The image shows the interior of a synagogue. In the center, there is a large, ornate wooden ark (Aron Kodesh) with intricate carvings. Behind the ark is a large, multi-paned stained glass window with colorful geometric and figurative designs. To the left and right of the ark, there are wooden benches with red cushions. The floor is made of wood, and the overall atmosphere is solemn and traditional.

**Service for  
Erev Tisha B'Av  
(The Evening of  
the Ninth of Av)**

**Beth Israel**  
Northfield, NJ

# Erev Tisha B'Av

In Memory of Exile,  
Destruction and Loss

# Background

**Tisha b'Av, the ninth day of the Hebrew month of Av,** is the paradigmatic day of mourning for the Jewish people. Tradition considers this the day on which both Temples were destroyed, the First Temple in 586 BCE by the Babylonians, and the Second Temple, in 70 CE, by the Romans. It is also the day on which the edict of expulsion of the Jews of Spain took effect, in 1492 CE.

The liturgy and customs of Tisha B'Av serve to express and intensify the conflicting emotions of the day. Before the service, the curtain is removed from the Ark, and the covering from the Reader's Desk. The service is recited and led quietly. In some congregations, the lights are dimmed for all or part of the service; *Eichah* (the Book of Lamentations) is often chanted by candlelight. Following the service, and for the rest of Tisha b'Av, we do not greet one another or study Torah (except where the subject matter is appropriate, e.g. Job and Jeremiah, or Lamentations). The nature of Tisha b'Av is the very opposite of Shabbat, so if Tisha b'Av falls on Shabbat, it is postponed until Saturday night and Sunday. The ritual of Havdalah—with its pleasant spices and wine—is pushed off until Sunday night.

***Megillat Eichah (The Scroll of Lamentations)***, attributed to the prophet Jeremiah, is an account of the destruction of Jerusalem and the First Temple in the year 586 BCE. The five chapters are self-contained elegies on this disaster, almost all written as alphabetical acrostics. The fifth chapter, symbolizing chaos, has no acrostic or other structure. These poems are mostly in the third person, except for Chapter Three, written in the first person. This is, presumably, the point of view of Jeremiah himself, and is often chanted differently from the rest of the book.

רְפָאֵנוּ יְיָ וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנִשְׁעָה. אֵל קָרוֹב לְכָל קְרָאיוֹ. אֵךְ קָרוֹב לִירְאָיו יִשְׁעוּ  
*R'-fa-ei-nu A-do-nai v'-nei-ra-fei, ho-shi-ei-nu v'-ni-va-shei-ah.*

*Eil ka-rov l'-chol ko-rav. Ach ka-rov li-rei-av yi-sho.*

We pray for healing of the body. We pray for healing of the soul.  
For strength of flesh and mind and spirit. We pray to once again be whole.

אֵל נָא רְפָא נָא.

*Eil na r'-fa na.*

Oh, please, heal us now.

רְפוּאת הַנְּפֶשׁ וְרְפוּאת הַגּוּף, רְפוּאָה שְׁלֵמָה.

*R'-fu-at ha-ne-fesh, u-r'-fu-at ha-guf, r'-fu-ah sh'-lei-mah.*

Heal us now.

הוֹשִׁיעָה אֶת-עַמֶּךָ וּבְרַךְ אֶת-נַחְלָתְךָ וְרַעִים וְנִשְׂאִים עַד-הָעוֹלָם

מִי שְׁבִרְךָ אֲבוֹתֵנוּ, מִי שְׁבִרְךָ אֲמוֹתֵינוּת אָנָּה יְיָ הוֹשִׁיעָה נָא

*Ho-sh-ia et a-me-cha u-va-reich et na-cha-la-te-cha ; U-r'eim v'-na-s'-eim ad ha-o-lam.*

*Mi she-bei-rach a-vo-tei-nu, mi she-bei-rach i-mo-tei-nu, Ana A-do-nai ho-shi-ah na.*

We pray for healing of our people. We pray for healing of the land.

And peace for every race and nation, every child, every woman, every man.



## ***Ma'ariv Evening Service***

“And after the fire, a still, small voice...” (I Kings 19)  
Eternal God, You give meaning to our days, to our struggles and strivings.  
In the stillness of the night, and in the press of the crowd,  
Yours is the voice within that brings peace.

*In our darkness, be our light,  
and in our loneliness, help us to discover  
the many souls akin to our own.  
Give us strength to face life with courage,  
to draw blessing even from its discords and conflicts.  
Help us to understand that life calls us not merely  
to enjoy the richness of the earth,  
but to exult in heights gained  
after the toil of climbing.*

*O God, let our darkness be dispelled by Your love,  
that we may rise above fear and failure.  
You give meaning to our days;  
You are our support and our trust.*

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחֵית,  
וְהִרְבָּה לְהַשִּׁיב אָפוֹ, וְלֹא יַעִיר כָּל חַמָּתוֹ.  
יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ.

V'hu rachum y'chapeir avon v'lo yashchit.  
v'hirba l'hashiv apo, v'lo ya'ir kol chamato.  
Adonai Hoshiyah, haMelekh ya'aneinu, v'yom koreinu.

*Merciful God,  
grant us atonement for all our sins,  
and show us kindness!  
God, You are great in restraint  
and slow to anger.  
God, be our Deliverance!  
Our Sovereign, answer us  
when we call upon Your name!*

# שְׁמַע וּבְרַכּוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

**BAR'CHU** et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ!  
בְּרוּךְ יְיָ הַמְּבֹרָךְ  
לְעוֹלָם וָעֶד!

**PRAISE ADONAI** to whom praise is due forever!

Praised be Adonai to whom praise is due,  
now and forever!

# Creation

## Ma'ariv Aravim

### Who Brings On The Evening

*Praised be Adonai our God, Ruler of the universe,  
whose word brings on the evening, whose wisdom opens heaven's gates,  
whose understanding makes the ages pass and the seasons alternate,  
and whose will controls the stars as they travel through the skies.  
You are Creator of day and night,  
rolling light away from darkness and darkness away from light.  
You cause the day to pass and bring on the night, separating day from night.  
You command the hosts of heaven!  
May the living and eternal God rule us always, to the end of time!  
Blessed is Adonai, whose word makes evening fall.*

Barukh Atah Adonai, Elohenu Melekh ha-olam, asher bid-va-ro ma'ariv aravim,  
b'hokhmah po-tay-ah sh'a-rim, u'veet'vu-nah m'sha-neh ee-teem, u'ma-ha-leef et haz-ma-nim,  
u'm'sa-dair et a ko-kha-vim b'meesh-m'ro-tay-hem ba-ra-ki'a kir-tso-no.  
Borai yom va-lai-lah, golel or mip-nay ho-shekh, v'ho-shekh meep-nay or.  
U'ma'a-veer yom u'may-vee lai-lah, u'mav-dil bain yom u'vain lailah, Adonai Ts'va-ot Sh'mo.  
El hai v'kay-yam, tamid yim-lokh aleinu l'olam va'ed.  
Barukh Atah Adonai, ha-ma-a-reev ara-veem.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֲרֵבִים,  
בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים,  
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,  
וּמַחְלִיף אֶת הַיּוֹמִים,  
וּמְסַדֵּר אֶת הַכּוֹכָבִים  
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.  
בוֹרֵא יוֹם וְלַיְלָה,  
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,  
וְחֹשֶׁךְ מִפְּנֵי אוֹר.  
וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יְיָ צְבָאוֹת שְׁמוֹ.  
אֵל חַי וְקַיִם,  
תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֲרֵבִים.



## Special Prayer for Hurricane Supplication Day:

The Psalmist proclaims with confidence and faith:

*“We shall not fear, though earth itself should shake,  
though the mountains fall into the heart of the sea,  
though the waters roar and foam and the hills quake  
from the force of the waves.”*

Yet surely we do fear to face the raw power of the world.  
We tremble in awe and our own hearts leap  
as darkness comes, and the wind and water hurl themselves  
against the will and world we have built.

*Shield us, O God, against the full fury of such force.  
Be with us, to lead us through chaos.*

It is called an “act of God.”  
But it is God we call upon to be with us,  
In the midst of the storm,  
And, better yet, in hope that  
the storms of the sea will pass us by again.

*For many years, congregations in harms way have lifted their voice,  
And lent the power of our prayers to the supplications of this season.*

We have united with the men and women of good will  
in our location and beyond, in common hope and purpose.

*We know those who have been hit, and hurt,  
and who are still recovering.*

A safe harbor is the hope of all who face the sea.  
May it be so for us, now and forevermore.

*May this season, faced with so many other challenges,  
yet still spare us the force of nature,  
and the destructive power  
of the raging storms.*

*Barukh ata Adonai, shomeya tefilah.*  
Blessed are You, Eternal One,  
who hears our voice, who hearkens to prayer.

Ahavat Olam beit Yisrael am'cha ahavta,  
Torah u'mitzvot, chukim u'mishpatim,  
otanu limad'ta.

Al kein Adonai Eloheinu, b'shochveinu,  
u'v'kumeinu nasiach b'chukecha,  
v'nismach b'divrei Toratecha,  
u'v'mitzvotcha l'olam v'ed.

Ki heim chayeinu v'orech yameinu,  
u'vaheim neh'geh yomam valaila.

v'ahavat'cha al tasir mimeinu l'olamim.

Baruch atta Adonai, oheiv amo Yisrael.

אַהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבְתָּ,  
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ.  
עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשֹׁכְבֵנוּ וּבְקוּמֵנוּ נִשְׁיַח בְּחֻקֶיךָ,  
וְנִשְׁמַח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ, וּבָהֶם נִהְגֶה יוֹמָם וְלַיְלָה,  
וְאַהַבְתָּךְ אֶל תַּסִּיר מִמֶּנּוּ לְעוֹלָמִים.  
בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

**Revelation  
Ahavat Olam  
Promise of  
Presence**

**Eternal love, You said, in promise to your people, Israel.**

**Too many times, though, we have doubted...**

**And too many times we have had reason to doubt.**

**Where are You, O God, amidst the pain and loss?**

**Where are You, in our battles and bruises,**

**in the times we have cried out and heard no response?**

**So we have tried to stay true, to Torah and Mitzvot,**

**As our life, and length of days. We have reflected,**

**and found hope in the assertion that Your love shall never depart from us.**

**Blessed are You, Eternal One, who loves Your people Israel.**

שְׁמַע | יִשְׂרָאֵל, יְיָ | אֱלֹהֵינוּ, יְיָ | אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Shema Yisrael Adonai Elohenu Adonai Ehad!

Barukh Shem k'vod Malkhuto l'olam va'ed!

*Hear, O Israel, Adonai is our God, Adonai is One!*

*Blessed is God's glorious majesty forever and ever!*

V'ahavta et Adonai Eloheicha

b'chol l'vav'cha u'v'chol nafshecha uv'chol me'odecha.

V'hayu ha'd'varim ha'eleh, asher anochi m'tzav'cha hayom

al l'vavecha. V'shinantam l'vanecha, v'dibarta bam

bishivt'cha b'veitecha, U'v'lechtem baderech,

u'v'shoch'b'cha, uv'kumecha.

U'k'shartem l'ot al yadecha, v'hayu l'totafot beyn eynecha,

Uch'tav'tam al m'zuzot beytecha, uvish'arecha.

L'ma'an tizk'ru va'asitem et kol mitzvotai,

vi'h'yitem k'doshim leiloheichem.

Ani Adonai Eloheichem

asher hotzeiti etchem

mei'erezt Mitzrayim,

Li'h'yot lachem leilohim.

Ani Adonai Eloheichem.

**You shall love Adonai your God**

**with all your mind, all your strength, all your being.**

**Set these words, which I command you this day,**

**upon your heart. Teach them faithfully to your children;**

**speak of them in your home and on your way,**

**when you lie down and when you rise up.**

**Bind them as a sign upon your hand,**

**let them be a symbol before your eyes;**

**inscribe them on the doorposts of your house,**

**and on your gates.**

**Be mindful of all My Mitzvot, and do them;**

**so shall you consecrate yourselves to your God.**

**I am your Eternal God, who led you out of Egypt to be your God.**

**I am your Eternal God.**

וְאָהַבְתָּ אֶת יְיָ | אֱלֹהֶיךָ,

בְּכָל | לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר | אֲנֹכִי מְצַוְּךָ הַיּוֹם,

עַל | לִבְבְּךָ. וְשָׁנַנְתָּם לְבְנֶיךָ, וְדַבַּרְתָּ בָם,

בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.

וְקָשַׁרְתָּם לְאוֹת | עַל יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין | עֵינֶיךָ.

וְכַתַּבְתָּם | עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת כָּל מִצְוֹתַי,

וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.

אֲנִי יְיָ | אֱלֹהֵיכֶם,

אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם

מֵאֶרֶץ מִצְרַיִם,

לְהֵיוֹת לָכֶם לֵאלֹהִים,

אֲנִי | יְיָ | אֱלֹהֵיכֶם.





אֵמֶת וְאֵמוּנָה כָּל זֹאת, וְקָיָם עָלֵינוּ,  
כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זֹולָתוֹ,  
וְאִנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.

Emet ve'emunah kol zot, v'kayam aleinu,  
ki hu Adonai Eloheinu, v'ein zulato,  
va'anachnu Yisrael amo.

True and faithful is this, enduring for us:  
that you are Adonai, our God,  
there is none else,  
and we are Israel Your people.

**We stand this night, we live in this era,  
Between remembrance and redemption.**

**Special Prayer  
for Erev Tisha B'Av**

*We have witnessed – or perhaps  
it was our parents and grandparents who saw  
the darkest moments of our Jewish journey,  
one of the worst times in all of history.*

**With ages past, we have known loss and mourning,  
heartache and hatred.**

*And yet we have seen a fading ember come back to light,  
The flames of the furnace transform into a beacon of hope.*

**Mourn, we are taught, for Jerusalem lost.  
But she has been restored anew,  
A vibrant city, a dream attained, a flight away.**

*What note should we sound, on this sad day?  
We want the words we say and the world we see  
To have some connection with each other.*

**So this night, yes, we remember the past,  
pain and sorrow, destruction and loss.  
We observe, but, for some of us, not quite in the way we once did.  
Some may fast, and some may simply remember.  
But for us, we know this night is one... of history and of hope,  
Of destruction... but also of renewal.  
We pray, and we say, these words of redemption:**

*Umalchuto b'ratzon*

*kib'lu aleihem.*

*Mosheh uMiryam*

*uvnei Yisrael l'cha anu*

*shirah b'simchah rabah;*

*v'am'ru chulam:*

**Witnesses to this heroic might,  
the people thanked and praised God by name,  
freely accepting the reign of heaven.**

**Then Moses and Miriam and all Israel sang to You this song:**

וּמַלְכוֹתוֹ בְּרָצוֹן  
קִבְּלוּ עֲלֵיהֶם.  
מֹשֶׁה וּמִרְיָם  
וּבְנֵי יִשְׂרָאֵל לְךָ עָבוּ  
שִׁירָה בְּשִׂמְחָה רַבָּה,  
וְאָמְרוּ כֻלָּם:

בָּרְכוּ  
מַעֲרִיב עַרְבִים  
אֶהְבֵּת עוֹלָם  
קְרִיאַת שְׁמַע  
אֲמַת וְאַמוּנָה

מִי־כַמְכָּה  
*Mi Chamochah*  
Redemption

הַשְּׂכִיבֵנו  
וְשִׁמְרוּ  
חֲצֵי קָדִישׁ





Mi chamocha ba'eilim Adonai,  
mi kamocha ne'edar bakodesh,  
nora t'hilot oseh feleh.

Malchut'cha ra'u vanecha,  
bokeya yam lifnei Moshe u'Miryam,  
zeh eil, anu v'am'ru.  
Adonai Yimloch l'olam va'ed.

V'ne'emar ki fada Adonai et Ya'akov,  
u'ga'alo miyad chazak mimenu.  
Barukh atta Adonai, ga'al Yisrael.

Who is like You, Eternal One,  
among the gods that are  
worshipped? Who is like  
You, majestic in holiness,  
awesome in splendor, doing  
wonders?

In their escape from the sea,  
Your children saw Your  
sovereign might displayed.  
"This is my God," they cried.  
"The Eternal will reign for  
ever and ever."

And it has been said: The  
Eternal One delivered Jacob,  
and redeemed us from the  
hand of one stronger than  
ourselves. We praise You,  
Eternal One, Redeemer of  
Israel.

מי כְּמוֹכָה בְּאֵלִים יְיָ,  
מי כְּמוֹכָה נְאֻדָר בְּקֹדֶשׁ,  
נֹרָא תְהִלַּת, עֹשֶׂה פֶלֶא.

מַלְכוּתְךָ רָאוּ בְּנֵיךָ,  
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם,  
זֶה אֱלֹהֵי עֲנוּ וְאָמְרוּ:  
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב,  
וּגְאָלוֹ מִיַּד חָזַק מִמֶּנּוּ.  
בָּרוּךְ אַתָּה יְיָ, גְּאֹל יִשְׂרָאֵל.

אֱלֹהֵינוּ יְיָ  
מִשְׁתַּחֲוֵי וּבִנֵי  
יִשְׂרָאֵל אֵת  
הַשִּׁירָה הַזֹּאת  
לֵה. וַיֹּאמְרוּ  
לְאָמְרוּ:

אֲשִׁירָה לֵה  
כִּי נֹאֵה נֹאֵה,  
סוֹס וּרְכִבּוֹ  
רַמָּה בַיָּם.

עַל חֲסֵדְךָ יְיָ,  
וְדָדְךָ לִי כִשְׁמֹרֶת;  
זֶה אֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי אֲבֹתֵינוּ.

ה' אֵל מְלֹחָמָה ה'  
שֵׁמוֹ.

מִרְכַבַּת פָּרַעַת חֲזוּלוֹ  
וְדָה בִּגְבוּ וּמִבְּזוּר

לִשְׁלֵטוֹ כִּבְעוֹ בַיָּם-סוּף.  
הַחַמַּת יִכְסִיטוּ וְיָרְדוּ  
בַמַּיִתָּה כְּמוֹ אֶבֶן.

'מִוֶּךָ ה', נִאֲדָרֵי כִכּוֹן;  
יִמְוֶרֶ ה' תַּרְעִין אוֹיֵב.

וּכְרַם נֶאֱוָךְ תִּתְרַם הַמִּינִי  
הַשִּׁלְחוֹ וְזִרְזֵר, וְאֶסְלַמְנוּ בְּקֶטֶר.

וְבָרוּךְ אַתָּה יְיָ, וְעָבֵד כְּמוֹ נֶה  
מִלֵּבֵנוּ קָפְאוּ הַחַמַּת כִּלְבֵי-יָם.

אָמֵה אוֹיֵב אֶרְפָּךְ אֲשִׁירָה, אוֹזְבֵךְ שְׁלֵלִי;  
הַמְלַאמְנוּ נִפְעֵי אֶרֶץ זָרָבִי, תִּחְיִיעֲמֵנוּ יְדֵי.

נִטְפַח בְּרוּחוֹךָ, כִּסְמוּ יָם; עֲלֵלוּ כַעֲפֹרֶת בַּמַּיִם  
אֲדוּרִים.

מִי כְמוֹכָה בָּאֱלֹהִים ה', מִי כְמוֹכָה נְאֻדָר בְּקֹדֶשׁ;  
נֹרָא תְהִלַּת, עֹשֶׂה פֶלֶא.

נִטְוֵה יִמְוֶר, הַכֹּלְעֵנוּ אֶרֶץ.

נִטְוֵה בַחֲסֵדְךָ עִם-יְיָ, נֹאֵלְתָנוּ; וְהִלַּתָּ בַעֲנָה אֶל עַד קִרְיָתְךָ.  
שְׁמֵינוּ עֲמוּסִים, וְהִתְקַן וַיִּלֵּךְ אֲנֹחַ וַיִּשְׁבֵי פִלְעִישָׁת.

אֱלֹהֵינוּ נִבְהַלְנוּ אֶלְעֵינוּ אֱלֹהִים אֵילִים מִזָּאֵב, יִאֲוֹזְמוּ רַעְדוּ; נִמְנוּ כֹל יִשְׁבֵי כִנְעָן.  
הַכֹּל עֲלֵיהֶם אִימַתָּה וּפְחֹד, בְּגִדְלֵךְ וְרִיעַךְ יִדְבְּנוּ עַד-עֲבָרְךָ עִמָּךְ ה', עַד-עֲבָרְךָ עִם-יְיָ קִינָה.  
הַבְּאֵמוֹת הַתַּנְעֲמוּ בְדָר זֹוֹלָתְךָ, מִכֹּחַ לִשְׁבִיתְךָ פִּלְעִישָׁת, הִנֵּה מִקְדָּשׁ אֶרֶץ כִּינְעָן יִדְרוּ.

ה' יִמְלֹךְ לְעֹלָם וָעֶד.

כִּי בָא סוֹס פָּרַעַת בְּרַכְסֵנוּ וּבִפְרִשְׁנוּ בַיָּם, וַיִּשְׁבֵי ה' עֲלֵיהֶם אֶת-מִי הַיָּם; וּבְנֵי יִשְׂרָאֵל תִּלְכְּנוּ בַיָּבֵטָה בַתּוֹר הַיָּם.

סֵפֶר הַשִּׁירָה, פֶּסֶק טו, פֶּסֶק א' י"ז



הַשְּׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,  
וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים,  
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ

Hashkiveinu Adonai Eloheinu l'shalom,  
v'ha'amideinu malkeinu l'chayim  
U'fros aleynu sukkat sh'lomecha

Grant, our Eternal God,  
that we may lie down in peace,  
and raise us up, our Sovereign, to life renewed.  
Spread over us the shelter of Your peace.

Guide us with Your good counsel,  
and for Your name's sake, be our Help!  
Shield us from hatred and plague;  
keep us from war and famine and anguish;  
subdue our inclination to evil.

God, our Guardian and Helper, our gracious and merciful Ruler,  
give us refuge in the shadow of Your wings.

Guard our coming and our going,  
that now and always we have life and peace.  
Blessed is Adonai, Guardian of Your people Israel for ever.

בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.  
Barukh attah Adonai, shomeir amo Yisraeil la'ad.





## Chatzi Kaddish; Reader's (Half) Kaddish

**YITGADAL** v'yitkdash sh'meih raba

b'alma di v'ra chirateih,  
v'yamlich malchuteih  
b'chayeichon uv'yomeichon  
uv'chayei d'chol beit Yisrael,  
baagala uvizman kariv,  
v'imru: Amen.

Y'hei sh'meih raba m'varach  
l'alam ul'almei almay.

Yitbarach v'yishtabach v'yitpaar  
v'yitromam v'yitnasei,  
v'yit'hadar v'yitaleh v'yit'halal  
sh'meih d'kudsha b'rich hu,  
l'eila min kol birchata v'shirata,  
tushb'chata v'nechemata,  
daamiran b'alma, v'imru: Amen.

**EXALTED** and hallowed be God's great name,  
in the world which God created, according to plan.  
May God's majesty be revealed in the days of our lifetime  
and the life of all Israel —  
speedily, imminently.  
To which we say: Amen.

Blessed be God's great name to all eternity.

**יְתַגְדָּל** וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא  
בְּעֵלְמָא דִּי בְרָא כְרְעוּתֵיהּ,  
וַיַּמְלִיךְ מַלְכוּתֵיהּ  
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְן קָרִיב,  
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעַלְמֵי עֵלְמַיָּא.

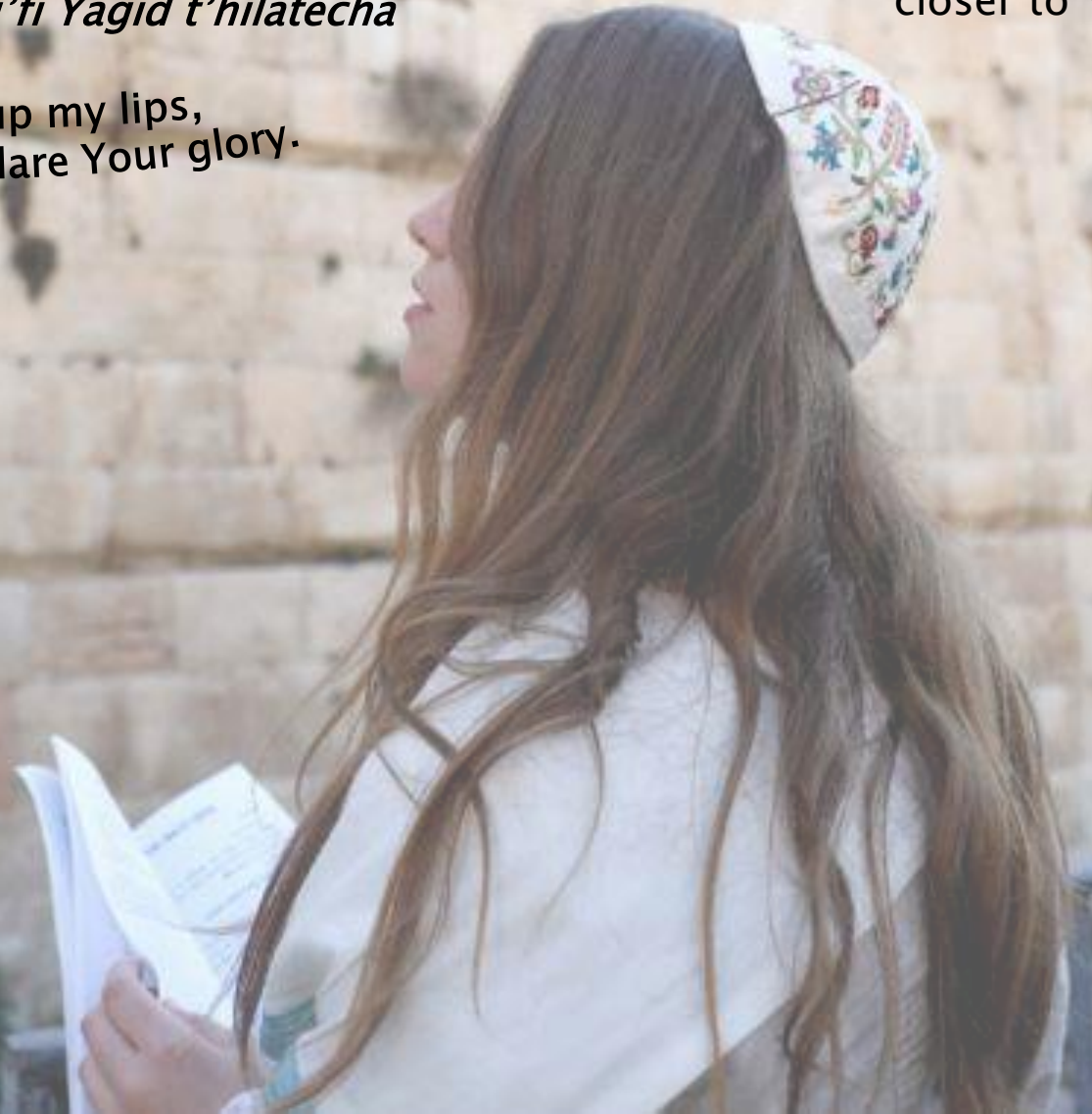
יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר  
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,  
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל  
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,  
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,  
תַּשְׁבְּחָתָא וְנַחֲמָתָא,  
דְאָמִירוּן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

Blessed, praised, honored, exalted,  
extolled, glorified, adored, and lauded  
be the name of the Holy Blessed One,  
beyond all earthly words and songs of blessing, praise, and comfort.  
To which we say: Amen.

O God, it is not easy to pray.  
And yet I pray that  
these few moments  
Will somehow  
bring me  
closer to You.

אֲדֹנָי, שִׁפְתַי תִּפְתַּח, וּפִי יִגִּיד תְּהִלָּתֶךָ  
*Adonai, Sifatei Tiftach, u'fi Yagid t'hilatecha*

Eternal God, open up my lips,  
that my mouth may declare Your glory.



# *Avot v'Emahot*

## **Our Patriarchs and Matriarchs**

Barukh ata Adonai,  
Eloheinu v'Eilohei Avoteinu v'Imoteinu  
Elohei Avraham, Elohei Yitzchak,  
Veilohei Ya'akov, Elohei Sarah,  
Elohei Rivkah, Elohei Leah, Veilohei Racheil,  
Ha'eil hagadol hagibor v'hanora, Eil Elyon  
Gomeil chasadim tovim, v'konei hakol,  
V'zocheir chasdei avot v'imahot,  
U'meivi g'ulah livnai v'neihem,  
l'ma'an shmo b'ahavah.  
Melech ozeir u'moshia u'magein:  
Barukh ata Adonai,  
Magein Avraham v'Ezrat Sarah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה וְאֱלֹהֵי רָחֵל,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,  
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל,  
וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,  
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:  
מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:  
בְּרוּךְ אַתָּה יי, מַגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה

Blessed are You, Adonai our God, God of our fathers and mothers,  
God of Abraham, God of Isaac, and God of Jacob.  
God of Sarah, God of Rebecca, God of Rachel and God of Leah,  
the great, mighty and awesome God, transcendent God  
who bestows loving kindness, creates everything out of love,  
remembers the love of our fathers and mothers,  
and brings redemption to their children's children  
for the sake of the Divine Name.  
Sovereign, Deliverer, Helper and Shield.  
Blessed are You, Adonai, Abraham's Shield, Helper of Sarah.

# Gevurot God's Power

Atta Gibor l'olam Adonai  
M'cheyei hakol ata rav l'hoshiya:  
Morid HaTal  
M'chalkeil chayim b'chesed,  
m'chayei hakol b'rachamim rabim  
Someich noflim v'rofei cholim, u'matir asurim,  
u'm'kayeim emunato lisheinei afar.  
Mi khamokha ba'al g'vurot, u'mi domeh lach,  
melech meimit u'm'chayei u'matzmiach y'shuah.  
V'ne'eman ata l'hachayot hakol.  
Barukh ata Adonai, M'chayei hakol.

You are forever Mighty, Adonai; You give life to all.  
SUMMER: You rain dew upon us.  
You sustain the living through love,  
giving life to all through great compassion,  
supporting the falling, healing the sick, freeing the captive,  
keeping faith with those who sleep in the dust.  
Who is like You, Source of mighty acts?  
Who resembles You, a Sovereign who takes and gives life,  
causing deliverance to spring up and faithfully giving life to all.  
Blessed are You, Adonai, who gives life to all.

אתה גבור לעולם אדני,  
מחיה הכל אתה, רב להושיע:  
מוריד הטל.

מכלל חיים בחסד, מחיה הכל ברחמים רבים,  
סומך נופלים, ורופא חולים, ומתיר אסורים,  
ומקים אמונתו לישגי עפר,  
מי כמוד בעל גבורות ומי דומה לך,  
מלך ממית ומחיה ומצמיח ישועה:  
ונאמן אתה להחיות הכל.  
ברוך אתה יי, מחיה הכל.



Atta kadosh v'shim'cha kadosh  
u'k'doshim b'chol yom y'hal'lucha selah.  
Baruch atta Adonai, haEil HaKadosh.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,  
וְקָדוֹשִׁים בְּכָל יוֹם יִהְלְלוּךָ סֵלָה.  
בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ

*K'dushah*  
**Sanctification**

You are holy, Your name is holy,  
and those who are holy praise Your name every day.  
Blessed are You, Adonai, the holy God.



PERSONALITY



**ATAH** chonein l'adam daat

um'lameid le-enosh binah.

Choneinu mei-it'cha

chochmah, binah v'daat.

Baruch atah, Adonai, chonein hadaat.

אַתָּה חוֹנֵן לְאָדָם דַּעַת

וּמְלַמֵּד לְאֵנוֹשׁ בִּינָה.

חֲנִינוּ מֵאִתְּךָ

חֲכָמָה, בִּינָה וְדַעַת.

בָּרוּךְ אַתָּה, יי, חוֹנֵן הַדַּעַת.

**YOU GRACE** humans with knowledge  
and teach mortals understanding.

Graciously share with us Your wisdom, insight, and knowledge.

Blessed are You, Adonai, who graces us with knowledge.

**HASHIVEINU** l'Toratecha

v'kar'veinu laavodatecha

v'hachazireinu bitshuvah sh'leimah l'fanecha.

Baruch atah, Adonai, harotzeh bitshuvah.

הַשִּׁיבֵנו לְתוֹרָתְךָ

וְקַרְבֵנו לְעִבּוֹדְתְךָ

וְהַחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

בָּרוּךְ אַתָּה, יי, הַרוֹצֵה בְּתַשׁוּבָה.

**RETURN US** to Your Torah and draw us to Your service,  
and in complete repentance restore us to Your Presence.

Blessed are You, Adonai, who welcomes repentance.

**S'LACH LANU** ki chatanu,  
m'chal lanu ki fashanu,  
ki mocheil v'solei-ach atah.  
Baruch atah, Adonai, hamarbeh lislo-ach.

סְלַח לָנוּ כִּי חָטָאנוּ,  
מַחֵל לָנוּ כִּי פָשַׁעְנוּ,  
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.  
בְּרוּךְ אַתָּה, יְיָ, הַמְרַבֵּה לְסִלַּח.

**FORGIVE US** for we have sinned, pardon us for we have transgressed,  
for You pardon and forgive.  
Blessed are You, Adonai, abounding in forgiveness.

**R'EIH** v'onyeinu v'rivah riveinu,  
ug'aleinu m'heirah l'maan sh'mecha,  
ki go-eil chazak atah.  
Baruch atah, Adonai, go-eil Yisrael.

רְאֵה בְּעֵינֵינוּ וְרִיבָה רִיבֵנוּ,  
וּגְאַלֵנוּ מִהֲרָה לְמַעַן שְׂמֶךָ,  
כִּי גוֹאֵל חֲזָק אַתָּה.  
בְּרוּךְ אַתָּה, יְיָ, גוֹאֵל יִשְׂרָאֵל.

**TAKE NOTE OF** our affliction and make our struggles Yours.  
Redeem us swiftly for Your Name's sake,  
for You are the mighty redeemer.  
Blessed are You, Adonai, who redeems Israel.

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**R'FA-EINU**, Adonai, v'neirafei,

hoshi-einu v'nivashei-ah,

v'haaleih r'fuah sh'leimah

l'chol makoteinu

ul'chol tachalu-einu

ul'chol machoveinu.

Baruch atah, Adonai, rofei hacholim.

רְפָאֵנוּ, יי, וְנִרְפָּא,  
הוֹשִׁיעֵנוּ וְנִשְׁעָה,  
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה  
לְכֹל מַכּוֹתֵינוּ  
וּלְכֹל תַּחֲלוּאֵינוּ  
וּלְכֹל מַכְאוּבֵינוּ.  
בְּרוּךְ אַתָּה, יי, רוֹפֵא הַחֹלִים.

**HEAL US**, Adonai, and let us be healed; save us and let us be saved.

Grant full healing to our every illness, wound and pain.

Blessed are You, Adonai, who heals the sick.

**BAREICH** aleinu et hashanah hazot

v'et kol minei t'vuatah l'tovah.

V'tein b'rachah al p'nei haadamah,

v'sabeinu mituvecha.

Baruch atah, Adonai, m'vareich hashanim.

בְּרַךְ עָלֵינוּ אֶת הַשָּׁנָה הַזֹּאת  
וְאֶת כָּל מִיְיָ תְּבוֹאָתָה לְטוֹבָה.  
וְתֵן בְּרַכָּה עַל פְּנֵי הָאֲדָמָה,  
וְשַׂבְּעֵנוּ מִטוֹבְךָ.  
בְּרוּךְ אַתָּה, יי, מְבַרֵךְ הַשָּׁנִים.

**BLESS** this our year and its abundant harvest for good.

Grant blessing throughout the earth

and satisfy us with Your goodness.

Blessed are You, Adonai, who blesses the years.

**T'KA** b'shofar gadol l'cheiruteinu,  
v'sa neis gadol laashukeinu,  
v'kol d'ror yishama  
b'arba kanfot haaretz.  
Baruch atah, Adonai, podeh ashukim.

**תִּקַּע** בְּשׁוֹפָר גָּדוֹל לְחֵירוּתֵנוּ,  
וְשֵׂא נֵס גָּדוֹל לְעֲשׂוּקֵינוּ,  
וְקוֹל דְּרוֹר יִשְׁמַע  
בְּאַרְבַּע כַּנְפוֹת הָאָרֶץ.  
בְּרוּךְ אַתָּה, יְיָ, פּוֹדֵה עֲשׂוּקִים.

**SOUND** the great shofar to proclaim our freedom,  
raise a great banner for our oppressed  
and let the voice of liberty be heard in the four corners of the earth.  
Blessed are You, Adonai, who redeems the oppressed.

**AL SHOF'TEI** eretz sh'foch ruchacha  
v'hadricheim b'mishp'tei tzidkecha,  
umloch aleinu atah l'vadcha  
b'chesed uv'rachamim.  
Baruch atah, Adonai,  
ohev tz'dakah umishpat.

**עַל שׁוֹפְטֵי** אֶרֶץ שְׂפוּךְ רוּחְךָ  
וְהַדְרִיכֵם בְּמִשְׁפְּטֵי צְדָקָךָ,  
וּמְלֹךְ עָלֵינוּ אַתָּה לְבַדְּךָ  
בְּחֶסֶד וּבְרַחֲמִים.  
בְּרוּךְ אַתָּה, יְיָ,  
אוֹהֵב צְדָקָה וּמִשְׁפָּט.

**POUR** Your spirit upon the rulers of all lands;  
guide them that they may govern justly.  
O may You alone rule over us in steadfast love and compassion.  
Blessed are You, Adonai, who loves righteousness and justice.

V'LARISHAH al t'hi tikvah,  
v'hato-im eilecha yashuvu,  
umalchut zadon m'heirah t'shabeir.  
Baruch atah, Adonai,  
shoveir resha min haaretz.

וְלַרְשָׁעָה אֵל תְּהִי תִקְוָה,  
וְהַתּוֹעִים אֵלֶיךָ יָשׁוּבוּ,  
וּמַלְכוּת זָדוֹן מְהֵרָה תִשָּׁבֵר.  
בָּרוּךְ אַתָּה, יְיָ,  
שׁוֹבֵר רֶשַׁע מִן הָאָרֶץ.

**AND FOR WICKEDNESS**, let there be no hope,  
and may all the errant return to You,  
and may the realm of wickedness be shattered.  
Blessed are You, Adonai, whose will it is  
that the wicked vanish from the earth.

AL HATZADIKIM v'al hachasidim  
v'al ziknei amcha beit Yisrael,  
v'al geirei hatzedek v'aleinu,  
yehemu na rachamecha, Adonai Eloheinu,  
v'tein sachar tov  
l'chol habot'chim b'shimcha be-emet,  
v'sim chelkeinu imahem l'olam.  
Baruch atah, Adonai,  
mishan umivtach latzadikim.

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים  
וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,  
וְעַל גֵּרֵי הַצֶּדֶק וְעַלְיֵנוּ,  
יְהֵמוּ נָא רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ,  
וְתֵן שָׂכָר טוֹב  
לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת,  
וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם.  
בָּרוּךְ אַתָּה, יְיָ,  
מִשָּׁעַן וּמִבְטָח לַצְּדִיקִים.

**TOWARD THE RIGHTEOUS**, toward the pious,  
toward the leaders of Your people Israel,  
toward those who choose sincerely to be Jews and toward us all,  
may Your tender mercies be stirred.  
Adonai, our God, grant a good reward to all who trust in Your name  
and number us among them.  
Blessed is Adonai, the staff and the stay of the righteous.

## V'LIYRUSHALAYIM

ircha b'rachamim tifneh  
viy'hi shalom bisharehah  
v'shalvah b'lev yoshvehah,  
v'Torat'cha mi'Tzion teitzei,  
ud'varcha miYrushalayim.  
Baruch atah, Adonai,  
notein shalom biYrushalayim.

וְלִירוּשָׁלַיִם  
עִירְךָ בְּרַחֲמִים תִּפְנֶה,  
וְיִהְיֶה שָׁלוֹם בְּשַׁעְרֶיהָ  
וְשָׁלוֹה בְּלֵב יוֹשְׁבֶיהָ,  
וְתוֹרַתְךָ מִצִּיּוֹן תֵּצֵא,  
וְדְבָרְךָ מִירוּשָׁלַיִם.  
בְּרוּךְ אַתָּה, יְיָ,  
נוֹתֵן שָׁלוֹם בְּירוּשָׁלַיִם.

**AND TURN** in compassion to Jerusalem, Your city.

May there be peace in her gates, quietness in the hearts of her inhabitants.  
Let Your Torah go forth from Zion and Your word from Jerusalem.  
Blessed is Adonai, who gives peace to Jerusalem.

## EMET mei-eretz titzmach

v'tzedek mishamayim nishkaf,  
v'keren amcha tarum bishuatecha,  
ki lishuat'cha kivinu kol hayom.  
Baruch atah Adonai, matzmiach keren y'shuah.

אֱמֶת מֵאֶרֶץ תִּצְמַח  
וְצֶדֶק מִשָּׁמַיִם נִשְׁקָף,  
וְקֶרֶן עַמְּךָ תָרוּם בְּיִשׁוּעָתְךָ,  
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם.  
בְּרוּךְ אַתָּה, יְיָ, מִצְּמִיחַ קֶרֶן יְשׁוּעָה.

**MAY TRUTH** spring up from the earth;

May justice look down from the heavens.  
May the strength of Your people flourish through  
Your deliverance, for we continually hope for Your deliverance.  
Blessed are You, Adonai, who causes salvation to flourish.



SH'MA KOLEINU, Adonai Eloheinu,

chus v'racheim aleinu,

v'kabeil b'rachamim uv'ratzon et t'filateinu,

ki El shomei-a t'filot v'tachanunim atah.

Baruch atah, Adonai, shomei-a t'filah.

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ,

חֹסֵס וְרַחֵם עָלֵינוּ,

וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ,

כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.

בְּרוּךְ אַתָּה, יי, שׁוֹמֵעַ תְּפִלָּה.

**H**EAR our voice, Adonai our God,

have compassion upon us and accept our prayer with favor and mercy,

for You are a God who hears prayer and supplication.

Blessed is Adonai, who hearkens to prayer.

**Amidah:  
Final Blessings**

*Avodah*  
**Prayer and Action**

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל  
וּבְתַפְלָתָם בְּאַהֲבָה תִקְבֵּל,  
וַתְּהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.  
אֵל קָרוֹב לְכָל-קֹרְאָיו, פְּנֵה אֶל עַבְדֶּיךָ וְחַנּוּנוּ;  
שְׁפֹךְ רוּחְךָ עָלֵינוּ, וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.  
בָּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

R'tzei Adonai Eloheinu, B'Am'cha Yisrael  
U't'filatam b'ahavah t'kabel.  
U't'hi l'ratzon tamid avodat Yisrael amecha.  
Eil karov l'chol korav, p'nei el avodecha v'choneinu;  
Sh'foch ruchacha aleinu,  
v'techezeinah eyneinu b'shuv'cha l'tziyon b'rachamim.  
Barukh Atta Adonai, HaMachazir Sh'chinato L'tziyon.

Find favor, Adonai our God, with Your people Israel,  
and accept their prayer in love.  
May the worship of Your people Israel always be acceptable.  
God, who is near to all who call, turn graciously to Your servants.  
Pour out your spirit upon us. Let our eyes behold your return to Zion.  
Blessed are You, Adonai, whose Presence returns to Zion.



*Hoda'ah;*  
**Thanksgiving**

# Gratitude


For what are you grateful?  
How do you say thank you?  
How do you express gratitude?





We continue in Personal Prayer



A white dove is shown in flight, wings spread, against a vibrant, multi-colored sky. The colors transition from yellow and orange at the bottom to blue and purple at the top, creating a soft, ethereal atmosphere. The dove is positioned on the right side of the frame, flying towards the left.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.  
Yih'yu l'ratzon im'rei fi v'hegyon libi l'fanecha, Adonai Tzuri V'Go'ali.

May the words of my mouth, and the meditations of my heart  
be acceptable to You, Adonai, my Rock and my Redeemer.

עֲשֵׂה שָׁלוֹם בְּמִרְוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ,  
וְעַל כָּל יִשְׂרָאֵל, (וְעַל כָּל יוֹשְׁבֵי תֵבֶל)  
וְאָמְרוּ אָמֵן.

Oseh Shalom bimromov, hu ya'aseh shalom aleinu,  
v'al kol Yisrael (v'al kol Yosh'vei Teiveil),  
v'imru: Amen.

May the One who makes peace in the high heavens  
make peace for us, for all Israel, and for all who inhabit the earth.  
And let us say: Amen.

## For Erev Tisha B'Av

We gather tonight to observe Tisha B'Av  
to unite as a living community,  
bound not only to one another but to those who came before us.

*We remember the losses we have faced as a people.*

We do so to recapture in our hearts the pain  
of a people who live only within our memory.

*And we also do so to expand our compassion  
to include suffering and loss wherever it occurs.*

We recall the tragic events in our history, when conquerors destroyed the Temple and  
ravaged the city of Jerusalem  
Let us move back in time:

*The Temple is gone*

Once our people worshipped God  
in ways which are not our ways.

*But they served a God who is still our God.*

Once our people brought their offerings  
to the priests at the Temple,  
finding there  
forgiveness for their transgressions,  
finding in the drama of the sacrificial service  
a connection to God,  
a sense of God's presence in their lives.

*The Temple was gone.*

The connection was broken, the people felt bereft and abandoned.

*We remember, and we mourn with a people who live only in our memories.*

For in Abraham Joshua Heschel's haunting words:

*We are a people in whom the past endures  
in whom the past is inconceivable without moments gone by  
The Exodus lasted a moment  
a moment enduring forever  
What happened once upon a time,  
happens all the time.*

Look at our empty Ark and remember.  
Look at that emptiness and feel the pain  
of a people whose God has gone into exile  
a people without the sense of God's love in their lives.

Our sages taught that at the beginning of our history, in the time of the Bible, the ninth of Av became a day of mourning for all tragedies, all disasters, for all time. The Bible tells of a time when the Israelites in the desert, hearing the report of the spies who were sent to Canaan, refused to go into the Promised Land. It happened, our sages said, on the ninth of Av. And so God decreed that day as a day of remembrance and sorrow, a communal Yizkor.



***Nizkor***  
**(We Will Remember)**



*Nizkor et churban habait harishon*  
We will remember the first Temple

*Nizkor.....*  
*We will remember the pain of exile in Babylonia*

*Nizkor....*  
We will remember the destruction of the Second Temple

*We will remember the fighters of Masada*

We will remember the expulsion from Spain,  
and the Inquisition which followed.

*We will remember the pogroms*

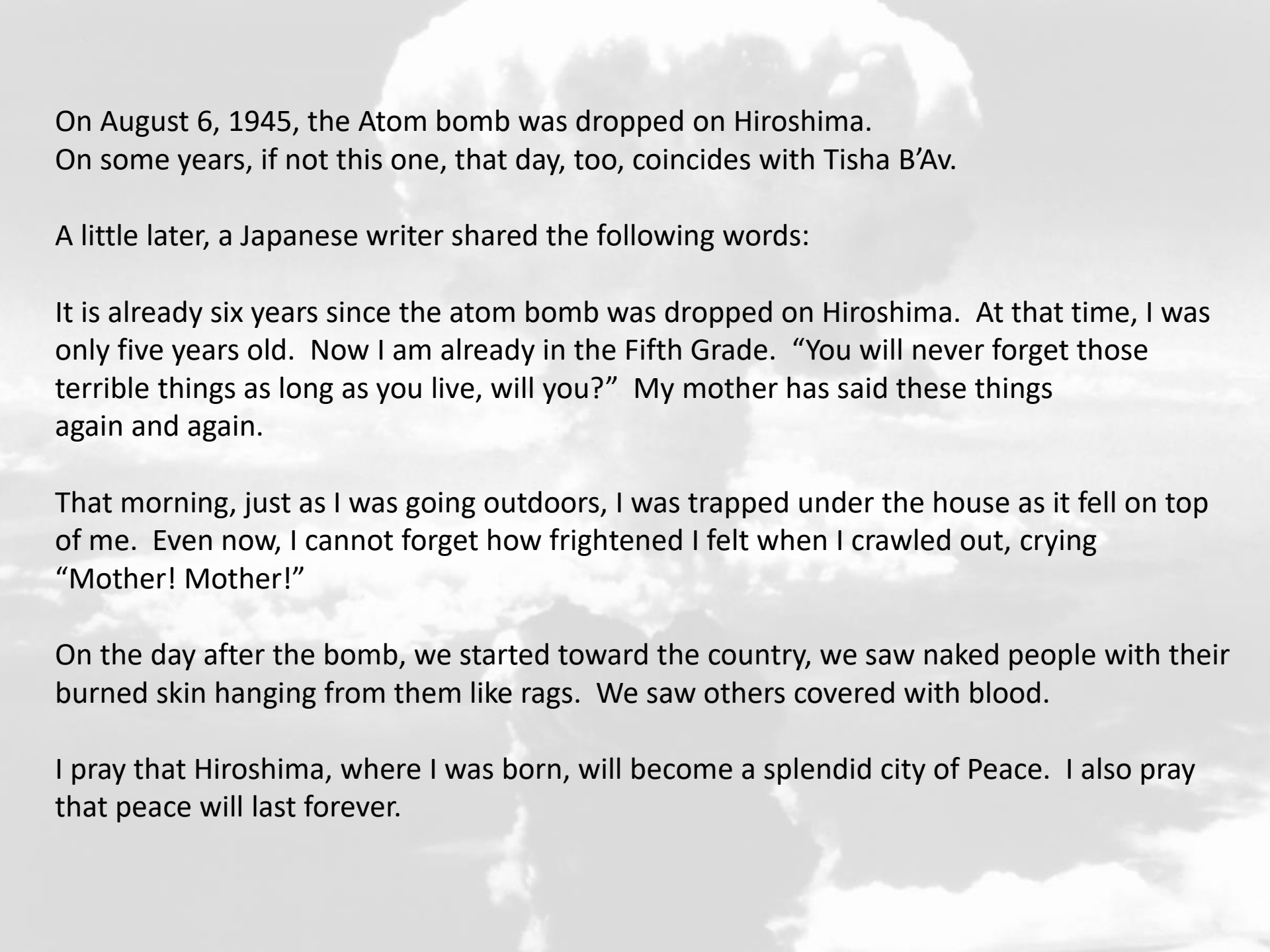
We will remember the lost communities of Europe

*We will remember those who died to defend the State of Israel.*

We will remember all who suffered because they were Jews.

*Our tradition teaches us not to be indifferent.*

On this Tisha B'Av eve, let us turn the pain of our past  
into openness and sensitivity... to the pain of others.



On August 6, 1945, the Atom bomb was dropped on Hiroshima.  
On some years, if not this one, that day, too, coincides with Tisha B'Av.

A little later, a Japanese writer shared the following words:

It is already six years since the atom bomb was dropped on Hiroshima. At that time, I was only five years old. Now I am already in the Fifth Grade. "You will never forget those terrible things as long as you live, will you?" My mother has said these things again and again.

That morning, just as I was going outdoors, I was trapped under the house as it fell on top of me. Even now, I cannot forget how frightened I felt when I crawled out, crying "Mother! Mother!"

On the day after the bomb, we started toward the country, we saw naked people with their burned skin hanging from them like rags. We saw others covered with blood.

I pray that Hiroshima, where I was born, will become a splendid city of Peace. I also pray that peace will last forever.

On this occasion for the remembrance of Jewish loss,  
we also open our hearts to others in pain.

For now, we remember Haiti:

Not too long ago, a 7.0 magnitude earthquake in Haiti  
left 300,000 people dead, a million and a half homeless.

The numbers take our breath away, but do they touch our hearts?

Viola lost consciousness when a wall fell on top of her in Port-au-Prince.  
She awoke in the hospital days later with a rounded stump  
where her right leg used to be. Now she lives with constant pain  
and uncertainty that as a single mother  
she will be able to support her teenage daughter.

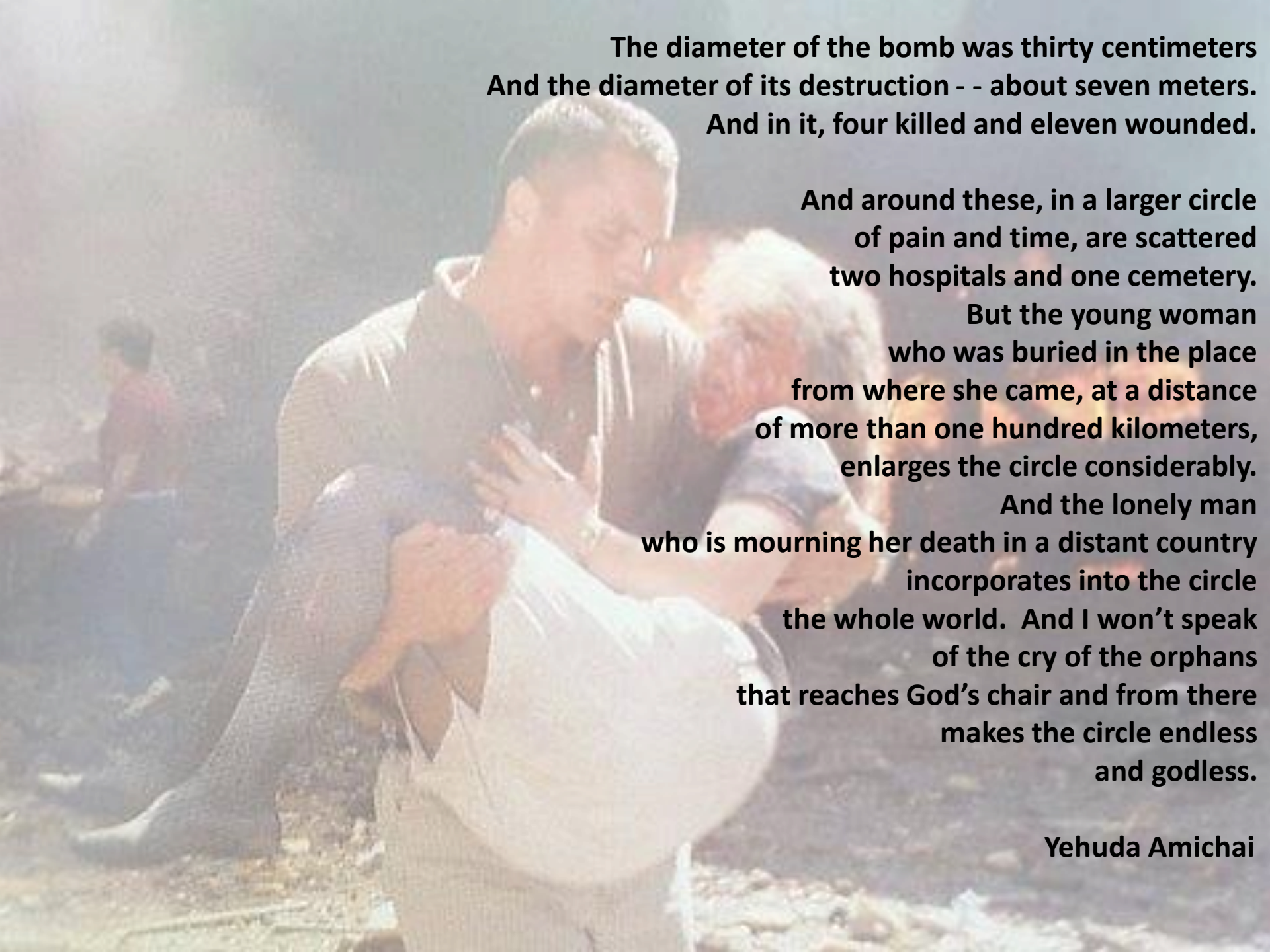
Earthquakes, hurricanes, tsunamis.

And then a pandemic. A virus.

These are forces of nature.

They are beyond our control.

But then, this:

A photograph showing a man in a dark shirt carrying a woman in a white shirt in his arms. They are in a desolate, rubble-strewn area, likely the aftermath of a bombing. The man is looking down at the woman, who has her head buried in his chest. In the background, another person is visible sitting on the ground, and the overall atmosphere is one of grief and devastation.

**The diameter of the bomb was thirty centimeters  
And the diameter of its destruction - - about seven meters.  
And in it, four killed and eleven wounded.**

**And around these, in a larger circle  
of pain and time, are scattered  
two hospitals and one cemetery.**

**But the young woman  
who was buried in the place  
from where she came, at a distance  
of more than one hundred kilometers,  
enlarges the circle considerably.**

**And the lonely man  
who is mourning her death in a distant country  
incorporates into the circle  
the whole world. And I won't speak  
of the cry of the orphans  
that reaches God's chair and from there  
makes the circle endless  
and godless.**

**Yehuda Amichai**



# The Book of Lamentations

## Chapter One (1:1-7)

### פרק א

א איכה | ישבה בְּדָד הָעִיר רַבְּתֵי עָם הִיְתָה כְּאַלְמָנָה רַבְּתֵי בְּגוֹיִם שְׁרָתִי  
בְּמַדִּינֹת הִיְתָה לְמָס : ב בְּכֹו תִבְכֶּה בְּלֵילָה וְדַמְעָתָה עַל לַחֲיָה  
אִי־וְלָהּ מִנְחָם מִכָּל־אֲהַבְיָהּ כָּל־רַעֲיָהּ בָּגְדוּ בָּהּ הָיוּ לָהּ לְאִיְבִים :  
ג גָּלְתָה יְהוּדָה מֵעֲנִי וּמֵרַב עֲבָדָה הִיא יֹשְׁבָה בְּגוֹיִם לֹא מִצָּאָה מְנוּחַ  
כָּל־רִדְפֵיהָ הַשִּׁיגוּהָ בֵּין הַמְצָרִים : ד דַּרְכֵי צִיּוֹן אַבְלוֹת מִבְּלִי בְּאִי  
מוֹעֵד כָּל־שַׁעְרֶיהָ שׁוֹמְמִין כְּהִנִּיחָה נְאֻנְחִים בְּתוֹלְתֶיהָ נוֹגוֹת וְהִיא מֵרְגָלָה :  
ה הָיוּ צָרִיָּה לְרֹאשׁ אִיְבִיָּהּ שָׁלוֹ כִּי־הָזָה הוֹגָה עַל רַב־פְּשָׁעֶיהָ עוֹלָלָיָהּ  
הִלְכוּ שְׁבִי לִפְנֵי־צָר : ו וַיֵּצֵא מֶן־בַּת־[מִבַּת] צִיּוֹן כָּל־הַדָּרָה הָיוּ שְׁרִיָּה  
כְּאִילִים לֹא־מִצְאוּ מֵרַעָה וַיִּלְכוּ בְּלֹא־כֹחַ לִפְנֵי רוּדְף : ז זָכְרָה יְרוּשָׁלַם  
יְמֵי עֲנִיָּה וּמְרוּדֶיהָ כֹּל מִחֲמַדֶּיהָ אֲשֶׁר הָיוּ מִיְמֵי קֶדֶם בְּנִפְלַעַם בְּיַד־צָר  
וַאִין עוֹזֵר לָהּ רְאוּהָ צָרִים שָׁחֲקוּ עַל מִשְׁבַּתָּהּ :

Alas! Lonely sits the city  
Once great with people!  
She that was great among nations  
Is become like a widow;  
The princess among states  
Is become a thrall.

ב<sup>2</sup>Bitterly she weeps in the night,  
Her cheek wet with tears.  
There is none to comfort her  
Of all her friends.  
All her allies have betrayed her;  
They have become her foes.

ג<sup>3</sup>Judah has gone into exile  
Because of misery and harsh oppression;  
When she settled among the nations,  
She found no rest;  
All her pursuers overtook her  
In the narrow places.

ד<sup>4</sup>Zion's roads are in mourning,  
Empty of festival pilgrims;  
All her gates are deserted.  
Her priests sigh,  
Her maidens are unhappy—  
She is utterly disconsolate!

ה<sup>5</sup>Her enemies are now the masters,  
Her foes are at ease, because the Lord afflicted her  
For her many transgressions;  
Her infants have gone into captivity  
Before the enemy.

ו<sup>6</sup>Gone from Fair Zion are all  
That were her glory;  
Her leaders were like stags  
That found no pasture;  
They could only walk feebly  
Before the pursuer.

ז<sup>7</sup>All the precious things she had  
In the days of old; Jerusalem recalled  
In her days of woe and sorrow,  
When her people fell by enemy hands  
With none to help her;  
When enemies looked on and gloated  
Over her downfall.

ח<sup>8</sup>Jerusalem has greatly sinned,  
Therefore she is become a mockery.  
All who admired her despise her,  
For they have seen her disgraced;  
And she can only sigh  
And shrink back.

ו<sup>9</sup>Her uncleanness clings to her skirts.  
She gave no thought to her future  
She has sunk appallingly, with none to comfort her.—  
See, O Lord, my misery; how the enemy jeers!

י<sup>10</sup>The foe has laid hands  
On everything dear to her.  
She has seen her Sanctuary  
Invaded by nations  
Which You have denied admission  
Into Your community.

ז<sup>11</sup>All her inhabitants sigh  
As they search for bread;  
They have bartered their treasures for food,  
To keep themselves alive.—  
See, O Lord, and behold,  
How abject I have become!

ח<sup>12</sup>May it never befall you,  
All who pass along the road—  
Look about and see:  
Is there any agony like mine,  
Which was dealt out to me  
When the Eternal afflicted me  
On God's day of wrath?

ט<sup>13</sup>From above He sent a fire  
Down into my bones.  
He spread a net for my feet,  
He hurled me backward;  
He has left me forlorn,  
In constant misery.

י<sup>14</sup>The yoke of my offenses is bound fast,  
Lashed tight by God's hand;  
Imposed upon my neck,  
It saps my strength;  
The Lord has delivered me into hands  
Of those I cannot withstand.

יא<sup>15</sup>The Lord in my midst has rejected  
All my heroes;  
He has proclaimed a set time against me  
To crush my young men.  
As in a press the Lord has trodden  
Fair Maiden Judah.

יב<sup>16</sup>For these things do I weep,  
My eyes flow with tears:  
Far from me is any comforter  
Who might revive my spirit;  
My children are forlorn,  
For the foe has prevailed.

פ<sup>17</sup>Zion spreads out her hands,  
She has no one to comfort her;  
The Lord has summoned against Jacob  
His enemies all about him;  
Jerusalem has become among them  
A thing unclean.

צ<sup>18</sup>The Lord is in the right,  
For I have disobeyed Him.  
Hear, all you peoples,  
And behold my agony:  
My maidens and my youths  
Have gone into captivity!

ק<sup>19</sup>I cried out to my friends,  
But they played me false.  
My priests and my elders  
Have perished in the city  
As they searched for food  
To keep themselves alive.

ך<sup>20</sup>See, O Lord, the distress I am in!  
My heart is in anguish,  
I know how wrong I was  
To disobey.  
Outside the sword deals death;  
Indoors, the plague.

ש<sup>21</sup>When they heard how I was sighing, ש  
There was none to comfort me;  
All my foes heard of my plight and exulted. For it is  
Your doing.  
You have brought on the day that You threatened.  
Oh, let them  
become like me!

ת<sup>22</sup>Let all wrongdoing come before You, ת  
And deal with them  
As You have dealt with me  
For all my transgressions.  
For my sighs are many,  
And my heart is sick.



## Kinot and Other Readings

### Eli Tziyon

Eli Tsiyon v'areha,  
k'mo isha b'tzireha,  
v'chivtulah chagurat sak, al ba'al n'ureha.

Alei armon asher nutash, b'ashmat tson adareha,  
v'al biat m'charfei El, b'toch mikdah Khadareha.  
Alei galut m'shartei El, ni'imey shir z'mareha,  
v'al damam asher shupach, k'mo meimi y'oreha.

Alei hegyon m'choleha, asher damam b'areha,  
v'al va'ad asher shamam, uvitul sanhedreha.  
Alei zivchei t'mideha, ufidyonei b'choreha,  
v'al chilul k'li heichal, umizbach k'toreha.

Alei tapei m'lachaeha, b'nei david g'vireha, v'al yofyam asher  
khashach, b'et saru k'tareha.  
Alei chavod asher galah, b'et chorban d'vireha  
v'al lochatz asher lachatz v'sam sakim khagoreha.

Alei machatz v'rov makot asher huku n'zireha,  
v'al niputz eilei sela, avileha n'areha.  
Alei Simchat m'san'eha, b'sichkam al sh'vareha,  
v'al inui b'nei chorin n'diveha t'horeha.

Alei pesha asher a'vta, s'lol derech ashureha,  
v'al tsiv'ot k'haleha, sh'zufeha sh'choreha.  
Alei kolot m'charfeha b'et rabu f'gareha,  
v'al rigshat m'gadfeha b'toch mishkan chatzareha.

Alei shimcha asher chulal, b'fi kamai m'tzareha,  
v'al tachan y'tzav'chu lach, k'shov ushma amareha

אֵלֵי צִיּוֹן וְעָרֶיהָ,  
כְּמוֹ אִשָּׁה בְּצִירֶיהָ,  
וּכְבִּתּוּלָה חֲגוּרַת-שָׁקֵי, עַל בְּעַל נְעוּרֶיהָ

עַלִי אַרְמוֹן אֲשֶׁר נִטַּשׁ, בְּאַשְׁמַת צֶאֱן עֲדָרֶיהָ,  
וְעַל בִּיאַת מְחַרְפֵי אֵל, בְּתוֹךְ מִקְדָּשׁ חֲדָרֶיהָ.  
עַלִי גְלוֹת מְשַׁרְתֵי אֵל, נְעִימֵי שִׁיר זְמֶרֶהָ,  
וְעַל דָּמָם אֲשֶׁר שָׁפַךְ כְּמוֹ מִימֵי יְאוּרֶיהָ.

עַלִי הַגְּיוֹן מְחוּלֵיהָ, אֲשֶׁר דָּמָם בְּעָרֶיהָ,  
וְעַל וְעַד אֲשֶׁר שָׁמַם וּבִטּוֹל סִנְהֶדְרֶיהָ.  
עַלִי זְבַחֵי תְּמִידָהּ וּפְדִיּוֹנֵי בְּכוֹרֶיהָ,  
וְעַל חִלּוּל כְּלֵי הַיֵּכָל וּמִזְבַּח קִטּוּרֶיהָ.

עַלִי טַפֵּי מַלְכִיָּה בְּנֵי דוֹד גְּבִירֶיהָ,  
וְעַל יָפִים אֲשֶׁר חָשַׁךְ בְּעַת סָרוּ כְּתָרֶיהָ.  
עַלִי כְבוֹד אֲשֶׁר גָּלָה בְּעַת חֲרַבַּן דְּבִירֶיהָ,  
וְעַל לוֹחֵץ אֲשֶׁר לַחֵץ וְשָׁם שָׁקִים חֲגוּרֶיהָ.

עַלִי מַחֵץ וְרַב מַכּוֹת אֲשֶׁר הִכּוּ נְזִירֶיהָ,  
וְעַל נִפּוּץ אֵלֵי סֶלַע עוֹלֵיָהּ וְעָרֶיהָ.  
עַלִי שְׂמַחַת מְשַׁנְּאִיָּה בְּשַׁחֲקָם עַל שְׂבָרֶיהָ,  
וְעַל עֲנוּי בְּנֵי חוֹרֵין נְדִיבֵיהָ טְהוּרֶיהָ.

עַלִי פֶשַׁע אֲשֶׁר עוֹתָה סְלוּל דֶּרֶךְ אֲשׁוּרֶיהָ,  
וְעַל צְבָאוֹת קְהֵלִיָּה שְׁזוּפִיָּה שְׁחוּרֶיהָ.  
עַלִי קוֹלוֹת מְחַרְפֵיָּה בְּעַת רַבּוּ פְּגָרֶיהָ,  
וְעַל רִגְשַׁת מְגַדְפֵיָּה בְּתוֹךְ מִשְׁכַּן חֲצָרֶיהָ.

עַלִי שִׁמְךָ אֲשֶׁר חִלַּל בְּפִי קָמִי מִצָּרֶיהָ,  
וְעַל תַּחַן יְצוּחוֹ לָךְ קָשׁוּב וְשִׁמְעֵי אִמְרֶיהָ.

Mourn Zion and her cities, like a woman in her birth pains,  
And like a maiden wrapped in sack-cloth for the husband of her  
youth

[א] Mourn the palace that was abandoned in the sheep's negligence of its flock,

[ב] and for the coming of the revulsion of God within the Temple's rooms.

[ג] For the exile of the servants of God, who sing her songs,

[ד] and for their blood that was spilled like the waters of her rivers.

[ה] For the chatter of her dancers which was silenced in her cities,

[ו] and for the gathering that destroyed and canceled her Sanhedrin.

[ז] For the periodic sacrifices and redemption of her firstborns,

[ח] and for the desecration of the vessels of Temple and the altar of her incense.

[ט] For the children of her kings, sons of David her hero,

[י] and for their beauty that was darkened at the time of the removal of her crowns.

[יא] For the glory that was bared at the destruction of her holiest places,

[יב] and for the pressure that was caused and placed sackcloths around her bodies.

[יג] For the striking and many blows by which her ascetics were struck,

[יד] and for the clubbing on the rock of her young children.

[טו] For the joy of her haters in their laughter on her breaking,

[טז] And for the affliction of her freemen and her pure princes.

[יז] For the sins that she committed, making the ways of the wealthy lewd,

[יח] And for the hosts of her congregations, her blackened and tarnished ones.

[יט] For the voices of her scorers at the time of her increasing dead bodies,

[כ] And for the noise of her cursers within the sanctuary of her courtyards.

[כא] For Your name, desecrated in the mouths of those who stood against her distressed ones,

[כב] and for the supplication they will cry out to you, give attention and hear her speech.

Translation by Joel Goldstein

One of the most well-known of the kinot (liturgical poems for Tisha b'av), Eli Tsiyon is an alphabetical acrostic describing the destruction of Jerusalem. It is recited towards the conclusion of kinot, due to the hopeful note in the comparison of Zion to a woman about to give birth, thought by many to be a messianic reference. The author is unknown.

## Psalm 23

Adonai Ro'i Lo Echsar.  
Bin'ot deshe yarbitzeini,  
al mai m'nuchot y'na'haleini.  
Nafshi y'shoveiv,  
yan'cheini v'ma'agalei tzedek,  
l'ma'an sh'mo.  
Gam ki eileich b'gai tzalmavet,  
lo ira ra, ki atta imadi.  
Shiv'techa umishantecha, heima y'nachamuni.  
Ta'aroch lifanai shulchan neged tzor'rai,  
dishanta vashemen roshi, kosi rivaya.  
Ach tov vacheshed yird'funi kol y'mei chayai,  
v'shavti b'veit Adonai, l'orech yamim.

מְזִמּוֹר לְדָוִד יְהוָה רֵעִי לֹא אֶחְסָר:  
בְּנֵאוֹת דְּשֵׁא יִרְבִּיצֵנִי עַל־מֵי מְנַחֹת יְנַהֲלֵנִי:  
נַפְשִׁי יִשׁוּבֵב יְנַחֲנֵי בְּמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ:  
גַּם כִּי־אֵלֶּךְ בְּגִיא צַלְמוֹת לֹא־אִירָא רָע  
כִּי־אַתָּה עִמָּדִי  
שְׁבֹטְךָ וּמַשְׁעֲנֶתְךָ הִמָּה יְנַחֲמֵנִי:  
הַעֲרֹךְ לִפְנָי וּשְׁלַחֵן נֹגֵד צַרְרֵי  
דִשְׁנֹף בַּשָּׁמֶן רֹאשִׁי כוֹסֵי רוּיָה:  
אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיֵּי  
וּשְׁבֹתַי בְּבֵית־יְהוָה לְאָרְךְ יָמַים:

*The Eternal God is my shepherd; I shall not want.  
God makes me lie down in green pastures; God leads me beside still waters.  
God restores my soul; leads me in paths of righteousness for God's name's sake.  
Yea, though I walk through the valley of the shadow of death,  
I will fear no evil; for you are with me;  
your rod and your staff comfort me.  
You prepare a table before me in the presence of my enemies;  
you anoint my head with oil; my cup runs over.  
Surely goodness and kindness shall follow me all the days of my life;  
and I will dwell in the house of the Lord forever.*





אֶשָׂא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֹא עֶזְרִי  
עֶזְרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ :

Esa eynai el heharim mei'ayin yavo ezri  
Ezri mei'im Adonai oseih shamayim va'aretz.

I lift up my eyes unto the mountains;  
What is the source of my help?  
My help comes from Adonai,  
Maker of heaven and earth.

from Psalm 121



**ALEINU** l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit,  
shelo asanu k'goyei haaratzot,  
v'lo samanu k'mishp'chot haadamah.  
Shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.  
Vaanachnu kor'im  
umishtachavim umodim,  
lifnei Melech malchei ham'lachim  
HaKadosh Baruch Hu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה.  
שֶׁלֹא שָׂם חֶלְקֵנוּ כֶּהֱם,  
וְגָרְלָנוּ כְּכָל־הַמוֹנִים.  
וְאִנְחָנוּ כּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים,  
לְפָנֵי מֶלֶךְ מְלָכֵי הַמְּלָכִים  
הַקָּדוֹשׁ בָּרוּךְ הוּא.

**LET US NOW PRAISE** the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

**SHEHU** noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal  
ush'chinat uzo b'govhei m'romim.  
Hu Eloheinu ein od,  
emet Malkeinu efes zulato.  
Kakatur b'Torato, V'yadata hayom  
v'hashevota el l'vavecha,  
ki Adonai hu HaElohim  
bashamayim mimaal,  
v'al haaretz mitachat, ein od.

**שְׁהוּא** נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,  
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל  
וּשְׁכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים.  
הוּא אֱלֹהֵינוּ אֵין עוֹד,  
אֱמֶת מַלְכֵנוּ אֶפֶס זִלְתוֹ.  
כְּכַתוּב בְּתוֹרָתוֹ, וְיָדַעְתָּ הַיּוֹם  
וְהִשְׁבַּתְתָּ אֶל לְבַבְךָ,  
כִּי יְיָ הוּא הָאֱלֹהִים  
בַּשָּׁמַיִם מִמַּעַל,  
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

**FOR YOU SPREAD OUT THE HEAVENS** and established the earth; Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest heights. You are our God and there is none else. In truth You are our Sovereign without compare, as is written in Your Torah: Know then this day and take it to heart that Adonai is surely God in the heavens above and on the earth below. There is none else.

V'ne-emar, v'hayah Adonai  
l'Melech al kol haaretz.  
Bayom hahu yih'yeh Adonai echad  
ush'mo echad.

וְנֵאמַר, וְהָיָה יְיָ  
לְמֶלֶךְ עַל כָּל הָאָרֶץ.  
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד  
וּשְׁמוֹ אֶחָד.

Thus it has been said, Adonai will be Sovereign over all the earth.  
On that day, Adonai will be one, and God's Name will be one.



**YEISH** kochavim she-oram magia artzah  
rak kaasher heim atzmam avdu v'ainam.  
Yeish anashim sheziv zichram mei-ir  
kaasher heim atzmam einam od b'tocheinu.  
Orot eileh hamavhikim  
b'cheshkat halayil  
heim heim shemarim laadam et haderech.

יֵשׁ כּוֹכָבִים שְׂאוֹרִם מִגֵּיעַ אֶרְצָה  
רַק כְּאֲשֶׁר הֵם עֲצָמָם אָבְדוּ וְאֵינָם.  
יֵשׁ אַנְשִׁים שְׂזִיו זְכָרָם מֵאִיר  
כְּאֲשֶׁר הֵם עֲצָמָם אֵינָם עוֹד בְּתוֹכֵינוּ.  
אוֹרוֹת אֱלֹה הַמְּבַהֲיָקִים  
בְּחֶשֶׁקֶת הַלַּיִל  
הֵם הֵם שְׂמֵרָאִים לְאָדָם אֶת הַדֶּרֶךְ.

There are stars up above  
So far away we only see their light  
long, long after the star itself is gone.

And so it is with people that we loved --  
their memories keep shining ever brightly  
though their time with us is done.

But the stars that light up the darkest night,  
these are the lights that guide us.  
As we live our days  
these are the ways we remember.

Based on Hanna Senesh

## Epitaph

When I die  
Give what's left of me away  
To children  
And old men that wait to die.

And if you need to cry,  
Cry for your brother  
Walking the street beside you.  
And when you need me,  
Put your arms  
Around anyone  
And give them  
What you need to give to me.

I want to leave you something,  
Something better  
Than words  
Or sounds.

Look for me  
In the people I've known  
Or loved,  
And if you cannot give me away,  
At least let me live on in your eyes  
And not your mind.

You can love me most  
By letting  
Hands touch hands,  
By letting bodies touch bodies,  
And by letting go  
Of children  
That need to be free.

Love doesn't die,  
People do.  
So, when all that's left of me  
Is love,  
Give me away.

Merrit Malloy



**YITGADAL** v'yitkodash sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uvizman kariv. V'im'ru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'mei d'kudsha b'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya,

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

v'al kol Yisrael. V'imru: Amen.

**יִתְגַּדַּל** וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.  
 בְּעֵלְמָא דִּי בְרָא כְרְעוּתֵיהּ,  
 וְיַמְלִיךְ מַלְכוּתֵיהּ,  
 בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
 בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
 לְעַלְמֵס וּלְעַלְמֵי עֲלַמְיָא.  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
 וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,  
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל  
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,  
 לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,  
 תַּשְׁבְּחָתָא וְנַחֲמָתָא,  
 דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,  
 וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
 וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,  
 הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,  
 וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

**EXALTED** and hallowed be God's great name  
 in the world which God created, according to plan.

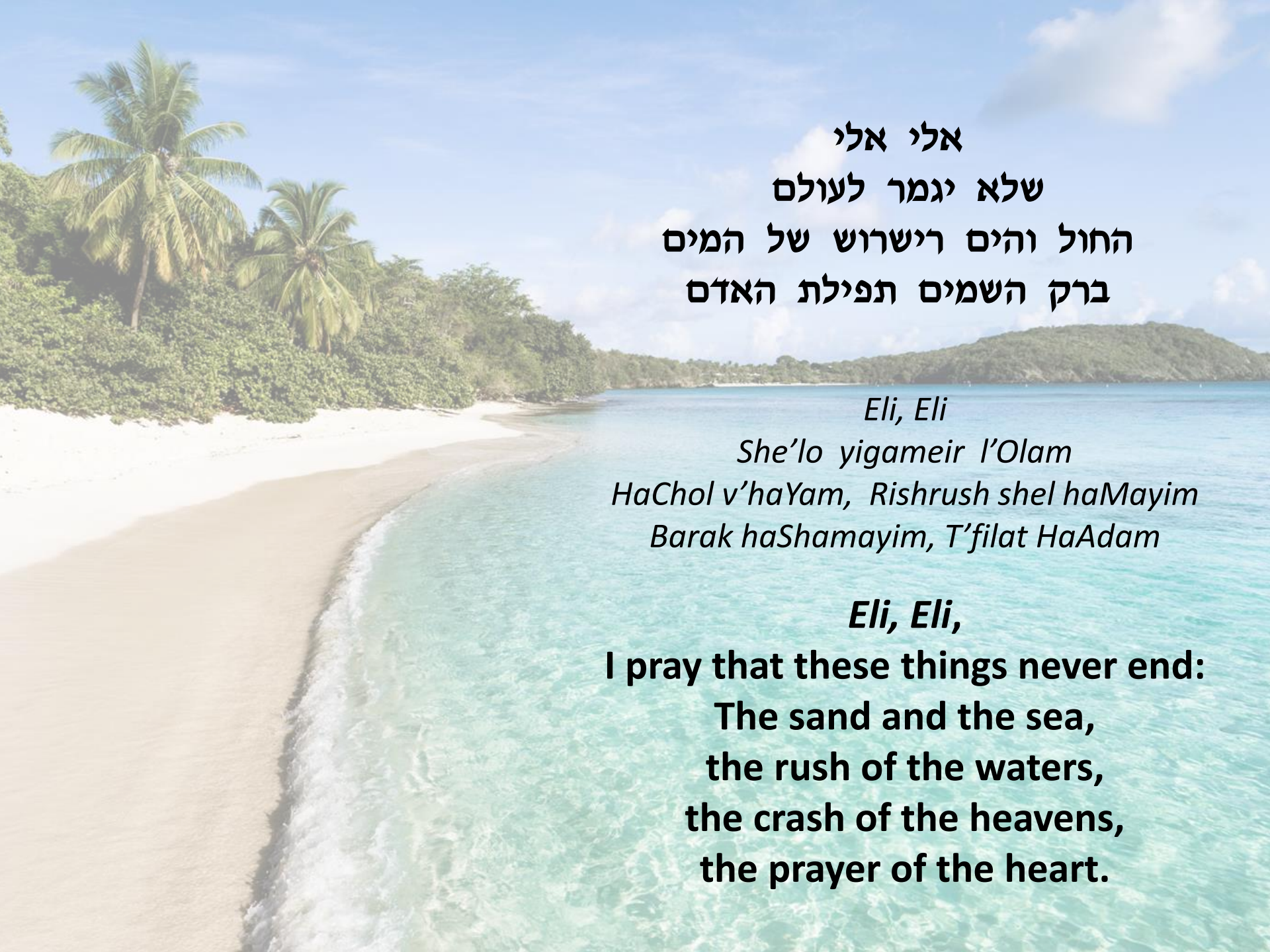
May God's majesty be revealed in the days of our lifetime  
 and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded  
 be the name of the Holy Blessed One, beyond all earthly words and songs of blessing,  
 praise, and comfort. To which we say Amen.

May there be abundant peace from heaven, and life, for us and all Israel.  
 to which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.  
 To which we say Amen.



אלי אלי  
שלא יגמר לעולם  
החול והים רישרוש של המים  
ברק השמים תפילת האדם

*Eli, Eli*

*She'lo yigameir l'Olam*

*HaChol v'haYam, Rishrush shel haMayim*

*Barak haShamayim, T'filat HaAdam*

***Eli, Eli,***

**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.**



# Hatikvah: Israeli National Anthem



As long as the Jewish spirit is  
yearning deep in the heart,

With eyes turned toward the  
East, looking toward Zion,

Then our hope—the two-  
thousand-year-old hope—  
will not be lost:

To be a free people in our  
land,

The land of Zion and  
Jerusalem.

Kol od balevav p'nimah

Nefesh Yehudi homiyah

Ulfa'atey mizrach kadimah

Ayin l'tzion tzofiyah

Od lo avdah tikvatenu

Hatikvah bat shnot alpayim

L'hiyot am chofshi b'artzenu

Eretz Tzion v'Yerushalayim

כל עוד בלבב פנימה

נפש יהודי הומיה

ולפאתי מזרח קדימה

עין לציון צופיה

עוד לא אבדה תקותנו

התקוה בת שנות אלפים

להיות עם חופשי בארצנו

ארץ ציון וירושלים