אדון דא

אלהי נשמה

ברוך שאת

מזמור שיר ליוק הפסח מזמור שיר ליוק הפסח

אשרי

הָעֵלֹ אֵל ז' מן שְׁמַיִם

שִׁירֵנו לֵב שִׁיר חֲדָשׁ

הָעֵלֹ אֵל הַקִּדְשׁ

הַבֹּקֶץ ז' לְעֹלָם

וַיְהִי בֹקֶץ יוֹם

וַיְהִי עֶרְבַּת הַיּוֹם

וַיְהִי

אֵל שִׁיר

נֶשְׁמָה

שֹׁכֵן עַד

וַיְהִי הָעֵלֹ

יִשְׁמַח

חֲצִי קִדְשׁ

הַבֹּקֶץ

הַבֹּקֶץ

וַיְהִי אֵל

הַבֹּקֶץ יוֹם

אֵל אֵל  
לֵב אֵל שִׁיר

וַיְהִי

אֵל שִׁיר

קִדְשׁ קִדְשׁ

וַיְהִי

הַבֹּקֶץ כְּבוֹד

לֵב הַבֹּקֶץ

אֵל הַבֹּקֶץ

אֵל יִשְׂרָאֵל

הַבֹּקֶץ שִׁיר

(German)  
German Hymn

יִשְׁמַח

חֲצִי קִדְשׁ

הַבֹּקֶץ

הַבֹּקֶץ

וַיְהִי אֵל

הַבֹּקֶץ יוֹם

וַיְהִי

אֵל שִׁיר

קִדְשׁ קִדְשׁ

וַיְהִי

הַבֹּקֶץ כְּבוֹד

לֵב הַבֹּקֶץ

אֵל הַבֹּקֶץ

אֵל יִשְׂרָאֵל

הַבֹּקֶץ שִׁיר

וַיְהִי

הָעֵלֹ אֵל ז' מן שְׁמַיִם

שִׁירֵנו לֵב שִׁיר חֲדָשׁ

הָעֵלֹ אֵל הַקִּדְשׁ

הַבֹּקֶץ ז' לְעֹלָם

וַיְהִי בֹקֶץ יוֹם

וַיְהִי עֶרְבַּת הַיּוֹם

וַיְהִי

אֵל שִׁיר

נֶשְׁמָה

שֹׁכֵן עַד

וַיְהִי הָעֵלֹ

יִשְׁמַח

חֲצִי קִדְשׁ

הַבֹּקֶץ

הַבֹּקֶץ

וַיְהִי אֵל

הַבֹּקֶץ יוֹם

אֵל אֵל

לֵב אֵל שִׁיר

וַיְהִי

אֵל שִׁיר

קִדְשׁ קִדְשׁ

וַיְהִי

הַבֹּקֶץ כְּבוֹד

לֵב הַבֹּקֶץ

אֵל הַבֹּקֶץ

אֵל יִשְׂרָאֵל

הַבֹּקֶץ שִׁיר

וַיְהִי

האלו את  
 שירו לז' יק  
 האלו את  
 ברוך ז' י  
 יוהרן דוד  
 וברוך דוד  
 ויוסף ז'  
 און יסיר  
 נשמה  
 שכן יד  
 ומהקדו  
 ישגה  
 חצי קד  
 ברכו  
 ברוך  
 יוצר און  
 בכל יוצר  
 און אדון  
 עשר אשר  
 גמברק  
 און ש  
 קדוש קדוש  
 ופאנסין  
 ברוך כה  
 לא ברוך  
 אבהה רבה  
 שער ישראל  
 ברוך ש

Weybacher - 1864  
 revised by S. Adler - 1864

מזמור לגדלה הריא לז'  
 ברכו  
 ברוך  
 יוצר און  
 במאמר פארש  
 און אדון  
 עשר אשר  
 אבהה רבה  
 שער ישראל  
 אבהה רבה

Wise - 1857  
 1872

האלו את  
 שירו לז' יק  
 האלו את  
 ברוך ז' י  
 יוהרן דוד  
 וברוך דוד  
 ויוסף ז'  
 און יסיר  
 נשמה  
 שכן יד  
 ומהקדו  
 ישגה  
 חצי קדוש  
 ברכו  
 ברוך  
 יוצר און  
 בכל יוצר  
 און אדון  
 עשר אשר  
 גמברק  
 און ש  
 קדוש קדוש  
 ברוך כה  
 לא ברוך  
 אבהה רבה  
 שער ישראל  
 ברוך ש  
 אבהה

Emmerson - 1858  
 German Edition

ברכו  
 ברוך ז'  
 יוצר און  
 המאמר פארש  
 און אדון  
 עשר אשר  
 אבהה רבה  
 שער ישראל  
 אבהה רבה  
 ברוך ש  
 אבהה

Emmerson - 1872  
 English Edition

ברכו  
 ברוך ז'  
 יוצר און  
 המאמר פארש  
 און אדון  
 עשר אשר  
 אבהה רבה  
 שער ישראל  
 אבהה רבה  
 ברוך ש  
 אבהה

Worship  
Landberg-1885  
149

selections from  
the Prelims and  
Prophets

free paraphrase

free paraphrase

המאמר לא  
אשרה זה  
למד  
ברוך ש  
אשרה זה

ONE



איה אק איה

ציו

ציו

על הראשונים

עזר

מי כמכה

שירה חדשה

צור ישראל

עמידה

אבא

אבא

איה קדוש

קדוש

קדוש

קדוש קדוש  
אז בקול

ברוך עק

מקראת מלכנו

ימאק צ'

צור אבא

ישמח משה

אמנו

ולא נאמנו

רצה אמנו חמנו

רצה

(יזלה ויבא)

אמצינה

אבא

(על הנסים)

אזל כלס

ברכה

איה אק איה

ציו

(first verse)  
ציו

עזר

מי כמכה

שירה חדשה

צור ישראל  
(first verse)  
(second verse)

אבא

אבא

קדוש (7 קדוש)

נאמנו

קדוש

ברוך

מקראת

שמח ישראל

אזל כלס

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

איה אק איה

ציו

ציו

על הראשונים

עזר

מי כמכה

שירה חדשה

צור ישראל

אבא

אבא

קדוש

קדוש

קדוש

אז בקול

ברוך כבוד

מקראת

שמח ישראל

אזל כלס

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא

אבא



Prayer  
Book  
1872

American Jewish  
Ritual  
Revised - 1870

1871-1873  
Szold

1872  
Huetzel

Wohlshagen  
Hamburg - 1885

152

איה אק  
ויציה  
על הראשון  
עצרת  
מי כחכה  
שירה חדשה  
צור ישראל  
עמיד  
סבול  
עבור  
איה קדוש  
קדוש  
קדוש  
אנ בק  
ברוך  
מקלוק  
ימלוק  
עבור אדור  
ישמח  
אשר  
ואל נמח  
רצה  
רצה  
יעלה  
אחזניה  
מוריק  
על הנסין  
אדל כלק

(Eng) ויציה  
או כחכה  
(Eng) שירה חדשה  
(Eng) צור ישראל  
(Eng) עמיד  
(Eng) סבול  
(Eng) עבור  
איה קדוש  
קדוש קדוש  
ברוך כבוד  
מקלוק  
ימלוק  
(Eng) עבור אדור  
(Eng) ישמח  
(Eng) אשר  
(Eng) רצה  
(Eng) רצה  
(Eng) יעלה  
(Eng) אחזניה  
(Eng) מוריק  
(Eng) על הנסין  
(Eng) אדל כלק  
Blessing

איה אק  
ויציה  
איה שאלה האל  
מי כחכה  
שירה חדשה  
עבור  
סבול  
עבור  
איה קדוש  
קדוש  
קדוש  
אנ בק  
ברוך כבוד  
מקלוק  
ימלוק  
ישמח  
אשר  
רצה  
רצה  
יעלה  
מוריק  
על הנסין  
אדל כלק  
Priestly Blessing

איה אק  
ויציה  
איה שאלה האל  
מי כחכה  
שירה חדשה  
עבור  
סבול  
עבור  
איה קדוש  
קדוש  
קדוש  
אנ בק  
ברוך כבוד  
מקלוק  
ימלוק  
ישמח  
אשר  
רצה  
רצה  
יעלה  
מוריק  
על הנסין  
אדל כלק  
Priestly Blessing

איה אק  
ויציה  
איה שאלה האל  
מי כחכה  
שירה חדשה  
עבור  
סבול  
עבור  
איה קדוש  
קדוש  
קדוש  
אנ בק  
ברוך כבוד  
מקלוק  
ימלוק  
ישמח  
אשר  
רצה  
רצה  
יעלה  
מוריק  
על הנסין  
אדל כלק  
Priestly Blessing

שם שלום  
אלהי נצור  
קדוש שלם

שם שלום  
(German)  
אלהי נצור  
קדוש שלם  
German Hymn

שם שלום  
אלהי נצור  
קדוש שלם

קריאת התורה

אין כאן  
אה הרתחוס  
ויהי הנסח  
הריק שמה  
שמד ישראל  
אחד אלהינו  
שם  
לשם ד' העולם  
של הכל יאמר  
וידבר ויאמר ויאמר

אין שמים וארץ

ויהי הנסח

שמד ישראל  
אחד אלהינו

שם  
לשם ד' העולם

אורח בזה לנו משם  
אין שמים וארץ  
(Prayer in Hebrew by Reader  
and Congregation)

וידבר ויאמר ויאמר

אורח בזה לנו משם  
אין שמים וארץ  
Reading of Law

Reading from Law

אורח בזה לנו משם  
אין שמים וארץ  
Reading of the Law

אורח בזה לנו משם  
אין שמים וארץ  
Reading from Prophecy

אורח בזה לנו משם  
אין שמים וארץ  
Reading from Prophecy

יקום ברוך  
יקום ברוך  
אין שמים  
Prayer for Govt.  
Prayer for New Moon

Prayer for New Moon (in German)

Prayer for the Govt. (German)  
Special Prayers (German)  
Prayer for the New Moon (German)

אשר  
יהלל

אשר  
יהלל

אשר  
יהלל  
הוא על ארץ



1912

Levin, 1870

Gold 1871-1873 Eng.

Huebsch 1872-1883

Worship - 1885  
155.

ש"ס שלום  
אלהי נ  
קדוש שלום

(Eng.) ש"ס שלום

ש"ס שלום

ש"ס שלום  
אלהי נ 137

דריאות

ש"ס שלום

ש"ס שלום

ש"ס שלום

ש"ס שלום  
אלהי נ  
קדוש שלום  
ש"ס שלום

ש"ס שלום

ש"ס שלום  
אלהי נ  
קדוש שלום  
ש"ס שלום  
אלהי נ  
קדוש שלום

ש"ס שלום  
אלהי נ  
קדוש שלום  
ש"ס שלום

ש"ס שלום  
אלהי נ

ש"ס שלום  
אלהי נ

Portion Prophecy  
or Holy Writings Read

ש"ס שלום  
אלהי נ  
קדוש שלום  
ש"ס שלום  
אלהי נ  
קדוש שלום

ש"ס שלום

ש"ס שלום  
אלהי נ

ש"ס שלום  
אלהי נ  
קדוש שלום  
ש"ס שלום  
אלהי נ  
קדוש שלום

(Eng.) ש"ס שלום

ש"ס שלום

ש"ס שלום  
אלהי נ

ש"ס שלום  
אלהי נ  
קדוש שלום

ש"ס שלום



Sermon  
 German Hymn

אמאר אדא  
 אהנאה יאמר

חבי קדיש

מוסף

אבות

אברהם

אמר קדוש

קדוש

נעריצק

קדוש

בגדא

ברוך בראך

אמקא

שמע

אחד אלהינו

אני ד'

אברהם קדש

ימאק

לדור ודור

אקנת שבת

ישמח

רבה אהנותא

רבה (ישראל ויהא)

ואתחזיקה

מאדיון

(של הנסים)

אשל כלם

אכל החיים

(ברכנו אברהם)

שם אלה

חבי קדיש

אבות

אברהם

קדוש

נעריצק

קדוש

בגדא

ברוך בראך

אמקא

שמע

אחד אלהינו

אני ד' אלהים

אברהם קדש

ימאק

לדור ודור

אקנת שבת

ישמח

רבה אהנותא

רבה

מאדיון

(של הנסים)

אשל כלם

אכל החיים

ברכנו אברהם

שם אלה

אמאר יאמר

Sermon  
 חבי קדיש

אבות

אברהם

קדוש

נעריצק

קדוש

בגדא

ברוך בראך

אמקא

שמע

אחד אלהינו

אני ד' אלהים

אברהם קדש

ימאק

לדור ודור

אקנת שבת

ישמח

רבה אהנותא

רבה

ואתחזיקה

מאדיון (של הנסים)

אשל כלם

אכל החיים

שם אלה

Prayer Book - 1864

J. M. Wise { 1857  
1872

Einhorn - 1858  
(German Ed.)

Einhorn - 1858  
(Eng. Ed.)

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ט

מזמור

אברהם יאמר

חצי קדוש

Prayer

אברהם

אברהם

אברהם קד

קדוש

נעדיצק

קדוש

בבוא

ברוך

מקרא

שמע

אחד

אני

אברהם

ימלא

אברהם

אברהם

ישראל

כזה

כזה

אברהם

אברהם

אברהם

אברהם

אברהם

אברהם

אברהם

מזמור אברהם

אברהם

Sermon

Hymns from Hymn Book

Prayer

אברהם

אברהם

(קדוש)

נעדיצק

קדוש

בבוא

ברוך

מקרא

שמע

אחד

אני

אברהם

ימלא

אברהם

אברהם

ישראל

כזה

כזה

אברהם

אברהם

אברהם

אברהם

אברהם

אברהם

אברהם

אברהם

1912-1913

Original  
Hebrew 1870

Szold 1871-Heb.  
1873-Eng.

Huetsch 1872  
1883

Jewish Worship  
Landsberg-1885

ממחר לדן

אבנאיה יאמר (Eng.)

חצי קדיש

מוסף

אבול

אמור

אמר קדו

קדושה

נעריצק

קדוש

כבודו

ברוך ברוך

מחלוא

שמד

אמר אלהי

אני ג'

אברהם ק

יחלוק

לבוך אד

תקנת ש

ישחול

רצה במנחם

רצה

ואתנינה

מאזיק

זל הנ

אדל בלס

אבל האייק

ברכט

מיה מלום

אלהי נצור  
 קדיש אלק  
 אין באהנינו  
 פאן הקטורג  
 השיר הלוין  
 אמר נ' אלזר  
 דלינו  
 דם כן נקרה

קדיש יגאק  
 אדון דאלק  
 שיר הוואד  
 גיר הכבוד  
 מנאור שיר ליוק השגה  
 קדיש יגאק

### הלל

עקרא אג הבלל  
 העלויה הולל עהדי ד'  
 חבאט ישראל  
 לא לנו  
 ד' זכרנו  
 אהבתו כי ישמע  
 מה אושיר  
 העלו אג ד'  
 הודו לד' כי טוב  
 מן המצר  
 אנא ד'  
 ברוך הבא  
 יהוה אלק  
 קדיש אלק

קדיש אלק

Prayer for the Departed

קדיש יגאק  
 אדון (German) דאלק

אלהי נצור  
 קדיש אלק

דלינו  
 דם כן נקרה  
 Prayer for the Departed (Ger.)  
 קדיש יגאק  
 אדון דאלק

עקרא אג הבלל  
 העלויה העלו  
 חבאט ישראל  
 לא לנו  
 ד' זכרנו  
 אהבתו כי ישמע  
 מה אושיר  
 העלו אג ד'  
 הודו לד' כי טוב  
 מן המצר  
 אנא ד'  
 ברוך הבא  
 יהוה אלק  
 קדיש אלק

עקרא אג הבלל  
 העלויה  
 חבאט ישראל  
 לא לנו  
 ד' זכרנו  
 אהבתו כי ישמע  
 מה אושיר  
 העלו אג ד' באגין  
 הודו לד' כי טוב  
 מן המצר  
 אנא ד'  
 ברוך הבא  
 יהוה אלק  
 קדיש אלק

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אלהי נצור  
קדיש  
אין באר  
פאק הקל  
פער האר  
אמר ר' אל  
צלינו  
צלינו  
צלינו כן נקיה  
צלינו כן נק

קדיש יואק  
יאד  
קדיש יואק

קדיש יואק  
אדון זאלק  
שיר היחוד  
שיר הכה  
מזמור שיר  
קדיש יואק

הפס  
לקרא את  
כלליו כלל  
בצאת יוס  
לא לנ  
ז' זכרון  
אברהם  
מה אשיב  
בצלל אור  
הודו לך כי אלהי  
מן המצור  
אנא  
הכלק  
ובצלל

הודו לך כי אלהי  
מן המצור  
אנא  
הכלק

אלהי נצור  
קדיש

צלינו

קדיש יואק

Hymn - { Hymn from Hymn  
Book  
Adon Plam  
- Jezdal

קדיש יואק

צלינו (Eng.)

הפס

הפס דברי

הפס אור  
הודו לך כי אלהי  
מן המצור  
אנא

קדיש יואק

צלינו (Eng.)

הפס

הפס דברי

הפס אור  
הודו לך כי אלהי  
מן המצור  
אנא

1912

Revised  
Edition, 1870

Szalck - 1871 (Heb.)  
1873 (Eng.)

Hubsch - 1872  
1883

Zundberg - 1885

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אולי נס

קדיש

אין כאלה

פאק הקט

הסיר האו

אמר לי אל

דלינו

על קן נק

קדיש יאס

אדון עול

שיי היחול

שיי הכב

אמאור שיר

קדיש יא

קדיש יא

הלל

אקראו את

העליות האלו

בצאן ישר

לא לנ

די זכר

אזהבתי כי

מה אשיר

העלן את

האז לזי

אן המצר

אנש ז

הרוב הבא

יהא

אין כאלה

Alene in Eng.

אדון עול

קדיש

✓ (Eng.)

✓ (Eng.)

✓ (Eng.)

✓ (Heb.)

✓ (Eng.)

✓

✓

✓

✓

✓

✓

✓

✓

✓

✓

✓

prayer in German  
by Minister before  
Kaddish  
Kaddish

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✓

✓

✓

✓

✓

✓

✓

✓

Prayer by Rabbi  
before Kaddish  
Kaddish

188 (Eng.)



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