

# A Sectarian Rite Gone Mainstream and Cutting-Edge: The Blossoming of Forms of Prayer for Jewish Worship Volume I

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A Sectarian Rite Gone Mainstream and Cutting-Edge

The Blossoming of Forms of Prayer for Jewish Worship Volume I

[Eric L. Friedland](#)

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At the outset of the Victorian Era the liturgy of the newly formed British Reform Judaism made its first appearance in Forms of Prayer. It was essentially a rather traditional, yet venturesome prayer book by the largely self-taught charismatic spiritual leader, David W. Marks, for a congregation made up of Anglicised Sephardic and Ashkenazic families, the West London Synagogue. Unique in prayer book reform, the new rite was marked by a deemphasis on the Rabbinic tradition and a move towards an enlightened biblicism. Thus it acquired a bit of a sectarian look. Over time this qualified scriptural reductionism gave way, in the 1920s and 30s, during the days of Rabbis Morris Joseph and Harold Reinhart, to an increased appreciation of Rabbinic law and teaching and, with the influx of Liberal rabbis from Continental Europe after the Second World War, to a recovery of a connectedness with all of world Jewry. A new generation of native-born rabbis (Lionel Blue and Jonathan Magonet) produced volumes of Forms of Prayer from 1977 onward for an entire movement that carried on the Marks legacy and the learned contributions of the postwar German rabbis, while simultaneously going in wholly fresh directions. Bringing the longest continuing Reform siddur into the twenty-first century have been the energetic joint efforts of clergy, scholars and laity under the multifaceted editorial guidance of Jonathan Magonet.

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also a witness to Jewish worship, because of the indications given of growth from Judaism.<sup>13</sup> Again, a sizeable number of liturgical fragments from the Dead Sea Scrolls reveal an organised prayer ritual. This material from Qumran indicates that although the forms of Jewish prayer are thought to have been fluid at this time, it is clear that the building blocks of much of the future structure of Jewish prayer were already in place. He declares that the ‘cutting edge’ of sectarianism was not theology but practice. This massive eight-volume work is a full articulation of the standard Scofieldian variety of dispensational thought, constantly related to the Biblical texts and data on which it claims to rest. Its influence appears to have been great on all dispensationalist teachers since its first publication, though it is fading today. All of Chafer’s work and career was openly and obviously in the Scofieldian tradition. You’ll meet the world leaders who will bring man to the very edge of extinction and examine the causes of the current global situation - what it all means, what will shortly come to pass, and how it will all turn out. [[70]]. Like Darby, Lindsey also claims his interpretations were revealed personally to him by God. The split of Christianity and Judaism took place during the first centuries CE. While the First Jewish–Roman War and the destruction of the Second Temple in 70 CE was a main event, the separation was a long-term process, in which the boundaries were not clear-cut. During the early first century CE there were many competing Jewish sects in the Holy Land, and those that became Rabbinic Judaism and Proto-orthodox Christianity were but two of these. There were Pharisees, Sadducees, and Zealots, but also