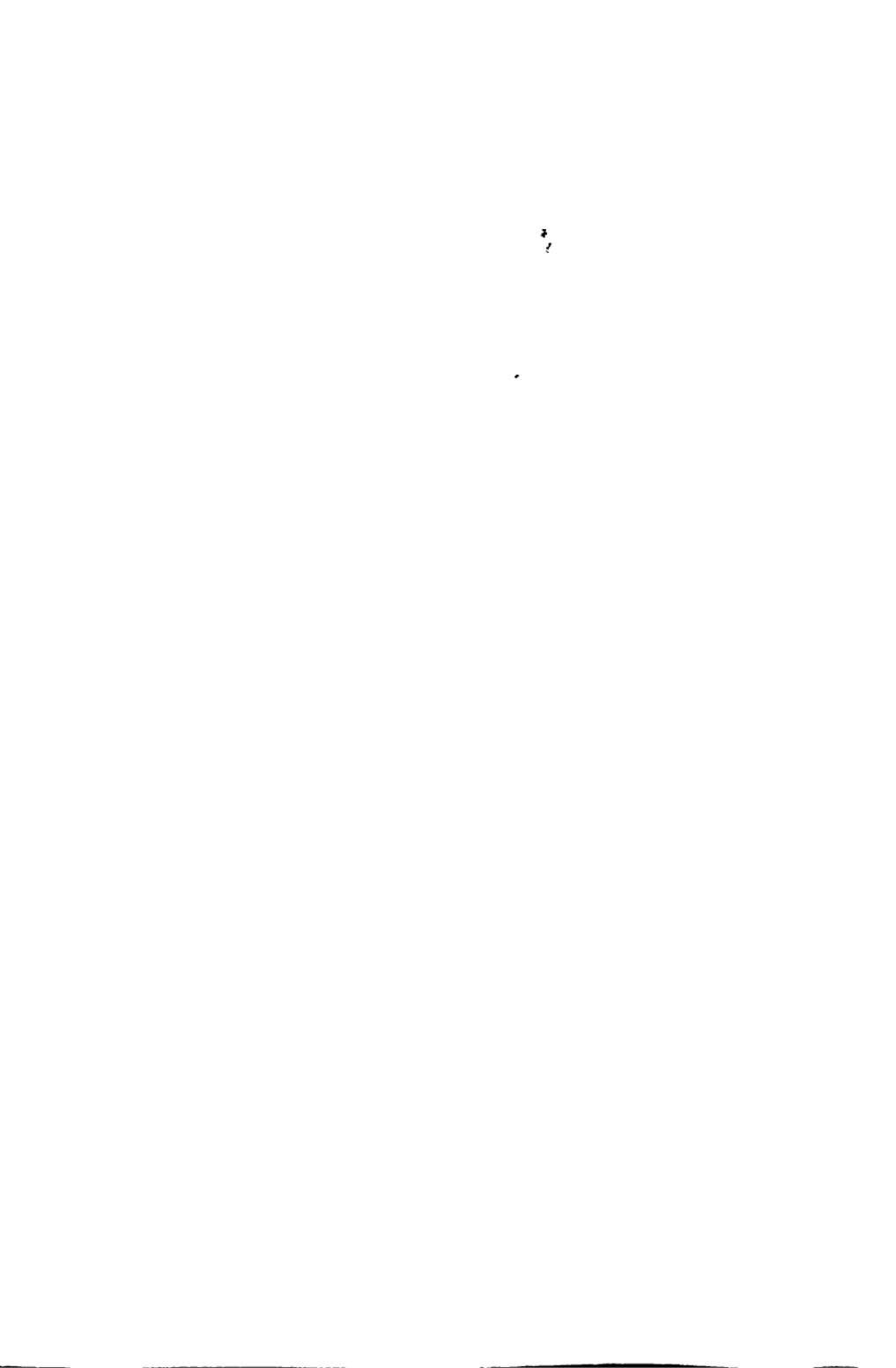
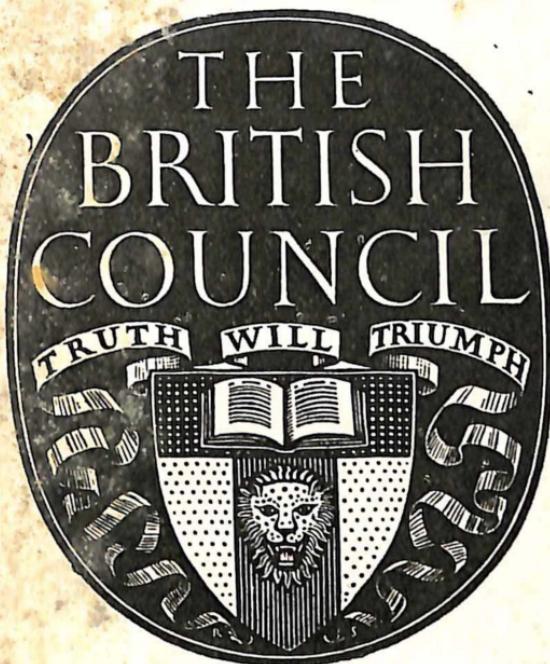


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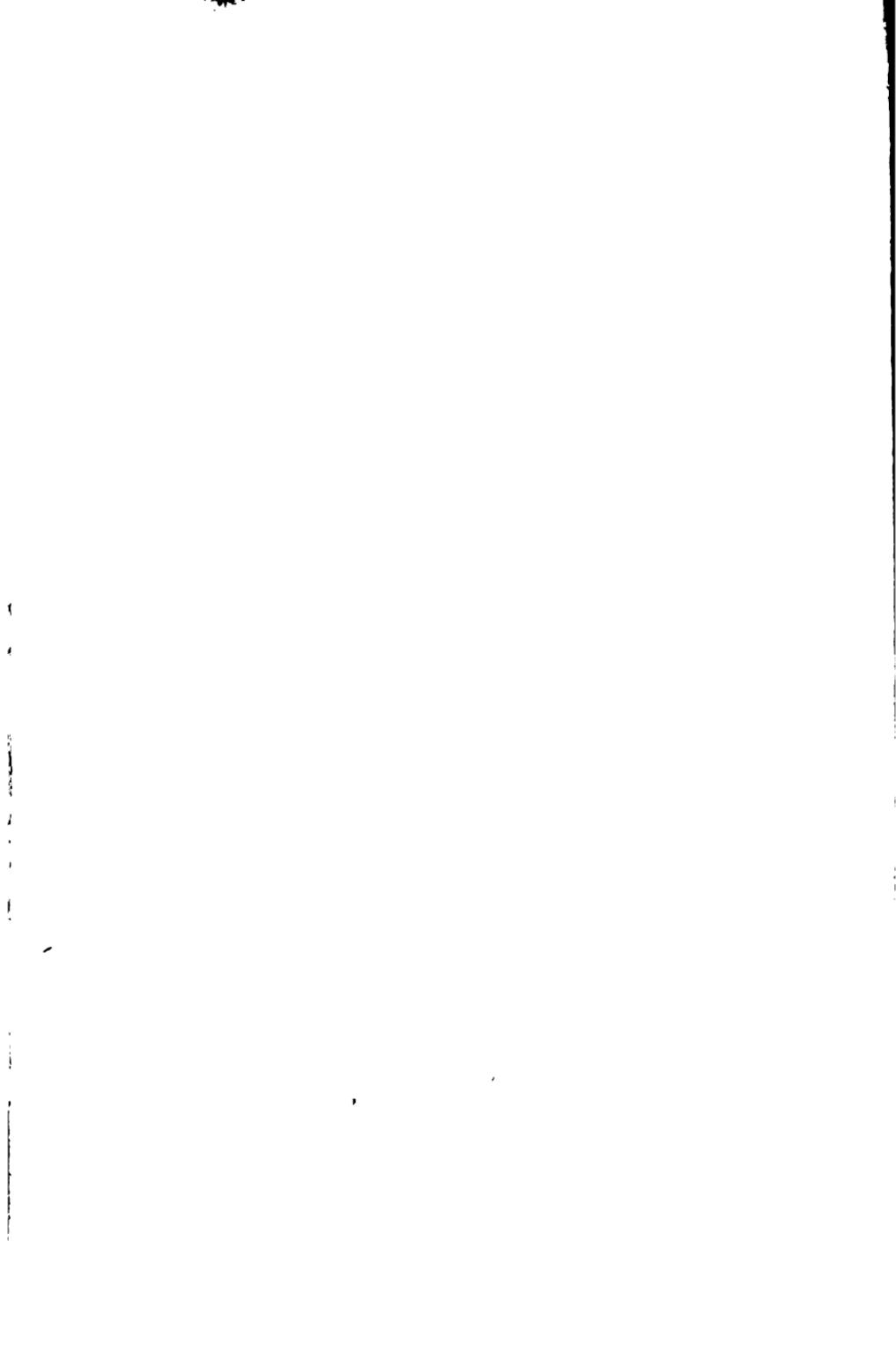
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JEWISH PRAYER AND WORSHIP



WILLIAM W. SIMPSON

Jewish Prayer and Worship

AN INTRODUCTION FOR CHRISTIANS

SCM PRESS LTD
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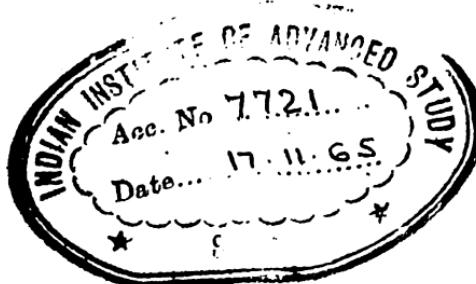


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For Ruth and David



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PART ONE

THE PATTERN OF THE LITURGY

INTRODUCTION

THIS IS a book about Jewish prayers; about prayers used by Jews in the privacy of their homes and in the public worship of the Synagogue; about prayers that are still in use today as they were centuries ago, some of them even before the time of Jesus himself; about prayers which could as well enrich the life of the Christian as they have ennobled and enriched the lives of innumerable Jews throughout the ages. But it is more than a book about Jewish prayers. It is a book of prayers, which may be left to make their own impact: perhaps even to become part of the life of many Christians who have lived all too long in ignorance of Jewish worship.

Two incidents may serve to indicate the need for such a study. Not very long ago, a Jewish friend of mine attended a memorial service for a former colleague in one of London's best-known city churches. There was much in the service in which he could share with a full heart: the hymns, for example, were *Praise, my soul, the King of Heaven*, and a paraphrase of the 23rd Psalm, *The Lord's my Shepherd, I'll not want*. The spirit, too, if not the exact formulation of some of the prayers, he was able fully to appreciate. One thing, however, had made him very unhappy.

The lesson, printed in the Order of Service, had been chosen from the New English Bible version of the sixth chapter of St Matthew, and contained the verse: *Again, when you pray, do not be like to hypocrites; they love to say their prayers standing up in synagogue, and at the street corners, for all to see.* To my Jewish friend, it seemed that on a particularly solemn occasion the central religious institution in Judaism was being

critically and inappropriately attacked in a Christian church. I did my best to persuade him that all the Christians present would interpret these words as applying to themselves, and would, in their own minds, substitute 'church' for 'synagogue'. Unhappily, but perhaps understandably, I failed to convince him, for this and similar verses in the New Testament have played no small part in creating that caricature of the Jew and of his worship which has become so much a part of the Christian tradition that hardly any recognize it as a caricature.

Not many days afterwards, the sadness of this particular experience was offset by another, closely parallel and yet strangely different. This time, it was a non-Jew who had attended a memorial service for a Jewish colleague, held in a well-known London synagogue. It was the first time he had ever been in a synagogue, and he had been deeply impressed. 'I came away', he said, 'feeling I could almost have become a Jew.'

The purpose of this book, then, is to introduce the Christian to the broad outlines of Jewish worship and, in more detail, to some of the prayers and hymns which form part of the rich heritage of the Jewish tradition.

The book itself is in three parts. The second is a collection of Jewish prayers, many of them of ancient origin but still in current use. These are so arranged that the Christian may find material that may be of help and inspiration to him whether he be in the mood to adore, to repent, or to give thanks, to intercede, or to meditate upon the glory and the splendour of the eternal God. The third part contains a short selection of hymns, which since the days of the Psalmist have played an important part alike in home and synagogue.

But since the use of such material may be enriched by knowledge of the source from which it comes, and of the use that is made of it by those who have treasured it for so long, the first part of the book contains a brief outline of the liturgical framework in which these and a host of other prayers are to be found.

Before going on to this, however, two further general points merit consideration. The first concerns the dating of prayers quoted both in the text and in the anthology. Although prayers in any liturgy are virtually timeless, it is always a matter of interest and sometimes a very real help to know something of the period to which they belong, or the circumstances under which they were composed. Thus, for example, it would be of the greatest possible interest to the Christian to know that this or that prayer is likely to have been used by Jesus himself. This would certainly have been so in the case of some of the prayers quoted in this volume: the Eighteen Benedictions, for example (see pp. 62ff.), and of course the Psalms. Moreover, even where the precise dating of particular formulations is not possible, it is evident that the phraseology and general intention of most of the prayers quoted belong to all the ages.

Nowhere, perhaps, is this more clearly to be seen than in the Lord's Prayer, which is entirely Jewish in character. Indeed, its phraseology no less than its progression of thought and intention would almost certainly have been familiar to the disciples even before they asked Jesus to teach them how to pray. This is not to say that Jesus did not draw together and crystallize what was already familiar. It was the succinctness, not its originality, that gave this particular formulation its unforgettable quality.

This point is further emphasized by Dr Israel Abrahams who, on page 98 of the second volume of his *Studies in Pharisaism and the Gospels*, produced the following mosaic of phrases drawn from prayers which were certainly in general use at the time of Jesus:

'Our Father, who art in heaven, Hallowed be Thine exalted Name in the world which Thou didst create according to Thy will. May Thy Kingdom and Thy lordship come speedily, and be acknowledged by all the world, that Thy Name may be praised in all eternity. May Thy will be done in Heaven, and also on earth give tranquillity of spirit to those that fear Thee, yet in all things do what seemeth good to Thee. Let us enjoy the bread daily

apportioned to us. Forgive us, our Father, for we have sinned. Forgive also all who have done us injury; even as we also forgive all. And lead us not into temptation, but keep us far from all evil. For Thine is the greatness and the power and the dominion, the victory and the majesty, yea, all in Heaven and on earth. Thine is the Kingdom and Thou art lord of all beings for ever. Amen.'

Secondly, and in anticipation of the possible criticism that I have drawn an idealized picture, I plead guilty at once (if guilt is involved) to having done so intentionally. It is true, of course, as my Jewish friends would be the first to acknowledge, that not all Jews would either claim or merit the designation of 'prayer-book Jews', and that not all synagogues are remarkable for the decorum or the spirituality of their worship. But neither are all churches. Nor is the average Christian at prayer to be judged always by the standard of the great liturgies of the Church. It has been one of the great tragedies of the historic relationship between Christians and Jews that, as Canon Lukyn Williams once wrote: 'It is only rarely that Christian writers have regarded Jews otherwise than from a level presupposed to be immeasurably higher than the Jewish' (*Adversus Judaeos*, p. 385).

The consequences of this have been twofold. Great injustice has been done to the Jew and to his faith. To compare the best of one with the not so good of another tradition is both historically inaccurate and humanly unjust. But there is a second consequence. It is that as Christians, we have deprived ourselves of many rich and varied insights into the meaning of our own faith and worship. It is my chief hope that this book of, and about, Jewish prayers may serve as a small contribution towards the redressing of this mutually regrettable unbalance.

My final word in this introductory section must be one of gratitude. Indebtedness will be apparent on every page: to authors and commentators as well as to the general ethos of a pattern of worship in which I have been privileged from time to time to share as visitor and guest, both in home and syna-

gogue. Where such indebtedness is not immediately apparent, it is none the less real. In particular, it is due in large measure to my colleague, Joan Lawrence, whose book this is almost as much as it is my own.

I · The Jewish Concept of Prayer

HOWEVER MUCH men may differ from each other in their ideas as to the nature, even the existence, of God, the desire for communication with someone, something, other than themselves, especially in times of great emotional stress, has always been one of the universals of human experience. This desire, the very essence of what is meant by prayer, may, in the words of James Montgomery, an eighteenth century Christian hymn writer, be anything from 'the simplest form of speech that infant lips can try' to 'the sublimest strains that reach the majesty on high'. It knows no denominational or credal frontiers, and although Montgomery went on to sing of prayer as 'the Christian's vital breath, the Christian's native air', the same might equally be said of Jewish prayer.

'Prayer', wrote Dr J. H. Hertz, the late Chief Rabbi of Great Britain, in his Commentary on the *Daily Prayer Book* of the Synagogue,¹ 'is a universal phenomenon in the soul-life of man. It is the soul's reaction to the terrors and joys, the uncertainties and dreams of life.' And of the *Prayer Book* itself, Dr Hertz wrote that 'to Israel's faithful hosts in the past, as to its loyal sons and daughters of the present, the *Siddur*' (the Hebrew word for the *Prayer Book*) 'has been the Gate to communion with their Father in Heaven; and, at the same time, it has been

¹ A Commentary to which, as the reader who cares to consult it will quickly discover, the writer of these pages is immeasurably indebted.

a mighty spiritual bond that united them to their scattered brethren the world over'. It is 'a daily companion, and the whole drama of earthly existence—its joys and sorrows; work days, Sabbaths, historic and Solemn Festivals; birth, marriage and death—is sanctified by the formulae of devotion in that holy book'. And yet, he added, 'the Jewish Liturgy is the one branch of religious literature that is generally neglected by Christian scholars'. And if by scholars, how much more by those of us to whom not only the prayer book itself but the whole Jewish concept of prayer remains a territory unknown and unexplored.

Not that this is altogether surprising, for the traditional language of the Jew at prayer is Hebrew and although, as the Rabbis firmly maintained, Hebrew is the language of heaven itself, its earthly usage is sadly limited. Today, in fact, apart from the renaissance of a modernized form of Hebrew in the State of Israel, the use of the 'sacred tongue' is confined to the Synagogue, to the Talmud Torah (or religion school) and Rabbinic seminary, and to the purely liturgical observances of the Jewish home. It is true, of course, that the Jewish prayer book most widely used in this country is printed with parallel pages of Hebrew and English translation, but since the service in the Orthodox Synagogue is read and sung in Hebrew, the non-Jewish visitor, however helpful his neighbour in finding the right page for him, is at an almost insuperable disadvantage in his attempts to follow what is being read, let alone entering into the spirit of the service itself.

It should, perhaps, be added that the exclusive use of Hebrew as the language of prayer is increasingly a problem for Jews themselves and not merely for the occasional visitor to the synagogue. That is why, in Reform and Liberal Jewish congregations, prayers are said both in Hebrew and in the vernacular. There is, of course, a similar trend in respect of the use of Latin in the Roman Catholic liturgy.

It is hoped, therefore, that while the strength and the beauty of the prayers which form the second part of this volume will

be self-evident, even a general sketch of the background from which they come will add to the appreciation of them and to their possible use in Christian devotion, whether private or corporate.

The primary source for Jewish as for Christian prayer is, of course, the Bible itself and, as far as Jewish prayer is concerned, those parts of it which are the common ground of our respective traditions: the books of the Old Testament. These sources the reader may be safely left to explore for himself. With much, he is already familiar, including, of course, the Psalms, though it is credibly reported that following an address on Jewish worship delivered by a Rabbi to a party of Christians visiting his synagogue, one of the visitors was heard to observe: 'Well, now, isn't that interesting—they even use our Psalms!'

The more thorough his exploration of these Biblical sources, the more the reader will come to realize the extent to which both Jews and Christians of later generations have drawn upon them in the formulation of their prayers. Indeed, many of the prayers in the Jewish liturgy are simply mosaics of biblical phraseology. Before going on to examine the liturgical framework in which these prayers are set, however, it would be as well to clear up one or two Christian misconceptions of Jewish prayer.

In the main, these misconceptions derive from criticism levelled by Jesus himself against certain abuses, certain natural but stultifying trends that were apparent in his day. There were those who 'loved to pray standing at the corner of the street' and who had their reward in being seen of men. There were others (or were they the same?) who were given to vain repetitions as were 'the heathen' also. There were those who 'stood and prayed with themselves' thanking God that they were not as other men. But these are not Jewish trends only. They are to be found today in any church in any part of the world. Nor are they confined to those who follow set patterns of worship and use the 'printed prayers' still regarded with

so much suspicion by those who prefer to pray extempore.

But—and this is a point too often overlooked, or just not realized—Jesus was by no means the only Jewish teacher to attack such abuses, or more positively, to emphasize the importance of intention (or, to give it its Hebrew name, *Kavvanah*) in prayer as in every other form of religious observance. That this emphasis on the right intention was an essential part of the teaching of the Rabbis about prayer, is clear from the following sayings which, though they belong to the Christian era, are most unlikely to have been influenced by Christian teaching. The separation between Church and Synagogue was too complete to allow for that.

Although, therefore, the Christian may be tempted to regard them as 'essentially Christian' it is important for him to realize that they do in fact represent the main stream of Jewish teaching about prayer :

'When you pray, know before whom you stand.'

'He who makes his prayer a set thing, his prayer is not supplication.'

'He who prays must incline his heart towards heaven.'

'He who prays must set his eyes below and his heart above.'

'He who makes his voice loud in prayer is one of those of little faith.'

'The Holy One, blessed be he, requires the heart.'¹

Another age-old question for the Jew, no less than for the Christian, centred around the use of set prayers. Although there is good reason to believe that, in the earliest days of the Synagogue, there was no fixed form of prayer, the development of a liturgical pattern was as inevitable in Jewish worship as it was later to prove in Christian. There were always, however, men of deep spiritual insight to warn against the dangers of formalism. Thus, for example, Moses ben Nachman, a great scholar and mystic in thirteenth century Spain, wrote :

¹ See Leon Roth, *Judaism : A Portrait*, pp. 186f.

'Pray not as a matter of rote, for prayer is the service of the heart. If thy child address thee and speak not from the heart, art thou not angry? How then shalt thou, insignificant wight, act in the presence of the King of the universe? Be not as a servant to whom hath been committed for his own good an important work and he hath spoilt it! How shall such a one stand before the King? How excellent would it be to ask pardon for praying "Pardon us" without sincerity!'

The length of a prayer was another subject of frequent discussion.

'No man', declared one of the Rabbis, 'should pray a longer prayer than Moses our teacher of whom it is said "And Moses was in the mount forty days and forty nights"; and no man should pray a shorter prayer than Moses our teacher of whom it is said that he prayed: "Heal her, O God, I beseech thee."¹ It is all one; a man may pray at length or a man may pray briefly provided only that he incline his heart.'

The main trends of this discussion, which continued over the centuries and still continues, are well summarized in the following passage from an eighteenth century Jewish mystic and mathematician, Jonah Landshofer:

'The great principle is that the purpose of man's creation is the service of God. Of that service the root is fixed in man's innermost being, with the heart as watchman over it. Prayer, in its highest sense, is this heart-service, a complete absorption, which no preoccupation invades. This degree is not reached by one in a thousand of those who are weighed down by human cares. They may understand the meaning of the words which they utter, and yet fail to attain to the love which should accompany them. Therefore, on all happenings, write for yourselves some new prayer, keeping it, however, carefully within lawful lines. Let it be pieced together from verses of the Psalms . . . Let each of you pray to God for a contrite and understanding heart, from which ill-will and envy shall be far. Let each pray

¹ The reference is to Numbers 12.13, where the prayer in Hebrew comprises only five monosyllables.

for sustenance, that it may be won honestly without the crushing anxiety which drives out higher things. Above all, let each pray for loyalty and virtue in his offspring, for power to avoid sin. Let him pray that God may implant in his heart the love of Him, and in his home peace . . . Every day a different form of words must be used, lest by familiarity the prayers lose their spontaneity.'

This is an ideal to which few indeed, whether in synagogue or church, ever fully attain. For the majority, the valued discipline of an ordered pattern of private and of public prayer remains, for all its limitations and temptations, their nearest approximation to it. Yet none can ever tell when the moment of reality may occur in which the familiar and even formal pattern is transformed and transfigured by the glory and the splendour of heaven itself. There are no more familiar nor more frequently repeated words in the whole Jewish liturgy than the Deuteronomic affirmation of the Divine Unity: 'Hear O Israel, the Lord our God, the Lord is One.' Yet time and again, those words, triumphantly proclaimed by Jewish martyrs in the moment of their dying, have hallowed the name of the Father in heaven and brought nearer the coming of his Kingdom and the doing of his Will, on earth, as it is in heaven.

II · The Growth and Pattern of the Liturgy

WHILE SPONTANEITY and right intention are obvious ingredients of all true prayer, some measure of ordered expression in worship—whether in the life of the individual or the community—is clearly very important. In the life of the Jewish people, the development of a pattern of worship is traceable from its earliest beginnings in the tribe and the

family, through the elaborate *cultus* of the Temple in Jerusalem, to the simpler but much more enduring liturgy of the Synagogue. This institution almost certainly had its origins in the gathering together for prayer and mutual encouragement of groups of exiles in Babylon after the fall of Jerusalem and the destruction of the first Temple in 586 BC.

Though this exile was shortlived and the city and Temple rebuilt by 516 BC, the Synagogue was destined eventually to take the place of both as the rallying centre of the spiritual life of the Jewish people. For about four centuries, the two continued side by side, surviving crisis after crisis at the hands of hostile and occupying powers, until the final destruction of the Temple in AD 70 and the overthrow of the Jewish State in AD 135. By this time, however, the Synagogue was well and truly established, not only in Palestine but throughout the Graeco-Roman world. All that survived of the Temple was the pious hope of its eventual restoration, and the fact that the morning, afternoon and evening prayers in the synagogue continue to be known by the names of the principal daily sacrifices formerly offered in the Temple.

This does not mean that there is any expectation of, or general desire for, the restoration of the sacrificial system today. It is a reflection rather of that sense of historical continuity which has played such a remarkable part in the preservation of the Jewish people, constantly beset as they have been by the temptation to surrender their identity in the face either of the threat of persecution or the attraction of other patterns of life and thought.

But there is more to it than that, for while it is true that the sacrificial system as practised in Jerusalem represented a great advance over the more primitive and frequently barbaric customs of the surrounding peoples, there was always the danger that the system should come to be regarded as an end in itself. So there arose generation after generation of prophets and teachers whose task was not to condemn the system as such but to penetrate the outward form and focus attention on the

underlying meaning and significance of the act. 'The sacrifices of God', declared the Psalmist, 'are a broken spirit: a broken and a contrite heart.' Micah put it more positively, in his insistence that it is more important that a man should 'do justly, love mercy and walk humbly with his God' than to come 'with burnt offerings, with calves of a year old, with thousands of rams, or ten thousand rivers of oil'.

'Therefore', wrote Dr J. H. Hertz in his *Commentary on the Prayer Book*, 'while there are resemblances between sacrifice in Israel and sacrifice among other peoples, the fundamental difference between them transforms sacrifice as ordained in the Pentateuch into a vehicle of lofty religious communion and truth. The *burnt-offering* expressed the individual's homage to God and entire self-surrender to His will; the *peace-offering*, gratitude to God for His bounties and mercies; the *sin-offering*, sorrow at having erred from the way of God and the firm resolve to be reconciled with Him. The *congregational sacrifices*, furthermore, taught the vital lesson of the interdependence of all members of the congregation as a sacred Brotherhood. It is clear that such spiritual and ethical ideals remain for all time the kernel and basis of Religion.'

The Synagogue, however, is not the only 'religious institution' in Jewry, for Judaism is essentially a religion of the home and family. It is to the home, therefore, almost as much as to the Synagogue that we must look for the pattern of the prayer life of the Jewish people. And here, on the very threshold, the visitor may observe one of those symbols whose timeless significance distinguishes the Jewish house, whether it be the house of prayer and study (*Beth Hamidrash*) or the family home, from every other house. That symbol is a small container, of wood or metal, known still by its Hebrew name, *Mezuzah*, which means literally a door-post. Fixed to the right-hand door-post at about eye-level, the *Mezuzah* contains a small parchment scroll on which are written those verses from the sixth chapter of Deuteronomy which better than any other sum up the quintessence of Jewish religious life.

Every time he leaves or returns to his home, every time he enters or leaves the synagogue, the Jew is visually reminded of a passage of scripture which is central to his whole life. Known simply by its opening word in Hebrew as the *Shema* (in English, 'hear'), the passage begins with an affirmation of the Divine Unity :

'Hear, O Israel, the Lord is our God,
the Lord is One.'

From this everything else derives. If God is one, then unity must be of the essence of his creation. It is a fundamental principle of Judaism, confirmed rather than weakened by microscope and telescope alike, that the universe itself is one. So, too, is mankind, for the brotherhood of man is another corollary of belief in the unity of God. Judaism knows nothing of racial or any other kind of human discrimination. It follows, too, that man's response to the awareness of this tremendous affirmation must be both personal and total :

'And thou shalt love the lord thy God
With all thy heart,
With all thy soul and
With all thy might.'

But nothing is to be taken for granted. The passage continues :

'These words which I command thee this day
Shall be upon thine heart:
And thou shalt teach them diligently to thy children,
And shalt talk of them when thou sittest in thine house,
And when thou walkest by the way,
And when thou liest down,
And when thou risest up.'

And as if this were not enough to ensure that the words should never be forgotten nor their meaning overlooked, there is the further bidding :

'And thou shalt bind them for a sign upon thine hand,
 And they shall be for frontlets between thine eyes.
 And thou shalt write them upon the door posts of thy house,
 And upon thy gates.'

This primary affirmation, then, is to be the subject of constant meditation, the content of education and the guide to all living. And lest its central significance be ever overlooked, the Jew was bidden to use the visual aids not only of the *Mezuzah* on his door-post, but also the phylacteries, or small leather cases, containing this and other related passages of scripture which, with aid of long leather straps, he binds as a sign upon his hand and on his forehead. (For a further description see p. 27.)

It is a small wonder that the recitation of the opening verse of this passage, whether in the privacy of the home or the public worship of the Synagogue, is immediately followed by an ascription of praise, first used in the Temple during the most solemn service of the year, on the Day of Atonement :

'Blessed be his Name, whose Glorious Kingdom is for
 ever and ever.'

And while we still stand at the threshold both of the home of the Jew and of his prayer life, there is much that we can learn from the simple service for the consecration of a house. The service opens with a blessing to be said on the fixing of the *Mezuzah* and continues with the recitation of Psalm 30 (which is described in the Bible as 'a song of the dedication of the House'—probably the Second Temple) and of Psalm 15 (which has been recognized at all times as a description of ideal human conduct). There follows the reading of several other passages from Psalms, including Ps. 127, v. 1, and four extracts from the 119th Psalm which are of special interest.

The 119th Psalm, the longest in the Psalter, is an acrostic poem of twenty-two stanzas, one for each letter of the Hebrew alphabet. Each stanza in its turn comprises eight verses each of which begins with the initial letter of the stanza. The four extracts chosen for this service are taken, in this order, from

the stanzas *Beth* (vv. 10, 11, 15, 16), *Resh* (vv. 115, 156, 159, 160), *Caph* (vv. 81, 82, 87, 88) and *He* (vv. 33-35, 38).

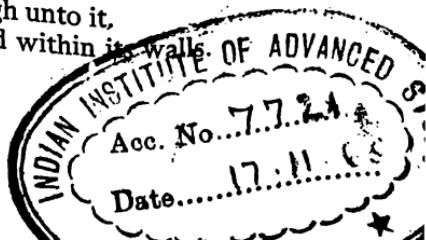
Of the first two of these sections, Dr J. H. Hertz wrote in his Commentary that they 'overflow with passionate love of the Divine commandments, which are hailed as the safeguard and joy of life' and of the second that 'the Psalmist is here the spokesman of Israel, as well as of the individual worshipper in days of persecution. He longs for a deeper understanding of God's word.'

Apart from the obvious appropriateness of such thoughts to the occasion, the underlying reason for the selection of these four sections of this acrostic psalm is that the initial letters *beth*, *resh*, *caph*, *he*, together make up the Hebrew word *berakah*, which means 'a blessing'. It is in fact a simple device for symbolizing, and serving as an easily assimilable reminder of, the whole purpose of the service—which is to seek the blessing of God upon the newly consecrated home.

This desire for the divine blessing is then formally expressed in the two following prayers which, though of comparatively recent origin, admirably express the aspirations of the Jew in every age in the building of his home and its dedication to the service of God :

'Sovereign of the universe !
Look down from thy holy habitation,
And in mercy and favour
Accept the prayer and supplication of thy children,
Who are assembled here to consecrate this dwelling,
And to offer their thanksgiving unto thee
For all the lovingkindness and truth
Thou hast shown unto them.'

We beseech thee,
Let not thy lovingkindness depart,
Nor the covenant of thy peace be removed from them.
Shield this their abode that no evil befall it.
May sickness and sorrow not come nigh unto it,
Nor the voice of lamentation be heard within its walls.'



Grant that the members of the household
 May dwell together in this their habitation
 In brotherhood and fellowship,
 That they may love and fear thee,
 And cleave unto thee,
 And may meditate in thy Law,
 And be faithful to its precepts.'

ADPB. 303¹

'Bestow thy blessings upon the master of this house.
 Bless, O Lord, his substance, and accept the work of his hands.
 Keep him far from sin and transgressing.
 Let thy grace be upon him,
 And prosper thou his labours and undertakings.

May thy lovingkindness
 Be with her who looketh well to the ways of her household,
 And may she be mindful that the woman who feareth the Lord,
 She shall be praised.

Bestow upon their sons and daughters
 The spirit of wisdom and understanding.
 Lead them in the path of thy commandments,
 So that all who see them may acknowledge
 That they are an offspring blessed of the Lord,
 Blessed with a knowledge of thy Law and with the fear of thee.

Preserve them from all evil;
 Preserve their lives.
 May thy gracious promise be realized in them;
 Blessed shalt thou be when thou comest in,
 Blessed when thou goest out.

And even as we have been permitted to consecrate this house,
 So grant that we may together witness
 The dedication of thy great and holy temple in Jerusalem,
 The city of our solemnities,
 Speedily in our days. Amen.'

ADPB. 303

¹ For page references to prayers see Appendix A.

III · Morning and Evening Prayers

FROM THE consecration of the house to the hallowing of the daily life of its occupants is a natural transition. The *Daily Prayer Book* of the Synagogue, the Jewish equivalent of the *Book of Common Prayer*, and an indispensable aid to the understanding of Jewish prayer, provides not only for the morning, afternoon and evening services of the Synagogue itself, but also for prayers to be said privately on rising in the morning and on retiring to rest at night. There are, of course, in addition prayers and services for the great festivals of the year as well as the more personal occasions, of marriage, sickness, burials and so forth.

Among the earliest of the morning prayers is a single sentence which, for all its simplicity, comprises heaven and earth in its span and reflects an attitude to life and to the universe which through all the centuries of its long history has been both the glory and the strength of the Jewish people. It says quite simply :

'Blessed art thou, O Lord our God, King of the universe,
Who hast hallowed us by thy commandments,
And given us command concerning the washing of hands.'

It begins with a blessing : the ascription of praise to a God who, though far beyond man's comprehension as 'King of the universe', is yet conceived in personal terms (he is addressed as 'thou') of intimate relationship (he is 'our God'). Nor is there anything just vaguely 'spiritual' about that relationship. It is understood and accepted as one in which, for the hallowing of human life, God has laid down certain standards, certain commandments which, though they may be summarized in the simplest terms of love of God and love of neighbour, yet

embrace every detail of everyday life, even to the washing of the hands on rising, thus transforming the simplest act of personal hygiene into a symbolic rite of personal consecration.

This is followed by another blessing which knows nothing of the later Christian tendency to regard 'the flesh' as something inherently evil and certain bodily functions as unclean. Every morning the Jew blesses God:

'Who hast formed man in wisdom,
And created in him many passages and vessels.
It is well known before thy glorious throne,
That if but one of these be opened,
Or one of those be closed,
It would be impossible to exist and stand before thee.
Blessed art thou, O Lord,
Who are the wondrous healer of all flesh.'

ADPB. 4

From the health of the body the prayers pass, again by a natural transition, to the health of the mind. The God who 'gave us command concerning the washing of the hands' has also 'commanded us to occupy ourselves with the words of the Torah.'

'The words of the Torah' are, of course, absolutely central to the whole of Jewish life, and the traditional Christian translation of 'Torah' as meaning 'law' is quite misleading. Basically it means 'teaching' or 'instruction', and it is applied in the first instance to the first five books of the Old Testament, to which the Jew still refers as 'the five books of Moses'. For him these books have very much the same significance as the four Gospels for the Christian. Here, explicitly or by implication, is to be found everything necessary to salvation. But 'the words of the Torah', the Jew believes, were communicated not only in writing to Moses on Mount Sinai, but also through the medium of an oral tradition passed on through the centuries, from one generation of Rabbis to another. The 'Torah' is in fact the word of God for every man in every conceivable circumstance of life. Once this essential truth is seen and accepted, it

is easy to understand why the writer of the 119th Psalm should rhapsodize as he does about 'the law'. It is easy, too, to understand why the third blessing on waking should be :

'Blessed art thou, O Lord our God, King of the universe,
Who hast hallowed us by thy commandments,
And commanded us to occupy ourselves with the words of the
Torah.'

ADPB. 4

And, talking of 'blessings', it is essential to the appreciation of Jewish prayer to understand the vital part played in it by this idea of 'blessing' or *berakah*. It is the ascription of praise to God for his innumerable benefits. But it is praise that must be ascribed in deed as well as in word, and every blessing, if it is to have real value, must be followed by appropriate action. There is, in fact, a blessing prescribed for almost every conceivable situation in life. All begin with the same phrase—'Blessed art thou, O Lord our God, King of the universe'—which, as we have already seen, links the individual with the community in the worship and adoration of a Being conceived as both intimately personal and transcendentally majestic. Many of these blessings can be traced back to the prophets and teachers of the period following the restoration of Jerusalem and the Temple after the Babylonian Exile. Of the 'Blessings on Various Occasions' listed in the *Daily Prayer Book*, Louis Zangwill once wrote :

'In these Blessings we find a very jubilation of life—a spontaneous lyric appreciation of earth; joy in the fruits of the tree, the vine and the field; enchantment in the fragrant odours of barks, plants, fruits and spices; exaltation at the sight of stars, mountain, desert, sea and rainbow. Beautiful trees and animals, spring-blossoms equally with scholars and sages, all evoke their grace of appreciation. For storm and evil tidings, too, have their graces—in fortitude! The Hebrew genius could find growth through sorrow; and for the Hebrew, good tidings have their grace, no less than fair sights and experience. Everywhere the infiltration of Earth by Heaven.'

Following the blessings with which the Jew greets the commencement of each new day, there comes the first petitionary prayer. This is a prayer, not for food or clothing, or anything to do with the material side of life, but that God will make pleasant

' . . . the words of thy Torah in our mouth
 And in the mouth of thy people, the house of Israel,
 So that we with our offspring,
 And the offspring of thy people, the house of Israel,
 May all know thy Name and learn thy Torah.
 Blessed art thou, O Lord,
 Who teachest the Torah to thy people Israel.'

ADPB. 4

Then, after two further blessings, and by way of reminder that study even of Torah has little merit except it find an outlet in the life of the student, there follows the recitation of a passage from one of the Rabbinical tractates. This summarizes the duties a man should perform that cannot be measured, and those duties that are of lasting value both in this life and in the life of the world to come.

'These', the Rabbis taught, 'are the commandments which have no measure: the corners of the field,¹ the first fruits, the offerings to be brought on appearing before the Lord at the three festivals, the practice of charity and the study of the Torah. These are the things, of which a man enjoys the fruits in this world, while the stock remains for him for the world to come: viz., honouring father and mother, deeds of lovingkindness, timely attendance at the house of study morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between man and his fellow; but the study of the Torah leadeth to them all.'

This fascinating mosaic of universals and particulars, governing as it does, by implication if not always explicitly,

¹ This is a reference to Leviticus 23.33, where no precise indication is given of what is meant by 'the corners' of the field that are to be left unreaped for the poor and the stranger.

almost every conceivable situation in life, is a splendid example of that catholicity of intention which is so outstanding a characteristic of Jewish prayer.

Two other features of this early morning period of prayer and preparation for the day are of special interest: the use of the prayer shawl, or *Tallith* as it is called in Hebrew, and the phylacteries, to which reference has already been made (see p. 20 and below).

The *Tallith* (the word means 'a garment') is a mantle or shawl of silk or wool. Originally large enough to envelop the whole body—it was, in fact, a garment—the conventional pattern today is in the form of a scarf worn over the shoulders. Each end is fringed and at the four corners are four specially knotted fringes. Towards each end a series of lines of varying width of blue or black is woven into the pattern of the shawl. Before putting on his shawl, the worshipper reminds himself of the meaning of what he is doing by reciting these words:

'I am here enwrapping myself in this fringed robe, in fulfilment of the command of my Creator, as it is written in the Torah: They shall make them a fringe upon the corners of their garments throughout their generations. And even as I cover myself with the *Tallith* in this world, so may my soul deserve to be clothed with a beauteous spiritual robe in the world to come, in the garden of Eden. Amen.'

ADPB. 14

This is followed by the putting on (or 'laying' as the Jew describes it) of the phylacteries, as they were called in Greek, or, in Hebrew, *Tefillin*. The Hebrew word means prayer, and sums up the whole intention of the use of this unique 'visual aid'. For the phylactery is a small cube-like leather case to which is attached a long strap. Two of these are used: one to tie on the forehead and the other on the left arm. Each contains four small strips of parchment, on each of which is written one of the four passages of scripture setting out the commandment concerning the use of *Tefillin*. These passages are Exodus 13.1-10, 11-16; Deuteronomy 6.4-9; 11.13-21.

As he binds on his phylacteries, the worshipper says :

'I am now intent upon the act of putting on the Tefillin, in fulfilment of the command of my Creator, who hath commanded us to lay the Tefillin, as it is written in the Torah : And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. Within these Tefillin are placed four sections of the Torah, that declare the absolute unity of God, and remind us of the miracles and wonders which he wrought for us when he brought us forth from Egypt, even he who hath power over the highest and the lowest to deal with them according to his will. He hath commanded us to lay the Tefillin upon the hand as a memorial of his outstretched arm; opposite the heart, to indicate the duty of subjecting the longings and designs of our heart to his service, blessed be he; and upon the head over against the brain, thereby teaching that the mind, whose seat is in the brain, together with all senses and faculties, is to be subjected to his service, blessed be he. May the effect of the precept thus observed be to extend to me long life with sacred influences and holy thoughts, free from every approach, even in imagination, to sin and iniquity. May the evil inclination not mislead or entice us, but may we be led to serve the Lord as it is in our hearts to do. Amen.'

ADPB. 15

Like all symbolic acts and traditional observances, these are open to abuse. They always have been. This is evident from the strictures passed by Jews on those who 'made broad their phylacteries and enlarged the borders of their garments' (or prayer shawls). In this connection, it is important to remember that criticism of such abuse has been no less severe on the part of Jewish teachers and leaders throughout the centuries than it was on the part of Jesus himself. Without in any way minimizing the danger, however, there is much to commend the view expressed by Meir Jung, a distinguished nineteenth century Jewish Rabbi and educationist, that

'This commandment, performed daily, has contributed more effectively to preserve and to further the morality of our people than have all the learned books on ethics written by our religious philosophers.'

It is indeed a great day in the life of the Jewish boy when, after his *Bar mitzvah* (or confirmation) on the first Sabbath after his thirteenth birthday, he puts on his *Tallith* for the first time, and affirms his faith in the following prayer :

'O my God, and God of my fathers !
On this solemn and sacred day,
Which marks my passage from boyhood to manhood,
I humbly raise my eyes unto thee,
And declare, with sincerity and truth,
That henceforth I will keep thy commandments,
And undertake and bear the responsibility
Of mine actions towards thee.

In my earliest infancy
I was brought within thy sacred covenant with Israel;
And today I again enter,
As an active responsible member,
Thine elect congregation,
In the midst of which I will never cease
To proclaim thy holy name
In the face of all nations.

Do thou, O heavenly Father,
Hearken unto this my humble prayer,
And bestow upon me thy gracious blessings,
So that my earthly life
May be sustained and made happy
By thine ineffable mercies.

Teach me the way of thy statutes,
That I may obey them,
And faithfully carry out thine ordinances.
Dispose my heart to love thee
And to fear thy holy name,
And grant me thy support
And the strength necessary
To avoid the worldly dangers
Which beset the path lying before me.

Save me from temptation,
 So that I may observe thy holy Law,
 And those precepts
 On which human happiness and eternal life depend.
 Thus I will every day of my life
 Trustfully and gladly proclaim:

Hear, O Israel,
 The Lord our God,
 The Lord is One!'

ADPB. 309a

But the thrill does not always last, and in an increasing number of cases the observance of these rituals in Jewish life tends to be crowded out by the speed and pressure of modern life. Nevertheless, the memory remains and there are indications in the Synagogue as in churches that a new and rising generation are turning again to observances and traditions which their fathers have allowed to lapse. There is nothing new or surprising about this. It has happened before. It will no doubt happen again. But wherever the tradition survives in the purity of its intention, it has something to say to the Christian as well as to the Jew. It is interesting, too, to recall that Jesus himself, for all his criticism of its abuse, will certainly have observed the custom of putting on *Tefillin*.

The full morning service continues with the reading of a number of Psalms and hymns; the offering of prayers (some of which are quoted in later sections of this book); the reading of the *Shema* (see p. 19) and further passages of scriptures; the recitation of the central prayer, known as the *Amidah* (the prayer that is said 'standing') or the Eighteen Benedictions (see below, p. 62). It concludes with a number of additional supplications, variable according to the particular season of the year or festival.

The afternoon and evening services, though similar in general pattern to the morning service, are understandably different in their actual content. Thus, for example, the *Shema*, which tradition taught was to be said 'when thou liest

down and when thou risest up', is not repeated in the afternoon service, but is included in the evening as it was in the morning service. In the evening service, too, are included two prayers of outstanding beauty and universal appeal.

The first is a shorthand form of a prayer that precedes the recitation of the *Shema* in the morning service and speaks of the everlasting love of God for his people :

'With everlasting love
Thou hast loved the house of Israel, thy people;
A Torah and commandments, statutes and judgments
Hast thou taught us.
Therefore, O Lord our God,
When we lie down and when we rise up
We will meditate on thy statutes :
Yea, we will rejoice in the words of thy Torah
And in thy commandments for ever;
For they are our life and the length of our days,
And we will meditate on them day and night.
And mayest thou never take away thy love from us.
Blessed art thou, O Lord,
Who lovest thy people Israel.'

ADPB. 96

The second is one of the benedictions that follow the *Shema* :

'Cause us, O Lord our God, to lie down in peace,
And raise us up, O our King, unto life.
Spread over us the tabernacle of thy peace;
Direct us aright through thine own good counsel;
Save us for thy name's sake;

Be thou a shield about us;
Remove from us every enemy, pestilence, sword, famine and
sorrow;
Remove also the adversary from before us and from behind us.
O shelter us beneath the shadow of thy wings;

For thou, O God, art our Guardian and our Deliverer;
Yea, thou, O God, art a gracious and merciful King;

And guard our going out and our coming in
 Unto life and unto peace from this time forth and for evermore.
 Blessed art thou, O Lord,
 Who guardest thy people Israel for ever.'

ADPB. 100

Finally, there are the prayers said in the home on retiring to rest, prayers which breathe the whole spirit of Judaism and bring to its perfect end the day which began with the blessing of God and continued in his service. In certain traditions, these night prayers are prefaced by the following :

'Master of the Universe,
 Behold
 I forgive every one who has injured me,
 And may no one be punished
 Because of his wrong to me.'

This in its turn is followed by a short confession and by this night prayer :

'Blessed art thou, O Lord our God, King of the universe,
 Who makest the bands of sleep to fall upon mine eyes,
 And slumber upon mine eyelids.'

'May it be thy will, O Lord my God and God of my fathers,
 To suffer me to lie down in peace
 And to let me rise up again in peace.'

'Let not my thoughts trouble me,
 Nor evil dreams, nor evil fancies,
 But let my rest be perfect before thee.'

'O lighten mine eyes, lest I sleep the sleep of death,
 For it is thou who givest light to the apple of the eye.
 Blessed art thou, O Lord,
 Who givest light to the whole world in thy glory.'

ADPB. 293

Then comes the private recitation ('when thou liest down') of the *Shema* of which the Rabbis used to say that 'all the demons of the night flee from him who recites the *Shema* on

his bed'. Finally, after the 91st Psalm and several other scriptural verses, comes the thrice-repeated fifth verse of Psalm 4:

'Stand in awe and sin not:
Commune with your own heart upon your bed,
And be still.'

For those who like a poem or a hymn on which to reflect as they pass into sleep, there is a magnificent hymn (see p. 106), associated also with many other solemn moments in the life of the Jew, which ends with the verse:

'I place my soul within his palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.'

IV · The Sabbath

RICH AND varied as is the pattern of the daily liturgy, that of the great religious festivals is even more so. Of these, the weekly Sabbath is by general consent the greatest and the most beloved. Indeed, it has long since been a proverb in Jewish circles that if all Israel were once to observe the Sabbath in its full perfection the Messianic age would dawn. For the Sabbath, far from being regarded by a reluctant people as a day of prohibitions and restraints, has been joyously welcomed as a day of light and rejoicing, a day of release from the cares and troubles of daily life, a day of refreshment for the whole person, a day of real re-creation.

This is apparent from the very moment of its commencement at sunset on Friday, when the Jewish mother, with her

youngest children gathered around her at home, and all her preparations completed for this unique day of rest, lights the Sabbath candles (which no one is allowed to extinguish) and, as she does so, says this prayer :

'Lord of the Universe,
I am about to perform the sacred duty
Of kindling the lights in honour of the Sabbath,
Even as it is written :
And thou shalt call the Sabbath a delight,
And the holy day of the Lord honourable.'

And may the effect of my fulfilling this commandment be
That the stream of abundant life and heavenly blessing
Flow in upon me and mine;
That thou be gracious unto us,
And cause thy presence to dwell among us.

Father of Mercy,
O continue thy lovingkindness
Unto me and unto my dear ones.
Make me worthy
To (rear my children so that they)
Walk in the way of the righteous before thee,
Loyal to thy Law and clinging to good deeds.

Keep thou far from us
All manner of shame, grief, and care;
And grant that peace, light and joy
Ever abide in our home.
For with thee is the fountain of life;
In thy light do we see light. Amen.'

ADPB. 108

The tradition by which, in the Jewish reckoning of time, the day begins and ends at sunset derives from the opening verses of Genesis where it is said of the first and each successive day that 'it was evening and it was morning'. Only those who, in accordance with this tradition, have shared in the inaugurating of the Sabbath can really appreciate the thrill and the joy of this conscious transition from the cares and troubles of the six

days on which a man should labour and do all that he has to do, to the joy and delight of the seventh.

While the mother and the younger children greet the beginning of this 'day which the Lord hath made' at home, the father, with the older children, will have gone to synagogue where, in however humble a setting, the Sabbath will be welcomed with all the honour due to a Queen. The sanctuary will be ablaze with lights, while the congregation chant some of the most joyful Psalms (95 to 99, and 29), and one of the loveliest of all the hymns in the Hebrew liturgy: 'Come, my beloved, with chorus of praise' (see p. 108 below).

The climax of this Sabbath eve is reached when the family is reunited in the home for the loveliest of all domestic festivals. Traditionally, this begins with the father reciting the concluding chapter of the Book of Proverbs in praise of his wife. Then, placing his hands on the heads of each of his children in turn, he invokes the blessing of God upon them in the words of the Aaronic blessing:

'The Lord bless thee, and keep thee:
The Lord make his face to shine upon thee, and be gracious unto thee:
The Lord lift up his countenance upon thee, and give thee peace.'

Finally, when all are seated around the table, the father recalls the institution of the Sabbath by repeating the opening verses of the second chapter of Genesis, and performing a simple ceremony known as the *Kiddush* or Sanctification. This consists of the blessing and sharing of a cup of wine, and the blessing, breaking, and sharing of a loaf of bread: two loaves, in fact, as a symbolic reminder of the double portion of manna which the Israelites were bidden to collect as they journeyed through the wilderness.

The ceremony, for all its simplicity, is almost certainly the prototype of the Eucharist, for it acknowledges both man's dependence upon God as the creator and sustainer of all life,

and man's duty to hallow the divine Name in the life of the home and the family. The words of the blessing are :

'Blessed art thou, O Lord our God, King of the universe,
Who createst the fruit of the vine.'

Blessed art thou, O Lord our God, King of the universe,
Who hast sanctified us by thy commandments
And hast taken pleasure in us,
And in love and favour hast given us thy holy Sabbath
As an inheritance, a memorial of the creation—
That day being also the first of the holy convocations,
In remembrance of the departure from Egypt
For thou hast chosen us and sanctified us above all nations,
And in love and favour hast given us thy holy Sabbath
As an inheritance.
Blessed art thou, O Lord,
Who hallowest the Sabbath.

Blessed art thou, O Lord our God, King of the universe,
Who bringest forth bread from the earth.'

ADPB. 124

The meal itself, served on a table covered with spotless white linen, comprises the best the household can afford. It is enriched and enhanced if it is shared with a guest. Then, when the food is consumed, and the candles are already beginning to splutter towards their own extinction, there is the grace to be said and songs to be sung. In Jewish tradition, grace after the meal is a service in its own right and comprises the singing of several Psalms and the responsive recitation of a number of prayers. There is perhaps something to be said for saving the major expression of thanks until that for which the thanks are expressed has duly been consumed.

Some of the table songs will be found in the third part of this book (see pp. 120ff.). As Israel Zangwill once wrote, they sum up 'in light and jingling metre, the very essence of holy joyousness—neither riotous nor ascetic: the note of spiritualized common sense which has been the keynote of historical Judaism.'

The Sabbath morning service is very much a family occasion, in which the daily service of morning prayer, which can be compared to Matins, is followed by a special service for the reading of the Torah. The importance of this cannot be overestimated. Its roots go deep down into the pre-Christian period. Its intention is clearly to ensure that all members of the community should be well grounded in the fundamentals of their religion. In the early days of the Synagogue, it was recognized that such grounding was not to be gained by the haphazard reading of passages chosen at random. Well before the beginning of the Christian era, a triennial cycle had been established by which the five books of the Torah were systematically covered once every three years. But for those who felt about the Law as did the writer of the 119th Psalm, even this was felt to be insufficient, and early in the Christian era the triennial gave place to an annual cycle which remains in use today.

In this annual cycle, the Pentateuch is divided into weekly portions, each of which is subdivided into seven shorter sections. With each portion, read on successive Sabbaths throughout the year, there is associated a passage from the prophetic writings, very much as in the Roman *Missal* and the Anglican *Book of Common Prayer* a passage from an Epistle is linked with the Gospel for each Sunday of the Christian year. These prophetic readings are known as the *Haphtaroth* (sing. *haphtarah*, or 'conclusion').

The passage of the Law is read from a Scroll taken from the Ark. This is a receptacle or compartment, usually built into or affixed to the eastern wall of the synagogue, in which the sacred Scrolls of the Law and other parts of the scriptures are stored. Like the altar or sanctuary, normally placed at the east end of a church being the end pointing towards Jerusalem, the Ark is the focusing point of attention. In large synagogues, the Ark is highly decorated and its doors covered with richly embroidered velvet curtains.

The Scrolls themselves are of parchment, written still, in

accordance with a long-established tradition, by hand. They are elaborately wrapped in velvet mantles and decorated with silver ornaments. These include silver finials, decorated with silver bells, whose tinkling as the Scroll is removed from the Ark and carried around the synagogue symbolizes the joy of the worshippers in the Law of the Lord. Other decorations are a silver breastplate, and a silver pointer to enable the reader to follow the text more easily. No apparel can be too precious for this priceless treasure of the Divine Word.

When the Ark is opened, the reader and congregation sing together two verses from Numbers, chapter 10 (vv. 35, 36) and the familiar words from Isaiah, chapter 2 :

'For out of Zion shall go forth the Law,
And the Word of the Lord from Jerusalem.'

Then the reader takes the Scroll from the Ark, while the whole congregation join him in the triumphant affirmation :

'Hear, O Israel : the Lord is our God, the Lord is One.
One is our God; great is our Lord; holy is his name.'

The Scroll is then carried in procession round the synagogue from the Ark to the platform or *Bimah* from which the portion for the day is to be read, and all who are present join in this great ascription of praise :

'Thine, O Lord, is the greatness, and the power,
And the glory, and the victory, and the majesty :
For all that is in the heaven and in the earth is thine;
Thine, O Lord, is the kingdom,
And the supremacy as head over all.
Exalt ye the Lord our God,
And worship at his footstool :
Holy is he.
Exalt ye the Lord our God,
And worship at his holy mount;
For the Lord our God is holy.'

Magnified and hallowed,
Praised and glorified,
Exalted and extolled above all
Be the name of the Supreme King of kings,
The holy One, blessed be he,
In the worlds which he hath created—
This world and the world to come—
In accordance with his desire,
And with the desire of them that fear him,
And of all the house of Israel :
The Rock everlasting,
The Lord of all creatures,
The God of all souls;
Who dwelleth in the wide-extended heights,
Who inhabiteth the heaven of heavens of old;
Whose holiness is above the Cherubim
And above the throne of glory.

Now, therefore, thy name, O Lord our God,
Shall be hallowed amongst us in the sight of all living.
Let us sing a new song before him, as it is written,
Sing unto God, sing praises unto his name,
Extol ye him that rideth upon the heavens,
Whose name is the Lord,
And rejoice before him.
And may we see him, eye to eye,
When he returneth to his habitation, as it is written,
For they shall see eye to eye,
When the Lord returneth unto Zion.
And it is said,
And the glory of the Lord shall be revealed,
And all flesh shall see it together;
For the mouth of the Lord hath spoken it.'

ADPB. 145

Each weekly portion of the Law is subdivided into seven sections, each of which in turn, until comparatively recent times, was read by a different member of the congregation. Today, with a declining familiarity with the very difficult system of notation that is incorporated in the Hebrew text, this has become a task beyond the powers of the average lay-

man. The reading, therefore, is done by a reader or minister who has been specially trained, though the custom remains of calling up seven members of the congregation for the reading of the Law. The active participation, however, is limited to the recitation of a blessing at the beginning and end of each section.

These blessings are, at the beginning :

'Blessed art thou, O Lord our God, King of the universe,
Who hast chosen us from all peoples,
And hast given us thy Law.
Blessed art thou, O Lord, who givest the Law.'

and at the end :

'Blessed art thou, O Lord our God, King of the universe,
Who hast given us the Law of truth,
And hast planted everlasting life in our midst.
Blessed art thou, O Lord, who givest the Law.'

ADPB. 147

And since the concept of Israel or the Jews as being 'the chosen people' has so frequently given rise to misunderstanding as to the nature and meaning of choice or vocation, it is worth noting and pondering the following comment on the words 'who hast chosen us from all peoples, and hast given us thy Law' by the late Chief Rabbi, Dr J. H. Hertz :

'These simple but sublime words stress the Selection of Israel (Exodus 19.5) and the great fact of Revelation. God is the Father of all mankind; but He has chosen Israel to be His in a special degree, not to privilege and rulership, but to be "a light unto the nations", to proclaim and testify to the spiritual values of life.'

Following the readings and before the Scroll is returned to the Ark, a number of prayers are said for the religious leaders of the community; for the congregation and for those who labour in the service of the community;¹ and for the rulers

¹ 'Those also who unite to form synagogues for prayer, and those who enter therein to pray; those who give lamps for lighting, and wine for *Kiddush*, and *Hadvalah*' (see p. 45), 'bread to the wayfarers, and charity to the poor, and all such as occupy themselves in faithfulness with the wants of the congregation.'

and government of the state in which the synagogue exists. The sanction for this custom is to be found in Jeremiah 29.7: 'Seek ye the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it; for in its welfare shall be your peace.' The observance of it can be traced back well into Roman times. In British synagogues, the prayer for the Royal Family is said by the minister as he holds the Scroll in his arms before returning it to the Ark. It is the only prayer in the liturgy of the Orthodox Synagogue that is said both in Hebrew and in English :

'He who giveth salvation unto kings and dominion unto princes, whose kingdom is an everlasting kingdom—may he bless

Our Sovereign Lady, Queen Elizabeth,
Elizabeth, the Queen Mother,
Charles, Prince of Wales,
Philip, Duke of Edinburgh,
and all the Royal Family.

May the supreme King of kings in his mercy preserve the Queen in life, guard her and deliver her from all trouble and sorrow. May he put a spirit of wisdom and understanding into her heart and into the hearts of all her counsellors, that they may uphold the peace of the realm, advance the welfare of the nation, and deal kindly and truly with all Israel. In her days and in ours, may our Heavenly Father spread the protection of peace over all the dwellers on earth; and may the Redeemer come unto Zion; and let us say, Amen.'

ADPB. 153

Then, with the Scroll safely back in its accustomed place, there follows a sermon, another synagogal institution dating back well into pre-Christian times and symbolizing again the importance that has always attached in Jewish life to sound instruction as the basis of sound living. Nowhere, perhaps, has the purpose of the sermon been more movingly or more accurately described than in the following passage from the

writings of Dr Hermann Adler, who was Chief Rabbi in Great Britain from 1891 to 1911 :

'The supreme object of preaching must ever be to lead souls unto God; to wean men and women from the pursuit of low and earthly aims to all that is good, pure and true; to build up within them the grace of patience, the power of self-discipline, and the instinct of loving helpfulness, the spirit of sacrifice and of service. The preacher must feel deep sympathy with every single individual whom he addresses, regarding every upturned face, and none the less the faces turned away from him, as the countenances of never-dying souls whom he has to help on their earthly pilgrimage.'

The sermon in its turn is followed by a further series of readings (biblical and rabbinical) and prayers, including a special prayer said by mourners which is reproduced on p. 66. These find their climax in one which, ever since the fourteenth century, has brought to a triumphant conclusion all services held in the synagogue, whether on a week-day, the Sabbath, or any other of the great festivals of the Jewish year. There are, indeed, many who believe it to be much older than the fourteenth century. Moses Mendelssohn, for example, in the nineteenth century, argued that since 'there is no mention in it of the restoration of the Temple and of the Jewish State which would scarcely have been omitted had it been composed after their destruction' it must be at least as old as AD 70 when the Temple was destroyed.

Proclaiming as it does the supreme majesty as well as the universality of the One God, this is a prayer of which a great Muslim leader in the seventeenth century is reported to have said: 'Truly this prayer is sufficient for all purposes; there is no need of any other.' Of all the prayers in the Jewish liturgy, it is one which Christians, too, with their deep sense of being a people called or chosen to be witnesses to all mankind of the love and the grace of God, might well make their own. It runs as follows :

'It is our duty to praise the Lord of all things,
To ascribe greatness to him who formed the world in the
beginning,
Since he hath not made us like the nations of other lands,
And hath not placed us like other families of the earth,
Since he hath not assigned unto us a portion as unto them,
Nor a lot as unto all their multitude.

For we bend the knee and offer worship and thanks
Before the supreme King of kings, the Holy One, blessed be he,
Who stretched forth the heavens
And laid the foundations of the earth,
The seat of whose glory is in the heavens above,
And the abode of whose might is in the loftiest heights.

He is our God; there is none else;
In truth he is our King; there is none besides him;
As it is written in his Law,
And thou shalt know this day, and lay it to thine heart,
That the Lord he is God
In heaven above and upon the earth beneath :
There is none else.

We therefore hope in thee, O Lord our God,
That we may speedily behold the glory of thy might,
When thou wilt remove the abominations from the earth,
And the idols will be utterly cut off,
When the world will be perfected
Under the kingdom of the Almighty,
And all the children of flesh will call upon thy name,
When thou wilt turn unto thyself all the wicked of the earth.

Let all the inhabitants of the world perceive and know
That unto thee every knee must bow, every tongue must swear.
Before thee, O Lord our God, let them bow and fall;
And unto thy glorious name let them give honour;
Let them all accept the yoke of thy kingdom,
And do thou reign over them speedily,
And for ever and ever.

For the kingdom is thine,
 And to all eternity thou wilt reign in glory;
 As it is written in thy Law,
 The Lord shall reign for ever and ever.
 And it is said,
 And the Lord shall be King over all the earth :
 In that day shall the Lord be One, and his name One.'

ADPB. 169

Traditionally, the afternoon of the Sabbath is given over to the reading, and of course the discussion, of some passage of scripture (normally the portion of the Law read in the morning service) or of the Rabbinic writings. During the summer months in particular, a famous Rabbinic tractate is studied, known from the nature of its contents as *The Ethics of the Fathers*. To these discussions, the children listen and are indeed encouraged to participate in them. The picture of the boy Jesus sitting among the teachers in the Temple 'both hearing them and asking them questions' is by no means as surprising to the Jewish as it seems so often to have been to the Christian reader of the Gospels. In these discussions, deep insights found expression in brief, pithy sayings, as easy to remember as they were inexhaustible in their implications. Here, for example, are a few of the sayings of the great teacher Hillel, who was a near-contemporary of Jesus himself. They are quoted from *The Ethics of the Fathers* :

'Hillel said, Separate not thyself from the congregation; trust not in thyself until the day of thy death; judge not thy fellow man until thou art come into his place; and say not anything which cannot be understood at once, in the hope that it will be understood in the end; neither say, When I have leisure I will study; perchance thou wilt have no leisure.'

'He used to say, An empty-headed man cannot be a sin-fearing man, nor can an ignorant person be truly pious, nor can the diffident learn, nor the passionate teach, nor is everyone who excels in business wise. In a place where there are no men, strive to be a man.'

Finally, just as the coming in of the Sabbath is greeted by the lighting of the Sabbath candles and the blessing of a cup of wine, so its outgoing at sunset on Saturday is marked by another simple but lovely ritual in which a lighted taper is extinguished by dipping it into wine over which the traditional blessing has been said. At the same time, a box of sweet-smelling spices is passed round the family circle as if to symbolize the sweetness of the Sabbath which is just passing away. It is the final act of separation (which is what its Hebrew name, *Havdalah*, means) between the Sabbath and another working week, culminating in the Sephardi rite (Appendix A) in a prayer for God's blessing on the week just begun :

'Sovereign of the Universe,
Father of mercy and forgiveness,
Grant that we begin the working days
Which are drawing nigh unto us, in peace;
Freed from all sin and transgression;
Cleansed from all iniquity, trespass and wickedness;
And clinging to the study of thy Teaching,
And to the performance of good deeds.

Cause us to hear in the coming week
Tidings of joy and gladness.
May there not arise in the heart of any man envy of us,
Nor in us envy of any man.
O, our King, our God, Father of mercy,
Bless and prosper the work of our hands.

And all who cherish towards us and thy people Israel
Thoughts of good, strengthen and prosper them,
And fulfil their purpose;
But all who devise against us and thy people Israel,
Plans which are not for good, O frustrate them
And make their designs of none effect;
As it is said,
Take counsel together, and it shall be brought to nought;
Speak the word, and it shall not stand;
For God is with us.

Open unto us, Father of mercies and Lord of forgiveness,
 In this week and in the weeks to come,
 The gates of light and blessing,
 Of redemption and salvation,
 Of heavenly help and rejoicing,
 Of holiness and peace,
 Of the study of thy Torah and of prayer.

In us also let the Scripture be fulfilled :
 How beautiful upon the mountains
 Are the feet of him that bringeth good tidings,
 That announceth peace,
 The harbinger of good tidings,
 That announceth salvation;
 That saith unto Zion,
 Thy God reigneth ! Amen.'

V · Festivals: Joyous and Solemn

WHAT THE Sabbath is to the week the other great festivals in the Jewish calendar are to the year. Some are joyous occasions, some more solemn. Some are celebrated in the home as well as in the synagogue, others chiefly in the synagogue. Whether in home or synagogue, however, the basic pattern of their observance, consisting as it does of prayers, readings and meditations, bears a marked similarity to that of the Sabbath liturgy. With only a few exceptions, all of them are biblical in origin.

The three major joyous festivals are Passover, Pentecost and Tabernacles. Known in earlier times as the Pilgrim Feasts, these were the occasions on which all who could, whether from Palestine itself or from the Jewish communities dispersed throughout the ancient world, journeyed to Jerusalem for a

Festival which in each case lasted for eight days. Each had a dual significance, celebrating not only great events in the history of the people, but also three great agricultural occasions in the year. Thus, Passover was associated with the ingathering of the barley harvest, as well as recalling the deliverance of Israel from Egypt under the inspired leadership of Moses. Pentecost in like manner was the occasion for rejoicing over the harvesting of the wheat and the firstfruits of the vine and other fruit trees, as well as the giving of the Law to Moses on Mount Sinai. Tabernacles, with its reminder of God's care for his people during the period of their wandering in the wilderness, marked also the final ingathering of the completed harvest.

Passover, the first of the three, falls in the spring. It is essentially a domestic occasion, the outstanding occasion in the year for family reunions. Its characteristic feature is the sharing in a symbolic meal, every detail of which recalls some aspect of the night in which, with a mighty hand and a strong right arm, the Lord brought his people out of the land of Egypt, out of the house of bondage. There are bitter herbs to remind them of the sufferings of their fathers at the hand of their Egyptian taskmasters; there is a piece of the roasted shank-bone of a lamb to remind them of the lambs sacrificed on that night so many years ago when the angel of death passed over the homes of the children of Israel; there is a sweet mixture of honey and nuts to symbolize the joy and sweetness of deliverance, and a roasted egg to symbolize, as many believe, the new life upon which they were entering.

All these symbols are explained in a traditional liturgy, the *Haggadah* (or 'narration'), in which the senior member of the family tells the story of what happened on that night 4,000 years ago, in response to a series of questions put to him by the youngest :

'Wherein is this night different from all other nights? For, on all other nights, we may eat either leavened bread or unleavened, but on this night only unleavened: on all other nights we may

eat other kinds of herb, but on this night only bitter herbs: on all other nights we need not dip our herbs even once, but on this night we do so twice: on all other nights we eat either sitting upright or reclining, but on this night we all recline.'

For the full answer to all these questions there is no alternative but to read the whole of the service, which happily is readily available in English editions, usually illustrated, and, sometimes, with notes and explanations. Something of the flavour of the service, however, may be gathered from two brief extracts relating to the practice of eating unleavened bread, not only on this night but through all the eight days of the festival, and to the symbolism of the bitter herbs:

'This Unleavened Bread which we eat—because of what is it? It is because there was no time for the dough of our fathers to become leavened before the supreme King of kings, the Holy One, Blessed be He, revealed himself unto them and redeemed them, as it is said: "And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual."

'This Bitter Herb which we eat—because of what is it? It is because the Egyptians embittered the lives of our fathers in Egypt, as it is written: "And they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service wherein they made them serve, was with rigour."

Of this family service, traditionally and universally known as the *Seder* (or 'order'), Dr Hertz wrote that it is:

'a typical example of Jewish education: the ceremonies became object-lessons in religion, sacred history, and morality. At one point in the *Seder*, it is remarked: Every Jew should regard himself as if he had personally come out of Egypt. The whole of Jewish ceremonial tends to the self-identification of the child with his fathers, and to fostering in his soul the resolve to take his part in the Jewish present and future.'

Pentecost owes both its name and its date (it falls always on the fiftieth day after Passover) to the tradition that it was on this day that the Ten Commandments were proclaimed on Mount Sinai. It came therefore to be regarded by the Rabbis as 'the concluding festival to Passover'. As such, it was to be a reminder that the deliverance from Egypt was not an end in itself, but simply the prelude to Israel's acceptance of its vocation to be a kingdom of priests and a holy nation through whose life and witness the world was to be brought to the knowledge of the divine will and purpose for mankind. Pentecost is a festival without any of the distinctive ceremonies associated with Passover and Tabernacles, although something of its ancient agricultural meaning is reflected in the widespread custom of decorating the synagogue with flowers and plants.

There is, however, one tradition of great interest and importance associated with it. It is in its emphasis on the universalist implications of the giving of the Law on Mount Sinai. Of this, the Rabbis used to say that the Torah was offered to Israel only after all the other nations had declined a similar offer. The Rabbis also taught that the offer was made in a desert place, belonging neither to Israel nor to any other nation, so that no nation or people should ever be able to regard the Torah as its own private possession.

On the second day of the festival, this universalist aspect of the giving of the Law is emphasized by the reading of the Book of Ruth, which is not only one of the loveliest, but in its context also one of the most challenging of all the books in the Hebrew Bible. Its relevance to the agricultural aspect of the feast is obvious, as indeed it has been to Christian preachers who have long since come to regard it as a happy hunting ground for Harvest Festival sermons. But its deeper message lies in the fact that its heroine, who was destined to become an ancestress of David, the ideal king and forerunner of the Messiah, was not a daughter of Israel but a Moabitess, and the Moabites, though near neighbours and indeed, as the descend-

ants of Lot, kinsfolk of the Israelites, were regarded as idolators. It is for this reason that Ruth's words, in refusing to be separated from her Israelite mother-in-law, are among not only the loveliest in all literature, but also the most moving in man's religious history:

'And Ruth said: Entreat me not to leave thee, and to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.'

Tabernacles, or *Succoth* (booths), the third of the three major joyous festivals, retains more of its original agricultural character than either Pentecost or Passover. This is not surprising. The harvest festival is for obvious reasons one of the oldest as well as most widespread of all religious celebrations. Its Jewish observance has two characteristic and distinctive features: the booth, or tabernacle, from which the festival takes its name, and a spray of leaves (*lulav*) from four different plants carried by the worshipper in the synagogue.

These four plants, the citron, palm, myrtle and willow, were interpreted by the Rabbis as symbolizing four types of men. Thus the citron, which has both taste and fragrance, represents those with learning and good deeds. The palm, with taste but no fragrance, those who have learning but no good deeds. Those with good deeds but no learning are symbolized by the myrtle, which has fragrance but no taste, while the willow, with neither taste nor fragrance, represents those with neither learning nor good deeds. Even these last, the Rabbis taught, are bound up with the others since, in the eyes of the Holy One, they will all atone for one another. And in that hour the Lord is glorified.

The tabernacle, or *Succah*, is a temporary structure erected, wherever possible, in the garden of the home or the courtyard of the synagogue. Where this is not practicable, a symbolic

booth may be achieved by incorporating a sliding roof into one of the rooms of the synagogue which can thus be opened to the sky, or by erecting a trellis work on a window ledge which can then be decorated, as is the custom at this festival, with fruit and foliage of all kinds. In more equable climates than our own, it was the custom for Jews actually to live in the *Succah* for the duration of the festival. In this country more is rarely attempted than to take some at least of the family meals out of doors. This tradition owes its origin to the commandment in Leviticus 23.42f.: 'Ye shall dwell in booths seven days. . . that your generations may know that I made the children of Israel to dwell in booths when I brought them up out of the land of Egypt.' The spirit of the festival is beautifully expressed in the following meditation to be said in the Tabernacle on the first night :

'May it be thy will, O Lord my God and God of my fathers,
To let thy divine presence abide among us.
Spread over us the tabernacle of thy peace
In recognition of the precept of the Tabernacle
which we are now fulfilling,
And whereby we establish in fear and love
The unity of thy holy and blessed name.'

O surround us with the pure and holy radiance of thy glory,
That is spread over our heads
As the eagle over the nest he stirreth up :
And thence bid the stream of life flow in upon thy servant.
And seeing that I have gone forth from my house abroad,
And am speeding the way of thy commandments,
May it be accounted unto me
As though I had wandered far in thy cause.'

O wash me thoroughly from mine iniquity,
And cleanse me from my sin.
Keep me in life, O Lord;
Bestow on me the abundance of thy blessings;
And to such as are hungry and thirsty
Give bread and water unfailingly.'

Make me worthy to dwell trustingly
 In the covert of thy shadowing wings
 At the time when I part from the world.

O deal graciously with us
 In the decree to which thou settest thy seal,
 And make us worthy to dwell many days upon the land,
 The holy land,
 Ever serving and fearing thee.
 Blessed be the Lord for ever. Amen and Amen.'

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The Feast of Tabernacles is followed on the ninth day by what is perhaps the most joyous occasion in the year. Known as 'the Rejoicing of the Law', this is the day on which the annual cycle of the reading of the Law is both completed and renewed, for on this day the reading of the concluding chapters of Deuteronomy is immediately followed by the first chapter of Genesis. The joy of the occasion must be seen to be believed. It is symbolized by taking all the Scrolls of the Law from the Ark and carrying them in procession seven times round the synagogue to the chanting of hymns and litanies. An example of one of the best known of the litanies will be found on pp. 118f.

So great indeed was the joy on this day of days that in some synagogues it became the custom for those carrying the Scrolls to dance before the Ark as David once danced for sheer joy before the Lord. Something of the infectious nature of this delight is reflected in the following verses which are sung almost at the end of the day :

'The Angels came a-mustering,
 A-mustering, a-mustering,
 The Angels came a-clustering
 Around the sapphire throne.

A-questioning of one another,
 Of one another, of one another,
 A-questioning each one his brother
 Around the sapphire throne.

Pray who is he, and where is he,
 And where is he, and where is he,
 Whose shining casts—so fair is he—
 A shadow on the throne?

Pray, who has up to heaven come,
 To heaven come, to heaven come,
 Through all the circles seven come,
 To fetch the Torah down?

'Tis Moses up to heaven come,
 To heaven come, to heaven come,
 Through all the circles seven come,
 To fetch the Torah down!'

Tabs. 203

Two other joyous but minor festivals have their origins in the post-biblical period. The first, *Purim*, occurs in the spring and celebrates the deliverance of the Jews from threatened extermination at the instigation of Haman, the Grand Vizier to the Persian King Xerxes (or Ahasuerus). This has always, and understandably, been an occasion for great rejoicing—so much so indeed that in the State of Israel today it has developed into a carnival very similar to the Mardi Gras celebrations which in some European countries immediately precede the beginning of Lent. The name *Purim* means 'lots' and recalls the casting of lots by Haman to determine the day on which he should carry out his attack on the Jews.

The other joyous festival, *Chanukah* (which means 'dedication'), occurs in the winter, and in recent years has come to be regarded by some Jews as a kind of parallel celebration to Christmas.

The festival itself commemorates the restoration of the Temple after it had been defiled by Antiochus Epiphanes and rescued by Judas Maccabaeus and his brothers in the year 169 BC. Known also as the Festival of Lights, its characteristic feature is the symbolic lighting of candles, in home and synagogue alike, on each successive evening of the feast. On the

first evening, a single candle is lit, on the second two, and so on until, on the eighth and final day of the festival, the eight-branched candlestick or *Menorah*, which is the symbol of Chanukah, is ablaze with light. Again the spirit of the festival is caught by one of the hymns specially associated with it:

'Mighty, praised beyond compare,
 Rock of my salvation,
 Build again my House of Prayer
 For thy habitation !
 Haste my restoration : let a ransomed nation
 Joyful sing
 To its King
 Psalms of dedication !

Woe was mine in Egypt-land
 Tyrant kings enslaved me,
 Till thy mighty, outstretched Hand
 From oppression saved me.
 Pharaoh, rash pursuing, vowed my swift undoing;
 Soon, his host
 That proud boast
 'Neath the waves was rueing !

To the holy Hill, the way
 Mad'st thou clear before me;
 With false gods I went astray—
 Foes to Exile bore me.
 Torn from all I cherished, almost had I perished;
 Babylon fell,
 Zerubabel
 Had'st thou to restore me !'

The two great solemn festivals of the Jewish calendar are New Year and Day of Atonement, both of which, like the three pilgrim festivals, are rooted in biblical commands. Unlike Passover, Pentecost and Tabernacles, however, they focus attention not on the historic revelation of God to a chosen people nor on his dealings with them in particular historical

situations, but on man's universal need for repentance and the divine forgiveness.

To the non-Jew, it must seem strange at first sight that the solemn New Year festival should fall on the first day of the seventh month of the Jewish calendar. But there is really nothing very unusual about this. For the Rabbis taught that there were four New Years, which is simply another way of saying, in effect, that there are four ways of reckoning time for different purposes, just as we ourselves live simultaneously in several different years. Thus we have the normal calendar year which begins on January 1st, the fiscal year which for Income Tax purposes begins on April 1st, the academic year which begins on whatever day our school or university opens its autumn term, and the Christian year which begins with the solemn season of Advent.

New Year's day itself is known by four different names. The first and most widely used is the Hebrew phrase *Rosh Hashanah*, which means literally 'the head' or the beginning of the year, and there is a Rabbinic tradition which links it with the day on which the creation of the world was begun. The second name is 'the day of the sounding of the ram's horn'. This refers to the ram's horn trumpets which since the days of the Temple in Jerusalem have been sounded on this day as a solemn call to repentance. The need for repentance is epitomized by the third name, 'the day of remembrance', while the fourth, 'the day of judgment', points to the end towards which all life inexorably moves.

The liturgy for this solemn day, though in its broad outlines it follows the pattern of the daily and Sabbath services, is greatly extended by the inclusion of additional prayers, litanies and hymns. Thus, for example, there is a long litany each petition of which begins with a phrase which more than any other expresses the genius of Judaism for bringing together in a single thought the transcendence and the immanence of God: 'Our Father, our King.'

There is also a short prayer said before the Ark on this day,

in which the sense of the immediacy of God's blessing is unerringly affirmed. It begins, as do so many Jewish prayers, with a quotation from a Psalm (this time the 47th), goes on to recall the scriptural origin of the tradition concerning the blowing of the trumpet, and ends with the following petition for the divine favour:

'And now may it be thy gracious will,
O Lord our God and God of our fathers,
The God of Abraham, the God of Isaac and the God of Jacob,
That this hour may be an hour of mercy
And a time of favour before thee.

Remember us with favour and lovingkindness,
Even as it is written in thy Law,
They shall be a memorial for you before your God.
And it is written,
And ye shall be remembered before the Lord your God,
And ye shall be saved from your enemies.

Grant, O Lord, that there may be an end
To every oppressor and adversary.
Help us, O God of our salvation,
To subdue our stubbornness
And to bend our will
That it may become subservient to thee,
That we may ever perform thy will with love.

O remember us on this Day of Memorial
To vouchsafe unto us a life of happiness and of peace.
Exalt the horn of thy people Israel,
And reign thou over us in mercy.
Blessed art thou, O God of mercy.'

Between the solemn inauguration of the New Year and the still more solemn observance of the Day of Atonement, there are ten days of penitence. These, in accordance with a long-established and characteristically Jewish tradition, are devoted

to active attempts to make good the sins and shortcomings of which a man has been guilty in his relations with his fellow men. Judaism as a way of life is essentially practical and down to earth. It is not enough that a man should feel sorry for his sins. He must do something about them. And, though it lies beyond the power of any man to bridge the gulf between himself and his Maker, it is within the reach of all to make some effort to achieve reconciliation with his neighbour.

One of the great Rabbis, Eleazar ben Azariah, who lived from AD 70 to 135, wrote:

'For transgressions against God, the Day of Atonement atones; but for transgressions against a fellow man the Day of Atonement does not atone so long as the sinner has not redressed the wrong done, and conciliated the man he has sinned against.'

This is not to say that Judaism has ever taught that the sinner has any claim on the forgiveness of God in virtue of his own good deeds. The absence of repentance and of any attempt to make good his shortcomings may indeed exclude him from the enjoyment of that forgiveness, but even the most virtuous life, the Rabbis taught, does not entitle him to demand what can be his only because of the inexhaustible love of God.

'The gates of repentance are ever open. As the sea is always accessible, so the Holy One, blessed be He, is always accessible to the penitent. Moreover, the repentant sinner attains to a higher spiritual level than even he who has never succumbed to sin. Better is one hour of repentance and good deeds in this world, than the whole of the life of the world to come.'

The ten days of penitence reach their climax on the great Day of Atonement itself. Although this is observed as a complete fast from sunset to sunset by all save young children, the sick and the infirm, it has about it an air of solemn rejoicing, symbolized by the white robes which are traditionally associated with it. It is, in fact, the day on which the fearful

anticipation of a judgment to come finally gives place to the confident affirmation that God does not condemn, but will abundantly pardon those who turn to him in penitence and humility.

The spirit and intention of the day are indicated by the scriptural passages specially associated with it. Those from the Law, chosen from Leviticus and Numbers, contain the original commandments relating to the observance of the Day on which special sacrifices were offered and the High Priest, alone on this day only of all the year, entered the Holy of Holies in the Temple. The deep spiritual significance of the day, however, is brought out by the prophetic passages associated with these readings from the Law. The first, read in the course of the morning service, and familiar to Christians as one of the great Lenten readings, is from Isaiah (57.14 to 58.14), thought by some to have been a sermon originally preached on the Day of Atonement. The afternoon reading is the Book of Jonah, one of the most misunderstood and at the same time most wonderful books in the world, emphasizing as it does man's universal need of repentance and the universality of God's forgiving love which can embrace not only the people of a heathen city but also their cattle. A third prophetic reading, from the seventh chapter of Micah, perfectly sums up the meaning and message of this most solemn and at the same time most festive occasion :

'Who is a God like unto thee,
 That pardoneth the iniquity
 And passeth by the transgression
 Of the remnant of his heritage?
 He retaineth not his anger for ever
 Because he delighteth in mercy.
 He will again have compassion upon us;
 He will subdue our iniquities;
 And thou¹ wilt cast all their sins
 Into the depths of the sea.

¹ Note the change of person.

Thou wilt show faithfulness to Jacob,
Mercy to Abraham
As thou hast sworn unto our fathers
From the days of old.'

The day itself ends with a profession of faith by the whole congregation, as simple in its form as it is sublime in its content. It is the profession normally spoken by, or to, the dying, and in this setting, as the concluding act of the Day of Atonement, cannot fail to impress upon all who are present in the synagogue that in the midst of life we are never far from death, and that a man should live each hour as if it were his last.

This great affirmation is contained in three most familiar sentences; first the *Shema*:

'Hear, O Israel, the Lord is our God, the Lord is one.'

followed by the blessing:

'Blessed be His Name, whose glorious Kingdom is for ever and ever.'

The third recalls Elijah's triumphant encounter with the prophets of Baal on Mount Carmel:

'The Lord, He is God.'

Each is said by the one who is leading the service, and repeated by the congregation; the first once, the second three times, and the third, like some great sevenfold Amen, seven times. After this, the trumpet, which on New Year's day uttered the call to penitence, is sounded for the last time, this time in a single drawn-out note of triumph, to announce the completion of man's reconciliation with God, his Father and his King.

VI · Other Aspects of the Liturgy

BEFORE LEAVING this brief sketch of the liturgy, there are three features common to all the main services of the Synagogue which merit closer attention. These are the use of the Psalms, the *Amidah*—the prayer of all prayers, to which a brief reference has already been made on p. 30—and the *Kaddish*, or mourners' prayer.

Those who are familiar with, and sometimes not a little troubled by, the fact that the *Book of Common Prayer* requires that the whole of the hundred and fifty Psalms should be read through each month in the course of morning and evening prayer, will be interested to find that only about half that number (seventy-three) find a place in the daily prayer of the Jewish year. 'Of these', wrote Dr Leon Roth,¹ 'ten only appear as used on more than one occasion. The favoured Psalms are 24, 29, 91, 93, 128 and 145.'

The 145th Psalm, the most favoured of all, is, like the 119th (see p. 20), in the form of an acrostic. It is the only one of the Psalms to be called in the Hebrew Psalter a *Tehillah*, or 'psalm of praise'. This is, in fact, the word from which the whole book of Psalms originally took its name of *Tehillim*, or Book of Praises.

It is easy to understand why this particular Psalm should have come to occupy so important a place in the Jewish liturgy. Day in, day out, it is read twice in the morning and once in the afternoon service. The greatness of God, and his constant love for all who reverence him, are its recurrent themes. Its climax is reached in the affirmation that not only Israel ('my mouth') but the whole family of mankind ('all flesh') 'shall bless his holy Name for ever'. Small wonder that

¹ *Judaism—A Portrait*.

the Rabbis taught that whoever read this Psalm three times a day could be sure of a place in the world to come.

Even the single seemingly jarring note—'The Lord guardeth all them that love him; but all the wicked will he destroy'—is traditionally interpreted as meaning that God would destroy, not sinners, but sin itself. This is illustrated by the well-known story of the wife of a famous Rabbi of the second century AD. It happened that, on a certain occasion, the Rabbi was so troubled by the lawless behaviour of some of his neighbours that he prayed that they might die. 'How can you act thus?' his wife, who was herself a well-known scholar, said to him; 'the Psalmist says: Let sins cease on the earth. And then he continues: And the wicked shall be no more. This teaches that as soon as sin vanishes there will be no more sinners. Therefore do thou pray, not for the destruction of these wicked men, but for their repentance.'

This story turns on the fact that it was possible, in the Hebrew, to read 'sins' for 'sinners'. But if the argument was based on a linguistic point, its real significance lay much deeper. It is a point Christians might well bear in mind, as in the regular order of our worship we chant some of the imprecatory Psalms, which, incidentally, have little or no place in the worship of the Synagogue.

Another outstanding example of the part played by the Psalms in the worship of the Synagogue is in the use of a group of Psalms (113 to 118) which early came to be known as the great *Hallel*. This Hebrew word for praise is the root of the more familiar *Hallelujah* which means quite simply: 'Praise ye the Lord'. Sung on all the great festival occasions in the Jewish year, this was almost certainly 'the hymn' that Jesus and his disciples sang before going out to the Mount of Olives on the night in which he was betrayed. It is sometimes referred to as the *Hallel* of Egypt because of its reference to the Exodus. But the complete *Hallel* is not sung during the last six days of Passover, full rejoicing being considered unsuitable where victory entails human suffering—even that

of an enemy. Commenting on this, the Rabbis used to say :

'The ministering angels were about to chant songs of praise as the Egyptians were drowning, but the Almighty rebuked them with the words : My children are perishing in the sea, and will ye sing?'

Another feature common to all the principal services in the liturgy is a prayer known as the *Amidah*, or the Eighteen Benedictions. Both titles are descriptive of its character. The second is obvious : the prayer comprises eighteen petitions or benedictions. The first, *Amidah*, derives from the Hebrew root 'to stand', and refers to the fact that the prayer is always said standing. It is also said in silence. Some parts can be traced back as far as the fourth century BC, while the prayer as a whole achieved its present form somewhere around the year AD 100. The arrangement of its eighteen benedictions provides a pattern for all prayer.

Too long to quote in full, and prefaced by the universally familiar words from Psalm 51.15—'O Lord, open thou my lips, and my mouth shall show forth thy praise'—the prayer itself begins with three great ascriptions of praise. The first of these encompasses the whole historic process, from Abraham to the coming of the Messiah :

'Blessed art thou, O Lord our God and God of our fathers,
 God of Abraham, God of Isaac and God of Jacob,
 The great, mighty and revered God, the most high God,
 Who bestoweth lovingkindnesses, and possessest all things;
 Who rememberest the pious deeds of the patriarchs,
 And in love wilt bring a redeemer
 To their children's children
 For thy name's sake.'

O King, Helper, Saviour and Shield,
 Blessed art thou, O Lord, the Shield of Abraham.'

ADPB. 44

The second and third of these three opening benedictions dwell on the wonderful works of God in nature, including his

power to revive the dead, and the hallowing of the Divine Name.

From praise, the *Amidah* moves on to petition, and here again the progression of thought is significant. It is perhaps natural that the needs of the individual worshipper should come first and that these should be followed by those of the community as a whole. But it is interesting to notice that three petitions for understanding, repentance and forgiveness precede any thought of the worshipper's physical needs. It is not until he has prayed for the meeting of his fundamental spiritual needs that he goes on to pray for deliverance from affliction, for healing and for the fruits of the earth. From this point, the worshippers went on to pray for the community: for the reunion of a scattered people and the restoration of the régime of righteousness; for the rebuilding of Jerusalem and the coming of the Messianic age.

From praise and petition, the *Amidah* moves finally to an impressive act of thanksgiving for the unfailing mercies of God:

'We give thanks unto thee,
For thou art the Lord our God and the God of our fathers
For ever and ever;
Thou art the Rock of our lives,
The Shield of our salvation
Through every generation.

We will give thanks unto thee
And declare thy praise
For our lives which are committed unto thy hand,
And for our souls which are in thy charge,
And for thy miracles, which are daily with us,
And for thy wonders and thy benefits,
Which are wrought at all times,
Evening, morn and noon.

O thou who art all-good,
Whose mercies fail not;

Thou, merciful Being,
 Whose lovingkindnesses never cease,
 We have ever hoped in thee.'

ADPB. 51

It is a tragic irony that this magnificent prayer became known in Christian circles because of one phrase only, and that a later addition. Entirely out of keeping with the rest, it is known as the petition against the *Minim*, or sectaries. It appears to have been added towards the end of the first century at a time when Judaism was proscribed following the bitter war with Rome. Among the sectaries who might turn informers, the most dangerous might well have been Christians of Jewish origin. This is perhaps reflected by the original use of the word *Nozrim* (Nazarenes, or Jewish Christians), for which the more general *Minim* was later substituted.

Historical evidence shows that the phrase had justification. In the period in which the two religions separated, charge and counter-charge abounded. It was only too easy to betray a Jew to the Roman authorities. For many Christians, especially those of Jewish origin, still claimed membership of their local synagogue, meeting separately, like other Jewish sectaries, only for their special services.

In such circumstances, it would be in no way surprising if Jews had in fact introduced such a petition into their liturgy. What is so tragic is that this single instance of what might properly be described as an anti-Christian prayer should have become for many Christians down through the centuries the measure of all Jewish prayer.

The term *Nozrim* disappeared quite early in the Christian period, more from fear of Christian reprisal than from any recognition that it was unnecessary. The more general term *Minim* remained, however, and could well serve to embrace Christian and other dissidents. In any event, this petition is of small consequence when set over against the traditional references to Jews in Christian preaching and even prayer.

Finally, there is the *Kaddish*. The name means 'sanctifica-

tion', and the prayer now universally known by that name must be regarded, both because of its own inherent qualities and on account of its particular associations for mourners, as one of the most remarkable prayers in the liturgy of any faith. It is said daily in memory of a departed father and mother by all their children for a year after their death, and it is regarded as a sacred obligation to say the prayer with the special intention of recalling the parents on every anniversary of their death.

Not that it is in any sense a prayer for the dead. Indeed, it contains no reference either to death or to the departed. It is simply an ascription of praise to God who is 'high above all the blessings and hymns, praises and consolations, which are uttered in the world'. It is a prayer that his Kingdom may be established, and abundant peace granted not only to the mourners themselves but to all Israel. Its particular association with mourners arises from the belief that man's whole duty here on earth is to praise and glorify God, in deed as in word, and that, when a man has passed beyond death, that duty devolves upon his children who remain.

The origin of the prayer is not precisely known. It seems in fact to have grown over a period of centuries into its present form, in which it first appeared round about the twelfth century. It is specially significant that it has survived in the Aramaic dialect, which was very much the language of everyday usage, rather than in the more formal Hebrew of the liturgy as a whole. It is the perfect expression of confidence in the face of death, the kind of confidence that is reflected by a well-known story of the great Rabbi Meir of the second century who lost both his sons on one day. The story is told in a note on the *Kaddish* by Dr Hertz :

'It was on a Sabbath afternoon, when he was in the House of Learning. His wife, the brilliant Beruria, did not on his return break the news to him, in order not to sadden his Sabbath-joy. She waited till the evening, and then timidly approaching her husband, she said : "I have a question to ask thee. Some time ago,

a friend gave me some jewels to keep for him. Today he demands them back. What shall I do?" "I cannot understand thee asking such a question. Unhesitatingly thou shalt return the jewels. Thereupon she led him to the room where their children lay dead. "These are the jewels I must return." Rabbi Meir could but sob forth the words of Job: "The Lord hath given, and the Lord hath taken; blessed be the Name of the Lord".

Such faith finds its perfect expression in the words of the *Kaddish* itself, a prayer in which the mourners take the initiative and to which the congregation responds with its *Amen*. And here, perhaps, it is worth remembering that the word *Amen* is simply a transliteration of a Hebrew word meaning 'verily', 'truly', or 'so be it' which in its earliest usage was much more than the merely formal ending of a prayer than it has now become. Originally an affirmation of an oath, it became in the synagogue the regular response of the congregation, a response to which such importance was attached that the Rabbis used to say: 'Whoever says *Amen* with all his strength, to him the gates of Paradise shall be opened.' So the prayer begins:

Mourner: 'Magnified and sanctified be his great Name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time and say ye, Amen.'

Congregation and Mourner: 'Let his great Name be blessed for ever and to all eternity.'

Mourner: 'Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the Name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.'

Congregation: 'Amen.'

Mourner: 'He who maketh peace in his high places, may make peace for us and for all Israel, and say ye Amen.'

PART TWO

ANTHOLOGY OF JEWISH PRAYERS

INTRODUCTION

THE PATTERN of the Anthology is one with which all Christians will be familiar: the creature standing before his Creator, affirming his belief, acknowledging his sin and penitence, giving thanks for God's mercy, interceding for the needs of mankind, and meditating upon the relationship between God and man, with, finally, a short collection of Benedictions expressing, far better than any detailed explanation, the Jewish gratitude to God for the wonders and beauty of the natural world.

The prayers within each group will not, of course, be found set out in that particular way in Jewish prayer books; they are arranged here for the convenience of the Christian reader who can more easily appreciate them from within a familiar framework.

At this point, a word of explanation should be given to counter any distress which may be felt by Jewish readers at seeing their most cherished prayers presented, as it were, 'out of context'. The aim of the Anthology is to draw the Christian's attention to the immense riches of Jewish worship and, to this end, to group together some of the liturgical prayers under headings which will be familiar. Such an arbitrary presentation, while it will make sense to the Christian, ruthlessly cuts the prayers away from their proper setting within the Jewish service books. It is realized that this may give offence to Jewish readers, unless they understand the reason, and appreciate the very real humility with which these magnificent prayers are bound to be studied and used.

Again, Jewish readers may perhaps feel that some of the

prayers should more properly have been placed among the hymns, but there is, in Jewish worship, such an interchangeability of song and prayer that, at times, an arbitrary decision has had to be made to fit the purposes of this book. As Rabbi Dr Isaac Levy has said in his book *The Synagogue: Its History and Function*: 'The Jew has always prayed in song.'

It is hardly necessary to mention that the Anthology is incomplete: readers are left, for instance, to search the Old Testament for themselves. What has been attempted is to introduce some of the daily and festival prayers, embedded within the Synagogue services. Though most of them have a scriptural foundation, they will come freshly before those who are unfamiliar with the cast of thought which pervades Jewish prayer.

Attention should also be drawn to a few points of general interest: to the immense awareness, for instance, of the natural world, evidenced again and again in these prayers. This identification with nature has its roots in the Jewish absorption in scripture: the 'people of the Book' have never lost the sense of their pastoral heritage. 'Though our eyes gave light as the sun and moon: though our hands were outspread as the eagles of heaven, and our feet were swift as hinds': this is the language of a people who still look back and incorporate their source within their present.

Readers will also notice that a number of prayers reflect that insecurity of life ('Let us complete in peace the number of our years'—p. 95) which has haunted the Jewish people during many centuries of persecution, and about which they have never dared become casual even during periods of relative safety. A prayer of intercession for the family on p. 85, for instance, which comes from the liturgy of the Day of Atonement, has a further petition not included in this Anthology, which emphasizes this continuing concern: 'Ordain for us good decrees of salvation and comfort, and annul all severe decrees concerning us; and incline the hearts of the rulers and counsellors of the realm unto us for good.'

There are two recurrent themes which cannot fail to impress all who study these Jewish prayers. Firstly, the emphasis falls continually upon the need for personal righteousness, for a just dealing between man and man. Secondly, specific pleas (for food, for healing, and so on) seldom stand on their own as an unadorned request, but are completed by praise of God's graciousness: small, personal matters are always lifted up into worship.

This may perhaps account for the marked disparity between the slenderness of the section on 'Thanksgiving' and the length and comprehensiveness of that dealing with intercession—'Prayers for Special Occasions'—something which came about quite naturally in constructing the Anthology. Were it not for the constant gratitude expressed in almost every intercessory prayer, readers might erroneously be tempted to reflect with a certain cynicism upon the immense range and insistence of man's petitions contrasted with the scant evidences of his gratitude. The truth is completely other. The whole of Jewish prayer is in fact pervaded with thanksgiving, and phrases of recognition such as 'the goodness of God', 'We rejoice in thee', 'blessed art thou' abound throughout their intercessions.

It remains to add that each prayer has a reference to its source, and a brief explanation of the different books from which the prayers were selected will be found in Appendix A. It is hoped, by providing such references, to draw the Christian reader to a study of the source-books, so that the prayers may be seen and studied within the actual liturgical pattern to which they belong.

I · Affirmation of the Presence of God

And thou shalt love the Lord thy God
 With all thine heart,
 And with all thy soul,
 And with all thy might.

And these words, which I command thee this day,
 Shall be upon thine heart;

And thou shalt teach them diligently unto thy children,
 And shalt talk of them when thou sittest in thine house,
 And when thou walkest by the way,
 And when thou liest down,
 And when thou risest up.

And thou shalt bind them for a sign upon thine hand,
 And they shall be for frontlets between thine eyes.
 And thou shalt write them upon the door posts of thy house,
 And upon thy gates.

Deuteronomy 6.5-9

The Lord reigneth;
 The Lord hath reigned;
 The Lord shall reign for ever and ever.

Blessed be his name,
 Whose glorious kingdom is for ever and ever.
 The Lord he is God.
 Hear, O Israel : the Lord our God, the Lord is one.

ADPB. 317¹

Thou wast the same ere the world was created;
 Thou hast been the same since the world hath been created;
 Thou art the same in this world,
 And thou wilt be the same in the world to come.

¹ For explanation of references see Appendix A on p. 125.

Sanctify thy name upon them that sanctify it,
Yea, sanctify thy name throughout thy world;
And through thy salvation
Let our horn be exalted and raised on high.
Blessed art thou, O Lord,
Who sanctifiest thy name amongst the many.

ADPB. 8

Magnified and sanctified be his great name
In the world which he hath created according to his will.
May he establish his kingdom
 During your life
 And during your days,
 And during the life of all the house of Israel,
Even speedily and at a near time,
And say ye, Amen.

ADPB. 37

Blessed, praised and glorified,
Exalted, extolled and honoured,
Magnified and lauded
Be the name of the Holy One, blessed be he;
Though he be high above all the blessings and hymns,
Praises and consolations,
Which are uttered in the world;
And say ye, Amen.

ADPB. 37

II · Penitence

Forgive us, O our Father, for we have sinned;
Pardon us, our King, for we have transgressed.
For thou, O Lord, art good and ready to forgive,
And plenteous in mercy unto all them that call upon thee.

At. II.171

*We have done foolishly, we have sinned;
We pray thee, lay not the sin upon us.*

We have strayed after our inclination and erred against thy Law,
Our Creator,

Albeit thou hast not held back thy message;
Nay, thou hast kept watch over us both morning and evening.
Our foot hath sped to evil

And we have missed the path of righteousness.
We have revolted from the banner of thy love,
And lo! we are caught in the vortex of desolation.

Planted by the Fount of living waters,
We have turned to an arid well;
We have opened wide the mouth to evil and eschewed the
good;
We have broken the yoke
And thy Law have we not graven on thy land.
*We have done foolishly, we have sinned;
We pray thee, lay not the sin upon us.*

At. II.226

We know that we have sinned,
And there is none to stand up in our behalf;
Let thy great name stand for our defence in time of trouble.
We know that we have no good works of our own;
Deal with us in charity for thy name's sake.
As a father hath mercy upon his children,
So, O Lord, have mercy upon us,
And save us for thy name's sake.
Have pity upon thy people;
Have mercy upon thine inheritance;
Spare, we pray thee,
According to the abundance of thy tender mercies;
Be gracious unto us and answer us,
For charity is thine, O Lord;
Thou doest wondrous things at all times.

ADPB. 59

We beseech thee, supreme King of kings, great, mighty and tremendous God, that it be in thy grace to comfort us and to purify us of all our transgressions and sins.

O look down upon us from thy dwelling-place, even from Heaven, and from there pour forth forgiveness upon thy servant who now prostrates himself before thee, so that thou prolong his days and pardon his sins, his iniquities and transgressions.

Stretch out thy right hand to receive him in perfect repentance, and open thy good treasure to satisfy the thirsting soul.

Tabs. 186

O most Merciful, forgive our iniquity; for though every man is full of sin, yet thou makest atonement for all.

By thy Name are we called; O forsake us not.

We pray unto thee and thou wilt answer us, and for thine own sake wilt enlighten our eyes.

At. II.142

Close mine eyes from evil,
And my ears from hearing idle words,
And my heart from reflecting on unchaste thoughts,
And my veins from thinking of transgression,

Guide my feet to walk in thy commandments
And thy righteous ways,
And may thy mercies be turned upon me.

Berakoth 101

O God,
I have sinned,
I have committed iniquity,
I have transgressed against thee,
I and my household;

I beseech thee by thy Name, make thou atonement
 For the sins
 And for the iniquities
 And for the transgressions,
 Wherein I have sinned
 And committed iniquity
 And transgressed against thee,
 I and my household;

As it is written in the Law of thy servant Moses,
 At thy glorious command,

'For on this day shall atonement be made for you,
 To cleanse you;
 From all your sins,
 Before the Lord.'

At. II.161

O God of forgiveness, who art gracious and merciful, slow to anger and abounding in lovingkindness,
 I confess unto thee with a broken and contrite heart that I have sinned, and have done that which is evil in thy sight.
 Behold, I repent me of my evil way, and return unto thee with perfect repentance.
 Help me, O God of my salvation, that I may not again turn unto folly, but walk before thee in truth and uprightness.
 Rejoice the soul of thy servant, for unto thee, O Lord, do I lift up my soul.
 Heal me, O Lord, and I shall be healed,
 Save me, and I shall be saved,
 For thou art my praise. Amen, and Amen!

ADPB. 316a

Reader:

Our God and God of our fathers,
 Forgive us, pardon us, grant us atonement.

Congregation :

For we are thy people, and thou art our God;
We are thy children and thou our father.
We are thy servants, and thou art our master;
We are thy congregation and thou our portion.

We are thine inheritance, thou our lot;
We are thy flock, thou our shepherd.
We are thy vineyard, and thou art our keeper;
We are thy work, and thou our creator.

We are thy faithful ones : thou art our beloved;
We are thy chosen : thou art the Lord our God.
We are thy subjects, thou our King;
We are thine acknowledged people, thou our acknowledged
Lord.

At. I.46

We have turned away from thy commandments
And thy judgments that are good,
And it hath not profited us.

But thou art righteous
In all that hath come upon us;
For thou hast acted truthfully,
But as for us,
We have done wickedly.

What shall we say before thee,
O thou who dwellest on high,
And what shall we declare before thee,
Thou who abidest in the heavens?

Dost thou not know all things,
Both the hidden and the revealed?

Thou knowest the mysteries of the Universe
 And the hidden secrets of all living.
 Thou searchest all the innermost recesses
 And triest the reins and the heart.

Naught is hidden from thee,
 Neither is anything concealed from thine eyes.

May it therefore be thy will,
 O Lord our God and God of our fathers,
 To forgive us all our sins,
 To pardon us all our iniquities,
 And to grant us atonement for all our transgressions.

At. I.8

III · Thanksgiving

We give thanks unto thee,
 For thou art the Lord our God and the God of our fathers,
 The God of all flesh,
 Our Creator
 And the Creator of all things in the beginning.

Blessings and thanksgivings be to thy great and holy name,
 Because thou hast kept us in life and hast preserved us;
 So mayest thou continue to keep us in life and to preserve us.

O gather our exiles to thy holy courts
 To observe thy statutes,
 To do thy will,
 And to serve thee with a perfect heart;
 Seeing that we give thanks unto thee.

Blessed be the God to whom thanksgivings are due.

All shall give thanks unto thee,
And all shall praise thee,
And all shall say,
 There is none holy like the Lord.

All shall extol thee, thou Creator of all :
 O God,
Who openest every day the doors of the gates of the East,
And cleavest the windows of the firmament,
Bringing forth the sun from his place,
And the moon from her dwelling;
Giving light to the whole world and the inhabitants thereof,
Whom thou createdst by the attribute of mercy.

In mercy thou givest light to the earth
And to them that dwell thereon,
And in thy goodness renewest the creation every day continually.
O King, thou alone hast been exalted of yore;
Praised, glorified and extolled from days of old.

Tabs. 81

Though our mouths were full of song as the sea,
Our tongues of exultation as the fulness of its waves,
And our lips of praise as the plains of the firmament :

Though our eyes gave light as the sun and moon :
Though our hands were outspread as the eagles of heaven,
And our feet were swift as hinds,

Yet should we be unable to thank thee,
O Lord our God and God of our fathers,
And to bless thy Name for even one of the countless thousands
And tens of thousands
Of kindnesses which thou hast done by our fathers and by us.

Tabs. 78

The limbs which thou hast spread forth upon us,
 And the spirit and breath
 Which thou hast breathed into our nostrils,
 And the tongue which thou hast set in our mouths,
 Lo, they shall thank, bless, praise, glorify,
 Extol, reverence, hallow
 And assign kingship to thy name,
 O our King.

For every mouth shall give thanks unto thee,
 And every tongue shall swear unto thee;
 Every knee shall bow to thee,
 And whatsoever is lofty shall prostrate itself before thee;
 All hearts shall fear thee,
 And all the inward parts and reins shall sing unto thy name,
 According to the word that is written,
 All my bones shall say,
 Lord, who is like unto thee.

ADPB. 126

The breath of every living being shall bless thy name,
 O Lord our God,
 And the spirit of all flesh
 Shall continually glorify and exalt thy memorial,
 O our King;

From everlasting to everlasting
 Thou art God;
 And beside thee we have no King
 Who redeemeth and saveth,
 Setteth free and delivereth,
 Who supporteth and hath mercy
 In all times of trouble and distress;
 Yea, we have no King but thee.

ADPB. 125

See also p. 63 above:

We give thanks unto thee . . .

(ADPB. 94h)

IV · Prayers for Special Occasions

Morning

This day wilt thou strengthen us.	Amen.
This day wilt thou bless us.	Amen.
This day wilt thou uplift us.	Amen.
This day wilt thou visit us for good.	Amen.
This day wilt thou inscribe us for happy life.	Amen.
This day wilt thou hear our cry.	Amen.
This day wilt thou accept our prayer in mercy and favour.	Amen.
This day wilt thou support us with thy righteous hand.	Amen.

N.Y. 166

Blessed art thou, O Lord our God, King of the Universe, who causest sleep to pass from mine eyes and slumber from mine eyelids.

And may it be thy will, O Lord our God and God of our fathers, to cause us to walk in thy Law and to cleave to thy commandments; bring us not into sin, transgression or iniquity, nor lead us into temptation or contempt.

Let not the evil inclination rule over us, but keep us far from evil men and evil companions, and cause us to cleave to our good inclination and to good deeds.

O bend our will to thy service, and grant us this day and every day grace, favour and mercy both in thy sight and in the sight of all who see us, and bestow thy lovingkindness upon us.

N.Y. 29

Evening

Blessed art thou, O Lord our God, King of the universe,
Who at thy word bringest on the evening twilight,

With wisdom openest the gates of the heavens,
 And with understanding changest times and variest the seasons,
 And arrangeth the stars in their watches in the sky,
 According to thy will.

Thou createst day and night;
 Thou rollest away the light from before the darkness,
 And the darkness from before the light;
 Thou makest the day to pass and the night to approach,
 And dividest the day from the night.

The Lord of hosts is thy name;
 A God living and enduring continually,
 Mayest thou reign over us for ever and ever.
 Blessed art thou, O Lord, who bringest on the evening twilight.

ADPB. 96

See also pp. 31-2 above:

Cause us, O Lord our God . . . (*At.* 1.20)
 Blessed art thou . . . (*ADPB.* 293).

The Sabbath

Let all his creatures glorify and bless God;
 Let them render praise, honour and greatness
 To the God and King who is Creator of all things,
 And who, in his holiness, giveth an inheritance of rest
 To his people Israel on the holy Sabbath day.

Thy name, O Lord our God, shall be hallowed,
 And thy remembrance, O our King, shall be glorified
 In heaven above and on the earth beneath.

Be thou blessed, O our Saviour,
 For the excellency of thy handiwork,
 And for the bright luminaries which thou hast made :
 They shall glorify thee for ever.

ADPB. 130

O God and God of our fathers,
Accept our rest;
Sanctify us by thy commandments,
And grant our portion in thy Law;
Satisfy us with thy goodness,
And gladden us with thy salvation;
Purify our hearts
To serve thee in truth;
And in thy love and favour, O Lord our God,
Let us inherit thy holy Sabbath;
And may Israel, who hallow thy name,
Rest thereon.
Blessed art thou, O Lord,
Who hallowest the Sabbath.

ADPB. 117

Our God, and God of our fathers, may our rest on this day be
pleasing in thy sight.
Sanctify us by thy commandments, and strengthen us with thy
law.
Satisfy us with thy goodness, gladden us with thy salvation,
purify our hearts to serve thee in truth.
May this holy Sabbath, ordained in thy love and favour, be a
hallowing influence in our lives.
Praise be to thee, O Lord, who hallowest the Sabbath.

LJPB. I.10

Bless, O God, our worship this day that it bring unto our hearts
the gladness and holiness of the Sabbath Day.
May we receive from it increased strength and guidance for our
life and work.
So shall the spirit of this day spread blessing over all days. Amen.

LJPB. I.17

The Coming Month

Our God and God of our fathers, renew this month unto us
 For good and for blessing,
 For joy and gladness,
 For salvation and consolation,
 For support and sustenance,
 For life and peace,
 For pardon of sin and forgiveness of iniquity . . .
 Blessed art thou, O Lord, who sanctifiest . . .
 The beginnings of the month.

ADPB. 225h

Blessed art thou, O Lord our God, King of the universe,
 By whose word the heavens were created,
 And by the breath of whose mouth all their host.
 Thou didst assign them a statute and a season,
 That they should not change their appointed charge.

They are glad and rejoice to do the will of their Master,
 The truthful Worker whose work is truth,
 Who bade the moon renew itself, a crown of glory
 Unto those that have been upborne by him from the womb,
 Who in the time to come will themselves be renewed like it,
 To honour their Creator for his glorious kingdom's sake.
 Blessed art thou, O Lord, who renewest the months.

ADPB. 292

The Coming Year

O Lord, our God ! bless for us this year;
 As also every kind of its produce for our benefit :
 And bestow dew and rain for a blessing
 Upon the face of the earth :
 And water the surface of the earth;
 And satisfy the world with thy goodness :

Replenish our hands with thy blessings,
And with the rich gifts of thy hands.
Protect and guard this year from all manner of evil,
And from every form of calamity and destruction :
Cause our hope therein to be good,
So that it may end peacefully.

SPB. 32

At Festivals

Bless, we beseech thee, our observance of this Feast of ().
Let it help us to perceive more clearly that thou art our guide in
all that is best in life.
Give all men the desire and strength to seek truth and to practise
righteousness
In the faith that thy grace will crown their efforts,
And in the hope that the day will come when thou wilt reveal
the fulness of thy light unto all mankind. Amen.

LJPB. III.114

Grant us, O Lord our God, the blessing of thy festivals,
For life and peace,
For joy and gladness,
Even as thou hast graciously promised to bless us.

Sanctify us by thy commandments,
And grant our portion be in thy Law;
Satisfy us with thy goodness,
And gladden us with thy salvation,
And purify our hearts to serve thee in truth.

Cause us, O Lord our God,
In love and favour,
In joy and gladness
To inherit thy holy Festivals.

Pass. 16

(May we) worship the Lord in the beauty of holiness,
 And rejoice before him
 In all the goodness he has shown to our fathers
 And to us.
 For great is his mercy
 And his lovingkindness endures for ever.
 May our worship on the Feast of (),
 Wherein we celebrate in gratitude the goodness of God,
 Fill our hearts with joy,
 Which shall be as a song of praise to him.

LJPB. III.173

Marriage

O make these loved companions greatly to rejoice,
 Even as of old thou didst gladden thy creature
 In the garden of Eden.
 Blessed art thou, O Lord,
 Who makest bridegroom and bride to rejoice.

ADPB. 299

Blessed art thou, O Lord our God,
 King of the universe,
 Who hast made man in thine image,
 After thy likeness,
 And hast prepared unto him,
 Out of his very self,
 A perpetual fabric.
 Blessed art thou, O Lord, Creator of man.

ADPB. 299

Childbirth

Bestow thy blessing upon thy handmaid;
 Strengthen and uphold me together with my husband,
 That we may rear the child that has been born unto us
 To fear thee and to serve thee in truth,
 And to walk in the path of righteousness.

Keep the tender babe in all his ways.
Favour him with knowledge, understanding and
discernment,
And let his portion be in thy Law,
So that he may sanctify thy great name,
And become a comfort to us in our old age.

ADPB. 313

For the Family

Lord of the Universe,
Fulfil the wishes of our hearts for good,
Yield our desire and grant us our petition;
Pardon all our iniquities,
And the iniquities of all our household,
With the pardon of lovingkindness
And the pardon of mercy.

Purify us from all our sins,
Our iniquities and transgressions,
And remember us with a good remembrance from before
thee,
Visit us with the visitation of salvation and compassion,
And remember us for a long and happy life,
For peace, for sustenance and support.

Give us bread to eat and raiment to put on,
Substance and honour,
And length of days to meditate in thy Law
And to fulfil thy commandments,
And discernment and understanding
To comprehend its deep mysteries.

O do thou send healing for all our sorrows
And bless all the work of our hands.

At. II.107.

For Sustenance

O Lord God of truth,
 Send blessing and prosperity upon all the work of my hands,
 For I trust in thee
 That thou wilt so bless me through my occupation and calling,
 That I may be enabled to support myself
 And the members of my household
 With ease and not with pain,
 By lawful and not by forbidden means,
 Unto life and peace.

In me also let the scripture be fulfilled,
 Cast thy burden upon the Lord,
 And he shall sustain thee. Amen.

ADPB. 87

O God of salvation, who deliverest and savest,
 Save thy supplicants,
 Save them that hope in thee.

Satisfy thy lambs;
 Pour out the earth's riches.

Water and save each shrub,
 And condemn not the valley to infertility,
 But sweeten and save its fruit.

Urge on the rain-mists
 That they discharge their showers,
 And hold not back the clouds.

Thou who openest thine hand to satisfy,
 Satisfy thy thirsting creatures.

Save them that call on thee,
 Thou who art mighty to save.

Tabs. 171

Blessed art thou, O Lord our God,
King of the universe,
Who feedest the whole world with thy goodness,
With grace, with lovingkindness and tender mercy;
Thou givest food to all flesh,
For thy lovingkindness endureth for ever.

Through thy great goodness food hath never failed us :
O may it not fail us for ever and ever
For thy great name's sake,
Since thou nourishest and sustainest all beings,
And doest good unto all,
And providest food for all thy creatures
Whom thou hast created.

Blessed art thou, O Lord,
Who givest food unto all.

ADPB. 286

For Congregation and Community

We pray for all who come together for thy service.
Though many differences in thought and belief divide them, yet
let the desire to serve thee, the love of truth, and the pursuit
of righteousness unite them.
Strengthen the spirit of brotherhood among the men of diverse
faith and increase mutual understanding between them.
We look to the time when a greater knowledge of thee and thy
word shall bind all who would serve thee into one holy
fellowship. Amen.

LJPB. II.245

O our Father, merciful Father, ever compassionate,
Have mercy upon us :

O put it into our hearts to understand and to discern,
To mark, learn and teach,
To heed, to do and to fulfil in love
All the words of instruction in thy Law.

Enlighten our eyes in thy Law,
 And let our hearts cleave to thy commandments,
 And unify our hearts to love and reverence thy name.

ADPB. 132

For Priests and Ministers

Our God and God of our fathers,
 Inspire the lips of those who have been deputed by thy people . . .
 To stand in prayer before thee,
 To beseech and supplicate thy presence for them.

Teach them what they shall say,
 Instruct them what they shall speak,
 Grant unto them that which they ask,
 And make known to them how they may glorify thee.

They walk in the light of thy countenance;
 They bend the knee unto thee,
 And with their lips utter blessing on thy people;
 O deign that all of them be blessed with the blessings of thy mouth.

They lead thy people before thy presence
 And from the midst of them they approach thee . . .
 O look down from heaven in compassion upon them.

Unto thee in heaven they lift up the eye,
 Pouring forth their heart as water before thee;
 And do thou hear them from heaven.

Suffer them not to falter with their tongue
 Nor to err in their speech,
 That the multitudes that repose in them
 Be not put to shame nor bear reproach;
 Guard their lips from uttering any word
 That is not according to thy will.

For those to whom thou art gracious,
 O Lord our God,
 They indeed have found grace.

N.Y. 155

For all Mankind

Our God and God of our fathers,
Reign over the whole Universe in thy glory,
And in thy splendour be exalted over all the earth.

Shine forth in the majesty of thy triumphant strength,
Over all the inhabitants of thy world,
That every form may know that thou hast formed it,
And every creature understand that thou hast created it,
And that all that hath breath in its nostrils may say :

The Lord God of Israel is King
And his dominion ruleth over all.

N.Y. 157

We pray for all mankind.
Though divided into nations and races,
Yet are all men thy children,
Drawing from thee their life and being,
Commanded by thee to obey thy laws,
Each in accordance with the power to know and
understand them.

Cause hatred and strife to vanish,
That abiding peace may fill the earth,
And humanity may everywhere be blessed with the
fruits of peace.

So shall the spirit of brotherhood among men
Show forth their faith that
Thou art the Father of all.

LJPB. II.245

Thou art the Lord our God
In heaven and on earth,
And in the highest heaven of heavens.
Verily thou art the first
And thou art the last,
And beside thee there is no God.

O gather them that hope for thee from the four corners of the earth.

Let all the inhabitants of the world perceive and know
That thou art God,
Thou alone,
Over all the kingdoms of the earth.

Thou hast made the heavens and the earth,
The sea and all that is therein;
And which among all the works of thy hands,
Whether among those above
Or among those beneath,
Can say unto thee,
What doest thou?

Our Father who art in heaven,
Deal kindly with us for the sake of thy great name
By which we are called.

ADPB. 9

For the Sick

Heal us, O Lord, and we shall be healed;
Save us and we shall be saved;
For thou art our praise.

Grant a perfect healing to all our wounds;
For thou, almighty King,
Art a faithful and merciful Physician.

Blessed art thou, O Lord, who healest the sick.

ADPB. 94d

O thou who art the Healer of all flesh
And bindest up their wounds,
Send a perfect healing from heaven,
A healing of soul and body,
Unto all who lie on a bed of pain in our city.

Turn their weakness into strength,
And bless them with bodily vigour;
Restore them to perfect health,
And prolong their days in happiness and well-being;

And let us say, Amen.

ADPB. 311a

I beseech thee, O Lord,
Healer of all flesh,
Have mercy upon me,
And support me in thy grace
Upon my bed of sickness,
For I am weak.

Send me
And all who are sick among thy children
Relief and cure.
Assuage my pain,
And renew my youth as the eagle's.

Bestow wisdom upon the physician
That he may cure my wound,
So that my health may spring forth speedily.
Hear my prayer,
Prolong my life,
Let me complete my years in happiness,
That I may be enabled to serve thee
And keep thy statutes with a perfect heart.

Give me understanding
To know that this bitter trial
Hath come upon me for my welfare,
So that I may not despise thy chastening
Nor weary of thy reproof.

ADPB. 316a

O gather them that hope for thee from the four corners of the earth.

Let all the inhabitants of the world perceive and know
 That thou art God,
 Thou alone,
 Over all the kingdoms of the earth.

Thou hast made the heavens and the earth,
 The sea and all that is therein;
 And which among all the works of thy hands,
 Whether among those above
 Or among those beneath,
 Can say unto thee,
 What doest thou?

Our Father who art in heaven,
 Deal kindly with us for the sake of thy great name
 By which we are called.

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 Send a perfect healing from heaven,
 A healing of soul and body,
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And bless them with bodily vigour;
Restore them to perfect health,
And prolong their days in happiness and well-being;

And let us say, Amen.

ADPB. 311a

I beseech thee, O Lord,
Healer of all flesh,
Have mercy upon me,
And support me in thy grace
Upon my bed of sickness,
For I am weak.

Send me
And all who are sick among thy children
Relief and cure.
Assuage my pain,
And renew my youth as the eagle's.

Bestow wisdom upon the physician
That he may cure my wound,
So that my health may spring forth speedily.
Hear my prayer,
Prolong my life,
Let me complete my years in happiness,
That I may be enabled to serve thee
And keep thy statutes with a perfect heart.

Give me understanding
To know that this bitter trial
Hath come upon me for my welfare,
So that I may not despise thy chastening
Nor weary of thy reproof.

ADPB. 316a

In Darkness of Spirit

Aforetime in our distress, O Lord,
 Thou wast wont to vouchsafe unto us thy charity,
 Thou didst hold our hands when they faltered;
 Thou didst teach us, Do this and live.

But our overthrow came of a sudden,
 And there were no hands to stay us.
 Let healing come to the driven leaf.
 Repent thee concerning dust and ashes,
 And cast our sins far away,
 In pity for thy handiwork.

See, we have none to intercede for us.
 O deal thou with us mercifully.

At. I.25

O Lord, hearken, help and delay not.
 I was brought low and thou didst help me.
 Therefore condemn not them that hope in thee,
 Thou who speakest in righteousness
 And art mighty to save.
 Show thy mercy, Lord,
 To us that flow together to serve thee,
 Even the multitudes of the flock of thine hands.

At. II.61

O Merciful God, who answerest the poor,
 Answer us.
 O Merciful God, who answerest the lowly in spirit,
 Answer us.
 O Merciful God, who answerest the broken of heart,
 Answer us.
 O Merciful God,
 Answer us.
 O Merciful God,
 Have compassion.

O Merciful God,
Redeem.
O Merciful God,
Save.
O Merciful God, have pity upon us,
Now,
Speedily,
And at a near time.

At. I.55.

O thou,
Who openest thy hand to repentance,
To receive transgressors and sinners—

Our soul is sore vexed through the greatness of our grief :
Forget us not for ever;
Arise and save us, for we trust in thee.

Our Father, our King,
Though we be without righteousness and good deeds,
Remember unto us the covenant of our fathers,
And the testimony we bear every day
That the Lord is One.

Look upon our affliction,
For many are our griefs
And the sorrow of our heart.

ADPB. 61

O answer now the whisper of my prayer;
Be gracious to my cry,
Most holy God !

At. II.141

Thanksgiving for Recovery

O God, great, mighty, and revered,
 In the abundance of thy lovingkindness,
 I come before thee
 To render thanks
 For all the benefits thou hast bestowed upon me.

In my distress I called upon thee
 And thou didst answer me;
 From my bed of pain I cried unto thee
 And thou didst hear the voice of my supplication.
 Thou hast chastened me sore, O Lord,
 But thou didst not give me over unto death.
 In thy love and pity
 Thou broughtest up my soul from the grave.
 For thy anger is but for a moment;
 Thy favour is for a lifetime;
 Weeping may tarry for the night,
 But joy cometh in the morning.

The living,
 The living,
 He shall praise thee,
 As I do this day,
 And my soul that thou didst redeem,
 Shall tell thy wonders unto the children of men.
 Blessed art thou,
 The faithful physician unto all flesh.

ADPB. 316b

For Length of Days

May it be thy will, O Lord our God,
 To grant us long life,
 A life of peace,
 A life of good,
 A life of blessing,
 A life of sustenance,
 A life of bodily vigour,
 A life in which there is fear of sin,

A life free from shame and confusion,
A life of riches and honour,
A life in which we may be filled
 with the love of thy Law
 and the fear of heaven,
A life in which thou shalt fulfil
 all the desires of our heart for good!

Berakoth 99

O God, take us not hence in the midst of our days.
Let us complete in peace the number of our years.
Verily we know that our life is frail,
That our days are as an hand-breadth.

Therefore help us,
O God of our salvation,
To live before thee in truth and uprightness
During the years of our pilgrimage.

And when it will please thee to take us from earth,
Be thou with us;
And may our souls be bound up in the bond of life
With the souls of our parents and of the righteous
Who stand before thee in heaven. Amen. Amen.

Pass. 138a

In Old Age

Give ear unto our words, O Lord,
Consider our meditation.
Let the words of our mouth
And the meditation of our heart
Be acceptable before thee,
O Lord, our Rock and our Redeemer.

Cast us not away from thy presence,
And take not thy holy spirit from us.
O cast us not off in the time of old age,
Forsake us not when our strength faileth.

Forsake us not, O Lord our God,
 Be not far from us . . .
 For in thee, O Lord, do we hope.
 Thou wilt answer, O Lord our God.

At. II.92

Prayer of the Dying

I acknowledge unto thee,
 O Lord my God and God of my fathers,
 That both my cure and my death are in thy hands.
 May it be thy will to send me a perfect healing.

Yet if my death be fully determined by thee,
 I will in love accept it at thy hand.
 O may my death be an atonement
 For all the sins, iniquities and transgressions
 Of which I have been guilty against thee.

Bestow upon me the abounding happiness
 That is treasured up for the righteous.
 Make known to me the path of life :
 In thy presence is fulness of joy;
 At thy right hand, bliss for evermore.

Thou who art the father of the fatherless
 And judge of the widow,
 Protect my beloved kindred
 With whose soul my own is knit.

Into thy hand I commend my spirit;
 Thou hast redeemed me,
 O Lord of truth.
 Amen, and Amen !

For Mourners

O Lord,
Who healest the broken-hearted
And bindest up their wounds,
Grant thy consolation unto the mourners . . .

O strengthen and support them
In the day of their grief and sorrow;
And remember them (and their children)
For a long and good life.

Put into their hearts the fear and love of thee,
That they may serve thee with a perfect heart;
And let their latter end be peace. Amen.

ADPB. 324

For the Dead

The gates of heaven mayest thou find opened,
And the town of peace mayest thou see,
And the dwellings of confidence,
And angels of peace to meet thee with joy;
And may the High Priest stand to receive thee;
And thou,
Go thou to the end,
For thou shalt rest,
And rise up again . . .

The gates of the sanctuary may Michael open,
And bring thy soul as an offering before God;
And may the redeeming angel accompany thee
Unto the gates of the Heavens, where Israel dwell;
May it be vouchsafed to thee
To stand in this beautiful place;
And thou,
Go thou to the end,
For thou shalt rest,
And rise up again.

SPB. 198

O Lord and King,
 Who art full of compassion,
 God of the spirits of all flesh,
 In whose hand are the souls of the living and the dead,

Receive, we beseech thee,
 In thy great lovingkindness
 The soul of
 Who hath been gathered unto his people.

Have mercy upon him;
 Pardon all his transgressions,
 For there is none righteous upon earth,
 Who doeth only good, and sinneth not.

Remember unto him
 The righteousness which he wrought,
 And let his reward be with him
 And his recompense before him.

O shelter his soul in the shadow of thy wings.
 Make known to him the path of life:
 In thy presence is fulness of joy;
 At thy right hand, bliss for evermore.

ADPB. 323

The Resurrected Life

O my God, the soul which thou gavest me is pure;
 Thou didst create it,
 Thou didst form it,
 Thou didst breathe it into me;
 Thou preservest it within me;
 And thou wilt take it from me,
 But wilt restore it unto me hereafter.

So long as the soul is within me,
 I will give thanks unto thee,
 O Lord my God and God of my fathers,

Sovereign of all works,
Lord of all souls!
Blessed art thou, O Lord,
Who restorest souls unto the dead.

ADPB. 5

V · Meditation

Reflect upon three things,
And thou wilt not come within the power of sin :

Know whence thou camest,
And whither thou art going,
And before whom thou wilt in future have to give
account and reckoning.

ADPB. 191

Thou art holy,
And thy name is holy,
And holy beings praise thee daily.
Blessed art thou, O Lord, the holy God.

ADPB. 137

Before we call do thou answer,
And may grace be found for us in thy reply.

N.Y. 191

Blessed art thou, O Lord our God, King of the universe,
Who formest light and createst darkness,
Who makest peace and createst all things.

ADPB. 128

The preparations of the heart belong to man :
But the answer of the tongue is from the Lord.

N.Y. 155

Holy, holy, holy is the Lord of hosts :
The whole earth is full of his glory.

ADPB. 131

Firm stands God's Word,
Set as a sign and a token
Amid myriad and myriad of angels.

Pent. 205

By three things is the world preserved :
By truth,
By judgment,
And by peace.

ADPB. 186

Know before whom thou toilest,
And who thy Employer is,
Who will pay thee the reward of thy labour.

ADPB. 191

He it is that did create
And doth descry what is in the darkness,
And the light dwelleth with him;

That which is remote doth he foresee,
Yea, and forgetteth them not :
And all hidden things are revealed to his eye.

Pent. 205

It is not thy duty to complete the work,
But neither art thou free to desist from it.

ADPB. 191

This world is like a vestibule before the world
to come;
Prepare thyself in the vestibule,
That thou mayest enter into the hall.

ADPB. 200

VI · Benediction

On washing the hands, previous to partaking of a Meal

Blessed art thou, O Lord our God, King of the universe,
Who hast sanctified us by thy commandments,
And hast given us command concerning the washing of
hands.

The following Blessing is said over the Bread

Blessed art thou, O Lord our God, King of the universe,
who bringest forth bread from the earth.

Before drinking Wine

Blessed art thou, O Lord our God, King of the universe,
Who createst the fruit of the vine.

After any Food, except Bread

Blessed art thou, O Lord our God, King of the universe,
For the produce of the field;
For the desirable, good and ample land
Which thou wast pleased to give as an heritage
Unto our fathers,
That they might eat of its fruits
And be satisfied with its goodness.

On smelling Fragrant Woods or Barks

Blessed art thou, O Lord our God, King of the universe,
Who createst fragrant woods.

On smelling Odorous Plants

Blessed art thou, O Lord our God, King of the universe,
Who createst odorous plants.

On smelling Fragrant Spices

Blessed art thou, O Lord our God, King of the universe,
Who createst divers kinds of spices.

*On witnessing Lightning, or on seeing Fallen Stars,
Lofty Mountains, or Great Deserts*

Blessed art thou, O Lord our God, King of the universe,
Who hast made the creation.

On hearing Thunder

Blessed art thou, O Lord our God, King of the universe,
Whose strength and might fill the world.

At the sight of the Sea

Blessed art thou, O Lord our God, King of the universe,
Who hast made the great sea.

On seeing beautiful Trees or Animals

Blessed art thou, O Lord our God, King of the universe,
Who hast such as these in thy world.

On seeing the Rainbow

Blessed art thou, O Lord our God, King of the universe,
Who rememberest the covenant,
Art faithful to thy covenant,
And keepest thy promise.

On seeing Trees blossoming the first time in the Year

Blessed art thou, O Lord our God, King of the universe,
Who hast made thy world lacking in nought,
But hast produced therein goodly creatures and goodly
trees

Wherewith to give delight unto the children of men.

PART THREE

HYMNS OF THE SYNAGOGUE AND HOME

INTRODUCTION

THE SYNAGOGUE has no hymn-book as such. Those hymns that are in regular use in the daily and special services are relatively few in number and are set within the liturgy itself. Some are sung daily. Others are specially associated with the major festivals. Some are long, especially the great festival hymns of unity, with verses chanted alternately by the leader of the service and the congregation. Others approximate much more to what the Christian might well regard as standard length. All of them suffer in translation, for there is an incisiveness about the rhythm and pattern of some forms of Hebrew verse which cannot easily be reproduced. For all that, however, the greatest of them have a universal appeal. One indeed, the *Yigdal*, has already been adapted for Christian worship, and there are others which might well be included in future Church hymnaries.

In addition to the hymns normally sung in synagogue, there are table hymns and songs which were traditionally (and in some families still are) sung round the table at the end of the Sabbath evening meal and on other festive occasions.

I have thought it simplest in this brief selection to add such explanatory notes as seemed necessary at the conclusion of each hymn.

I · Hymns of the Synagogue

Morning Hymn

Now at dawn I seek thee,
 Refuge, Rock sublime;
 Set my prayer before thee in the morning,
 And my prayer at eventime.

I before thy greatness
 Stand, and am afraid :
 All my secret thoughts thine eye beholdeth
 Deep within my bosom laid.

And withal what is it
 Heart and tongue can do ?
 What is this my strength, and what is even
 This the spirit in me too ?

But indeed man's singing
 May seem good to thee,
 So I praise thee, singing while there dwelleth
 Yet the breath of God in me.

A morning hymn composed by Solomon ibn Gabirol, a Spanish-Jewish philosopher and poet who lived about 1021-1056. It is translated by Nina Salaman.

Yigdal

The living God O magnify and bless,
 Transcending Time and here eternally.

One Being, yet unique in unity;
 A mystery of Oneness measureless.

Lo ! form or body he has none, and man
No semblance of his holiness can frame.

Before Creation's dawn he was the same;
The first to be, though never he began.

He is the world's and every creature's Lord;
His rule and majesty are manifest,

And through his chosen, glorious sons express
In prophecies that through their lips are poured.

Yet never like to Moses rose a seer,
Permitted glimpse behind the veil divine.

This faithful prince of God's prophetic line
Received the Law of Truth for Israel's ear.

The Law God gave he never will amend,
Nor ever by another Law replace.

Our secret things are spread before his face;
In all beginnings he beholds the end.

The saint's reward he measures to his meed;
The sinner reaps the harvest of his ways.

Messiah he will send at end of days,
And all the faithful to salvation lead.

God will the dead again to life restore
In his abundance of almighty love.

*Then blessed be his name, all names above,
And let his praise resound for evermore.*

This famous hymn, generally known from its opening word in Hebrew as the *Yigdal*, was composed by Daniel ben Judah somewhere about the year 1300 in Rome. It is translated by Israel Zangwill. The *Yigdal* is based upon a formulation of the funda-

mental principles of Judaism by another great Spanish Jew of the twelfth century: Moses Maimonides. This formulation, universally known as the Thirteen Principles of the Faith, is perhaps the nearest approximation Judaism knows to a Creed. The hymn which embodies these affirmations is sung appropriately at the beginning of all services in the synagogue. A paraphrase eminently suitable for use in Christian worship will be found as No. 15 in the *Methodist Hymn Book*.

Adon Olam

Lord of the world, he reigned alone
 While yet the universe was naught.
 When by his will all things were wrought,
 Then first his sovran Name was known.

And when the All shall cease to be,
 In dread lone splendour he shall reign.
 He was, he is, he shall remain
 In glorious eternity.

For he is one, no second shares
 His nature or his loneliness;
 Unending and beginningless,
 All strength is his, all sway he bears.

He is the living God to save,
 My Rock while sorrow's toils endure,
 My banner and my stronghold sure,
 The cup of life whene'er I crave.

I place my soul within his palm
 Before I sleep as when I wake,
 And though my body I forsake,
 Rest in the Lord in fearless calm.

This hymn, which immediately follows the *Yigdal* at the opening of the daily service, has a place also in other parts of the liturgy. It is sung, for example, at the close of the Sabbath morning service.

For many, because of the quiet confidence of its concluding verse, it constitutes the ideal evening hymn whether of the day or of life itself. A hymn universally chosen for all solemn state and memorial occasions, it is generally attributed to Solomon ibn Gabirol, the eleventh century Spanish-Jewish philosopher-poet who also wrote *Now at dawn I seek Thee*. It is here translated by Israel Zangwill.

All the World

All the world shall come to serve thee
And bless thy glorious Name,
And thy righteousness triumphant
The islands shall acclaim.
And the peoples shall go seeking
Who knew thee not before,
And the ends of earth shall praise thee,
And tell thy greatness o'er.

They shall build for thee their altars,
Their idols overthrown,
And their graven gods shall shame them,
As they turn to thee alone.
They shall worship thee at sunrise,
And feel thy Kingdom's might,
And impart their understanding
To those astray in night.

They shall testify thy greatness,
And of thy power speak,
And extol thee, shrined, uplifted
Beyond man's highest peak.
And with reverential homage,
Of love and wonder born,
With the ruler's crown of beauty
Thy head they shall adorn.

With the coming of thy Kingdom
The hills shall break into song,
And the islands laugh exultant
That they to God belong.

And all their congregations
 So loud thy praise shall sing,
 That the uttermost peoples, hearing,
 Shall hail thee crownèd King.

This hymn is specially associated with the most sacred season of the Jewish religious year and occurs in the liturgy both for New Year's Day and the Day of Atonement when Jews throughout the world observe a solemn fast and seek the forgiveness of God in reconciliation with their fellow men. No one seems to know for certain who wrote the hymn (although Israel Zangwill translated it), and it may well be eleven hundred years old. It has its roots deep down in the traditions of Jewish orthodoxy, and in its thirty-two lines there are at least fourteen references to passages from the scriptures. It is remarkable for the universality of its outlook.

Lechah Dodi

Come, my beloved, with chorus of praise,
 Welcome Bride Sabbath, the Queen of the days.

'Keep and Remember'!—in One divine Word
 He that is One, made his will heard;
 One is the name of him, One is the Lord!
 His are the fame and the glory and praise!

Sabbath, to welcome thee, joyous we haste;
 Fountain of blessing from ever thou wast—
 First in God's planning, thou fashioned the last,
 Crown of his handiwork, chiefest of days.

City of holiness, filled are the years;
 Up from thine overthrow! Forth from thy fears!
 Long hast thou dwelt in the valley of tears,
 Now shall God's tenderness shepherd thy ways.

Rise, O my folk, from the dust of the earth,
 Garb thee in raiment beseeming thy worth;
 Nigh draws the hour of the Bethlehemite's birth,
 Freedom who bringeth, and glorious days.

Wake and bestir thee, for come is thy light!
Up! With thy shining, the world shall be bright;
Sing! For thy Lord is revealed in his might—
Thine is the splendour his glory displays!

'Be not ashamed', said the Lord, 'nor distressed;
Fear not and doubt not. The people oppressed,
Zion, my city, in thee shall find rest—
Thee, that anew on thy ruins I raise.'

'Those that despoiled thee shall plundered be,
Routed all those who showed no ruth;
God shall exult and rejoice in thee,
Joyful as bridegroom with bride of youth.'

Stretch out thy borders to left and to right;
Fear but the Lord, whom to fear is delight—
The man, son of Perez, shall gladden our sight,
And we shall rejoice to the fulness of days.

Come in thy joyousness, Crown of thy lord;
Come, bringing peace to the folk of the Word;
Come where the faithful in gladsome accord,
Hail thee as Sabbath-Bride, Queen of the days.

Come where the faithful are hymning thy praise;
Come as a bride cometh, Queen of the days!

In this greatly loved hymn, Jews throughout the world welcome the coming of the Sabbath with all the joy and delight with which a bridegroom greets his bride, or her subjects the coming of a Queen. Written just over four hundred years ago by Rabbi Solomon ha Levi who lived in the town of Safed, nearly three thousand feet up in the hills north of the Sea of Galilee, the hymn begins with a chorus that is repeated after each successive verse, and used to be chanted in procession over the hills, as men and boys wearing white robes went 'singing in' the Sabbath. The reference to Perez is to the ancestor of Boaz, husband of Ruth, from whom David descended. The translation is by Solomon Solis-Cohen.

Hymn of Glory

I

Sweet hymns shall be my chant and woven songs,
 For thou art all for which my spirit longs—
 To be within the shadow of thy hand
 And all thy mystery to understand.
 The while thy glory is upon my tongue,
 My inmost heart with love of thee is wrung.
 So though thy mighty marvels I proclaim,
 'Tis songs of love wherewith I greet thy Name.

II

I have not seen thee, yet I tell thy praise,
 Nor known thee, yet I image forth thy ways.
 For by thy seers' and servants' mystic speech,
 Thou didst thy sov'ran splendour darkly teach.
 And from the grandeur of thy work they drew
 The measure of thy inner greatness, too.
 They told of thee, but not as thou must be,
 Since from thy work they tried to body thee.
 To countless visions did their pictures run,
 Behold, through all the visions thou art one.

III

In thee old age and youth at once were drawn,
 The grey of old, the flowing locks of dawn,
 The ancient Judge, the youthful Warrior,
 The Man of Battles, terrible in war,
 The helmet of salvation on his head,
 And by his hand and arm the triumph led.
 His head all shining with the dew of light,
 His locks all dripping with the drops of night.

IV

I glorify him, for he joys in me,
 My crown of beauty he shall ever be!
 His head is like pure gold : His forehead's flame
 Is graven glory of his holy name.

And with that lovely diadem 'tis graced,
The coronal his people there have placed.
His hair as on the head of youth is twined,
In wealth of raven curls it flows behind.
His circlet is the home of righteousness;
Ah, may he love his highest rapture less!
And be his treasured people in his hand
A diadem his kingly brow to band.
By him they were uplifted, carried, crowned,
Thus honoured inasmuch as precious found.
His glory is on me, and mine on him,
And when I call he is not far or dim.
Ruddy in red apparel, bright he glows
When he from treading Edom's wine-press goes.
Phylacteried the vision Moses viewed
The day he gazed on God's similitude.
He loves his folk; the meek will glorify,
And, shrined in prayer, draw their rapt reply.

V

Truth is thy primal word; at thy behest
The generations pass—O aid our quest
For thee, and set my host of songs on high,
And let my psalmody come very nigh.
My praises as a coronal account,
And let my prayer as thine incense mount.
Deem precious unto thee the poor man's song,
As those that to thine altar did belong.
Rise, O my blessing, to the lord of birth,
The breeding, quickening, righteous force of earth.
Do thou receive it with acceptant nod,
My choicest incense offered to my God.
And let my meditation grateful be,
For all my being is athirst for thee.

This beautiful hymn, composed by Judah the Pious who died in 1217, and translated by Israel Zangwill, is chanted in alternate

verses by the Reader and the Congregation. It is sung before the Ark, when the doors are opened to reveal the Torah to the people.

The Lord is King

Thy people in passionate worship cry
 One to another the Lord is King.
 In awe of the marvels beneath the sky
 Each explains that the Lord was King.
 One sound from thy pastures ascends on high :
 The chant that the Lord shall be King for ever.
*The Lord is King, the Lord was King, the Lord shall be
 King for ever and ever.*
 The universe throbs with thy pauseless praise,
 Chorus eternal, the Lord is King.
 Thy glory is cried from the dawn of days,
 Worshippers calling the Lord was King.
 And ever the Saints who shall witness thy ways
 Shall cry that the Lord shall be King for ever.
*The Lord is King, the Lord was King, the Lord shall be
 King for ever and ever.*

I am the first and the last : this thought has found expression in many hymns of the liturgy, and foremost among them is this by Eleazar Kalir, who lived probably in the seventh century and was a master of early Hebrew liturgical poetry. The translation is by Zangwill.

'Forgiven'

Raise to thee this my plea, take my pray'r,
 Sin unmake for thy sake, and declare
 'Forgiven !'

Tears, regret, witness set in Sin's place;
 Uplift trust from the dust to thy face—
 'Forgiven !'

Voice that sighs, tear-filled eyes, do not spurn;
 Weigh not flaws, plead my cause, and return,
 'Forgiven !'

Yea, off-rolled, as foretold, clouds impure,
Zion's folk free of yoke O assure,
'Forgiven !'

Rabbi Yomtob of York, who was among those massacred in that city in 1190, wrote this hymn (translated by Israel Zangwill) and it is usually sung in the service for the eve of the Day of Atonement.

Mincha (Offering)

Lord, thine humble servants hear,
Suppliant now before thee;
Our Father, from thy children's plea
Turn not, we implore thee !

Lord, blot out our evil pride,
All our sins before thee;
Our Father, for thy Mercy's sake,
Pardon, we implore thee.

Lord, no sacrifice we bring,
Prayers and tears implore thee;
Our Father, take the gift we lay,
Contrite hearts before thee.

Lord, thy sheep have wandered far,
Gather them before thee;
Our Father, let thy shepherd's love
Guide us, we implore thee.

Lord, forgive and comfort all
That in truth implore thee;
Our Father, let our evening prayer
Thus find grace before thee.

This hymn, written by a mediaeval Rabbi and translated by Solomon Solis-Cohen, commemorates the offering of daily prayer which was instituted in place of the afternoon Temple meal-offering two-and-a-half hours before nightfall.

Moses went up

Moses went up to Heaven and brought down the Law,
 The Law that is perfect, the Law without flaw,
 At this Pentecost season he brought it, the perfect
 unchangeable Law.

This day the Creator himself did come down
 To give to his people this might and this crown;
 With thunders and wonders and quakings the Creator
 himself did come down.

All the trees of the forest were shaken with dread,
 The mountains all trembled, at touch of his tread;
 Hill and forest alike were aquiver with an awful
 unnameable dread.

'Twas then God instructed his sanctified fold
 In his ritual times and the hours as they rolled,
 For he loved them beyond other peoples and at Sinai
 named them his fold.

The God of salvation, he bore them on wings,
 On wings as of eagles, for he beareth all things,
 From his height in the æther upboreath the world as
 on arms or on wings.

Joseph ben Samuel Tobelan, a Talmud scholar living in Limoges in the eleventh century, wrote this hymn, which is translated by Israel Zangwill. It is sung at Pentecost, originally a festival of the wheat harvest but also, according to a tradition which grew up after the destruction of the Temple, a festival commemorating the giving of the Torah to Moses on Mount Sinai. Five out of the seven verses are given here.

Dew, precious dew

Dew, precious dew, unto thy land forlorn !
 Pour out our blessing in thy exultation,
 To strengthen us with ample wine and corn
 And give thy chosen city safe foundation
 In dew.

Dew, precious dew, the good year's crown, we wait,
That earth in pride and glory may be fruited,
And that the city now so desolate
Into a gleaming crown may be transmuted
By dew.

Dew, precious dew, let fall upon the land,
From heaven's treasury be this accorded,
So shall the darkness by a beam be spanned,
The faithful of thy vineyard be rewarded
With dew.

Dew, precious dew, to make the mountains sweet,
The savour of thy excellence recalling.
Deliver us from exile, we entreat,
So we may sing thy praises, softly falling
As dew.

Dew, precious dew, our granaries to fill,
And us with youthful freshness to harden.
Belovèd God, uplift us at thy will
And make us as a richly-watered garden
With dew.

Dew, precious dew, that we our harvest reap,
And guard our fatted flocks and herds from leanness.
Behold our people follows thee like sheep,
And looks to thee to give the earth her greenness
With dew.

Written by Eleasar Kalir, an early mediaeval poet of perhaps the seventh century, and translated by Israel Zangwill, this prayer-hymn is sung at the Festival of Passover. The identification will be noted with the life-giving dew, so essential in a hot country, with the 'beloved God' who makes his people 'a richly-watered garden'.

Thy Praise, O Lord

Thy praise, O Lord, will I proclaim
In hymns unto thy glorious name.
O thou Redeemer, Lord and King,
Redemption to thy faithful bring!

Before thine altar they rejoice
 With branch of palm, and myrtle-stem,
 To thee they raise the prayerful voice—
 Have mercy, save and prosper them.

May'st thou in mercy manifold,
 Dear unto thee thy people hold,
 When at thy gate they bend the knee,
 And worship and acknowledge thee.
 Do thou their hearts' desire fulfil,
 Rejoice with them in love this day,
 Forgive their sins, and thoughts of ill,
 And their transgressions cast away.

They overflow with prayer and praise
 To him, who knows the future days.
 Have mercy thou, and hear the prayer
 Of those who palms and myrtles bear.
 Thee day and night they sanctify
 And in perpetual song adore,
 Like to the heavenly host, they cry
 'Blessed art thou for evermore.'

This is a hymn for the first day of the Festival of Tabernacles.
 The author is unknown, but it is translated by Alice Lucas.

In the height

In the height and the depth of his burning,
 Where mighty he sits on the throne,
 His light he unveils and his yearning
 To all who revere him alone.
 His promises never are broken,
 His greatness all measure exceeds;
 Then exalt him who gives you for token
 His marvellous deeds.

He marshals the planets unbounded,
 He numbers the infinite years;
 The seat of his empire is founded
 More deep than the nethermost spheres;

He looks on the lands from his splendour :
They tremble and quiver like reeds;
Then exalt ye in lowly surrender
His marvellous deeds.

The worlds he upholds in their flying,
His feet on the footstool of earth;
His word hath established undying
Whatever his word brought to birth.
The ruler of hosts is his title;
Then exalt him in worshipful creeds,
Declaring in solemn recital
His marvellous deeds.

He is master of all he created,
Sublime in his circle of light;
His strength with his glory is mated,
His greatness at one with his might.
So that Seraphim over him winging,
Obeying an angel that leads,
Unite in the rapture of singing
His marvellous deeds.

A few verses from one of the additional hymns for the Day of Atonement, written by Meshullam b. Kalonymos and translated by Israel Zangwill. Kalonymos lived in the tenth century, and was a member of an Italian family which emigrated to Germany and produced many notable scholars there and in northern France.

Yet Thou desirest praise

Yet thou desirest praise
From flesh and blood, from vanity and naught;
From grass that withereth, from the flower that fades;
The transient shadow, and the passing breath,
The fleeting spirit, life that taketh wing,
The only one, the soul that goeth out.
In judgment they are heard, lo ! death their doom,
Yet in thy mercy thou dost grant them life,
Life of all worlds ! Thy glory they acclaim.
And thy splendour is upon them.

The last verse of another hymn for the Day of Atonement, written by Meshullam b. Kalonymos and translated by Elsie Davis.

The lifting of mine hands

The lifting of mine hands accept of me
 As though it were pure evening sacrifice,
 And let my prayer be incense of sweet spice
 Accounted right and perfect unto thee.
 And when I call thee, hear; for day once more
 Sinks to the hour when Israel brought of yore
 The evening sacrifice.

My words before thee shall be savours sweet,
 O everlasting Rock; and all the waste
 Of strength and body spent in this my fast
 Shall seem to thee a sacrifice complete.
 Take mine heart's prayer, which, these ten days within,
 I have prepared like offerings for sin
 And evening sacrifice.

In thy great mercy hear and understand
 My words, my meditation; if I hold
 Grace in thy sight, O God, who from of old
 Hast been a dwelling-place, then from mine hand
 Take thou the gift I bring thee, pleading here
 With supplication when the hour draws near
 For evening sacrifice.

This is a very long hymn, of which only three verses could be included here, and is sung at the afternoon service of the Day of Atonement. It is by Mordecai b. Sabbattai, and translated by Nina Salaman.

Processional Litany

O Lord, save, we beseech thee. O Lord, prosper us, we beseech thee. O Lord, answer us on the day that we call.
 God of spirits, save, we beseech thee. Searcher of hearts, prosper us, we beseech thee. O Strong Redeemer, answer us on the day that we call.

Utterer of righteousness, save, we beseech thee. Appareled in glory, prosper us, we beseech thee. Omnipotent and merciful, answer us on the day that we call.

Pure and Upright, save, we beseech thee. Pitier of the poor, prosper us, we beseech thee. Good and bountiful Lord, answer us on the day that we call.

Diviner of thoughts, save, we beseech thee. Mighty and resplendent, prosper us, we beseech thee. Clad in righteousness, answer us on the day that we call.

King of worlds, save, we beseech thee. Resplendent with light and majesty, prosper us, we beseech thee. Upholder of the falling, answer us on the day that we call.

Helper of the needy, save, we beseech thee. Redeemer and Deliverer, prosper us, we beseech thee. A Rock everlasting, answer us on the day that we call.

Holy and revered, save, we beseech thee. Merciful and compassionate, prosper us, we beseech thee. Keeper of the Covenant, answer us on the day that we call.

Sustainer of the single-hearted, save, we beseech thee. Sovereign of Eternity, prosper us, we beseech thee. Perfect in thy doings, O answer us on the day that we call.

This litany is founded upon scriptural phrases and is translated by H. M. Adler. It is chanted while the Scrolls are taken from the Ark and borne seven times around the synagogue.

Akdomus

Could we with ink the ocean fill,
Were every blade of grass a quill,
Were the world of parchment made,
And every man a scribe by trade—

To write the love
Of God above

Would drain that ocean dry;
Nor would the scroll
Contain the whole,
Though stretched from sky to sky !

This is a hymn which is sung at Pentecost. It echoes Rabbinic phraseology, and English readers will recognize the similarity to the folk-song 'If all the world were paper'.

II · Hymns and Songs of the Home

En Keloheynu

There is none like our God,
 None like our Lord,
 None like our King,
 None like our Saviour.

Who is like our God,
 Who like our Lord,
 Who like our King,
 Who like our Saviour?

We will give thanks unto our God,
 We will give thanks unto our Lord,
 We will give thanks unto our King,
 We will give thanks unto our Saviour.

Blessed be our God,
 Blessed be our Lord,
 Blessed be our King,
 Blessed be our Saviour.

Thou art our God,
 Thou art our Lord,
 Thou art our King,
 Thou art our Saviour.

This is one of the most popular of traditional hymns, and is very ancient. It is sung every Sabbath and Festival, and is also used regularly as a table hymn in some communities. In its original form, the hymn was an acrostic upon the word 'Amen'.

Sabbath Table Song

*This day is for Israel light and rejoicing,
A Sabbath of rest.*

Thou badest us standing assembled at Sinai
That all the years through we should keep thy behest—
To set out a table full-laden, to honour
The Sabbath of rest.

This day, etc.

Treasure of heart for the broken people,
Gift of new soul for the souls distrest,
Soother of sighs for the prisoned spirit—
A Sabbath of rest.

This day, etc.

When the work of the worlds in their wonder was finished,
Thou madest this day to be holy and blest,
And those heavy-laden found safety and stillness,
A Sabbath of rest.

This day, etc.

If I keep thy command I inherit a kingdom,
If I treasure the Sabbath I bring thee the best—
The noblest of offerings, the sweetest of incense—
A Sabbath of rest.

This day, etc.

Restore us our shrine—O remember our ruin
And save now and comfort the sorely opprest
Now sitting at Sabbath, all singing and praising
The Sabbath of rest.

This day, etc.

Written by Isaac Luria, 1560, and translated by Nina Salaman.
Luria was a sixteenth century mystic, and his hymn is sung around
the table at the Sabbath meal.

Sabbath Table Song

*If we the Sabbath keep with faithful heart,
The Lord will Israel keep with love divine;
Of his good grace and our true loyalty,
O let this day for ever prove the sign!*

The daily round its restless turmoil ends,
 Our ears are closed to worldly battle-cries;
 From toil set free, the hour we dedicate
 To ponder on the Law that maketh wise. *If we, etc.*

Then wondrous memories refresh our soul,
 Of manna, on our sires conferred of yore;
 For us, as for our fathers, Heaven provides
 A double portion for the Sabbath store. *If we, etc.*

The shew-bread every week the Priests arrayed
 Anew upon the Table, 'twas God's word;
 So we nor grieve nor fast on Sabbath days,
 But feast around the Table of the Lord. *If we, etc.*

O honoured day, that sets our heart aglow !
 O day of joy, ordained to make us glad !
 With bread and wine we greet thee and good cheer,
 A traitor he, whose Sabbath heart is sad ! *If we, etc.*

At eve and morn and noon our prayers ascend,
 A loving answer God on us bestows;
 Our heart with Sabbath balsam let us lave,
 And find a solace for all earthly woes ! *If we, etc.*

Abraham ibn Ezra (1092-1167), who wrote this hymn, was of Spanish-Jewish origin. He was an all-round person—commentator, grammarian, philosopher, traveller and poet—and the Jewish liturgy is enriched by several well-known hymns and songs written by him.

Who Knows One?

Who knows One? One I know!
 One is our God in Heaven and on Earth.

Who knows Two? Two I know!
 Two are the Tables of Covenant:
 One is our God in Heaven and on Earth.

and so on until . . .

Who knows Thirteen? Thirteen I know!
Thirteen are the Attributes of God:
Twelve are the Tribes:
Eleven are the Stars:
Ten are the Commandments:
Nine are the months of Carrying:
Eight are the days of the Covenant:
Seven are the days of the Week:
Six are the Orders of the Mishnah:
Five are the Books of the Law:
Four are the Mothers:
Three are the Fathers:
Two the Tables of Covenant:
One is our God in Heaven and on Earth.

Who knows One? The hymns which conclude the *Haggadah* (the Passover Eve service in the household) have become more and more popular in character. *Who knows One?* is a typical mediaeval 'madrigal of numbers'. The fashion is possibly Eastern in origin, like so many others; but the practice is by no means an unnatural one, and is quite likely to have developed spontaneously in more than one age or country, without any necessary interaction. In mediaeval Germany there was a peasant drinking-song of this sort, which was adapted by the monks to religious purposes. This may conceivably have been the origin of the present poem. To the Jew, however, the dividing line between everyday life and religion did not exist, and it is difficult to say whether the Hebrew version is in origin a song or a hymn. There are parallels in Greek, in Old German, and in half the languages of modern Europe. To English readers, 'Green grow the rushes, O' and 'We will all gae sing, boys' provide a close and familiar parallel.

There is, however, one striking difference between the Hebrew and the vernacular versions. To the Christians, thirteen was an unlucky number; and the European parallels stop, therefore, when they reach twelve. To the Jew, however, this superstition has no appeal: and perhaps he even made a point of neglecting it. Moreover, to him thirteen had a certain mystical value, being the numerical equivalent of the word *Ehad* (One), symbolizing the unity of God. He therefore felt all the more impelled to continue until he reached that number.

One Only Kid

One only kid,
 One only kid,
 That father bought for two zuzim,
 One only kid, One only kid.

Then came a cat
 And ate the kid
 That father bought for two zuzim,
 One only kid, One only kid.

and so on until . . .

Then came the Holy One,
 Blessed be he
 And smote the Angel of Death
 That slew the slaughterer
 That slaughtered the ox
 That drank the water
 That quenched the fire
 That burned the stick
 That beat the dog
 That bit the cat
 That ate the kid
 That father bought for two zuzim,
 One only kid, One only kid.

The Kid in this song is usually taken as referring to Israel: acquired as a perpetual possession by his heavenly Father with the two tables of stone which contained the Law (or, according to another explanation, through his two emissaries, Moses and Aaron). The Cat represents Assyria, the conqueror of Israel; the Dog, Babylon, which succeeded Assyria; the Stick, Persia, through whom the Babylonian power fell; the Water, Greece, which engulfed Persia; the Ox, Rome, which conquered Greece; the Slaughterer, the Moslems, who finally broke the power of Rome; the Angel of Death, the European nations, who succeeded to the Moslems. But in the end, the Holy One, Blessed be He, will assuredly come to re-establish the principle of justice on the earth and to redeem his children from the oppressor. The *Haggadah* can end upon no more fitting note.

Appendix A

BIBLIOGRAPHY FOR THE PRAYERS

ADPB *Authorized Daily Prayer Book*. The Prayer Book of the Orthodox Jewish Community; the United Hebrew Congregation of the British Empire. Printed in both Hebrew and English. Translation by the late Revd S. Singer. Published by Eyre and Spottiswoode, Ltd.

At. I & II *Day of Atonement*, vv *I* & *II*. New edition, in both Hebrew and English, of the Service of the (Orthodox) Synagogue for the Festival of the Day of Atonement. Published by Routledge & Kegan Paul, Ltd. Companion volumes to *New Year*, *Passover*, *Pentecost*, and *Tabernacles*—see below.

Berakoth The first of the thirty-five volumes of the *Babylonian Talmud*, published by the Soncino Press. This volume deals with the prayer and worship of Israel.

LJPB *Liberal Jewish Prayer Book*, vv *I*, *II* & *III*. The Service books of the Liberal Jewish Synagogue for weekdays, Sabbaths, and all festivals. Printed in English (and partly in Hebrew). Published by the Liberal Jewish Synagogue.

N.Y. *New Year*. New edition, in both Hebrew and English, of the Service of the (Orthodox) Synagogue for the Festival of the New Year. See above, *Day of Atonement*.

Pass. *Passover*. New edition, in both Hebrew and English, of the Service of the (Orthodox) Synagogue for the Festival of Passover. See above, *Day of Atonement*.

Pent. *Pentecost.* New edition, in both Hebrew and English, of the Service of the (Orthodox) Synagogue for the Festival of Passover. See above, *Day of Atonement*.

SPB *Sephardi Prayer Book.* The Prayer Book of Sephardi, or Spanish and Portuguese, Jews, as distinct from the Ashkenazi, or German and Eastern European, Jews whose rite is in the ADPB or the LJPB. The SPB and the ADPB are very similar, which is why few examples have been quoted from the former. Printed in both Hebrew and English. Translated by the late Rev. D. A. de Sola. Published by Oxford University Press.

Tabs. *Tabernacles.* New edition, in both Hebrew and English, of the Service of the (Orthodox) Synagogue for the Festival of Tabernacles. See above, *Day of Atonement*.

Appendix B

GENERAL BIBLIOGRAPHY

1. Mentioned in the text

Studies in Pharisaism and the Gospels, Israel Abrahams. (o.p.)

Commentary on the Prayer Book, J. H. Hertz, *Shapiro, Vallentine*.

Judaism—A Portrait, Leon Roth, *Faber and Faber*.

The Synagogue—Its History and Function, Isaac Levy, *Vallentine, Mitchell*.

Haggadah, Cecil Roth, *Soncino Press*. This edition, with its historical introduction and notes, is perhaps the most helpful for the non-Jewish reader.

2. For further reading

The Holy Scriptures. The standard Jewish translation of the Hebrew Bible into English. Here the books are arranged according to the threefold division of the Hebrew Bible. It also contains the Lec-tionary of Synagogue readings, both for the Sabbath and for the feast and fast days. *Cambridge University Press*.

The Religion and Worship of the Synagogue, W. O. E. Oesterley, *Sir Isaac Pitman and Sons*. (o.p.)

The Jewish Festivals, S. M. Lehrman, *Shapiro, Vallentine*.

Guides to the Festivals: The Sabbath (S. Goldman); *Rosh Hashana* (Louis Jacobs); *Yom Kippur* (Louis Jacobs); *Succoth* (I. M. Fab-ricant); *Chanukah and Purim* (S. M. Lehrman); *Passover* (Isaac Levy); *Shavuoth* (Chaim Pearl); *Minor Festivals and Fasts* (Chaim Pearl). Published separately by *Jewish Chronicle Publications*, or together in presentation case.

Jewish Prayer, Louis Jacobs, *Jewish Chronicle Publications*.

Pent. *Pentecost*. New edition, in both Hebrew and English, of the Service of the (Orthodox) Synagogue for the Festival of Passover. See above, *Day of Atonement*.

SPB *Sephardi Prayer Book*. The Prayer Book of Sephardi, or Spanish and Portuguese, Jews, as distinct from the Ashkenazi, or German and Eastern European, Jews whose rite is in the ADPB or the LJPB. The SPB and the ADPB are very similar, which is why few examples have been quoted from the former. Printed in both Hebrew and English. Translated by the late Rev. D. A. de Sola. Published by Oxford University Press.

Tabs. *Tabernacles*. New edition, in both Hebrew and English, of the Service of the (Orthodox) Synagogue for the Festival of Tabernacles. See above, *Day of Atonement*.

Appendix B

GENERAL BIBLIOGRAPHY

1. Mentioned in the text

Studies in Pharisaism and the Gospels, Israel Abrahams. (o.p.)
Commentary on the Prayer Book, J. H. Hertz, *Shapiro, Vallentine*.
Judaism—A Portrait, Leon Roth, *Faber and Faber*.
The Synagogue—Its History and Function, Isaac Levy, *Vallentine, Mitchell*.
Haggadah, Cecil Roth, *Soncino Press*. This edition, with its historical introduction and notes, is perhaps the most helpful for the non-Jewish reader.

2. For further reading

The Holy Scriptures. The standard Jewish translation of the Hebrew Bible into English. Here the books are arranged according to the threefold division of the Hebrew Bible. It also contains the Lectionary of Synagogue readings, both for the Sabbath and for the feast and fast days. *Cambridge University Press*.

The Religion and Worship of the Synagogue, W. O. E. Oesterley, *Sir Isaac Pitman and Sons*. (o.p.)

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The Foundations of Judaism and Christianity, James Parkes, *Vallentine, Mitchell.*

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