

למועדים קטנים

Prayers for Special Days

*Teach me, O God, a blessing, a prayer
on the mystery of a withered leaf,
on ripened fruit so fair,
on the freedom to see, to sense,
to breathe, to know, to hope, to despair.
Teach my lips a blessing, a hymn of praise,
as each morning and night
You renew Your days,
lest my day be as the one before,
lest routine set my ways.*

(Lea Goldberg)

The Abbreviated Hallel

הלל בקיצור

The Hallel is a series of psalms added to the liturgy on festive days. This abbreviated alternative may be said during Chol HaMo'eid Pesach, Chol HaMo'eid Sukkot, and Chanukah, and on Rosh Chodesh, Yom HaAtzma'ut, and Yom Yerushalayim.

Praise the Eternal, all you nations!
Extol God, all you peoples!
For great is God's love for us,
everlasting is God's faithfulness.
Halleluyah!

O give thanks to Adonai
who is good;
God's love is everlasting.

Let Israel now say:
God's love is everlasting.

Let the House of Aaron now say:
God's love is everlasting.

Let all who revere the Eternal
now say:
God's love is everlasting.

Praised is the one who comes in the
name of Adonai; we bless you from
the House of Adonai.

*You are my God, and I will thank You;
You are my God; I will exalt You.*

O give thanks to Adonai,
who is good;
God's love is everlasting.

הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם!
שִׁבְחוּהוּ כָּל־הָאָמִים!
כִּי גָבַר עָלֵינוּ חֲסִדּוֹ,
וְאֶמֶת־יְהוָה לְעוֹלָם. הַלְלוּיָהּ:

Psalms 117

הוֹדוּ לַיהוָה כִּי־טוֹב,
כִּי לְעוֹלָם חֲסִדּוֹ:

Psalms 118:1-4

יֹאמְרוּ־נָא יִשְׂרָאֵל,
כִּי לְעוֹלָם חֲסִדּוֹ:

יֹאמְרוּ־נָא בֵּית־אֶהֱרָן,
כִּי לְעוֹלָם חֲסִדּוֹ:

יֹאמְרוּ־נָא יְרֵאֵי יְהוָה,
כִּי לְעוֹלָם חֲסִדּוֹ:

בָּרוּךְ הָבָא בְּשֵׁם יְהוָה,
בִּרְכָנוּכֶם מִבֵּית יְהוָה:

Psalms 118:26,
28-29

אֱלֹהֵי אֲתָה וְאוֹדְךָ,
אֱלֹהֵי אֲרוֹמְמֶךָ:

הוֹדוּ לַיהוָה כִּי־טוֹב,
כִּי לְעוֹלָם חֲסִדּוֹ:

Rabbi Yochanan taught: "Whoever blesses the new moon at the proper time is considered as having welcomed the Shechinah." (Babylonian Talmud, Sanhedrin 42a)

In ancient times, before the lunar calendar was set, the sighting of the new moon was cause for great festivity. During the Second Temple period, two trained witnesses watched for the first sliver of moon and then testified before the Rabbinic court in Jerusalem, which would declare the new month. Bonfires were lit, hilltop to hilltop, until the news reached communities throughout Israel and the Diaspora (Mishnah Rosh HaShanah 2:2–4). By the middle of the fourth century, the Rabbis calculated a formula to regulate the calendar.

In the synagogue, Rosh Chodesh is celebrated during daylight hours with the singing of Hallel (page 301 or page 353, abbreviated) and the reading of Torah (Numbers 28:1–15).

Sanctifying the New Moon

קידוש לבנה

Halleluyah!

Praise the Eternal from the heavens;
praise God from the heights.

*Halleluyah, all God's angels;
Halleluyah, all celestial forces.*

Halleluyah, sun and moon;
Halleluyah, all stars of light.

*Halleluyah, highest heavens;
even waters beyond the heavens.*

Let them praise the name of the
Eternal, for God is the One who
commanded and caused them
to be created.

*God set them to stand for all time,
established a law that will not change.*

הַלְלוּיָהּ.

הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם,
הַלְלוּהוּ בְּמַרוֹמִים:

הַלְלוּהוּ כָּל־מַלְאָכָיו,
הַלְלוּהוּ כָּל־צְבָאָיו:

הַלְלוּהוּ שֶׁשֶׁשׁ וַיְרַח,
הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר:

הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם,
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם:

יְהַלְלוּ אֶת־שֵׁם יְהוָה,
כִּי הוּא צִוָּה וַנִּבְרָאוּ:

וַיַּעֲמִידֵם לְעַד לְעוֹלָם,
חֻק־נֶתֶן וְלֹא יַעֲבוֹר:

Psalm 148:1–6

*And on your
joyous occasions
—your fixed
festivals and new
moon days—you
shall sound the
trumpets.... I,
Adonai, am Your
God. (Numbers
10:10)*

Praised are You, Adonai our God,
Sovereign of the Universe, whose
word created the heavens, and
whose utterance, all their forces.
You set their course and pace that
their orbit can never be altered.
Happily, joyously they do their
Maker's will, fulfilling the truth of
their Creator's innovation.

The moon was told she would be
renewed as a crown of beauty for
those borne of the womb, who in
time to come will be renewed like
her, and made beautiful for their
Creator, for the sake of God's
glorious rule.

Praised are You, Adonai,
who renews the months.

If God were the sun, then Israel might be the moon,
her face reflecting God's eternal light.

Yes, Israel is like the moon, the moon
who waxes and wanes,

grows old, and then renews herself,
yet never leaves the skies.

Faithfully, she reappears to walk the night,
glimmering, silver, in the darkened sky.

Faithfully, she spreads her pale and ghostly light
on every room and tree and blade of grass

לְהִתְחַדֵּשׁ בְּמוֹתָהּ ("to be renewed like her")
The renaissance of the moon at the beginning
of our months has become the symbol of our
own rebirth and of the redemption from sin
and evil after which it is our task to strive....
Like the moon, Yisrael, too, shall never be
lost even when it walks in utter darkness.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בְּמֶאֱמָרוֹ בָּרָא
שְׁחָקִים וּבְרוּחַ פִּי כָל צְבָאָם.
חֵק וְזִמָּן נָתַן לָהֶם שְׁלֹא יִשְׁנוּ
אֶת תְּפִקִּידָם. שְׁשִׁים וּשְׁמֵחִים
לַעֲשׂוֹת רִצּוֹן קוֹנֵם, פּוֹעֵל
אֶמֶת שֶׁפָּעֲלָתוֹ אֶמֶת.

וְלִלְבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ
עֶטְרָת תְּפָאֶרֶת לַעֲמוּסֵי בֶטֶן,
נְשִׁיָּהם עֲתִידִים לְהִתְחַדֵּשׁ
בְּמוֹתָהּ, וּלְפָאֵר לְיוֹצְרָם,
עַל שֵׁם כְּבוֹד מַלְכוּתוֹ.

בְּרוּךְ אַתָּה, יְיָ, מְחַדֵּשׁ חֳדָשִׁים.

*A torch at
night is as
good as a
companion,
but moonlight
is as good as
two. (Rav,
Babylonian
Talmud,
B'rachot 43b)*

"The New
Moon" by
Ruth Brin

Until the whole world turns to silver,
transformed from darkness to shimmering beauty.

Yes, Israel, be like the moon,
renew your faith each generation.

Even when the earth casts its shadow of darkness,
faithfully reflect the light of God;

Pour over the whole world
the moonlight beauty of holiness.

A Psalm for Rosh Chodesh

Praise the Eternal, O my soul.
Adonai, my God, You are great
indeed, clothed in grandeur
and glory,

*wrapped in light as in a garment,
unfolding the heavens like a curtain.*

God made the moon to measure
the seasons; the sun knows its
time for setting.

*You bring on the darkness; it is night
when all beasts of the forest stir.*

The young lions roar for prey,
seeking from God their food.

שיר לראש חודש

בְּרַכְּךָ, נִפְשִׁי, אֶת־יְהוָה.
יְהוָה אֱלֹהֵי, גִּדְלָתָּ מְאֹד,
הוֹר וְהָדָר לְבָשֶׁתָּ:

עָשָׂה־אוֹר בְּשִׁלְמָה,
נוֹטָה שָׁמַיִם בִּירִיעָה:

עָשָׂה יָרֵחַ לְמוֹעֲדִים,
שֶׁמֶשׁ יָדַע מְבוֹאוֹ:

תָּשֶׁת־חֹשֶׁךְ וַיְהִי לַיְלָה
בּוֹ־תִרְמָשׁ כָּל־חַיֵּיתוֹ־יַעַר:

הַכְּפִירִים שֹׁאֲגִים לַטָּרֶף
וּלְבָקֶשׁ מֵאֵל אֲכָלָם:

Psalm 104:1,2,
19–24,31–35

*When we greet
the moon, we
greet its Maker
and Guide.
(B'rachot 4b)*

“renew your faith” The women heard about the construction of the golden calf and refused to submit their jewelry to their husbands. Instead they said to them: “You want to construct an idol which is an abomination, and has no power of redemption? We won’t listen to you.” And the Holy One, Blessed be God, rewarded them in this world, in that they would observe new moons more than men, and in the next world, in that they are destined to be renewed like the new moons. (Pirkei D’Rabbi Eliezer 45)

עָשָׂה יָרֵחַ (“God made the moon”) Near You, God, there is no night, and candles are not needed beside You, for You light up the whole world with Your light.

And the morning speaks of Your mercy, and the night speaks of Your truth.

And all creatures acknowledge Your wonder. (Beyle Hurvits, 18th c.)

When the sun rises, they steal away and settle into their lairs.

Then people go out to work,
to their labour until evening.

*How varied are Your works, Adonai!
With wisdom have You made them all.
The earth is resplendent with Your creations.*

May the glory of the Eternal endure
forever; may the Eternal rejoice
in all creation.

*God looks at the earth, and it trembles;
God touches the mountains and they smoke.*

I will sing to the Eternal all my life;
I will chant to my God with all my breath.

*Let my words be pleasing to God;
I will rejoice in the Eternal.*

Let offenders vanish from the earth,
and the wicked be no more.

*Praise the Eternal, O my soul.
Halleluyah!*

מַה־רַּבוּ מַעֲשֵׂיךָ ("how varied are Your works")
God said: "Let there be lights in the expanse of
the sky to separate day from night; they shall
serve as signs for the set times—the days and
the years; and they shall serve as lights in the
expanse of the sky to shine upon the earth."
And it was so. God made the two great lights,
the greater light to dominate the day and the
lesser light to dominate the night, and the
stars. And God set them in the expanse of the
sky to shine upon the earth, to dominate the
day and the night, and to separate light from
darkness. And God saw that this was good.
(Genesis 1:14–18)

תִּזְרַח הַשֶּׁמֶשׁ יֶאֱסֹפּוּן
וְאֶל־מְעוֹנֹתָם יִרְבְּצוּן:

יֵצֵא אָדָם לַפֶּעַל
וּלְעִבְדוֹתוֹ עַד־יָעָרֵב:

מַה־רַּבוּ מַעֲשֵׂיךָ, יְהוָה,
כָּל־שֵׁם בְּחָכְמָה עָשִׂיתָ,
מְלֵאָה הָאָרֶץ קִנְיֶנְךָ:

יְהִי כְבוֹד יְהוָה לְעוֹלָם,
יִשְׂמַח יְהוָה בְּמַעֲשָׂיו:

הַמְבִּיט לָאָרֶץ וְתִרְעָה,
יַגֵּעַ בַּהָרִים וַיַּעֲשֶׂנוּ:

אֲשִׁירָה לַיהוָה בְּחַיִּי,
אֶזְמְרָה יְאֱלֹהֵי בְעוֹדִי:

יַעֲרֵב עָלָיו שִׁיחִי,
אֲנֹכִי אֶשְׂמַח בִּיהוָה:

יִתְּמוּ חַטָּאִים מִן־הָאָרֶץ,
וְרָשָׁעִים עוֹד אֵינָם.

בָּרַכִּי, נַפְשִׁי, אֶת־יְהוָה,
הַלְלוּיָהּ:

אֲשִׁירָה לַיהוָה בְּחַיִּי ("I will sing to the
Eternal all my life")
Let the half day festival of the new moon
remind us how to retreat and grow strong,
how to
reflect and learn, how to push our bellies
forward,
how to roll and turn and pull the tides up, up
when we need them, how to come back
each time
we look dead, making a new season shine.
(Marge Piercy)

Counting the Omer

ספירת העומר

We count off the forty-nine days of the Omer, just before *Aleinu*, from the second day of Pesach to the day before Shavuot.

According to Rabbenu Nissim, the Israelites were told that they would receive the Torah on the fiftieth day following the Exodus from Egypt. In their eagerness for that event, they counted the days from Pesach, the Season of Our Freedom, until Shavuot, the Season of the Giving of Our Torah. In biblical times, when Israel was still an agriculturally based society, our ancestors counted those days by counting the omer, a sheaf or measure of grain. By continuing this tradition, we link the Redemption of Pesach with the Revelation at Sinai. When we accept upon ourselves the yoke of Torah, we cease to be Pharaoh's servants and become servants of the Eternal God. For freedom without law is anarchy; law without freedom is slavery. (Rabbi Michael Strassfeld, adapted)

Here I am now ready and prepared to fulfill the mitzvah of counting the Omer, as it is written in the Torah: "You shall count for yourselves from the day after the holy day, from the day you bring the sheaf of wave-offering, seven complete weeks. You must count until the day after the seventh week—fifty days."

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקִים מִצְוֹת
עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר כְּמוֹ
שִׁכְתוֹב בַּתּוֹרָה: וּסְפִרְתֶּם
לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם
הַבִּיאָכֶם אֶת-עֹמֶר הַתְּנוּפָה
שִׁבְעַת שָׁבָתוֹת תְּמִימֹת תִּהְיֶינָה:
עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׂבִיעִת
תִּסְפְּרוּ חֲמִשִּׁים יוֹם:

Leviticus
23:15–16a

All rise.

Praised are You, Adonai our God,
Sovereign of the Universe, who has
sanctified us with mitzvot, and has
commanded us concerning the
counting of the Omer.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל
סְפִירַת הָעֹמֶר.

- Today is the first day of the Omer.
- Today is the _____ day of the Omer.

- הַיּוֹם יוֹם אֶחָד בְּעֹמֶר.
- הַיּוֹם _____ יָמִים בְּעֹמֶר.

Yom HaShoah

יום השואה

Only years after the Holocaust did Yom HaShoah ritual and liturgy begin to emerge. Only after years of debate in Israel's Knesset was the 27th of Nisan, marking the Warsaw Ghetto Uprising, identified as the most appropriate date on the calendar for a day of collective mourning. It was as if the Jewish People had been struck dumb, unable to respond to the Holocaust, let alone pray to a God who seemed to have abandoned them. Until a common liturgy is established, the following is offered with humility, to remember the Six Million and to address the God of History.

אַחִים, בְּעִירָה שְׂרָפָה,
עִירֵתֵנוּ בּוֹעֶרָה בָּלָה.

עס ברענט, ברידערלעך,
עס ברענט!
אוי, אונדזער אָרעם שטעטל
נעבעך ברענט!

"Es Brent" by
Mordecai
Gebirtig

בָּהּ רוּחוֹת שְׁחוּרוֹת יִסְעָרוּ,
לְהַבּוֹת־חֶרֶבֶן יִבְעָרוּ,
עֲקֻבוֹתֶיהָ לֹא נִשְׁאָרוּ,
הִיא עוֹלָה בָּאֵשׁ.

בייזע ווינטן מיט ירגזון רייסן,
ברעכן און צעבלאזן,
און די בייזע ווינטן הוזשען,
אַלץ אַרום שוין ברענט.

Adonai our God
and God of our
ancestors, grant
that none may
hate us, and
let hatred for
others never
enter our hearts.
(Rabbi Eliezer,
Jerusalem Talmud,
B'rachot 4:2)

וְאַתֶּם חוֹבְקִים יָדִים
בְּלִי הוֹשִׁיט עֲזָרָה,
בְּלִי כַּבּוֹת אֶת אִש־הַלֵּהָב,
אֵשׁ הָעִירָה.

און איר שטייט און קוקט
אַזוי צו
מיט פאַרלייגטע הענט;
ווי אונדזער שטעטל ברענט.

It's burning, brothers, it's aflame!
Our little, poor, beloved town's aflame!

And with folded arms you
watch it,

Brutal winds, in fury growing,
Keep on tearing, breaking,
blowing,

As if you were lame,
And with folded arms you
watch it,

While the furious winds are
wailing, everything's aflame!

While our town is aflame!

All peoples have suffered cruelty, and we weep with them, too.

But this day we think especially of the pain suffered by the House of Israel. Exile and oppression, expulsion and ghettos, pogroms and death camps: the agony of our people numbs the mind and turns the heart to stone.

We can only wonder at the fortitude of our forebears who said, not once but many times: "Though You slay me, I will yet trust in You." And we can only pray to be blessed with a measure of the faith that enabled them to remain true to God and Torah, even when the Eternal One seemed remote from them, and life itself might have lost all meaning.

From Job 13:15a

A voice is heard in Ramah,
lamentation and bitter weeping!

*Rachel is weeping for her children,
refusing to be comforted for them,
for they are no more.*

Is it nothing to you, all you
who pass along the road?

*Look and see: is there any pain
like that which has befallen me?*

To what shall I liken you, how to
comfort you, O innocent daughter
of Zion? Truly, your ruin is as vast
as the sea! Who can heal you?

*How long, O God?
Will we be forgotten forever? How
long will Your face be hidden from us?*

All this has befallen us, yet we have
not forgotten You, nor have we been
false to Your covenant.

*It is for Your sake that we have been
slain all the day long, and accounted
as sheep for the slaughter.*

קול בְּרָמָה נִשְׁמָע,
נְהִי בְּכִי תַמְרוּרִים!

Jeremiah 31:14

רָחֵל מְבַכָּה עַל-בָּנֶיהָ, מֵאֲנָה
לְהַנְחֵם עַל-בָּנֶיהָ, כִּי אֵינָנָה:

לֹא אֵלֵיכֶם, כָּל-עַבְרֵי דֶרֶךְ?

Lamentations
1:12a

הִבִּיטוּ וּרְאוּ אִם-יֵשׁ מְכַאֵב
בְּמְכַאֲבֵי אֲשֶׁר עוֹלֵל לִי?

מָה אֲשׁוּה-לָךְ וְאֶנְחֶמְךָ,
בְּתוֹלַת בֵּת-צִיּוֹן? כִּי-גָדוֹל
כֵּיִם שִׁבְרֶךָ, מִי יִרְפָּא-לָךְ?

Lamentations
2:13

עַד-אָנָה, יִהְיֶה?
תִּשְׁכַּחֲנִי נִצַּח? עַד-אָנָה
תִּסְתִּיר אֶת פָּנֶיךָ מִמֶּנִּי?

Psalms 13:2

כָּל-זֹאת בָּאֲתָנוּ וְלֹא
שִׁכַּחְנוֹךְ, וְלֹא-שָׁקַרְנוּ
בְּבְרִיתֶךָ:

Psalms 44:18

כִּי-עָלֶיךָ הִרְגָנוּ כָּל-הַיּוֹם,
נִחַשְׁבָנוּ כְּצֹאן טִבְחָה:

Psalms 44:23

And there was silence! How many stood aside, mute and callous, forgetting the Divine command: "You shall not stand idly by while your neighbour bleeds!"

*For the sin of silence,
For the sin of indifference,
For the secret complicity of the neutral.
For the closing of borders,
For the washing of hands,
For the crime of indifference.
For the sin of silence,
For the closing of borders—*

Adonai, You see it: You see that none comes to help, none to intervene. Only the winds come to carry our dust to the four corners of the earth.

"And I shall make your descendants as the dust of the earth."

As dust of the earth extends from one end of the world to the other, so will your children be scattered from one end of the world to the other.

As the dust of the earth can be blessed only through water, so too can Israel only be blessed through the Torah, which is to the thirsty soul what water is to the body.

"for the sin of silence"

If a flame has fallen among the cedars
What will the wall moss say?
If danger lies in wait for those who sleep
What will they who watch in silence say?
If the weary are dying to sit down
What will they who go on standing up say?
If in Oran plague has broken out
What will distant neighbours say?
If the hand is writing on the walls
What will they who have the last laugh say?

וְשִׁמְתִּי אֶת־זֶרְעֶךָ בְּעֶפְרָה הָאָרֶץ.

מָה עֶפְרָה הָאָרֶץ? מִסּוֹף הָעוֹלָם
וְעַד סוּפוֹ, כִּן בְּנִיךָ יִהְיֶה
מִפְּזָרִים מִסּוֹף הָעוֹלָם
וְעַד סוּפוֹ.

וּמָה עֶפְרָה הָאָרֶץ? אֵינוֹ
מִתְבָּרֵךְ אֶלָּא בַּמַּיִם, אֵף
יִשְׂרָאֵל אֵינוֹ מִתְבָּרֵךְ
אֶלָּא בְּזִכּוֹת הַתּוֹרָה,
שֶׁנִּמְשָׁלָה לַמַּיִם.

Leviticus 19:16

Whoever destroys a single life, it is as if that person has destroyed an entire world. And whoever saves a single life, it is as if that person has saved an entire world. (Mishnah Sanhedrin 4:5)

Genesis 13:16

Midrash Genesis Rabbah 41:9

If even the innocent are scourged
What will they who cling to God say?
If the woman in love has wept into her pillow
What will the ancient ballads say?
If judgment pierces the mountains
What will the skeptics say?
If in the street darkness breathes
What will the glowing candles say?
(Hayim Gouri)

And as dust is made to be trampled upon, so too will Your children be made for kingdoms to trample upon.

And as dust wears away vessels of metal, but itself endures forever, so it is with Israel. All your enemies will come to nothing, but the People Israel will endure.

Under the Polish green trees,
no more at play Moishelach,
Shloimelach.
No more at play Sorele and Leahle.
Not in the grass and not in the snow.

No longer are heard the voices of Jewish children, of the mischievous Motelach and Shimelach, whose bodies contort as they practise their tricks and heroics.

ומה עפר? עשוי דִּישׁ,
אף בְּנֵיךָ עֲשׂוּיִין דִּישׁ
לְמַלְכוּתִים.

ומה עפר? מְבִלָּה אֶת כָּלִי
מִתְכוּת וְהוּא קִים לְעוֹלָם,
כִּי יִשְׂרָאֵל. כָּל עוֹבְדֵי
כּוֹכָבִים בְּטִלִּים, וְהֵם קִימִים.

אונטער די פוילישע
גרינינקע ביימעלעך
שפילן זיך מער ניט קיין
משה'לעך, שלמה'לעך,
שפילן זיך מער ניט קיין
שרה'לעך, לאה'לעך,
ניט אויף קיין גרעזעלעך,
ניט אויף קיין שנייעלעך.

ס'הילכן שוין מער ניט די
יידישע שטימעלעך,
פון די קונדסימ'לעך,
מאָטעלעך, שימעלעך,
מיט די צעקרעלטע,
צעדראָפּעטע צורה'לעך,
פונעם באַווייזן וואונדיירים
און גבורה'לעך.

"Moishelach,
Shloimelach" by
J. Papiernikow,
lyricist; Israel
Alter, composer

וְהוּא קִים לְעוֹלָם ("but itself endures forever") Master of the Universe: You are doing much to make me desert my faith. But I assure You that—even against the will of... Heaven, a Jew I am and a Jew I shall remain. And neither the sufferings that You

have brought upon me, nor that which You shall yet bring upon me, will be of any avail. (Hebrew prayer of a Jew exiled from Spain in 1492 after he was "put ashore in some uninhabited place," and witnessed the deaths of his wife and two children)

Now the little Polish trees
are mourning.
Jewish homes are dead.
The streets are dead, their
houses destroyed.
Some children hide there
now like mice.

Jewish children with wide black
eyes, shrouded in darkness.
Eyes full of fear of the impact
of the catastrophe.

מיט פחד פארלאפענע ("fear of the impact ...")
Without Jews, no Jewish God.
If, God forbid, we should quit
this world, Your poor tent's light
would out.
Abraham knew You in a cloud:
since then, You are the flame
of our face, the rays
our eyes blaze,
our likeness
whom we formed:
in every land and town
a stranger.
Shattered Jewish skulls,
shards of the divine,
smashed, shamed pots—
these were Your light-bearing vessels,
Your tangibles,
Your portents of miracle!
Now count these heads
by the millions dead.

ס'טרויערן אַצינד, די
פוילישע ביימעלעך.
טויט זענען יידישע היימען
און היימעלעך,
טויט זענען געסעלעך,
חרוב די הייזעלעך—
וואו עס פאַרשטעקן זיך
קינדער, ווי מייזעלעך.
יידישע קינדער מיט גרויסע
אויגעלעך,
שוואַרצע אַזוי ווי מיט חושך
פאַרצויגענע,
אויגעלעך פולע, מיט פחד
פאַרלאפענע,
אונטער דעם אומגליק
דעם ברוינעם געטראָפּענע.

*I believe in the
sun even when
it is not shining.
I believe in love
even when
feeling it not.
I believe in God
even when He is
silent. (Found on
a cellar wall in
Köln, Germany,
written by a
person in hiding)*

Around You the stars go dark.
Our memory of You, obscured.
Soon Your reign will close.
Where Jews sowed,
a scorched waste.
... Who will dream You?
Remember You?
Deny You?
Yearn after You?
Who will flee You,
only to return
over a bridge of longing?
No end to night
for an extinguished people.
Heaven and earth, wiped out.
Your tent void of light.
Flicker of the Jews' last hour.
Soon, Jewish God,
Your eclipse.
(Jacob Glatstein, translated from the Yiddish
by Cynthia Ozick)

In the presence of eyes
 which witnessed the slaughter,
 which saw the oppression
 the heart could not bear,
 and as witness the heart
 that once taught compassion,
 until the days came to pass
 that crushed human feeling,
 I have taken an oath: To remember
 it all,
 to remember, not once to forget!
 Forget not one thing to the last
 generation
 when degradation shall cease,
 to the last, to its ending,
 when the rod of instruction
 shall have come to conclusion.
 An oath: Not in vain passed over
 the night of the terror.
 An oath: No morning shall see me
 at flesh-pots again.
 An oath: Lest from this we learned
 nothing.

עַל דַּעַת עֵינַי
 נִשְׁרָאוּ אֶת הַשְּׂכוֹל
 וְעַמָּסוֹ זַעְקוֹת
 עַל לְבִי הַשְּׁחוּחַ,
 עַל דַּעַת רַחֲמֵי
 נְשִׁהוּרֹנִי לְמַחֵל,
 עַד בָּאוּ יָמַי
 נִשְׁאַיְמוּ מִלְסָלָח,
 נִדְרֹתַי הַנֶּדֶר: לִזְכֹּר אֶת הַכֹּל.
 לִזְכֹּר-וְדָבָר לֹא לְשִׁכְחָ.
 דָּבָר לֹא לְשִׁכְחָ-עַד דּוֹר
 עֲשִׁירִי,
 עַד שֶׁן עֲלֻבוֹנִי,
 עַד בָּלֵם, עַד בָּלָהֶם,
 עַדִּי יִכְלוּ כָּל שְׂבִטֵי מוֹסָרִי.
 קוֹנֵם אִם לָרִיק
 יַעֲבֹר לֵיל הַזֶּעֶם,
 קוֹנֵם אִם לְבִקָּר
 אֶחָזֵר לְסוּרִי
 וּמֵאוֹם לֹא אֶלְמֵד
 גַּם הַפֶּעַם.

"A Vow" by
 Avraham Shlonsky,
 translated by Rabbi
 Herbert Bronstein

*Memory is the key
 to morality. (Rabbi
 Irving Greenberg)*

עַל דַּעַת ("as witness")

Written in Pencil in the Sealed Railway-Car

here in this carload	cain son of man
I am eve	tell him I
with abel my son	(Dan Pagis)
if you see my other son	

In Memory of the Six Million

יזכור

Six candles are lit by the families of survivors.

I believe with perfect faith in the coming of the Messiah. And even if he be delayed, nevertheless, I believe. Nevertheless, I will await him, until that day, yet to come.

אֲנִי מֵאֲמִין בְּאַמּוּנָה שְׁלֵמָה
בְּבִיאת הַמָּשִׁיחַ. וְאֵף עַל פִּי
שִׁיתֵּמָהֶמָּה, עִם כָּל זֶה אֲנִי
מֵאֲמִין, עִם כָּל זֶה אֶחָפֶה לוֹ
בְּכָל יוֹם שְׂיָבוֹא.

From "The
Thirteen
Principles of
Jewish Faith"
by Rambam

All rise.

O God, full of mercy, who dwells on high, grant perfect rest in Your sheltering Presence and in the lofty heights where the holy and pure shine like the brightness of the firmament, unto the souls of the Six Million. These men, women, and children were all holy and pure, yet for the sanctification of God's name they were killed, murdered, and slaughtered by the hands of the Nazi oppressors and those who aided them, may their names be obliterated. May their resting place be the Garden of Eden. May the Merciful One let them find eternal refuge beneath the shadow of Your wings, and let their souls be bound up in the bond of life everlasting. The Eternal One is their inheritance. May they rest in peace. And let us say: *Amen*.

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן
בְּמְרוֹמִים, הַמָּצֵא מְנוּחָה
נְכוֹנָה תַּחַת כְּנָפֵי הַשְּׂכִינָה,
בְּמַעְלֹת קְדוּשִׁים וְטְהוֹרִים
בְּזֹהַר הָרָקִיעַ מְזֻהָרִים,
לְנִשְׁמוֹת רַבּוֹת אֲלֵפֵי יִשְׂרָאֵל,
אֲנָשִׁים וְנָשִׁים, יְלָדִים וְיִלְדוֹת,
כָּלֶם קְדוּשִׁים וְטְהוֹרִים,
שְׁנֵהֲרָגוּ וְנִשְׁחָטוּ וְנִשְׂרָפוּ
וְשִׁנְחָנְקוּ וְנִקְבְּרוּ חַיִּים עַל
קְדוּשַׁת הַשֵּׁם, עַל יְדֵי הַצּוֹרְרִים
הַנָּאֲצִים וְעוֹזְרֵיהֶם, יִמַּח
שְׁמֵם וְזִכְרָם, בְּעֶבֶר שְׁאֲנוּ
מִתְפַּלְלִים לְעֻלּוֹי נִשְׁמוֹתֵיהֶם.
בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם. לִכְן,
בְּעַל הָרַחֲמִים יִסְתִּירֵם בְּסִתָּר
כְּנָפָיו לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר
הַחַיִּים אֶת נִשְׁמוֹתֵיהֶם. יְיָ הוּא
נִחַלָתָם, וְיִגְדֹּחוּ בְּשָׁלוֹם עַל
מִשְׁכַּבּוֹתֵיהֶם. וְנֹאמַר: אָמֵן.

Mourner's Kaddish

קדיש יתום

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God's sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God's great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised, far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

May the blessing and the promise of life come to us and all Israel, and let us say: Amen.

May the One who causes peace to reign in the high heavens cause peace to descend on us, and let us say: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ
רַבָּא. אָמֵן. בְּעֶלְמָא דִּי-בְרָא
כְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם
וּלְעֹלְמֵי עֲלָמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעֹלָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

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

From Psalm
113:2,
Daniel 2:20

קדיש יתום ("mourner's Kaddish")

In the Jewish Synagogue at Newport

Our softened voices send us back again
But mournful echoes through the empty hall:
Our footsteps have a strange unnatural sound,
And with unwonted gentleness they fall.

The weary ones, the sad, the suffering,
All found their comfort in the holy place,
And children's gladness and men's gratitude
Took voice and mingled in the chant of praise.

The funeral and the marriage, now, alas!

We know not which is sadder to recall;
For youth and happiness have followed age,
And green grass lieth gently over all.

Nathless the sacred shrine is holy yet,
With its lone floors where reverent feet once trod.
Take off your shoes as by the burning bush,
Before the mystery of death and God.

(Emma Lazarus)

Yit-ga·dal ve·yit-ka·dash she·mei ra·ba. A·mein.
Be·al·ma di·ve·ra chir·u·tei, ve·yam·lich mal·chu·tei
be·cha·yei·chon u·ve·yo·mei·chon u·ve·cha·yei
de·chol Beit Yis·ra·eil, ba·a·ga·la u·vi·ze·man ka·riv,
ve·im·ru: A·mein.

Ye·hei she·mei ra·ba me·va·rach le·a·lam u·le·al·mei al·ma·ya.

Yit·ba·rach ve·yish·ta·bach ve·yit·pa·ar ve·yit·ro·mam ve·yit·na·sei
ve·yit·ha·dar ve·yit·aleh ve·yit·ha·lal she·mei de·Ku·de·sha, be·rich Hu,
le·ei·la min kol bir·cha·ta ve·shi·ra·ta tush·be·cha·ta ve·ne·che·ma·ta
da·a·mi·ran be·al·ma ve·im·ru: A·mein.

Ye·hei she·la·ma ra·ba min she·ma·ya ve·cha·yim a·lei·nu
ve·al kol Yis·ra·eil, ve·im·ru: A·mein.

O·seh sha·lom bim·ro·mav, Hu ya·a·seh sha·lom a·lei·nu
ve·al kol Yis·ra·eil, ve·im·ru: A·mein.

All are seated.

Words of Testimonial and Music of Memory may be included.

וּבְחַיֵּי כָּל בֵּית יִשְׂרָאֵל ("the life of the whole House of Israel") If the 614th commandment [i.e., Thou shalt not hand Hitler a posthumous victory] is binding upon the authentic Jew, then we are, first, commanded to survive as Jews, lest the Jewish people perish. We are commanded, second, to remember in our very guts and bones the martyrs of the Holocaust, lest their memory

perish. We are forbidden, thirdly, to deny or despair of God, however much we may have to contend with Him, lest Judaism perish. We are forbidden, finally, to despair of the world as the place which is to become the Kingdom of God, lest we help make it a meaningless place in which God is dead or irrelevant and everything is permitted. (Rabbi Emil Fackenheim)

“Take comfort, take comfort, My people,” says your God.

This I call to mind, and therefore do I have hope.

God will swallow up death once and for all! The Eternal God will wipe the tears from every face and remove from all the earth the reproach laid upon our People.

Thus says the Eternal: “Hold back your voice from weeping, your eyes from tears! For your labour shall have its reward,” says Adonai. “There is hope for your future,” says the Eternal God.

You must not say that you now walk the final way,
Because the darkened heavens hide the blue of day.
The time we’ve longed for will at last draw near,
And our steps, as drums, will sound that we are here!

From land all green with palms to lands all white with snow,
We now arrive with all our pain and all our woe.
Where our blood sprayed out and came to touch the land,
There our courage and our faith will rise and stand.

יֵשׁ תִּקְוָה (“there is hope”) God lives, and so does religion, so long as there whispers that “still small voice” within, which no mortal tyrant or fiendish ruler can ever really stifle, that unquenchable, irresistible, undying voice

נַחֲמוּ נַחֲמוּ עַמִּי, יֹאמַר
אֱלֹהֵיכֶם:

זֹאת אָשִׁיב אֶל-לִבִּי, עַל-כֵּן
אוֹחִיל:

בְּלֵעַ הַמּוֹת לְנֶצַח, וּמָחָה
אֶדְנִי יְהוָה דִּמְעָה מֵעַל
כָּל-פָּנִים. וְחָרַפַּת עַמּוֹ יָסִיר
מֵעַל כָּל-הָאָרֶץ, כִּי יְהוָה דִּבֶּר:

כֹּה אָמַר יְהוָה: מְנַעִי קוֹלְךָ
מִבְכִּי, וְעִינֶיךָ מִדִּמְעָה!
כִּי יֵשׁ שָׂכָר לַפְּעֻלָּתְךָ,
נָא-יְהוָה: וְיִשְׁתַּקֵּה
לְאַחֲרֵיתָךְ, נָא-יְהוָה:

זאָג ניט קיינמאָל אַז דו גייסט
דעם לעצטן וועג,
ווען הימלען בליענע
פאַרשטעלן בלויע טעג.
ווייל קומען וועט נאָך אונדזער
אויסגעבענקטע שעה,
ס'וועט אַ פויק טאָן אונדזער טראַט:
מיר זיינען דאָ!

פון גרינעם פאַלמען-לאַנד
ביז ווייסן לאַנד פון שניי,
מיר זיינען דאָ, מיט אונדזער
פיין, מיט אונדזער וויי.
און וווּ בעפאַלן ס'איז אַ
שפּריץ פון אונדזער בלוט,
וועט אַ שפּראַץ טאָן אונדזער
גבורה, אונדזער מוט.

of true religion which so softly, yet so sternly enjoins: “Let justice flow forth as water and righteousness as a never-failing stream.”

(Rabbi Maurice Eisendrath)

Isaiah 40:1

Lamentations
3:21

Isaiah 25:8

Jeremiah
31:16a,17a

“Partisan’s Song”
by Hirsch Glik

A hundred generations of victims and martyrs and still their blood cries out from the earth, from the unmarked graves at Dachau, at Buchenwald, at Babi Yar, at Auschwitz. . . .

What can we say? What can we do? How to bear the unbearable, or accept what life has brought to our people? They lived with faith. Not all, but many. And, surely, many died with faith: faith in God, in life, in the goodness that even flames cannot destroy. May we now find a way to the strength of that faith.

They have left their lives to us: let a million prayers rise whenever Jews gather; let a million candles glow against the darkness of these unfinished lives.

Please rise.

The Legacy *(read by descendants of survivors)*

WE TAKE THIS OATH! We take it in the shadow of flames with tongues that scar the soul of our People. We vow in the name of dead parents and children; we vow with our sadness tucked away, our faith renewed; we vow, we shall never let the sacred memory of our perished Six Million be scorned or erased.

WE SAW THEM hungry and afraid. We saw them rush to battle. We saw them in the loneliness of night, true to their faith. At the threshold of death, we saw them. We heard their silence, merged their tears with our own. Deportations, executions, mass graves, death camps; mute prayers, cries of revolt, desperation, torn scrolls; cities and towns, villages and hamlets; the young, the old, the rich, the poor; ghetto fighters and partisans, scholars and messianic dreamers; ravaged faces, fists raised. Like clouds of fire, all have vanished.

WE TAKE THIS OATH! Vision becomes word, to be handed down from father to son, from mother to daughter, from generation to generation. REMEMBER and BLOT OUT what the Nazi killers and their accomplices did to our People. Remember them with rage and contempt.

Remember what an indifferent world did to us and to itself! Remember the victims with pride and with sorrow. Remember also the deeds of the righteous Gentiles, who are forever a blessing to humanity.

Adapted from
The Legacy and Acceptance,
composed in
Yiddish by Elie
Wiesel, originally
read at the
concluding
ceremony of the
World Gathering
of Jewish
Holocaust
Survivors at
the Kotel in
Jerusalem, 1981

REMEMBER the miracle of the Jewish rebirth in the land of our ancestors. In the independent State of Israel, pioneers and fighters returned to our people the dignity and majesty of nationhood. From the ruins of their lives, orphans and widows built homes and old-new fortresses. We are indebted to those who realized our lofty dream of freedom in a land redeemed.

WE TAKE THIS OATH! Let our legacy endure as stone of the Temple Wall. For here prayers and memories burn. They burn and burn and will not be consumed.

The Acceptance *(together)*

WE ACCEPT the obligation of this legacy.

WE ARE BORN after the darkness. Through our parents' memories and silences, we are linked to that annihilated Jewish existence. The echo permeates our consciousness.

WE DEDICATE this pledge to you, our parents who suffered and survived; to our grandparents, who perished in the flames; to our vanished brothers and sisters, more than one million Jewish children; to all Six Million whose unyielding resistance exemplifies our People's commitment to life.

WE PLEDGE to remember!

WE WILL TEACH our children to preserve that Jewish spirit which cannot be destroyed.

WE WILL SHOUT to the world, "Look how far humanity can fall! And see the heights which were reached, even in hell itself!"

WE WILL FIGHT anti-Semitism and all forms of hatred wherever they may fester.

WE AFFIRM our commitment to the State of Israel and to the continuity of Jewish life in our homeland and in our own homes.

WE PLEDGE ourselves to the oneness of the Jewish People, and to the One God in heaven and on earth.

WE ARE YOUR CHILDREN!

WE ARE HERE!

WE WILL NOT FORGET!

Please leave the sanctuary in silence.

Memorial Day for the Fallen Soldiers of Israel

יום הזכרון

By the third Yom HaAtzma'ut (1950), the commemoration of the fallen soldiers emotionally dominated the day. It was decided, therefore, to set aside the day before Independence Day as a permanent Remembrance Day for the dead of Israel's wars. The first year an extended whistle blast was sounded nationwide to mark the beginning and end of the day. All traffic stopped and the population of Israel stood silent for two minutes. This practice is still observed today with the wail of sirens echoing throughout the country. (Rabbi Irving Greenberg)

Laugh, laugh at all my dreams!
What I dream shall yet come true!
Laugh at my belief in humanity,
at my belief in you.

Freedom still my soul demands,
unbartered for a calf of gold.
For still I do believe in humanity,
and its spirit, strong and bold.

*And in the future I still believe—
though it be distant, come it will—
when nations shall each other bless,
and peace, at last, the earth shall fill.*

Then a new song will one poet sing.
To the beautiful and sublime his
heart will beat.
For him, for that young poet, from
my grave
They will gather flowers for his
laurel wreath.

שִׁחֲקִי, שִׁחֲקִי עַל הַחֲלוּמוֹת,
זוֹ אֲנִי הַחוֹלֵם שָׁח,
שִׁחֲקִי כִּי בָאָדָם אֲאֻמִּין,
כִּי עוֹדֵנִי מֵאֻמִּין בָּךְ.

כִּי עוֹד נַפְשִׁי דְרוֹר שׁוֹאֶפֶת,
לֹא מִכִּרְתִּיָּה לְעֶגְל פֶּז,
כִּי עוֹד אֲאֻמִּין גַּם בָּאָדָם,
גַּם בְּרוּחֹהּ רוּחַ עֶז.

אֲאֻמִּינָה גַם בְּעִתִּיד,
אִף אִם יִרְחַק זֶה הַיּוֹם,
אִךְ בֹּא יְבוֹא-יִשְׂאֹו שְׁלוֹם
אֲז וּבִרְכָּה לְאֵם מְלֵאָם.

אֲז שִׁיר חֲדָשׁ יִשִּׁיר מְשׁוֹרֵר,
לִיפִי וְנִשְׁגָּב לְבוֹ עֵר;
לוֹ לְצַעֲרִי, מֵעַל קִבְרִי
פָּרָחִים יִלְקְטוּ לִיֹּר.

From "I Believe"
by Shaul
Tchernichovsky,
translated by
Maurice Samuel

*A voice called.
I went.
I went, lest
I fall.
(Hannah Szenes)*

The earth grows still,
the lurid sky slowly pales over
smoking borders.

Heartsick, but still living,
a People stands by
to greet the uniqueness
of the miracle.

Readied,
they wait beneath the moon,
wrapped in awesome joy,
before daybreak.
—Then, a girl and boy
step forward.
And slowly walk
before the waiting nation.

In work garb and heavy-shod,
they climb in stillness
wearing yet the dress of battle,
the grime
of aching day
and fire-filled night.

Unwashed, weary unto death,
not knowing rest,
but wearing youth like dewdrops
in their hair.

—Silently the two approach and
stand, unwavering.
There isn't a hint if they are of the
living or of the dead.

...וְהָאָרֶץ תִּשְׁקֹט. עֵין שְׁמַיִם
אוֹרֶמֶת

תַּעֲמֵעַם לְאֶטָה עַל גְּבוּלוֹת
עֲשָׁנִים.

וְאָמָה תַּעֲמֹד-קְרוּעַת לֵב
אֶךְ נוֹשֶׁמֶת-
לְקַבֵּל אֶת הַנֶּס הָאֶחָד, אֵין שְׁנֵי

הִיא לְטָקֶס תְּכוּן.
הִיא תָקוּם לְמוֹל סֶהָר
וְעִמָּדָה, טָרֶם-יוֹם, עוֹטָה חָג
וְאִימָה.
-אִז מִנְגִיד יֵצְאוּ נַעֲרָה וְנָעָר
וְאֶט־אֶט יֵצְעֲדוּ הֵם אֶל מוֹל
הָאֶמָה.

לוֹבָשֵׁי חַל וְחִגּוּר, וְכַבְּדֵי נַעֲלִים
בְּנִתִיב יַעֲלוּ הֵם הַלֹּךְ וְהַחֲרֹשׁ.
לֹא הִחְלִיפוּ בְּגָדִים,
לֹא מָחוּ עוֹד בְּמִיָּם
אֶת עִקְבוֹת יוֹם הַפָּרֶךְ
וְלֵיל קוֹ הָאֵשׁ.

עֵיפִים עַד בְּלִי קֶץ,
נִזְיָרִים מִמְּרֹגוֹעַ,
וְנוֹטְפִים טִלְלֵי נְעוּרִים עֲבָרִיִּים

דֵּם הַשְּׁנַיִם יִגָּשׁוּ, וְעִמָּדוֹ
לְבִלִי-נוֹעַ.
וְאֵין אוֹת אִם חַיִּים הֵם אוֹ
אִם יְרוּיִים.

"The Silver
Platter" by
Natan Alterman

*No state is
handed to a
people on a
silver platter
(Chaim
Weizmann)*

Through wondering tears
the people stare.

“Who are you?”

The silent two reply:

“We are the Silver Platter
upon which the Jewish State
was served to you.”

And speaking, they fall in shadow
at the nation's feet.

Let the rest in Israel's chronicles
be told.

*For Zion's sake I will not keep
silence; for Jerusalem's sake I
will speak out, until her light
shines forth like the sunrise, her
deliverance like a blazing torch.*

*Let the wilderness and the thirsty
land be glad, let the desert rejoice
and burst into flower.*

*The People who walked in darkness
have seen a great light. Upon those
who dwelt in a land dark as death,
a light has dawned.*

הָעָם הַהֹלְכִים בַּחֹשֶׁךְ (“the People who walked
in darkness”) We, the soldiers who have
returned from battles stained with blood; we
who have seen our relatives and friends killed
before our eyes; we who have attended their
funerals and cannot look in the eyes of their

parents; we who have come from a land where
parents bury their children; we who have
fought...we say...today, in a loud and a clear
voice: “Enough of blood and tears. Enough.”
(Yitzchak Rabin in the Rose Garden of the
White House, 1995)

אִז תִּשְׁאַל הָאָמָה,
שְׁטוּפֵת-דְּמַע-וֶקְסָם,

וְאָמְרָה: מִי אַתָּם?

וְהַשְׁנִים, שׁוֹקֵטִים,

יַעֲנוּ לָהּ: אֲנַחְנוּ מִגַּשׁ הַכֶּסֶף

שֶׁעָלָיו לָךְ נִתְּנָה מְדִינַת

הַיְּהוּדִים.

כֵּן יֹאמְרוּ.

וְנִפְּלוּ לְרֵגְלָהּ עוֹטְפֵי-צֶל,

וְהַשָּׂאָר יִסְפָּר בְּתוֹלְדוֹת

יִשְׂרָאֵל.

*Mature your
minds with great
thoughts; to
believe in the
heroic makes
heroes.*

(Benjamin Disraeli)

לְמַעַן צִיּוֹן לֹא אֶחְשֶׁה

וּלְמַעַן יְרוּשָׁלַיִם לֹא אֶשְׁקוּט

עַד-יֵצֵא כְּנֶגֶה צְדָקָה

וַיִּשְׁוַעַתָּה כְּלָפִיד יִבְעַר:

Isaiah 62:1

יִשְׁשׂוּם מִדְּבַר וְצִיָּה, וְתִגֵּל

עֲרָבָה וְתִפְרַח כַּחֲבַצְלֹת:

Isaiah 35:1

הָעָם הַהֹלְכִים בַּחֹשֶׁךְ רָאוּ

אוֹר גָּדוֹל; יֹשְׁבֵי בְּאֶרֶץ

צִלְמוֹת אוֹר נִגְהָ עֲלֵיהֶם:

Isaiah 9:1

Prayer for the State of Israel

God in heaven, Rock and Redeemer of Israel, bless the State of Israel, the first flowering of our redemption. Shield it with Your love, spread over it Your canopy of peace; enlighten its leaders with faith, and direct them with Your good counsel. Our God, strengthen the hands of the defenders of our sacred land; grant them salvation and crown them with victory. Establish peace in the land, everlasting joy for all its inhabitants. And let us say: *Amen.*

תפילה למדינת ישראל

אֲבִינוּ שֶׁבְּשָׁמַיִם, צוּר יִשְׂרָאֵל
וְגוֹאֲלוֹ, בָּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
רֹאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הֲגִן
עָלֶיהָ בְּאַבְרַת חֶסֶדְךָ, וּפְרֹשׁ
עָלֶיהָ סֶפֶת שְׁלוֹמְךָ; וְשִׁלַּח
אוֹרְךָ וְאַמְתָּךְ לְרֹאשֵׁיהָ, שְׂרָיָהּ
וְיוֹעֲצֶיהָ, וְתַקְנֶם בְּעֶצֶה טוֹבָה
מִלְּפָנֶיךָ. חֲזֵק אֶת יְדֵי מְגִנֵּי
אֶרֶץ קְדִשְׁנוּ, וְהִנְחִילֵם אֱלֹהֵינוּ
יְשׁוּעָה, וְעֲטַרְתַּת נֶצַח וְתִעֲטָרֵם;
וְנָתַתָּ שָׁלוֹם בְּאֶרֶץ, וְשִׁמְחַת
עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר, אָמֵן.

Droplets fall from my eye for the destruction of Jerusalem. I cry night and day for my brothers who fell. I pour out my soul and lifeblood to God who dwells in Heaven. Rock of my salvation, put anger aside. Arise as a wall to protect us, and let the sun shine sevenfold upon us. (A song of the Sephardic Jews of Jerusalem)

Continue on page 1 (for Ma'ariv), 31 (for Shacharit), or 79 (for Minchah).

וְשִׁלַּח אוֹרְךָ וְאַמְתָּךְ לְרֹאשֵׁיהָ ("enlighten its leaders with faith") Justice for all of Israel's inhabitants is a prerequisite for successful sovereignty in the land. As it is written: "Justice, justice shall you pursue, that you may thrive upon and occupy the land that the Eternal God is giving you" (Deuteronomy 16:20).

וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה ("grant them salvation")

Of David:

Blessed is the Eternal One, my Rock who trains my hands for battle, my fingers for warfare; my Faithful One, my Fortress, my Haven and my Deliverer, my Shield, in whom I take shelter.

(Psalm 144:1-2)

After Aleinu:

My God, my God,
I pray that these things never end:
The sand and the sea,
The rush of the waters,
The crash of the heavens,
The prayer of the heart.
The sand and the sea,
The rush of the waters,
The crash of the heavens,
The prayer of the heart.

Yizkor

May God remember the sons and daughters who exposed themselves to mortal danger in those days of struggle prior to the establishment of the State of Israel. And may God remember the soldiers of the Israel Defence Forces who fell in the wars of Israel.

May the People of Israel keep them in their memory and be blessed by their descendants. Let them mourn the splendour of youth, the charm of courage, the holiness of will, and the devotion of self-sacrifice which ended in heavy battles.

May the loyal and valiant heroes of freedom and victory be sealed within the hearts of Israel, in each and every generation.

אֱלֹהֵי אֱלֹהֵי,
שְׁלֹא יִגְמַר לְעוֹלָם
הַחֹל וְהָיָה,
רְשׁוּשׁ שֶׁל הַמַּיִם,
בְּרַק הַשָּׁמַיִם,
תַּפְּלַת הָאָדָם.
הַחֹל וְהָיָה,
רְשׁוּשׁ שֶׁל הַמַּיִם,
בְּרַק הַשָּׁמַיִם,
תַּפְּלַת הָאָדָם.

"A Walk to
Caesarea" by
Hannah Szenes

Deep in the
heart of every
Jew, in its purest
and holiest
recesses, there
blazes the fire
of Israel.
(Rabbi Avraham
Yitzchak Kook)

יזכור

יִזְכֹּר אֱלֹהִים אֶת בְּנָיו
וּבָנוֹתָיו אֲשֶׁר חָרְפוּ נַפְשָׁם
בְּמֵאֶבֶק עַל הַמְּדִינָה
בַּדֶּרֶךְ, וְאֶת חֵילִי צָבָא
הַהִגָּה לְיִשְׂרָאֵל אֲשֶׁר נָפְלוּ
בְּמִלְחָמוֹת יִשְׂרָאֵל.

יִזְכֹּר יִשְׂרָאֵל וְיִתְבָּרַךְ בְּזִרְעוֹ,
יֶאֱבֹל עַל זֵיו הָעֲלוּמִים,
וְחֻמַּדַּת הַגְּבוּרָה וְקִדְשָׁת
הָרָצוֹן וּמִסִּירוֹת הַנֶּפֶשׁ אֲשֶׁר
נִסְּפוּ בְּמַעֲרָכוֹת הַכְּבִידוֹת.

Even the
ordinary soldier
whose blood fell
upon the ancient
path knew that
the splendour
of mountains,
the silvery
treetops, and
the glittering
dome are the
outer gold of the
song of Solomon
and of David's
tear. (Zelda)

יִהְיוּ גְבוּרֵי הַדְּרוֹר וְהַנְּצָחוֹן
הַנֶּאֱמָנִים וְהָאֲמִיץִים
חֲתוּמִים בְּלֵב יִשְׂרָאֵל
לְדוֹר דּוֹר.

All rise.

God, full of compassion, dwelling on high, grant perfect rest under the wings of Your sheltering Presence among the holy and pure who shine as the light of the firmament, to the souls of all the soldiers of Israel and all the heroes of our People who sacrificed their lives for our homeland. As we pray for the ascent of their souls, the God of Compassion will protect them forevermore under the cover of Divine wings. And bind their souls in the bond of eternal life. Adonai is their inheritance. May their resting place be a Garden of Eden, a dwelling place of everlasting peace, and let us say: *Amen.*

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן
בְּמְרוֹמִים, הַמֵּצֵא מְנוּחָה
נְכוֹנָה תַּחַת כְּנָפֵי הַשְּׂכִינָה,
בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים,
כֹּזֶהר הָרָקִיעַ מְזִהִירִים,
לְנִשְׁמוֹת כָּל חַיְלֵי יִשְׂרָאֵל
וְכָל גְּבוּרֵי עַמּוֹנוֹ שֶׁמָּסְרוּ
נַפְשָׁם עַל גְּאוּלַּת אֶרֶצֵּנוּ.
בְּעֶבֶר שְׂאֵנוֹ מִתְפַּלְלִים
לְעֹלּוֹי נִשְׁמָתָם, לְכֵן
בְּעַל הָרַחֲמִים יִסְתִּירֵם
בְּסִתְרֵי כְּנָפָיו לְעוֹלָמִים,
וְיַצְרוֹר בְּצִרוֹר הַחַיִּים
אֶת נִשְׁמוֹתֵיהֶם. יְיָ הוּא
נִחַלְתָּם, בְּגֵן עֵדֶן תִּהְיֶה
מְנוּחָתָם, וְיִנּוּחוּ בְּשָׁלוֹם עַל
מִשְׁכְּבוֹתֵיהֶם, וְנֹאמַר אָמֵן.

*I will not fear
the tens of
thousands that
surround me.
Rise up,
O God, and
save me.
(Psalm 3:7-8)*

Mourner's Kaddish, page 384

HaTikvah, page 547

שְׂאֵנוֹ מִתְפַּלְלִים ("as we pray")

Verses for Memorial Day, a psalm of remembering for the war dead

What is the correct way to stand at a memorial ceremony?

Erect or stooped, pulled taut as a tent or in the slumped posture

of mourning, head bowed like the guilty or held high

in a collective protest against death,

eyes gaping frozen like the eyes of the dead or shut tight, to see stars inside?

And what is the best time for remembering?

At noon

when shadows are hidden beneath our feet, or at twilight

when shadows lengthen like longings

that have no beginning, no end, like God?

(Yehuda Amichai)

Israel Independence Day

יום העצמאות

On Yom HaAtzma'ut, we celebrate the miracle of the rebirth of the State of Israel, deepen our attachment to her sacred soil, and reflect upon our responsibilities to the dreams and realities of Israel. While Reform Judaism was founded, in part, on the belief that a Jew could make a real home in the modern Diaspora, today we complement this belief with the understanding that Israel is the centre of the Jewish world and that we are uniquely bound to that land.

When the Knesset voted that Yom HaAtzma'ut be celebrated on the fifth day of Iyar (the Hebrew date corresponding to May 14, 1948), David Ben-Gurion noted that this was the first new holiday to be added to the Jewish calendar in over 2,000 years. The official resolution states: "On this day, let all labour cease....Let the people gather in families and settlements for rejoicing and gladness, for memorial and thanksgiving, for unity and inspiration, for on this day Israel will celebrate its new holiday of independence." No customs or rituals were yet established, but over time the following songs, prayers, and poetry have emerged in celebration of the re-establishment of the Jewish national home.

A Song of Ascents.

When God returned us to Zion from exile, we thought we were dreaming.

Then our mouths filled with laughter and cheers were on our tongues.

The other nations saw and said:
"Adonai has done great things for them."

Adonai *has* done great things for us,
and we were very glad.

אֶת שִׁיבַת צִיּוֹן ("returned us to Zion") When Dr. Chaim Weizmann, the chemist who would become the first president of modern Israel, was lobbying British politicians to win their support for the Zionist effort to gain a Jewish homeland, a member of the House of Lords asked him: "Why do you Jews insist on Palestine

when there are so many undeveloped countries you could settle in more conveniently?" Weizmann answered: "That is like my asking you why you drove twenty miles to visit your mother last Sunday when there are so many old ladies living on your street." (As told by Rabbi Harold Kushner)

שִׁיר הַמַּעֲלוֹת.

בָּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן
הֵיִינוּ בְּחִלָּמִים:

אֲזַ וַיִּמָּלֵא שְׂחוֹק פִּינוּ
וַיִּשְׁוֹנְנוּ רַנָּה;

אֲזַ יֹאמְרוּ בְּגוֹיִם הַגְדִּיל
יְהוָה לַעֲשׂוֹת עִם־אֱלֹהִים:

הַגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ
הֵיִינוּ שְׂמֵחִים:

Psalms 126

Thus said Adonai:
"Restrain your voice from weeping, your eyes from shedding tears; for there is a reward for your labour—They shall return from the enemy's land. And there is hope for your future—Your children will return to their country." (Jeremiah 31:15–16)

Return us again to freedom, Adonai,
like streams, long dry, to the Negev
returning.

Those who sow in tears will reap
in joy.

The farmer may weep when he
buries the precious seed,

but singing, he comes back
with his arms filled with grain.

שׁוֹבָה יְהוָה אֶת־שְׁבִיתָנוּ
בְּאִפְיקִים בְּנֶגֶב:

הַזֹּרְעִים בְּדַמְעָה בְּרֶנָּה יִקְצְרוּ:

הַלֹּחַ יִלֵּךְ וּבְכֵה נָשָׂא
מִשְׁךְ־הַזֶּרַע,

בְּא־יָבוֹא בְּרֶנָּה נָשָׂא אֶלְמֹתָיו:

*To caress and to
kiss your stones I
desire, and the
taste of your soil
would be for me a
reward sweet as
honey. (Yehudah
HaLevi)*

A Vision of the Prophets

Thus says the Eternal:

“I have returned to Zion, and will
dwell in the midst of Jerusalem.
Jerusalem shall be called
‘The City of Truth’; and the
mountain of Adonai Tz’va’ot,
‘The Holy Mountain.’”

Thus says Adonai Tz’va’ot:

“Old men and women shall yet
dwell in the streets of Jerusalem,
each with staff in hand, enjoying
length of days. And the streets of
the city shall be filled with boys
and girls; they will be playing in
its streets.”

חזון הנביאים

כֹּה אָמַר יְהוָה:

שְׁבִיתִי אֶל־צִיּוֹן וְשָׁכַנְתִּי בָתוֹךְ
יְרוּשָׁלַיִם, וְנִקְרְאָה יְרוּשָׁלַיִם
עִיר־הָאֱמֶת
וְהָר־יְהוָה צְבָאוֹת
הָר הַקֹּדֶשׁ:

*Zechariah
8:3–5, 7–8*

כֹּה אָמַר יְהוָה צְבָאוֹת:

עַד יֵשְׁבוּ זָקֵנִים וְזָקֵנוֹת
בְּרַחֲבוֹת יְרוּשָׁלַיִם, וְאִישׁ
מִשְׁעֲנֹתוֹ בִּידּוֹ מֵרֶב יָמִים:
וּרְחֻבּוֹת הָעִיר יִמְלְאוּ יְלָדִים
וְיִלְדוֹת מִשְׁחָקִים בְּרַחֲבֹתֶיהָ:

*We came to the
land You sent us
to; it does indeed
flow with milk
and honey.
(Numbers 13:27)*

בְּא־יָבוֹא בְּרֶנָּה (“singing, he comes back”)
The national centre will not be a “secure

home of refuge” for our People, but it shall be
a home of healing for its spirit. (Ahad HaAm)

Thus says Adonai Tz'va'ot:

"Behold, I will save My People from the lands of the east and the west, and I will bring them to dwell in the midst of Jerusalem. And they shall be My People, and I shall be their God, in truth and in righteousness."

Prayer for the State of Israel

God in heaven, Rock and Redeemer of Israel, bless the State of Israel, the first flowering of our redemption. Shield it with Your love, spread over it Your canopy of peace; enlighten its leaders with faith, and direct them with Your good counsel. Our God, strengthen the hands of the defenders of our sacred land; grant them salvation and crown them with victory. Establish peace in the land, everlasting joy for all its inhabitants. And let us say: Amen.

Continue on page 1 (for Ma'ariv), 31 (for Shacharit), or 79 (for Minchah).

וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ ("everlasting joy for all its inhabitants") It is not easy to forget the past. But let us try to overcome the bad memories and the obstacles in order to light a new, unique, historic horizon—an opportunity which may never come again for a different life, a life without fear, a life without hatred, a life without the frightened eyes of children,

a life without pain, a life in which we shall build a home, plant a vineyard, and live to a ripe old age, side by side as neighbours. We all hope that we shall wake up tomorrow morning to a new day, to a new future and a new opportunity for our children. For them, we had to fight. For them, we have to achieve peace. (Yitzchak Rabin)

כֹּה אָמַר יְהוָה צְבָאוֹת:

**הִנְנִי מוֹשִׁיעַ אֶת-עַמִּי מֵאֶרֶץ
מִזְרָח וּמֵאֶרֶץ מְבֹאֵה הַשָּׁמֶשׁ;
וְהִבֵּאתִי אֹתָם וְשָׁכְנוּ בְּתוֹךְ
יְרוּשָׁלַיִם. וְהָיוּ-לִי לְעָם,
וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים,
בְּאֵמֶת וּבְצִדְקָה:**

תפילה למדינת ישראל

**אֲבִינוּ שֶׁבְשָׁמַיִם, צוּר יִשְׂרָאֵל
וְגֹאֲלֵנוּ, בָּרֵךְ אֶת מְדִינַת
יִשְׂרָאֵל, רִאשִׁית צְמִיחַת
גְּאֻלָּתֵנוּ. הֲגֵן עָלֶיהָ בְּאֲבֵרַת
חֶסֶדְךָ, וּפְרֹשׁ עָלֶיהָ סִכַּת
שְׁלוֹמְךָ; וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ
לְרִאשֵׁיהָ, שָׂרֶיהָ וְיוֹעֲצֶיהָ,
וְתַקְּנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
חִזַּק אֶת יְדֵי מִגְנֵי אֶרֶץ קְדֻשָּׁנוּ,
וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה,
וְעֻטָּרַת נִצְחוֹן תַּעֲטֹרֵם; וְנִתַּתְּ
שָׁלוֹם בְּאֶרֶץ, וְשִׂמְחַת עוֹלָם
לְיוֹשְׁבֵיהָ, וְנֹאמַר אָמֵן.**

Each people has as much heaven over its head as it has land under its feet. (Chayim Nachman Bialik)

There is no greater victory than the victory of peace. (Yitzchak Rabin)

From Israel's Proclamation of Independence

The Land of Israel was the birthplace of the Jewish People. Here their spiritual, religious, and national identity was formed. Here they achieved independence and created a culture of national and universal significance. From here they bequeathed to the world the eternal Book of Books.

Exiled from the land of Israel, the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and restoration of their national freedom....

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their ancestors and regain their statehood. In recent decades they returned en masse to their land. They reclaimed the wilderness, revived their language, built cities and villages, and established a vigorous and ever-growing community with its own economic and cultural life. They sought peace and yet were prepared to defend themselves. They brought the blessings of progress to all inhabitants of the country, and looked forward to sovereign independence.

מתוך מגילת העצמאות

בְּאַרְץ־יִשְׂרָאֵל קָם הָעָם הַיְּהוּדִי,
בְּהָעֶצְבָה דְּמוּתוֹ הָרוּחָנִית, הַדִּתִּית
וְהַמְדִּינִית, בְּהָחַי קוֹמָמִיּוֹת
מִמְלַכְתִּית, בְּהָיָצַר נִכְסֵי תִרְבוּת
לְאֻמִּים וּכְלָל־אֲנוּשִׁים וְהוֹרִישׁ
לְעוֹלָם כָּלוֹ אֶת סֵפֶר הַסְּפָרִים
הַנִּצְחִי.

לְאַחַר שֶׁהִגִּילָה הָעָם מֵאַרְצוֹ בְּכַח־
הַזֶּרַע, שָׁמַר לָהּ אֲמוּנִים בְּכָל
אַרְצוֹת פְּזוּרָיו, וְלֹא חָדַל מִתְפִּילָה
וּמִתְקוּהָ לָשׁוּב לְאַרְצוֹ וּלְחַיָּה
בְּתוֹכָהּ אֶת חֲרוּתוֹ הַמְדִּינִית....

מִתּוֹךְ קֶשֶׁר הִיסְטוֹרִי וּמִסְרִתִּי
זֶה חֲתָרוֹ הַיְּהוּדִים בְּכָל דּוֹר לָשׁוּב
וּלְהֶאֱחֹז בְּמוֹלַדְתָּם הָעִתִּיקָה;
וּבְדוֹרוֹת הָאַחֲרוֹנִים שָׁבוּ לְאַרְצָם
בְּהִמּוּנִים, וְחִלּוּצִים, מַעֲפִילִים
וּמִגִּנִּים הִפְרִיחוּ נִשְׁמוֹת, הִחִיו
שְׁפָתָם הָעִבְרִית, בָּנוּ כְּפָרִים וְעָרִים,
וְהִקִּימוּ יִשׁוּב גָּדֵל וְהוֹלֵךְ הַשְּׁלִיט עַל
מִשְׁקוֹ וְתִרְבוּתוֹ, שׁוֹחֵר שְׁלוֹם וּמִגֵּן
עַל עַצְמוֹ, מִבִּיא בְּרַכַּת הַקְּדָמָה לְכָל
תּוֹשְׁבֵי הָאָרֶץ וְנוֹשְׂאֵי נֶפֶשׁוֹ
לְעִצְמָאוֹת מִמְלַכְתִּית.

*Sing to the
Eternal a new
song, for God
has performed
wonders; God's
right hand, God's
holy arm, has
won God victory.
The Eternal has
manifested
victory, has
displayed
justice in the
sight of the
nations. God
was mindful of
steadfast love
and faithfulness
for the House
of Israel; all the
ends of the
earth beheld
the deliverance
of our God.
(Psalm 98:1-3)*

שָׁבוּ לְאַרְצָם ("they returned to their land")
The resettlement of our country—that is,
the purchase of land, the building of houses,
the planting of orchards, and the cultivating
of the soil—is one of the fundamental
commandments of our Torah; some of our

ancient Sages even say that it is equivalent
to the whole Law, for it is the foundation of
the existence of our People. (Samuel
Mohilever, "Message to the First Zionist
Congress," 1897)

In the year 1897, the first Zionist Congress, inspired by Theodore Herzl's vision of the Jewish State, proclaimed the right of the Jewish People to national revival in their own country....

This right was acknowledged by the Balfour Declaration of November 2, 1917, and reaffirmed by the Mandate of the League of Nations which gave explicit international recognition to the historic connection of the Jewish People with Palestine and their right to reconstitute their National Home.

The Shoah, which recently befell the Jewish People—the massacre of millions of Jews in Europe—proved anew the need to solve the problem of homelessness and lack of independence of the Jewish People by means of the re-establishment of the Jewish State, which would open its gates to all Jews and endow the Jewish people with equality of status among the family of nations....

First Zionist Congress At the behest of our leader Herzl, I came to Basel to make all of the preparations for the first Congress. Among the many questions ... was with which flag would we decorate the Congress hall? And in what colours? At that point, we had no flag. One had to be created.... And then an idea flashed into my mind. We already have a blue and white flag: the tallit with which we wrap ourselves in our prayers. This prayer shawl is our emblem. Let us take it out of its bag and open it up in front of Israel and the eyes of all peoples. I then ordered a blue and white flag with the Shield of David painted on it. That is how the national flag came into being. (David Wolffsohn)

בשנת תרנ"ז (1897) נתכנס הקונגרס
הציוני לקול קריאתו של הוגה חזון
המדינה היהודית תיאודור הרצל,
והכריז על זכות העם היהודי
לתקומה לאומית בארצו....

זכות זו הכרה בהצהרת
בלפור מיום ב' בנובמבר 1917 ואשרה
במנדט מטעם חבר הלאומים, אשר
נתן במיוחד תקף בינלאומי לקשר
ההיסטורי שבין העם היהודי לבין
ארץ-ישראל ולזכות העם היהודי
להקים מחדש את ביתו הלאומי.

השוואה שנתחוללה על עם-ישראל
בזמן האחרון, בה הכרעו לטבח
מיליונים יהודים באירופה, הוכיחה
מחדש בעליל את ההכרח בפתרון
בעיית העם היהודי מחסר המולדת
והעצמאות על-ידי חרוש המדינה
היהודית בארץ-ישראל, אשר תפתח
לרוחה את שערי המולדת לכל יהודי
ותעניק לעם היהודי מעמד של אמה
שות'זכיות בתוך משפחת העמים....

*If you will it,
it is no dream.*
(Theodor Herzl,
1902)

Balfour Declaration

Dear Lord Rothschild,
His Majesty's Government views with favour the establishment in Palestine of a national home for the Jewish people and will use its best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done that may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country. I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,

Arthur James Balfour

(From the Secretary of the Foreign Office,
November 2, 1917)

On November 29, 1947, the General Assembly of the United Nations adopted a Resolution requiring the establishment of a Jewish State in the Land of Israel... It is the natural right of the Jewish People to lead, as do all other nations, an independent existence in its sovereign State.

Accordingly we, the members of the National Council, representing the Jewish People in the Land of Israel and the World Zionist Movement, are met together in solemn assembly today, the day of termination of the British Mandate for the Land of Israel; and, by virtue of the natural and historic right of the Jewish People and on the basis of the decision of the General Assembly of the United Nations, we hereby proclaim the establishment of a Jewish State in the Land of Israel, to be called *Medinat Yisrael*, "The State of Israel"...

The State of Israel will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the principles of liberty, justice, and peace as conceived by the Prophets of Israel; will uphold the full social and political equality of all its citizens, without distinguishing

בְּרִשּׁוֹת עַצְמוֹ ("an independent existence") God gathered them in from the lands, from east and west, from the north and from the sea.... Some lived in deepest darkness, bound in cruel irons ... they stumbled with no one to help. In their adversity they cried to the Eternal who rescued them ... broke their bonds asunder.... Now they sow fields and

ב-29 בְּנוֹבֶמְבֶּר 1947 קִבְּלָה עֲצָרַת
הָאֻמוֹת הַמְּאֻחדוֹת הַחִלְטָה
הַמְּחַיֶּבֶת הַקָּמַת מְדִינַת יְהוּדִית
בְּאֶרֶץ-יִשְׂרָאֵל... זוֹהִי זְכוּתוֹ
הַטְּבָעִית שֶׁל הָעָם הַיְּהוּדִי לְהִיּוֹת
כָּכָל עַם וְעַם עוֹמֵד בְּרִשּׁוֹת עַצְמוֹ
בְּמְדִינָתוֹ הָרְבוּנִית.

לְפִיכָךְ נִתְכַּנְּסֵנוּ, אֲנוּ חֲבֵרֵי מוֹעֵצַת
הָעָם, נֹצִיגֵי הַיָּשׁוּב הָעֵבְרִי וְהַתְּנוּעָה
הַצִּיּוֹנִית, בְּיוֹם סִיּוֹם הַמְּנַדָּט הַבְּרִיטִי
עַל אֶרֶץ-יִשְׂרָאֵל, וּבְתֹקֶף זְכוּתֵנוּ
הַטְּבָעִית וְהַהִסְטוֹרִית וְעַל יָסוֹד
הַחִלְטָה עֲצָרַת הָאֻמוֹת הַמְּאֻחדוֹת
אֲנוּ מְכַרְזִים בְּזֹאת עַל הַקָּמַת
מְדִינַת יְהוּדִית בְּאֶרֶץ-יִשְׂרָאֵל,
הִיא מְדִינַת יִשְׂרָאֵל....

מְדִינַת יִשְׂרָאֵל תִּהְיֶה פְּתוּחָה לְעַלְיָה
יְהוּדִית וּלְקַבּוּץ גָּלוּת; תִּשְׁקַד עַל
פְּתוּחַ הָאֶרֶץ לְטוֹבָת כָּל תּוֹשְׁבֶיהָ;
תִּהְיֶה מְשֻׁתָּתָה עַל יְסוֹדוֹת הַחֵירוּת,
הַצֶּדֶק וְהַשְׁלוֹם לְאוֹר חַוּנָם שֶׁל
נְבִיאֵי יִשְׂרָאֵל; תִּקְיֶם שׁוֹיֹן זְכוּת
חֲבֵרָתִי וּמְדִינִי גָמוֹר לְכָל אֲזוּרְחֶיהָ
בְּלִי הַבְּדֵל דָּת, גִּזֵּעַ וּמִין; תִּבְטִיחַ

plant vineyards that yield a fruitful harvest. God blesses them and they prosper greatly.... The upright see this and rejoice; the mouths of all wrongdoers are stopped. The wise will take note of these things and will consider the steadfast love of the Eternal God. (From Psalm 107)

Rabbi Shmuel taught: "The only difference between this world and the Messianic Age is subjection to foreign powers." (Babylonian Talmud, B'rachot 34b)

Justice, justice shall you pursue, that you may thrive upon and occupy the land that the Eternal is giving you. (Deuteronomy 16:20)

religion, race or sex; will guarantee freedom of religion, conscience, language, education, and culture; will safeguard the holy places of all religions; and will loyally uphold the principles of the United Nations Charter...

Our call goes out to the Jewish People all over the world to rally to our side in the task of immigration and development and to stand by us in the great struggle for the fulfillment of the dream of generations for the redemption of Israel.

With trust in the Rock of Israel, we set our hands to this Declaration, at this Session of the Provisional State Council, on the soil of the Homeland, in the city of Tel Aviv, on this Sabbath eve, the 5th day of Iyar, 5708, the fourteenth day of May, 1948.

Blessed is the match
consumed in kindling flame.
Blessed is the flame
that burns in the heart's secret
places.
Blessed is the heart
with strength to stop its beating
for honour's sake.
Blessed is the match
consumed in kindling flame.

Fourteenth day of May, 1948 At eight o'clock on the morning of May fourteenth, the British lowered the Union Jack in Jerusalem. By mid-afternoon the Arabs launched a full-scale attack against the Jews. At 4:00 p.m., despite great pressure from the government of the United States and the doubts of many of his colleagues, David Ben-Gurion, chairman of the

הַפֶּשֶׁ דָּת, מִצָּפוֹן, לְשׁוֹן, חֲנוּךְ וְתִרְבוּת;
תִּשְׁמֹר עַל הַמְקוֹמוֹת הַקְּדוּשִׁים
שֶׁל כָּל הַדָּתוֹת; וְתִהְיֶה נֶאֱמָנָה
לְעִקְרוֹנוֹתֶיהָ שֶׁל מְגִילַת הָאֲמוֹת
הַמְּאֻחָדוֹת....

אָנוּ קוֹרְאִים אֶל הָעָם הַיְּהוּדִי
בְּכָל הַתְּפוּצוֹת לְהִתְלַבֵּד סָבִיב
הַיָּשׁוּב, בְּעִלְיָה וּבִבְנֵי, וּלְעֵמֶד לִימִינוֹ
בַּמַּעֲרָכָה הַגְּדוֹלָה עַל הַגְּשָׁמַת
שְׁאִיפַת הַדּוֹרוֹת לְגֵאֲלַת יִשְׂרָאֵל.

מֵתוֹךְ בְּטָחוֹן בְּצוֹר יִשְׂרָאֵל הִנָּנוּ
חוֹתָמִים בְּחִתִּימַת יְדִינוֹ לְעֵדוּת עַל
הַכְרָזָה זוֹ, בְּמוֹשָׁב מוֹעֶצַת הַמְּדִינָה
הַזְּמִינִית, עַל אֲדָמַת הַמּוֹלָדָת, בְּעִיר
תֵּל-אָבִיב, הַיּוֹם הַזֶּה, עֶרֶב שַׁבָּת, ה'
אֵיר תש"ח, 14 בְּמָאִי 1948.

אֲשֶׁרִי הַגִּפְרוֹר
שֶׁנִּשְׂרַף וְהִצִּית לָהֲבוֹת.
אֲשֶׁרִי הַלֵּהָבָה
שֶׁבָּעָרָה בְּסִתְרִי לָבָבוֹת.
אֲשֶׁרִי הַלֵּבָבוֹת
שֶׁיָּדְעוּ לְחַדֵּל בְּכָבוֹד.
אֲשֶׁרִי הַגִּפְרוֹר
שֶׁנִּשְׂרַף וְהִצִּית לָהֲבוֹת.

"Blessed is the
Match" by
Hannah Szenes

Jewish Agency Executive, read the Declaration of Independence of the State of Israel. The Jewish population of Palestine, except for Jerusalem, which was without electricity, heard the proclamation ceremonies as they were broadcast from the Tel Aviv Museum. (Paul Mendes-Flohr and Jehuda Reinharz)

Mourner's Kaddish

קדיש יתום

All rise.

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God's sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God's great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised, far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

May the blessing and the promise of life come to us and all Israel, and let us say: Amen.

May the One who causes peace to reign in the high heavens cause peace to descend on us, and on all Israel, and let us say: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעֶלְמָא דִּי בְרָא
כְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאַמִּירָן
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

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

From Psalm
113:2,
Daniel 2:20

Yit·ga·dal ve·yit·ka·dash she·mei ra·ba. A·mein.
Be·al·ma di·ve·ra chir·u·tei, ve·yam·lich mal·chu·tei
be·cha·yei·chon u·ve·yo·mei·chon u·ve·cha·yei
de·chol Beit Yis·ra·eil, ba·a·ga·la u·vi·ze·man ka·riv,
ve·im·ru: A·mein.

Ye·hei she·mei ra·ba me·va·rach le·a·lam u·le·al·mei al·ma·ya.

Yit·ba·rach ve·yish·ta·bach ve·yit·pa·ar ve·yit·ro·mam ve·yit·na·sei
ve·yit·ha·dar ve·yit·aleh ve·yit·ha·lal she·mei de·Ku·de·sha, be·rich Hu,
le·ei·la min kol bir·cha·ta ve·shi·ra·ta tush·be·cha·ta ve·ne·che·ma·ta
da·a·mi·ran be·al·ma ve·im·ru: A·mein.

Ye·hei she·la·ma ra·ba min she·ma·ya ve·cha·yim a·lei·nu
ve·al kol Yis·ra·eil, ve·im·ru: A·mein.

O·seh sha·lom bim·ro·mav, Hu ya·a·seh sha·lom a·lei·nu
ve·al kol Yis·ra·eil, ve·im·ru: A·mein.

HaTikvah may be found on page 547.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
("may the One who causes peace to reign in
the high heavens cause peace to descend on
us") Almost from the dawn of becoming a
people—our lives have moved within the
content of the Kaddish prayer.

The *Yitgadal v'Yitkadash* is the prayer which
sanctifies the One who sits in the heavens,
and expresses the profound faith of the Jewish
people, and the One who makes peace in the
heavens. The joy of the Jewish people is always
diluted by sorrow—the *chuppah* and the broken
glass underneath it, the dedication of a house
with mezuzot and the unfinished plaster as a

remembrance of the Temple's destruction, the
Passover Seder and the *maror*. In Israel, the
tears of Memorial Day fall upon the dancers
of Independence Day (since one day follows on
the heels of the other). The Jewish People has
known many painful times in its life ... even
to the point of despair, on the edge of the
abyss.... We have survived by the strength of
faith. A person lives by faith, and dies by that
same faith.

We are carrying a dream. We will not unload
it now.... Faith moves us from today to
tomorrow—to days of memory and compassion,
to days of peace. (Yitzchak Rabin)

For Jerusalem

לירושלים

These prayers, poems, and love songs may be offered on the twenty-eighth day of Iyar, Yom Yerushalayim, or on any day to celebrate and reflect upon the glory of the eternal city.

From the peak of Mount Scopus:
Shalom, Jerusalem!
From the peak of Mount Scopus
I will bow low to you.
For one hundred generations I have
dreamed of you,
To earn the privilege of seeing the
light of your face!

Jerusalem, O Jerusalem!
Let your countenance shine upon
your children once again!
Jerusalem, O Jerusalem!
Out of your ruins will I rebuild you!

מֵעַל פֶּסֶגַת הַר הַצּוֹפִים
שְׁלוֹם לְךָ יְרוּשָׁלַיִם!
מֵעַל פֶּסֶגַת הַר הַצּוֹפִים
אֶשְׁתַּחֲוֶה לְךָ אָפִים!
מֵאֲהַ דּוֹרוֹת חֲלַמְתִּי עָלֶיךָ,
לְזָכוֹת, לְרֵאוֹת בְּאוֹר פָּנֶיךָ!

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם!
הָאִירִי פָנֶיךָ לְבִנֶּךָ!
יְרוּשָׁלַיִם, יְרוּשָׁלַיִם!
מִחֲרֻבוֹתֶיךָ אֶבְנֶךָ!

"Yerushalayim" by
Avigdor Hameiri

*Judah shall abide
forever and
Jerusalem from
generation to
generation. (Joel
4:20)*

מִחֲרֻבוֹתֶיךָ אֶבְנֶךָ ("out of your ruins will I rebuild you") I shall never forget my arrival in Jerusalem. The war still raged in the Sinai, but it was only the fate of Jerusalem that caught the imagination of the Jewish people.... Jews in the thousands ran to the Old City, and no one could stop them. A bizarre, elemental force had suddenly taken possession of all Jews—rabbis and merchants, yeshivah boys and kibbutzniks, officers and school children, cynics and artists—all had forgotten everything. Each wanted to be at the Western Wall, to kiss the stones, to cry

out prayers or memories. Each knew that on that historic day, in that week, the place of the Jew was at the Temple Mount. I had the privilege to run with them. I have never run with such an impetus. I have seldom said "Amen" with such devotion as when the paratroopers, in the exultation, prayed the Afternoon service. I have never understood the profound meaning of Ahavat Yisrael, love of Israel, as I did on that day when I stood as in a dream, under the burning sun and thought with pride of Jewish existence. (Elie Wiesel)

From the peak of Mount Scopus:
Shalom, Jerusalem!
A thousand exiles from all the
ends of earth lift up their eyes to you.
Be blessed with a thousand
blessings, O royal shrine,
city of kings.

Jerusalem, O Jerusalem!
I will not budge from here!
Jerusalem, O Jerusalem!
The messianic dream will
emanate from you! Let it come!

*For the sake of Zion I will not be
silent, for the sake of Jerusalem
I will not be still, till her justice
emerges resplendent and her rescue
like a flaming torch. Nations shall
see your justice, and every ruler
your glory; and you shall be called
by a new name, which the Eternal
shall directly bestow.*

You shall be a glorious crown in
the hand of the Eternal, and a
royal diadem in the palm of your
God. Nevermore shall you be
called "Forsaken," nor shall your
land be called "Desolate"; but you
shall be called "I delight in her,"
and your land "Espoused." For the
Eternal takes delight in you, and
your land shall be espoused. As a
youth espouses a maiden, your
sons shall espouse you; and as a
bridegroom rejoices over his bride,
so will your God rejoice over you.

מֵעַל פֶּסַגַּת הָר הַצּוֹפִים,
שָׁלוֹם לָךְ יְרוּשָׁלַיִם!
אַלְפֵי גוֹלִים מִקְצוֹת כָּל תֵּבֵל,
נוֹשְׂאִים אֵלֶיךָ עֵינֵיהֶם.
בְּאַלְפֵי בְרָכוֹת הָיִי בְרוּכָה,
מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה.

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם!
אֲנִי לֹא אָזוּז מִפֹּה!
יְרוּשָׁלַיִם, יְרוּשָׁלַיִם!
יְבֵא הַמָּשִׁיחַ, יְבֵא!

לִמְעַן צִיּוֹן לֹא אֶחְשֶׁה
וּלְמַעַן יְרוּשָׁלַיִם לֹא אֶשְׁקוּט,
עַד-יֵצֵא כְּנֹגֶה צִדְקָה
וַיְשׁוּעָתָהּ כְּלָפִיד יִבְעֶר:
וְרָאוּ גוֹיִם צִדְקָךְ
וְכָל-מְלָכִים כְּבוֹדְךָ,
וְקָרָא לָךְ שֵׁם חָדָשׁ
אֲשֶׁר פִּי יְהוָה יִקְבְּנוּ:

וְהָיִית עֲטֹרַת תְּפָאֶרֶת
בְּיַד-יְהוָה, וּצִנִּיף מְלוּכָה
בְּכַף-אֱלֹהֶיךָ: לֹא-יֵאמָר לָךְ
עוֹד עֲזוּבָה וּלְאֶרֶץ לֹא-יֵאמָר
עוֹד שְׁמָמָה כִּי לָךְ יִקְרָא
חֲפְצִי-בָהּ וּלְאֶרֶץ בְּעוֹלָהּ,
כִּי-חֲפֹץ יְהוָה בָּךְ וְאֶרֶץ
תִּבְעַל: כִּי-יִבְעַל בַּחֹר בְּתוֹלָהּ
יִבְעֲלוּךְ בָּנֶיךָ, וּמִשׁוּשׁ חֲתָן
עַל-כָּלָה יָשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ:

Isaiah 62:1-7

*Jerusalem is
the light of
the world...
and who is the
Light of
Jerusalem?
God. (Genesis
Rabbah 59:5)*

*Upon your walls, O Jerusalem,
I have set watchmen, who shall
never be silent by day or by night.
O you who remember Adonai,
take no rest and give no rest to
the Eternal, until God establishes
Jerusalem and makes her
renowned on earth.*

Make Jerusalem rejoice!
May all those who love her delight
in her.

Upon your walls, City of David,
I have stationed watchmen
for each day and each night.

Make Jerusalem rejoice! ...

Don't be afraid, don't be
frightened, servants of Jacob, for
your enemies have all scattered.

Make Jerusalem rejoice! ...

Raise up your eyes and look about
you. Everyone will be gathered in
and come to you.

Make Jerusalem rejoice! ...

When all your people are
righteous, they shall inherit the
land for all time.

Make Jerusalem rejoice! ...

עַל־חוֹמוֹתֶיךָ יְרוּשָׁלַיִם הַפְקְדֵתִי
שׁוֹמְרִים, כָּל־הַיּוֹם וְכָל־הַלַּיְלָה
תָּמִיד לֹא יִחָשׂוּ הַמִּזְבְּרִים
אֶת־יְהוָה אֱלֹהֵי לָכֶם:
וְאַל־תִּתְּנוּ דָּמִי לוֹ, עַד־יִכּוֹנֵן
וְעַד־יֵשִׁים אֶת־יְרוּשָׁלַיִם
תְּהִלָּה בָּאָרֶץ:

שִׁישׂוּ אֶת־יְרוּשָׁלַיִם,
גִּילּוּ בָּהּ כָּל־אוֹהֲבֶיהָ,
כָּל־אוֹהֲבֶיהָ.

עַל־חוֹמוֹתֶיךָ, עִיר דָּוִד,
הַפְקְדֵתִי שׁוֹמְרִים כָּל־הַיּוֹם
וְכָל־הַלַּיְלָה.

שִׁישׂוּ אֶת־יְרוּשָׁלַיִם ...

אַל־תִּירָא וְאַל־תִּחַת,
עַבְדֵי יַעֲקֹב, כִּי יִפּוּצוּ
מִשְׁנְאֵיךָ מִפְּנֵיךָ.

שִׁישׂוּ אֶת־יְרוּשָׁלַיִם ...

שְׂאִי סָבִיב עֵינֶיךָ וּרְאִי, כָּלֶם
נִקְבְּצוּ וּבָאוּ־לָךְ.

שִׁישׂוּ אֶת־יְרוּשָׁלַיִם ...

וְעִמָּךְ, עִמָּךְ כָּלֶם צְדִיקִים,
לְעוֹלָם יִירָשׁוּ אֶרֶץ.

שִׁישׂוּ אֶת־יְרוּשָׁלַיִם ...

גִּילּוּ בָּהּ ("delight in her") Jerusalem: ... a
name, a secret. For the exiled, a prayer. For
all others, a promise.
Jerusalem: seventeen times destroyed yet

never erased. The symbol of survival.
Jerusalem: the city which miraculously
transforms person into pilgrim; no one can
enter it and go away unchanged. (Elie Wiesel)

Based on
Isaiah 66:10,
62:6, 49:18,
Numbers 10:36,
Jeremiah 46:27

A Song of Ascents. Of David.

I rejoiced when they said to me:
"Let us go to the House of the Eternal."

Our feet stood in your gates,
O Jerusalem. Jerusalem is built as
a city knit together, where tribes
make pilgrimage, the tribes of God.
It is ordained that Israel should
acclaim the name of the Eternal.

There the thrones of judgment
are set, thrones of the House of David.
Pray for the well-being
of Jerusalem:

"May those who love you be at peace.
May there be tranquility within your
ramparts, peace in your citadels.
For the sake of my kin and companions,
let me speak now for your well-being;
for the sake of the House of the Eternal
our God, I seek your good."

For you, Jerusalem,
between the walls of the city—
for you, Jerusalem,
a new light will shine.

In our hearts only one song exists.
For you, Jerusalem,
between the Jordan and the sea.

שִׁיר הַמַּעֲלוֹת לְדָוִד.
שִׂמְחָתִי בְּאִמְרֵיהֶם לִי
בֵּית יְהוָה נִלְךָ:

עֲמָדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֶיךָ,
יְרוּשָׁלַיִם: יְרוּשָׁלַיִם הַבְּנוּיָה
בְּעִיר שְׁחִבְרָה-לָהּ יַחְדָּו:
שָׁשׂ עָלֵינוּ שְׂבָטִים, שְׂבָטֵי-יִשְׂרָאֵל,
עֲדוֹת לְיִשְׂרָאֵל לַהֲדוֹת
לְשֵׁם יְהוָה:

כִּי שָׁמָּה יָשְׁבוּ כְּסֵאוֹת
לְמִשְׁפָּט, כְּסֵאוֹת לְבֵית דָּוִד:
שְׁאַלּוּ שְׁלוֹם יְרוּשָׁלַיִם,

יִשְׁלְיוּ אֶהְבִּיךָ:
יְהִי-שְׁלוֹם בְּחִילְךָ,
שְׁלֹוֹה בְּאַרְמְנוֹתֶיךָ:
לְמַעַן אַחֵי וְרַעֲי
אֲדַבְּרָה-נָא שְׁלוֹם בְּךָ:
לְמַעַן בֵּית-יְהוָה אֱלֹהֵינוּ
אֲבַקֶּשׂה טוֹב לָךְ:

לָךְ, יְרוּשָׁלַיִם,
בֵּין חוֹמוֹת הָעִיר.
לָךְ, יְרוּשָׁלַיִם,
אוֹר חֲדָשׁ יֵאִיר.

בְּלִבֵּנוּ, בְּלִבֵּנוּ
רַק שִׁיר אֶחָד קַיֵּם.
לָךְ, יְרוּשָׁלַיִם,
בֵּין יַרְדֵּן וַיָּם.

Psalms 122

Jerusalem is
a port city on
the shore of
eternity. (Yehuda
Amichai)

"Lach
Yerushalayim"
by Amos
Ettinger and
A. Rubinstein

For you, Jerusalem,
a scene of antiquity and glory.
For you, Jerusalem,
secrets and mystery.

In our hearts ...

For you, Jerusalem,
we will raise a song forever.
For you, Jerusalem,
City of the Tower of David.

In our hearts ...

My heart is in the East
and I am at the edge of the West—
How can I savour my food,
how can I enjoy it?
How can I fulfill my vows
and pledges while
Zion lies fettered to Edom
and I in the bonds of Arabia?
It would be easy
for me to leave behind
all the good things of Spain
As it would be glorious
to see the dust of the ruined
Inner Sanctum.

לָךְ, יְרוּשָׁלַיִם,
נוֹף קְדוּמִים וְהוֹד.
לָךְ, יְרוּשָׁלַיִם,
לָךְ רָזִים וְסוֹד.

בְּלִבֵּנוּ. . .

לָךְ, יְרוּשָׁלַיִם,
נִשִּׁיר נֶשֶׁא תָמִיד.
לָךְ, יְרוּשָׁלַיִם,
עִיר מִגְדַּל דָּוִד.

בְּלִבֵּנוּ. . .

לִבִּי בְּמִזְרָח
וְאַנְכִי בְּסוֹף מַעֲרָב—
אִיךָ אֶטְעֶמָה אֶת אֲשֶׁר-אֲכַל
וְאִיךָ יֵעָרֵב?
אִיכָּה אֲשַׁלֵּם נִדְרֵי
וְאַסְרֵי בְעוֹד
צִיּוֹן בְּחֶבֶל אֲדוֹם
וְאֲנִי בְּכַבֵּל עֲרָב?
יִקַּל בְּעֵינַי עֹזֵב
כָּל-טוֹב סָפָרְד כְּמוֹ
יִקַּר בְּעֵינַי
רָאוֹת עֲפָרוֹת
דְּבִיר נִחָרֵב:

"My Heart Is in
the East" by
Yehudah HaLevi

From Psalm 116:13

לִבִּי בְּמִזְרָח ("my heart is in the East")
HaLevi lived in both Christian and Muslim
Spain. This poem was written after the First
Crusade; "Edom" is a Rabbinic term for
Christendom. Toward the end of his life he
pursued his dream of settling in the Land of

Israel. In September 1140, after an arduous
voyage, HaLevi arrived in Alexandria to great
acclaim. In May 1141 he set sail for Acco, but
it is not known whether or not he arrived
safely.

The mountain air is clear as wine
and the fragrance of pines is
carried in the evening breeze
with the sound of bells.
And in the slumber of tree and
stone, captive in a dream,
is the city that sits deserted, and
the wall is in its heart.

Jerusalem of gold, of bronze and light,
am I not a harp for all your songs?

As soon as I came today to sing
for you and to place a crown
upon you, I found I was smaller
than the youngest of your children,
and the last of the poets. For your
name burns the lips like the kiss
of a seraph.

If I forget you, Jerusalem,
all of gold . . .

Jerusalem of gold . . .

We have returned to the water
cisterns, to the market and to
the square. A shofar calls on the
Temple Mount, in the Old City.
And in the caverns of stone,
thousands of suns are shining.
And we again go down to the
Dead Sea by way of Jericho.

Jerusalem of gold . . .

אֲוִיר הָהָרִים צָלֹל כַּיֵּין,
וְרִיחַ אוֹרָנִים
נִשָּׂא בְרוּחַ הָעֶרְבִים
עִם קוֹל פַּעֲמוֹנִים.
וּבְתַרְדֵּמַת אֵילָן וָאֶבֶן
שְׁבוּיָהּ בַּחֲלוּמָהּ,
הָעִיר אֲשֶׁר בְּדָד יוֹשֶׁבֶת
וּבִלְבָּהּ חוֹמָה.

"Jerusalem of
Gold" by
Naomi Shemer

From
Lamentations 1:1

יְרוּשָׁלַיִם שֶׁל זָהָב, וְשֶׁל נְחֹשֶׁת
וְשֶׁל אוֹר, הֲלֹא לְכָל שִׁירְיָךְ
אֲנִי כִנּוֹר?

Zion ... When I
dream of your
exiles' return I
am a harp for
your songs.
(Yehudah HaLevi)

אֶךְ בְּבוֹאֵי הַיּוֹם לְשִׁיר לָךְ
וְלָךְ לְקֹשֶׁר כְּתָרִים,
קִטַּנְתִּי מִצֶּעִיר בְּנִיךָ
וּמֵאַחֲרוֹן הַמְּשׁוֹרְרִים.
כִּי שִׁמְךָ צוֹרֵב אֶת הַשִּׁפְתַּיִם
כְּנִשְׁיַקַת שָׂרָף.
אִם אֲשַׁכַּחךְ יְרוּשָׁלַיִם
אֲשֶׁר בָּלָה זָהָב . . .

From Psalm 137:5

יְרוּשָׁלַיִם שֶׁל זָהָב . . .

חֲזַרְנוּ אֶל בּוֹרוֹת הַמַּיִם,
לְשׁוּק וְלִכְפָּר.
שׁוֹפָר קוֹרֵא בְּהַר הַבַּיִת
בְּעִיר הָעֵתִיקָה.
וּבִמְעָרוֹת אֲשֶׁר בְּסָלַע
אֲלָפֵי שְׁמָשׁוֹת זֹרְחוֹת.
נָשׁוּב נִרְד אֶל יָם הַמֶּלַח
בְּדֶרֶךְ יִרְיָחוֹ.

יְרוּשָׁלַיִם שֶׁל זָהָב . . .

This day commemorates the fall of the First Temple, built by King Solomon. The Babylonians breached the walls of Jerusalem on the seventeenth of Tammuz; three weeks later, on the ninth of Av, 586 B.C.E., the Temple was destroyed and Nebuchadnezzar forced the Judeans into Babylonian exile.

On the ninth and tenth days of the month of Av in the year 70 C.E., the Roman legions smashed ... into the Second Temple and set it afire. One million of the world's four to five million Jews died in that war for independence. The survivors were driven into exile, sold into slavery. To many, it appeared that Judaism itself was shattered beyond repair.... God's own sanctuary, symbol of the relationship between God and Israel, was destroyed. Had God rejected the covenant? Tish'ah B'Av commemorates the destruction of the First and Second Temples as well as the loss of Jewish sovereignty. Mourning customs and fasting mark this day of collective loss, and the haunting chant of the Book of Lamentations retells the story. (Rabbi Irving Greenberg, adapted)

By the rivers of Babylon, there we sat down and wept, as we remembered Zion. Upon the willows in its midst we hung our lyres. For there our captors demanded of us a song, our tormentors asked for joy: "Sing for us from Zion's song!" How could we sing a song of God in a foreign land?

If I forget you, O Jerusalem, let my right hand wither; let my tongue cleave to my palate if I do not remember, if I do not set Jerusalem above my highest joy.

שָׁם יָשְׁבָנוּ גַּם-בְּכִינוּ ("we sat down and wept") During Napoleon's campaign against Russia, as he passed through a small Jewish shtetl, he expressed a desire to see the inside of a synagogue. By chance, it was the fast of the Ninth of Av. The Jews were sitting on the floor in the dark, weeping as they prayed. When it was explained to Napoleon that the

עַל-נִהְרֹת בָּבֶל שָׁם יָשְׁבָנוּ
גַּם-בְּכִינוּ בְּזִכְרֵנוּ אֶת-צִיּוֹן;
עַל-עֲרָבִים בְּתוֹכָהּ תָּלִינוּ
בְּנוֹרוֹתֵינוּ: כִּי שָׁם שְׁאֵלָנוּ
נְשׁוֹבֵינוּ דְּבַר-יְשׁוּעָה וְתוֹלָלָנוּ
שְׁמִיחָה, שִׁירוֹ לָנוּ מִשִּׁיר צִיּוֹן:
אֵיךְ נִשְׁיֵר אֶת-שִׁיר-יְהוָה
עַל אֲדָמַת נָכָר:

אִם-אֶשְׁכַּחְךָ, יְרוּשָׁלַיִם, תִּשְׁכַּח
יְמִינִי: תִּדְבַּק-לִשׁוֹנִי לְחִכִּי
אִם-לֹא אֶזְכְּרֶכֶּי, אִם-לֹא אֶעֱלֶה
אֶת-יְרוּשָׁלַיִם עַל רֹאשׁ שְׁמִיחָתִי:

weeping was for the destruction of the Temple, he asked, "When did this happen?" "Two thousand years ago," he was told. Upon hearing this, the emperor declared, "A people who knows how to remember its land for two thousand years will certainly find the way to return." (Folk story told by Russian Jews)

Psalms 137:1-6

The theophany of exile ... this is the history of Israel, as it is the history of the human being; and it may well be the history of the world, or that chapter of it which we have been given to read and to write so far. (Martin Buber)

It is told: On Tish'ah B'Av these events occurred; remember and do not forget,

For "Memory is the source of redemption."

The Baal Shem Tov

On Tish'ah B'Av, it was decreed upon the rebellious generation of the wilderness that they would not live to enter the Land of Israel.

Mishnah Ta'anit 4:6

"Return us to You, O God, and we shall return."

Lamentations 5:21

On Tish'ah B'Av, Jerusalem's First Temple, the Temple of Solomon, was put to the torch.

"Alas! How solitary does the city sit, once so full of people."

Lamentations 1:1

On Tish'ah B'Av, the Second Temple was destroyed and the Temple Mount plowed up. Our People was carried off in chains to an exile that would last two millennia.

"One would have thought that the Temple Mount itself was seething hot from its base, it was so full of fire on every side; and yet there was even more blood than fire."

Josephus

On Tish'ah B'Av, the shining Jewry of a golden Spain was expelled into the darkness of yet further exile.

"My heart is in the East and I am at the edge of the West."

Yehudah HaLevi

On the ninth of Av the fire was kindled;

On the tenth of Av the fire destroyed.

On the ninth of Av the First World War began;

But the Great Burning was still to come.

We "have taken an oath: to remember it all, to remember, not once to forget. . . . Lest from this we learn nothing."

Avraham Shlonsky

"I am a Jerusalemite. . . . The dust is my conscious, the stones my subconscious, and all my memories are closed courtyards at summer's high noon."

Yehuda Amichai

*"Return us unto You, Adonai,
and we shall return."*

הַשִּׁיבֵנוּ, יְהוָה, אֵלֵינוּ וְנִשְׁוֵבָה.

Lamentations 5:21

חַדֵּשׁ יָמֵינוּ בְּקֶדֶם:

Renew our days as at the beginning."

Comforter of Zion

Adonai our God, You are the Comforter of Zion's mourners, the mourners of Jerusalem. How long has the city been mourned, despised and crushed, desolate?

How long were her children exiled, her homes ruined, her glory mocked, her people without a place to rest?

There she sat with head bowed like a woman bereft. Legions overran her, strangers dispossessed her.

They put Your People Israel to the sword; the arrogant slaughtered Your faithful ones.

Therefore did Zion weep bitterly, therefore Jerusalem cried aloud.

My heart, my heart goes out to the slain! My bowels are knotted for the slain!

מנחם ציון

נַחֵם, יי אֱלֹהֵינוּ, אֶת אֲבֵלֵי
צִיּוֹן, וְאֶת אֲבֵלֵי יְרוּשָׁלַיִם,
וְאֶת הָעִיר הָאֲבֵלָה, וְהַחֲרָבָה,
וְהַבְּזוּיָה, וְהַשׁוּמָמָה.

הָאֲבֵלָה מִבְּלֵי בְּנֵיהָ, וְהַחֲרָבָה
מִמַּעֲוֹנוֹתֶיהָ, וְהַבְּזוּיָה מִכְּבוֹדָהּ,
וְהַשׁוּמָמָה מֵאֵין יוֹשֵׁב.

וְהִיא יוֹשֶׁבֶת וְרֹאשָׁה חֲפוּיָה,
כְּאִשָּׁה עֲקָרָה שְׁלֹא יֵלְדָה.
וַיִּבְלְעוּהָ לְגִיוֹנוֹת, וַיִּירָשׁוּהָ
עוֹבְדֵי פְסִילִים.

וַיִּטְּלוּ אֶת-עַמָּךְ יִשְׂרָאֵל לְחָרֵב,
וַיַּהַרְגוּ בְּזֹדוֹן חֲסִידֵי עֲלִיוֹן.

עַל כֵּן צִיּוֹן בָּמָר תִּבְכֶּה,
וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ.

לְבִי, לְבִי עַל חַלְלֵיהֶם, מַעֲי,
מַעֲי עַל חַלְלֵיהֶם.

As a mother comforts her children, says Adonai, so will I comfort you. And you will find comfort in Jerusalem.
(Isaiah 66:13)

Isaiah 54:1

Jeremiah 4:19

מִנְחָם צִיּוֹן ("Comforter of Zion") This prayer is traditionally inserted into the fourteenth benediction of the *Amidah* on Tish'ah B'Av.

יְרוּשָׁלַיִם ("Jerusalem") Ten portions of suffering are in the world—nine in Jerusalem, and one in the rest of the world. Ten portions of physical strength are in the world—nine in Jerusalem, and one in the rest of the world.

Ten portions of wisdom are in the world—nine in Jerusalem, and one in the rest of the world.

Ten portions of hypocrisy are in the world—nine in Jerusalem, and one in the rest of the world.

Ten portions of Torah are in the world—nine in Jerusalem, and one in the rest of the world. (Babylonian Talmud, Kiddushin 49b)

Adonai, You consumed her with fire,
and with fire will You have her
rebuilt. As it is said: “As for Me,”
says the Eternal, “I will be a fiery
wall about her, and a glory
in her midst.”

*Praised are You, Adonai, Comforter of
Zion and Rebuilder of Jerusalem.*

כִּי אָתָּה, יְיָ, בָּאֵשׁ הִצַּתָּהּ,
וּבָאֵשׁ אָתָּה עֲתִיד לְבְנוֹתָהּ,
כְּאָמֹר: וְאֲנִי אֶהְיֶה-לָּהּ,
נֶאֱמַר-יְיָ, חוֹמַת אֵשׁ סָבִיב,
וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ:

Zechariah 2:9

בְּרוּךְ אָתָּה, יְיָ, מְנַחֵם צִיּוֹן
וּבּוֹנֵה יְרוּשָׁלַיִם.

Jerusalem
Talmud, B'rachot
4:3

*Continue with the weekday service: on page 1 for Ma'ariv,
page 31 for Shacharit, or page 79 for Minchah.*

Answer Us

Answer us, Adonai, answer us
as we remember our affliction,
the suffering that so often
overtook us. Consider not our
wrongdoings; do not hide Yourself
from us; be mindful of our plea,
and heed our supplication.

*Draw near when we cry out.
Let Your loyalty be our comfort;
answer even before we call.*

עֲנֵנוּ

עֲנֵנוּ, יְיָ, עֲנֵנוּ בְּיוֹם זְכוּרֹן
יְגוֹנֵנוּ, כִּי פַעַמִּים רַבּוֹת
בָּאָה צָרָה עָלֵינוּ. אֶל תִּפְּן
אֶל רְשָׁעֵנוּ, וְאַל תִּסְתֵּר
פָּנֶיךָ מִמֶּנּוּ, וְאַל תִּתְּעַלֵּם
מִתַּחֲנֻנֵּנוּ.

From Babylonian
Talmud, Ta'anit
11b,13b

הֲיִיה נָא קְרוֹב לְשׁוֹעֲתֵנוּ,
יְהִי נָא חֲסִדְךָ לְנַחֲמֵנוּ.
טָרַם נִקְרָא אֵלֶיךָ עֲנֵנוּ,

בָּאֵשׁ הִצַּתָּהּ (“You consumed her with fire”) Pray to your God, prophet Jeremiah, for the one who is storm-tossed, flogged, afflicted—till God hearkens and says: “Enough!”—till God saves my children from captivity and the sword. (Elazar Kallir)

וּבּוֹנֵה יְרוּשָׁלַיִם (“Rebuilder of Jerusalem”) Reform Jewish prayerbooks do not include prayers for a rebuilding of the physical Temple or for a return to the ancient sacrificial

system. Rather, we pray for a rebuilding of Jerusalem to her former grandeur and to the complete peace she has yet to know. As our Sages imagine: Jerusalem is destined to expand until it reaches the Throne of Glory (Numbers Rabbah 111:2).

עֲנֵנוּ (“answer us”) This prayer is inserted into the seventh benediction of the *Amidah* on fast days.

For this is the promise spoken
by Your prophet:
“I shall answer before they have
called, I shall hear their word
before it is spoken.”

*Adonai, You answer us in time
of trouble; You rescue and redeem
in time of distress.
Praised are You, Adonai,
who answers the afflicted.*

Eli Tzion

Let Zion and her cities wail
like a woman in childbirth;
like a young woman wrapped
in sackcloth, mourning the
husband of her youth.

For the Palace forsaken
through the guilt of her flocks;
and for the invasion of blasphemers
within her innermost Sanctuary.

הַעֲוֹנָה בַּעַת צִיּוֹן (“who answers the
afflicted”) The Western Wall: The old mother
crying for all of us, stubborn, loving, waiting
for redemption. The ground on which I stand
is “Amen.” ... Once you have lived a moment
at The Wall, you never go away.

Jerusalem, the mother of Israel, we enter
your walls as children who have always
honoured you, who have never been estranged
from you. Your weight has been weighed in
tears shed by our people for nearly two
thousand years. Laughter was suppressed

when we thought of your being in ruins.
You are not a shrine, a place of pilgrimage
to which we come, and then depart.
“Wherever I go, I go to Jerusalem,” said Rabbi
Nachman.... Let Jerusalem speak again to
our people, to all people. (Rabbi Abraham
Joshua Heschel)

אֶלִי צִיּוֹן This Tish'ah B'Av elegy was written
in the Middle Ages. The authorship is
unknown.

בְּדָבָר שְׁנֵאמַר:

**וְהִיָּה טָרֵם יִקְרְאוּ וְאֲנִי
אֶעֱנֶה, עוֹד הֵם מְדַבְּרִים
וְאֲנִי אֲשַׁמֶּע:**

Isaiah 65:24

**כִּי אַתָּה, יְיָ, הָעוֹנָה בַּעַת
צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל
עַת צָרָה וְצוּקָה.
בְּרוּךְ אַתָּה יְיָ, הָעוֹנָה
בַּעַת צָרָה.**

אֵלֵי צִיּוֹן

**אֶלִי צִיּוֹן וְעָרֶיהָ
כְּמוֹ אִשָּׁה בְּצִירֶיהָ
וּבְכַתּוּלָהּ חֲגֵרַת שָׁק
עַל בַּעַל נְעוּרֶיהָ.**

**עָלֵי אֲרָמוֹן אֲשֶׁר נָטַשׁ
בְּאַשְׁמֵת צֶאֱן עֲדָרֶיהָ
וְעַל בִּיאַת מְחַרְפֵּי אֵל
בְּתוֹךְ מִקְדָּשׁ חֲדָרֶיהָ.**

*Pray for the
well-being of
Jerusalem; may
those who love
you be at
peace. May there
be tranquility
within your
ramparts, peace
in your citadels.
For the sake of
my kin and
companions, let
me speak now for
your well-being;
for the sake of the
House of the
Eternal our God,
I seek your good.
(Psalm 122:6-9)*

For the exile of God's servants
who sang her beautiful hymns;
and for the blood that was shed
like the waters of her rivers.

For the music of her dances
now silenced within her cities;
and for the desolated council
and the dissolution of her
Sanhedrin.

For the exile of God's Presence
when the Inner Sanctum was
destroyed; and for the oppression
of the persecutors who forced her
to put on sackcloth.

עַלִי גְלוֹת מִשְׁרָתִי אֶל
נְעִימֵי נְשִׁיר וְזִמְרָה
וְעַל דָּמָם אֲשֶׁר שִׁפַּךְ
כְּמוֹ מִימֵי יְאֹרֵיהָ.

עַלִי הַגִּיּוֹן מִחוּלֶיהָ
אֲשֶׁר דָּמָם בְּעָרֶיהָ
וְעַל וַעַד אֲשֶׁר שָׁמָם
וּבִטּוֹל סֵנֶה־דֶרֶהָ.

עַלִי כְבוֹד אֲשֶׁר גָּלָה
בַּעֵת חֲרָבָן דְּבִירָהָ
וְעַל לַחֵץ אֲשֶׁר לַחֵץ
וְשָׁם שָׁקִים חֲגוּרָהָ.

עַלִי גְלוֹת מִשְׁרָתִי אֶל ("for the exile of God's servants") At that moment [when the Temple was destroyed], the Holy One, praised be God, wept and cried out: "Woe is Me for My house! My children, where are you? My priests, where are you? My lovers, where are you?" The Holy One, praised be God, then said to Jeremiah: "Today I am like a man who had an only son, for whom he prepared a wedding, but the boy died under the chuppah." (Lamentations Rabbah, introduction to section 24)

עַלִי הַגִּיּוֹן מִחוּלֶיהָ ("for the music of her dances") There shall yet be heard in the cities of Judah and in the courtyards of Jerusalem the sounds of gladness and joy,

the voice of bridegroom and bride ... the jubilant voices of young people feasting and singing. (Jewish wedding blessing)

דְּבִירָהָ ("the Inner Sanctum") Just as the navel is set in the centre of the human body, so is the land of Israel the navel of the world, situated in the centre of the world.

Jerusalem is in the centre of the land of Israel, the Temple is in the centre of Jerusalem, the Holy of Holies is in the centre of the Temple, and the Ark is in the centre of the Holy of Holies; the Foundation Stone is in front of the Ark, and it is from it that the world was formed. (Midrash Tanchuma, Kedoshim 10)

Excerpts from the Book of Lamentations

מגילת איכה

We are a people in mourning, but not in despair; overcome with grief, but devoid of self-pity; lamenting disaster, recollecting sins, self-impeaching. Mourning is repentance. We are a people in a moment that calls for mending. Such deep sorrow is cleansing. It is a nondeliberate way of expanding compassion, of understanding the nonfinality of current history. Lamentation leaves behind an echo in all our laughing. Yet that deep sorrow is also experienced as a prelude to redemption. (Rabbi Abraham Joshua Heschel)

According to our tradition, the Prophet Jeremiah wrote the Book of Lamentations after he witnessed the destruction of Jerusalem in 586 B.C.E. Known in Hebrew by its first word, "Eicha"—meaning "How?"—this book is not the questioning of an inquisitive student of philosophy; it is the rhetorical questioning of a grief-stricken eyewitness to devastation. These lamentations not only describe the loss, but also dare to offer explanation for the tragedy as well as hope for life beyond it.

Chapter 1:1–7, 18

פרק א:א-ז, י"ח

1) ¹ How solitary sits the city that was once so full of people! She has become like a widow. She who was great among nations, a princess among the provinces, she has become a vassal. ² Bitterly does she weep at night, her tears stay on her cheeks: no one among her lovers comes to comfort her; all her friends have dealt treacherously with her, they have become her enemies. ³ Judah has gone into exile, driven out by affliction and slavery. She dwells among the nations; she finds no rest; all her pursuers caught her in the narrow places.

1) ¹ אֵיכָה יִשְׁבָּה בְּדָר הָעִיר
רַבְתִּי עִם הָיְתָה כְּאַלְמָנָה
רַבְתִּי בְּגוֹיִם שָׂרְתִי בְּמַדִּינֹת
הָיְתָה לְמַסֵּ: ² בָּכוּ תִבְכֶּה
בַּלַּיְלָה וְדַמְעָתָהּ עַל לִחְיָהּ
אֵין-לָהּ מִנְחָם מִכָּל-אַהֲבֶיהָ
כָּל-רֵעֶיהָ בְּגָדוּ בָּהּ הָיוּ לָהּ
לְאֵיבִיִּים: ³ גָּלְתָה יְהוּדָה מֵעֲנִי
וּמִרֵּב עֲבָדָהּ הִיא יֹשְׁבָה
בְּגוֹיִם לֹא מִצָּאָה מְנוּחַ כָּל-
רִדְפֶיהָ הַשִּׁיגוּהָ בֵּין הַמִּצָּרִים:

⁴ The roads of Zion mourn, for none come to assemble; all her gates are desolate; her priests sigh, her maidens are grieved; she is in bitterness. ⁵ Her enemies have become her masters now; her adversaries prosper, because the Eternal has afflicted her for her many sins. Her children have gone into captivity before the adversary. ⁶ Gone from the daughter of Zion is all her splendour. Her princes have become like deer that find no pasture and run without strength from a pursuer. ⁷ Great treasures Jerusalem now recalls; the old days are remembered now in the days of her affliction and anguish; her people have fallen by the hand of the adversary, and no one helps her. The adversaries have seen her, they mock her destruction.

¹⁸ Just is the Eternal! For I have rebelled against God's word. Listen, O listen, all you nations, and behold my agony: my maidens and my young men have gone into captivity!

Chapter 2:3-6

² ³ Cut off in fierce anger is the strong horn of Israel. Withdrawn is God's right hand from before the enemy. God has burned in Jacob like a flaming fire which consumes everything.

⁴ דְּרָכֵי צִיּוֹן אֲבֵלוֹת מִבְּלִי
בָּאֵי מוֹעֵד כָּל־שַׁעְרֶיהָ
שׁוֹמְמִין כְּהִנִּיָּה נֶאֱנָחִים
בְּתוֹלְתֶיהָ נוֹגָוֹת וְהִיא
מֵר־לָהּ: ⁵ הָיוּ צָרֶיהָ לְרֹאשׁ
אֲיִבֶיהָ שָׁלוּ בִי־יְהוָה הוֹגָה
עַל־רֹב פְּשָׁעֶיהָ עוֹלָלֶיהָ
הִלְכוּ שָׁבִי לִפְנֵי־צָר:
⁶ וַיֵּצֵא מִבֶּת־צִיּוֹן כָּל־הַדָּרָה
הָיוּ שְׂרִיָּה בְּאֵילִים
לֹא־מֵצְאוּ מִרְעָה וַיִּלְכוּ
בְּלֹא־כֹחַ לִפְנֵי רוֹדֶף:
⁷ זָכְרָה יְרוּשָׁלַיִם יָמֶיהָ
עָנִיָּה וּמְרוֹדֶיהָ כָּל־
מַחְמֶדֶיהָ אֲשֶׁר הָיוּ מִיָּמֶיהָ
קָדָם בְּנָפַל עָמָה בִּיד־צָר
וְאֵין עֹזֵר לָהּ רָאוּהָ צָרִים
שָׁחֲקוּ עַל־מִשְׁבַּתָּהּ:

¹⁸ צַדִּיק הוּא יְהוָה כִּי
פִּיהוּ מְרִיתִי שְׁמַעוּ־נָא
כָּל־הָעַמִּים וְרֹאוּ
מִכְאַבִּי בְּתוֹלְתִי וּבַחוּרֵי
הִלְכוּ בְּשָׁבִי:

פרק ב:ג-ו

² ³ גָּדַע בְּחָרִי־אֶף כָּל־
קֶרֶן יִשְׂרָאֵל הִשִּׁיב אָחוֹר
יָמִינוּ מִפְּנֵי אוֹיֵב וַיִּבְעַר
בַּיַּעֲקֹב בָּאֵשׁ לְהִבָּה אֲכָלָה
סָבִיב:

⁴ Like an enemy, God has drawn the bow, the right hand set like a foe. God has slain all who were pleasant to the eye. In the tent of the daughter of Zion God has poured out fury like fire.

⁵ Adonai has become like an enemy, swallowing Israel whole; God has swallowed up all her palaces, destroyed God's strongholds, increased wailing and lamentations in the daughter of Judah. ⁶ Fences have been stripped from God's tabernacle, God's garden; destroyed is God's place of assembly. The Eternal has made Festival and Sabbath to be forgotten in Zion. In raging anger God has spurned king and priest.

Chapter 4:1, 2, 11–13

4) ¹ How dull is the gold; how tarnished is the purest gold. The stones of the Sanctuary are cast out at the top of every street. ² Behold the precious children of Zion, comparable to fine gold, how are they thought of now as earthen jars, works of a potter's hands!

¹¹ The Eternal has unleashed Divine fury in Zion, poured out fierce anger, kindled a fire, which has destroyed its foundations. ¹² Kings of the earth and inhabitants of the world could not believe that an adversary and enemy would enter the gates of Jerusalem.

¹³ It must be due to the sins of her prophets, the iniquities of her priests, and those who have shed the blood of the just within her walls.

⁴ דָּרַךְ קִשְׁתּוֹ כְּאוֹיֵב נִצָּב
יְמִינוֹ כְּצֶר וַיַּהַרְגֵם כָּל־
מַחְמַדֵּי־עֵין בְּאֵהָל בֵּת־
צִיּוֹן שָׁפַךְ כָּאֵשׁ חֲמָתוֹ:
⁵ הָיָה אֲדֹנָי כְּאוֹיֵב
בָּלַע יִשְׂרָאֵל בָּלַע
כָּל־אַרְמְנוֹתֶיהָ שָׁחַת
מִבְצָרָיו וַיִּרְבַּ בְּבֵת־יְהוּדָה
תִּנְאֻלָּהּ וַאֲנִיָּהּ: ⁶ וַיִּחַמֶּס׃
כָּגֵן שָׂכוֹ שָׁחַת מַעְדּוֹ
שָׂכַח יְהוָה בְּצִיּוֹן מוֹעֵד
וַשְׁכַּת וַיִּנָּאץ בְּזַעַם־אָפוֹ
מֶלֶךְ וַכְּהֵן:

פרק ד:א, ב, יא-יג

4) ¹ אִיכָּה יוֹעַם זָהָב יִשְׁנָא
הַכֶּתֶם הַטּוֹב תִּשְׁתַּפְּכֶנָּה
אַבְנֵי־קֹדֶשׁ בְּרֹאשׁ כָּל־
חוֹצוֹת: ² בְּנֵי צִיּוֹן הַיְקָרִים
הַמְּסֻלָּאִים בָּפוּ אִיכָּה
נַחֲשָׁבוּ לְנִבְלֵי־חָרָשׁ
מַעֲשֵׂה יְדֵי יוֹצֵר:

¹¹ כָּלָה יְהוָה אֶת־חֲמָתוֹ
שָׁפַךְ חֲרוֹן אָפוֹ וַיִּצַּת־אֵשׁ
בְּצִיּוֹן וַתֵּאכַל יִסְדֹּתֶיהָ:
¹² לֹא הֶאֱמִינוּ מַלְכֵי־אֶרֶץ
כָּל יִשְׂרָאֵל תִּבֵּל כִּי יָבֹא צָר
וְאוֹיֵב בְּשַׁעְרֵי יְרוּשָׁלַיִם:
¹³ מִחֲטָאת נְבִיאֶיהָ עֲוֹנֹת
כִּהְנִיָּה הַשֹּׁפְכִים בְּקִרְבָּהּ
דָּם צַדִּיקִים:

Chapter 5:1-5, 15-22, 21

5) ¹ Remember, Adonai, what has befallen us. Behold and see our disgrace. ² Our inheritance has been turned over to strangers, our homes to foreigners. ³ We have become orphans, fatherless; our mothers are like widows. ⁴ We must buy our water to drink; our wood comes at a price. ⁵ Our persecutors are at our necks; we are growing weary, but for us there is no rest.

¹⁵ The joy of our hearts has ended, our dance has turned into mourning. ¹⁶ The crown has fallen from our head; woe unto us, for we have sinned. ¹⁷ For this our heart is faint; for these things our eyes grow dim. ¹⁸ Because Mount Zion is desolate; jackals prowl upon it. ¹⁹ You, Adonai, will remain forever; Your throne is set from generation to generation. ²⁰ Why do You forget us forever; why forsake us for so long? ²¹ Turn us toward You, Adonai, and we shall return; renew our days as at the beginning. ²² Can You have rejected us so utterly? Can You be so angry with us?

²¹ Turn us toward You, Adonai, and we shall return; renew our days as at the beginning.

פרק ה:א-ה, טו-כב, כא

(5) ¹ זְכוֹר יְהוָה מַה־הָיָה לָנוּ הַבִּיטָה וּרְאֵה אֶת־חַרְפֹּתֵינוּ: ² נִחַלְתָּנוּ נְהַפְכָה לְזָרִים בָּתֵּינוּ לְנִכְרִים: ³ יְתוּמִים הָיִינוּ וְאִין אָב אֲמָתֵינוּ בְּאִלְמָנוֹת: ⁴ מִיָּמֵינוּ בְּכֶסֶף שָׁתִינוּ עֲצֵינוּ בַּמַּחִיר יָבֵאוּ: ⁵ עַל צוּאֲרֵנוּ נִרְדָּפְנוּ יִגְעֵנוּ וְלֹא הוֹנַח־לָנוּ:

¹⁵ שָׁבַת מְשׁוֹשׁ לִבָּנוּ נִהְפָךְ לְאֵבֶל מִחֻלָּנוּ: ¹⁶ נָפְלָה עֲטֹרַת רֹאשֵׁנוּ אוֹי־נָא לָנוּ כִּי חָטֵאנוּ: ¹⁷ עַל־זֶה הָיָה דָּוָה לִבָּנוּ עַל־אֵלֶּה חֲשָׁכוּ עֵינֵינוּ: ¹⁸ עַל הָר־צִיּוֹן שְׁשָׁמִם שׁוֹעֲלִים הִלְכוּ־בוֹ: ¹⁹ אַתָּה יְהוָה לְעוֹלָם תֵּשֵׁב כִּסְאָךְ לְדָר וָדוֹר: ²⁰ לָמָּה לְנֹצַח תִּשְׁכַּחֲנוּ תַעֲזֹבֵנוּ לְאַרְץ יָמִים: ²¹ הִשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקֶדֶם: ²² כִּי אִם־מָאָס מְאִסְתָּנוּ קִצַּפְתָּ עָלֵינוּ עַד־מָאֹד:

²¹ הִשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקֶדֶם:

Take comfort, take comfort, My People, says your God. Speak to the heart of Jerusalem, and declare to her that her term of service is over, that her iniquity is expiated; for she has taken from the hand of the Eternal double for all her sins.

How beautiful upon the mountains are the feet of the herald, the one who proclaims peace, who brings tidings of good and proclaims deliverance, who says to Zion, "Your God reigns!"

O ruins of Jerusalem, hear your sentries raise their voices and shout together in triumph, for clearly they see the return of the Eternal God to Zion. For Adonai has comforted our People and redeemed Jerusalem!

Aleinu and Kaddish may be found on pages 26 to 29.

נַחֲמוּ, נַחֲמוּ, עַמִּי, יְאֹמַר
אֱלֹהֵיכֶם: דַּבְּרוּ עַל-לֵב
יְרוּשָׁלַיִם, וְקִרְאוּ אֵלֶיהָ כִּי
מִלְאָה צָבָאָה, כִּי נִרְצָה עֲוֹנָהּ;
כִּי לָקַחָהּ מִיַּד יְהוָה כְּפָלִים
בְּכָל-חַטָּאתֶיהָ:

Isaiah 40:1-2

מִה־נָּאוּ עַל-הַהָרִים רַגְלֵי
מְבַשֵּׂר מִשְׁמִיעַ שְׁלוֹם, מְבַשֵּׂר
טוֹב מִשְׁמִיעַ יְשׁוּעָה, אֹמֵר
לְצִיּוֹן מֶלֶךְ אֱלֹהֶיהָ:

Isaiah 52:7-9

קוֹל צִפְיָהּ נִשְׁאָו קוֹל, יִחְדּוּ
יִרְנְנוּ, כִּי עֵין בְּעֵין יִרְאוּ בְּשׁוֹב
יְהוָה צִיּוֹן: פָּצְחוּ, רִנְנוּ יִחְדּוּ
חֲרָבוֹת יְרוּשָׁלַיִם, כִּי-נָחַם
יְהוָה עַמּוֹ, גָּאֵל יְרוּשָׁלַיִם:

*Come and see
how beloved are
the People Israel
in the sight of
God: every place
to which they
were exiled, the
Shechinah went
with them.*

*(Babylonian Talmud,
Megillah 29a)*

נַחֲמוּ, נַחֲמוּ ("take comfort, take comfort")
Jerusalem is full of used Jews, worn out
by history,
Jews second-hand, slightly damaged, at
bargain prices.
And "the eye yearns toward Zion" all the time.
And all the eyes
of the living and the dead are cracked
like eggs
on the rim of the bowl, to make the city
puff up rich and fat.
.....
Jerusalem is full of tired Jews,
always goaded on again for holidays, for
memorial days,
like circus bears dancing on aching legs.

What does Jerusalem need? It doesn't need
a mayor;
it needs a ring-master, whip in hand,
who can tame prophecies, train prophets
to gallop
around and around in a circle, teach
its stones to line up
in a bold, risky formation for the grand finale.
Later they'll jump back down again
to the sound of applause and wars.
And "the eye yearns toward Zion," and weeps.
(Yehuda Amichai)

A Song of Ascents.

When God returned us to Zion from exile, we thought we were dreaming.

Then our mouths filled with laughter and cheers were on our tongues.

The other nations saw and said:
"Adonai has done great things for them."

Adonai *has* done great things for us, and we were very glad.

Return us again to freedom, Adonai, like streams, long dry, to the Negev returning.

Those who sow in tears will reap in joy.

The farmer may weep when he buries the precious seed,

but singing, he comes back with his arms filled with grain.

"Peace, peace!" is spoken, and yet there is no peace.

היינו כחלמים ("we thought we were dreaming") And I want to say something to you on this day, the Ninth of Av: Those who will succeed in escaping this catastrophe will live to experience a festive moment of great Jewish joy: the rebirth and establishment of the Jewish State. I do not know whether I myself will live to see it, but my son will. I am certain of this; just as I am certain that the sun will rise tomorrow morning. (Vladimir Jabotinsky, Warsaw, August 10, 1938. Jabotinsky died in 1940. In 1948, his son, Ezri, served in Israel's first Knesset.)

שיר המעלות.

בשוב יהוה את־שיבת ציון
היינו כחלמים:

אז ימלא שחוק פינו
ולשוננו רנה;

אז יאמרו בגוים הגדיל
יהוה לעשות עם־אלה:

הגדיל יהוה לעשות עמנו
היינו שמים:

שובה יהוה את־שביתנו
כאפיקים בנגב:

הזרעים בדמעה
ברנה יקצרו:

הלוח ילך ובכה
נשא משך־הזרע,

באיבוא ברנה
נשא אלמתי:

שלום, שלום, ואין שלום.

Psalm 126

In the city of Jerusalem stands a gate of gold. And an angel of Heaven is stationed there. At his post for two thousand years, standing there day and night until the day when Jerusalem is redeemed. (Yaakov David Kamzon)

Jeremiah 6:14

בדמעה ("in tears") Thus says the Eternal: A cry was heard in Ramah, wailing and bitter weeping, Rachel weeping for her children. She refuses to be comforted for her children who are leaving. Restrain thy voice from weeping, thine eyes from shedding tears; for there is a reward for thy labour.... There is hope for thy future, thy children shall return to their country. (Jeremiah 31:15-16)

During the Month of Elul

בחודש אלול

It is taught that Moses ascended Mount Sinai on the first day of Elul and descended on Yom Kippur (Pirkei D'Rabbi Eliezer 46). Each year at this time we emulate Moses' forty days of solitude on the mountain by turning inward and taking a *Cheshbon HaNefesh*, an accounting of the soul.

Among the many Elul customs are the daily recitation of Psalm 27 and the sounding of the shofar, as well as giving *tzedakah*, choosing our words with extra care, and seeking forgiveness from others.

By David. The Eternal God is my light and
my rescue—whom shall I fear?

לְדָוִד, יְהוָה אֱלֹהֵי וְיִשְׁעִי,
מִמִּי אֵירָא,

From Psalm 27

The Eternal is the stronghold of my life—
of whom shall I be afraid?

יְהוָה מְעוֹז־חַיִּי, מִמִּי אֶפְחָד:

When evildoers close in to consume me,
it is they, my enemies and foes,
who stumble and fall.

בְּקָרֵב עָלַי מְרַעִים לֶאֱכֹל אֶת־בְּשָׁרִי,
צָרִי וְאֹיְבֵי לִי, הִמָּה כָּשְׁלוּ וְנָפְלוּ:

Should an army besiege me, my heart
would not fear.

אִם־תַּחֲנֶנֶה עָלַי מִחֲנֶה, לֹא־יִירָא לְבִי,

Should war break out against me,
still I would be confident.

אִם־תִּקּוֹם עָלַי מִלְחָמָה, בְּזֹאת
אֲנִי בֹטָח:

*One thing I ask of the Eternal One,
only this do I seek:*

אֶחָת שְׁאַלְתִּי מֵאֵת־יְהוָה, אוֹתָהּ
אֶבְקֶשׁ,

*to live in the House of the Eternal all the
days of my life,*

שְׁבִתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי,

*to gaze on the beauty of the Eternal and
worship in the Temple.*

לְחַזּוֹת בְּנֹעַם־יְהוָה, וּלְבַקֵּר בְּהִיכָלוֹ:

אֶחָת שְׁאַלְתִּי ("one thing I ask")
Before the gate has closed,
before the last question is posed,
before I am transposed.
Before the weeds fill the gardens,
before there are no pardons,
before the concrete hardens.

Before all the flute-holes are covered,
before things are locked in the cupboard,
before the rules are discovered.
Before the conclusion is planned,
before God closes His hand,
before we have nowhere to stand.

(Yehuda Amichai)

For God will shelter me on the day of trouble.

God will hide me under the cover of God's tent, will set me high upon a rock.

Now my head is high above my enemies who surround me.

I will offer sacrifice in God's tent with shouts of joy.

I will sing and chant praises to the Eternal.

Adonai, hear my voice when I call.

Be gracious to me and answer me.

On Your behalf my heart recalls, "Seek My face." Your face, Adonai, shall I seek.

Do not hide Your face from me. Do not turn Your servant away in anger.

You have been my help. Do not reject or forsake me, God, my Rescuer.

Were my father and my mother to forsake me, the Eternal would take me in.

כִּי יִצְפְּנִי בְּסֻכָּה בְּיוֹם רָעָה,

יִסְתַּרְנִי בְּסֹתֵר אֱהָלוֹ,
בְּצוּר יְרוֹמְמֵנִי:

וְעַתָּה יְרוֹם רִאשִׁי עַל אֹיְבֵי
סָבִיבוֹתַי,

וְאֶזְבְּחָה בְּאֶהְלוֹ זִבְחֵי תְרוּעָה,
אֲשִׁירָה וְאֶזְמָרָה לַיהוָה:

שְׁמַע־יְהוָה קוֹלִי אֶקְרָא,
וְחַנּוּנִי וְעֲנֵנִי:

לֵךְ אָמַר לְבִי בְקִשׁוֹ פָּנֶיךָ,
אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:

אֶל־תִּסְתַּר פָּנֶיךָ מִמֶּנִּי,
אֶל תִּטְּבֵאֵף עַבְדְּךָ,

עֲזַרְתִּי הִיִּיתָ, אֶל־תִּטְּשֵׁנִי
וְאֶל־תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׁעֵי:

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי,
וַיהוָה יֹאסֶפְנִי:

מִנִּי יְרוֹמְמֵנִי ("set me high upon a rock")
Every single instant begins another new year;
Sunlight flashing on water or plunging into
a clearing

In quiet woods announces; the hovering gull
proclaims
Even in wide midsummer a point of turning:
and fading

Late winter daylight close behind the huddled
backs
Of houses close to the edge of town flares
up and shatters

As well as any screeching ram's horn can,
wheel
Unbroken, uncomprehended continuity,
Making a starting point of a moment along the
way,
Spinning the year about one day's pivot
of change.

But if there is to be a high moment of turning
When a great, autumnal page, say, takes up
its curved

Flight in memory's spaces, and with a final
sigh,
As of every door in the world shutting at
once, subsides
Into the bed of its fellows; if there is to be
A time of tallying, recounting and rereading
Illuminated annals, crowded with black and
white
And here and there a capital flaring with
silver and bright
Blue, then let it come at a time like this, not
at winter's
Night, when a few dead leaves crusted with
frost lie shivering
On our doorsteps to be counted, or when our
moments of coldness
Rise up to chill us again. But let us say at a
golden
Moment just on the edge of harvesting,
"Yes. Now."
(John Hollander)

Teach me Your way, Adonai, and lead me on
a level path, because of my oppressors.

הוֹרֵנִי יְהוָה דְּרָכְךָ,
וְנַחֲנִי בְּאַרְחַ מִישׁוּר לְמַעַן שׁוֹרְרֵי:

Do not abandon me to the will of my foes,
for false witnesses have risen against me,
breathing violence.

אַל־תַּתְּנֵנִי בְּנַפְשׁ צָרִי,
כִּי קָמוּ־בִי עֲדֵי־שָׁקָר וַיַּפִּחַ חָמָס:

*Were it not for my faith that I shall see the
Eternal's goodness in the land of the living ...*

לֹאֵל אֲהַמְנָתִי לְרֵאוֹת
בְּטוֹב־יְהוָה בְּאַרְץ חַיִּים:

*Hope in the Eternal God!
Be strong and of good courage!
Hope in the Eternal God!*

קִוֵּה אֶל־יְהוָה,
חֲזַק וַיָּאֲמֵץ לֵבְךָ,
וְקִוֵּה אֶל־יְהוָה:

All rise.

Praised are You, Adonai, our God,
Sovereign of the Universe, who has
sanctified us with mitzvot, and has
commanded us to hear the voice
of the shofar.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לִשְׁמוֹעַ
קוֹל שׁוֹפָר.

*Sleepers, awake
from your sleep!
Slumberers, rouse
yourselves from
your slumber!
Search your deeds
and return in
repentance to
your Creator.
(Rambam)*

Tekiah!

תְּקִיעָה!

Shevarim-Teruah!

שְׁבָרִים־תְּרוּעָה!

Tekiah!

תְּקִיעָה!

קוֹל שׁוֹפָר ("the voice of the shofar") In
the voice of the shofar we hear the themes of
Creation, Revelation, and Redemption.

Rosh HaShanah marks the beginning of
the creation of the universe; we praise the
Creator of all, as it is written: "With trumpets
and the sound of the shofar acclaim the
Sovereign God" (Psalm 98:6).

The shofar announces the covenant struck
at Sinai, as it is written: "The blast of the
shofar grew louder and louder" (Exodus
19:19).

The shofar recalls the binding of Isaac,
who offered himself to Heaven, as it is
written: "And Abraham took the ram and
offered it as a sacrifice in place of his son"
(Genesis 22:13b). So should we ready
ourselves to do God's will.

And the shofar will announce our future
redemption. May we long passionately for it,
as it is written: "It shall come to pass on that
day, that a great shofar shall be sounded; and
all the lost shall return" (Isaiah 27:13).

Tashlich

תשליך

Tashlich is the Rosh HaShanah afternoon custom of symbolically casting one's sins into water. Apparently, the custom originated in Europe during the Middle Ages, and is based on a phrase in the biblical book of Micah (7:19): "You will cast all their sins into the depths of the sea." Penitential prayers are accompanied by the act of emptying one's pockets or casting bread crumbs into flowing waters—symbolic of casting off regret and sin, and beginning anew.

To everything there is a season,
and there is an appointed time for
every purpose under heaven.

לְכָל זְמַן וְעֵת לְכָל-חֶפֶץ
תַּחַת הַשָּׁמַיִם:

Ecclesiastes 3:1

Now is the time for turning.

The leaves are beginning to turn from green to red and orange.

The birds are beginning to turn and are heading once more toward the south.

The animals are beginning to turn to storing their food for the winter.

For leaves, birds and animals turning comes instinctively. But for us turning does not come so easily.

It takes an act of will for us to make a turn.

It means breaking with old habits. It means admitting that we have been wrong; and this is never easy.

It means losing face; it means starting all over again; and this is always painful.

It means saying: "I am sorry." It means admitting that we have the ability to change; and this is always embarrassing.

*One generation
goes, another
comes. . . .
All streams flow
into the sea, yet
the sea is never
full.*

(Ecclesiastes 1:4,7)

תְּשַׁלֵּיךְ ("Tashlich," "you shall cast") Free will is given to every human being. If we wish to incline ourselves toward goodness and righteousness, we are free to do so; and if we wish to incline ourselves toward evil, we are also free to do that. From Scripture (Genesis 3:22) we learn that the human species, with its

knowledge of good and evil, is unique among all earth's creatures. Of our own accord, by our own faculty of intelligence and understanding, we can distinguish between good and evil, doing as we choose. Nothing holds us back from making this choice between good and evil—the power is in our hands. (Rambam)

These things are terribly hard to do. But unless we turn, we will be trapped forever in yesterday's ways.

Adonai, help us to turn—

From callousness to sensitivity, from hostility to love,

From pettiness to purpose, from envy to contentment,

From carelessness to discipline, from fear to faith.

Turn us around, Adonai, and bring us back toward You. Revive our lives, as at the beginning.

And turn us toward each other, O God, for in isolation there is no life.

Silent Personal Confession

וידי

In deep humility, I make supplication unto You, my God. Conscious of my frailties and my shortcomings, I seek You with the hope that I shall find You.

As I ponder fully the year now behind me, I recognize how I have failed to make it count in Your service and the service of all other people. I have often been selfish when I should have been self-sacrificing, harsh when I should have been gentle, hard when I should have been kind, thoughtless when I should have been considerate.

All too often I turned a deaf ear to the prompting of my better self and permitted my evil inclination to swerve me from the path of right. I know how often I have compromised my convictions and settled for less than the right. I confess this before You in this hour of self-searching and self-examination. I know how frail I am.

Deep as I may have fallen, I have Your assurance that I can rise to the heights if I so will. You have placed before me good and evil and have given me the power to choose between them. As mine is this power, so is mine also the responsibility.

Adonai, my God, open my eyes that I may see clearly where I have gone astray. And give me the strength in the coming days to recognize every year, every hour, that I am shaping my destiny and the destiny of Your world.

Who is a God like You, who pardons iniquity and forgives the transgression of the remnant of God's possession? God does not stay angry forever but delights in lovingkindness. God will turn to us in compassion, suppress our iniquities, and cast into the depths of the sea all sins. Grant truth to Jacob, loyalty to Abraham, as You promised our ancestors in days long ago.

מי־אל כְּמוֹךָ נִשְׂא עוֹן וְעֵבֶר
 עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחְלָתוֹ,
 לֹא־הִחְזִיק לְעַד אָפוֹ,
 בִּי־חֶפֶץ חֶסֶד הוּא: יָשׁוּב
 יִרְחַמֵּנוּ, יִכַּבֵּשׁ עֲוֹנוֹתֵינוּ,
 וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־
 חַטָּאתָם: תִּתֵּן אֱמֶת לִיַּעֲקֹב,
 חֶסֶד לְאַבְרָהָם, אֲשֶׁר־נִשְׁבַּעְתָּ
 לְאַבְתֵּינוּ מִימֵי קֶדֶם:

Micah 7:18-20

"Cast your sins" into the water.

A Song of Ascents.

From the depths I have called to You, Adonai.

Adonai, hear my voice;
let Your ears be attentive to the sound of my pleas.

If You, Adonai, should keep account of sins, who could stand?

But with You there is forgiveness, that You may be revered.

I wait for the Eternal God, my soul awaits;
and in God's word I place my hope.

My soul waits for the Eternal God more
than watchmen wait for the morning,
watching for morning.

Israel, place your hope in Adonai,
for with God there is steadfast love and
power to redeem.

It is God who will redeem the People Israel
from all its transgressions.

Turn us toward You, Adonai, and
we shall return; renew our days as
at the beginning.

שִׁיר הַמַּעֲלוֹת.

מִמַּעַמְקִים קָרָאתִיךָ יְהוָה:
 אֲדֹנָי שְׁמָעָה בְּקוֹלִי,
 תִּהְיֶינָה אָזְנוֹיךָ קְשׁוּבוֹת
 לְקוֹל תַּחֲנוּנָי:

אִם־עֲוֹנוֹת תִּשְׁמַר־יְהוָה,
 אֲדֹנָי, מִי יַעֲמֵד:

כִּי־עֲמֹךָ הַסְּלִיחָה, לְמַעַן תִּתְּרוּ:

קוֹיְתִי יְהוָה, קוֹתֶה נַפְשִׁי,
 וּלְדַבְּרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לִיהוָה, מִשְׁמָרִים
 לִבְקֹר, שְׁמָרִים לִבְקֹר:

יַחַל יִשְׂרָאֵל אֶל יְהוָה,
 כִּי־עִם־יְהוָה הַחֶסֶד,
 וְהַרְבֵּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל
 עֲוֹנוֹתָיו:

הִשְׁיבֵנוּ, יְהוָה, אֵלֶיךָ וְנִשְׁוֵבָה.
 חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Psalms 130

*Remember us
unto life, O
Sovereign who
delights in life,
and inscribe us
in the Book of
Life, for Your
sake, O God
of Life. (High
Holyday Machzor)*

Lamentations
5:21

Sukkot is known by many names, including “HeChag,” “The Festival.” The culmination of the fall harvest has always been cause for great joy and thanksgiving. The mitzvot associated with the week-long festival are dwelling in sukkot, waving the lulav and etrog, hosting guests, and sharing our bounty with the hungry and homeless. These come to teach that the ultimate Source of the joys we reap is God who created every living thing; the permanent Shelter we take from the storms of life is God who is everywhere.

For Waving the Lulav

Here I am now ready and prepared to fulfill the command of my Creator, who has commanded us in the Torah: “On the first day you shall take for yourselves the fruit of the *hadar* tree, branches of palm trees, boughs of leafy trees, and willows of the brook.”

Praised are You, Adonai, our God, Sovereign of the Universe, who has sanctified us with mitzvot, and has commanded us concerning taking up the lulav.

הֲרִינִי מוֹכֵן וּמִזְמָן (“I am now ready and prepared”) This meditation to focus our intention before “lifting up” the lulav first appears in Rabbi Nathan Hannover’s prayerbook, *Sha’arei Tziyon*, published in Prague in 1662.

נְטִילַת לֹולָב How to “raise” the lulav and etrog:

1. The lulav consists of one palm branch (*lulav*), two willow branches (*aravah*), and three myrtle branches (*hadas*). It is held in the right hand, so that the spine is turned toward you. The willow branches are to the left of the spine, the myrtle to the right.
2. The etrog has a stem (*oketz*) on one end and a dried flower (*pitam*) on the other.

על נטילת לולב

הֲרִינִי מוֹכֵן וּמִזְמָן לְקִיָּם
מִצְוֹת בּוֹרְאִי, שְׂצוֹנִי בְּתוֹרָתוֹ:
וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן
פְּרִי עֵץ הָדָר כַּפַּת תְּמָרִים
וְעֵנָף עֵץ-עֵבֶת וְעֵרְבֵי-נָחַל.

Leviticus
23:40

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל
נְטִילַת לֹולָב.

It is held in the left hand with the *pitam* pointed down while the blessing *Al Netilat Lulav* is recited (and also *Shehecheyanu* when this is done for the first time on Sukkot).

3. After reciting the blessing, turn the etrog so that the *pitam* points up for the waving, the actual mitzvah.

Hold both hands tightly together and shake three times in six directions—east, south, west, north, upward, downward.

When to shake the lulav and etrog:

1. Immediately after reciting the blessing.
2. During the Hallel at the words *hodu* and *ana*.
3. Never while God’s name is pronounced.

On the first evening of Sukkot, turn to page 440 for the Festival Kiddush.

For all other celebrations in the sukkah, recite:

In the Sukkah

Praised are You, Adonai, our God,
Sovereign of the Universe, who has
sanctified us with mitzvot, and has
commanded us to sit in the sukkah.

When one waves the lulav or sits in the sukkah for the first time each year, add:

Shehecheyanu

Praised are You, Adonai, our God,
Sovereign of the Universe, for
giving us life, for sustaining us,
and for enabling us to reach
this season.

When celebrating with wine or grape juice:

Praised are You, Adonai our God,
Sovereign of the Universe, Creator
of the fruit of the vine.

Ushpizin—Welcoming Guests into the Sukkah

May it be Your will, Adonai my
God and God of my ancestors,
that You make Your presence felt
among us. Spread over us the
shelter of Your peace, encircle us
with Your majestic glory,
holy and pure.

אֲשָׁפִיזִין ("Ushpizin"—Aramaic for "guests")
According to the Zohar, the great men and
women of the Bible are our invisible companions
in the sukkah. We are also urged to invite living

guests, including the poor, to share our meals.
These two customs transform the fragile sukkah
into a timeless, stable fortress that provides
shelter from all harm.

בסוכה

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

I [God] have an
easy commandment
that is called
"sukkah"; go and
carry it out.
(Babylonian Talmud,
Avodah Zarah 3a)

שהחיינו

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיָּמָנוּ
וְהִגִּיעָנוּ לַזְמַן הַזֶּה.

אושפיזין

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי
וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּשַׁרְה
שְׂכִינְתְּךָ בֵּינֵינוּ, וְתַפְרוֹשׁ עָלֵינוּ
סֶפֶת שְׁלוֹמָךָ, וְתַקִּיף אוֹתָנוּ
מִזֵּי כְבוֹדְךָ הַקָּדוֹשׁ וְהַטָּהוֹר.

As for those who are hungry and thirsty, provide them with sufficient bread and water. Grant us long life in the land, sacred land, that we may serve You in reverence. Praised be Adonai forever. Amen and Amen.

To this meal we invite sublime guests; may their memory be for blessing.

Abraham, exalted guest, you are welcome here, along with Isaac, Jacob, Joseph, Moses, Aaron, and David.

Sarah, exalted guest, you are welcome here, along with Rebekah, Leah, Rachel, Miriam, Hannah, and Deborah.

וְלָרַעֲבִים גַּם צִמְאִים,
תֵּן לַחֲמֵם וּמִים נְאֻמָּנִים.
וּתְזַכְּנוּ לִישֵׁב יָמִים רַבִּים
עַל הָאָדָמָה, אֲדַמַּת קֹדֶשׁ,
בְּעִבּוֹדְתְּךָ וּבִירְאָתְךָ.
בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן.

אֲזַמִּין לְסְעוּדָתִי אֲשֶׁפִּיזוּן
עַלְאִין קְדִישִׁין. זְכוּרָנָם
לְבִרְכָּה.

בְּמִטּוּ מִנֶּךָ, אַבְרָהָם,
אֲשֶׁפִּיזִי עַלְאִי, דִּיתְבוּ עִמִּי
וְעַמֶּךָ כָּל אֲשֶׁפִּיזִי עַלְאִי:
יִצְחָק, יַעֲקֹב, יוֹסֵף, מֹשֶׁה,
אַהֲרֹן וְדָוִד.

בְּמִטּוּ מִינֶיךָ, שָׂרָה, אֲשֶׁפִּיזִתִּי
עַלִּיתָא, דִּיתְבֵּן עִמִּי וְעַמֶּךָ
כָּל אֲשֶׁפִּיזִתָּא עַלְהֶתָּא:
רִבְקָה, לֵאָה, רָחֵל, מְרִים,
חַנָּה וְדִבּוּרָה.

בְּעִבּוֹדְתְּךָ וּבִירְאָתְךָ ("serve You in reverence") A Chasidic rabbi once taught: "During the High Holy Days in the month of Tishrei we Jews serve God with our whole being: on Rosh HaShanah, the Day of Remembrance, with our minds, since memory encircles the mind; on Yom Kippur, with our hearts, since fasting strains the heart; on Sukkot, with our hands, as we grasp the etrog and the lulav; and on Simchat Torah with our feet, when we parade in circuits and dance with the Torah."

אֲשֶׁפִּיזוּן עַלְאִין ("sublime guests")
We will yet return to the ancient melody
And the song will continue.
We'll raise another glass, with bright and cheerful eyes.
Our tents are filled with goodness
because the dance uplifts us.
Our tents are filled with goodness
as we return to the ancient melody.
(Michael Kashtan)

Simchat Torah

שמחת תורה

Simchat Torah, "the Joy of Torah," developed during the Middle Ages to celebrate the renewal of the annual Torah reading cycle. As soon as the book of Deuteronomy is completed, the book of Genesis is begun once again. The Torah scrolls are paraded around the sanctuary seven times; seven is the number of completion.

A Chasidic tale tells of a bored student's complaint to his teacher: "Why do we have to read the Torah over and over again? The words are the same every year!" The teacher answered him: "The Torah does not change, but you do."

You have made it known
that the Eternal One is God,
there is no other but You alone,
who alone made great wonders,
whose steadfast love is eternal.

There is none like You among
the gods, and nothing compares
with Your deeds.

May the Eternal One's glory
endure forever; let the Eternal
rejoice in divine works.

Let the name of the Eternal be
praised, from now and forevermore.

May the Eternal our God be with us,
just as with our ancestors; may God
never abandon or forsake us.

אַתָּה הָרֵאָתָּ לְדַעַת
כִּי יְהוָה הוּא הָאֱלֹהִים,
אֵין עוֹד מִלְבָּדוֹ:
לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדוֹ,
כִּי לְעוֹלָם חֲסִדוֹ:

Deuteronomy
4:35

אֵין-כְּמוֹךָ בָּאֱלֹהִים,
אֲדָנִי, וְאֵין כְּמַעֲשֶׂיךָ:

Psalms 86:8

יְהִי כְבוֹד יְהוָה לְעוֹלָם,
יִשְׁמַח יְהוָה בְּמַעֲשָׂיו:

Psalms 104:31

יְהִי שֵׁם יְהוָה מְבָרָךְ,
מִעַתָּה וְעַד-עוֹלָם:

Psalms 113:2

יְהִי יְהוָה אֱלֹהֵינוּ עִמָּנוּ,
כְּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ,
אֶל-יַעֲזֹבֵנוּ וְאֶל-יִטְשֵׁנוּ:

I Kings 8:57

Cry out: Deliver us, our God of deliverance, gather us and save us from among the nations, that we may acknowledge Your holiness and be praised through Your fame.

The Eternal reigns, the Eternal has reigned, the Eternal will reign forever and ever. Adonai will give strength to God's People. Adonai will bless God's People with peace.

May our words be pleasing before the Ruler of all.

וְאָמְרוּ: הוֹשִׁיעֵנוּ, אֱלֹהֵי יִשְׂרָאֵל,
וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם,
לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ,
לְהִשְׁתַּבַּח בְּתִהְלֹתֶיךָ:

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ,
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:
יְהוָה עֹז לְעַמּוֹ יִתֵּן,
יְהוָה יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם:

וַיְהִי נָא אֲמָרֵינוּ לְרָצוֹן,
לִפְנֵי אֲדוֹן כָּל:

I Chronicles 16:35

Psalms 29:11

All rise. The Ark is opened.

Whenever the Ark would set out on its journey, Moses would proclaim: "Arise, Adonai, and let Your enemies be scattered; let those who hate You flee before You."

Arise, Eternal One, to Your resting place, You and the Ark of Your might.

On that day it shall be said: "Behold, this is our God for whose deliverance we hoped. This is the Eternal for whom we have hoped; let us be glad and rejoice in God's deliverance."

Your sovereignty reigns for all eternities, and Your rule is for all generations.

For out of Zion shall go forth Torah, and the word of the Eternal from Jerusalem.

וַיְהִי בְּנִסְעַ הָאָרֶן, וַיֹּאמֶר
מֹשֶׁה: קוּמָה, יְהוָה,
וַיִּפְּצוּ אֹיְבֶיךָ,
וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֶיךָ:

קוּמָה, יְהוָה, לְמִנוּחֹתֶיךָ,
אָתָּה וְאֲרוֹן עֲזֹךָ:

וַאֲמַר בַּיּוֹם הַהוּא,
הִנֵּה אֱלֹהֵינוּ זֶה,
קָוִינוּ לוֹ וַיִּוֹשִׁיעֵנוּ.
זֶה יְהוָה קָוִינוּ לוֹ,
נִגִּילָה וְנִשְׁמָחָה בִּישׁוּעָתוֹ:

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,
וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,
וּדְבַר יְהוָה מִירוּשָׁלָיִם:

Numbers 10:35

Psalms 132:8

Isaiah 25:9

Psalms 145:13

Isaiah 2:3

Av HaRachamim,
deal well with Zion; rebuild the
walls of Jerusalem, for in You alone
have we trusted, sovereign,
sublime, and exalted God,
Ruler of all worlds.

אב הרחמים,
היטיבה ברצונך את ציון,
תבנה חומות ירושלים:
כי כך לבד בטחננו,
מלך, אל רם ונשא,
אדון עולמים:

Psalm 51:20

*The Torah scrolls are removed from the Ark and carried in procession,
circling the sanctuary seven times in song and dance.*

Eternal One, we pray, deliver us;
Eternal One, we pray, let us prosper;
Eternal One, we pray,
answer us when we call.

אנא יי, הושיעה נא.
אנא יי, הצליחה נא.
אנא יי,
עננו ביום קראנו.

God of all spirits, deliver us;
Searcher of hearts, let us prosper;
Mighty Redeemer, we pray,
answer us when we call.

אלהי הרוחות, הושיעה נא.
בוחן לבבות, הצליחה נא.
גואל חזק,
עננו ביום קראנו.

First Hakafah.

Speaker of righteousness, deliver us;
Beautifully enrobed, let us prosper;
Venerable and devoted One,
answer us when we call.

דובר צדקות, הושיעה נא.
הדור בלבשו, הצליחה נא.
ותיק וחסיד,
עננו ביום קראנו.

Second Hakafah.

Virtuous and upright One,
deliver us;
O Gracious to the needy,
let us prosper;
Good and magnanimous One,
answer us when we call.

זך וישר הושיעה נא.
חומל דלים, הצליחה נא.
טוב ומטיב,
עננו ביום קראנו.

Third Hakafah.

You who discern thoughts,
 deliver us;
 Powerful and radiant One,
 let us prosper;
 Garbed in righteousness,
 answer us when we call.

יודע מחשבות, הושיעה נא.
 פביר ונאור, הצליחה נא
 לובש צדקות,
 עגנו ביום קראנו.

*Ben Bag Bag
 taught: "Turn it
 and turn it over
 and over again,
 for it contains
 everything. Keep
 your eyes riveted
 to it. Spend
 yourself in its
 study. Never budge
 from it, for there
 is no better way
 of life than that."
 (Pirkei Avot 5:25)*

Fourth Hakafah.

Sovereign of all worlds, deliver us;
 Source of light and majesty,
 let us prosper;
 Supporter of those who fall,
 answer us when we call.

מלך עולמים, הושיעה נא.
 נאור ואדיר, הצליחה נא.
 סומך נופלים,
 עגנו ביום קראנו.

Fifth Hakafah.

Helper of the needy, deliver us;
 Deliverer and Rescuer,
 let us prosper;
 Everlasting Rock,
 answer us when we call.

עוזר דלים, הושיעה נא.
 פודה ומציל, הצליחה נא.
 צור עולמים,
 עגנו ביום קראנו.

Sixth Hakafah.

Holy and awesome One, deliver us;
 Compassionate and gracious,
 let us prosper;
 Guardian of the Covenant,
 answer us when we call.

קדוש ונורא, הושיעה נא.
 רחום וחנון, הצליחה נא.
 שומר הברית,
 עגנו ביום קראנו.

Upholder of the innocent,
 deliver us;
 Forever powerful, let us prosper;
 perfect in Your ways,
 answer us when we call.

תומך תמימים, הושיעה נא:
 תקיף לעד, הצליחה נא:
 תמים במעשיו,
 עגנו ביום קראנו:

Seventh Hakafah.

Remembrance Day

As the troops fought and fight for freedom, ours is the supreme responsibility to give meaning to that freedom, by embracing the language of respect, the language of inclusion, the language of harmony... That is the Canadian way... We love our veterans and the freedom we enjoy thanks to them. We remember, with everlasting gratitude, by giving meaning and substance to that freedom. Let us together soldier on toward that goal. And may God bless our sacred partnership. Amen. (Rabbi Reuven Bulka, Honorary Chaplain, Dominion Command, Royal Canadian Legion)

In Flanders fields the poppies blow
Between the crosses row on row,
That mark our place; and in
the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.
We are the Dead. Short days ago
We lived, felt dawn, saw sunset
glow,
Loved and were loved, and now
we lie
In Flanders fields.

Take up our quarrel with the foe:
To you from failing hands we
throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though
poppies grow
In Flanders fields.

"In Flanders
Fields" by
Lieutenant
Colonel John
McCrae, MD

"In Flanders Fields" John McCrae, an idealistic Canadian doctor, wrote this poem in a field hospital during the First World War's Second Battle of Ypres in 1915. The poem reflects his admiration for the heroics of the soldiers, but also his anguish over the horrors of war.

"between the crosses" Jews have served in many of the wars fought by Canada both before and after Confederation. Four thousand Canadian Jews enlisted in the various armed branches of the Canadian Forces in the First World War—over 100 were killed, many received wounds, and 84 were decorated for

bravery and meritorious service. It is neither commonly known nor appreciated that during the Second World War, out of a total population of Jewish Canadians numbering some 167,000 men, women, and children, over 18,000 served in one or more of the branches of the Canadian Armed Services. Of that number, 423 sacrificed their lives. This, no doubt, was one of the greatest per capita contributions of any ethnic or religious group in Canada. (From the Jewish War Veterans of Canada)

Prayer for the Safety of the Canadian Armed Forces

Almighty God on High,
Omnipotent Sovereign, look
down from Your holy station and
bless the valiant soldiers of the
Canadian Armed Forces who risk
their lives to protect the welfare of
all Your creation. Benevolent God,
be their shelter and fortress, and
do not allow them to falter. May
harmony dwell in their ranks,
victory in their battalions. Fill
their hearts with faith and courage
to abolish every rule of evil.
Protect them on land, in the air,
and in the sea.

Guide them in peace, lead them
toward peace, and return them
speedily to their families alive and
unharméd, as it is written:

תפילה לחיילי צבא קנדה

אֲדִיר בְּמָרוֹם שׁוֹכֵן בְּגִבוֹרָה,
מֶלֶךְ שֶׁהַשְׁלוֹם שְׁלוֹ, הַשְׁקִיפָה
מִמַּעַן קִדְשְׁךָ וּבִרְךָ אֶת
חֵילֵי צֶבָא קְנָדָה אֲמִיצֵי-כַח,
הַמְּחַרְפִּים נַפְשָׁם לְהַגִּנַּת
שְׁלוֹם כָּל בְּרִיּוֹתֶיךָ. אָנָּה
רַחוּם, הִיָּה נָא לָהֶם מְחֹסָה
וּמִשְׁגֵּב וְאֵל תִּתֵּן לָמוֹט
רַגְלָם. יְהִי שְׁלוֹם בְּחֵילָם,
נִצְחוֹן בְּגִדּוּדֵיהֶם. מִלֵּא לָבָם
אוֹמֶץ וְאַמוּנָה לְהַשְׁבִּית כָּל
מְמַשְׁלַת זְרוֹנִים. הֲגֵן עֲלֵיהֶם
בִּיבֻשָׁה, בְּאֵוִיר וּבְכִים.

בְּשְׁלוֹם תּוֹלִיכֵם וּלְשְׁלוֹם
תַּצְעִידֵם, וּלְחִיק
מִשְׁפְּחוֹתֵיהֶם חַיִּים וְשְׁלָמִים
בְּמַהֲרָה תִּשְׁיבֵם, כְּכַתוּב:

*If I am not for
myself, who
will be for me?
If I am only
for myself,
what am I?
And if not
now, when?
(Hillel, Pirkei
Avot 1:14)*

לְהַגִּנַּת שְׁלוֹם כָּל בְּרִיּוֹתֶיךָ ("to protect the welfare of all Your creation") While the Canadian Armed Forces courageously defend the well-being of many beyond our borders, they also serve to protect the rights and freedoms of the citizens of Canada. Part I, Section 2 of the *Constitution Act*, assented to on March 29, 1982, states:
"Everyone has the following fundamental freedoms:
(a) freedom of conscience and religion;
(b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
(c) freedom of peaceful assembly; and
(d) freedom of association."

Section 15 begins:

"Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability."

Jewish citizens of this good country treasure these words of the Canadian Charter of Rights and Freedoms. We must uphold and defend them as they apply to our own people and to all fellow Canadians.

The Eternal God will guard you from all harm, and will guard your being. The Eternal God will safeguard your departure and your homecoming, from this time forth and forever.

Grant us true peace in fulfillment of the prophecy: "Nation shall not lift up sword against another nation, nor shall they learn war any more." May this be Your will, and let us say: *Amen*.

The young soldiers do not speak. Nevertheless, they are heard in the still houses: who has not heard them?

They have a silence that speaks for them at night and when the clock counts.

They say: We are young. We have died. Remember us.

They say: We have done what we could but until it is finished it is not done.

They say: We have given our lives but until it is finished no one can know what our lives gave.

They say: Our deaths are not ours; they are yours; they will mean what you make them.

They say: Whether our lives and our deaths are for peace and a new hope or for nothing we cannot say; it is you who must say this.

They say: We leave you our deaths. Give them their meaning.

We were young, they say. We have died. Remember us.

יְהוָה יִשְׁמְרֶךָ וּבֹאֶךָ ("God will safeguard your departure and your homecoming") May the Lord bless our Canadian servicemen and women wherever their port, post, or station be. May the Lord forever bless our beloved Canada. Amen. (Joel Wagman at the dedication of the Jewish War Veterans' Memorial, Earl Bales Park, Toronto, 2004)

"our deaths are for peace" We, who are scattered to the four winds of heaven, should supplicate Almighty God for the peace of all the inhabitants of the world; that no nation lift up sword against nation; and that the Eternal One remove from their hearts all strife and hatred: for in their peace, we, too, have peace. (Azariah dei Rossi, 16th c.)

יְהוָה יִשְׁמְרֶךָ מִכָּל-רָע,
יִשְׁמְרֶךָ אֶת-נַפְשְׁךָ: יְהוָה
יִשְׁמְרֶךָ-צֵאתְךָ וּבֹאֶךָ מֵעַתָּה
וְעַד-עוֹלָם.

הַנְּחִילֵנוּ שְׁלוֹם אָמֶת לְקַיִם
מִה שֶׁנֶּאֱמַר: לֹא-יִשָּׂא גּוֹי
אֶל-גּוֹי חֶרֶב וְלֹא-יִלְמְדוּ עוֹד
מִלְחָמָה: וְכֵן יְהִי רָצוֹן,
נְאֻמַּר: אָמֵן.

Psalms 121:7-8

Isaiah 2:4

"The Young
Dead Soldiers"
by Archibald
MacLeish

Lighting the Chanukah Candles

הדלקת נרות חנוכה

On the twenty-fifth day of Kislev, the very day on which, three years before, the altar of God had been profaned, the sanctuary of God was rededicated with songs and music, and the people praised the Eternal One, who had given them a great victory.... Judah and his brothers and the whole community of Israel determined that every year at this season, the days of Chanukah, of Rededication, should be observed with gladness and joy for eight days. (I Maccabees 4:59)

The lights of Chanukah are a symbol of our joy and our hope. In times of darkness, our ancestors had the courage to struggle for freedom: freedom to worship their God, freedom to study their Torah, freedom to shape their own destiny in the Land of Israel. Theirs was a victory of the weak over the strong, the few over the many, and the righteous over the arrogant. It was a victory for all ages.

Praised are You, Adonai, our God,
Sovereign of the Universe, who
has sanctified us with mitzvot, and
has commanded us to kindle the
lights of Chanukah.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל חֲנֻכָּה.

Praised are You, Adonai, our God,
Sovereign of the Universe, who
performed miracles for our ancestors
in those days at this season.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים
לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם
בְּזֶמַן הַזֶּה.

*The Holy One
created light
out of darkness.
(Rabbi Berechiah,
Leviticus Rabbah
31:8)*

The following blessing is included only on the first night of Chanukah:

Praised are You, Adonai our God,
Sovereign of the Universe, for giving
us life, for sustaining us, and for
enabling us to reach this season.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

נֵר שֶׁל חֲנֻכָּה ("the lights of Chanukah") The candles are placed in the Chanukah menorah from right to left and lit from left to right, so that the newest candle is lit first each night.

On Friday evening, the Chanukah candles are lit before the Shabbat candles. On Saturday night, the Chanukah candles are lit after Havdalah.

Rock of Ages, let our song
praise Your saving power;
You, amid the raging foes,
were our sheltering tower.
Furious they assailed us,
but Your arm availed us,
and Your word
broke their sword,
when our own strength failed us.

We kindle these lights because
of the miracles and wonders,
deliverances and victories You
performed for our ancestors at
this season in days long ago.

During these eight days of
Chanukah these lights are sacred;
we are not to make use of them,
but only to behold them, so that
their glow may rouse us to give
thanks and praise Your great name
for Your miracles, Your wonders,
and Your deliverances.

For Chanukah songs, see page 553.

מַעֲזוֹ צוֹר יִשׁוּעָתִי
לְךָ נָאָה לְשַׁבַּח,
תַּכּוֹן בֵּית תַּפְלָתִי
וְשֵׁם תוֹדָה נִזְבַּח.
לַעֲת תַּכִּין מִטְבַּח
מִצָּר הַמִּנְבַּח,
אֲז אֲגַמֵּר בְּשִׁיר מְזִמּוֹר
חֲנֻכַּת הַמִּזְבֵּחַ.

הַנֵּרוֹת הִלְלוּ אֲנַחְנוּ מִדְּלִיקִים
עַל הַנִּסִּים וְעַל הַנִּפְלְאוֹת וְעַל
הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת,
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים
הָהֵם בְּזֶמֶן הַזֶּה.

וְכָל שְׁמוֹנֶת יָמֵי חֲנֻכָּה הַנֵּרוֹת
הִלְלוּ קֹדֶשׁ הֵם, וְאִין לָנוּ
רְשׁוֹת לְהַשְׁתַּמֵּשׁ בָּהֶם, אֶלָּא
לְרְאוֹתָם בְּלִבָּהּ בְּדִי לְהוֹדוֹת
וּלְהִלֵּל לְשִׁמְךָ הַגָּדוֹל עַל
נִסֶּיךָ וְעַל נִפְלְאוֹתֶיךָ
וְעַל יִשׁוּעָתֶךָ.

"Maoz Tzur"
by Mordechai
ben Yitzchak
HaLevi, 13th c.

From Sofrim 20

And God said,
"Let there be
light!" (Genesis
1:3)

For You light
my lamp; the
Eternal God
makes bright
my darkness.
(Psalm 18:29)

נִסִּים ("miracles") We call the holiday "The
Festival of Lights." This name is given to it,
I think, because of the fact that the right to

worship appeared to us like a flash of light
at a time when we hardly dared hope for it.
(Josephus, 100 C.E.)

Tu BiShvat, the fifteenth day of the month of Shevat, was established in Mishnaic times as the New Year of the Trees. During Shevat the almond trees begin to blossom in Israel. Caring for the earth is a mitzvah firmly established in the biblical account of creation, as it is written: "So God Eternal took Adam, placing him in the Garden of Eden to till it and tend it" (Genesis 2:15). Tu BiShvat is a minor festival, but widely celebrated now that Jews are once again free to plant in the land of Israel. The environmental movement also calls renewed attention to our responsibility to care for all the earth until it is restored to Eden.

And God said: "Look, I have given you all seed-bearing plants on the face of the earth, and every tree that has in it seed-bearing fruit—these are yours to eat. And to every land animal, and to every bird of the sky, and to all that creeps on the earth in which is the breath of life, I [give] all the green vegetation for food"—and so it was. God then surveyed all that God had made, and look—it was very good! And there was evening and there was morning, the sixth day.

וַיֹּאמֶר אֱלֹהִים, הִנֵּה נָתַתִּי
לָכֶם אֶת־כָּל־עֵשֶׂב זֶרַע זֶרַע
אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־
כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִי־עֵץ
זֶרַע זֶרַע, לָכֶם יִהְיֶה לְאֹכְלָהּ:
וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף
הַשָּׁמַיִם וּלְכָל רֹמֵשׁ עַל־הָאָרֶץ
אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק
עֹשֶׂב לְאֹכְלָהּ, וַיְהִי־כֵן. וַיֵּרָא
אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה
וְהִנֵּה־טוֹב מְאֹד, וַיְהִי־עֶרֶב
וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי:

Genesis 1:29–31

Rabbi Yochanan ben Zakkai taught: "If a sapling were in your hand, and you were told that the Messiah had come, first plant the sapling, then go out and greet the Messiah." (Avot D'Rabbi Natan 31b)

יוֹם הַשְּׁשִׁי ("the sixth day") Rabbi Assi teaches that human beings are God's partners in creation. One verse, referring to the third day of creation, says, "The earth brought forth vegetation:..." (Genesis 1:12), whereas the other verse, speaking of the sixth day, says, "... no shrub of the field was yet on earth ..." (Genesis 2:5). The verses, seemingly

contradictory, teach us that plants commenced to grow [on the third day] but stopped just as they were about to break through the soil, until Adam [who was created on the sixth day] came and implored for mercy [i.e., rain] upon them; and when rain fell, they sprouted forth. (Babylonian Talmud, Chullin 60b)

Praise the Eternal, O my soul.
Adonai, my God, You are great
indeed, clothed in grandeur and glory.

*From Your lofty heights You water
the mountains; the earth is replete
with the fruit of Your labours. You
make grass grow for cattle, fields for
humankind to cultivate, and to bring
forth bread from the earth.*

*You make wine to cheer the human
heart, oil to make the face shine, and
bread to sustain the human heart.*

The trees of the Eternal drink their
fill; the cedars of Lebanon, planted
by God, are where birds build their
nests; the stork has her home in the
cypresses.

How varied are Your works, Adonai!
With wisdom have You made them all.
The earth is resplendent with
Your creations.

*I will sing to the Eternal all my life;
I will chant to my God with all
my breath. Let my words be pleasing
to God; I will rejoice in the Eternal.*

*Let offenders vanish from the earth,
and the wicked be no more.
Praise the Eternal, O my soul.
Halleluyah!*

חֲטָאִים ("offenders") The [biblical]
prohibition against purposeless destruction of
fruit trees around a besieged city is to be
taken as only one example of general
wastefulness. Under the concept of **בַּל תִּשְׁחִית**
("you shall not destroy"), the purposeless
destruction of anything at all is taken to be

בָּרַכְנִי, נַפְשִׁי, אֶת־יְהוָה.
יְהוָה אֱלֹהֵי, גְדֹלָתָּ מְאֹד,
הוֹד וְהָדָר לְבָשָׁתָּ:

מִשְׁקָה הָרִים מֵעֲלִיּוֹתָיו,
מִפְּרֵי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ:
מִצִּמֵּיחַ חֲצִיר לְבִהֵמָה וְעֵשֶׂב
לְעִבְדֵת הָאָדָם, לְהוֹצִיא
לֶחֶם מִן־הָאָרֶץ:

וַיַּיֵּן יִשְׂמַח לְבַב־אָנוּשׁ
לְהַצְהִיל פָּנִים מִשְׁמָן,
וְלֶחֶם לְבַב־אָנוּשׁ יִסְעֶד:

יִשְׂבְּעוּ עֵצֵי יְהוָה,
אֲרָזֵי לְבָנוֹן אֲשֶׁר נָטַע:
אֲשֶׁר־שָׁם צִפְרִים יִקְנְנוּ,
חֲסִידָה בְּרוּשִׁים בֵּיתָה:

מִה־רַבּוֹ מַעֲשֶׂיךָ, יְהוָה,
כֻּלָּם בְּחָכְמָה עָשִׂיתָ;
מִלֵּאָה הָאָרֶץ קִנְיָנָךְ:

אֲשִׁירָה לַיהוָה בְּחַיִּי,
אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי:
יַעֲרֹב עָלָיו שִׁיחִי,
אֲנִכִּי אֲשַׁמַּח בִּיהוָה:

יִתְּמוּ חֲטָאִים מִן־הָאָרֶץ
וּרְשָׁעִים עוֹד אֵינָם. בָּרַכְנִי,
נַפְשִׁי, אֶת־יְהוָה, הַלְלוּיָהּ:

From Psalm 104

forbidden.... Our text becomes the most
comprehensive warning to human beings not to
misuse the position which God has given them
as masters of the world and its matter by
capricious, passionate, or merely thoughtless,
wasteful destruction of anything on
earth. (Rabbi Samson Raphael Hirsch)

When seeing trees in bloom for the first time in the year:

Rabbi Yehudah declared: "In the spring when a person goes forth and sees beautiful trees swaying in the breeze, he should stop and offer a prayer."

Praised are You, Adonai our God, who has created a world in which nothing is wanting, and who has fashioned living things and beautiful trees and plants to delight the hearts of humankind.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁלֹא חָסַר בְּעוֹלָמוֹ דָּבָר. וּבְרָא
בּוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבִים
לְהַנּוֹת בָּהֶם בְּנֵי אָדָם.

Babylonian
Talmud, B'rachot
43b

For other nature blessings, see page 464.

How can I sing of day and night,
when it is God who formed them?

אֵיכָה אֲשִׁיר עַל-יוֹם וְלַיְלָה,
וְאֱלֹהִים הוּא יִצְרָם!

Yosef Tzvi Rimon

How can I sing of heaven and earth,
when it is God who decreed them?

אֵיכָה אֲשִׁיר עַל-שָׁמַיִם וָאָרֶץ,
וְאֱלֹהִים הוּא יִסְדָּם!

How can I sing of mountains and
hills, when it is God who planted
them?

אֵיכָה אֲשִׁיר עַל-הָרִים וּגְבָעוֹת,
וְאֱלֹהִים הוּא טָבָעָם!

*The Rabbis
taught: A tree
that blossoms
before the
fifteenth of
Shevat is tithed
for the year that
has just passed;
if after the
fifteenth of
Shevat, it is
tithed for the
year to come.
(Babylonian Talmud,
Rosh HaShanah
1a;15b)*

How can I sing of seas and deserts,
when it is God who begot them?

אֵיכָה אֲשִׁיר עַל-יָמִים וְצִיּוֹת,
וְאֱלֹהִים הוּא חוֹלְלָם!

And how can I sing of earth and its
fullness, when it is God who bade
them be?

אֵיכָה אֲשִׁיר עַל-תֵּבֵל וּמְלוֹאָהּ,
וְאֱלֹהִים הוּא צָוָם!

I shall sing to God who fashioned all
and is beyond all;
it is to God I shall sing!

אֲשִׁיר לַיוֹצֵר הַכֹּל
וְנִעְלָה עַל-כֹּל,
לְאֱלֹהִים אֲשִׁירָה!

נִעְלָה עַל-כֹּל ("[God] is beyond all")
I contemplate a tree.

I can accept it as a picture: a rigid pillar in
a flood of light, or splashes of green traversed
by the gentleness of the blue silver ground.

I can feel it as movement: the flowing
veins around the sturdy, striving core, the
sucking of the roots, the breathing of the
leaves, the infinite commerce with earth and
air—and the growing itself in its darkness.

I can assign it to a species and observe it
as an instance, with an eye to construction
and its way of life. . . .

Throughout all of this the tree remains my
object and has its place and its time span, its
kind and condition.

But it can also happen, if will and grace
are joined, that as I contemplate the tree I
am drawn into a relation, and the tree ceases
to be an It....

The tree is no impression, no play of my
imagination, no aspect of a mood; it confronts
me bodily and has to deal with me as I must
deal with it—only differently. (Martin Buber)

Master of the Universe,
 Grant me the ability to be alone;
 may it be my custom to go outdoors each day
 among the trees and grass,
 among all growing things,
 and there may I be alone,
 and enter into prayer,
 to talk with the One to whom I belong.
 May I express there everything in my heart,
 and may all the foliage of the field,
 all grasses, trees, and plants,
 may they all awake at my coming,
 to send the powers of their life
 into the words of my prayer,
 so that my prayer and speech are made whole
 through the life and the spirit of all growing things,
 which are made as one
 by their transcendent Source.

Rabbi Nachman of
 Bratzlav

When you come to the land, you
 shall plant every kind of fruit tree.

וְכִי־תָבֹאוּ אֶל־הָאָרֶץ
 וְנִטְעַתֶּם כָּל־עֵץ מֵאֵכָל:

Leviticus 19:23

The tree of the field will give forth
 its fruit and the land its produce.

וְנָתַן עֵץ הַשָּׂדֶה אֶת־פְּרִי
 וְהָאָרֶץ תִּתֵּן יְבוּלָהּ.

Ezekiel 34:27a

Give thanks to the Eternal,
 who is good.
For God's love is everlasting.

הוֹדוּ לַיהוָה בִּי־טוֹב,
 כִּי לְעוֹלָם חֲסֵדוֹ:

Psalms 118:1

When planting a tree, one may say:

Praised are You, Adonai our God,
 Sovereign of the Universe, who has
 created this tree and its fruit.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר בָּרָא אֶת הָעֵץ וְאֶת פְּרִי הָעֵץ.

וְנָתַן עֵץ הַשָּׂדֶה אֶת־פְּרִי (‘‘the tree of the
 field will give forth its fruit’’) While the Sage,
 Choni, was walking along a road, he saw a man
 planting a carob tree. Choni asked him: ‘‘How
 long will it take for this tree to bear fruit?’’

that you expect to live that length of time and
 eat its fruit?’’

‘‘Seventy years,’’ replied the man.

The man answered: ‘‘I found a fruitful world
 because my ancestors planted it for me.

Choni then asked: ‘‘Are you so healthy a man

Likewise, I am planting for my children.’’
 (Babylonian Talmud, Ta’anit 23a)

When the month of Adar begins, our joy increases! (Babylonian Talmud, Ta'anit 29a)

Purim, the fourteenth day of Adar, is a day of merrymaking, a day of celebrating the defeat of Haman's plot to annihilate the Jews of Persia. (The story is set during the period 486–465 B.C.E.) However, the laughter of Purim teeters on the edge of despair, for the Megillah of Esther suggests that Jewish destiny in the Diaspora is always on the brink of destruction—both from within and without. But in every time and place, human heroes like Esther and Mordechai emerge to signal to the Redeeming God that Jewish life must endure.

The following blessings are recited before the reading of the Scroll of Esther:

Praised are You, Adonai our God,
Sovereign of the Universe, who
has sanctified us with mitzvot, and
has commanded us to read the
Scroll of Esther.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ
עַל מִקְרָא מִגִּלָּה.

*For the Jews
there was
light and
happiness, joy
and honour.
So may there
be for us!*

Praised are You, Adonai our God,
Sovereign of the Universe,
who performed miracles for
our ancestors in those days
at this season.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים
לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם
בְּזֶמֶן הַזֶּה.

*(Havdalah
prayer based on
Esther 8:16)*

Praised are You, Adonai our God,
Sovereign of the Universe, for
giving us life, for sustaining us, and
for enabling us to reach this season.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

מִגִּלָּה ("Megillah") In the time to come [the Messianic Age] all the other texts of the books of Prophets and Writings will lose their worth; only the Torah of Moses and Scroll of Esther will retain their value. (Jerusalem Talmud, Megillah 1:7)

When all the other festivals will become superfluous [in Messianic times], Purim will remain. (Midrash Mishlei 9:2)

Following the reading of the Megillah:

Praised are You, Adonai our God,
Sovereign of the Universe, who
pleaded our case and defended
our cause. You have ever been our
deliverance, our hope in every
generation. Those who trust in You
shall never be shamed or humiliated.
Praised are You, the God of
deliverance.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, הָרֹב אֶת רִיבֵנוּ וְהִדִּין
אֶת דִּינֵנוּ. תְּשׁוּעָתֵנוּ הָיִיתָ
לְנִצָּחַ וְתִקְוַתֵנוּ בְּכָל דּוֹר וָדוֹר.
לֹא יִבָּשׁוּ וְלֹא יִפְלְמוּ לְנִצָּחַ
כָּל הַחוֹסִים בָּךְ.
בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַמוֹשִׁיעַ.

A Song of Ascents for David.

Were it not for the Eternal, who was
with us, let Israel now declare:

*Were it not for the Eternal God who was
with us when mortals rose against us,*

*they would have swallowed us alive
when anger burned against us.*

The waters would have overwhelmed
us and the torrent swept over us;

they would have swept over us,
the raging waters.

Praised be the Eternal God, who has
not given us as prey for their teeth.

שִׁיר הַמַּעֲלוֹת לְדָוִד.

לוֹלֵי יְהוָה שְׁהִיָּה לָנוּ
יֹאמֶר-נָא יִשְׂרָאֵל:

לוֹלֵי יְהוָה שְׁהִיָּה לָנוּ
בְּקוֹם עָלֵינוּ אָדָם:

בַּחֲרוֹת אָפָם בָּנוּ
אֲזִי חַיִּים בִּלְעוֹנוּ:

אֲזִי הַמַּיִם שִׁטְפוּנוּ,
נַחֲלָה עָבַר עַל-נַפְשֵׁנוּ:

אֲזִי עָבַר עַל-נַפְשֵׁנוּ
הַמַּיִם הַזֵּידוֹנִים:

בְּרוּךְ יְהוָה שֶׁלֹּא נִתַּנָּנוּ
טָרֶף לְשֹׁנֵיהֶם:

From Psalm 124

לֹא יִבָּשׁוּ ("shall never be shamed") The four
Rabbinic mitzvot assigned to Purim are to hear
the Megillah, to eat a festive meal, to send

gifts of food to friends, and to send gifts to
support the poor.

Our life is like a bird escaped
from the fowler's trap;
the trap was broken and we escaped.

*Our help is in the name of the
Eternal who made heaven and earth.*

For I will save you from afar,
and your descendants from their
land of exile.

*And Jacob will return tranquil
and serene, with none to make
them afraid.*

*Make your plans—
they will be annulled;
scheme against us—
it will not avail, for God is with us.*

נַפְשֵׁנוּ כְּצִפּוֹר נִמְלָטָה
מִפֶּחַ יוֹקְשִׁים;
הַפֶּחַ נִשְׁבַּר, וַאֲנַחְנוּ נִמְלָטָנוּ:

עֲזָרָנוּ בְּשֵׁם יְהוָה
עָשָׂה שָׁמַיִם וָאָרֶץ:

כִּי הִנְנִי מוֹשִׁיעֶךָ מִרְחוֹק,
וְאֶת-זֶרְעֶךָ מֵאֶרֶץ שְׁבָיִם.

וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאַנָּן,
וְאֵין מַחְרִיד:

עֲצוּ עֵצָה וְתַפֵּר,
דְּבַרוּ דָבָר וְלֹא יָקוּם,
כִּי עִמָּנוּ אֵל:

Jeremiah
30:10b

Isaiah 8:10

כִּי עִמָּנוּ אֵל (“for God is with us”) Then Esther, the queen, overwhelmed with deadly anxiety, fled to the Eternal; she took off her splendid clothing and put on garments of distress and mourning, and instead of the rarest perfumes, she covered her head with ashes, and every part that she delighted to adorn she covered with her tangled hair.

And she prayed to the Eternal and said: “My Lord, our King, You stand alone; help me who am alone, and have no helper but You; for my danger is in my hand. Adonai, do not give up Your sceptre to those who have no being, and do not let them mock at our fall,

but turn their plan against themselves, and make an example of the man who has begun this against us. Remember, Adonai, make Yourself known in this time of our affliction and give me courage. Put eloquent speech in my mouth, before this lion, and change his heart to hate the man who is fighting against us, so that there may be an end of him and of those who support him. But save us by Your hand, and help me, who stand alone, and have no one but You, Adonai. (Excerpt from “The Prayer of Esther,” Chapter 14:1–19 of the apocryphal “Additions to the Book of Esther”)