

*Unethane togef*  
(Geniza version)

The angels shudder, fear and trembling seize them. Thou dost open the books of record; Thou dost call to mind all things long forgotten. The angels shudder: they say it is the day of judgement, for in justice, not even they are found faultless before Thee. The great trumpet is sounded. They are not pure before Thee. As the shepherd mustereth his flock, so dost Thou cause to pass, number . . . every living soul. . . . But penitence, prayer, and charity can avert the evil decree. Even unto the day of his death Thou waitest for the sinner, and if he repent, dost immediately receive him.

Theological motifs of the Hymn of Romanus upon Christ's Reappearance<sup>141</sup>

Everything trembles, The books are opened The hidden things are made public. [Follows a description of the coming of the Antichrist. Then:]

The angels are dragged before the throne.

They cry: 'Glory to Thee most just judge!'

Upon the sound of the trumpet. . . .<sup>142</sup>

Nobody is pure before Thee. . . .

Like a shepherd he will save. They all will bow before Thee.

Therefore: Penitence and prayer will save you! The injury of the sin we may heal through the remedy of remorse.

Comparable parts of the Sequence 'Dies irae'

What a tremble will there be

The book will be opened All hidden things will appear.

The awesome trumpet will sound over all the graves.

Whom shall I ask for protection, when even the just ones are not safe?

Counting the sheep, grant me space among the lambs, segregate me from the goats.

My prayers are not worthy, but Thou, Good One, be gracious unto me.

Byzantine and the Latin poems show the same Jewish conceptions, but are couched respectively in typically Byzantine and Middle-Latin styles; the Latin stanzas with three rhyming lines no longer show Byzantine influence. This problem will be investigated in detail elsewhere.

NOTES CHAPTER VII

137. Cf. Armand Kaminka, 'Das Unessane togef und das Dies irae', in *Freie Jüdische Lehrerstimme* (Vienna, 1906), p. 63.

138. P. Maas, 'Die Chronologie der Hymnen des Romanos', in *Byzant. Zeitsch.*, XV (1906-7), pp. 1-44.

139. *Ibid.*, p. 32.

\* 140. MS British Museum, G 5557 or., fol. 67b-68b.

141. Text and some notes concerning Romanus' hymn are quoted from T. Wehofer's profound study, 'Untersuchungen zum Lied des Romanos auf die Wiederkunft des Herrn', in *Sitzungsber. d. Akad. d. Wiss.; Phil.-Hist. Klasse* (Vienna, 1907), vol. CLIV, fifth study.

142. The idea of a trumpet signal for the beginning of the Day of Judgement occurs in Old Testament biblical and apocryphal literature; in the *Tefilla* of the eighteen benedictions the prayer for the blowing of the trumpet as a signal for the Messianic age is repeated three times daily. Here God is viewed to sound the shofar. The recently discovered Dead Sea Scroll on the war between the Children of Light and the Children of Darkness stresses the motif of the 'trumpet of judgment' very fully.

FROM

THE  
SACRED BRIDGE

The Interdependence of Liturgy and  
Music in Synagogue and Church  
during the First Millennium

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