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Special acts of worship in Anglo-Jewry 1700–1970*

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The significance of special acts of worship for understandings of the history of the British churches is increasingly recognized, following the publication of the findings of the Durham State Prayers project.¹ But special religious days, services, or prayers to mark important public events, celebrations, or commemorations were not confined to the Christian churches: they were also appointed by leaders of the British Jewish communities. Many of these Jewish special acts of worship were for the same purposes as those ordered for the Church of England, some were for further British events, and others were for specifically Jewish occasions. As for the Church, most of these acts of worship were observed in all the places of worship of the main Jewish communities in Britain and across the Empire and Commonwealth, often using a special form of prayer (or “order of service”) that was composed and distributed for each particular occasion. By definition, these special acts of worship provide a register of matters which the leaders of British Jewry considered to have particular importance for their communities. They indicate the attitudes of these leaders towards the wider British community and its institutions, and towards Jewish communities elsewhere in the world: they are part of the histories of both British religion and international Jewry.² They also provide evidence for the relations between the main Anglo-Jewish

1 *National Prayers: Special Worship since the Reformation*, ed. Philip Williamson et al., 4 vols. (Woodbridge: Church of England Record Society/Boydell, 2013–). The relevant volumes are 2: *General Fasts, Thanksgivings and Special Prayers in the British Isles 1689–1870* (2017), and 3: *Worship for National and Royal Occasions in the United Kingdom 1871–2016* (2020); all comments on special acts of worship ordered by the British crown or organized for the Church of England refer to these vols.

2 For the historical issues raised by the history of Anglo-Jewry, see Todd Endelman, *The Jews of Britain, 1656 to 2000* (Berkeley, CA: University of California Press, 2002), 3–12.

* I am grateful to Alasdair Raffe and Stephen Taylor for their contributions to the research for this article, to the Leverhulme Trust for financial assistance, and for helpful comments by this journal’s anonymous referees. The archives of the Chief Rabbi were consulted with the permission of the Office of the Chief Rabbi.

religious congregations – the Spanish and Portuguese or Sephardi, and the German or Ashkenazi – and for the “peculiar” (and disputed) claims of the Ashkenazi chief rabbinate.³

These Jewish special acts of worship have attracted little historical attention. Some received brief comment in standard histories of the British Sephardi and Ashkenazi communities,⁴ and in a compilation of Jewish material relating to the Hanoverian kings.⁵ Among recent Jewish scholars, the interest has chiefly been in sermons preached at wartime special services,⁶ and in prayers appointed during the period of the Holocaust.⁷ Occasional references to Jewish special worship or sermons also occur in broader studies of British religion, particularly where this relates to the monarchy.⁸ The fullest information so far available is provided by the successive bibliographies of Anglo-Jewry, in their lists of printed forms of prayer.⁹ However, these lists are incomplete, most obviously because the bibliographies do not cover the period from 1838 to 1936. The lists do not distinguish between forms published for use in individual synagogues, often for local purposes, and those issued for the most important occasions for use in all the synagogues of the main communities, and the dates for their use are not always indicated. Nor

3 Geoffrey Alderman, “The British Chief Rabbinate: A Most Peculiar Practice”, *European Judaism* 23, no. 2 (1990): 45–58, which also outlines the wider sub-divisions of British Jewry.

4 E.g. Albert Hyamson, *The Sephardim of England* (London: Methuen, 1951), 135–7, 187, 254–5, 346, 406–7; Cecil Roth, *History of the Great Synagogue, London 1690–1940* (London: Edward Golston, 1940), 212–14.

5 Israel Abrahams, “Hebrew Loyalty under the First Four Georges”, *Transactions of the Jewish Historical Society of England* 9 (1918–20): 103–30.

6 Most notably Marc Saperstein, *Jewish Preaching in Times of War 1800–2001* (London: Littman Library, 2008).

7 Richard Bolchover, *British Jewry and the Holocaust* (Cambridge: Cambridge University Press, 1993), 58, 66–7, 91–2, 95, 106, 112; Chanan Tomlin, *Protest and Prayer: Rabbi Dr Solomon Schonfeld and Orthodox Jewish Responses in Britain to the Nazi Persecution of Europe’s Jews 1942–1945* (Bern: Peter Lang, 2006), 201–24.

8 E.g. John Wolffe, *Great Deaths: Grieving, Religion, and Nationhood in Victorian and Edwardian Britain* (Oxford: Oxford University Press, 2000), 68, 82, 84, 90, 227; Michael Ledger-Lomas, *Queen Victoria: This Thorny Crown* (Oxford: Oxford University Press, 2021), 21, 31, 215, 246–9; for a wider range of instances, see the *National Prayers* volumes.

9 *Bibliotheca Anglo-Judaica*, ed. Joseph Jacobs and Lucien Wolf (London: Jewish Chronicle, 1888), 184–7; *Magna Bibliotheca Anglo-Judaica* (hereafter, MBAJ), ed. Cecil Roth (London: Jewish Historical Society, 1937), 311–21; *Nova Bibliotheca Anglo-Judaica ... 1937–1960* (hereafter, NBAJ), ed. Ruth P. Lehmann (London: Jewish Historical Society, 1961), 196–204; *Anglo-Jewish Bibliography 1937–1970* (hereafter, AJB1937), ed. Ruth P. Lehmann (London: Jewish Historical Society, 1973), 325–31; *Anglo-Jewish Bibliography 1971–1990*, ed. Ruth P. Goldschmidt-Lehmann (London: Jewish Historical Society, 1992), 331–3.

do the forms alone provide an adequate record of special acts of worship, because they were not always issued for these occasions; in some cases, instructions were given in private communications to the ministers of synagogues¹⁰ or by public notices in newspapers, particularly *The Jewish Chronicle* (JC).

This article considers the long history of the special acts of worship appointed for wide observance in Anglo-Jewry, from the first clear evidence of these occasions in the early eighteenth century. It begins by examining their general features, and the character of the special forms of prayer. It categorizes these special occasions, identifying three main types of appointment. For reference purposes – and to provide details of occasions mentioned in the following discussion (often by reference to the year alone) – an appendix lists all Jewish special acts of worship that are currently known to have been appointed for general observance. This draws on two kinds of evidence: publication details for forms of prayer (the texts of which deserve study by scholars with political and cultural as well as liturgical interests), and information from newspapers and archives. The caveat – known occasions – should be noted. Some forms of prayer may not have survived, or are not yet deposited in libraries or listed in online catalogues. Newspapers did not report all occasions, and searches in digitized collections may be imperfect. All this applies particularly for the period before the 1830s, but delayed deposit in libraries and deterioration in newspaper reportage create difficulties for recent times too. Even the JC ceased its practice of printing notices from the Office of the Chief Rabbi. This is one reason why the list ends in 1970.

The earliest special acts of worship were conducted in the London synagogues of the Spanish and Portuguese Jews, eventually based at Bevis Marks, and the German Jews at Duke's Place, later the "Great Synagogue". It is likely that a number were observed by the original Sephardi congregation during the early decades after the Jewish resettlement in England in 1656, but the first printed evidence of these occasions, a form of prayer for Bevis Marks, is for 1701.¹¹ As can be seen from the lists of forms in the Anglo-Jewish bibliographies, during the following centuries special services continued to be organized for individual synagogues, not just for Bevis Marks and Duke's Place but also for new Sephardi and

¹⁰ For use of the term "minister" rather than "rabbi", see Endelman, *Jews of Britain*, 12–13, 118–20. The chief rabbi's circulars were addressed to ministers.

¹¹ MBAJ, 311; Abrahams, "Hebrew Loyalty", 118; this form is available in Eighteenth Century Collections Online.

Ashkenazi congregations, and, after 1840, for separatist Reform and Liberal synagogues. But from at least the 1740s, special acts of worship were appointed for general observance, at first for various synagogues in London and later for the growing number of congregations elsewhere. Joint observances by Sephardi and Ashkenazi synagogues, using the same form of prayer, were sometimes arranged early in the period (for example, in 1757 and 1805), and joint services have occasionally been held in Bevis Marks.¹² On the death of the Sephardi religious leader, the *haham*, in 1879, the Ashkenazi chief rabbi ordered use of the Sephardi memorial prayer. In 1884 and 1894, and perhaps for some further occasions, Sephardi synagogues used the chief rabbi's form. Joint calls for prayers by the Ashkenazi chief rabbi and the Sephardi *haham* became frequent from the mid-1950s into the 1960s. But the two communities normally had their own observances and distinct forms of prayer, in accordance with their differences in ritual and liturgy.¹³

General observances first became common in the larger and more widespread Ashkenazi community. From the 1750s, forms of prayer have survived for use in all their London synagogues. From 1809 they were issued for synagogues in "the kingdom" (or "in England"),¹⁴ and from 1830 in the United Kingdom (or in Great Britain). After the first election of a chief rabbi by numerous congregations (five in London, nineteen elsewhere in England, Wales, Scotland, and Ireland) in 1844¹⁵ – and as his authority was accepted by Ashkenazi communities in the colonies and India – these synagogues were given the collective name of "United Congregations of the British Empire". After 1882, this wide reach (revised in the 1950s to the current term "United Hebrew Congregations of the British Commonwealth") was gradually taken for granted and dropped from titles of the forms of prayer. The Sephardi community remained much smaller, established few synagogues outside London, and was less centralized. For occasions when the Ashkenazi issued general forms, there would usually be Sephardi forms particular to Bevis Marks. But for

12 Roth, *Great Synagogue*, 212; Abrahams, "Hebrew Loyalty", 123; Hyamson, *Sephardim*, 406, 407. After the Great Synagogue was destroyed during the Blitz in May 1941, Bevis Marks was made available for Ashkenazi services.

13 For religious relations between the communities before the 1950s, see Hyamson, *Sephardim*, 305–8, 405–6.

14 Cecil Roth, "The Chief Rabbinate of England", in *Essays in Honour of the Very Rev. Dr J. H. Hertz*, ed. Ephraim Levine, Isidore Epstein, and Cecil Roth (London: E. Golston, 1944), 377, gives later dates.

15 *Ibid.*, 382.

various periods from 1859, Sephardi religious leaders also issued general forms, for the “synagogues of the Spanish and Portuguese Jews”.¹⁶ This was especially so under Moses Gaster, the *haham* from 1887 to 1917, who emphasized his independence from the United Congregations by declaring his authorship of the forms and his self-designation as “chief rabbi” on the title pages.¹⁷ The effect, evident in the appendix, is that for numerous occasions two different general forms of prayer were published, one for each of the communities.

Special acts of worship were of two types: short *special prayers* (sometimes with a specially selected psalm) inserted within the usual services,¹⁸ or complete *special services* conducted in addition to the regular services. This distinction is not always evident from the titles of forms of prayer, but a difference in page lengths is indicative: prayers (Hebrew and English texts together) were typically up to four pages (a little longer if the full text of a psalm was included); longer forms were texts for services. Into the early nineteenth century some forms were published only in Hebrew, and until the middle of the century Sephardi forms continued to use elements of Spanish and Portuguese.¹⁹ But increasingly from the mid-eighteenth century and invariably from the 1810s, forms were printed in both Hebrew and English. The provision of printed forms was not essential, as the minister could read from a manuscript, and this, rather than lost copies of forms, may explain why for some early special prayers or services in Bevis Marks and Duke’s Place, the only evidence consists of newspaper reports.²⁰

The original reasons for publishing forms of prayer perhaps included a rabbi’s desire to demonstrate his compositional skills to other learned men. In one known case, a form was advertised for sale.²¹ Once more

16 The start of this practice was perhaps a reaction to Nathan Adler’s suggestion in 1858 that the Sephardi congregations should accept his authority as chief rabbi; Hyamson, *Sephardim*, 306–7.

17 See Sephardi objections to the chief rabbi’s form for the 1887 jubilee claiming to be for “all the synagogues of the British empire”, rather than just all the United Congregations, *Jewish Chronicle* (hereafter, JC), 17 and 24 June, 1 July 1887.

18 Ashkenazi forms from 1915 to the 1950s stated the precise place in their titles, usually after (though sometimes before) the prayer for the sovereign and the royal family, a standard element in services since the eighteenth century. In changing the royal names in this prayer, the chief rabbi scrupulously adopted the terms of the official Orders in Council that were periodically issued for alteration in the services of the Church of England.

19 For the use of Spanish, see MBAJ, 311–16; Abrahams, “Hebrew Loyalty”, 118–19.

20 E.g. *Weekly Journal*, 2 Dec. 1721 (services during fears of plague in 1720 and 1721); *Whitehall Evening Post*, 17–19 Nov. 1737 (prayers during the illness of Queen Caroline).

21 *The World*, 22 April 1789.

congregations were created, distribution of printed forms enabled the same texts of special services or prayers to be used in all the synagogues on the same day and even at the same hour. This helped to sustain a sense of community among dispersed ministers and congregations, and to preserve both uniformity in worship and conformity to the orthodox liturgy. It also helped to maintain or assert the authority of the individual or institution that issued the forms. This was particularly important for the chief rabbinate, although it is rarely mentioned in studies of the subject.²² It is perhaps significant that the Ashkenazi production of general forms of prayer became standard after the threat to orthodox authority posed by the secession of the West London “reform” synagogue from 1840, and after the formal establishment of the chief rabbinate under Nathan Adler, who from 1845 insisted on a high degree of religious centralization.²³ His forms of prayer were used or locally reprinted in colonies as far afield as Australia, even if, until the spread of quicker transport and telegraphy from the 1870s, this might be weeks or months after the date of the observance in Britain.²⁴ This centralization was carefully preserved. Special prayers or services were appointed by a printed circular letter sent to the wardens and ministers of synagogues, either accompanied by a copy of the form of prayer or containing instructions on which prayers and psalms were to be used from other sources.²⁵ From 1887, Ashkenazi forms usually appeared with the imprint “Office of the Chief Rabbi”. Israel Brodie, on becoming chief rabbi in 1948, sharply reminded ministers that they should not “make any addition or other change to the accepted ritual without my previous approval”, and that like his predecessors he would be responsible for issuing special prayers, whenever appropriate.²⁶ Another purpose of the printed forms was to supply English translations for members of the congregation who could not understand the Hebrew used during the services. This led to an expectation that every member of the congregation might have copies; in 1871 there were complaints that

22 However, see Roth, “Chief Rabbinate”, 377.

23 Endelman, *Jews of Britain*, 111–20. The long series of forms preserved in the archives of the Office of the Chief Rabbi (hereafter OCR), London Metropolitan Archives, begins in 1840. The collection includes numerous Sephardi forms.

24 A reprinted thanksgiving form of April 1846 for use in Sydney in August is preserved in the State Library of New South Wales, Pam 84/636. OCR and the British Library have later copies from overseas synagogues.

25 Copies of numerous circulars are in OCR; until the 1950s they were often printed or summarized in the JC.

26 Circular to ministers, JC, 1 Oct. 1948.

insufficient numbers of copies were available in the Great Synagogue.²⁷ Joseph Hertz, the chief rabbi from 1913 to 1946, sometimes made a special point of telling ministers that “each worshipper” should have a copy of the prayer or service, giving the details for bulk purchase from the printers.²⁸ In the 1950s, the circular letters to ministers included an order form, with those sent to overseas synagogues provided in airmail format to enable swift ordering.²⁹

However, the chief reason for the publication of forms of prayer was associated with the original purpose of these Jewish appointments of special services and prayers. Historians have observed that from the 1840s aspects of Anglo-Jewish worship, religious organization, and presentation underwent a “process of Anglicization”, the adoption of styles and models derived from the Church of England.³⁰ But imitation of the established Church began much earlier, as part of the characteristic “acculturation” of Jewish communal leaders to English norms. As is clear from comparison with the occasions given in the volumes of the British State Prayers project, Anglo-Jewish special acts of worship began as Jewish versions of the religious fast and thanksgiving days and special prayers appointed by the crown for the three established churches in England and Wales, Scotland, and Ireland, and announced in the official gazette and by newspapers. These were expressly for observance by Christians, with the royal proclamations or Orders in Council containing directions to the clergy of the churches.³¹ The nonconformist and Roman Catholic churches denied the crown’s authority to issue orders for worship, even if in time they came to organize special services or prayers of their own on the same or similar dates.³² In contrast, Jewish religious leaders treated crown orders as applying as directly to their own communities as to the established churches. No difficulty in acceptance of these Christian orders is recorded. Jewish leaders shared their religious purposes; after

27 JC, 22 Dec. 1871.

28 See e.g. JC, 1 Jan. 1915, 8 Sept. 1933, 1 July 1938, 7 Aug. 1942. Hertz included some of his special prayers (in English and Hebrew) in two collections of his writings: *Sermons, Addresses and Studies*, vol. 1 (London: Soncino Press, 1938); *Early and Late: Addresses, Messages and Papers* (Hindhead: Soncino Press, 1943).

29 Copies in OCR 6/1/1.

30 E.g. David Englander, “Anglicized not Anglican: Jews and Judaism in Victorian Britain”, in *Religion in Victorian Britain: Controversies*, ed. Gerald Parsons (Manchester: Manchester University Press, 1988), 237–8, 249–51.

31 For the types of orders, see *National Prayers*, 2: lix–lx.

32 *Ibid.*, lxxxvi–xc.

all, the practice drew from the same source, the examples in the Hebrew scriptures – the Christian Old Testament – of appeals or thanksgivings for God’s interventions to help the Jewish people. But aside from the religious justifications, observance of these occasions expressed the desire of Jewish communal leaders for integration within British society, through demonstrations of loyalty to the monarchy and state, identification with the nation’s anxieties and celebrations, and association with its public rituals. Just as the crown orders for England contained directions to Anglican bishops to prepare and distribute services or prayers specific to each occasion for use in all their churches, so Jewish religious leaders composed and issued forms of prayer for their synagogues. The issue of printed forms also publicized Jewish participation in the nation’s religious and public life, both in themselves and as convenient information for distribution to newspaper editors: from the eighteenth to the early twentieth centuries, texts of prayers or summaries of services commonly appeared in national and regional newspapers, as well as in the *JC*, from its establishment in 1841 until more recent times.

Before the 1810s, crown orders appear to have been the sole reason for the appointment of Jewish special acts of worship, certainly those for general observance. This is plain from their purposes and dates, and in some cases from references to royal proclamations or commands in the titles of forms of prayer (1757, 1802, 1803). While it might appear from the available sources that synagogues observed only a few of the many special religious occasions ordered by the crown during this period, the explanation is almost certainly loss of evidence, not lack of observance. The apparently “missing” occasions (notably wartime fasts and peace thanksgivings) were no different in their causes from those occasions which are known to have been observed, both during these years and in succeeding decades. From the 1830s to the 1870s, Ashkenazi forms of prayer exist for nearly every special act of worship ordered by the crown.³³ Their titles normally contained phrases taken from these orders, and are in consequence similar to the titles of Church of England forms. For fast and thanksgiving days, Jewish observances were for the same dates as those ordered for the churches, in the middle of the week and in one case (1856) on a Sunday. But for special prayers ordered for inclusion in Sunday church services, the day was switched to the Jewish Sabbath, on Saturday.

33 The apparent omissions (again, probably due to missing evidence) are thanksgiving prayers for the end of cholera in 1833, and for a failed attack on Queen Victoria in 1842.

This often resulted in the Jewish prayers preceding the Christian prayer; for the few cases when they came later, this was evidently because the chief rabbi or *haham* had received late reports of the crown order. When the crown order was for prayers to be said in churches for successive weeks or a particular period, the same pattern was followed for the synagogues.

After 1870, the use of crown orders declined, and special services or prayers in the Church of England became largely a matter for the archbishops.³⁴ Until 1914 Jewish religious leaders usually ignored these “church” occasions, at least for general observances. There were three sorts of exception, for wars (1882, 1885, 1899) and a peace treaty (1902), and for royal occasions. In 1876 Nathan Adler publicly explained that he had not appointed a thanksgiving for the return of the Prince of Wales from an Indian tour because no crown order had been issued.³⁵ But in 1887 he asked at Buckingham Palace whether Queen Victoria would welcome religious thanksgivings for her jubilee. Her private secretary’s favourable reply was claimed as the “first official notification” for a Jewish religious occasion, and was widely publicized in newspapers as a Jewish initiative in obtaining royal encouragement for thanksgivings by “all religious denominations” within the Empire.³⁶ In 1902, both the chief rabbi and the *haham* followed the Church of England’s innovation of issuing general services to mark the coronation, establishing a new precedent³⁷ – although for the 1911 coronation, Hermann Adler, the chief rabbi from 1891 to 1911, declined a suggestion by the Archbishop of Canterbury that special prayers recommended for the Church of England might be used in synagogues.³⁸ But from 1914 it became common to follow the Church of England’s lead. This was largely because of the patriotic example of wartime national days of prayers, which were co-ordinated by the leaders of the main British churches, at first with the king’s public approval and from 1918 to 1947 at his “desire”³⁹ – which in either case, as shown in a form of 1915, was interpreted by the chief rabbi and the *haham* as a royal “command”. In 1940, with assistance from the king’s private secretary, the chief rabbi was added to the Archbishop of Canterbury’s list of

34 *National Prayers*, 3: lxiii–lxv, lxviii–lxxii.

35 JC, 19 May 1876; he did, though, say a special prayer during his own synagogue service.

36 Hermann Adler, *Anglo-Jewish Memories and Other Sermons* (London: George Routledge, 1909), 61; *Pall Mall Gazette* (and many regional newspapers), 20 April 1887.

37 See chairman of the United Synagogue in JC, 9 May 1902.

38 *National Prayers*, 3: 101.

39 Philip Williamson, “National Days of Prayer: The Churches, the State and Public Worship in Britain 1899–1957”, *English Historical Review* 128, no. 531 (2013), 323–66.

religious leaders who received early notice of special acts of worship; this enabled him to publish a newspaper notice at the same time as the church leaders.⁴⁰ The first inclusion of a chief rabbi with the Anglican archbishops and other church leaders in a published appeal for special prayers was for March 1960.⁴¹

Most Jewish acts of special worship were for this first broad type of occasion, those which were also observed in the Church of England, whether by order of the crown or organized by the archbishops, a total of 110 of the 188 general occasions listed in the appendix.⁴² These were for a wide range of causes – wars, victories, peace treaties, epidemics, civil disturbances – and various events affecting the sovereign: jubilees, escape from attacks, illness (including that of the Prince of Wales in 1871–2), and childbirth (all of Queen Victoria’s and those of Queen Elizabeth in the 1960s).

The second type of occasion consists of a number of further royal events. Until 1901 deaths of sovereigns, and before the 1990s those of other royal persons, were not commemorated in the Church of England by appointment of general religious observances; services were held only when and where local cathedrals and churches arranged their own sermons and prayers.⁴³ But from at least the early nineteenth century, the chief rabbi and the *haham* appointed general memorial services, for George III, George IV, and William IV, for queen consorts (1818, 1925, 1953), for two prospective heirs to the throne (Princess Charlotte in 1817, the Duke of Clarence in 1892), and for the Prince Consort (1861). These services, exceeding the provisions made by the established Church, emphasized the royalism of Jewish communal leaders. Commemoration services in 1843 for Augustus, Duke of Sussex, were for a royal patron of Jewish causes, including removal of civil and political disabilities. Sephardi synagogues even had a general prayer to mark the investiture of a Prince of Wales, in 1969.

The third broad type of special and general worship was specific to the Jewish communities. These were for a variety of purposes, including momentous anniversaries in Anglo-Jewish history (1956, 1960), an anniversary of a national charity (1954), and the assassination

40 *National Prayers*, 3: 426, 434, 436.

41 *Ibid.*, 648–9.

42 Some occasions, especially royal events, had two or more forms of prayer, e.g. the 1937 coronation.

43 See Wolffe, *Great Deaths*.

of an American president (1963). Most were concerned with the welfare of Jews in other countries, and indicate how, notwithstanding their acculturation within Britain, Anglo-Jewish leaders retained the concept of “Jewish peoplehood” – the acceptance, in varying and sometimes contested degrees, of a dual identity.⁴⁴ A group of prayers and services for both Sephardi and Ashkenazi synagogues honoured the work of Sir Moses Montefiore, a Sephardi but commanding wide respect as the president of the Board of Deputies of British Jews, who from 1840 to 1875 conducted a series of missions to aid distressed Jews in Palestine, Europe, and North Africa.⁴⁵ A succession of special prayers expressed solidarity with persecuted Jews in Tsarist Russia (from 1882 to 1906), and under the Soviet regimes (1953 and during the 1960s). From 1933 a prayer was recited regularly for the persecuted Jews of Nazi Germany, and during 1938 and 1939 new prayers or services were appointed as the persecution increased and spread through Central Europe. After the outbreak of war in 1939, with British military success as the best hope for the Jews of Europe, further prayers in addition to the national days of prayer were issued for the British war effort and its military and civilian casualties. As the Nazi extermination of Jews proceeded from 1942, prayers and services were appointed as memorials for “the victims of mass massacres” and for assistance to “our surviving brethren”. These events were commemorated in special prayers during later years, including (in 1962) as a warning against fascist movements in Britain. The Holocaust also cemented Anglo-Jewish support for the creation of a Jewish “national home” in Palestine. There had already been thanksgivings for the British capture of Jerusalem (1917) and for the creation of the Palestine Mandate (1920, 1922), and prayers during Jewish–Arab troubles in the Mandate (1929, 1939). After the end of the Second World War prayers for the United Nations supported hopes that it would guarantee an independent Jewish state, and during later decades a substantial number of special prayers are evidence of the “remarkable . . . Anglo-Jewish devotion to the welfare of Israel”.⁴⁶

After the 1970s, in similar fashion to the churches,⁴⁷ Jewish practices of special worship became less formal. Special prayers became more

44 Endelman, *Jews of Britain*, 123.

45 See Abigail Green, *Moses Montefiore: Jewish Liberator, Imperial Hero* (Cambridge, MA: Harvard University Press, 2010).

46 Endelman, *Jews of Britain*, 234–8.

47 *National Prayers*, 3: liv–lv, 687–9.

frequent, while fewer forms of prayer were published, with circulars to ministers often taking their place. Jewish communities became more decentralized or fragmented, with more groups becoming disinclined to accept the lead of the chief rabbi or *haham*. As already noted, newspapers now rarely reprinted these circulars. In time, the archives of Jewish institutions may reveal more substantial evidence, but adequate discussion at present can reach only to 1970. What can be reported is that the chief subjects for special worship during the 1950s and 1960s – British royal occasions, the welfare of Israel, and attacks on Jews in other countries – remained prominent during the following decades.

This article is concerned with particular occasions of special worship, as listed in the appendix. However, a number of anniversary services and regular prayers should be noted, not least because special forms of prayer were published for them. These occasions also expressed both the British and the Jewish aspects of Anglo-Jewish identity. From 1873 London synagogues observed “Hospital Sabbath” each June, as the Jewish contribution to appeals for congregational collections organized by the City authorities and churches for the Metropolitan Hospital Sunday Fund.⁴⁸ From 1923 to 1939 all synagogues recited a special prayer either on Armistice Day, 11 November, or on the preceding Sabbath, which Hertz designated as “Peace Sabbath”. During the Second World War, while observance of Armistice Day was suspended, the synagogues recited memorial prayers on a Sabbath close to 11 November, for both the British war dead and the victims of Nazi persecution. When in 1946, on the advice of church leaders (with representation from the chief rabbi) the government appointed Remembrance Sunday as the national day for commemoration of the dead of both world wars, the chief rabbi published a prayer for the preceding Sabbath.⁴⁹ From 1948 a prayer was ordered for the Sabbath closest to United Nations Day in October each year; from 1949 synagogues recited a “prayer for the welfare of the state of Israel” on Sabbaths and festival days, and since 1955 they have observed annual “rejoicing and thanksgiving” for Israel’s independence day.⁵⁰

48 For early Ashkenazi and Sephardi forms of prayer for this occasion, see University College London, Library, Mocatta pamphlets RP78.

49 Copies or details in *ibid*; OCR 1/5/2; JC, 6 Nov. 1942; *AJB*1937, 327.

50 Listed in *AJB*1937, 330–31.

*Appendix: Jewish special acts of worship in Britain, the Empire,
and the Commonwealth*

The list is for occasions observed generally in the synagogues of the Sephardi and Ashkenazi communities. Locations of forms of prayer are given for both the main collections, in the archives of the Office of the Chief Rabbi and in University College London's Library (De Sola and Mocatta pamphlets).⁵¹ Forms not available in these collections have been identified in online catalogues of other libraries, or in bibliographies. The titles of services or prayers which were published in separate forms are given in italics; otherwise, they are titles or descriptions as reported or published in newspapers. Only the English titles are given; square brackets give translations of the titles of early forms which were published in Hebrew alone. Use of capitals has been minimized. Where the date or purpose of the occasion is not obvious, this is given in brackets, with the source of the information where relevant. Further special acts of worship are identified from newspapers. Unless otherwise indicated, the special prayers or service were associated with an order by the crown or a special observance in the Church of England (from 1914 commonly shared with other churches), as listed by the State Prayers project. Other types of occasions are indicated by these symbols:

British royal events not observed by crown order or other instruction in the Church of England;

* occasions specific to the Jewish community

Abbreviations

AJB1937	<i>Anglo-Jewish Bibliography 1937–1970</i> , ed. Ruth P. Lehmann (London: Jewish Historical Society, 1973)
BL	British Library
Bod.	Bodleian Library, Oxford
De Sola	De Sola pamphlets, Library, University College London
JC	<i>The Jewish Chronicle</i>
JTS	Library, Jewish Theological Seminary, New York
MBAJ	<i>Magna Bibliotheca Anglo-Judaica: A Bibliographical Guide to Jewish History</i> , ed. Cecil Roth (London: Jewish Historical Society, 1937)
Mocatta	Mocatta pamphlets, Library, University College London

51 The Library has made numerous forms available online, in digitized copies.

- MMB Sir Moses Montefiore Bart., FRS 1784–1885: *A Bibliography*, ed. Ruth Goldschmidt-Lehmann (Jerusalem: Institute for Research on the Sephardi and Oriental Jewish Heritage, 1984)
- NBAJ *Nova Bibliotheca Anglo-Judaica: A Bibliographical Guide to Anglo-Jewish History 1937–1960*, ed. Ruth P. Lehmann (London: Jewish Historical Society, 1961)
- OCR Records of the Office of the Chief Rabbi, London Metropolitan Archives (prefixed ACC 2805)
- Roth Cecil Roth collection, Brotherton Library, University of Leeds

1740 Form of prayer for use in all synagogues, for the general fast day after the outbreak of war with Spain, Wednesday 9 January: *London Daily Post*, 2 January

1756 Services at the “several” synagogues, for the fast day after the Lisbon earthquake and during a threat of war with France, Friday 6 February: *Newcastle Courant*, 14 February

1757 *Form of prayer to be used in the Jews’ synagogues in London, on Friday the 21st of Sebat, in the year 5517 of the creation of the world. Being the 11th February, 1757, in pursuance of his majesty’s proclamation for a general fast and humiliation*, 10 pp. BL 1975.d.45

1778 Services for a general fast during the American war, Thursday 26 February: *Caledonian Mercury*, 2 March

1788 Prayer in “every synagogue” for George III’s restoration of health, from Saturday 22 November, with a fast day on Wednesday 26 November: *Hampshire Chronicle*, 24 November; *Bath Chronicle*, 4 December

1795 *A form of prayer and thanksgiving to the almighty God for his providential care in the preservation of the king’s majesty from the late outrageous and desperate attempts against his person as he passed to the parliament house, on Thursday, the twenty-ninth day of October, i.e. the seventeenth day of the Jewish month Cheshvon, to be used at morning and evening service, in the German Jews’ synagogues in London*, 8 pp. (November) JTS BM724.M9 1796

1798 *A form of prayer, praise, thanksgiving, and laud: to be chanted . . . in the German Jews’ synagogues in London . . . on Thursday the 29th day of November, 1798, being the 21st day of Kislav, anno mundi 5559; being the day that his majesty our gracious sovereign hath commanded us to give thanks and praise to the almighty God . . . for the great success of Admiral Nelson, his officers, pilots, and seamen on board the ships of our sovereign lord the king*, 20 pp. JTS BM724.M9 1798

1802 [Command thanksgiving by George III. Tuesday, new moon of Sivan 5562. For the Great, Hambro, and New Synagogues, London], 4pp. (1 June; peace treaty of Amiens) MBAJ p. 315

1804 [Prayers and supplications for the fast day commanded by the king, 15th Sivan 5564 in all synagogues in London], 13 pp. (Friday 25 May 1804) De Sola 2/6

- 1805 [Prayers of thanksgiving and praise for the victory at Trafalgar to be said on the 14th of Kislev 5566 in all the London synagogues under the authority of the rabbis of the Sephardim and Ashkenazim], 12 pp. (Thursday 5 December) MBAJ p. 316; De Sola 2/7
- 1809 *Prayer and ode for the festival day, being the fiftieth anniversary of the accession of our sovereign lord King George the third, at a consecrated meeting of the Jews, in the several synagogues throughout the kingdom, on the 15th day of Hesvan, A.M. 5570, composed by the desire of the president and vestry of the Great Synagogue, Duke's Place, by the Rev. Solomon Hirschel, chief rabbi*, 12 pp. (Wednesday 25 October) Mocatta 124/35
- 1810 Prayers for the recovery of the king, and thanksgiving for the abundant harvest, Sabbath 17 November: Public Ledger, 20 November
- 1817 # *Prayer and psalm for the day of grief, consecrated by the congregation of German Jews in London and throughout England, to pour out their complaint before the Lord, on the day of burial of H.R.H. the Princess Charlotte, 10th day of Kislav A.M. 5578*, [2] pp. (Tuesday 19 November) BL 1979.f.14(1)
- 1818 # *Memorial prayer on the day of the funeral of Queen Charlotte, Wednesday 2 December: Star*, 3 December
- 1820 # *Prayer and psalm for the day of the assembly devoted to mourning by the congregations of German Jews in London and throughout England, being the day of the burial of his late most gracious majesty King George III, first day of Adar, A.M. 5580*, [3] pp. (Wednesday 16 February) JTS BM735.P64 1885(3)
- 1830 *Form of prayer for the recovery of our gracious sovereign George the fourth, by the Rev. Dr. Hirschel. Read in all the synagogues of the United Kingdom, under his controul. A.M. 5590*, [2] pp. (Sabbath 5 June⁵²) De Sola 2/15
- # *Order of service and prayer for the day of assembly, devoted to mourning by the Jewish congregations, throughout England. Being the day of burial of his late most gracious majesty, King George IV, 24th day of Tamuz, A.M. 5590*, [3] pp. (Thursday 15 July) MBAJ p. 320
- 1831 *Form of prayer to be used in all synagogues throughout the United Kingdom, during the prevalence of the severe visitation now raging in most parts of Europe (from November⁵³)* JTS BM735.P64 1885(8)
- 1832 *Form of prayer to be used in all synagogues on the 21st March 5592, A.M, a general fast . . . that he will be pleased to remove from this kingdom the disease now prevalent in various parts thereof*, JTS BM735.P64 1885(7)
- 1837 # *Order of service and prayer for the day of assembly, devoted to mourning by the Jewish congregations, throughout Great Britain. Being the day of the burial of his late most gracious majesty, King William IV. The close of Sabbath, the 5th of Tamuz, 5597*, [3] pp. (8 July) Mocatta 52/49
- 52 *Times*, 7 June 1830.
- 53 *Standard*, 18 Nov. 1831.

1840 Thanksgiving for the merciful preservation of her most gracious majesty the queen and her august consort, his royal highness Prince Albert from the hand of an assassin. Delivered at all the synagogues throughout Great Britain, on Sabbath the 19th day of Sivan, A.M. 5600; and on Sabbaths, Mondays, and Thursdays, during the thirty days next ensuing, 4 pp. (20 June onwards) OCR 1/5/3/1

* A form of prayer offered by the Jewish community for Sir Moses Montefiore, knt., whose generous heart urges him to undertake a far distant journey in aid of our afflicted and persecuted brethren of the house of Israel. May the lord protect him! . . . Tuesday the 22nd day of Sivan, A.M. 5600 (23 June), 2 pp. De Sola 5/7

Form of thanksgiving on the accouchement of her majesty the queen, and the happy birth of a princess royal, delivered at all the synagogues throughout Great Britain on Sabbath the 3rd day of Kislev, A.M., 5601, 4 pp. (28 November; Princess Victoria) OCR 1/5/3/3; Mocatta 52/42

1841 * Order of service delivered to all the synagogues throughout Great Britain, on Sabbath the 20th Adar, 13th March, 5601, the day appointed for thanksgiving to almighty God for his divine protection to his people Israel, so signally manifested in the success which attended Sir Moses Montefiore, F.R.S., in his mission to the east, 5 pp. Mocatta 52/40

Form of song & thanksgiving on the accouchement of her majesty the queen, and the happy birth of a prince royal, delivered at all the synagogues throughout Great Britain, on Sabbath the 29th day of Heshvan, A.M. 5602, 4 pp. (13 November; Prince Albert Edward) OCR 1/5/3/4; De Sola 6/19

1842 Form of thanksgiving to almighty God, for the late abundant harvest, as used in all the synagogues throughout Great Britain, on Sabbath the fourth day of Chesvan, 5603 (8th October, 1842), 4 pp. OCR 1/5/1

1843 Form of thanksgiving on the accouchement of her majesty the queen, and the happy birth of a princess, delivered at all the synagogues throughout Great Britain on Sabbath the 29th day of Nisan, A.M. 5603, 4 pp. (29 April; Princess Alice) OCR 1/5/3

* Order of service for the day of mournful assembly of the Jewish congregations throughout Great Britain, being the day of the burial of his late royal highness Augustus Frederick, duke of Sussex, Thursday, fourth day of Iyar, A.M. 5603, 7 pp. (4 May) OCR 1/5/3/5

1844 Form of song and thanksgiving offered at all the synagogues throughout Great Britain, on Sabbath the 24th day of AB, A.M. 5604 on the accouchement of her majesty the queen, and the happy birth of a royal prince, 4 pp. (10 August; Prince Alfred) OCR 1/5/3/7

1846 * A prayer offered by the United Congregations of the British Empire, for the success of the philanthropic mission to Russia, of Sir Moses Montefiore, F.R.S. etc. etc. Adar, 5606, 3 pp. (Sabbath 28 February⁵⁴) MMB p. 154

Form of thanksgiving to almighty God, as recited in all the German synagogues throughout the British Empire, on the first day of Pesach, 5606, for the signal victories obtained

by the British troops in India, over the army of the Sikhs, 5 pp. (Sabbath 11 April) OCR 1/5/1; Mocatta 52/34

Form of thanksgiving on the occasion of the accouchement of her majesty the queen, and of the happy birth of a princess, recited in the synagogues throughout Great Britain, on Sabbath the 5th day of Sivan, A.M. 5606, 7 pp. (30 May; Princess Helena) OCR 1/5/3/8

Prayer to almighty God, offered up in all the German synagogues of the British empire, on Sabbath, October 17th, 5607, and the two following Sabbaths, to avert the calamitous consequences of the famine which exists in parts of this country, 2 pp. OCR 1/5/1; Mocatta 52/30

1847 Form of service to be used in all synagogues throughout the United Kingdom, on Wednesday, 24th March, 5607 A.M., being the day appointed by command of her majesty to be observed as a general fast and day of humiliation, 4 pp. (Irish famine) OCR 1/5/1; Mocatta 52/31

Form of thanksgiving for the late abundant harvest, to be used in all the synagogues of the British empire, in charge of the chief rabbi. October 17th, 5608, 4 pp.⁵⁵ OCR 1/5/1

1848 Form of thanksgiving on the occasion of the accouchement of her majesty the queen, and of the happy birth of a princess, recited in the synagogues of the United Congregations, on Sabbath the 25th day of March, A.M. 5608, 7 pp. (Princess Louise) OCR 1/5/3/9

Prayer offered up in all the synagogues of the United Congregations, on Sabbath, the 29th of April, and the three following Sabbaths, for the continuance of peace and tranquillity 2 pp. (Chartist agitations) OCR 1/5/1

1849 * Prayer offered up in the London congregations of the United Congregations, on the occasion of the departure of Sir Moses and Lady Montefiore for Jerusalem, 2 pp. (April⁵⁶) Roth 23

Form of prayer to be used in all the synagogues of the United Congregations in the British Empire, on account of the great mortality caused by the cholera, [2] pp. (mid-September, for the duration of the epidemic⁵⁷) OCR 1/5/1

Form of prayer and thanksgiving, for the cessation of the cholera, to be used in all the synagogues of the United Congregations in the British empire, on Thursday, 15th November, 5610, A.M., [2] pp. (day of thanksgiving) OCR 1/5/1

1850 Form of prayer and thanksgiving to almighty God for the safe delivery of her majesty the queen of a prince, on Sabbath, the 11th of May, 5610, 7 pp. (Prince Arthur) OCR 1/5/3/10

1853 Form of prayer and thanksgiving to almighty God, for the safe delivery of her majesty the queen, of a prince. Recited in the synagogues of the United Congregations of the British Empire, on Sabbath, the 16th of April, 5613, 7 pp. (Prince Leopold) OCR 1/5/3/11

1854 Order of service to be used in all the synagogues of the United Congregations of the British Empire, on Wednesday, the 26th April, 5614, appointed for a day of general humiliation and prayer, 11 pp. (Crimean war) OCR 1/5/1; Mocatta 52/17

55 The date given in the title, repeated in JC, 15 Oct. 1847, was a Sunday. This might be a misprint: *The Sun*, 18 Oct. 1847, reports its use on the preceding Sabbath.

56 JC, 23 April 1849.

57 *Morning Chronicle*, 17 Sept. 1849.

Form of prayer and thanksgiving for the present abundant harvest, to be used in all the synagogues of the United Congregations in the British Empire, on the first day of the Feast of the Tabernacles, 7th October 5615, 7 pp. OCR 1/5/1

1855 Order of service to be used in all the synagogues of the United Congregations of the British Empire, on Wednesday, the 21st March, 5615, being the day appointed by proclamation for a solemn fast, humiliation, and prayer, 11 pp. (Crimean war) OCR 1/5/1; Mocatta 52/15

Form of prayer and thanksgiving, for the successes obtained by the troops of her majesty and those of her allies in the Crimea, and especially for the capture of the town of Sebastopol, to be used in all the synagogues of the United Congregations in the British Empire on Thursday, 4th October, 5616, 7 pp. OCR 1/5/1; Mocatta 124/10

1856 Order of service to be used in all the synagogues of the United Congregations of the British Empire, on Sunday, the 4th May, 5616, appointed for a general thanksgiving to almighty God for the restoration of peace, 11 pp. OCR 1/5/1; Mocatta 124/11

1857 Form of prayer and thanksgiving to almighty God, for the safe delivery of her majesty the queen of a princess. Recited in the synagogues of the United Congregations of the British Empire, on Sabbath, the 25th of April, 5617, 7 pp. (Princess Beatrice) OCR 1/5/3/12

Order of service to be used in all the synagogues of the United Congregations of the British Empire. On Wednesday, the 7th of October, 5618. Being the day appointed by proclamation for national prayer, 11 pp. (national fast day during the Indian "mutiny") OCR 1/5/1; Mocatta 52/7

1859 * Prayer offered up in the London synagogues of the United Congregations, for the success of Sir Moses Montefiore's mission to Rome on behalf of Edgar Mortara, of Bologna, 2 pp. (Sabbath 12 February⁵⁸) BL 1976.f.20(33)

* Prayer offered up in the synagogues of the Spanish and Portuguese Jews on Adar 1, 5619 in consequence of the approaching departure of Sir Moses and Lady Montefiore on their mission to Rome, 4 pp. (Monday 7 March) MMB p. 155

Form of prayer and thanksgiving to almighty God, to be used in all the synagogues of the United Congregations in Great Britain, on Saturday, the 30th of April, 5619, for the success granted to our arms in suppressing the rebellion and restoring tranquillity in her majesty's Indian dominions, 11 pp. OCR 1/5/1; Mocatta 52/6

1861 # Form of service to be used in all synagogues of the United Congregations of the British Empire, on Monday, the 23rd December, 5622, the day of burial of his royal highness the Prince Consort, 11 pp. OCR 1/5/3/13; Mocatta 124/7

Order of service for the day of mournful assembly, used in the synagogues of the Spanish and Portuguese Jews, on the day of the burial of . . . the Prince Consort, Monday . . . 23rd December, 1861, 7 pp. BL 1976.f.21(24)

1863 * Prayer to be offered up in the synagogues of the Spanish and Portuguese Jews on Kislev 3, 5624, in consequence of the approaching departure of Sir Moses Montefiore, baronet, on his mission to Morocco, 4 pp. (Sabbath 14 November) Bod. Mont 6215a

* Prayer offered up in the London synagogues of the United Congregations, on Sabbath, the 10th of Kislew, 5624, for the success of Sir Moses Montefiore's mission to Morocco, [3] pp. (21 November) Mocatta 53/51

1864 Form of prayer and thanksgiving to almighty God, for the princess of Wales' safe delivery of a prince, to be used in all the synagogues of the United Congregations of the British Empire, on Sabbath, the 16th January, 5624, 7 pp. (Prince Albert Victor) OCR 1/5/3/14; Mocatta 53/54

Form of prayer and thanksgiving, to be used in the synagogues of the Spanish & Portuguese Jews, on Sabbath, 8th Sebat, 5624 on the occasion of the safe delivery of the princess of Wales and the happy birth of a prince, 3 pp. OCR 1/5/3/15

* Form of prayer & thanksgiving for the success which attended the mission of Sir Moses Montefiore, baronet, to Morocco, to be used in all the synagogues of the United Congregations of the British Empire, on Sabbath, April 16, 5624, 4 pp. Mocatta 53/52

1865 Form of prayer for relief from the plague among cattle, and for protection against the cholera, to be used in all the synagogues of the United Congregations of Great Britain, 5626, [3] pp. (late October, every Monday and Thursday, especially Monday 23 October, during the epidemics; JC, 20 Oct. 1865⁵⁹)

1866 * Prayer offered up in the synagogues of the United Congregations, on the occasion of Sir Moses Montefiore's departure for the Holy Land. Adar, 5626, 3 pp. (Sabbath 24 February⁶⁰) BL 1976.f.20(29)

* Prayer offered up in the synagogues of the Spanish and Portuguese Jews . . . on Adar, 5626 . . . on the occasion of the approaching departure of Sir Moses Montefiore, bart., for the Holy Land, 5 pp. Leopold Muller Memorial Library, Oxford

Form of prayer for relief from the plague among cattle, and for protection against the cholera, to be used in all synagogues of the United Congregations of Great Britain, [3] pp. (August; JC, 24 August⁶¹)

A prayer & thanksgiving for relief from the plague amongst cattle, and for protection against the cholera, to be used in all the synagogues of the United Congregations of the British Empire, on Sabbath, November 24th, 5627, 4 pp. OCR 1/5/1; Mocatta 53/42

1867 * Prayer offered up in the synagogues of the United Congregations of the British Empire, on Sabbath, 27th of July 5627, for the success of Sir Moses Montefiore's mission to Jassy, 5 pp. Mocatta 53/46

* Prayer to be offered up in the synagogues of the Spanish and Portuguese Jews, on the 24th Tamuz 5627 on the occasion of the approaching departure of Sir Moses Montefiore, bart., for Roumania, 7 pp. Mocatta 53/45

59 Cattle were already affected, but cholera had not yet spread from the Continent. Mocatta 53/48 and RP78 have forms with identical titles for the same Jewish year, though two distinct versions were published: see August 1866 below.

60 JC, 23 Feb. 1866.

61 This form replaced that of 1865 with the same title. The crown had ordered revised prayers for churches, to include the arrival of cholera in Britain.

* Prayer and thanksgiving offered up on Sabbath, 21 September 5627, on the occasion of Sir Moses Montefiore's return from Roumania, Leopold Muller Memorial Library, Oxford

1868 Form of prayer and thanksgiving for the preservation of the life of H.R.H. the Duke of Edinburgh, and for the success and safety of the Abyssinian expedition, to be used in all the synagogues of the United Congregations of the British Empire, on Sabbath, July 4th, 5628, [3] pp. OCR 1/5/1; Mocatta 53/40

Form of thanksgiving: to be used in the synagogues of the Spanish and Portuguese Jews, on Sabbath, 14 Tamuz, 5628, for the preservation of the life of H.R.H. the Duke of Edinburgh, and for the success of Her Majesty's army in Abyssinia, 7 pp. Mocatta RP77

1871 Form of prayer for the recovery of his royal highness the prince of Wales, and also on behalf of the queen, the princess of Wales, and of all the royal family. To be read in all the synagogues of the United Congregations of the British Empire, [2] pp. (from Sabbath, 16 December⁶²) OCR 1/5/3/16; Mocatta 53/32

1872 A form of prayer and thanksgiving to almighty God, for the recovery of his royal highness the prince of Wales; to be used in all synagogues of the United Congregations of the British Empire, on Sabbath, 27th January, 5632, 7 pp. OCR 1/5/3/17; Mocatta 53/33

Prayers on the thanksgiving day for the recovery of the Prince of Wales, Tuesday 27 February: JC, 1 March⁶³

* Prayer to be offered up in the London synagogues of the United Congregations on Sabbath, July 13th, 5632, for the safety of Sir Moses Montefiore's journey to Russia, [3] pp. Mocatta 124/1

* Prayer offered up in the Spanish and Portuguese Jews' Synagogues of England, on Sabbath, July 13th, 5632, for the success of Sir Moses Montefiore's journey to Russia, [3] pp. University of Chicago Library, Rosenberger 97-24

1875 * Prayer for the safety of Sir Moses Montefiore's journey to the Holy Land: offered up in the London synagogues, 5635, 3 pp. (June⁶⁴) Mocatta 53/21

* Form of prayer and thanksgiving on the safe return of Sir Moses Montefiore, bart., from his mission to the Holy Land, to be used in the synagogues of the Spanish and Portuguese Congregation, on Sabbath, September 18th, 5635-1875, 7 pp. Mocatta 53/19

1879 * Memorial prayer in synagogues of the United Congregations for Benjamin Artom, haham of the Sephardi congregations, Sabbath 18 January: JC, 10 January

1882 * Prayer for the Jews of Russia, [3] pp. (Sabbath 18 February⁶⁵) OCR 3/2/41; Mocatta RP78 RUS

62 On Saturday, 2 December, some synagogues marked the prince's illness by reciting the Jewish prayer for sickness, which *The Times*, 6 Dec. 1871, noted as a "precedent for Christian churches". After publication of the crown order for churches on 9 December, Adler directed synagogues to continue use of that prayer with the insertion of the prince's name, before issuing this special form of prayer; JC, 15 and 22 Dec. 1871.

63 Synagogues re-used the thanksgiving prayer from 27 January.

64 Montefiore departed on 11 June.

65 JC, 10 and 24 Feb. 1882; the prayer accompanied appeals for collections for a relief fund.

* Form of prayer to be used in the synagogues of the Spanish & Portuguese congregations, London, on Saturday, 29th Sebat, 5642–18th February 1882. To implore divine aid on behalf of our brethren the oppressed Jews of Russia, 7 pp. OCR 1/5/2/4

Form of thanksgiving to be used in the synagogues of the United Congregations of the British Empire, on the first day of the Festival of Tabernacles, Thursday, September 28th, 5643, 3 pp. (victories of British forces in Egypt) Mocatta 54/55

Form of thanksgiving in acknowledgement of the success of our arms, held in the synagogues of the Spanish and Portuguese Jews, on the first day of the Feast of the Tabernacles, 5643, 7 pp. OCR 1/5/2/5; Mocatta 54/54

1884 * Service of prayer and thanksgiving to be used in all the synagogues of the British empire, on the occasion of Sir Moses Montefiore, bart., completing his hundredth year. Sunday, 26th October, 5645–1884, 11 pp.⁶⁶ Mocatta 54/51

1885 A prayer for her majesty's forces in the Soudan. 5645–1885, [3] pp. (Sabbath, 28 February⁶⁷) OCR 1/5/1; Mocatta RP78

* Memorial prayer in synagogues of the United Congregations for the funeral of Sir Moses Montefiore, Sabbath 1 August: JC, 31 July⁶⁸

1887 Jubilee service. Prayer and thanksgiving to almighty God, for the protection afforded to our gracious sovereign Queen Victoria, during a long and prosperous reign. To be used in the Spanish and Portuguese synagogues, on Sunday, the 19th of June, 5647–1887. By the Rev. Dr. M. Gaster, chief rabbi of the Spanish and Portuguese Jews, 11 pp. Mocatta 54/40

Service of prayer and thanksgiving, to be used in all the synagogues of the British empire, at the celebration of the jubilee of her gracious majesty, Queen Victoria, on Tuesday, the 21st June, 5647–1887, 15 pp. OCR 1/5/3/18; Mocatta 54/38

1890 * Prayer for the Jews of Russia, to be offered up on Sabbath, November 15th, 5631–1890, and the two succeeding Sabbaths, [2] pp. OCR 1/5/2

1891 * Prayer for the Jews of Russia, to be offered up on the Day of the Atonement, 5652 (October 12th, 1891), [2] pp.⁶⁹ OCR 1/5/1/6; Mocatta 54/16

* A prayer on behalf of our oppressed brethren in Russia, to be read in the Spanish and Portuguese synagogues on the Day of Atonement, 5652–1891. By the Rev. Dr. Gaster, chief rabbi, [3] pp. OCR 1/5/2/7; Mocatta RP78

1892 # A form of prayer to be used in all the synagogues of the United Hebrew Congregations in Great Britain and Ireland, on Saturday, January 23rd, 5652–1892, being the Sabbath after the funeral of his late royal highness the duke of Clarence, 3 pp. OCR 1/5/49; Mocatta 54/9

66 On Hermann Adler's suggestion, this form was also used at Bevis Marks, at this time without a haham; JC, 18 July 1884.

67 JC, 27 Feb. 1885.

68 As Montefiore had been a Sephardi, Hermann Adler directed that the Sephardi prayer should be used.

69 Hermann Adler's circular to ministers, 5 Oct. [1891], OCR 3/2/41, associates this prayer with contributions to a relief fund.

Prayer for cessation of the disease now raging, to be read in the Spanish and Portuguese synagogues, on Sabbath, the 23rd Tebet, 5652/23rd January, 1892. By the Rev. Dr. Gaster, chief rabbi, 3 pp. (influenza, which had killed the Duke of Clarence) OCR 1/5/2/8; Mocatta RP78

1894 Form of prayer and thanksgiving to almighty God for the Duchess of York's safe delivery of a prince, to be used in all the synagogues of the United Kingdom, on Sabbath, June 30, 5654–1894, 4 pp. (Prince Edward, later Edward VIII⁷⁰) OCR 1/5/49; Mocatta RP77

1897 Service of prayer and thanksgiving to be used in the synagogues of the British empire at the celebration of the sixtieth anniversary of her majesty's accession to the throne, on Sunday June 20th 5657–1897, 13 pp.⁷¹ OCR 1/5/3/24; Mocatta 124/28

The diamond jubilee service. Prayer and thanksgiving to almighty God, for the protection afforded to our most gracious sovereign, Queen Victoria, during a long and prosperous reign. To be used in the Spanish and Portuguese synagogues, on Sunday, the 20th of June, 5657–1897. By the Rev. Dr. Gaster, chief rabbi of the Spanish and Portuguese Jews, 11 pp. Bod. Mont 62h24[1]

1899 A prayer for her majesty's forces in South Africa, 5660–1899, [2] pp. (from late October, for wartime Sabbaths⁷²) OCR 1/5/1

1901 Order of prayer to be used at the memorial service on the evening of Saturday, February 2nd, 5661–1901, the day of the funeral of her late majesty, Queen Victoria, 11 pp. OCR 1/5/3/28; Mocatta 124/33

Memorial service on the occasion of the burial of her majesty Queen Victoria, the Eve of the 14th Shebat, 5661–2nd February, 1901, at 7.30 p.m. to be used in the synagogues of the Spanish and Portuguese congregations, 9 pp. OCR 1/5/3/29

1902 Prayer and thanksgiving to almighty God for the restoration of peace in South Africa, to be used in the synagogues of the United Kingdom on Wednesday, June 11th, 5662–1902, 7 pp. OCR 1/5/49; Mocatta RP78

Thanksgiving service on the occasion of the cessation of hostilities in South Africa and the conclusion of peace, to be held on the first day of Shebuoth, Wednesday, 11th June 1902, in the synagogues of the Spanish and Portuguese congregations of Great Britain, 7 pp. OCR 1/5/2/9; Mocatta RP78

70 Adler's form was also used in the Spanish and Portuguese and the Reform synagogues, "the first time that all three sections of the community showed unanimity in this respect"; JC, 6 July 1894.

71 The service included a revised text of the prayer for the queen and royal family, to accommodate changes since Jewish political "emancipation" in 1858; JC, 23 April 1897.

72 JC, 22 Oct. 1899. Gaster refused to issue a special prayer for the Spanish and Portuguese synagogues, arguing that unless commanded by the queen a prayer for success in war was contrary to Jewish traditions, although some Sephardi ministers used Adler's prayer; JC, 24 Nov. 1899 (but see Gaster's prayer in September 1914 below). After the British government annexed the Boer republics, Adler ordered discontinuance of the prayer; JC, 12 Oct. 1900. Its use may have resumed as the war continued during 1901.

Order of service to be used in the synagogues of the United Hebrew Congregations of the British empire, on Thursday, June 26th, being the coronation day of their majesties King Edward and Queen Alexandra, 13 pp. (postponed⁷³) Mocatta RP77

Order of service to be used in the London synagogues on Sabbath, June 28th, 5662–1902, in celebration of the coronation of their majesties King Edward and Queen Alexandra, 7 pp. (not used⁷⁴) OCR 1/5/3/31; Mocatta RP77

Prayer for the recovery of his majesty King Edward, and also on behalf of the queen and of all the royal family, [2] pp. (from Sabbath 28 June: JC, 4 July)⁷⁵ OCR 1/5/3/30

Services for the United Hebrew Congregations on the re-arranged coronation day, Sabbath 9 August⁷⁶

A special service on the occasion of the coronation of their majesties King Edward and Queen Alexandra: to be held on Sabbath, the 9th of August, 1902, in the synagogues of the Spanish and Portuguese Jews, by the Rev. Moses Gaster, 7 pp. Bod. Heb.d.179(1)

Thanksgiving prayer for the king's recovery, Thursday 30 October⁷⁷

1905 * Prayer for the Jews of Russia, 2 pp. (18 November and following Sabbaths) OCR 1/5/1⁷⁸

1906 * Fast and day of intercessory prayer, for the Jews of Russia, Monday, 20 August: JC, 17 August⁷⁹

1910 Order of prayer to be used at the memorial service on Friday, May 20th, 5670–1910, the day of the funeral of his late majesty, King Edward, 8 pp. OCR 1/5/49

Memorial service on the occasion of the burial of his majesty King Edward, on the 11th of Iyar, 5670–20th May, 1910. To be used in the synagogues of the Spanish and Portuguese congregations, 7 pp. OCR 1/5/49

1911 Order of service to be used in the synagogues of the United Hebrew Congregations in his

73 The form exists in two versions: in early June Adler issued a revised text, changing two sentences to include thanksgiving for the peace treaty; JC, 6 June 1902. The king fell ill on 24 June, so the coronation and services for the day were postponed.

74 An abridged version of the earlier form, prepared because Adler considered it difficult for London congregations to assemble on coronation day itself, given the processions and crowds. He offered the following Saturday or Sunday as alternative dates, leaving the decision to the council of the United Synagogue; JC, 9 May 1902. The re-arranged coronation date made the form redundant.

75 JC, 4 and 11 July 1902: Adler recommended that on Sabbath 12 July the prayer should be preceded by Psalm 103, in thanksgiving for the king's deliverance "from imminent peril".

76 Adler ordered use of his form for the original coronation date, with the addition of a thanksgiving for the king's recovery; JC, 8 Aug. 1902.

77 Recommended by Adler to ministers (JC, 24 Oct. 1902), to follow the national thanksgiving service at St Paul's Cathedral on 26 October.

78 The year 1906 is added in pencil to this copy, but the form was first issued after reports of the pogroms were received; JC, 17 and 24 Nov. 1905.

79 The prayer from 1905 was re-issued for this occasion.

majesty's empire, on Thursday, June 22nd, 5671–1911, being the coronation day of their majesties King George and Queen Mary, 13 pp. OCR 1/5/3/38; Mocatta 124/43

A special service on the occasion of the coronation of their majesties King George & Queen Mary to be held on Thursday, the 22nd of June, 1911, in the synagogues of the Spanish and Portuguese Jews, by the Rev. the Haham Dr. Moses Gaster, chief rabbi of the Spanish and Portuguese congregations, 7 pp. OCR 1/5/49; Mocatta RP77

1914 A prayer of supplication consequent on the declaration of war, August 5674–1914, [2] pp. (from Sabbath 8 August, during the war⁸⁰) OCR 1/5/2/18

A prayer "For the time when thou mayest be found", to be recited in the synagogues of the Spanish and Portuguese congregations on the occasion of the war in which this country is now engaged, by the Rev. M. Gaster, chief rabbi of the Spanish and Portuguese Jews' congregations, [4] pp. (from late September⁸¹) Mocatta RP78 GAS

1915 The Great War. Order of intercession service on Sabbath, January 2, 1915, 11 pp. (national day of intercession, 3 January) OCR 1/5/41;⁸² Mocatta RP78

"The voice of weeping". Order of service for the success of our arms to be used in the Spanish and Portuguese synagogues of Great Britain on Sunday, the 3rd of January, 1915, the day appointed as the day of general intercession by command of his majesty, 7 pp. OCR 1/5/2/14; Mocatta RP78

Prayer of supplication to be read every Sabbath after the prayer for the king and the royal family, [2] pp. (no specific date) OCR 1/5/2; reprinted 1916, OCR 1/5/2/18a, and 1918, Mocatta RP78 OFF

Special psalms and use of the prayer from 2 January, for the anniversary of the outbreak of war, Wednesday 4 August: JC, 30 July, 6 August

1916 The Great War. Order of intercession service on Sabbath, January 1, 5676–1916, 11 pp. (national day of intercession on 2 January) OCR 1/5/2/17

Intercession services Sabbath 5 August, for the second anniversary of the outbreak of war: JC, 4 August⁸³

The Great War. Order of intercession service on Sabbath, December 30th, 5677–1916, 11 pp. (national day of prayer 31 December) OCR 1/5/1

1917 * Form of praise and thanksgiving to almighty God for the taking of Jerusalem by his majesty's forces, first day of Chanukah, 5768. To be used Sabbath Chanukah, December 15, 5768 (1917), after the prayer for the king and the royal family, 3 pp. OCR 1/5/2/19

80 JC, 7 and 14 July 1914. The title of a later reprint stated that it was "to be recited every Sabbath": Mocatta RP78.

81 The prayer was issued for use only on Tuesday 29 September, but the elders of Bevis Marks resolved that its use should continue on Sabbaths during the war; JC, 9 Oct. 1914. See the 1918 revision below.

82 The title of a second copy in the same file adds "to be used in the synagogues of the British Empire", with a handwritten note: "Colonies, Australia & N.Z.".

83 The service of 1 January 1916 was re-used. It is likely that the anniversary in 1917 was similarly observed, but no reports have been found.

1918 The Great War. Order of service for the day of prayer and thanksgiving appointed by his majesty. Sabbath, January 5, 5678–1918, 8 pp.⁸⁴ (national day of prayer 6 January) OCR 1/5/2/23

The Great War. Prayers to be read every Sabbath after the prayer for the king and the royal family, 11 pp. (no specific date) OCR 1/5/41; Mocatta RP78 OFF

A prayer “for the time when thou mayest be found” (Ps. 32. 6) to be recited in the synagogues of the Spanish and Portuguese congregations on the occasion of the war in which this country is now engaged. By the Rev the haham, Moses Gaster, Ph.D., chief rabbi of the Spanish and Portuguese congregations. A new and revised edition, [4] pp. OCR 1/5/41; Mocatta RP78 GAS

Prayer on the fourth anniversary of the outbreak of war, Sabbath 3 August: JC, 2 August

The Great War. Form of praise and thanksgiving to almighty God consequent on the cessation of hostilities to be used Sabbath, November 16, 5679–1918, 7 pp. OCR 1/5/41

1919 The Great War. Form of praise and thanksgiving to almighty God for the restoration of peace, 12 pp. (6 July⁸⁵) OCR 1/5/41; Mocatta RP73

Prayer offered up in the synagogues of the Spanish and Portuguese Jews on Sunday, 8th Tamuz, 5679–6th July, 1919, the day appointed by command of his majesty as the day of thanksgiving on the signing of the treaty of peace, [3] pp. Mocatta RP78

1920 * Form of praise and thanksgiving for the granting to Great Britain of the mandate for Palestine as a national home for the Jewish people to be used on Tuesday, May 25th, 5680 (1920), 7 pp. OCR 1/5/2/31

Prayer for the first meeting of the League of Nations, Sunday 14 November: The Times, 10 November⁸⁶

1921 Prayer for the success of the disarmament conference at Washington to be recited after the prayer for the king and the royal family on Sabbath, November 12th, 5682–1921, [2] pp.⁸⁷ OCR 1/5/2/32

1922 * Form of praise and thanksgiving to almighty God for the approval by the League of Nations of the British mandate for Palestine as a national home for the Jewish people: to be read before the prayer for the king and the royal family on Shemini Atzereth, 5683 (Oct. 14th, 1922), 4pp. University of Chicago Library, Rosenberger 86–46

1925 # Memorial prayer for her majesty Queen Alexandra, Sabbath, 28th November, 1925–5686, [2] pp. OCR 1/5/49

84 The form included the text of the king’s letter published in *The Times*, 8 Nov. 1917, which had appointed this day of prayer; it was printed in English only, with italicized changes to “sabbath” and “Houses of Worship” as “suggested alternative readings (instead of Sunday and Churches) for Jewish use”. The letter was to be read either at the start of the service or before the sermon.

85 JC, 4 July 1919.

86 Initiative of the World Alliance for Promoting International Friendship through the Churches, announced in co-ordination with leaders of the British Protestant churches.

87 Also for use “on other suitable occasions” during the conference; JC, 11 Nov. 1921.

1926 Prayers for the peace of the country, Sabbath 8 May, during the General Strike⁸⁸

1928 Prayer for the recovery of his majesty King George V. To be read in synagogues after the prayer for the royal family, [3] pp. (from Sabbath 1 December⁸⁹) OCR 1/5/49

Prayer for the recovery of his majesty the king, to be read in the Spanish and Portuguese synagogues, [2] pp. OCR 1/5/49

1929 Prayer of thanksgiving for the recovery of his majesty King George V. To be read in synagogues before the prayer for the royal family Sabbath, July 6, 2 pp. OCR 1/5/49

Prayer of thanksgiving for the recovery of his majesty the king to be read in Spanish and Portuguese synagogues, on Sabbath, 28th Sivan, 5689–6 July, 1929, 2 pp. BL 1976.eee.26(2)

* Memorial service for the victims of the massacres in the Holy Land. Sunday, 3rd Ellul, 5689/8th September, 1929, 3 pp. OCR 1/5/41

1930 Prayer for the success of the naval conference, London. To be read after the prayer for the king and the royal family, on Sabbath, January 18th 1930, and on every subsequent Sabbath during the conference, 3 pp. OCR 1/5/41

1933 * Prayer on behalf of our brethren in Germany, to be recited after the prayer for the king and the royal family on the festival of Pentecost and on the Sabbaths thereafter, [2] pp. (from Wednesday 31 May⁹⁰) Mocatta RP78

1935 Prayer and thanksgiving for the semi-jubilee of his majesty's accession to the throne Sabbath, 11th May, 5695–1935, 12 pp.⁹¹ OCR 1/5/49; Mocatta RP77

Prayer and thanksgiving for the semi-jubilee of his majesty's accession to the throne Sunday, 12th May, 5695–1935, 12 pp. OCR 1/5/49

1936 Memorial prayer for his majesty King George to be read on Sabbath, 25th January, 5696–1936 before the prayer for the royal family, [2] pp. OCR 1/5/49

Order of prayer to be used at the memorial service on Tuesday, 28th January, 5696–1936 the day of the funeral of his late majesty King George, 8 pp. OCR 1/5/49

Memorial service on the occasion of the burial of his majesty King George on Tuesday the 28th of January 1936. To be used in the synagogues of the Spanish and Portuguese congregations, 13 pp. OCR 1/5/49

1937 Prayer and thanksgiving for the coronation of their majesties King George and Queen Elizabeth. Sabbath, 8 May, 5697–1937, 12 pp.⁹² OCR 1/5/49

88 British newspapers were not published during the strike, but see Jewish Telegraphic Agency, Daily Bulletin, 10 May 1926.

89 JC, 30 Nov. 1928.

90 JC, 8 Sept. 1933, reports Hertz asking for the prayer to be recited during future festivals, as well as on Sabbaths. It continued in use until superseded by a new form in 1939.

91 This form was for use with the ordinary Sabbath services; the form for Sunday (see next entry) was for synagogues which wanted an additional special service; JC, 15 March 1935.

92 Hertz not only followed the Church of England in issuing special forms for Sunday

Prayer and thanksgiving for the coronation of their majesties King George and Queen Elizabeth, Sunday, 9 May, 5697–1937, 12 pp. Mocatta RP77

Special service on the occasion of the coronation of their majesties King George & Queen Elizabeth to be held in the synagogues of the Spanish and Portuguese Jews on Sunday, the 9th May 1937, 15 pp. Mocatta RP77

Prayer and thanksgiving for the day of the coronation of their Majesties King George and Queen Elizabeth Wednesday, 12th May, 5697–1937, 12 pp. OCR 1/5/49

1938 * A service of prayer and intercession on behalf of the sufferers from the renewed attack on religion and human freedom Sunday, 17 July, 1938, 12 pp.⁹³ Mocatta RP78

* Fast day and prayers on Sunday 18 September, during the Czechoslovakian crisis, for the preservation of peace and “amelioriation of the terrible position . . . of Jews all over the world”: *The Times*, 17 September⁹⁴

* Prayer and supplication, to be recited on the Sabbath of Penitence and on the Day of Atonement after the prayer for the king and the royal family, [4] pp. (1 and 4 October⁹⁵) Mocatta RP78

* A service of prayer and intercession for the Jews of Germany. Sunday, 20th November, 1938, 12 pp.⁹⁶ Mocatta RP78

1939 Prayer for the success of the Palestine conference convened by H.M. Government, [3] pp. (Sabbaths 26 February and during the conference⁹⁷) Mocatta RP78 PAL

* Prayer for our brethren in Germany and Italy to be read after the prayer for the king and the royal family, 1 p. (before mid-May⁹⁸) OCR 1/5/2

* The Nazi war. Prayer of supplication to be read every Sabbath and festival after the prayer for the king and the royal family, [2] pp. (from 9 September⁹⁹) Mocatta RP78

* Prayer to be recited in the synagogues of the Spanish and Portuguese Jews on the occasion of the war in which this country is now engaged, [4] pp. (undated) Mocatta RP78

Prayer and supplication to be recited on the Sabbath of Penitence and on the Day of Atonement after the prayer for the king and the royal family, [2] pp. (Sabbath 30 September, Thursday 5 October) OCR 1/5/2; Mocatta RP78

9 May as well as for Coronation Day, but added this one for the preceding Sabbath.

93 After Hertz’s public announcement of these special prayers, the heads of the main English churches appointed their own prayers for the same day, in sympathy with the Jewish communities.

94 Arranged in agreement with the chief rabbinate of other nations. Archbishop Lang, with the king’s approval, had announced a national day of prayer on this date, in the cause of peace.

95 Lang called for a national day of thanksgiving for the Munich settlement on Sunday 2 October.

96 After Kristallnacht, Lang called for prayers for the persecuted Jews of Central Europe from Sunday 13 November.

97 JC, 24 Feb. 1939.

98 JC, 12 May 1939.

99 JC, 8 Sept. 1939.

The Nazi war. *Intercession prayer on Sabbath, September 30, 5700–1939*, 2 pp. (national day of prayer on 1 October) National Library of Israel

1940 * *Prayer to be recited in the synagogues of the Spanish and Portuguese Jews during the war in which this country is now engaged*, [4] pp. (n.d.) Mocatta pamphlets RP78 (repr. 1943; AJB1937 p. 327)

The Nazi war. *Intercession prayer on Sunday, May 26, 5700–1940*, [2] pp. (national day of prayer) OCR 1/5/2; Mocatta RP78

* The Nazi war. *Prayer of supplication to be read every Sabbath and festival after the prayer for the king and the royal family*, [2] pp. (from May¹⁰⁰) OCR 1/5/2; Mocatta RP78

Thanksgiving prayers for “the deliverance of the allied forces from the enemy at Dunkirk”, during the week to Sabbath 15 June: JC, 14 June

* The Nazi war. *A service of prayer and intercession*, 8 pp. (Sunday 23 June¹⁰¹) Mocatta RP78

Private prayers at noon each day “for the survival of the fundamentals of our common civilization”, from mid-July¹⁰²

The Nazi war. *A service of prayer and intercession in connection with the anniversary of the outbreak of hostilities, Sunday, September 8, 5700–1940*, 8 pp. (national day of prayer) Mocatta RP78 SED

Prayer for Greece, Sabbath 14 December: *The Times*, 12 December¹⁰³

1941 *A service of prayer, intercession and thanksgiving in connection with Britain’s fight for freedom, Sunday, March 23, 5701–1941*, 8 pp. (national day of prayer) Mocatta RP78

* *Supplication for the success of H.M. forces; and the safety of the civilian population: and memorial prayer for those fallen in battle and for the civilian victims of the war, to be read every Sabbath and festival, after the prayer for the king and the royal family*, [4] pp. (from mid-May¹⁰⁴) Mocatta RP78

A service of prayer and intercession in connection with the second anniversary of the outbreak of hostilities, Sunday, September 7, 5701–1941, 8 pp. (national day of prayer) Mocatta RP78

1942 * *Special prayers for the war effort on the first day of Passover, as the Jewish “festival of freedom”, Thursday, 2 April: JC, 27 May¹⁰⁵*

100 JC, 24 May 1940; the 1939 form revised, containing a “Memorial prayer for those fallen in battle”.

101 JC, 21 and 28 June 1940, linked to prayers for France in churches on Sunday 16 June.

102 JC, 26 July 1940: Hertz’s notice followed an appeal on 2 July by the Anglican archbishops, with the king’s approval. He signed a joint appeal with the heads of English churches for special youth services on 10–11 August, a weekend; *Times*, 19 July 1940.

103 Text in JC, 10 Jan. 1941.

104 JC, 16 May 1941.

105 Texts from the service of 2 September 1941 were to be used. This occasion was a substitute for the observance of a national day of prayer on Palm Sunday, 29 March, a Christian festival with which synagogues could not be associated; Tomlin, *Protest and Prayer*, 213–14. Hertz re-issued the special prayers at Passover in 1943 and 1944; see below.

* Memorial prayer for the victims of the mass massacre of Jews in Nazi-occupied lands. To be recited on Tisha B'av after the reading of the law, and on succeeding Sabbaths after the prayer for the king and the royal family, [3] pp. (from Thursday 23 July) Mocatta RP78

* Day of supplication on behalf of “brethren in danger of extermination at the hands of an inhuman enemy” and “fervent prayer for speedy victory and a righteous peace”, Wednesday, 12 August: JC, 7 August¹⁰⁶

Order of service for the national day of prayer and dedication on the third anniversary of the outbreak of hostilities, Thursday September 3, 5702–1942, 8 pp. Roth

* Order of service on the day of fasting, mourning and prayer for the victims of mass massacres of Jews in Nazi lands Sunday, 5th Tebeth, 5703–13th December, 1942, 12 pp.¹⁰⁷ Mocatta RP78

* Week of mourning and intercession, Sunday 13 December to Friday 18th: JC, 11 December¹⁰⁸

1943 Prayers for the people of Russia, Sabbath and Sunday 20 and 21 February: JC, 19 February¹⁰⁹

* “Prayer for the living! Remember the dead!” A Passover message by the Chief Rabbi (containing two prayers for Monday 19 April: “supplication for our surviving brethren in and from Nazi lands” and “Memorial prayer for the victims of the mass massacres”) [2] pp. Mocatta RP78

Order of service for the national day of prayer and dedication on the fourth anniversary of the outbreak of hostilities, Friday, September 3, 1943–5703, 8 pp.¹¹⁰ Mocatta RP78

Prayers for China, Sabbath 9 October: *The Times*, 30 September

1944 Prayers for the living and memorial prayer for the dead, for Passover, Friday 7 April: JC, 31 March¹¹¹

* A service of mourning and prayer on the first anniversary of the “Battle of Warsaw” Monday, 29th Iyar, 5704–22 May 1944, 12 pp.¹¹² NBAJ p. 200

106 Arranged in conjunction with Orthodox rabbis of America. Hertz appointed the use of earlier intercession prayers and the prayer issued in July.

107 The chief reference was to the Jews of Poland; collections were made for Polish refugees. There may have been prayers for Poland during earlier Sabbath services; *Sunday Times*, 6 Dec. 1942; Tomlin, *Protest and Prayer*, 208.

108 Hertz, the Beth Din, and the Board of Deputies jointly appealed for Jewish businesses to close during the fast day, and Hertz asked for suspension of amusements during the week.

109 The instructions included special sermons on the Sunday, with collections for the Jewish Fund for Soviet Russia.

110 Memorial prayers for the victims of war and massacres in this service were to replace earlier versions recited on Sabbaths and festivals; JC, 27 Aug. 1943.

111 A re-issue of Hertz’s Passover prayers for 1943.

112 A form principally for a service organized by Hertz and the Board of Deputies in Bevis Marks, but with arrangements for “communal services . . . at the same time throughout the provinces”; JC, 12 May 1944.

Prayers after D-Day, for victory of the allied forces, Sabbath 10 June, and special intercession services for the United Nations on Sunday 11 June: *The Times*, 8 June

Order of service for the national day of prayer and dedication on the fifth anniversary of the outbreak of hostilities Sunday, September 3, 1944–5704, 8 pp.¹¹³ Mocatta RP78

Prayers for the people of Holland, suffering a famine, Sabbath 28 October: JC, 20 October

1945 *The world war. Service of praise and thanksgiving for the victory of the allied nations*, 16 pp. (national thanksgiving day for victory in Europe, Sunday 13 May¹¹⁴) OCR 1/5/55; Mocatta RP78

Service on the national thanksgiving day for victory over Japan, Sunday 19 August: JC, 17 August¹¹⁵

1946 * *National prayer for peace organised by the United Nations Association during the United Nations week. To be read daily from Sabbath, September 28th, to the Day of Atonement, October 5th, on Sabbath after the prayer for the king and the royal family*, 2 pp. BL 3408.d.41

* Prayer for the United Nations, Sabbath 19 October: JC, 18 October¹¹⁶

1947 *Order of service for the national day of prayer on Sunday, July 6th, 1947 (fast of Tammuz 5707). By command of his majesty King George VI*, 12 pp. Mocatta RP78

1948 * *Special psalm and reading to mark the end of the British mandate in Palestine (and establishment of the state of Israel), Sabbath 15 May and succeeding Sabbaths*: JC, 14 May¹¹⁷

1951 *Special psalms for the start of the Festival of Britain, Sabbath 5 May*: circular, 30 April, OCR 6/1/1

Prayer for the recovery of his majesty King George VI. To be read in synagogues after the prayer for the royal family, [2] pp. (from 27 September) OCR 1/5/49

Prayer of thanksgiving for the recovery of his majesty King George VI. To be read in synagogues before the prayer for the royal family Sabbath, 8th December, 1951, [2] pp. OCR 1/5/49

113 As in September 1943, the memorial prayers were to be used on succeeding Sabbaths and festivals; JC, 25 Aug. 1944.

114 Hertz also instructed that special afternoon services should be held on VE-Day or the following day, that the special prayer in this form was to be read on the Sabbaths before and after the thanksgiving day, and, later, that a benediction should be included in the thanksgiving service; JC, 27 April, 11 May 1945.

115 Hertz ordered re-use of the form for 13 May, with further directions for the benediction.

116 To mark the national intercession service for the United Nations at St Paul's Cathedral, London, on 20 October. The deputy chief rabbi asked for the prayer issued in September to be recited again.

117 See JC, 1 Oct. 1948, for discontinuance by the new chief rabbi, Israel Brodie.

1952 Memorial prayer for his majesty King George to be read on Sabbath, 9th February, 1952/13th Shebat, 5712, [2] pp. OCR 1/5/49

Order of service to be used at the memorial service for his late majesty King George, [1] p.¹¹⁸ OCR 1/5/49

Memorial service on the occasion of the burial of his majesty King George on Friday the 15th of February 1952. To be used in the synagogues of the Spanish and Portuguese congregations, 13 pp. OCR 1/5/49

* Memorial prayer for Chaim Weizmann, Sabbath 15 November: JC, 14 November

1953 * Prayer on behalf of our brethren in Russia and the countries under her domination to be recited on Sabbaths after the prayer for the queen and the royal family, 2 pp. (from 31 January¹¹⁹) JTS DS135.R9 P66 1953

Memorial prayer for her majesty Queen Mary Sabbath, 28th March, 1953–5713, 4 pp. OCR 1/5/49

Prayer and thanksgiving for the coronation of her majesty Queen Elizabeth. To be recited in all synagogues on Sabbath, 30th May, 1953/5713 or on the day of the coronation, Tuesday, 2nd June, 1953/5713, 12 pp. OCR 1/5/50¹²⁰; Mocatta RP77

1954 Thanksgiving prayer for Queen Elizabeth's return from a Commonwealth tour, Sabbath 15 May: JC, 14 May

Prayer of thanksgiving on the occasion of the seventieth anniversary of the National Society for the Prevention of Cruelty to Children, to be recited on Sabbath, 22nd May/19th Iyyar 5714 after the prayer for the queen and the royal family, [2] pp. NBAJ p. 203

* Prayer on behalf of Jews on trial in Egypt for espionage and sabotage, Sabbath 25 December: JC, 24 December

1955 Prayer for the success of the four-power conference at Geneva to be read after the prayer for the queen and the royal family, on Sabbath, 16 July, 1955–5715, [2] pp. BL 1976.g.27(1)

1956 * Tercentenary Sabbath. Prayer of thanksgiving on the occasion of the three hundredth anniversary of the resettlement of Jews in England. To be recited on Sabbath, 7th January, 1956–23rd Tebeth, 5716, after the prayer for the queen and the royal family, [2] pp. BL 1976.g.27(3)

* Special services in support of Israel, Sunday 15 April, requested by the chief rabbi and the haham, following an appeal by the chief rabbi of Israel for a world day of prayer: JC, 6 April

* Prayer for the success of the London conference on the Suez crisis, Sabbath 18 August: JC, 17 August

118 A full form issued to ministers has not been found; this "Abbreviated form", giving the contents of the service with page references to the prayer book, was for use by congregations; circular, 8 Feb. 1951, OCR 6/1/58.

119 JC, 30 Jan. and, for discontinuance, 6 March 1953.

120 This file contains copies printed specifically for various provincial and London synagogues.

* Prayer in Sephardi synagogues for Jews in Egypt and the Middle East and for exiles from Hungary, Sabbaths 1 and 8 December: JC, 7 December

1960 *Order of prayer and thanksgiving for the safe delivery of her majesty the queen of a prince to be recited on Sabbath, 27th February, 1960 after the prayer for the queen and the royal family, [2] pp. (Prince Andrew) OCR 6/1/219¹²¹*

Prayers for the international disarmament conference, Sabbath 12 March: *The Times*, 29 February¹²²

* *Prayer of thanksgiving on the occasion of the bicentenary of the establishment of the Board of Deputies of British Jews, to be recited in synagogues on Sabbath, 19th November 1960/5721, after the prayer for the queen and the royal family, 3 pp.¹²³ NBAJ p. 197*

1962 * *Memorial prayer for the victims of Nazi persecution, 3 pp. (Sabbath 4 August¹²⁴) AJB 1937 p. 331*

1963 * Prayer for distressed Jews everywhere, especially in Russia, during Passover: JC, 5 April

* Memorial prayer for the victims of Nazi persecution, to mark the 25th anniversary of the pogroms in Germany and Austria, Sabbath, 2 November: JC, 1 November

* Memorial prayers for President Kennedy, Sabbath 30 November: JC, 29 November

1964 *Order of prayer and thanksgiving for the safe delivery of her majesty the queen of a prince to be recited on Sabbath, 21st March 1964, 2 pp. (Prince Edward) BL ORB30/6721*

1967 * *Prayer on behalf of our brethren in Russia issued by the chief-rabbinat-in-commission, to be recited on Sabbath 11th February, 1967, 3 pp.¹²⁵ JTS DS135.R9 P67 1967*

* Prayers for the peace of Israel, Sabbath 27 May, requested by the chief rabbi, the haham, and the rabbinic council of the Union of Liberal and Progressive Synagogues: JC, 26 May¹²⁶

* Day of fast and intercession during threats of an Arab–Israeli war, Monday 5 June, jointly requested by the chief rabbi and haham: JC, 2 June

* Thanksgiving for Israel's victory in the Six-Day War, Sabbath 10 June: *Daily Telegraph*, 10 June

* Prayers for the welfare of Jews in Arab lands and the Soviet bloc, Sabbath 1 July, jointly requested by the chief rabbi and haham: JC, 30 June

121 OCR 1/5/50 contains a first proof of the form, with the alternatives of “Prince” or “Princess” in the title.

122 The chief rabbi was included with the heads of the main British churches in a joint appeal for prayer.

123 Composed by both the chief rabbi and the haham: JC, 18 Nov. 1960.

124 The context was a revival of British fascist and antisemitic agitation; JC, 3 Aug. 1962.

125 During the official visit to Britain of the Soviet premier, Kosygin; JC, 3 Feb. 1963.

126 Tensions between Egypt and Israel had increased sharply from mid-May.

1968 * Prayer for Russian Jewry, Sabbath 6 January, following appointment of a day of prayer in Israel: JC, 29 December 1967

* Sermons and prayers “for the plight of Jews in lands of repression and oppression”, on one day during Passover, requested by the chief rabbi and haham: JC, 5 April

* Thanksgiving for the reunification of Jerusalem during the Six-Day War, Sunday 26 May, agreed by chief rabbinate across the world: JC, 12 April

1969 # Prayer in Sephardi synagogues, for Prince Charles’s investiture as Prince of Wales, Sabbath 5 July: JC, 11 July

1970 * Prayer for the peace of Israel and the victims of terrorism, on the 3rd anniversary of the ceasefire at the end of the Six-Day War, Thursday 11 June: JC, 5 June