Ruch Biblijny i Liturgiczny • Volume 71 • Number 1 • 2018 • 25–35
DOI: https://doi.org/10.21906/rbl.3608

The Archetype of the Liturgy of the Word in the Synagogal Liturgy

Jacek Nowak, SAC

Cardinal Stefan Wyszyński University in Warsaw
j.nowak@uksw.edu.pl

The origins of the Christian liturgy can be traced to the Hebrew liturgy. The basis is the Bible. I refer not only to the Old Testament, but also the well-known prayer *Eternal Rest* (4 Ezra 2:34–35), which has been borrowed from the apocryphal literature. This book, which was written in a Semitic language in the first century AD, was translated into Greek and later into Latin and was added to the Vulgate.[1]

When the Church expanded outside Palestine, other cultures began to influence it, including the Hellenic, Roman, and local cultures. However, the structure of the syngagogal liturgy based on the Bible was maintained. It cannot be said that some rites of the Christian liturgy came out of nothing; instead, they had their beginnings in the Jewish liturgy.

1. The Liturgy of the Word

The celebration of Shabbat in the synagogue cannot be exactly reconstructed, because it evolved over time. Services in the synagogue began on Saturdays around nine o'clock, as well as on Mondays and Thursdays at the same time,

1 Cf. *Biblia Sacra juxta Vulgatam Clementinam. Divisionibus, summariis et concordantiis ornata. Denuo ediderunt complures Scripturae Sacrae Professores Facultatis theologicae Parisiensis et Seminarii Sancti Sulpitii*, Romae 1947, p. 135*, The eleventh session of the Council of Florence on February 4, 1442 (8, 3) mentions only the Book of Ezra (known as Nehemiah) – *Dokumenty Soborów Powszechnych*, vol. 3, oprac. A. Baron, H. Pietras, Kraków 2003, p. 585; The fourth session of the Council of Trent on April 8, 1546 (1, 3) gives 1 and 2 Ezra (known as Nehemiah) – *Dokumenty Soborów Powszechnych*, vol. 4, oprac. A. Baron, H. Pietras, Kraków 2005, p. 211. Because of this, the translation by Rev. Jakub Wujek from 1596 does not contain 4 Ezra, even as an appendix – por. *Pismo Święte Starego i Nowego Testamentu*, translated into Polish by Jakub Wujek, Krakow 1962.

during which morning sacrifices were offered in the temple (see: Leviticus 6:5, 13).[2]

In the synagogue, the Torah and the Prophets were read, above all during Shabbas. New Testament texts provide evidence of this, including: Luke 4:16; Acts 15:21, 13:14. Depending on the day and holiday, an appropriate number of readers was selected: seven readers in the morning on Shabbas, five on the holidays (including six on Yom Kippur), and three during the week and in the evening on Shabbas. The first and last readers said the blessing (see: Nehemiah 9:5b)[3]

The celebration in the synagogue began by saying the *Shema* (*Listen*). They encompassed two formulas of blessings along with recitation: Deuteronomy 6:4–9, 11, 13–21 and Numbers 15:37–41, ending with a blessing. The first part enjoins God's love, the second speaks of respecting God's commandments, and the third one commands that the fringes of clothing resemble God's commandments. It should be noted that the *Didache* (late first and early second centuries) substitutes the Lord's Prayer for the *Shema*: "Do not pray as the hypocrites, but as the Lord commanded in His Gospel. This is how you should pray: 'Our Father, Who art in heaven...' [...]. Repeat this prayer three times a day."[4]

The next part is the readings. The model for the synagogal liturgy of the Word is Nehemiah 8:1–8. When Ezra opened the book of the Law of Moses, all the people rose (verse 5) in order to praise the Lord and at the same time express their readiness to fulfill His commandments. Before reading the law, Ezra said a short prayer of praise, and the people confirmed it, answering "Amen" twice (verse 6). The answering was accompanied by the stretching out of hands, which probably meant asking God for help, especially in hopeless situations (see: Ezra 9:5). After this, the people fell face down to their knees (verse 7).[5] In the synagogue, reading the Torah (or the Pentateuch) was treated as *lectio continua*, and finishing it depended on the person leading the

2 Cf. A. Nocent, *Storia della celebrazione dell'Eucaristia*, [in:] *Eucaristia. Teologia e storia della celebrazione*, a cura di S. Marsili, A. Nocent, M. Augé, A. J. Chupungo, Casale Monferrato 1983, p. 194 (Anàmnesis, 3.2).

3 J. Chmiel, *Żydowskie korzenie chrześcijańskiej liturgii*, „Ateneum Kapłańskie" 82 (1990) z. 1 (485), p. 56.

4 *Nauka Dwunastu Apostołów*, 8, [in:] *Antologia literatury patrystycznej*, vol. 1, opr. M. Michalski, Warszawa 1975, p. 18.

5 *Księga Ezdrasza–Nehemiasza. Wstęp, przekład z oryginału, komentarz, ekskursy*, oprac. H. Langkammer, Poznań 1971, p. 253.

prayer. This was so that the Israelites could hear the entire Torah. The Talmud indicates that there was a three-year cycle in Palestine. Thus the Torah was divided into 154–158 parts (*sedarim*), each of which contained at least twenty-one verses. This division resulted from fifty or fifty-one Shabbas days during the year (it took into account the lunar calendar). On holidays that coincided with Shabbas, pericopes related to the holidays were read.[6]

Selected readers gathered in front of the Torah and read selected fragments from the scroll one after the other. It is well known that the Hebrew language contained only consonants. Consequently, the reading was not only a ceremonious declamation but also the singing of the text that was being read, as a result of which there was a special recitation. The reader had to be scrupulous, which is why he indicated to himself each word. He could not do this with his finger. Instead, he used a small pointer ending with the shape of a hand with the index finger sticking out (known as a yad).[7]

After readings from the Torah, the Books of the Prophets were read, in other words the Book of Joshua up through and including the Minor Prophets. There were no parameters regarding the length and fragments of these books.[8] *Lectio continua* was not used. These were brief readings encompassing usually four or five verses and sometimes only one. On holidays, other books were read. During Purim, the book of Esther was read; on Shavuot, Ruth was read; on the seventh day of Passover, Song of Songs was read; and Lamentations were read on the day commemorating the destruction of the Temple.[9] Only one person read the Prophets. Before reading the Prophets, the Torah scroll was rolled up. This meant that the Books of the Prophets were of lesser importance. The blessings accompanying this reading emphasized the theological unity of the Torah and the Prophets.[10] The custom of reading the Books of the Prophets dates back to the time of persecution at the hands of the Syrian kings, when reading the Torah was prohibited. After the persecutions had ceased, however, the Books of the Prophets were still read.[11] This ritual is also recorded in Luke 4:16b-17a as well as Acts 13:14–15.

---

6 Cf. B. Nadolski, *Leksykon liturgii*, Poznań 2006, p. 1494; Nocent, *Storia della celebrazione…*, op. cit., p. 194; S. P. De Vries, *Obrzędy i symbole Żydów*, Kraków 1999, p. 38.

7 Cf. S. P. De Vries, *Obrzędy i symbole Żydów*, op. cit., p. 38–41.

8 G. Ricciotti, *Życie Jezusa Chrystusa*, with a preface by E. Dąbrowski, translation from the Italian by J. Skowroński, Warszawa 1956, p. 91.

9 B. Nadolski, *Leksykon liturgii*, op. cit., p. 1494.

10 Cf. S.P. De Vries, *Obrzędy i symbole Żydów*, op. cit., p. 42.

11 Cf. B. Nadolski, *Leksykon liturgii*, op. cit., p. 1494–1495.

At this point, it is worth noting the significance of the Torah, which clearly was valued much more than the Books of the Prophets. The Pentateuch is the product of sacral worship and is something different than the historical literature. It presents salvation history in worship. It is a real image of the salvific event in which those gathered participate directly. Thus the Torah takes on a sacral nature; it can be said that it takes on a "sacramental" nature, because it becomes different from any other historical medium. Thus it is placed at the center of the people's religious life. Thanks to this, the synagogal liturgy became the "Old Testament living Church."[12]

Another important moment in the synagogal liturgy was the preaching of the homily. Its model is in Nehemiah 8:7–8. According to Nehemiah, the Torah text was explained by thirteen Levites. The more difficult parts were explained in a way that would be understandable to the people. The Levites were obliged to present the Mosaic Law to the people in an accessible way.[13] Explaining the Torah took place after every verse, while when the Prophets were read it was explained every three verses. There was also a difference in the number of people who did the explaining. According to Nehemiah 8:7, the Mosaic Law was explained by several people, while the Prophets were explained by just one. This is seen, for example, in Luke 4:16–30[14] and Acts 13:14–16. In the early days of Christianity, St. Justin Martyr (who died around 165 AD) spoke about the homily during the Mass. "Then the apostles' reminiscences or the Books of the Prophets were read for as long as time permitted. When the reader finished, the presider in a lively way encouraged those gathered to imitate this behavior."[15]

The singing of the Psalms was included in the entire synagogal liturgy. At the beginning of Shabbat, Psalms 95–99 (94–98) and 29 (28) were sung. These were Psalms representing six days of the week. Next, Psalm 113–118 (112–117) and 136 (135) were sung with the Alleluia. A special responsorial song was sung to these Psalms by the people in the form of an Alleluia refrain after every verse read by the reader. This took place after eighteen short prayers,

12 C. Schedl, *Historia Starego Testamentu*, vol. 2: *Lud Bożego Przymierza*, przeł. S. Stańczyk, Tuchów 1995, p. 195.

13 H. Langkammer, *Księga Ezdrasza…*, op. cit., p. 254–255.

14 This text is referenced in: Congregation for Divine Worship and the Discipline of the Sacraments, *Homiletic Directory*, 4.

15 Justyn, *Apologia*, I, 67, [in:] *Antologia literatury patrystycznej*, vol. 1, opr. M. Michalski, Warszawa 1975, p. 97.

the *Shemone'esre* (Eighteen), also called *amidah* (those said while standing) or simply *Tefillah* (prayer). It should be noted that they were later directly transferred from the *Shema*. Here, we can see an archetype of Christian intercessory prayer.[16] The prayer of the Psalms connected with the Alleluia appears in the *Sacred Tradition*: "Next, the deacon takes the chalice with the mixture intended to be sacrificed and says the Psalms with the 'Alleluia;' after each new Psalm, the priest said these words: 'Again from these Psalms.'"[17]

The ceremony in the synagogue ended when the priest raised his right hand. Next, he said the blessing given to Aaron: "Speak to Aaron and his sons and tell them: This is how you shall bless the Israelites. Say to them: The Lord bless you and keep you! The Lord let his face shine upon you, and be gracious to you!" (Numbers 6:24–26). It should be noted that although the priest used the single personal pronoun, he first addressed the entire Chosen People as a whole and only later addressed the Israelites individually. The explanation of the blessing is found in Deuteronomy 28:1–14, while Deuteronomy 28:15–68 presents the misfortunes that God protected His people and individual people from. The lighting up of the face meant God's clemency. Its sign is God's eyes looking at His people and the individual Israelites, which expressed God's favor. The request for peace contains the truth that God's greatest good is found in it.[18]

At this point, it is worth noting that the Roman Missal of Paul VI accepted the full text of Numbers 6:24–26 as one of the formulas of solemn blessings.[19] The only difference is that the singular pronouns have become plural.

At the end of the liturgy, a collection for the poor took place in the synagogue. This practice is also mentioned by St. Justin Martyr: "And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need."[20]

---

16 Cf. A. Nocent, *Storia della celebrazione…*, op. cit., p. 194–195.; J. Chmiel, *Żydowskie korzenie…*, op. cit., p. 59.

17 Hipolit Rzymski, *Tradycja Apostolska*, III, 3, [in:] *Antologia literatury patrystycznej*, vol. 1, opr. M. Michalski, Warszawa 1975, p. 313.

18 S. Łach, *Księga Liczb. Wstęp, przekład z oryginału, komentarz, ekskursy,* Poznań 1970, p. 108.

19 *Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli pp. VI promulgatum Ioannis Pauli pp. II cura recognitum* (editio typica tertia), Typis Vaticanis 2002, p. 610; *Mszał rzymski dla diecezji polskich*, Poznań 2010, p. 387*.

20 Justyn, *Apologia*, I, 67, op. cit., p. 97.

2. Acclamations

At this point, it is worth explaining two acclamations that were said in the Hebrew tradition and that appear in the Christian liturgy of the Word.

2.1. Amen

In the Old Testament, "Amen" usually appears in the context of worship and is an acceptation of the Word of God ("thus may the Lord do!" – Jeremiah 28:6, see: Jeremiah 11:5), and also an oath that is a curse (Numbers 5:22, Nehemiah 5:13). In Deuteronomy 27:15–26, there is a response by the people to the words of the Levites. After each of the twelve curses, the people say the acclamation "amen." In 1 Chronicles 16:36, it is a response to the doxology said in the Ark of the Covenant in Jerusalem. Similarly, in Nehemiah 8:6 it is a response to the prayer of blessing said by Ezra. In Psalm 106 (105): 48, "amen" is also a response to the doxology. Such an acclamation also appears in four Psalms: Psalm 41 (40): 14; Psalm 71 (70): 19; Psalm 89 (88): 53; and Psalm 106 (105): 48. It was also a response to the end of the Psalm, which is a prayer. In addition to when Jesus speaks, in the New Testament (see: Matthew 5:18; John 5:19, 24, 25; John 6:32)[21] "amen" is a formula that ends the doxology or blessing and comes from Hebrew worship (see: Romans 1:25; 9: 5; 11: 36; 16: 27; Galatians 1: 5; Ephesians 3: 21; Philippians 4: 20; 1 Timothy 1: 17; 6: 16; 2 Timothy 4: 18; Hebrews 13: 21; 1 Peter 4: 11; 5: 11; Judith 25; Revelation 1: 6). It also appears as a formula ending a prayer or request (Romans 15: 33; Galatians 6: 18; 2 Timothy 4: 22; Hebrews 13: 25)[22].

The acclamation "amen" has become rooted in the Roman liturgy and end's the celebrant's Euchological prayer. The only exception in the Mass is the Lord's Prayer, because its end becomes extended in the embolism: "Therefore, Lord, we pray..." The same is in the Liturgy of the Hours during lauds and vespers. The Lord's Prayer is connected to the prayer of the day. If this prayer is not connected to an embolism, it also ends with the acclamation "amen."

---

21 In Polish texts, the formula "amen" is expressed by "indeed" ("zaprawdę").

22 Cf. S. Marsili, *Dalle origini della Liturgia cristiana alla caratterizzazione rituale*, [in:] *La Liturgia, panorama storico generale*, a cura di S. Marsili, J. Pinell, et al., Casale Monferrato 1978, p. 36–37 (Anamnesis, 2); K. Winiarski, *Amen*, I, [in:] *Encyklopedia katolicka*, vol. 1, red. M. Krąpiec, Lublin 1985, k. 418.

2.2. Alleluia

"Alleluia" (Hebrew: *Hallelujah)ᵉlujah*) means "praise Yahweh (the Lord)" and is a joyous call to praise the Lord. In the synagogue, "Alleluia" was used as an initiating form: Psalm 111 (110); 112 (111); 113 (112); 117 (116); 136 (135); 146 (145); 147 (146–147); 148; 149; 150 or as a concluding formula: Psalms 105 (104); 106 (105); 113 (112); 146 (145); 147 (146–147); 148; 149; 150. It also appears as an acclamation in Tobit's hymn of thanksgiving (Tobit 13:18) not in the form of a response, but as an expression of joy for God's saving care.[23]

In the New Testament, it appears four times in just one fragment (Revelation 19:1, 3, 4, 6). In the Christian liturgy, it appears in *Sacred Tradition*, as has been mentioned above. In the present-day liturgy of the Word, it appears in the acclamation before the Gospel in order to praise God for the saving truth and moral order presented in the Good News[24] and it gives the fundamental law of the Christian Economy of Salvation.[25] Alleluia can also appear as a refrain of the responsorial Psalm, particularly during Easter.

3. The Ambo

There is an ambo (*bima*) in the synagogue. Its origins can be traced to the time of Ezra who, wanting to read the book of the Mosaic Law "stood on a wooden platform" (Nehemiah 8:4). In the synagogue, the *bima* served to read the Torah and the Books of the Prophets and to explain these texts.[26] The Torah scroll was placed in a special cabinet (*Aron ha-Kodesz*), which was covered by a curtain (*parochet*). The Torah was taken out of the cabinet and placed on the *bima*. The procession of taking out the Torah and putting it back in its place was solemn. All the congregants stood, while the cantor assisted by the rabbi carried the Pentateuch; then, those present sang or recited Biblical verses.[27]

---

23 Cf. L. Stachowiak, *Alleluja*, I, [in:] *Encyklopedia katolicka*, vol. 1, red. M. Krąpiec, Lublin 1985, col. 377–378,

24 Cf. Vatican Council II, *Dei Verbum*, 7.

25 Cf. Vatican Council II, *Gaudium et spes*, 41.

26 H. Langkammer, *Księga Ezdrasza…*, op. cit., p. 252–253.

27 Cf. S. P. De Vries, *Obrzędy i symbole…*, op. cit., p. 43–44; B. Kalfas, *Tkaniny i hafty synagogalne oraz męski strój modlitewny*, „Liturgia Sacra" 5 (1999) nr 1 (13), p. 133–134, 138.

The practice of speaking from an elevation can be found in Christ's teaching as well (Matthew 5:1, 15:29; Matthew 3:13). Furthermore, it seems that when Jesus was in the synagogue during Shabbas and rose to read the Book of the Prophet Isaiah (Luke 4:16–20), he probably had to go to an elevated place, or the *bima*. From it, the Torah and the Prophets were read.

The first Christian testimonies that mention an elevated place are in the *Letters* of St. Cyprian (c. 200–258).[28] It is also mentioned in the *Apostolic Constitutions*.[29]

Presently, the ambo is the place for reading Biblical texts and serves during the moments of the liturgy resulting from Sacred Scripture, and thus for the homily and prayers of the faithful.[30]

Conclusion

The Old Testament models of worship were useful in early Christianity for the development of the liturgy, which is the participation of the people of God in God's work.[31] The liturgy of the Word in the present-day Church originates in the synagogue. It should be said that the pattern of reading from the Bible, reciting the Psalms, the homily, the prayers of the faithful, and the acclamations comes from worship in the Old Covenant.

The Second Vatican Council's Declaration on the Relation of the Church with Non-Christian Religions speaks of the great spiritual heritage that Christians share with Jews: "Thus the Church of Christ acknowledges that, according to God's saving design, the beginnings of her faith and her election are found already among the Patriarchs, Moses and the prophets. [...] The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in His inexpressible mercy concluded the Ancient Covenant. [...] The Church keeps ever in mind the words of [Paul] the Apostle about his kinsmen: 'theirs is the sonship and the glory and the covenants and the law and the worship and the promises; theirs are the fathers

28 Cyprian, *List 38*, 2, [in:] Cyprian, *Listy*, Warszawa 1969, p. 113 (Pisma Starochrześcijańskich Pisarzy, 1).

29 *Konstytucje Apostolskie*, II, 5, red. A. Baron, H. Pietras, Kraków 2007, p. 70 (Synody i Kolekcje Praw, 2).

30 Cf. General Instruction of the Roman Missal, 309.

31 *Catechism of the Catholic Church*, 1069.

and from them is the Christ according to the flesh' (Romans 9:4–5), the Son of the Virgin Mary. She also recalls that the Apostles, the Church's main-stay and pillars, as well as most of the early disciples who proclaimed Christ's Gospel to the world, sprang from the Jewish people."[32]

Taking into account only the outline of the Christian liturgy of the Word, it is safe to say that it did not differ much from worship in the synagogue. Where, then, is the difference? St. Paul gives us an answer to this (2 Corinthians 3:13–18). We cannot look at the liturgy of the Church, in which the word of God is proclaimed, also that of the Old Testament, with a veil over one's face (verse 13). It is moving towards Christ that leads the veil to be lifted (verse 16), because the Lord is the Spirit (verse 17) and He gives life. In other words, even the first Christians who read the Old Testament understood it through the prism of the resurrected Christ. The Old Law was just "shadows of things to come; the reality belongs to Christ" (Colossians 2:17). Thanks to this text, Hebrews 1:1–2 is not only a historical description of the Biblical chronology, but above all it indicated reality updated in the liturgical celebration, during which Christ "sustains all things by his mighty word" (Hebrews 1:3).

The Christian liturgy of the Word had its archetype in the synagogal liturgy, but only in its external form. Its essence was very different. During the times of the Old Testament, the congregants in the synagogue turned only to God. During the proclamation of the Word of God, Christ,[33] Who "still preaches the Gospel,"[34] is present in the liturgy of the Church. The responses of the people to the proclaimed Word create a lively dialogue, because the Lord is the Spirit (2 Corinthians 3:17) that brings life to everyone and everything (see: 2 Corinthians 3:6). Thus in the Christian liturgy of the Word man finds spirit and light (see: John 6:63).

Abstract

The Archetype of the Liturgy of the Word in the Synagogal Liturgy

One should look for the roots of the Christian liturgy of the word in the Bible, as this is where the synagogal liturgy comes from. This paper consists of three parts: (1) The Liturgy of the Word, (2) Acclamations, and (3) The Ambo. It shows sets of readings for different holidays as well as the gestures and responses of lectors and the faithful. In the liturgy of the word, the Torah was the most

32 Vatican Council II, *Nostra aetate*, 4.

33 Vatican Council II, *Sacrosanctum Concilium*, 7.

34 Ibidem, 33.

important book; the prophets' texts were of a lesser importance. The homily and the singing of psalms were also crucial elements of the liturgy. The gathered assembly ended with a blessing. Acclamations: Amen and Alleluia have also been adopted into the Christian liturgy. In a synagogue there is an ambo, whose Biblical roots can be found in Neh 8:4. These synagogal elements have been adopted into Christianity. Taking into consideration 2 Cor 13–18, some differences between the synagogal liturgy and the Christian liturgy can be noticed. The archetype of the liturgy of the word refers only to the external characteristics of the liturgy. In times of the Old Testament, people addressed only God, whereas in the liturgy of the Church, Christ is also present during the proclamation of the word of God (cf. Vatican Council II, *Sacrosanctum Concilium*, 7, 33). Therefore, in the Christian liturgy of the Word, man finds the Spirit and life (cf. J 6:63).

Keywords: acclamation; ambo; liturgy of the word; synagogal liturgy

References

Baron, A., & Pietras, H. (Eds.). (2003). *Dokumenty Soborów Powszechnych: tekst łaciński, grecki, arabski, ormiański, polski. T. 3: (1414–1445): Konstancja, Bazylea–Ferrara–Florencja–Rzym*. Kraków: Wydawnictwo WAM – Księża Jezuici.

Baron, A., & Pietras, H. (Eds.). (2005). *Dokumenty Soborów Powszechnych: tekst łaciński i polski. T. 4: (1511–1870): Lateran V, Trydent, Watykan I* (Wznowienie 1). Kraków: Wydawnictwo WAM – Księża Jezuici.

Baron, A., & Pietras, H. (Eds.). (2007). *Konstytucje apostolskie oraz Kanony Pamfilosa z apostolskiego synodu w Antiochii. Prawo kanoniczne świętych Apostołów. Kary świętych Apostołów dla upadłych. Euchologion Serapiona*. (S. Kalinkowski & A. Caba, Trans.). Kraków: Wydawnictwo WAM.

Biblia Sacra juxta Vulgatam Clementinam. (1947). Romæ: Typis Societatis S. Joannis Evang.

Catechism of the Catholic Church. (1992, October 11).

Chmiel, J. (1990). Żydowskie korzenie chrześcijańskiej liturgii. *Ateneum Kapłańskie*, *82*(1), 51–62.

Congregation for Divine Worship and the Discipline of the Sacraments. (2014, June 29). Homiletic Directory.

Cyprian. (1969). *Listy*. (M. Michalski & E. Stanula, Eds., W. Szołdrski, Trans.). Warszawa: Akademia Teologii Katolickiej.

General Instruction of the Roman Missal. (1969).

Gryglewicz, F., Łukaszyk, R., & Sułowski, Z. (Eds.). (1985). *Encyklopedia katolicka. T. 1* (1st ed.). Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego.

Kalfas, B. (1999). Tkaniny i hafty synagogalne oraz męski strój modlitewny. *Liturgia Sacra*, *5*(1), 133–142.

Łach, S. (Ed.). (1971). *Księga Liczb. Wstęp, przekład z oryginału, komentarz, ekskursy*. Poznań; Warszawa: Pallottinum.

Langkammer, H. (Ed.). (1972). *Księgi Ezdrasza–Nehemiasza. Wstęp, przekład z oryginału, komentarz, ekskursy*. Poznań; Warszawa: Pallottinum.

Marsili, S. (1992). Dalle origini della Liturgia cristiana alla caratterizzazione rituale. In S. M. Marsili (Ed.), *La liturgia, panorama storico generale* (Ristampa). Genova: Marietti.

Michalski, M. (1975). *Antologia literatury patrystycznej. T. 1*. Warszawa: Instytut Wydawniczy PAX.

Missale romanum: ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum Ioannis Pauli PP. II cura recognitum. (2002) (3rd ed.). Città del Vaticano: Libreria Editrice Vaticana.

Mszał rzymski dla diecezji polskich. (2010) (2nd ed.). Poznań: Pallottinum.

Nadolski, B. (2006). *Leksykon liturgii*. Poznań: Pallottinum.
Nocent, A. (1983). Storia della celebrazione dell'Eucaristia. In S. M. Marsili (Ed.), *Eucaristia. Teologia e storia della celebrazione*. Casale Monferrato: Marietti.
Ricciotti, G., & Dąbrowski, E. (1956). *Życie Jezusa Chrystusa*. (J. Skowroński, Trans.) (3rd ed.). Warszawa: PAX.
Schedl, C. (1995). *Historia Starego Testamentu. T. 2: Lud Bożego Przymierza*. (S. Stańczyk, Trans.). Tuchów: s.n.
Vatican Council II. (1965a, October 28). Nostra aetate.
Vatican Council II. (1965b, November 18). Dei Verbum.
Vatican Council II. (1965c, December 7). Gaudium et spes.
Vries, S. P. D. (1999). *Obrzędy i symbole Żydów*. (A. Borowski, Trans.). Kraków: Wydawnictwo WAM.
Wujek, J., Styś, S., & Lohn, W. (Eds.). (1962). *Pismo Święte Starego i Nowego Testamentu* (3rd ed.). Kraków: Wydawnictwo Apostolstwa Modlitwy.