

companion, the *Dictionnaire d'Archéologie*. Even the Churches and the Sects are not here. It is the Biography that occupies the space. What a roll it is! All the Saints who from their labours rest! And yet the Saints are not all here. Rich as the book is in names and deeds, there are a thousand times ten thousand and thousands upon thousands who are not mentioned. The greatest, perhaps, are here, and perhaps the least great. That mighty army of sainthood which comes between, and in each generation was the salt and light of the earth, is absent. They rejoiced, and so do we, that their names were written in heaven.

The range is wide. All the Old Testament saints are included and all the New. The Catholic Church claims ADAM as well as AUGUSTINE. ABRAHAM occupies twenty-two columns, and is divided into four distinct articles: the Call of Abraham, the Sacrifice of Isaac, the Messianic Promise, and Abraham's Bosom. The articles are not as a rule overloaded with detail. AUGUSTINE AND AUGUSTINIANISM occupy col. 2268 to col. 2561, and there is no waste. It is the vast host of short articles that runs away with the space. But the short articles are as well done as the long.

The Bibliography is perhaps the best executed and most valuable feature of the work. Few books are missed, whatever their language or country. And the selection shows that of the greater part the writer has a first-hand acquaintance.

The writers are simply the best that the French Catholic Church can furnish. Some of them have a world-wide reputation. They are young men often, yet they are learned men always. Take it all in all, it is difficult to understand how any student of the Church in any country can do without the *Dictionnaire de Théologie Catholique*.

The 'Dictionnaire d'Archéologie Chrétienne et de Liturgie.'¹

THE fourth part of this magnificent work contains an article on ΑΚΗΜΙΝ, by Dom H. Leclercq, which lays the scattered information regarding that interesting Egyptian place, and the discoveries made at it, clearly and succinctly before our eyes. The illustrations include one in colour. But the greatest article is on ALEXANDRIA. It is divided into seven parts: Introduction, Topography, Epigraphy, Council, Catechetical School, Library, Bibliography. It occupies nearly a hundred great columns. It also is the work of Dom Leclercq. The article AGRAPHΑ, however, is disappointingly short. It is practically a summary of the book of Professor J. H. Ropes, who contributes the article (a far longer one) to the Extra Volume of the *Dictionary of the Bible*.

¹ *Dictionnaire d'Archéologie Chrétienne et de Liturgie*. Par Le R. P. dom Fernand Cabrol. Paris: Letouzey et Ané. Fasc. IV.; Agneau—Alexandria. 5 fr. net.

The Jewish Prayer-Book.

BY THE REV. G. H. BOX, M.A., HEBREW MASTER AT MERCHANT TAYLORS' SCHOOL, LONDON.

II. General Survey.

IT is necessary to remind the reader that there are three daily services in the synagogue, namely, evening, morning, and afternoon prayer; that on Sabbath and holy days these are increased by the 'additional' or *mûsâf*, which follows immediately on morning prayer; and that before public prayer can be said a congregation of ten males, of more than thirteen years of age, must be present. For full details, however, regarding these and other points touching the conduct of divine worship in the synagogue reference must be made elsewhere.¹

¹ Cf. e.g. Dembitz, *op. cit.* pp. 64-81.

Our immediate task is to form some idea of the character, structure, and sequence of the prayers that make up the Jewish Liturgy.

(a) *Language*.—All the prayers are written and chanted in the sacred tongue, *i.e.* Hebrew, with the exception of a few which are written in the cognate Aramaic dialect. It is curious to notice that in some cases the same formula appears in both Hebrew and Aramaic. An example can be seen in Singer, p. 73 (bottom) and p. 74 (top). Of course Hebrew has for more than two thousand years ceased to be a living language among the Jews.

In the time of our Lord Aramaic was the popular language among the Jews of Palestine, and continued still so to be for some centuries later; and this was true also of the Jews in Babylonia. When our Lord spoke in the synagogue and expounded the Scriptures, He used the Aramaic language. In fact it was, as is well known, the regular practice for the Scriptures to be read in Hebrew, and translated by a *methurgemān*, or interpreter, verse by verse, or paragraph by paragraph, into the Aramaic vernacular. Outside of Palestine, among the Jews of the Dispersion in Greek-speaking countries the case was different. There Greek was largely, if not exclusively, used. It seems that not only the Scriptures, but also the most important parts (if not all) of the Liturgy—such as the *Shema* and the *Shemōnēh 'Esrēh*—were regularly recited in the Hellenistic synagogues in Greek, and not in Hebrew at all.¹ And even in the Mishnā sanction is given to the use of any language whatever in repeating the *Shema*, the *Shemōnēh 'Esrēh*, and the grace at meals.² Still the paramount importance of Hebrew was always insisted on by the Rabbis, and according to Rabbinical law every father was bound to teach his child Hebrew as soon as it began to speak.³ In later practice Hebrew has been the only language recognized as legitimate for prayer and worship.

I allude to this point here more particularly, because the Jewish community in London is at the present time agitated by the question as to whether the vernacular should be recognized in public worship or not. There is a demand in certain quarters for the use of English in the public services, which has found expression in the recently organized services of the Jewish Religious Union.

So much, then, for the external form of the Jewish prayers. They are written and chanted in the sacred tongue, with a slight admixture of Aramaic, which, it must be remembered, is also the original language of some parts of the Old Testament.

(b) *Influence of the Sacrificial Worship of the Temple on the Synagogue Liturgy.*—Regarding the structure of the liturgical forms it is important to remember that this has been fundamentally influenced by the sacrificial worship of the Temple.

¹ Cf. Schürer, iv. 283 ff. (E.T.); also iii. p. 10.

² Sota, vii. 1 (exceptions, 2).

³ Tosepht. Hag. begin.; cf. B. Sukkā, 42a.

Long before the destruction of Jerusalem, and the consequent cessation of the sacrificial system, the synagogue had come into existence, and firmly established itself wherever Jewish communities flourished. It met a widespread religious need, owing to the centralization of the sacrificial worship in Jerusalem. While only a limited number of Jews could be present at any one time in the central sanctuary, and assist in the offering of the sacrifice, no such disability would apply to the services of the synagogue. To a certain though limited extent, indeed, the synagogue was affiliated to the Temple worship. It will be remembered that for purposes of the daily sacrificial worship, not only the priests and Levites, but also the lay Israelites generally were divided into twenty-four courses of service, 'each of which had to take its turn in coming before God [in the Temple], every day for a whole week, by way of representing the whole body of the people, while the daily sacrifice was being offered to Jehovah.'⁴ But it appears that not the whole division of Israelites on duty, but only a deputation from it, was actually present at any given time in the Temple; the others, who had been left behind, assembled in the local synagogues (at the time when the sacrifice was actually offered in the Temple), and engaged in prayer and the reading of Scripture (see Taanith iv. 2).

Still the synagogue was essentially independent of the priesthood and the sacrificial cult, and was entirely free from the limitations applying to a centralized worship and a sacerdotal system. Hence, when the latter disappeared in the great catastrophe of 70 A.D., the synagogue was the one institution exactly fitted to be the instrument for the reconstruction of Judaism.

The synagogue now became not merely supplementary to the Temple worship, but took its place. And this fact has profoundly influenced not merely the structure of its Liturgy, but also the form and substance of its prayers. *The question is often asked, What is the modern Jewish attitude towards sacrifice?* If the sacrificial system was necessary in order to maintain communion with God, how can the Jews reconcile themselves to their present religious condition—which has lasted now for more than eighteen centuries—without priest, altar, or sacrifice?

The Jewish answers to this question are, perhaps, not quite consistent. On the one hand the Rabbis

⁴ Schürer, iii. 275 f.

taught that 'charity or repentance was an accepted substitute or equivalent for sacrifice.' The following quotation will illustrate the Rabbinical view:—*At this time, when there is no Temple, and we have no altar, there is no atonement but repentance. Repentance atones for all transgressions, yea, though a man be wicked all his days, and repent at last, none of his wickedness is mentioned to him, for it is said, As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness* (Ezk 33¹²).¹ On the other hand the traditional Liturgy provides a sort of parabolic and metaphorical fulfilment of sacrifice in the following ways:—

1. By providing forms of prayer for daily worship which correspond to the original daily sacrifice. One of these—the afternoon service—actually bears the name of the original offering (*minchā*). In accordance with this principle those days which were originally provided with additional sacrifices (Sabbaths, new moons, and festivals) are now provided with additional forms of prayer (*māsāf* = additional).

2. Special sections from the Law and the Mishnā, which contain the original enactments about the daily and Sabbath offerings, are placed at the beginning of the service (cf. Singer, pp. 9 ff.). And on high days and festivals it is the rule to supplement the Pentateuch lesson by the paragraph from the Law which enumerates the sacrifices enacted for the day. For instance, during the Feast of Tabernacles the paragraph Nu 29¹²⁻³⁹ is read in addition, from a second scroll. The principle underlying all this is stated in a Haggadic passage in the Talmud. Abraham is there represented 'to have anxiously asked God how the sins of Israel would be forgiven when their Temple was destroyed, and they should have no place where to bring their sacrifices, and he was told that to read the duty of these sacrifices from the *Tōrā* would be accepted as a full equivalent.'²

3. Various prayers have been inserted in the Liturgy which breathe the hope and supplication that the Temple service may be restored. In some cases an older prayer has been amplified in this sense. It is doubtful, however, whether if even the Exile could be brought to an end, and the Jewish race were once more gathered into Palestine, with

¹ *Hilchoth Teshūbhā*, c.1. 2 (cited in McCaul, *Old Paths*, p. 386).

² Dembitz, *op. cit.* p. 259 (cf. B. Taanith, 27b).

full control of the land, the Temple and its sacrificial worship would be resumed. According to so orthodox a Jewish writer as Dr. Friedländer³ such a revival could only take place even then if 'sanctioned by the divine voice of a prophet.'

Judaism may therefore, with justice, be said almost completely to have spiritualized the sacrificial idea. The daily offering of prayer, praise, and thanksgiving morning and afternoon in the synagogue is a spiritual counterpart and fulfilment of the old daily sacrifice in the Temple. In this way the words of the prophet Hosea are in spirit complied with: *We shall render as bullocks (the offering of) our lips* (Hos 14²).

(c) *General Character of the Prayers*.—Perhaps the most striking feature about the synagogue prayers in general is their scriptural character. Not only are whole Psalms, passages, and single verses used, but the material of those prayers, which are not directly scriptural citations, is largely drawn from the sacred writings. Sometimes it is a striking allusion to some point in Scripture that we meet with, or it may be an adaptation of a scriptural sentence, as when, for instance, the promise: *I will restore thy judges as at the first, and thy counsellors as at the beginning* (Is' 1²⁶) becomes a petition: *Restore our judges as at the first*, etc. (*Amidā xi*; Singer, p. 48).

The great Benediction recited before the *Shema* begins with a phrase, which strikes the keynote of the whole composition, and which has an unmistakably scriptural ring: *With great (or everlasting) love thou hast loved us, O Lord our God*, etc. (Singer, p. 39). This is an echo of Jeremiah's language (31³): *Thou hast loved thy people, the House of Israel, with everlasting love*: and from the opening words of this phrase the Benediction gets its technical name (*Ahabā Rabbā* = *with great love*).

Then, again, the Jewish Prayer-Book resembles the English in the congregational character of its language. The first person plural is used throughout, at any rate in those prayers which are recited publicly: the 'we' of the petitions includes all Israel.

In this connexion it should be noted that the only proper name recognized in the liturgy for the Jewish people is the sacred name of Israel. 'Israel' or 'The House' or 'People of Israel,' or 'God's people,' are spoken of; never 'Jews.'

³ *Jewish Religion*, p. 417.

'Jerusalem' and 'Zion,' moreover, are always place-names.

As regards the names of God, in the earlier compositions the scriptural names are employed. In the later, however, periphrastic designations are more commonly used, the most frequent being 'The Holy One, blessed be He.' We also meet with the mysterious Rabbinic designation, 'The Place' (*ha-Māqôm*), which is sometimes rendered 'The Omnipresent,' but the real explanation of which is quite uncertain.

Other forms of address found are: 'Our Father which (art) in Heaven'; as 'Our Father, Our King'; and 'The Merciful' (*ha-rahmān*), from which last Mohammed may have derived the epithet so frequently used in the Koran (e.g. in the recurring formula: *In the name of God the compassionate, the merciful*).

It is well known that the great personal name of God, which is familiar to us as 'Jehovah,' is now never pronounced by the Jews. Instead, they substitute the word 'Lord' (*Adōnai*) or, in some cases, 'God' (*Elōhim*). In the time of the Temple the 'four-lettered name' as it is called, or the Tetragrammaton¹ was pronounced by the high-priest in the services of the Day of Atonement, and also occasionally by the ordinary priests in the formula of the Priestly Blessing. But even then the pronunciation of the name, with these exceptions, was regarded as impious, and this feeling is reflected in the LXX, which consistently renders it by the term 'The Lord' (*ὁ Κύριος*).

It is probable that its pronunciation was ultimately discountenanced altogether owing to its superstitious use in working miracles. As is well known the true vocalization of the word is, according to the opinion of the majority of modern scholars, *Jahveh*.

(d) *The Elements of the Liturgy and Analysis of the Morning Service*.—The constituent elements that make up the Jewish Liturgy may be roughly analysed as follows:—

1. *Benedictions* (*Berākhhôth*), which consists of thanksgivings for various occasions, or for the performance of some pious duty enjoined in the Law. Special *Berākhhôth* are also recited before and after the *Shema*.

2. *Sacrifices*.—Passages from the Bible and post-biblical writings, which set forth the injunctions

¹ The Jewish term is *Shēm ma-mephōrāsh* (שם המפוש), i.e. *The Ineffable Name*.

concerning the sacrifices (technical name: *Sacrifices*).

3. *Study*.—Specimen passages from post-biblical literature which are intended to remind the good Jew of the importance of sacred study, as a religious obligation.

4. *Thanksgiving*.—Psalms and hymns of praise and thanksgiving. Some of the hymns are especially noticeable.

5. *Confession of Faith*.—The central expression of this is the *Shema*; the more formal, the Creed of Maimonides.

6. *Petition*.—Prayers for the granting of various benefits—always, or almost always, with reference to Israel—are numerous. Perhaps the most important are embodied in the great *Amidā* prayer. (the so-called 'Eighteen Blessings').

7. *Confession of Sin and Supplication for Forgiveness*.—The element of confession (*widduy*) has been elaborately worked out, especially in connexion with the Atonement-Day services. Prayers of supplication (*tachanūnim*) are also frequent, and special litanies of forgiveness (*selichôth*), in poetical form, have been elaborated. The latter are used in connexion with the penitential period culminating in the Day of Atonement.

Some general idea of the sequence of these elements, and the structure of a Jewish service in the synagogue, can be formed from a short analysis of the daily morning prayer. The morning service, as set forth in Singer (pp. 1-94), is made up as follows, and in the following order:—

(1) *Blessings of the Morning* (ברכות השחר), referring to the change from night to day, from sleep to fresh life, from rest to activity (Singer, pp. 4 ff.).

(2) *Sacrifices and Study*.—Passages from the Bible and post-biblical writings referring to the daily sacrificial service in the Temple (Singer, pp. 9 ff.), and an extract from the *Baraita* (Singer, p. 13 f.; cp. also the short extract from the Mishna (p. 5).

These passages were inserted as a short sample and minimum of study. The passages dealing with the sacrifices have also another purpose, which has already been explained.

(3) *Psalms and Sections of Praise* (מומדים or פסוקי דמורה).—Various Psalms and Psalm-pieces culminating in the Red Sea song (Ex 15), and closing with the Benediction of Song (Singer, pp. 17-36). (4) *Half-Kaddish* (p. 37), followed by the *Shema and its eulogies* (or Benedictions), before and after (pp. 37-44); (5) *The Shemōneh-Ēsrēh*

(‘*Eighteen Blessings*’) or *Anūdā Prayer* (pp. 44-54); (6) *Supplications* (תחנונים)—‘And David said’ (p. 62), Ps 6 (penitential), ‘O Guardian of Israel’ (pp. 64-65), followed by *Half-Kaddish*; (7) *Psalms 145 and 20*, followed by ‘And a Redeemer shall come,’ and ‘But Thou art Holy,’ etc. (pp. 71-75); then (8) *Full Kaddish*, ‘It is our duty,’ and *Mourner’s Kaddish* (pp. 75-78); (9) *The Psalm for the Day* (pp. 80 ff.).

Such in broad outline is the structure and sequence of one of the typical synagogue services. The liturgical material of which the morning service is composed enters largely also into the other services, as the student can see for himself.

Here I may be permitted to make one final remark on the Jewish Liturgy as a whole. It is worth noticing how prominently—not to say how predominantly—the element of praise and thanksgiving enters into it. It seems to dominate Jewish worship generally—which is essentially joyous—with the exception, of course, of the Atonement-period, when the penitential note is most pronounced. Some reservations must, however, be made. The prayers are, on the whole, decidedly particularistic in character. Benefits for Israel, Israel’s superiority over the nations, and privileged position before God are constantly insisted on;

and the element of intercession, as we understand it, is almost wholly absent.

Nevertheless the Jewish prayers breathe a spirit of the loftiest devotion. If Israel’s privileged position is insisted upon, this but serves to deepen the sense of present inadequacy of character and achievement, and gives occasion for the expression of passionate longing and supplication for the people to be made worthy of its high vocation and destiny. Israel’s sublime faith in God’s faithfulness to His promises never wavers here. Yet while faithful and true to His chosen people, with whom He has a special personal relationship, based upon the unique history of Israel in the past, the God of Abraham and of Israel is conceived as above all else the Holy One, and the consummation of religion will only be reached when His name is sanctified throughout the world.

Such an aspiration as this—and it is expressed in the most popular, and most frequently repeated of the Jewish prayers, the *Kaddish*—is surely prophetic of a larger Judaism to come, when, emancipated from particularistic elements, but without losing its individuality or identity, the religion of the great Jewish people shall take its place as a constituent element in the world-religion of the future.

The Great Text Commentary.

THE GREAT TEXTS OF THE ACTS OF THE APOSTLES.

ACTS X. 38.

‘Jesus of Nazareth, how that God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him.’—R. V.

EXPOSITION.

‘Jesus of Nazareth, how that God anointed Him with the Holy Ghost and with power.’—Jesus . . . Him, (Ἰησοῦν αὐτόν). The acc. thrown prominently forward and then the pronoun inserted pleonastically after the verb. Great emphasis is thus thrown on Jesus of Nazareth; it being Peter’s object to emphasize the fact that Jesus, the man Jesus of Nazareth, was declared to be the Messiah.—PAGE.

‘Anointed.’—This was understood by Cyril of Jerusalem, by Ambrose, Jerome, and Bede as pointing primarily to the Incarnation, the Unction being supplemented at Christ’s Baptism.—COOK.

THE moment specially in view is the Baptism, after which we read of Jesus as ‘full of the Holy Spirit,’ as returning ‘in the power of the Spirit into Galilee.’—BARTLET.

‘Who went about doing good.’—Just the conception of Christ’s ministry set before us in the Gospels of Mark and Luke in particular.—BARTLET.

‘And healing all that were oppressed of the Devil’—*oppressed*. Rather, *tyrannized over* by.—In what strong contrast with God’s fatherly chastisements.—COOK.

THIS word forcibly expresses the tyranny with which the Devil domineers over the wretched victims of moral and physical disease.—RENDALL.

‘Devil.’—τοῦ διαβόλου. This name which occurs but twice in Acts, originally means a false accuser, and is specially applied to Satan as the great adversary of our race.—ALEXANDER.

‘For God was with Him.’—In this verse we have the three Persons in the Blessed Trinity.—COOK.

A COMMENT meant to bring home to Gentiles the significance of Christ’s deeds of power.—BARTLET.