

תשעה
באב

TISHAH B'AV
SERVICES

(Expanded Edition)

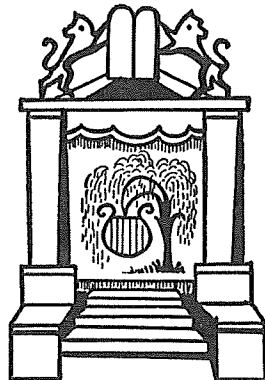
תשעה באב

TISHAH B'AV SERVICES (Expanded Edition)

Maariv Service,
Book of Lamentations,
Kinot and Hymns,
modern English translation,
and special readings.

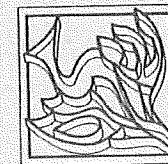
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THE MEANING OF TISHA B'AV

Tisha B'av, the Ninth Day of Av, is the day on which the Jewish people recalls the catastrophes which it has suffered and which have influenced its life and character. The historical events which Jewish tradition has associated most closely with Tisha B'av have been the destruction of the First Temple of Jerusalem in 586 B.C.E. and the destruction of the Second Temple in 70 C.E.—events which were fateful in their consequences.

Because of the destruction of the First Temple the Jews went into exile for the first time—and the awareness of *galut* remained a constant in the subsequent life of the people. With the destruction of the Second Temple, the Jews lost their independence, were scattered to the four corners of the world, and began their career as an “eternal minority.”

In Jewish tradition, however, the Ninth of Av is associated with more than the destructions of the two Temples. According to the Mishna:

“On Tisha B'av it was decreed that they (the generation that went out of Egypt) would not enter the Land; the first temple and the second temple were destroyed; Betar (the last stronghold of the Bar Kokba forces) was captured; and the city (Jerusalem) was plowed under (made uninhabitable by the Romans).”
—Taanit chapter 4.

From this passage it is evident that the Sages sought to make Tisha B'av a day on which the calamitous events of Jewish history would be remembered. Tisha B'av, marked by fasting and a special liturgy, was to be a time when Jews were to contemplate the disasters of their history, to mourn over them, and to resolve to help bring the redemption so that the sufferings would cease.

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Moreover, in the spirit of our ancestors, it is advisable to include in our liturgy and our observances remembrances not only of the martyrdoms of ancient times, but the horrible experiences of the Jews of our own time—especially those who were murdered by the Nazis and their allies. In many synagogues and summer camps, the Tisha B'av celebration includes stirring memorials to the victims of the Holocaust.

Perhaps most importantly, the observance of Tisha B'av (with its fasting, mournful prayers, dirges, and lamentations) reminds us that the world is yet unredeemed. Even the astonishing achievements of the dwellers in the Land of Israel should not make us forget that men still suffer, that nations still oppress other nations, and that peace is not yet won.

The faith of the Jew combines a steady hope for the coming of the Kingdom of Heaven and a realistic appreciation of the tragic character of all existence—both personal and national. We need a Tisha B'av in our calendar to recall to our minds the unfinished character of all our achievements; the anguish of those—Jew and non-Jew—who suffer exile, torment, and oppression. We need to remember the vast multitudes of those who went before us who have suffered the lash of the tyrant, the loneliness of a strange land, and the frustrated hope for peace.

On Tisha B'av, when we look at the somber side of human existence, we do so not in despair, but in order that we may renew our efforts to better the lot of our brothers; that we may renew our faith in the final triumph of the Good; and that we may set our eyes on the yet distant goal when all men will be at rest, secure in their own homes, and dwelling securely and peacefully with their brothers.

The focus of this Day of Commemoration was the destruction of the Temple: the loss of the Central Sanctuary not only put a curtain between the worshipping community and God; it also initiated a chain of events which shaped the bitter anguish of living far from the Holy Land, among people who were often unfriendly and harsh. Therefore, the liturgy for Tisha B'av included not only the Lamentations of Jeremiah over the destruction of the Temple but also elegies for Jewish victims murdered by the Crusaders, recollections of the heroism of the martyrs of all generations, and the magnificent psalm of praise to the Holy Land by Yehuda Halevi.

Tisha B'av served as the day when the Jew was made aware of the tragic character of his existence, and in a larger sense of the tragic character of all existence.

Since the establishment of the reborn State of Israel in 1948 there have been some who have felt that Tisha B'av should no longer be observed. After all, they reasoned, the Jewish commonwealth has been restored; and (after 1967) the Holy City is now ruled by Jews. Why continue the anachronism of a day of mourning for a destruction which has already been replaced by a joyful sovereignty?

While it is true that certain changes might be instituted in the liturgy to reflect recent Jewish history, it is equally true that the Jewish calendar would be immeasurably impoverished if the marking of Tisha B'av were to be discontinued or severely modified.

It behooves us, even in triumph, to remember the days of our degradation. It is important even for a reborn Israel to remember the sufferings of the past. It would be a severe diminishing of our concern and love for those who went before us to remove this day when their sufferings are recalled.

And God, being merciful, will forgive our sins; yea, He often turns His anger away. O Lord, save us; O King, answer us on the day when we call.

Congregation rises

Reader

Praise the Lord who is to be praised.

Congregation and reader

Praised be the Lord for ever and ever.

Congregation

Baruh Adonai Ha-m'vorah l'olam va-ed.

Congregation is seated

Praised art Thou, O Lord our God, King of the universe, who with Thy word bringest on the evening twilight. With wisdom Thou openest the gates of the heavens and with understanding changest the times and seasons, and arranges the stars in the sky, according to Thy will. Thou createst day and night; Thou turnest light into darkness, and darkness into light. By Thy will, the day passes into night; the Lord of creation is Thy name. O ever-living God, mayest Thou rule over us forever. Praised art Thou, O Lord, who bringest on the evening twilight.

With great love Thou hast loved Thy people, the House of Israel. Thou hast taught us Thy Torah and commandments. Therefore, O Lord our God, when we lie down and when we rise up, we will devote ourselves to Thy Torah. We will rejoice in Thy commandments forever, for they are our life and the length of our days, and we will remember them day and night. Mayest Thou never take away Thy love from us. Praised art Thou, O Lord, who lovest Thy people Israel.

והוא רחום יכפר עון ולא ישחית. והרבה להשיב אפו ולא יעיר כל חמתו: יי הושיעה. המלך יעננו ביום קראנו:

Reader

ברכו את יי המברך:

Congregation and Reader

ברוך יי המברך לעולם ועד:

ברוך אתה יי אלהינו מלך העולם. אשר בך ברו מעריב ערבים בהקמה פותח שערים ובתבונה משנה עתים ומחליף את הזמנים. ומסדר את הכוכבים במשמרתיהם ברקיע כרצנו. בורא יום ולילה גולל אור מפני השך והשך מפני אור. ומעביר יום ומביא לילה ומבדיל בין יום ובין לילה. יי צבאות שמו: אל סי וקום תמיד ימלוך עלינו לעולם ועד. ברוך אתה יי המעריב ערבים:

אהבת עולם בית ישראל עמך אהבת. תורה ומצות חקים ומשפטים אותנו למדת. עלינו יי אלהינו בשכבנו ובקוּמנו נשיח בתקוה. ונשמח בך ברי תורתך ובמצותיך לעולם ועד. כי הם תינו וארך ימינו ובהם נהנה יומם ולילה. ואהבתך אל תסיר ממנו לעולמים. ברוך אתה יי אוהב עמו ישראל:

NOTE

The Shema is the outstanding prayer of the Jew. It consists of three sections from the Bible, each emphasizing a basic teaching of Judaism. The first section (Deuteronomy 6:4-9) contains the most important principle of the Jewish religion, the unity of God (God is One). It also emphasizes the love of God and the duty of studying the Torah and teaching it to our children.

The second section (Deuteronomy 11:13-21) tells us that there is a moral law, just as there are laws of nature; that evil-doing is punished.

The third section (Numbers 15:37-41) reminds us of the importance of ritual and observance in developing faith in God.

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

Praised be His glorious kingdom for ever and ever.

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you this day shall be in your heart. You shall teach them faithfully to your children, speaking of them when you sit in your home, when you go on your way, when you lie down and when you rise up. And, as a reminder of My commandments, you shall bind these words on your arm and place them between your eyes. And you shall write them on the doorposts of your house and on your gates.

דברים ו' ד'-ט'

שמע ישראל יהוה אלהינו יהוה אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך
ובכל מאדך: והיו הדברים האלה אשר אנכי מצוך
היום על לבבך: ושננתם לבגידך ודברת בם בשבתך
בביתך ובקלתך בדרךך ובשכבך ובקומך: וקשרתם
לאזנך על ידך והיו לטטפת בין עיניך: וכתבתם על-
מזוזת ביתך ובשעריך:

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

V'havta eyt Adonai Eloheha

b'hol l'vavha uv-hol naf-sh'ha uv-hol m'odeha.

V'hayu ha-d'varim ha-eyleh

asher anohi m'tza-v'ha ha-yom al l'vaveha.

V'shi-nantam l'vaneha v'dibarta bam

b'shiv-t'ha b'veyteha uv-leh-t'ha va-dereh uv-shoh-b'ha uv-kumeha.

Uk-shartam l'ot al yadeha v'hayu l'totafot beyn eyneha.

Uh-tavtam al m'zuzot beyteha uvish-areha.

DEUTERONOMY 11:13-21

If you faithfully obey My commandments which I give you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, then I will send down rain on your land in the proper season, the autumn rains and the spring rains, that you may gather in your grain, wine and oil. And I will provide grass in your field for your cattle, and you shall eat and be satisfied. Beware lest you be tempted and rebel, and serve other gods and worship them. For then the Lord will become displeased with you, and He will close the heavens so that there will be no rain. The land shall not yield its grain and you shall soon perish from the good land which the Lord has given you. Therefore, you shall place my words in your heart and in your soul. And, as a reminder of My commandments, you shall bind them on your arm and place them between your eyes. You shall teach them to your children, speaking of them when you sit in your home, and when you go on your way, when you lie down and when you rise up. You shall write them on the doorposts of your house and upon your gates, that you and your children may be granted long life in the land which the Lord promised to give your fathers as a possession forever.

NUMBERS 15:37-41

The Lord spoke unto Moses, saying: "Speak to the children of Israel, and tell them that from one generation to another, they shall make fringes on the corners of their garments, and put on the fringe of each corner a thread of blue. These shall be for you, 'tsitsis,' so that when you look at them you will remember to obey all the commandments of the Lord. Thus, you will not follow the desires of your heart and your eyes which may lead you astray. For if you remember to observe all My commandments, you will be holy to your God. I am the Lord your God who brought you out of the land of Egypt so that I might be your God; I am the Lord your God."

רברים יא י"ג-כ"א

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֹתִי יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטֵר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמְלִקוֹשׁ וְאֶסְפָּתָה דְגָנְךָ וְתִירֶשֶׁתָּ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהֵמְתְּךָ וְאֶכְלָתָה וְשָׂבַעְתָּ: הִשְׁמַרְוּ לָכֶם פְּרִי־יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וְעַבְדִּתֶם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מְטֵר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְרַתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׂמֶתֶם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרִיתֶם אֹתָם לְאוֹת עַל־יְדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמֶךָ: וְכִתְבֹתֶם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְחַת לָהֶם כִּי־יָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט"ז ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדַרְתָּם וְנָתַנוּ עַל־צִיצִית הַכֹּנֶף פִּתִּיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: Reuder

Selected from the Hebrew

It is true and certain that there is one God,
And no one can compare with Him.

It is He who saves us from the might of kings;
He redeems us from all our oppressors.

Great are the things that God has done;
His wonders are without number.

He brought forth the Children of Israel from Egypt;
He delivered them from slavery unto freedom.

In all ages the Lord has been our help;
He has rescued us from enemies who tried to destroy us.

May He continue to protect our people,
And all His children.

When the Children of Israel beheld the might of the Lord
As He redeemed them out of the land of Egypt,
They gave thanks unto Him
And willingly accepted Him as King;

Moses and the Children of Israel sang a song unto Him.

With great joy they exclaimed:

"Who is like Thee, O Lord, among the mighty?

Who is like Thee, glorious in holiness,

Revered in praises, doing wonders?"

Congregation

Mee ha-moħa ba-aylim Adonai,
Mee ka-moħa ne-dar bakodesh,
Norah t'hillot osay feleh.

When Thou didst rescue Israel at the Red Sea,
Thy children beheld Thy supreme power.

"This is my God!" they exclaimed.

"The Lord shall rule for ever and ever."

Congregation

Adonai yimloh l'olam va-ed.

As Thou didst save Israel from hands stronger than his,
So mayest Thou rescue all Thy children from oppression.
We praise Thee, O God, Redeemer of Israel.

אָמֵת וְאִמּוֹנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זוּלָתוֹ וְאִנְהֵנוּ יִשְׂרָאֵל עַמּוֹ: הַפּוֹדֵנוּ מִיַּד מְלָכִים
מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הַעַרְיָצִים: הָאֵל הַנּוֹפֵרֵעַ לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי גַפְשָׁנוּ: הָעֹשֶׂה
גְּדֻלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר: הַשֵּׁם
נִפְשָׁנוּ בַחַיִּים וְלֹא נָתַן לְמוֹט רַגְלָנוּ: הַמְדַרְיֵכְנוּ עַל
בְּמוֹת אוֹיְבֵינוּ וְיָרֵם קַרְנֵנוּ עַל כָּל־שׂוֹנְאֵינוּ: הָעֹשֶׂה לָנוּ
נִסִּים וְנִקְמָה בַּפֶּרֶעַה אוֹתָהּ וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם:
הַמַּכֶּה בְּעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם וַיּוֹצֵא אֶת עַמּוֹ
יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם: הַמַּעֲבִיר בְּנֵינוּ בֵּין יַבְרֵי
יַם־סוּף אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע:
וְרָאוּ בְנֵינוּ גְבוּרָתוֹ שֶׁבָּחוּ וְהוֹדוּ לְשִׁמּוֹ: וּמְלָכוּתוֹ בְּרָצוֹן
קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה
רַבָּה וְאָמְרוּ כָלָם.

מִי־כִמְכָה בְּאֵלִים יי מִי כִמְכָה נֶאֱדָר בַּקֹּדֶשׁ נוֹרָא
תְּהִלַּת עֲשֵׂה פִּלְא:

מְלָכוּתְךָ רָאוּ בְנֵיךָ בּוֹקֵעִים לִפְנֵי מֹשֶׁה זֶה אֱלֹהֵי עָנוּ
וְאָמְרוּ.

יי יִמְלֹךְ לְעֹלָם וָעַד:

וְנֹאמַר כִּי־פָדָה יי אֶת־יַעֲקֹב וַיִּגְאֹלוּ מִיַּד חֹזֵק מִמֶּנּוּ.

כִּרְוַח אִמָּה יי גִּאֵל יִשְׂרָאֵל:

Cause us, O Lord our God, to lie down in peace, and raise us up again, O our King, unto life. Spread over us Thy tent of peace. Direct us through Thine own good counsel. Save us for the sake of Thine own honor. Be Thou a shield about us. Remove from us every enemy, sickness, sword, famine and sorrow. Help us, O Lord, to resist temptation. Shelter us with Thy protecting love, for Thou art our guardian and our deliverer. O God and King, Thou art kind and gracious. Guard our coming and going, with life and peace, now and forevermore. Praised art Thou, O Lord, who guardest Thy people Israel forever.

The following prayer consists of verses
from various Books of the Bible.

Praised be the Lord forevermore. Amen. Praised be the Lord in Zion. Praise the Lord who dwells in Jerusalem. Praised be the Lord our God, who alone does wondrous things. Praised be His glorious name forever. Let the whole earth be filled with His glory. Amen. May the glory of the Lord endure forever; may the Lord rejoice in His creations. Praised be the name of the Lord from now on and forevermore. For the Lord will not neglect His people for the sake of His own honor; for the Lord delights in making you His people. And when all the people beheld the glory of the Lord, they fell on their faces and exclaimed: "The Lord, He is God; the Lord, He is God." And the Lord shall be King over all the earth; on that day shall the Lord be One and His name One. Grant us Thy lovingkindness, O Lord, for we place our hope in Thee. Save us, O God; gather us together and save us from the nations that oppress us that we may give thanks unto Thy holy name, and find glory in praising Thee. All the nations whom Thou hast made shall come and bow down before Thee, O Lord, and they shall glorify Thy name, for Thou art great and Thou doest wondrous things; Thou alone art God. We are Thy people and the sheep of Thy pasture; we will give thanks unto Thee forever. All generations shall declare Thy praise.

השְׁכִיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַצְמִיכֵנוּ מִלְּפָנֶיךָ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהוֹן בְּעַדְנוּ וְהִסַּר מִעַלְיָנוּ אוֹיֵב
דָּבָר וְחָרֵב וְרָעַב וְגִזּוֹן וְהִסַּר שְׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנָפֶיךָ תַּסְתִּיכֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אָתָּה כִּי
אֵל מְלֶךְ חַנוּן וְרַחוּם אָתָּה. וְשׁוֹמֵר צְאֲתָנוּ וּבוֹאֲנָנוּ לְחַיִּים
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אָתָּה יי שׁוֹמֵר עַמּוֹ
יִשְׂרָאֵל לְעַד:

בְּרוּךְ יי לְעוֹלָם. אָמֵן וְאָמֵן: בְּרוּךְ יי מִצִּיּוֹן שֶׁכֵּן
יְרוּשָׁלַיִם. הִלְלוּיָהּ: בְּרוּךְ יי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה
נִפְלְאוֹת לְבָדוּד: וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם. וְיִמְלֵא כְבוֹדוֹ
אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן: יְהִי כְבוֹד יי לְעוֹלָם יִשְׁמַח
יי בְּמַעֲשָׂיו: יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם: כִּי לֹא־
יִטַּשׁ יי אֶת־עַמּוֹ בְּעַבּוֹר שְׁמוֹ הַגָּדוֹל. כִּי הוֹאִיל יי לַעֲשׂוֹת
אֲתָכֶם לוֹ לְעַם: וַיִּרְא כָּל־הָעַם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ.
יי הוּא הָאֱלֹהִים. יי הוּא הָאֱלֹהִים: וְהִנֵּה יי לְמֶלֶךְ עַל־
כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשְׁמוֹ אֶחָד: יְהִי
חֶסֶדְךָ יי עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ: הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעָנוּ.
וּמִבְּצָנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם. לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ
לְהַשְׁתַּבֵּחַ בְּתִהְלֻתְךָ: כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ יְבוֹאוּ וַיִּשְׁתַּחֲווּ
לְפָנֶיךָ אֲדֹנָי וַיִּכְבְּדוּ לְשִׁמְךָ: כִּי־גָדוֹל אָתָּה וְעֲשֵׂה נִפְלְאוֹת
אָתָּה אֱלֹהִים לְבַרְכֶּךָ: וְאַנְחֵנוּ עִמָּךְ וְצֵאן מִן־עִתְּךָ. נוֹדֶה
לָךְ לְעוֹלָם לְדוֹר וָדוֹר נִסְפָּר תְּהִלָּתְךָ:

Praised be the Lord by day; praised be the Lord by night; praised be the Lord when we lie down; praised be the Lord when we rise up. For in Thy hand are the souls of the living and the dead, as it is written in the Bible: In His hand is the soul of every living thing and the breath of all mankind. In Thy loving care do I entrust my soul. Thou dost protect me, O Lord, Thou God of truth. Our God who art in heaven, make all mankind know that Thou art One. Establish Thy kingdom for all time, and rule over us for ever and ever.

May our eyes behold, our hearts be glad, and our souls rejoice in Thine unfailling help, when it shall be said unto Zion: "Thy God rules." The Lord is King; the Lord was King; the Lord shall be King for ever and ever. For the kingdom is Thine, and Thou wilt rule in glory for ever and ever, for we have no King but Thee. Praised art Thou O Lord, the King, who in glory wilt rule over us and over all Thy creation for ever and ever.

Reader

May the great name of God be honored throughout the world which He has created according to His will. May He soon establish His kingdom on earth even in our own lifetime and in the lifetime of our people, so that God may rule over us all; and let us say, Amen.

Congregation and Reader

May His great name be praised for ever and ever.

Reader

Exalted and honored be the name of the Holy One, praised be He, whose glory is far above all the hymns of praise which man can offer Him; and let us say, Amen.

ברוך יי ביום. ברוך יי בלילה. ברוך יי בשכבנו.
ברוך יי בקומנו: כי בידך נפשות החיים והמתים. אשר
בידו נפש כלחי ורוח כלבשראיש: בידך אפקיד
רוחי פדיתיה אותי יי אל אמת: אלהינו שבשמים יחד
שמה. וקום מלכותך תמיד ומלוך עלינו לעולם ועד:
יךאו עינינו וישמח לבנו. ונגל נפשנו בישועתך באמת
באמר לציון מלך אלהיך: יי מלך. יי מלך. יי מלך.
לעולם ועד: כי המלכות שלך היא. ולעולמי עד תמלך
בכבוד. כי אין לנו מלך אלא אתה. ברוך אתה יי
המלך בכבודו. תמיד ומלוך עלינו לעולם ועד. ועל
כל מעשיו:

Reader

תגדל ויתקדש שמה רבא. בעלמא די ברא כרעומה.
וימליך מלכותה בסניכון וביומיכון ובחני דכל בית ישראל
בעגלא ובזמן קריב. ואמרו אמן:

Congregation and Reader

יהא שמה רבא מברך לעלם ולעלמי עלמיא:

Reader

יתברך וישתבח ויתפאר ויתרם ויתנשא ויתהדר ויתעלה
ויתהלל שמה דקדשא. בריך הוא. לעלא מן כל ברכתא ושרתא.
תשבחתא ונחמתא דאמירן בעלמא. ואמרו אמן:

The Amidah is said standing, in silent devotion

O Lord, open Thou my lips that my mouth may declare Thy praise.

Praised art Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, mighty, honored and exalted God. Thou showest lovingkindness and possessest all things. Thou rememberest our forefathers' righteous deeds, and wilt in Thy love bring a redeemer to their children's children for the sake of Thine honor. O King, Helper, Redeemer and Shield, praised art Thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever. Thou grantest the dead everlasting life, for Thou alone art our help.

With lovingkindness Thou keepest us in life, and in great mercy, grantest the dead everlasting life. Thou helpst those in distress, healest the sick, settest free the enslaved, and holdest in Thy loving care the souls of the dead. Who is like Thee, Almighty King, in whose hand is death and life? Thou causest Thy divine help to spring forth. Thou keepest faith with the dead to grant them everlasting life. Praised art Thou, O Lord, who grantest the dead everlasting life.

Holy art Thou, and holy is Thy name, and unto Thee Thy holy ones daily offer praise. Praised art Thou, O Lord, the holy God.

The Amidah is said standing, in silent devotion

אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא
אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמַבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן אַתָּה יי מְגֹן אַבְרָהָם:

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי מַחְיָה מֵתִים אַתָּה רַב הַהוֹשִׁיעַ.
מְכַלְכֵּל חַיִּים בְּחַסְדֵי מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אַמּוֹנָתוֹ
לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ. מְלַךְ
מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה. וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יי מַחְיָה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל־יוֹם יִהְיֶה לְךָ
סֵלָה. בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

Thou givest man knowledge and teachest man understanding.

At the Conclusion of Sabbath add:

Thou hast given us knowledge of Thy Torah and hast taught us to perform Thy commandments. Thou hast made a distinction, O Lord our God, between the sacred and the secular, between light and darkness, between Thy people Israel and the heathens, between the seventh day of rest and the six days of work. O our Father, our King, grant that the coming week bring us peace. Keep us from all sin and evil doing, and may we turn to Thee in reverence.

O grant us knowledge, understanding and wisdom. Praised art Thou, O Lord, who blestest man with knowledge.

O our Father, cause us to return to Thy Torah; draw us near, O our King, to Thy service. May we return to Thee in sincere repentance. Praised art Thou, O Lord, who desirest repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have done wrong. Yea, Thou art merciful and forgiving. Praised art Thou, O gracious Lord, who art ever ready to forgive.

Behold our plight and plead our cause. Hasten to help us for the sake of Thine honor; for Thou art a mighty Redeemer. Praised art Thou, O Lord, Redeemer of Thy people Israel.

Heal us, O Lord, and we shall be healed; save us and we shall be saved, for to Thee we turn in prayer. Grant us complete healing when we are ill, for Thou, O God, art our King, our faithful and merciful Healer. Praised art Thou, O Lord, who healest the sick among Thy people Israel.

Bless this year, O Lord our God, and bless the harvest it shall bring, that it may be for our welfare. Satisfy us with Thy goodness, O Lord. Bless this year that it may be for us a year of prosperity. Praised art Thou, O Lord, who blestest the years.

אָתָּה חוֹנֵן לְאָדָם דַּעַת. וּמְלַמֵּד לְאָנוּשׁ בִּינָה.

At the Conclusion of Sabbath add:

אָתָּה חוֹנֵן וְחַנּוּן לְמַדְע תּוֹרַתְךָ. וּמְלַמֵּדֵנוּ לַעֲשׂוֹת חֻמֵי רְצוֹנְךָ. וְתַבְדִּיל יי אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל. בֵּין אֹר לְחֹשֶׁךְ. בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. אָבִינוּ מְלַכְנוּ. הַחֵל עָלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתְנוּ לְשֵׁלוֹם עַשׂוּכִים מִכָּל-חַטָּא. וּמְנַקִּים מִכָּל-עוֹן. וּמְדַבְּרִים בְּיַד אֱתָּה.

וְחַנּוּן מֵאֱתָּה דַעַת בִּינָה וְהַשְׁפֵּל. בְּרוּךְ אַתָּה יי.

חוֹנֵן הַדַּעַת:

הַשִּׁיבֵנו אָבִינוּ לְתוֹרַתְךָ. וְקַרְבֵנו מְלַכְנוּ לַעֲבוּדָתְךָ. וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יי. הַרוֹצֵה בְּתַשׁוּבָה:

סָלַח-לָנוּ אָבִינוּ כִּי חָטָאנוּ. מְחַל-לָנוּ מְלַכְנוּ כִּי פָשַׁעְנוּ. כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יי חַנוּן הַמְרַבֵּה לְסָלוֹחַ:

רֵאה נָא בְּעֵינֵינוּ. וְרִיבָה רִיבֵנוּ. וּנְאֻלְנוּ מִהַרְהָ לְמַעַן שִׁמְךָ. כִּי גּוֹאֵל חֲזוֹק אַתָּה. בְּרוּךְ אַתָּה יי גּוֹאֵל יִשְׂרָאֵל: רַפָּאנוּ יי וְנִרְפָא. הוֹשִׁיעֵנו וְנִשְׁעָה. כִּי תַחֲלִתְנוּ אַתָּה. וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה לְכָל-מַכּוּתֵינוּ. כִּי אֵל מְלֹךְ רוּפֵא נְאֻמָּן וְרַמְמָן אַתָּה. בְּרוּךְ אַתָּה יי. רוּפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

בְּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ אֶת-הַשָּׁנָה הַזֹּאת וְאֶת-כָּל-מִינֵי תְבוּאָתָה לְטוֹבָה וְתוֹן בְּרַכָּה עַל פְּנֵי הָאָדָמָה וְשִׁבְעֵנוּ מִטוֹבָה וּבְרַךְ שְׁנַתְנוּ בְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יי מְבַרֵךְ הַשָּׁנִים:

Sound the Shofar proclaiming our freedom. Raise the banner to assemble the exiles of Thy people, and gather them from the four corners of the earth. Praised art Thou, O God, who gatherest the homeless of Thy people Israel.

Give us again judges and leaders as in the past. Remove from us grief and suffering. In lovingkindness and mercy, rule over us, O Lord, Thou alone, and judge us with Thy righteousness. Praised art Thou, O Lord, Thou King who lovest righteous judgment.

As for slanderers, destroy their hopes and their wickedness. May all Thine enemies be defeated. Do Thou in our day uproot, crush and overthrow all tyranny. Praised art Thou, O Lord, who crushes the power of the enemy and humbles the arrogant.

Grant Thy tender mercies, O Lord our God, to the righteous and to the upright, to the leaders of Thy people Israel, to all scholars, to the righteous converts and to us. Grant Thy favor unto all who faithfully trust in Thee, and may we ever be numbered among them. May we never suffer humiliation, for in Thee do we put our trust. Praised art Thou, O Lord, who art the strength and trust of the righteous.

The House of David is the historic symbol of righteous government and the restoration of the Jewish homeland.

Return in mercy to Jerusalem, Thy city, and dwell there as Thou hast promised. Rebuild it in our own day and for all time. Praised art Thou, O Lord, who rebuilds Jerusalem.

Cause the House of David soon to flourish and may it achieve glory through Thy saving power, for we daily await Thy deliverance. Praised art Thou, O Lord, who bringest deliverance.

תקע בשופר גדול לחרותנו ושא גם לקבץ וליותינו
ומבצנו יחד מארבע בנפות הארץ. ברוך אתה יי מקבץ
נדהי עמו ישראל:

השיבה שפטינו כבראשנה ויעצינו כבתחלה וקסר
ממנו יגון ואנחה ומלוך עלינו אתה יי לבדך בהסדר
וברחמים וצדקנו במשפט. ברוך אתה יי מלך אוהב
צדקה ומשפט:

ולמלשינים אליהי תקנה וכלהרשעה פרוע האבד.
וכלאויהי מהרה יכרתו ומלכות זרון מהרה תעקר
ותשבר ותמגר ותכניע במהרה בימינו. ברוך אתה יי
שבר אויבים ומכניע זדים:

על הצדיקים ועל החסידים ועל זקני עמך בית
ישראל ועל פליטת סופריהם ועל גרי הצדק ועלינו
יהמו רחמיך יי אלהינו ותן שכר טוב לכל הבוטחים
בשמך באמת ושם חלקנו עמך לעולם ולא גבוש פי
ך בטהונו. ברוך אתה יי משען ומבטח לצדיקים:

ולירושלים עירך ברחמים תשוב ותשכון בתוכה באשר
דברת ובנה אותה בקרוב בימינו בנינו עולם וכסא דוד
מהרה לתוכה תבין. ברוך אתה יי בונה ירושלים:

אתצמח דוד עבדך מהרה תצמיח וקרנו תרום
בישועתך כי לישועתך קנינו פליהיום. ברוך אתה יי
מצמיח קרן ישועה:

Hear our voice, O Lord our God, have mercy upon us and receive our prayers in loving favor for Thou, O God, hearkenest unto prayers. Do not turn us away without Thy blessing, O our King, for with mercy Thou hearest the prayers of Thy people Israel. Praised art Thou, O Lord, who hearkenest to prayer.

O Lord our God, be gracious to Thy people and accept their prayer. May we worship Thee in the same reverent spirit as did our ancestors. O receive in love and favor the prayers of Thy people, and may their worship ever be acceptable unto Thee.

O may our eyes behold Thy return to Zion. Praised art Thou, O Lord, who restorest Thy spirit to Zion.

We thankfully acknowledge that Thou art the Lord our God and God of our fathers. Our Rock of strength art Thou, our Shield that saves in every generation. We give Thee thanks and we declare Thy praise for all Thy tender care. Our lives we trust into Thy loving hand. Our souls are ever in Thy keeping; Thy wonders and Thy miracles are with us daily, evening, morn and noon. O Thou who art all-good, whose mercies never fail us, Merciful One, whose lovingkindnesses never cease, we ever trust in Thee.

For all this, O our King, Thy name shall be praised for ever and ever. May all the living be grateful to Thee forever and faithfully praise Thy name, O God, who art our constant help. Praised art Thou, O Lord, who art good and to whom our thanks are due.

שמע קולנו יי אלהינו חוס ורחם עלינו וקבל ברחמים
וברצון את-תפלתנו כי אל שומע תפלות ומחנונים אתה.
ומלפניך מלכנו ריקם אל תשיבנו. כי אתה שומע
תפלת עמך ישראל ברחמים. ברוך אתה יי שומע
תפלה:

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב את-
העבודה לדביר ביתך ואשי ישראל ותפלתם באהבה
תקבל ברצון. ותהי לרצון תמיד עבודת ישראל עמך.
ותחננה עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכנינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חנינו מנן ישענו אתה הוא לדור ודור.
נודה לך וגספר תהלתך על חנינו המסורים בגדה ועל
נשמותינו הפקודות לך ועל נסיה שבכל-יום עמנו ועל
נפלאותיה וטובותיה שבכל-עם ערב ובקר וצהרים.
הטוב כי לא-כלו רחמיך והמרחם כי לא-תמו חסדיך
מעולם קנינו לך:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם
ועד: וכל החיים יודוך סלה ויהללו את שמך באמת
האל ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך
ולך נאה להודות:

Grant lasting peace unto Thy people for Thou art the Lord of peace. May it be Thy will to bless Thy people at all times with Thy peace. Praised art Thou, O Lord, who blassest Thy people with peace.

O Lord,

Guard my tongue from evil and my lips from falsehood,
And let me ignore those who slander me.

May I be humble and forgiving unto all.

Open Thou my heart, O Lord, unto Thy sacred Torah,
That I may know and understand Thy commandments.

Destroy the plans of those who seek to do me harm;

Speedily defeat their aims and their purposes

For the sake of Thine honor, for the sake of Thy majesty,

For the sake of Thy holiness and Thy Torah.

That Thy loved ones may be saved,

Answer us, O Lord, and deliver us with Thy redeeming power.

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my Strength and my Redeemer. Thou who makest peace in the heavens, grant peace unto us and unto all Thy people. Amen.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ הָשִׁים לְעוֹלָם. כִּי אַתָּה
הוּא מִלֵּךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־
עִמָּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ. בָּרוּךְ
אַתָּה יי המְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

אֱלֹהֵי נְצוּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה
וְלִמְקַלְלֵי נַפְשֵׁי תַדּוּם וְנַפְשֵׁי כְּעָפָר לְכָל תַּהֲיֶה: פִּתַח
לְבִי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תַרְדּוּף נַפְשִׁי. וְכָל הַחֹשֶׁבִים
עָלַי רָעָה. מִהַרָּה הַפֵּר עֲצָתָם וּמַלְקָל מִחֲשָׁבֹתָם: עֲשֵׂה
לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יִמְיָנְךָ עֲשֵׂה לְמַעַן קַדְשֶׁתְךָ עֲשֵׂה
לְמַעַן תוֹרַתְךָ: לְמַעַן יִחַלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה יִמְיָנְךָ
וַעֲנֵנִי: יִהְיוּ לְרַצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ. יי צוּרֵי
וְגוֹאֲלֵי: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

זֶהי רַצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְמִן חִלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם נַעֲבֹדְךָ
בְּיָרְאָה בְּיָמֵי עוֹלָם וּכְשֵׁנִים קַדְמוֹנִיּוֹת:

Reader

May the great name of God be honored throughout the world which He has created according to His will. May He soon establish His kingdom on earth, even in our own lifetime and in the lifetime of our people, so that God may rule over us all; and let us say, Amen.

Congregation and Reader

May His great name be praised for ever and ever.

Reader

Exalted and honored be the name of the Holy One, praised be He, whose glory is far above all the hymns of praise which man can offer Him; and let us say, Amen.

May the prayers of our people Israel be acceptable unto our Father in heaven; and let us say, Amen.

May our heavenly Father grant life and peace to us and to all our people; and let us say, Amen.

May He who makes peace in the heavens, grant peace to us and to all our people; and let us say, Amen.

On Saturday night add the blessing for the light

Praised art Thou, O Lord our God, King of the universe, who createst the light of fire.

Reader's Kaddish

יְתַנַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעֲוֵתָהּ. וַיִּמְלִיךְ
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְחַיֵּיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵנְלָא
וּבְזַמַּן קָרִיב וְאִמְרוּ. אָמֵן:

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִים וּלְעָלְמֵי עָלְמַיָּא:

Reader

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא.
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרוּן בְּעֵלְמָא. וְאִמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי
בְּשַׁמְיָא. וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְסַיִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
וְאִמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם. עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
וְאִמְרוּ אָמֵן:

On Saturday night add the blessing for the light

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

NOTE

Tishah B'Av, the ninth day of the month of Av, is a tragic day in Jewish history. It was on that day in the year 586 B.C.E. (Before the Common Era), over 2500 years ago, that the first Temple in Jerusalem was destroyed by the Babylonians. In 536 B.C.E. the Jews returned from their Babylonian exile, rebuilt the Temple and re-established the Jewish State. About 600 years later, again on the ninth of Av, the second Temple was destroyed by the Romans, and the Jews were again exiled and sent into strange lands.

Thus, the ninth of Av became a day of national mourning, and wherever Jews dwelt, they recalled the destruction of the Temple and prayed for the restoration of Zion.

Tishah B'Av is traditionally a fast day. It is the custom on Tishah B'Av to read from the Book of Lamentations and, as a sign of mourning, to sit on low benches or on the floor.

Congregation sings

א ב י נ ו מ ל כ נ ו

אָבִינוּ מֶלְכֵנוּ. הִנָּנוּ וְעַנָּנוּ. אָבִינוּ מֶלְכֵנוּ. הִנָּנוּ וְעַנָּנוּ.

כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד. וְהוֹשִׁיעֵנוּ:

אָבִינוּ מֶלְכֵנוּ. הִנָּנוּ וְעַנָּנוּ. וְהוֹשִׁיעֵנוּ:

A-vee-nu mal-kay-nu ḥa-nay-nu va-anay-nu, (*repeat*)

Kee ayn ba-nu ma-a'sim.

A-say i-ma-nu ts'-da-ka va-ḥeh-sed, (*repeat*)

V'hō-shee-aye-nu.

A'vee-nu mal-kay-nu, ḥa-nay-nu va-anay-nu, (*repeat*)

V'hō-shee-aye-nu.

Our Father, our King, be gracious unto us and answer us,

For we are lacking in good deeds.

Deal kindly with us, and save us.



עַל נְהָרוֹת בְּבֶל. שָׁם יִשְׁבּוּ גַם בְּכִינּוֹ. בְּנְהַרְנוּ אֶת צִיּוֹן:

Al na-ha-rōt Ba-vel, sham ya-shahv-nu
Gahm ba-ḥi-nu b'zoh-ray-nu et Tzi-yōn.

By the rivers of Babylon, we sat down and wept
When we remembered Zion. (*Psalms 137:1*)

The Book of Lamentations which is read on Tishah B'Av, is known in Hebrew as "Eḥoh," the opening word of the text. Tradition ascribes this book to the Prophet Jeremiah, who lived to behold and bewail the destruction of Judea and Jerusalem which he had so clearly foreseen.

The Book of Lamentations bemoans the fate of Judea and Jerusalem which in 586 B.C.E. were destroyed by the Babylonians. The sufferings of the inhabitants both during and after the siege are graphically described, and the prophet voices a confession of the sins of the people and their leaders.

Each of the five chapters is a distinct elegy, and from one chapter to the next there is no attempt to achieve a logical coherence or development.

Four of the five poems are alphabetical in structure. Chapters 1, 2 and 4 contain one verse for each successive letter of the alphabet. Chapter 3 contains three verses for each successive letter of the alphabet. Though Chapter 5 is not alphabetic, it contains twenty-two verses, as many verses as there are letters in the Hebrew alphabet.

The rhythm of the first four chapters, unusual to Hebrew poetry, is called "Elegiac metre" because of the extremely short clauses.

The poets of Israel, like those of other nations, would not have been human had they not lamented the catastrophes that befell their people, and had they not invoked maledictions upon their cruel oppressors. What is unique about the Book of Lamentations is that its author does not succumb to despair. Rising above calamity, he urges his people staunchly to maintain their faith in God and His justice, and to hold themselves alone responsible for the destruction and evils which have come upon them. The prophet calls upon them steadfastly to have faith and patiently to wait for God's deliverance.

The Book ends on the hopeful note: "Turn us unto Thee, O Lord, and we shall return. Renew our days as of old."

Reader

Our God and God of our fathers, at this twilight hour we gather to observe Tishah B'Av, that sad day in the history of our people. With deep sorrow we recall those two tragic events in Jewish history when, by conquering tyrants, Thy holy Temples were destroyed and Jerusalem laid in ruins. Mournfully we recall the glory that was Zion's! In the words of Scripture we bemoan its tragic fate. Though our people, homeless for centuries, have wandered from land to land, their love for Zion and Jerusalem has remained ever fresh in their hearts.

We are grateful, O Lord, that ours has been the privilege of witnessing the restoration of Zion and the return of our people to their ancient land. As we thank Thee for this miracle, we pay tribute to all those brave men and women who have given their lives that Israel might be reborn.

And as we mourn the destruction of our holy city and its Temple, we mourn also the loss of those six million of our people who, in the concentration camps and gas-chambers of Europe, have died for the sanctification of Thy name. They shall ever be remembered along with the countless thousands of our people—martyrs all—who through the ages have given their lives in defense of their religious conviction.

May it be Thy will. O Lord, that all violence, tyranny and terror may cease. Speed that day when mankind everywhere shall turn to Thee and live in freedom and peace. Amen.

BOOK OF LAMENTATIONS Chapter One

In this chapter the distress and suffering of Jerusalem and its inhabitants are described in detail. The destruction of the city is attributed, not to the superior might of those armies which razed it to the ground, but to the failure of its people to live up to the moral laws prescribed in the Torah. In verses 1-11 the prophet is the speaker. From the end of verse 11-22 Jerusalem herself takes up the lament.

1. How desolate lies Jerusalem that was once full of people! She that was once a power among nations is now like a forlorn widow! She who was once a princess among peoples is now a vassal!

2. Tears upon her cheeks, she weeps pitifully in the night; of all her allies there is none to comfort her. All her friends have betrayed her and have become her enemies.

3. Judah is gone into exile; she dwells among the nations in poverty and servitude; she finds no peace. On the narrow roads, her pursuers overtook her.

4. The highways to Zion mourn; none come to assemble for the festival; all the gates of her cities are desolate. Her priests despair and her maidens are grieved. Ah, bitter is Jerusalem's lot!

5. Her foes now rule, her enemies prosper; for the Lord has punished her for her manifold transgressions; her young people are led into captivity before the foe.

6. Gone from Zion is all her splendor; her leaders are as deer that find no pasture; exhausted they flee before their pursuer.

7. In the days of her affliction and anguish, Jerusalem recalls all the treasures that were formerly hers. Now that her people fall helplessly into the hand of the enemy, her adversaries gloat over her downfall.

8. Because Jerusalem has grievously sinned, she has become contaminated; all who once honored her now despise her for they have seen her shame. She herself sighs and turns away from their gaze.

9. Her corruption clung to her skirts. She considered not her future and therefore she has fallen; alas, there is none to comfort her! "Behold, O Lord, my suffering, for the enemy has become arrogant!"

10. The enemy has carried away all her treasures. She has seen foreign nations enter her Temple—ah yes, those very ones whom Thou hast forbidden to enter therein.

איכה א

BOOK OF LAMENTATIONS Chapter One

1 איכה | יִשְׁבֶּה בְּדָד הָעִיר רַבְּתִי עִם הַיְתָה כְּאֵלְמָנָה
2 רַבְּתִי בַגּוֹיִם שְׂרֵתִי בַמְּדִינֹת הַיְתָה לְמָס: בְּכֹו חֲבֻבָה
3 בְּלִילָה וְדַמְעָתָה עַל לַחְיָה אֵיזְלָה מִנְחָם מִכְּלֵי־אֲהַבֶּיהָ
4 כְּלִירְעִיָה בְּגֹדוֹ בָּהּ הָיוּ לָהּ לְאֵיבִים: גָּלְתָה יְהוּדָה מֵעֵנִי
וּמְרַב עֲבָדָה הִיא יִשְׁבֶּה בַגּוֹיִם לֹא מִצָּאָה מְנוּחַ כֹּל
5 רִדְפָהּ הַשִּׁנְיָה בֵּין הַמְצָרִים: דְּרָכֵי צִיּוֹן אֲבֵלוֹת מִבְּלִי
6 בָּאֵי מוֹעֵד כְּלִישְׁעֶיהָ שׁוֹמְמִין כִּהְנִיָה גֹאֲנָחִים בְּתוֹלְתֶיהָ
7 נֹגֹת וְהִיא מֵר־לָהּ: הָיוּ צָרָה לְרֹאשׁ אֵיבֶיהָ שָׁלוֹ כִּי־
8 יְהוֹה הִנֵּה עַל־רֹב פִּשְׁעֶיהָ עוֹלְלִיהָ הִלְכוּ שְׂבִי לִפְנֵי צָר:
9 וַיֵּצֵא מִבְּתִצִּיּוֹן כְּלֵי־הַדְּרָה הָיוּ שְׂרִיָה כְּאֵילִים לֹא־מִצָּאוּ
10 מִרְעָה וַיִּלְכוּ בְּלֹא־כֹחַ לִפְנֵי רוּחָהּ: יִזְכְּרָה יְרוּשָׁלַם יָמֵי
11 עֲנָיָה וּמְרוֹדֶיהָ כֹּל מַחְמָדֶיהָ אֲשֶׁר הָיוּ מִימֵי קָדְם בְּנִפְל
12 עֲמָה בְּיַד־צָר וְאֵין עֹזֹר לָהּ רְאוּהָ צָרִים שָׁחֲקוּ עַל־
13 מִשְׁבַּתָּהּ: חֲטָא חֲטָאָה יְרוּשָׁלַם עַל־כֵּן לְנִיבָה הַיְתָה כְּל־
14 מִכְּבָדֶיהָ הַזֵּילוּהָ כִּי־רָאוּ עֲרוֹתָהּ נִס־הִיא גֹאֲנָחָה וְתִשָּׁב
15 אַחֲרָה: טָמְאָתָה בְּשׁוּלֶיהָ לֹא יִזְכְּרָה אַחֲרֵיתָהּ וְתִרְדַּד פְּלֵאִים
16 אֵין מִנְחָם לָהּ רְאוּהָ יְהוֹה אֶת־עֵנִי כִּי הִגִּידִל אוֹיֵב: יְדוּ
17 פִּרְשׁ צָר עַל כְּל־מַחְמָדֶיהָ כִּי־רָאָתָה גּוֹיִם בָּאוּ מִקְדָּשָׁה

11. All her people languish; they search for bread; they barter their treasures for food in order to keep alive. "See, O Lord, and behold how abject I have become!"

12. "Let it not happen to you, all you who pass by! Behold, and see if there be any pain like the pain with which the Lord, in His anger, has afflicted me.

13. From on high He has sent down a fever into my bones and it has weakened me; He spread a net for my feet, ensnaring me; He has left me faint and ridden with pain all day long.

14. He has knit my sins one to the other and pressed them upon my neck like a yoke, sapping my strength. The Lord has delivered me to an enemy over whom I cannot prevail.

15. The Lord has made powerless all my mighty men; He has assembled an army against me to crush my young men. The Lord has trodden Jerusalem as in a wine-press."

16. "For all this I weep; my eyes overflow with tears. For the comforter who could bring me relief, has deserted me. My children are desolate because the foe has prevailed."

17. Zion stretches out her hands but there is none to comfort her. The Lord has commanded that all those who surround Jacob should be his adversaries. Jerusalem is among them as one unclean.

18. "The Lord is righteous; I have rebelled against His commandment. Harken all you nations, and behold my pain! My maidens and my young men have gone into captivity.

19. I called to my allies but they have deceived me; my priests and my elders perished in the city as they searched for food to keep alive.

20. O Lord, consider my anguish. I writhe in pain and my heart is turned within me, for I have wantonly rebelled. Outside, the sword slays, at home, death threatens.

21. My foes have heard that I am helpless and yet there is none to comfort me. They have heard of my plight and rejoice that Thou hast caused it. Ah, Thou wilt bring the day which Thou hast proclaimed, that day when their lot shall be like mine.

22. Judge all their wickedness and do unto them as Thou hast done unto me for all my sins, for my sighs are many and my heart is faint."

11 אֲשֶׁר צִוִּיתָהּ לְאֵיבָאָוּ בִקְהָל לָךְ: כָּל-עֲמֻמָּה נִאֲחָזִים
מִבִּקְשֵׁים לֶחֶם נִתְּנוּ מִחֲמֻדֵיהֶם בְּאֶכֶל לְהַשִּׁיב נַפְשׁ
12 רְאֵה יְהוָה וְהִבִּיטָה בִּי הַיְיָתִי וְזַלְלָה: יְזוּא אֲלֵיכֶם כָּל-
עַבְרֵי דְרָךְ הַבֵּיטוּ וּרְאוּ אִם-יֵשׁ מִכְאוּב כְּמִכְאֹבִי אֲשֶׁר
13 עוֹלָל לִי אֲשֶׁר הוֹנָה יְהוָה בְּיוֹם חֲרוֹן אַפָּו: מִמְרוֹם
שָׁלַח-אֵשׁ בְּעֲצַמֹתַי וַיִּרְדְּנָה פֶרֶשׁ רָשָׁת לְרַגְלֵי הַשִּׁיבְנֵי
14 אַחֲזֹר נִתְּנֵנִי שְׂמֵמָה כָּל-הַיּוֹם דָּוָה: נִשְׁקַדְּ עַל פִּשְׁעֵי
בְּיָדוֹ יִשְׁתַּרְנְנוּ עָלַי עַל-צְוֹאֲרֵי הַכְּשִׁיל כַּתֵּי נִתְּנֵנִי אֲדֹנָי בִּיכִי
15 לְאֵי-אוֹכֵל קוֹם: סִלָּה כָּל-אֲבִיכִי אֲדֹנָי בְּקַרְבִּי קָרָא עָלַי
מוֹעֵד לְשֹׁפֵר בַּחוּרֵי נֶגַת דְּרָךְ אֲדֹנָי לְבַתּוּלֹת בַּת-יְהוּדָה:
16 עַל-אַלְהָה אֲנִי בּוֹכֶיָה עֵינַי וַיְרַדָּה פְּלִים בְּיַדְתֶּךָ מִמֶּנִּי
17 מִנְחָם מְשִׁיב נִפְשֵׁי הָיוּ בְנֵי שׁוֹמְמִים בִּי נֶבֶר אוֹיֵב: פִּרְשָׁה
צִוּוֹן בְּיָדֶיהָ אֵין מִנְחָם לָהּ צִוָּה יְהוָה לִיעֲקֹב סְבִיבֵי צָרָיו
18 הִיָּתָה יְרוּשָׁלַם לְגִדָּה בֵּינֵיהֶם: צִוִּיק הוּא יְהוָה כִּי-פִיָּהוּ
מְרִיתִי שְׂמֻעֵינָא כָּל-הָעַמִּים וּרְאוּ מִכְאֹבִי בְּתוֹלְתֵי וּבַחוּרֵי
19 הִלְכוּ בְּשֹׁבֵי: קָרָאתִי לְמֵאֲהָבֵי הַמָּה רְמוּנֵי כְּהֵנִי וּרְנֵנִי
כ בְּעִיר נִגְעוּ כִּי-בִקְשׁוּ אֶכֶל לָמוּ וַיִּשִׁיבוּ אֶת-נִפְשָׁם: רְאֵה
יְהוָה כִּי-צָר־לִי מֵעֵי חֲמַרְמָרוּ נִהַפְּדוּ לְבִי בְּקַרְבִּי כִּי מָרוּ
21 מְרִיתִי מִחוּץ שֶׁכְּלָה-חֲרַב בַּבַּיִת כְּמוֹת: שְׂמַעְוֹ כִּי נִאֲחָחָה
אֲנִי אֵין מִנְחָם לִי כָּל-אֲבִיבֵי שְׂמַעְוֹ רָעַתִּי לָשׂוּ כִּי אֲתָה
22 עֲשִׂיתָ הַבֵּאתָ יוֹם-קִרְאָתָה וַיְהִי כְמוֹנִי: תָּבֵא כָּל-רְעֻתָם לְפָנֶיךָ
וְעוֹלָל לָמוּ כְּאֲשֶׁר עוֹלְלָתָ לִי עַל כָּל-פִּשְׁעֵי בְּיַדְבּוֹת
אֲנַחְתִּי וְלִבִּי דָוִי:

BOOK OF LAMENTATIONS Chapter Two

In this chapter are described in even greater detail the calamities which have befallen Judea. Her king and leaders are exiled; her elders are in mourning; in the streets, infants die of starvation. The Lord Himself seems to have become Judea's implacable foe. The enemy gloats over the misery he has brought upon the Jewish people.

1. Alas, how, in His anger, the Lord has covered Zion with a cloud! He has hurled Israel's glory from heaven to the earth, remembering not the Temple on His day of indignation.

2. The Lord unsparingly has ruined all the villages of Jacob; in His wrath He has leveled the fortresses of Judah; He has degraded her kingdom and her leaders.

3. In fierce anger He cut down the mighty ones of Israel. Before the enemy, He has withdrawn His own protection from His people. He has destroyed Jacob like a flaming fire which devours everything round about.

4. He has bent his bow like an enemy, standing with right hand uplifted. He has slain all her cherished ones; in the tent of Zion He has poured out His fury like fire.

5. The Lord has become like an enemy; He has brought ruin to Israel, destroying all her palaces and her fortresses, multiplying in Judah moaning and bemoaning.

6. He has uprooted His Temple as if it were a garden, and demolished His place of assembly. The Lord has abolished in Zion both Festival and Sabbath; in indignation He has rejected king and priest alike.

7. The Lord has discarded His altar and abhorred His Temple; to the enemy He has handed over the walls of its palaces. In God's Temple the enemy hilariously shouts as if it were a day of festivity.

8. The Lord planned to destroy the walls of Zion; He stretched out the line and did not withdraw His hand from destruction. He has made the rampart and wall mourn; they languish together.

9. Her gates are sunk into the ground; He has broken their bars. Her king and leaders are exiled among the nations; the Torah is no more; her prophets are bereft of divine vision.

10. The elders of Zion sit mournfully upon the ground and are silent; they have covered their heads with dust and girded themselves with sackcloth. The maidens of Jerusalem bow their heads to the ground.

11. My eyes grow weak from weeping; my heart is troubled; I am deeply pained for the destruction of my people, because young children and infants faint in the city streets.

12. They cry to their mothers: "Where is corn and wine?"

ב

א איכה יעיב באפיו אדני אחבת ציון השליך משמים
ארץ תפארת ישראל ולא זכר הדס רגליו ביום אפיו:
ב בלע אדני ולא חמל את כל נאזות יעקב הרס בעברתו
מבצרי בתי הוזהר הגניע לארץ חלל ממלכה ושריה:
ג גרע בחרייאף כל קרו ישראל השיב אחר ימינו מפני
ד אויב ויבער בגיעקב באש להכה אכלה סביב: דרך
ה קשתו באויב נצב ימינו כצר ויהרג כל מחמד יעין באהל
ה בתי ציון שפך באש חמתו: הנה אדני באויב בלע
ישראל בלע כל ארמנותיה שחת מבצרי וירב בבת
ו הודה תאניה ואניה: ויחמס בגן שפך שחת מערו שפך
יהנה בציון מועד ושבת וינאץ בגעס אפיו מלך וכהן:
ז ונח אדני ומזבח נאר מקדשו הסגיר ביראויב חומת
ח ארמנותיה קול גתנו בבית הנה ביום מועד: קשב
הנה ולהשחית חומת בתי ציון גטה קו לאהשיב ירו
ט מפלע ויאבל חל וחומה יחדו אמללו: טבעו בארץ
שעריה אבד ושבר בריחיה מלכה ושריה בגוים אין
י תורה גם נביאייה לאמצאו חזון מיהנה: ישבו לארץ
ידמו וקני בתי ציון העלו עפר על ראשם חגרו שקים
יא הוהידו לארץ ראשן בתולת ירושלם: פלו בדמעות
עיני חמרמרו מעי נשפך לארץ כבדי על שבר בת
יב עמי בעטף עולל ויונק ברחבות קרחה: לאמתם יאמרו

And they faint like wounded men, gasping out their lives in their mother's bosom.

13. To what can I compare you, and to whom can I liken you, O Jerusalem? Whose misfortune can equal yours that I might comfort you, O Zion? For your destruction is as vast as the ocean; who can heal you?

14. Your prophets have deluded you with false and foolish visions; they did not reveal to you your iniquity so that you might escape captivity. They devised for you oracles of falsehood and flattery.

15. Passersby gloat over you; they hiss and toss their heads at the city of Jerusalem. "Is this the city that men called the perfection of beauty, the joy of the whole earth?"

16. All your enemies open their mouths against you. They hiss and gnash their teeth and say: "We have swallowed her up! Certainly, this is the day for which we have longed! We have found it; at last we have seen it."

17. The Lord has carried out what He intended; He has fulfilled the threat which He made long ago. He has unsparingly destroyed and has caused the enemy to rejoice over you. He has brought triumph to the foe.

18. Let your heart cry to the Lord: "O wall of Zion, day and night, let tears run down like a river. Give yourself no respite; let not your eyes cease from weeping.

19. Arise, cry out in the night, at the beginning of each night-watch. Pour out your heart like water before the Lord. Lift up your hands to Him for the sake of your infants who faint from hunger in the streets."

20. "Behold, O Lord, and consider against whom Thou hast done all these things. Are women to eat their children, the infants they have fondled? Are priest and prophet to be slain in God's Temple?

21. Young and old lie homeless in the streets. My maidens and my young men are fallen by the sword. Without pity hast Thou slain them in the day of Thy wrath.

22. Thou hast called, as in the day of assembly, my terror on every side. No one escaped or survived on the day of the Lord's anger. All whom I have nursed and nurtured, my enemy has destroyed."

אִיָּה דַגְנוּ וַנִּגֵּן בְּהִתְעַטְּפֵם כְּחִלְלַת בְּרַחְבוֹת עִיר בְּהִשְׁתַּפְּךָ
 13 נַפְשֵׁם אֶל־חֵיק אַמְתָּם: מִה־אֶעֱיֹדךָ מִה אֲדַמְדֶּה־לְךָ הַבַּת
 וַיּוֹשְׁלֵם מִה אֲשׁוּה־לְךָ וְאֶנְחַמְךָ בַתּוֹלַת בַּת־צִיּוֹן כִּי־גָדוֹל
 14 כַּיָּם שְׁבַהֲךָ מִי יִרְפֵּא־לְךָ: וְנִבִּיאֶיךָ חֲזוּ לְךָ שְׁוֹא וְחַפֵּל
 וְלֹא־יִגְלוּ עַל־עוֹגְדָךָ לְהַשִּׁיב שְׁבוֹתְךָ וַיַּחֲזוּ לְךָ מִשְׁאוֹת שְׁוֹא
 15 וּמְדַוְּחִים: קִפְּקוּ עֲלֵיךָ כַּפַּיִם כְּל־עַבְרֵי דָרְךָ שָׁרְקוּ וַיִּנְעֻ
 רֵאשִׁים עַל־בַּת יְרוּשָׁלַם הַזֹּאת הָעִיר שִׁיאֲמָרוּ כְּלִילַת יָפִי
 16 מְשׁוֹשׁ לְכָל־הָאָרֶץ: פָּצוּ עֲלֵיךָ פִּיהֶם כְּל־אֵיבֶיךָ שָׁרְקוּ
 וַיַּחֲרֹקוּ־יָשׁוּן אָמָרוּ בְּלַעֲנוּ אָדָּךְ זֶה הַיּוֹם שִׁקְוִינָהוּ מִצָּאֵנוּ
 17 רָאִינוּ: עָשָׂה יְהוָה אֲשֶׁר זָמַם בַּצֵּעַ אֲמָרְתוֹ אֲשֶׁר צִנְּהָ
 מִי־מִיָּקְדָם הִרְס וְלֹא חָמַל וַיִּשְׁמַח עֲלֵיךָ אוֹיֵב הַרִים קָרוֹן
 18 צָרְיֶךָ: צָעַק לָבָם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידֵי כְּנַחַל
 דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תִּתְּנֵנִי פִּוְגַת לְךָ אֶל־תִּתְּדֵם בַּת־
 19 עֵינֶיךָ: קוּמִי רַנִּי בַלִּילָה לְרֵאשׁ אֲשַׁמְרוֹת שִׁפְכֵי כַּפַּיִם
 לְבָבְךָ זָכַח פָּגַי אֲדֹנָי שְׁאֵי אֲלִיו כַּפִּיךָ עַל־נַפְשִׁי עוֹלְלֵיךָ
 כ הַעֲטוּפִים בְּרָעַב בְּרֵאשׁ כְּל־חוֹצוֹת: רֵאֵה יְהוָה וְהִבִּיטָה
 לְמִי עוֹלְלָתָ כֹּה אִם־תֵּאֱבָלְנָה נָשִׁים פְּרִיָם עֲלֵי טַפְּחִים
 21 אִם־יִהְיֶה בְּמִקְדָּשׁ אֲדֹנָי כַּהֵן וְנִבִּיאֵי שִׁכְבוּ לְאָרֶץ חוֹצוֹת
 נַעַר וְזָקֵן בְּתוֹלְתֵי וּבַחוּרֵי נִפְלוּ בְּחֶרֶב הַרְגוּת בַּיּוֹם אֲפָךָ
 22 טַבַּחְתָּ לֹא חָמַלְתָּ: תִּקְרָא לַיּוֹם מוֹעֵד מְגוּרֵי מִסְכִּיב וְלֹא
 הָיָה בַּיּוֹם אֶפְיִי הָוָה פָּלִיט וְשָׁרִיד אֲשֶׁר־טַפְּחָתִי וּרְבִיתִי
 אֵיבֵי כָלָם:

BOOK OF LAMENTATIONS Chapter Three

In this chapter the prophet personifies the bitter experience of the inhabitants of Jerusalem as a result of the destruction of their city. Disease, misery, degradation, terror, humiliation and forced labor are their despairing lot. Yet the people look upon all this as just recompense for their sins. They say: "Let us search and examine our ways and return to the Lord." Verses 21-42 admonish the people, despite their sufferings and misery, to cling steadfastly to their faith in the infinite mercy of God.

1. I am the man who has seen affliction under the rod of God's anger. 2. He has led me and caused me to walk in darkness and not in light. 3. He turned His hand against me again and again, all day long. 4. He has made my skin and my flesh old; He has broken my bones. 5. He has heaped upon me bitterness and misery. 6. He has placed me in the netherworld as those who have long been dead. 7. He has fenced me in so that I cannot go forth; He has made my chain heavy. 8. Even when I cry and call for help, He shuts out my prayer. 9. He has blocked my way with boulders and made my paths bewildering. 10. He is to me like a bear lying in wait, as a lion in ambush. 11. He has turned me away from my paths and pulled me in pieces; He has made me desolate. 12. He has bent His bow and made me a target for His arrow. 13. He has shot His arrows into my body. 14. I have become a derision to all my people, the subject of their taunting all the day. 15. He has filled me with bitterness and has sated me with wormwood. 16. He has broken my teeth with gravel stones and covered me with ashes. 17. I have no more peace; I have forgotten prosperity. 18. And I said: "Gone is my strength and my expectation from God!" 19. Remember my affliction and my anguish which is like wormwood and gall. 20. I still remember them and am bowed down. 21. But this I recall and therefore I have hope. 22. The mercies of the Lord are not consumed; His loving compassions never fail. 23. They are renewed every morning; great is God's faithfulness. 24. "The Lord is my portion," I say. "Therefore I will hope in Him." 25. The Lord is good to those who have faith in Him, to them that seek Him. 26. It is good to wait patiently for God's deliverance. 27. It is good for a man that he be disciplined in his youth. 28. Let him sit alone in silence when the Lord punishes him. 29. Let him submit to his punishment; perchance there is still hope. 30. Let him turn his cheek to his oppressor and be filled with remorse. 31. For the Lord will not forsake us forever. 32. Though He cause grief, He will have compassion according to His abounding mercies. 33. For He does not

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אֲנִי הַגֹּבֵר רָאָה עָנִי בְשִׁבְטֵי עֲבָרְתֹו: אוֹתִי נָהָג וַיִּלְךְ חֶשֶׁךְ
 וְלֹא־אֶזְכָּר: אֲדָךְ בִּי יֵשֵׁב יִהְיֶה יָדֹו כְּלִי־חַיִּים: בִּלְהָא בְּשָׂרִי
 ה וְעוֹרִי שֶׁבֶר עֲצָמוֹתַי: בְּנֶה עָלַי נִיָּקָף רֹאשׁ וּתְלָאָה:
 ו בְּמַחְשָׁבִים הוֹשִׁיבֵנִי כִּמְתֵי עוֹלָם: גִּדְרָה בְּעַדִּי וְלֹא אֶצְאָה
 ו הַכְּבִיד נִחְשָׁתִי: גַּם כִּי אֶזְעַק וְאֲשׁוּעַ שְׁתָּם תִּפְלֹתַי: גִּדְרָה
 י דְרָכַי בְּגוֹזִית נְתִיבָתִי עֲוָה: דָּב אֶרְבּ הוּא לִי אֶרְיָה
 יב בְּמַסְתָּרִים: דְרָכַי סוֹרֵר וַיִּפְשַׁחֵנִי שְׁמֵנִי שׁוּמֵם: דְרָבֵךְ קִשְׁתֹו
 יג וַיִּצְיָבֵנִי כַּמַּטְרָא לַחֵץ: הִבִּיא בְּכִלְיָתִי בְּנֵי אֲשָׁפְתוֹ:
 יד הֵייתִי שְׁחֵק לְכָל־עַמֵּי נְגִינְתָם כְּלִי־חַיִּים: הִשְׁבִּיעַנִי בְּמַדְוָרִים
 טו הַרְנֵנִי לַעֲנָה: וַיִּגְרַם בְּחֶצֶן שִׁנֵּי הַכְּפִישָׁנִי בְּאֶפְרַי: וַתִּזְנַח
 טז מְשָׁלוֹם נִפְשִׁי נִשְׁתִּי טוֹבָה: וְאָמַר אֶבְרָה נֶאֱחִי וְתוֹחַלְתִּי
 יז מִיְהוָה: זְכַר־עֲגִי וּמְרוֹדֵי לַעֲנָה וְרֹאשׁ: זְכוֹר תִּזְכֹּר וְתִשָּׁחַח
 יח עָלַי נִפְשִׁי: זָאח אָשִׁיב אֶל־לִבִּי עַל־גֵּן אוֹחִיל: חֲסָדֵי
 יט יְהוָה כִּי לֹא־תִמְנֹנֵנִי כִּי לֹא־יִכְלוּ רַחֲמָיו: חֲדָשִׁים לְבָקָרִים
 כ רָבָה אֶמְוִנְתֶּךָ: חֲלָקֵי יְהוָה אֶמְרָה נִפְשִׁי עַל־גֵּן אוֹחִיל
 כא לֹו: טוֹב יְהוָה לְקַוֹּ לְנַפְשׁ תִּדְרָשְׁנוּ: טוֹב וַיַּחֲיֵל וְדוּמָם
 כב לַחֲשׁוֹעַת יְהוָה: טוֹב לְגֹבֵר כִּי־יִשָּׂא עַל בְּנֵעוֹרָיו: יֵשֵׁב
 כג בְּדָר וַיִּדָּם כִּי נָטַל עָלָיו: יתָן בְּעַפְרָל פִּיהוּ אוֹלֵי יֵשׁ תִּקְוָה:
 כד יתָן לְמַכְהוּ לְחֵי יִשְׁבַּע בְּחַרְפָּה: כִּי לֹא יִזְנַח לְעוֹלָם אֲדָנָי:
 כה כִּי אִסִּיהוּגָה וְרַחַם כָּרַב חֲסָדוֹ: כִּי לֹא עֲנָה מִלְּבוֹ וַיִּגָּה

willingly afflict, nor grieve the children of men. 34. That prisoners be cruelly treated, 35. That a man be deprived of justice before the Most High, 36. That a man be defrauded of his legal rights—of all this the Lord disapproves. 37. Who can bring anything about unless the Lord commands it? 38. Are not evil and good alike decreed by the Most High? 39. Why should mortal man complain when he is punished for his sins? 40. Let us search and examine our ways and return to the Lord. 41. Let us sincerely pray with our hearts unto God in heaven. 42. We have sinned and we have rebelled and therefore Thou hast not pardoned. 43. Thou hast covered Thyself with anger and hast pursued us; Thou hast slain unsparingly. 44. Thou hast covered Thyself with a cloud so that no prayer can pass through. 45. Thou hast made us but offscouring and refuse among the nations. 46. All our enemies have opened their mouth wide to denounce us. 47. Terror and ensnarement have come upon us, desolation and destruction. 48. My eyes overflow with tears because of the destruction of my people. 49. My eyes overflow unceasingly and continually, 50. Until the Lord look down and behold from heaven. 51. The sight of my people's misery in the city has caused me anguish. 52. Without cause my enemies have hunted me as if I were a bird. 53. They have imprisoned me in a dungeon, and have cast a stone to cover up the pit. 54. Water flowed over my head; I said: "I am cut off." 55. Out of the lowest depth, I called upon Thy name, O Lord. 56. Thou heardest my voice; hide not Thine ear when I cry unto Thee. 57. Thou didst draw near when I called upon Thee; Thou saidst: "Fear not!" 58. O Lord, Thou hast pleaded my cause and saved my life. 59. O Lord, Thou hast seen the wrongs done unto me! Judge Thou my cause! 60. Thou hast seen their vengeance and their evil designs against me. 61. Thou hast heard, O Lord, all their reproaches and plots against me, 62. The words of my attackers and their utterances against me all day long. 63. Behold how in their coming and going I am subject to their taunting songs. 64. Punish them, O Lord, according to the evil they have done. 65. Give them hardness of heart! May Thy curse be upon them! 66. Pursue them in anger and destroy them from under Thy heavens!

בְּיָאֵשׁ: * לְדַבֵּא תַחַת רַגְלֵי כָל אֲסִירֵי אֶרֶץ: לְהַטּוֹת³⁴
 מִשְׁפַּט־נֹבֵר גָּדַד פָּנַי עַל־יוֹן: לְעֹנֹת אָדָם בְּרִיבֹ אֲדֹנָי לֹא³⁶
 רָאָה: מִי זֶה אָמַר וְנִהְיֵי אֲדֹנָי לֹא אֶזְנֶה: מִפִּי עַל־יוֹן לֹא³⁷
 תֵּצֵא הַרְעוֹת וְהַטּוֹב: מִה־יִתְאוּנֶן אָדָם חַי וְגֵבַר עַל־חַטָּאוֹ:³⁹
 נַחֲפָשָׁה דְרַכֵּינוּ וְנַחֲקוֹרָה וְנִשׁוּבָה עַד־יְהוָה: נִשְׂא לְבַבְנוּ⁴¹
 אֶל־כַּפְּיָם אֶל־אֵל בְּשָׁמַיִם: גָּחַנו פֶּשַׁעֲנוּ וּמְרִינוּ אֶתְּךָ לֹא⁴²
 סָלַחְתָּ: סִפּוֹתֶיךָ בְּאֶפֶס וּתְרַדְפֵנוּ הַרְגַתְּ לֹא חָמַלְתָּ: סִבְמָה⁴³
 מִה בְּעֵנֶן לְךָ מִעֲבוֹר תַּפְלָה: סִתִּי וּמֵאוֹס תְּשִׁימֵנוּ בְּקֶרֶב⁴⁴
 הַעַמִּים: פָּצוּ עֲלֵינוּ פִּיהֶם כָּל־אֵיבֵינוּ: פָּחַד וּפְחַת הָיָה⁴⁶
 לָנוּ הַשָּׂאת וְהַשְׁבֵּר: פִּלְגֵי־מַיִם תִּכְרַד עֵינַי עַל־שֹׁבֵר בַּתִּי⁴⁸
 עַמִּי: עֵינַי נִגְרָה וְלֹא תִדְמָה מֵאֵין הַפְּנוֹת: עַד־יִשְׁקֵי יָהּ וְיִרָא⁴⁹
 יְהוָה מִשָּׁמַיִם: עֵינַי עוֹלָלָה לְנַפְשִׁי מִכָּל בְּנוֹת עִירֵי: צוֹד⁵¹
 צְדוֹנֵי כַצֶּפּוֹר אֵיבֵי חַנָּם: צָמְתוּ בַבּוֹר תַּלְי וַיִּדְרֹאבֶן בֵּי:⁵³
 צָפּוֹרִמַיִם עַל־רֹאשֵׁי אֲמֹרְתֵי נִגְרָתִי: קָרַאתִי שְׁמֶךָ יְהוָה⁵⁴
 מִבּוֹר תַּחֲתוֹת: קוֹלִי שָׁמַעְתָּ אֶל־תַּעֲלֵם אֲזוּנֶךָ לְרוּחַתִּי⁵⁶
 לְשׁוֹעַתִּי: קָרַבְתָּ בַיּוֹם אֶקְרָאָךָ אֲמַרְתָּ אֶל־תִּירָא: רַבָּתְךָ⁵⁷
 אֲדֹנָי רִיבֵי נַפְשִׁי וְאַלְתָּ חַיִּי: רָאִיתָה יְהוָה עֲגַתִּי שִׁפְטָה⁵⁹
 מִשְׁפָּטִי: רָאִיתָה כָּל־נִקְמָתָם כָּל־יִמְחַשְׁבֹתָם לִי: שִׁמַּעְתָּ⁶¹
 חֲרַפְתָּם יְהוָה כָּל־יִמְחַשְׁבֹתָם עָלַי: שִׁפְתַי קָמִי וְהִגִּינוּ עָלַי⁶²
 כָּל־הַיּוֹם: שִׁבְתָּם וְקִיַמְתָּם הַבִּיטָה אֲנִי מִנְּגִינָתָם: תִּשָּׁב⁶³
 סָה לָהֶם גְּמוֹל יְהוָה כַּמַּעֲשֵׂה יְדֵיהֶם: תַּתֵּן לָהֶם מִגְּנַת־לֵב⁶⁴
 תַּאֲלִחֵה לָהֶם: תִּרְדֵּף בְּאֶפֶס וּמִשְׁמִידִם מִתַּחַת שָׁמַי יְהוָה:⁶⁶

BOOK OF LAMENTATIONS Chapter Four

This chapter has to do with the tragic lot, the misery and suffering among the nobility, princes, priests, prophets and king. Gold and gems are used metaphorically for the citizens of Jerusalem.

1. How the gold has become tarnished! How the purest gold has changed! The sacred gems are scattered in every street. 2. The beloved sons of Zion, comparable as they were to fine gold—alas, they are now considered as mere earthen vessels, the work of potters. 3. Even jackals draw out the breast and feed their young; but my people are cruel like the ostrich in the wilderness. 4. The tongue of the infant cleaves to his palate because of thirst. Young children ask for bread and no one gives it to them. 5. Those who were accustomed to feed on delicacies now languish in the streets; those who rested on couches of scarlet now huddle on ash heaps. 6. For the iniquity of my people is greater than the sin of Sodom, which was overthrown in a moment, too swiftly even for men to wring their hands. 7. Her princes were purer than snow, whiter than milk; their bodies were more ruddy than rubies, their figures were like polished sapphires. 8. Now their faces are darker than blackness; they are not recognized in the streets. Their skin is shrivelled upon their bones; withered as a stick. 9. Those who were slain by the sword are better off than those who perished of hunger. For the latter pine away, stricken by pangs of hunger for the fruit of the field. 10. Women, formerly compassionate, have soddened their own children, consuming them as food during the destruction of my people. 11. The Lord has poured out His fury and given vent to His fierce anger; He has kindled a fire in Zion which has burnt her to the very foundation. 12. Neither kings nor inhabitants of the earth could believe that the adversary and the enemy should ever enter the gates of Jerusalem. 13. It is because of the sins of her prophets and the iniquities of her priests who have shed there the blood of the righteous. 14. These prophets and priests wander blindly in the streets, stained with blood, so that men can not touch their garments. 15. Men shout to them: "Begone! You are unclean! Begone! Touch us not!" When they fled away and wandered, everywhere men said: "You shall not live here!" 16. The Lord Himself scattered them. He will no longer care for them, for they did not respect the (faithful) priests nor were they gracious to the elders. 17. Our eyes failed as we looked in vain for help. On our watch-tower we watched for a nation that could not save us. 18. The besiegers watch our every move so that we cannot go out into the streets. Our end is near; our days are numbered; our time has come. 19. Our pursuers were swifter than the eagles of the heaven; they

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א איכה יועם זהב ישנא הכתם הטוב תשתפכנה אבני
ב קדש בראש בלחוצות: בני ציון הקרלים המסלאים
ג בפיו איכה נחשבו לנבליהרש מעשה ידי יוצר: גם
ד תנים תלצו שד היניקו גוריהו בתיעמי לאכור כן ענים
ה במדבר: דבק לשון יונק אליהבו בצמא עוללים שאלו
ו להם פרש אין להם: האכלים למעדנים נשמו בחוצות
ז האמנים עלי תולע חבקו אשפתות: ויגדל עון בתיעמי
ח מחטאת סדם ההפוכה כמורדגע ולאחלו בה ידים:
ט וכו נזיריה משלג אחו מחלב אדמו עצם מפנינים ספיר
י גורתם: חשך משחור הארם לא נפרו בחוצות אפר
יא עורם עליעצמם יבש היה בעץ: טובים היו סלליהרב
יב מחללי רעב שהם יזבו מדקלים מתנובות שדי: ידי
יג נשים רחמניות בשלו ילדיהו היו לברות למו בשבר
יד בתיעמי: בלה יהנה אתחמתו שפר חרון אפו ויצת
יז אש בציון ותאכל יסדתיה: לא האמינו מלכיארך בל
יח ישבי חבל כי יבא צר ואזיב בשערי ירושלים: מחטאת
יט נביאיה עונת כהניה השפכים בקרבה הם צדיקים: נעו
כ עורים בחוצות ננאלו בהם בלא יוכלו יגעו בלבשיהם:
כא סורו טמא קראו למו סורו סורו אליתגעו כי נצו גם
כב נעו אמרו בגוים לא יוספו לגור: פני יהנה חלקם לא
כג יוסף להביטם פני כהנים לא נשאו זקנים לא חננו:
כד עזיניה תכלינה עינינו אלעזרחנו הכל בצפינתנו צפינו
כה אלגוי לא יושע: צדו צעדנו מלכת ברהבתנו קרב
כז קצנו מלאו ימינו ביבא קצנו: קלים היו רדפינו מנשרי

chased us upon the mountains and ambushed us in the wilderness. 20. Our king, anointed of God, he of whom we said: "Under his protection we shall live among the nations," was trapped in their pits. 21. Rejoice and be glad with your short-lived triumph, O Edom, that dwells in the land of Uz. The cup of punishment will also be passed over to you, and you shall become debased and exposed to contempt. 22. O Zion, you have paid for your sins; no longer will God cause you to be exiled. O Edom, God shall punish your iniquity, and uncover your sins.

BOOK OF LAMENTATIONS Chapter Five

In this final chapter, the deprivations of the sorrowful remnant which has survived the destruction of the land are graphically described. The Book of Lamentations concludes with a heartrending plea for the restoration of divine favor.

1. Consider, O Lord, what has happened to us! Behold and see our humiliation! 2. Our land is given over to strangers, our homes to aliens. 3. We are as fatherless orphans; our mothers are as widows. 4. We pay dearly for the water we drink and the wood we use. 5. We are pursued, and heavy is the yoke on our necks; we are weary and have no rest. 6. To obtain bread, we have submitted to Egypt and to Assyria. 7. Our fathers have sinned and are no longer among the living; we have borne the penalty of their guilt. 8. Slaves rule over us and there is none to rescue us. 9. We obtain our bread at the peril of our lives, because of the sword in the wilderness. 10. Our skin glows like an oven because of the feverish heat of famine. 11. They have ravished the women of Zion, the maidens in the cities of Judah. 12. Nobles are hung by them, and elders are outraged. 13. Young men are forced to grind at the mill and children stagger under loads of wood. 14. Gone are the elders from the gates and young men from their music. 15. Gone are all the delights of our hearts; our dancing has turned into mourning. 16. The crown of glory has fallen from our head! Woe unto us, for we have sinned! 17. For all this our heart is faint; because of these things our eyesight is dim. 18. Foxes roam about the desolate mountain of Zion. 19. Thou, O Lord, shalt reign forever; Thy throne is for eternity. 20. Why dost Thou forget us forever and forsake us for so long? 21. Turn us unto Thee, O Lord, that we may return. Restore our days as of old. 22. Thou hast utterly rejected us; Thou hast been exceedingly angry with us.

Turn us unto Thee, O Lord, that we may return. Restore our days as of old.

כ שָׁמַיִם עַל־הַהָרִים דָּלְקָנוּ בַמִּדְבָּר אָרְבוּ לָנוּ: רוּחַ אֶפְרַיִם
מְשִׁיחַ יְהוָה נִלְכַּד בְּשִׁחִיתוֹתָם אֲשֶׁר אָמְרָנוּ בְּצִלּוֹ יְהוָה
21 בְּגוֹיִם: שְׂשִׁי וְשִׁמְחֵי בַת־אֲדוֹם יוֹשְׁבֹתֶי בְּאֶרֶץ עֹזן גַּם־עֲלֶיךָ
22 תַּעֲבֹר־כּוֹס תִּשְׁכַּרְי וְתִתְעַרְי: תַּס־עֹנֶגְךָ בַת־צִיּוֹן לֹא יוֹסִיף
לְהַגְלוֹתְךָ פֶּקֶד עֹנֶגְךָ בַת־אֲדוֹם גָּלָה עַל־חַטָּאתֶיךָ:

ה

א זָכַר יְהוָה מִהִתְהַיָּה לָנוּ הַבִּיטָה וּרְאָה אֶת־חֲרָפְתָנוּ: נִחַלְתָנוּ
3 נִהַפְכָה לְזָרִים בְּתֵינוּ לְנֹכְרִים: יְתוּמִים הָיִינוּ וְאִין אָב
4 אִמֵּתֵינוּ כְּאִלְמָנוֹת: מִיָּמֵינוּ בְּכֶסֶף שְׁתֵּינוּ עֲצִינוּ בַמַּחֲרִיר
5 יָבֵאוּ: עַל צָוָארֵנוּ נִרְדְּפָנוּ וְנַעֲנּוּ וְלֹא הִוַּחַלְתָנוּ: מַצְרִיִּים נָתַנוּ
7 יָד אֲשׁוּר לְשֹׁבַע לָחֶם: אֲבֹתֵינוּ חָטְאוּ וְאֵינָם וְאֲנַחְנוּ עֹנֵתֵיהֶם
8 סָבְלָנוּ: עֲבָדִים מְשָׁלוּ בָנוּ פָרַק אִין מִיָּדָם: בְּנַפְשֵׁנוּ נָבִיא
9 לְחַמְנוּ מִפְּנֵי חֶרֶב הַמִּדְבָּר: עוֹרֵנוּ כְּתַנּוּר נִכְמְרוּ מִפְּנֵי
11 וְלַעֲפוֹת רָעַב: נְשִׁים בְּצִיּוֹן עָנּוּ בַתְּלַת בְּעָרֵי יְהוּדָה:
12 שָׂרִים בְּיָדָם נָחְלוּ פָנֵי זְקֵנִים לֹא נִהְדָּרוּ: בְּחוּרִים טָחוּן
14 נִשְׂאוּ וּנְעָרִים בְּעֵץ כְּשֵׁלוּ: זְקֵנִים מִשְׁעַר שְׁבָתוֹ בְּחוּרִים
16 מִנְּגִינָתָם: שְׁבַת מְשׁוּשׁ לִבְנוֹ נִהַפְּדוּ לְאָבֶל מְחוּלְלוֹ: נִפְלָה
17 עֲטָרַת רֹאשֵׁנוּ אוֹיֵנָא לָנוּ כִּי חָטְאוּנוּ: עַל־זֶה הָיָה דָוָה לִבְנוֹ
18 עַל־אֵלָה חָשְׁבוּ עֵינֵינוּ: עַל הַר־צִיּוֹן שִׁשְׁמָם שׁוֹעֲעִים
19 הַלְכוּ־בָו: אַתָּה יְהוָה לְעוֹלָם תִּשָּׁב בְּסֶאֱךָ לְדוֹר וָדוֹר:
21 לָמָּה לְנֹצֵחַ תִּשְׁכַּחְנוּ תַעֲזֹבֵנוּ לְאֶרֶץ יָמִים: הַשִּׁיבֵנוּ יְהוָה |
22 אֵלֶיךָ וְנִשׁוּבָה חֲדָשׁ יִמֵּינוּ כְּקֶדֶם: כִּי אִם־מָאָס מֵאִסְתָּנוּ
קִצַּפְתָּ עָלֵינוּ עַד־מָאֹד:

הַשִּׁיבֵנוּ יְהוָה | אֵלֶיךָ וְנִשׁוּבָה חֲדָשׁ יִמֵּינוּ כְּקֶדֶם:

O Lord, remember Thy martyred children; remember all who have given their lives for Kiddush Hashem, the sanctification of Thy name.

Grant their souls the peace reserved for all the righteous who are in Thy tender keeping.

As we mourn Israel's tragic fate, we also recall with heartfelt gratitude the righteous men and women of other faiths and nationalities who, at peril of their lives, protected and saved thousands of our brothers.

"The righteous of all nations have a share in the world to come."

We are grateful to the allied nations who liberated the Jews from imprisonment and torture, and who rescued our people in Europe from total annihilation.

With thankful hearts we shall ever remember the care and encouragement they gave to all the tragically displaced persons.

Let us all pray and work together for that day when there shall be no more violence or desolation anywhere on this earth.

We, who have witnessed the darkest chapter of Jewish history, have also witnessed our people's greatest triumph—the rebirth of the Jewish State.

This same era of rejection, oppression and terror has also been for our people the era of Thy long-prophesied ingathering.

We thank Thee, O Lord, that Thou hast permitted us to behold Thy return to Zion.

Thou hast opened the gates, and Thou didst "bring the remnant of Thy people from the east, and didst gather them from the west; Thou didst say to the north 'Give up!' and to the south 'Do not withhold them!'"

"Thou broughtest Thy sons from afar and Thy daughters from the ends of the earth!"

May we who live in this land of freedom, help to sustain our brothers and thus share in the rebuilding of the State of Israel, that it may become secure and self-supporting, a stronghold of democracy, a bridge connecting the peoples of the east and of the west.

And, remembering the vow of our forefathers, may we also pledge: "If I forget thee, O Jerusalem, may my right hand wither!"

"You who are the Lord's remembrancers, take no rest and give God no rest until He establish and make Jerusalem a praise in the earth."

"For out of Zion shall go forth the Torah,
And the word of God from Jerusalem."

Responsive Reading

We call to mind this day of national mourning, the destruction of the first and second Temples in Jerusalem, the long, bitter night of exile and persecution, and the great catastrophe which, in our own day, befell our people.

With heavy hearts we remember these sad events.

When in the past our brothers were massacred in ruthless pogroms, the poet Bialik cried out against the bloody "city of slaughter".

Today we mourn not for one "city of slaughter", but for countless cities of slaughter from which six million of our people were driven into ghastly crematoria where they perished.

The cruelties of Pharaoh, Haman, Nebuchadnezzar and Titus, cannot be compared to the diabolical devices fashioned by modern tyrants in their design to exterminate a whole people.

Alas, no generation has known a catastrophe so vast and tragic!

The blood of the innocent who perished in the gas-chambers of Auschwitz, Bergen-Belsen, Buchenwald, Dachau, Majdanek, Treblinka and Theresienstadt cries out to God and to man.

How can we ever forget the burning of synagogues, the destruction of the holy books and houses of learning, the degradation and murder of our scholars, sages and teachers?

The flesh of our brothers they tortured, but they could not crush their spirit, their faith, nor their love of Torah.

The parchment was burnt, but the letters of the Torah were indestructible.

In the Warsaw Ghetto, the remnant of our people valiantly defied the overwhelming forces of the inhuman tyrant. From the depths of their affliction these martyrs lifted up their voices in a hymn reaffirming their faith in the coming of the Messiah, when justice on earth shall at last be done, and all men shall live together as brothers.

"I believe with a perfect faith in the coming of the Messiah; and, though he tarry, nonetheless do I believe he will come!"

A'-ni ma-a'min, a'ni ma-a'min, a'-ni ma-a'min,
Be-e'-mu-na sh-lay-ma b'vi-at ha-ma-shi-ah,
B'-vi-at ha-ma-shi-ah, a'-ni ma-a'min b'-vi-at ha-ma-shi-ah,
B'-vi-at ha-ma-shi-ah a'-ni ma-a'min, a'-ni ma-a'min, a'-ni
ma-a'min,
V'-af al pi she-yit-ma-may-a, im kol ze a'-ni ma-a'min,
V'-af al pi she-yit-ma-may-a, im kol ze a'-ni ma-a'min.

אֱלֹהֵי צִיּוֹן E-LI TZI-YŌN

אֱלֹהֵי צִיּוֹן וְעָרֶיהָ. כְּמוֹ אִשָּׁה בְּצִירֶיהָ.
וּכְבָּחֻלָּה חֲגֵרַת שֶׁקַּעַל בְּעַל נְעוּרֶיהָ:

עַלֵי אֶרְמוֹן אֲשֶׁר נָטַשׁ בְּאַשְׁמַת צֶאֱן עֲדָרֶיהָ.
וְעַל בֵּיאת מְחַרְפֵי אֵל בְּחוּד מְקַדֵּשׁ חֲדָרֶיהָ: (אֱלֹהֵי צִיּוֹן)
עַלֵי גְלוֹת מְשַׁרְתֵי אֵל. מְנַעֲמֵי שִׁיר וּמְרִיָּה.

וְעַל דְּמַם אֲשֶׁר שָׁפַד. כְּמוֹ מִימֵי יְאוּרִיָּה. (אֱלֹהֵי צִיּוֹן)

E-li Tzi-yōn v'a-re-ha, k'mo i-sha v'tzi-re-ha.

V'hiv-tu-la ḥa-gu-rat sak al ba-al n'u-re-ha.

A-lay ar-mōn a-sheṛ ni-tash b'ash-mat tzōn a-da-re-ha.

V'al bi-at m'ḥar-fey Ayl b'tōḥ mik-dash ḥa-da-re-ha.

(E-li Tzi-yōn)

A-ley ga-lut m'shar-tay Ayl, man-i-may shir z'ma-re-ha.

V'al da-mam a-sheṛ shu-paḥ, k'mo may-may y'ō-re-ha.

(E-li Tzi-yōn)

Weep for Zion and for her cities!

Jerusalem is like a woman in childbirth.

She mourns as a young woman who has lost her husband.

Weep for the Temple which was destroyed

Because of the sins of the people!

Weep because the enemies of God have despoiled the Temple!

שִׁירוּ לָנוּ מְשִׁיר צִיּוֹן: אֵיךְ נָשִׁיר אֶת־שִׁירֵינוּ: עַל־אֲדָמַת נְבָר:

Shi-ru la-nu mi-shir Tzi-yōn. Ayḥ na-shir et shir A-dō-nay al ad-mat nay-ḥar.

Congregation rises

אִם אֲשַׁכַּח יְרוּשָׁלַיִם. תִּשְׁכַּח יְמִינִי:

תִּרְבַּק לְשׁוֹנֵי לְחֻכֵי. אִם־לֹא אֲזַכְּרֶכֶּי.

אִם־לֹא אֲעֲלֶה אֶת־יְרוּשָׁלַיִם. עַל־רֹאשׁ שְׂמֹחַתִּי:

If I forget you, O Jerusalem, let my right hand wither!

Let me lose the power of speech if I do not remember you,

If I do not set Jerusalem above my greatest joy.

Selected from the Bible

Responsive Reading

It shall come to pass at the end of time,
That the Lord's House shall be established on Mount Zion.

It shall be considered higher than all the other mountains;
All nations shall come to it.

And many peoples shall say:

"Come, let us go up to the House of the Lord.

There God will teach us His ways,

And we will walk in His paths."

God shall judge all the nations;

He shall settle all their disputes.

And they shall beat their swords into plowshares,

And their spears into pruning knives.

Nation shall not lift up sword against nation;

Neither shall they learn war any more.

The Lord will break the bow and the sword,

And all people shall lie down in safety.

The sound of war shall no more be heard,

There shall be neither fighting nor destruction.

Every nation shall be taught by the Lord,

And all people shall enjoy lasting peace.

Nations shall not hurt nor destroy,

For the earth shall be as full of the knowledge of the Lord,

As the ocean is full of water.

The result of justice shall be peace,

And the result of righteousness shall be security forever.

Then shall every man sit under his vine and under his fig tree,

And none shall make him afraid,

For the Lord Himself has promised this.

Thou art holy, O Thou who art enthroned upon the praises of Israel. And one called to another and said: Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory. [And they receive sanction one from the other, and say: Holy in the highest heavens, the place of His abode; Holy upon earth, the work of His mighty power, Holy forever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of His glory.]* And a wind lifted me up, and I heard behind me a mighty chorus proclaiming: Praised be the glory of the Lord everywhere. [Then a wind lifted me up, and I heard behind me the mighty moving sound of those who uttered praises and said: Praised be the glory of the Lord from the place of His abode.] The Lord shall reign for ever and ever. [The kingdom of the Lord is established forever and to all eternity.]

O Lord, God of our fathers, Abraham, Isaac and Israel, keep this forever in the inward thoughts of the heart of Thy people, and direct their heart unto Thee, for Thou, being merciful, full of compassion, forgivest iniquity and destroyest not; yea, many a time Thou turnest anger away. For Thou, O Lord, art good, and ready to forgive, and abounding in mercy unto all who call upon Thee. Thy righteousness is everlasting and Thy Law is truth. Thou wilt show faithfulness to Jacob and mercy to Abraham, as Thou hast promised unto our fathers from the days of old. Praised be the Lord who day by day bears our burden. He is the God of our salvation; the Lord of hosts be with us; the God of Jacob be a stronghold unto us. O Lord of hosts, happy is the man that trusts in Thee. Save, O Lord; O King, answer us on the day when we call.

Praised be our God who has created us for His glory, and has separated us from them that go astray by giving us the Torah of truth, thus planting everlasting life in our midst. May He open our hearts unto His Law, and with love and

* The verses enclosed in brackets are the Targum or Aramaic paraphrases of the preceding Biblical texts.

ואתמה קדוש יושב תהלות ישראל: וקרא זה אל זה
ואמר. קדוש קדוש קדוש יי צבאות. מלא כל הארץ
כבודו: ומקבלין דין מודין ואמרין קדיש בשמי מרומא
עלאה. בית שכינתה. קדיש על ארעא עובר גבורתה.
קדיש לעלם ולעלמי עלמא. יי צבאות מליא כל-
ארעא ויו יקרה: ותשאני רוח ואשמע אחרי קול רעש
גדול. ברוך כבודי: ממקומו: ונטלתני רוחא. ושמעתי
בתרי קל זיע סגיא. דימשבחין ואמרין. בריך יקרא
דיי מאמר בית שכינתה: יי ימלך לעלם ועד: יי
מלכותה קאם לעלם ולעלמי עלמא:

יי אלהי אברהם יצחק וישראל אבותינו. שמרה
זאת לעולם לגצר מחשבות לבב עמה והכו לבכם
אליה: והוא רחום יכפר עון ולא ישחית. והרבה להשיב
אפו ולא יעיר כל חמתו: בראתה אדני טוב וסלח ורב
חסד לכל יקר איה: צדקתה צדק לעולם ותורתה אמת:
תמן אמת ליעקב חסד לאברהם אשר נשבעת לאבותינו
מימי קדם: ברוך אדני יום יום יעמס לנו האל ישועתנו
סלה: יי צבאות עמנו משגב לנו אלהי יעקב סלה: יי
צבאות אשרי אדם בטח בה: יי הושיעה ממלך יעגנו
ביום קראנו:

ברוך הוא אלהינו שבראנו לכבודו. והבדילנו
מן התועים. ונתן לנו תורת אמת ותני עולם נטע
בתוכנו. הוא יפתח לבנו בתורתו. וישם בלבנו אהבתו

reverence may we do His will and serve Him with a perfect heart that we may not labor in vain, nor bring forth confusion. May it be Thy will, O Lord, our God and God of our fathers, that we keep Thy statutes in the world, and be worthy to live and inherit happiness and blessings in the days of the Messiah and in the life of the world to come. May my soul sing Thy praise and not be silent; O Lord my God, I will give thanks unto Thee forever. Blessed is the man that trusts in Thee, O Lord, and whose trust Thou art. Trust in the Lord forever, for the Lord is an everlasting Rock. And they that know Thy name will put their trust in Thee; Thou hast not forsaken them that seek Thee. Thou, O Lord, desirest for the sake of Thy righteousness to make the Torah great and glorious.

Reader's Kaddish

May the great name of God be honored throughout the world which He has created according to His will. May He soon establish His kingdom on earth, even in our own lifetime and in the lifetime of our people, so that God may rule over us all; and let us say, Amen.

Congregation and Reader

May His great name be praised for ever and ever.

Reader

Exalted and honored be the name of the Holy One, praised be He, whose glory is far above all the hymns of praise which man can offer Him; and let us say, Amen.

May our heavenly Father grant life and peace to us and to all our people; and let us say, Amen.

May He who makes peace in the heavens, grant peace to us and to all our people; and let us say, Amen.

וַיִּרְאֶתוּ וְלַעֲשׂוֹת רָצוֹנוֹ וְלַעֲבֹדוֹ בְּלִבָּב שְׁלָם. לְמַעַן לֹא
 נִינֵעַ לְרִיק וְלֹא גִלְדַּל לְבַהֲלָהּ: יְהִי רָצוֹן מִלְּפָנֶיךָ יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁנַשְׁמֹר חֻקֶיךָ בְּעוֹלָם הַזֶּה.
 וְנִזְכֶּה וְנַחֲיָה וְנִרְאָה וְנִירַשׁ טוֹבָה וּבְרָכָה לְשָׁנֵי יְמוֹת
 הַמְּשִׁיחַ וְלַחַיֵי הָעוֹלָם הַבָּא: לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא
 יִדָּם יי אֱלֹהֵי לְעוֹלָם אֲוֹרְךָ: בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח
 בְּיֵי וְהָיָה יי מִבְּטַחוֹ: בְּטַחוֹ בְּיֵי עַד־יֵעַד. כִּי בָּיָה יי צוֹר
 עוֹלָמִים: וְיִבְטַחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ. כִּי לֹא־עֲזַבְתָּ דְרָשֶׁיךָ יי:
 יי חֲפֵץ לְמַעַן צָדְקוֹ יִגְדִיל תוֹרָה וַיֵּאדִיר:

Reader's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתָהּ. וְיִמְלִיךְ
 מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיָמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻלְמָא
 וּבְזִמְנֵי קָרִיב וְאַמְרוּ. אָמֵן:

Congregation and Reader

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Reader

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
 וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא.
 תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֻלְמָא. וְאַמְרוּ אָמֵן:
 יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
 וְאַמְרוּ אָמֵן:
 עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלֹם. עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
 וְאַמְרוּ אָמֵן:

It is for us to praise the Lord of all, to proclaim the greatness of the Creator of the universe for He hath not made us like the pagans of the world, nor placed us like the heathen tribes of the earth; He hath not made our destiny as theirs, nor cast our lot with all their multitude.

We bend the knee, worship and give thanks unto the King of kings, the Holy One, blessed be He.

He stretched forth the heavens and laid the foundations of the earth. His glory is revealed in the heavens above, and His might is manifest 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 Torah: Know this day, and consider it in thy heart that the Lord is God in the heavens above and on the earth beneath; there is none else.

We therefore hope in Thee, O Lord our God, that we may soon behold the glory of Thy might, when Thou wilt remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the kingdom of the Almighty, and all mankind will call upon Thy name; when Thou wilt turn unto Thyself all the wicked of the earth. May all the inhabitants of the world perceive and know that unto Thee every knee must bend, every tongue vow loyalty. Before Thee, O Lord our God, may they bow in worship, giving honor unto Thy glorious name. May they all accept the yoke of Thy kingdom and do Thou rule over them speedily and forevermore. For the kingdom is Thine and to all eternity Thou wilt reign in glory; as it is written in Thy Torah: The Lord shall reign for ever and ever. And it has been foretold: The Lord shall be King over all the earth; on that day the Lord shall be One, and His name One.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְחַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה שְׁלֹא שָׁם חָלַקְנוּ בָהֶם וְגִדְלָנוּ כְּכֹל הַמוֹנִים:
וְאַנְחָנוּ כּוֹרְעִים וּמְשַׁתְּחִים וּמוֹדִים

לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
וּשְׂכֵינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת
מִלְּכֵנוּ אָפֶס וּזְלָתוֹ כְּפָתוּב בְּתוֹרָתוֹ וְנִדְעָתָּ הַיּוֹם וְהִשְׁבַּחְתָּ
אֵל לְבָבְךָ כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ
מִתַּחַת. אֵין עוֹד:

עֲלֵכֶן וְקוּחַ לָךְ יי אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאָרְתָּ
עֲזָרָה לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים בְּרוּחַ
יְבָרְתוּן. לְחַמֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי. וְכַל־בְּגֵי בָשָׂר יִקְרָאוּ
בַשִּׁמָּה לְהַפְנוֹת אֱלֹהֵי כָל־רִשְׁעֵי אֶרֶץ. יִכִּירוּ וְיִדְעוּ כָּל־
יּוֹשְׁבֵי תֵבֶל. כִּי־לָךְ תִּכְרַע כָּל־בָּרָךְ תִּשָּׁבַע כָּל־לְשׁוֹן:
לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרַעוּ וְיִפּוּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.
וְיִקְבְּלוּ כָלֶם אֶת עוֹל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא וְלְעוֹלָמֵי עַד תִּמְלֹךְ
בְּכָבוֹד: כְּפָתוּב בְּתוֹרָתְךָ יי יִמְלֹךְ לְעוֹלָם וָעֶד: וְנִאֲמַר
וְהָיָה יי לְמֶלֶךְ עַל־כָּל־הָאֶרֶץ בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
וְשִׁמוֹ אֶחָד:

MOURNERS' KADDISH

May the great name of God be honored throughout the world which He has created according to His will. May He soon establish His kingdom on earth, even in our own lifetime and in the lifetime of our people, so that God may rule over us all; and let us say, Amen.

Congregation and Mourners

May His great name be praised for ever and ever.

Mourners

Exalted and honored be the name of the Holy One, praised be He, whose glory is far above all the hymns of praise which man can offer Him; and let us say, Amen.

May our heavenly Father grant life and peace to us and to all our people; and let us say, Amen.

May He who makes peace in the heavens grant peace to us and to all our people; and let us say, Amen.

Mourners' Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא
בְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Mourners

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עַלְמַיָּא:

Mourners

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא. בְּרִיךְ הוּא. לְעַלְמָא
מִן כָּל בִּרְכָתָא וְשִׁירָתָא וְשִׁבְחָתָא וְנַחֲמָתָא דְאַמִּירָן
בְּעֵלְמָא. וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים וְעֲלִינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hirutey, v'yam-lih mal-hutey,
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael,
Ba-agala u-vizman kariv, v'imru amen.*

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

*Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey,
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'rih hu, l'eyla min kol bir-hata v'shi-rata,
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.*

*Y'hey sh'lama raba min sh'ma-ya
V'ha-yim aleynu v'al kol yisrael, v'imru amen.*

*Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.*

BEGIN WITH US

Dear God, so much innocent bloodshed!
We are supposed to be created in Your image but O how we have distorted it.

When we read the beastly acts of man, we are ashamed to be human.

When we read of the nobility of their victims, we are proud to be Jews.

If there is anything for which we are grateful, then we thank You that we have been the victims, not the murderers; the persecuted, not the persecutors.

But must cruelty always be? Must inhumanity ever be the signature of man?

No! No! We refuse to accept that!

We refuse to give hatred the last word

Because we have known the power of love.

We refuse to believe that cruelty will prevail because we have felt the strength of kindness.

We refuse to award the ultimate victory to evil because we believe in You too much.

So help us O God to live by our faith.

Where there is hatred, may we bring love.

Where there is pain, may we bring healing.

Where there is darkness, may we bring light.

Where there is despair, may we bring hope.

Where there is discord, may we bring peace.

Make this a better world and begin with us.

—Sidney Greenberg

Responsive Reading

On this day when we recall the destruction of the Temple at Jerusalem and the long night of our people's exile, we thank Almighty God for preserving Israel in our day when mighty forces were arrayed to destroy her.

We shall ever remember with deep gratitude the courage, sacrifice and heroism of the men and women of Israel who, in their hour of grave peril, turned the impending disaster into a joyous deliverance.

We reverently pay tribute to the generations of our people who never forgot Zion and their vow: "If I forget thee, O Jerusalem, may my right hand wither."

For twenty centuries our people never ceased to hope, pray and yearn for a return to the city of David and the land of their forefathers, where their sages taught and their prophets preached justice and peace for all mankind.

We rejoice that a divided Jerusalem has become one, and that at long last, after two thousand years, The Holy City is now governed by the descendants of those who loved and revered her.

The Western Wall, the only remnant of Israel's glory which, throughout the ages, wherever Jews dwelt, remained ever in their minds and hearts, is now once more a focal point where all may gather freely to worship their God.

May the Western Wall, always a symbol of our survival, remain a challenge that once again "Out of Zion shall go forth the Torah and the word of God from Jerusalem."

May the day soon dawn when peace, brotherhood and cooperation shall prevail between Israel and the nations that surround her, and the vision of the prophet Isaiah shall be realized:

"In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth;

For the Lord will bless them, saying: 'Blessed be Egypt My people, and Syria the work of My hand, and Israel Mine inheritance.'"

CONGREGATION ANAVATH SHALOM
4050 S. HULEN
FORT WORTH, TEXAS 76109

ירושלים

מעל פסגת הר הצופים שלום לך ירושלים.
מעל פסגת הר הצופים אשתחווה לך אפים.
מאה דורות חלמתי עליך. לזכות לראות באור פניך.
ירושלים. ירושלים! האירי פניך לבגד!
ירושלים. ירושלים! מחרבומיך אבגד!
מעל פסגת הר הצופים שלום לך ירושלים.
אלפי גולים מקצות כל תבל נושאים אליך עינים.
באלפי ברכות היי ברוכה. מקדש מלך עיר מלוכה.
ירושלים. ירושלים! אני לא אזוו מפה!
ירושלים. ירושלים! יבא המשיח. יבא!

May-al pis-gat har ha-tso-fim, sha-lom lah ye-ru-sha-la-yim.
May-al pis-gat har ha-tso-fim, esh-ta-ḥa-veh lah a-pa-yim
May-a do-rot ḥa-lam-tee a-la-yih, liz-kot lir-ot b'or pa-na-yih,
Ye-ru-sha-la-yim, ye-ru-sha-la-yim ha-ce-ree fa-na-yih liv-nayḥ
Ye-ru-sha-la-yim, ye-ru-sha-la-yim may-ḥor-vo-tye-yih ev-nayḥ

התקווה

כל עוד בלבב פנימה. נפש יהודי הומיה.
ולפאתי מזרח קדימה. עין לציון צופיה:
עוד לא אבדה תקומתנו. התקווה שנות אלפים.
להיות עם חפשי בארצנו. ארץ ציון וירושלים:

Kol od ba-lay-vav, pnee-ma, ne-fesh y'hu-dee ho-mi-ya
U-l'fa-a tay miz-rah ka-dee-ma, a-yin l'tsi-yon tso-fi-ya.
Od lo av-da tik-va-tay-nu, ha-tik-va sh'not al-pa-yim,
Li-yot am ḥaf-shee b'ar-tzay-nu, erez tzi-yon vi-ru-sha-la-yim.