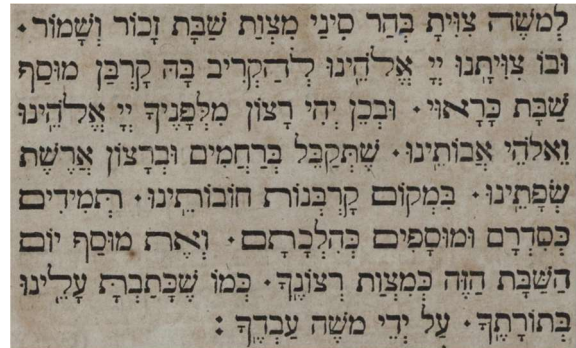


# Who Wrote the Siddur?

## Part 4: How Did Modernity Change the Siddur?

### Classical Reform Innovations

#### 1) Prayerbook of the Hamburg Temple (1819)



To Moses You commanded on Mt. Sinai the command of Shabbat to remember and keep. And on it God commanded us to sacrifice the Korbán Musaf of Shabbat properly. And may be your will God, the God of our forefathers, that you accept with mercy and willingness *the utterance of our lips in place of our obligatory sacrifices*, the daily offerings according to their order and the musaf offerings according to their laws.

#### 2) Eileh Divrei Ha-Brit (Hamburg Beit Din, 1819)

זועתק והוכנס לאינטרנט  
www.hebrewbooks.o  
ע"י חיים תשע"א

אלה  
דברי הברית

ליקב לחק לישראל בריה עולם, אחו ובר אלהים ולא יסיר רתו לעולמים; עשי תחורת, וצדק  
דין אפד ירא טפי בית דין צדק ודיק הסבורג ירא. ועל יום החוקי רבגוונים הגדולים אשר  
בסריגה אשכנז; עולין, ערפת ותישעלין, וסריגה בעתעטן, סהררען ואונגאן. כולם כפחו  
עונים ואוסרים, בגיורת עירן שחנש, וכסאמר קדישין שאלה, להפר רת חרשה, (אשר  
ברו טלבם איות יחידים הירויים שאינם בני תורה) ליפר מנהגים שלא לה טשה ישראל. על כן  
קטו חנוגונים חסירים וקדושים רבנים חטורסטים, לחקע יתר בטקנים נאסן בקשת טנאו ותרז גר,  
לאפור איסרי על שלשה פשעים אשר חטאו כנפשותם, ואלו הן:

א) אסור לשנות סדר ותפלה הגהונה בישראל, כן ברכות השחר ער  
ארר עלינו לשבח, ומכיש שאין לרוע ממנה.

ב) אסור להתפלל סדר ותפלה הלו בלשון ארר חוין מלשון וקדוש,  
וכל תפלה הגרפסת שלא תקונה ושלא במנהגינו היא פסולה  
ואסור להתפלל מחובת.

ג) אסור לנגן בכדוד בשום כלי שיר כשבת וכיום אפי עי אינו ישראל.

אשרי אדם שוטע לגיורת חכמים בית דין צדק, ולזכרי חנוגונים חסירים וקדושים,  
ואל יחרוש עששו טן הציבור, לסען ילך כורך טובים. דשטר נפשו ירחק שלא לעבור  
חז על דבריהם, כסאמר חנול הוי חזיר כנאלתן בו. וטי תאיש חירא ה', ולא  
ירא סרביי ארבעים חסירי וקדושי עליון רהתחטים בספר תוה, ולא יחוש על  
גששו וכפשוה ביתו?

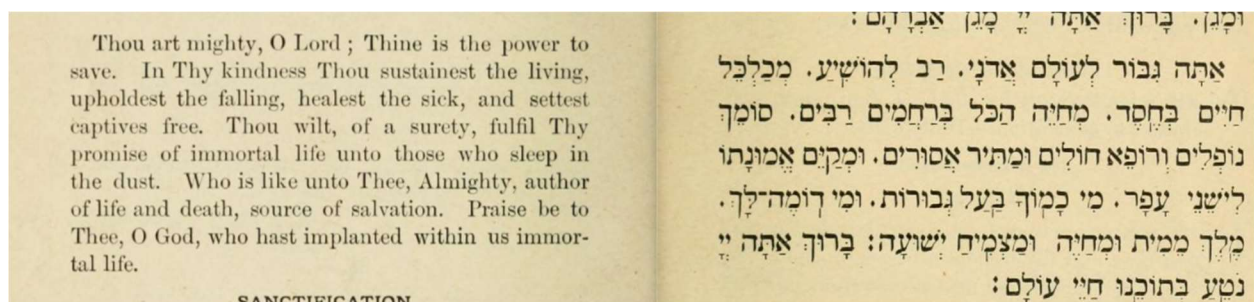
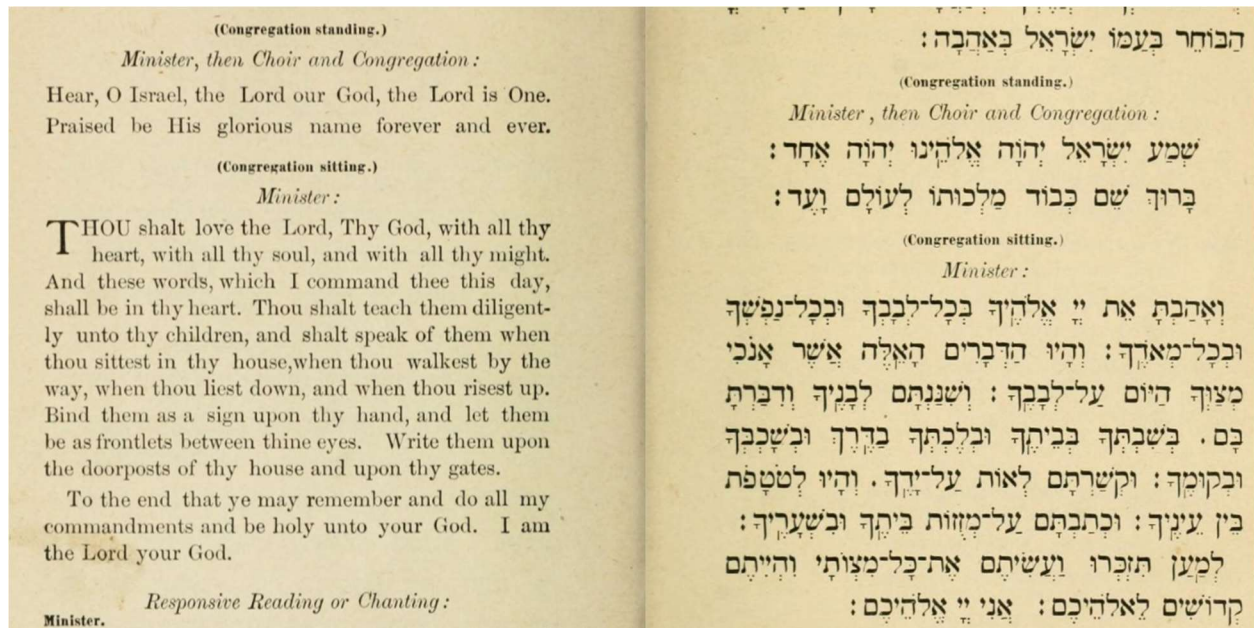
בפקורת בית דין צדק דיק המבורג.  
גרסם כאלטונא בשנת תקע"ט.

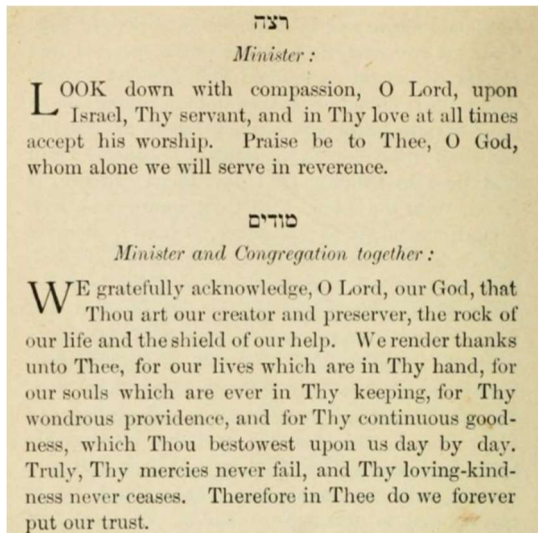
- 1) It is forbidden to change the order of the prayers that Israel is accustomed to, from the morning blessings until after *aleinu le-shabeach*, and certainly one cannot subtract from them.
- 2) It is forbidden to pray the order of prayers in a language other than the Holy Tongue, and a prayer book that is printed improperly and not according to our customs is invalid and one is forbidden to pray from it.
- 3) It is forbidden to play any musical instruments in the synagogue on Shabbat and Festivals, even by means of a non-Jew.

### 3) Pittsburgh Platform (1885)

We recognize, in the modern era of universal culture of heart and intellect, the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.

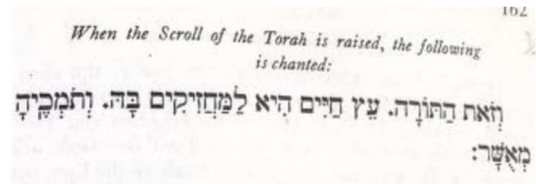
### 4) The Union Prayer Book for Jewish Worship (CCAR, 1895)





## Mordecai Kaplan and Reconstructionism

### 5) Sabbath Prayer Book, Jewish Reconstructionist Foundation (1945)



When the Maccabees to the Temple came,  
Having saved their nation,  
To light again the Menorah's flame,  
With song and jubilation,  
Of pure oil there was none,  
Save one small flask alone;  
Its holy light, shone pure and bright,  
In eight-day celebration.

מְעוֹ צוֹר יְשׁוּעָתִי. לֵךְ נֹאֶה לְשַׁבֵּחַ.  
תְּכֹחַן בֵּית תְּפִלָּתִי. וּבְשִׁיר תּוֹרָה נִנְצַחַת.  
לַעֲת תִּשְׁבִּית מִטְּבַח וְשֵׁאוֹן קָרֵב תִּשְׁבֵּחַ.  
אֹז אֲגַמֹּר בְּשִׁיר מְזֻמֹּר תְּנַצַּחַת הַמִּזְבֵּחַ:  
יְוֹנִים נִקְבְּצוּ עָלַי אֲזִי בְיָמֵי חֲשֵׁמָנִים.  
וּפְרָצוּ חוֹמוֹת מִגְדְּלֵי וְטָמְאוּ כָּל־הַשְּׂמֵנִים.  
וּמְנוֹתַר קִנְקָנִים זָרַח אֹר לְשׁוֹשָׁנִים.  
בְּגִי בִינָה יָמֵי שְׁמוֹנָה קִבְּעוּ שִׁיר וְרַנְנִים:

## FOR INDEPENDENCE DAY

### DECLARATION OF INDEPENDENCE

On the fourth of July, in the year 1776, a new nation was born, the United States of America, conceived in liberty and dedicated to the proposition that all men are created equal. The faith and vision of the Founding Fathers are expressed in a solemn Declaration of Independence. That Declaration set forth the principles which moved them to establish the former British colonies as an independent union of states. It is well that on the anniversary of this event we be reminded of the spiritual foundations of our Republic, and that we renew from year to year our allegiance to them. Let us then rise and listen to the words of that epoch-making Declaration:

#### *The Congregation rise.*

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. . . .

"We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name, and by the authority of the good People of these Colonies, solemnly publish and declare

אמריקה ושאיופיה הנעלות: אָנָּא בְּעַל הַרְחָמִים. הַסְתִּירֵם  
בְּסִתְרֵי כְּנָפֶיךָ לְעוֹלָמִים. וְתִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת-  
נַשְׁמָתָם. אֵתָּה הוּא נִחְלָתָם. וְנֹאמֶר אָמֵן:

O God, full of compassion, who dwellest on high, grant rest beneath Thy sheltering wings, in the ranks of the holy and pure whose splendor is like that of the heavens, to the souls of those who sacrificed their lives for the sake of America and American ideals. O Lord of Mercy, do Thou bring them under the cover of Thy wings for ever, and preserve the bond that unites their souls with life; Thou, art their portion forever. And let us say, Amen.

Sing "America", or "America the Beautiful," page 561, or  
"The Star-Spangled Banner", page 547.

#### AMERICA

My country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing.  
Land where my fathers died,  
Land of the Pilgrims' pride,  
From every mountainside,  
Let freedom ring.  
  
Our fathers' God, to Thee,  
Author of Liberty,  
To Thee I sing.  
Long may our land be bright  
With freedom's holy light!  
Protect us by Thy might,  
Great God, our King!

## Conservative Conservatism

### 6) *Seder Tefilot Yisrael*: Sabbath and Festival Prayer Book (Rabbinical Assembly [Conservative] & United Synagogue of America, 1946)

Faithful art Thou to grant eternal life to the departed. Blessed art Thou, O Lord, who callest the dead to life everlasting.

May it be Thy will, O Lord our God and God of our fathers, to lead us joyfully back to our land, and to establish us within its borders where our forefathers prepared the daily offerings and the additional Sabbath offerings, as is written in Thy Torah, through Moses, Thine inspired servant.

וְנֹאמֵן אֵתָּה לְהַחַיּוֹת מֵתִים. בְּרוּךְ אַתָּה יי מְתִיחַ  
הַמֵּתִים:

שֶׁבֶת בְּרֵאיוֹי: יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
שֶׁשְׁעָלְנוּ בְּשִׁמְחָה לְאַרְצֵנוּ וְחִטְעֵנוּ בְּגִבּוֹלְנוּ. שְׁשֵׁם עָשׂוּ  
אֲבוֹתֵינוּ לְפָנֶיךָ אֶתִּקְרָבֵנוּ חֻבּוֹתֵיהֶם. תְּמִידִים  
בְּסִדְרָם וּמוֹסָפִים בְּהִלְכָתָם. וְאֶתִּמוּסָף יוֹם הַשֶּׁבֶת  
הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאֵהָבָה כְּמִצְוַת רְצוֹנְךָ כְּמוֹ

### 7) Rabbi Robert Gordis, Introduction to *Seder Tefilot Yisrael*

There will naturally be instances, however, where re-interpretation is impossible and the traditional formulation cannot be made to serve our modern outlook. Such pre-eminently are the passages dealing concretely with animal sacrifices. . . . The deletion of the Musaf service as a whole, however, would mean destroying the entire structure of the traditional liturgy. . . .

## Reform's Return to Tradition

### 8) Mishkan T'filah: A Reform Siddur (2007)

WE PRAY that we might know before whom we stand:  
the Power whose gift is life,  
who quickens those who have forgotten how to live.

We pray for the winds to disperse the choking air of sadness,  
for cleansing rains to make parched hopes flower,  
and to give all of us the strength to rise up toward the sun.

We pray for love to encompass us  
for no other reason save that we are human,  
for love through which we may all blossom into persons  
who have gained power over our own lives.

We pray to stand upright, we fallen;  
to be healed, we sufferers;  
we pray to break the bonds that keep us from the world of beauty;  
we pray for opened eyes,  
we who are blind to our own authentic selves.

We pray that we may walk in the garden of a purposeful life,  
our own powers in touch with the power of the world.

Praised be the God whose gift is life,  
whose cleansing rains let parched men and women  
flower toward the sun.

ברוך אתה, יי, מַחֲיָה הַכֹּל (הַמְתִּים).

אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי,  
מַחֲיָה הַכֹּל (מְתִים) אַתָּה,  
רַב לְהוֹשִׁיעַ.

מְשִׁיב הַרוּחַ — WINTER\*  
וּמוֹרֵד הַגֶּשֶׁם.

מִוְרֵד הַטֶּל — SUMMER\*

מְכַלְכֵּל חַיִּים בְּחַסְדְּךָ,  
מַחֲיָה הַכֹּל (מְתִים)  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקַים אֲמוּנָתוֹ לְיִשְׂרָאֵל עַד.  
מִי כְמוֹךָ בְּעֵל גְּבוּרֹת  
וּמִי דוֹמָה לָךְ, מְלַךְ מַמְיָת  
וּמַחֲיָה וּמְצַמֵּחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרְחָמִים,

זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וְנִאֲמֹן אַתָּה לְהַחְיֹת הַכֹּל (מְתִים).

בְּרוּךְ אַתָּה, יי, מַחֲיָה הַכֹּל (הַמְתִּים).

YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).

WINTER — You cause the wind to shift and rain to fall.

SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

SHABBAT SHUVAH — Who is like You, Compassionate God,

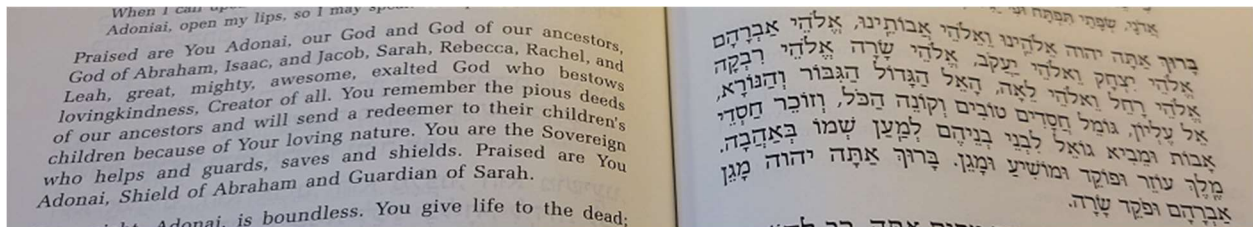
who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (who revives the dead).

ברוך אתה, יי, מַחֲיָה הַכֹּל (הַמְתִּים).

## Gender Concerns

### 9) Siddur Sim Shalom (Rabbinical Assembly, 1985)



## 10) Mishkan T'filah, Kaddish

לְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא  
בְּעֵלְמָא דִּי בְרָא כְרְעוּתֵיהּ,  
וְיִמְלִיךְ מַלְכוּתֵיהּ  
בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעָגְלָא וּבְזָמַן קָרִיב,  
וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.  
יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרוֹמַם וְיִתְנַשֵּׂא,  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,  
לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,  
תְּשַׁבַּחְתָּא וְנַחֲמָתָא,  
דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

EXALTED and hallowed be God's great name,  
in the world which God created, according to plan.  
May God's majesty be revealed in the days of our lifetime  
and the life of all Israel —  
speedily, imminently.  
To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,  
extolled, glorified, adored, and lauded  
be the name of the Holy Blessed One,  
beyond all earthly words and songs of blessing, praise, and comfort.  
To which we say: Amen.

## 11) Rabbi Dalia Marx, “No More Avinu? No More Malkenu? (2011)

“Avinu Malkenu,” those heartfelt words that 2000 years ago were cried out by Rabbi Akiva when he pleaded before God for rain (Bavli Ta’anit 25b.), and have been repeated by millions of Jewish believers ever since—have they lost their force? When have they become invalid or even forbidden for us? ... Excluding from our siddurim all the phrases that refer to God as a father or as a king may cause reduction of the richness of our liturgical language. ... I add the matriarchs and Miriam to my prayers with passion; I try to enrich my Tefilah by looking for fresh ways of addressing God, some of them using feminine or gender-inclusive phrases, as I did in the prayer mentioned above. But please, don’t take from me the precious words my foremothers and my forefathers used when they prayed to the creator of the world.

### Orthodoxy and Liturgical Change

## 12) Aruch Ha-Shulchan, Orach Chayim 620:1

ומה שתמיהני: דהנה הרא"ש שלהי יומא, והטור בסימן זה הביאו בשם הגאונים לומר בשחרית חמש פעמים "ויעבור". ויש אומרים שלוש עשרה פעמים כנגד שלוש עשרה מדות. ויש אומרים שבע פעמים, ובמוסף שבע פעמים, וכן במנחה, עיין שם. ואנחנו אין מזכירין אפילו פעם אחת. ויש מנהגים שאין להם עיקר — ונזהרים בהם, וזה שהוא מהגאונים ובהזכרת שלוש עשרה מדות — ואין נזהרים בזה. (וזה נצמח הכל מאריכת הניגונים, עד שלא נשאר זמן לומר

סליחות. ואמירת שלוש עשרה מדות – אי אפשר בלא אמירת סליחות. וכבר צווחו גאוני עולם על החזנים, אך אין כח בידינו למחות, וד' יכפר.)

And this is what astonishes me: The Rosh at the end of Yoma and the Tur in this *siman* bring in the name of the Geonim to say “*va-ya'avov*” [the 13 *Middot*] five times during Shacharit [on Yom Kippur], and some say it 13 times corresponding to the 13 *Middot*. And some say it seven times, and in Musaf seven times, and also at Mincha—see what they say there. But we don't say [the 13 *Middot*] even once [during Shacharit, Musaf, and Mincha]. And there are customs aren't important—which people are careful about, but this which is from the Geonim and includes reciting the 13 *Middot*—they aren't careful about. (And this all stems from lengthening the singing until there's no time left to say *selichot*. And you can't say the 13 *Middot* without saying *selichot*. And great leaders have already yelled at the chazzanim, but we don't have the strength to stop this, and Hashem should forgive.)

### 13) *Nehalel Siddur* (Michael Haruni, ed., 2013)

בְּרוּךְ אַתָּה ה' הַמְחַיֵּר שְׁכִינְתּוֹ לְצִיּוֹן

You are blessed, [Hashem]: Who is reinstating His presence in Tziyon.

### 14) *Nachem* for Tisha B'av, Traditional Text

נַחֵם יְהוָה אֱלֹהֵינוּ אֶת אֲבְלֵי צִיּוֹן וְאֶת אֲבְלֵי יְרוּשָׁלַיִם. וְאֶת הָעִיר הָאֲבֵלָה וְהַתְּרַבָּה וְהַבְּזוּיָה וְהַשׁוֹמְמָה. הָאֲבֵלָה מִפְּלֵי בְּנֵיהָ וְהַתְּרַבָּה מִמְּעוֹנוֹתֶיהָ. וְהַבְּזוּיָה מִמְּבֹדְדָה. וְהַשׁוֹמְמָה מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֵאשָׁתָּה חֲפוּי כְּאִשָּׁה עֶקְרָה שְׁלֵא לָלֶדֶת וְנִבְלָעוּהָ לִיגִיוֹנוֹת. וְיִירָשׁוּהָ עוֹבְדֵי פְסִילִים. וְנִטְּלוּ אֶת עֲמֻדָּהּ יִשְׂרָאֵל לְחָרֵב. וְנִהְרָגוּ בְּדוֹן חֲסִידֵי עֲלִיוֹן. עַל כֵּן צִיּוֹן בְּמֵר תִּבְכֶּה. וְיִירָשׁוּלַיִם תִּתֵּן קוֹלָהּ. לִבִּי לִבִּי עַל חֲלָלֵיהֶם. מֵעַי מֵעַי עַל חֲלָלֵיהֶם. כִּי אַתָּה יְהוָה בְּאֵשׁ הִצַּתָּהּ. וּבְאֵשׁ אַתָּה עֲתִיד לְבַנוֹתָהּ. כְּאֲמֹר נֹאנֵי אֶהְיֶה לָּהּ נֹאֵם יְהוָה חוֹמַת אֵשׁ סָבִיב וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ: בְּרוּךְ אַתָּה יְהוָה מְנַחֵם צִיּוֹן וּבוֹנֵה יְרוּשָׁלַיִם

Hashem, our God, console the mourners of Zion and the mourners of Jerusalem and the city that is in mourning and in ruins, despised and desolate. Mourning because she is bereft of her children, ruined of her dwellings, despised in contrast to her former glory, desolate without inhabitants, she sits alone with her head covered like a barren woman who never gave birth. Legions have devoured her, idolaters have deprived her of her inheritance; they have put Your people Israel to the sword and have wantonly murdered the pious ones of the Most High. Therefore, Zion weeps bitterly, and Jerusalem raises her voice, “My heart, my heart [grieves] for their slain, my innards, my innards, [ache] for their slain. For you, Hashem, set her afire, and with fire You will ultimately rebuild her, as it is said, “I will be to her, says Hashem, a wall of fire around [her], and I shall be for glory in her midst.” Blessed are You, Hashem, Consoler of Zion and Builder of Jerusalem.

