

PRELUDE

2025-26

ARMSTRONG  AUDITORIUM

KUCCO

UNIVERSITY OF CENTRAL OKLAHOMA

90.1FM Greater OKC
91.9FM McAlester
95.9FM Woodward
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**Oklahoma's
Voice for the
Performing
Arts**



WELCOME!

AS WE EMBARK ON OUR TWENTY-SEVENTH PERFORMING ARTS series, we are grateful for the support of you, the patron. From long-time subscribers to first-time visitors, tens of thousands visit Armstrong Auditorium each season to enjoy our culturally enriching programs and educational exhibits.

Armstrong Auditorium is more than a college auditorium or concert hall. We could not have justified producing a structure of this magnificence for college purposes alone.

Herbert W. Armstrong College is affiliated with the Philadelphia Church of God, whose headquarters is in Edmond. This auditorium has been made possible by special gifts from members of the Philadelphia Church of God as a monument to the honor and glory of the living God at the present headquarters of His Church and His Work.

God's way of life is that of serving, giving, sharing. It is, therefore, our purpose and desire to share the benefits of this edifice on frequent occasions as a cultural contribution to the community.

It gives me great pleasure to welcome you to this Armstrong Foundation performance.

Gerald Flurry
Founder and Chairman
Armstrong International Cultural Foundation

COVER Rebekah Goddard

ARMSTRONG FOUNDATION

Promoting the best of the human spirit



Armstrong International Cultural Foundation is an international humanitarian organization dedicated to serving cultural and educational needs. We believe people are unique in their mental, physical and spiritual potential and that all must be responsible for the needs of others.

MISSION

Our mission is to help realize the human potential, aid human achievement and support humanitarian projects around the world, regardless of race or religion.

SPONSOR

The foundation is sponsored by the Philadelphia Church of God, with executive offices on the Herbert W. Armstrong College campus in Edmond, Okla.

INITIATIVES

The foundation's initiatives center on cultural enrichment at home and abroad. Currently, the foundation's goals are achieved through a series of performing arts concerts in Edmond and archaeological excavations in Israel.

PERFORMING ARTS SERIES

The mission of the Armstrong International Cultural Foundation's performing arts series is to champion Oklahoma as a world-class center for the arts by bringing monumental cultural experiences to the heartland of America. Over 50 percent of the cost of the series is subsidized by the Philadelphia Church of God.

Some may wonder why a church would support the performing arts. Cultural and performing arts are the highest expression of the human spirit, which glorifies and dignifies God who created it. Concerts, lectures and all other presentations are designed to inspire the auditorium guest to cultivate and develop the human potential resident within everyone—in short, to promote the best of the human spirit.

ABOUT continued on page 16

PAID ADVERTISEMENT

Why we support ARMSTRONG



My wife and I have personally witnessed the incredible impact of the performing arts at Armstrong Auditorium. This institution consistently introduces some of the finest artists in the world to Edmond and surrounding communities. The auditorium is unmatched in acoustic quality and architectural beauty, and shines brightly as a cultural jewel in our community.

We are particularly impressed with the young college students who serve as ushers and attendants at Armstrong events. They convey genuine attitudes of service. We are also impressed with the youth who study at the Armstrong Performing Arts Conservatory. Their performances in recitals, musicals and, notably, in their Irish dance show *Celtic Throne* are enjoyable and exciting to watch.

We support Armstrong because we want these youth and young adults to achieve the highest possible success with their talents, and we want to help Armstrong to continue providing outstanding and varied experiences for the community.

We invite you to stand with us in bolstering Armstrong's mission to provide transformative cultural experiences to Oklahoma. Consider making a donation today—no amount is too small.

Let's make a difference together!

Allan R. Montgomery
Mary J. Kenley

Call 1-405-285-1010 to make
your tax-deductible gift today!

LAMENTATIONS OF JEREMIAH

AN ORATORIO BY RYAN MALONE

Herbert W. Armstrong College Choral Union

Paula Malone (The Widow) • Mark Jenkins (The Prophet) • Rob Glaubitz (The Lord)

Ryan Malone (Composer/Conductor)

ARMSTRONG AUDITORIUM • SUNDAY, APR. 26, 2026

Run time: 2 hr. 50 min. including intermission

PROGRAM

Sung in Hebrew and English. See libretto to follow along.

Lamentations I

1. How | Eikhah
2. Judah | Y'hudah
3. Zion | Tziyon
4. Jerusalem | Yerushalaih
5. Behold | Re'eh
6. My Pain | Makh'ovi
7. I Rebelled | Mariti
8. They Heard | Sham'u

Lamentations II

9. His Anger | Apo
10. Cast Off | Zanakh
11. Measuring Line | Kav
12. No Law | Ein Torah
13. Children | Olel
14. Your Prophets | N'vi'ayikh
15. They Hiss | Shar'ku
16. O Wall | Khomat
17. Without Pity | Lo Khamal'ta



Rebekah Goddard

INTERMISSION

Lamentations III

18. Darkness | Khoshekh
19. My Ways | D'rakhai
20. Hope | Okhil
21. Good | Tov
22. Most High | Elyon
23. The Destruction | Hashaver
24. In the Dungeon | Vabor

Lamentations IV

25. Gold | Zahav
26. The Suckling | Yonek
27. Famine | Ra'av
28. Depart | Suru
29. Our End | Kihitzeinu
30. Daughter of Edom | Bat-Edom

Lamentations V

31. Our Fathers | Avoteinu
32. Ceased | Shavat
33. Renew | Khadesh



PAULA MALONE, SOPRANO

PAULA MALONE HAS PERFORMED SUCH operatic roles as the Queen of the Night in Mozart’s *The Magic Flute*, Gretel in Humperdinck’s *Hansel and Gretel*, the title role in Donizetti’s *Lucia di Lamermoor*, Christine in Yeston’s *Phantom* and Sophie from Richard Strauss’ *Der Rosenkavalier*. She performed J.S. Bach’s Wedding Cantata with the Edmond Chamber Orchestra. Her first love, however, is oratorio literature in which she has performed as soloist in Handel’s *Messiah*, Mendelssohn’s *Elijah*, Brahms’ *A German Requiem*, Haydn’s *Creation*, Rutter’s *Requiem* and two oratorios from her husband, Ryan Malone: *Song of Songs* and *Abraham*.

In 2006, she appeared in recital with Sara Sant’Ambrogio, cellist from the Eroica Trio. In 2011, she premiered an arrangement of Richard Strauss’ *Vier Letzte Lieder* with the Eroica Trio, and recorded it in 2018 on the Xolo label with Oklahoma-based musicians.

Malone has taught at the University of Central Oklahoma and has been

on the voice faculty of Herbert W. Armstrong College since its opening in fall 2001. She has also appeared extensively on inspirational Christian albums produced by the Philadelphia Church of God since 1996—appearing on 11 albums and recording in a variety of styles including oratorio, Christian contemporary and folk ballads. She has been featured on the Armstrong Auditorium stage in Edmond, Oklahoma, in a number of high-profile events, including singing with the late Marvin Hamlisch, as well as being featured as soloist in the original cast recording of the Irish-dance production *Celtic Throne*.

Paula Malone graduated from the University of Missouri-Columbia *Cum Laude* with a Bachelor of Music degree, studying with Ann Harrell. She is married to Ryan Malone, a composer/conductor/pianist/baritone with whom she has three musical children.



MARK JENKINS, TENOR

MARK JENKINS IS ASSISTANT MUSIC director at Herbert W. Armstrong

College (HWAC) where he teaches piano, voice, and conducts for the choral and orchestral programs.

Born to a family of musicians, he began performing regularly in restaurants and coffee houses at age 12 in St. Louis while studying piano with Jane Allen. He was the first place winner of the Music Teachers National Association collegiate state piano competition in 1999, and first place winner of the University of Oklahoma concerto competition in 1998.

Jenkins studied voice with renowned Oklahoma baritone Thomas Carey, founder of Jazz in June and Cimarron Circuit Opera Company, for which he served as pianist and vocal coach. He received degrees in piano performance and voice performance with a secondary emphasis in foreign languages from the University of Oklahoma while studying with renowned pianist Andrew Cooperstock.

As a member of the HWAC music faculty, his classical and jazz performances as vocalist and pianist have been featured on nine albums—including several of his own compositions and arrangements. He composed “Dedication Anthem and Fanfare” specifically for the opening of Armstrong Auditorium in September 2010, and arranged the patriotic medley featured in the Irish-dance production *Celtic Throne*.

As a singer, he has starred in leading roles in six musicals staged at Armstrong Auditorium and is featured in the original cast recording of *Celtic Throne*. As a pianist, he has performed alongside great artists such as Branford Marsalis and Brian Stokes Mitchell.



ROB GLAUBITZ, BARITONE

ROB GLAUBITZ IS DIRECTOR OF THE School of Music at the University of Central Oklahoma (UCO) in Edmond, Oklahoma. He is also a faculty member of the vocal division, where he holds the position of director of UCO Opera and professor of voice and opera. Under his leadership since 2015, UCO Opera has grown to perform three staged and costumed operas a year in various on- and off-campus venues.

Glaubitz is also the artistic director and one of the founders of Painted Sky Opera, a professional opera company based in Oklahoma City. He is an award-winning stage director, including the 2023 American Prize for Directing—the Charles Nelson Reilly Award. He directed UCO Opera’s production of *Così Fan Tutte* which won second place in the 2020 National Opera Association Opera Production competition as well as UCO Opera’s production of *The Consul* which won the American Prize in Opera in 2023. He also directed Painted Sky Opera’s *As One* which was an honorable mention for the 2023 American Prize in Opera.

Glaubitz is active as a singer, having appeared across the United States and internationally in Brazil and China in multiple operatic and musical theater productions as well as in concerts and recitals. In Oklahoma, he has performed with the OKC Philharmonic, Enid Symphony and Painted Sky Opera. He appears on several recordings, including 2018's *Kindred Spirits* performing the Dello Joio *Songs of Abelard*.

Glaubitz is well-regarded as a researcher and is best known for his website The Aria Database (www.aria-database.com), an online repository of information on more than one-thousand operatic arias. The Aria Database has received numerous awards and has been featured by the *New York Times* and Australian Public Radio. It has been aiding singers in their preparation of arias since 1996.

Originally from Virginia, Glaubitz received his D.M.A. in Vocal Performance and Pedagogy and his M.M. in Vocal Performance from the University of Colorado-Boulder. He received his B.M. in Vocal Performance from the University of Hartford.

RYAN MALONE, COMPOSER

RYAN MALONE (B. 1976) IS A MISSOURI-NATIVE who has called Oklahoma home since 1998. After his four years at the University of Missouri-Columbia, he was hired by the Philadelphia Church of God—headquartered in Edmond, Oklahoma—and helped develop the music curriculum for its budding educational institutions. He is music



director for Herbert W. Armstrong College (its four-year liberal arts college) and Imperial Academy (its private K-12 institution).

In addition to his work there as conductor, pianist, vocalist and educator, he is also busy as a composer and arranger. He has written and produced six full-length musicals, two oratorios, a variety of other vocal and instrumental compositions and arrangements for both professional musicians and school ensembles. His transcription of Richard Strauss's *Four Last Songs* for soprano and piano trio was premiered by the Eroica Trio along with his wife Paula in 2011 and recorded in 2018 on the Xolo label by Tess Remy-Schumacher, Hong Zhu and his wife. Several of his arrangements for solo harp have been published by Lyon and Healy.

He has also produced eight inspirational vocal/choral albums that included dozens of original works, arrangements of traditional hymns and show tunes. He wrote original songs and arranged a number of standard Celtic

tunes for the *Celtic Throne* theatrical dance-show franchise—with albums released in 2020 and 2025.

HERBERT W. ARMSTRONG COLLEGE CHORAL UNION

Conductor: Ryan Malone

Rehearsal Pianists: Mark Jenkins, Seth Malone

Sopranos: Olivia Alvord, Deepika Azariah, Jessica Brandon, Emily Burns, Chioma Chukwurah, Brooke Cocomise, Christina Dattolo, Corinne Dattolo, Donna Floyd, Izabela Henderson, Meredith Howard, Rachel Hyde, Tara Hyde, Megan Jenkins, Valerie Jenkins, Brooke Livingston, Skye Malone, Christy McCarty, Whitney McLain, Rebecca Michels, Erin Morrison, Magda Romero, Eden Smith, Rachel Tremblay

Altos: Paulette Arnfield, Jessie Beezley, Sherry Beezley, Shandise Brown, Leah Carroll, Patricia Carroll, Cami Crawford, Vienna Flurry, Rebekah Goddard, Katherine Granados, Sarah Icasiano, Ropa Kankuni, Deborah Leap, Eyren Macdonald, Rylie March, Aubrey Mercado, Adar Nice, Annelise Oswald, Sarah Privratsky, Ariana Saranga, Brandi Smith, Bonnie Trecker, Azariah Tunaes, Laura Turgeon, Sarah Vejil, Ansley Welsh

Tenors: Dan Arnfield, Dan Burns, Parker Campbell, Jason Cocomise, Douglas Culpepper, Aaron Eagle, Jordan Ellis, Lance Gordon, Victor Granados, Jeremiah Hochstetler, Matthew McCarty, Brent Nagtegaal, Joshua Sloan, Alexander Smythe, David Vejil, Victor Vejil

Basses: Aaron Anadraj, Matthew Barreiro, David Brandon, James Brandon, Harley Breth, Grayson Byskal, Stephen

Drake, Shane Granger, Jessie Hester, William Jenkins, Isaac Macdonald, Ezekiel Malone, Isaiah Morrison, Jonathan Saranga, Jordan Saranga, Kyle Tremblay, Wayne Turgeon, Daniël van Halteren, Daniel Welsh, Samuel Welsh, Sean Welsh, Reese Zoellner

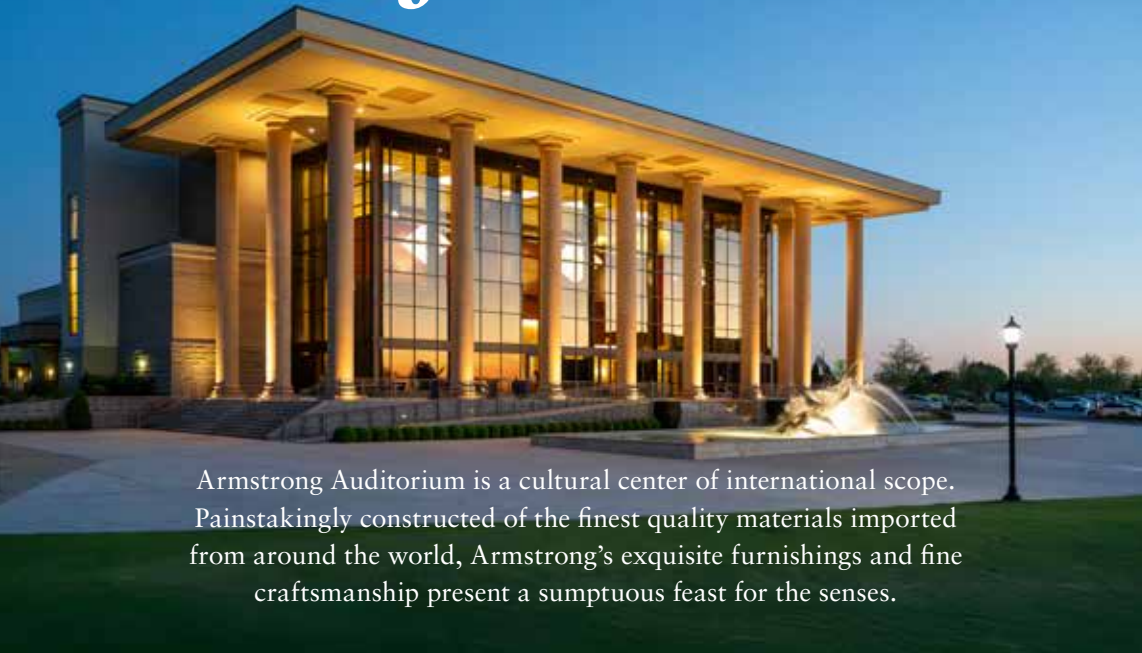
Children's Chorus: Lydia Adams, Ella Brandon, Emilia Brandon, Aria Breth, Harper Brown, Thea Brown, Roan Burns, Ava Falk, Abel Hercus, Waverley Hercus, Eva Macdonald, Sage Macdonald, Adley March, Adelaide Nagtegaal, Esther Nice, Nora Nice, Kate Privratsky, Loma Turgeon, Emery Vejil, Charlotte Wainwright, Madison Wainwright

ORCHESTRA

Flute: Natalie Syring; **Clarinet:** Tara Heitz; **English Horn:** Scott D. Erickson; **Bassoon:** Lori Wooden; **Horn:** Skye Curtis; **Trumpet:** Jacob Merrill; **Trombone:** John P. Allen; **Tuba:** Genevieve Clarkson; **Timpani:** Roger Owens; **Percussion:** Tommy Dobbs; **Harp:** Emily Duncan; **Oud:** Hossein Khaleghian; **Violin 1:** Densi Rushing**, Beth Sievers, Ashley Cooper, Sophia Shen, Patrick Conlon, Elizabeth Conrey; **Violin 2:** Chandler Fadero*, Debbie McDonald, Ronda Herold, Heather Wickersham, Jose Batty, Zoe Hilliker; **Viola:** Royce McLarry*, Kelli Ingels, Qingyuan Fu, Dubal Vargas; **Cello:** Seth Ryan Malone*, Angelika Machnik-Jones, Samantha Kerns, Meryl Geib, Jacquelynn Locher; **Bass:** Michael T. Geib*, Kangwa Mundende ***Concertmaster* | **Principal*

Audio engineering and consulting: Hamed Erfani ■

A CULTURAL JEWEL



Armstrong Auditorium is a cultural center of international scope. Painstakingly constructed of the finest quality materials imported from around the world, Armstrong's exquisite furnishings and fine craftsmanship present a sumptuous feast for the senses.

GREAT BRITAIN

Gracing the Grand Mall, *Swans in Flight* is a bronze-and-steel masterpiece by internationally acclaimed British sculptor David Wynne (OBE) (1926-2014).

Depicting the five stages of a swan taking flight, each bird weighs three-quarters of a ton and has a wingspan of 13-15 feet. The sculpture rests in a 40,000 gallon reflecting pool as six water jets cascade over the swans, giving the appearance of motion in flight.

The sculpture was personally commissioned by Herbert W. Armstrong in 1967 for the campus of Ambassador College in Big Sandy, Texas, and moved to Edmond in 2009.

TURKEY

Surrounding the sculpture, the Grand Mall is paved with over 40,000 square feet—about one acre—of Travertine marble imported from Turkey. The quarry is located near the ancient city of Philadelphia, which ruins are still standing today.

AMERICA

The auditorium's interior is paneled with 88,640 square feet (exactly 2 acres) of American cherry from the Appalachian Mountains. All wood paneling is matched across the grain to enhance its beauty—a testament to the precise craftsmanship of those who worked on our auditorium.

AUSTRIA

Dominating the Grand Lobby are three of the largest crystal chandeliers in North America. Extending up to 12 feet (3.6m) in diameter, with a combined weight of 6 tons (5,500 kg), the fixtures are trimmed with over 36,000 Swarovski STRASS crystals imported from Austria. Each chandelier can be lowered for maintenance.



FRANCE

Two 7-foot crystal candelabra stand majestically in front of onyx walls. Used by the Shah of Iran for the 2,500-year anniversary of the Persian Empire, they were purchased at Harrod's in London by Herbert W. Armstrong in 1973. Each weighs 650 pounds (295 kg)—one-third of the weight is lead—and consists of 802 pieces handmade in Baccarat, France.



AZERBAIJAN

The Grand Lobby is adorned with a stunning display of three Caramel Onyx walls. The semi-precious stone was quarried in Azerbaijan and polished in Viareggio, Italy. The abstract design of the book-matched panels reflect the diamond pattern of the chandeliers overhead.

GERMANY

The stage houses two of the finest pianos available. Both 9-foot Model D concert grands were hand selected at the Steinway & Sons factory in Hamburg, Germany. We are vigilant in their maintenance, and artists regularly compliment the instruments as some of the best they have played. ■



HERBERT W. ARMSTRONG COLLEGE

EDUCATION WITH VISION

HERBERT W. ARMSTRONG COLLEGE is a privately-supported coeducational institution offering courses in theology, liberal arts, and applied arts and sciences. The college's objective is to teach its students how to live—focusing on skills, concepts and values that lead to success in life in every way, not just the workplace. The AC education helps prepare young men and women for worthwhile service to God and humanity.

The curriculum and activities at AC are geared toward helping students achieve their God-given potential. As a character-building institution, AC strives to develop every facet of one's being: mental, physical, emotional, psychological and—most importantly—spiritual. The AC experience is based upon revelation from God. Thus, the Bible is used as the

foundation for AC's liberal arts education.

In addition to theology, its curriculum includes history, literature, language arts, social and natural sciences, mathematics, music and physical education.

Enrollment ranges from 600-700, including approximately 75 full-time students on campus and over 500 part-time students taking online classes. Students come from across the U.S. and several other countries.

Students benefit from education outside the classroom through travel on *Celtic Throne* tours and participation in archaeological excavations in Jerusalem.

Through a wide range of academic, cultural, social and athletic activities, AC students experience the missing dimension in higher learning embodied in its motto: "education with vision." ■

HERBERT W. ARMSTRONG



With Egyptian President Anwar el-Sadat in Cairo



**"YOU CAN TAKE PRIDE
IN HIS LEGACY."**

—U.S. PRESIDENT RONALD REAGAN



With Chinese Premier Deng Xiaoping in Beijing.

HERBERT W. ARMSTRONG WAS recognized and respected by leaders in government, industry and education around the world. Until his death in 1986, he was pastor general of the Worldwide Church of God (WCG) and editor in chief of the *Plain Truth* magazine, which he began publishing in 1934. In 1947, Mr. Armstrong founded Ambassador College in Pasadena, California, and later established campuses in Texas and the U.K. He was also founder and chairman of the Ambassador International Cultural Foundation, known for its cultural and humanitarian activities.

In his internationally broadcast messages to the public and his numerous personal meetings with kings, presidents, prime ministers and other leaders of government, Herbert Armstrong plainly exposed the real causes of, and the ultimate solutions to, the problems facing human civilization.

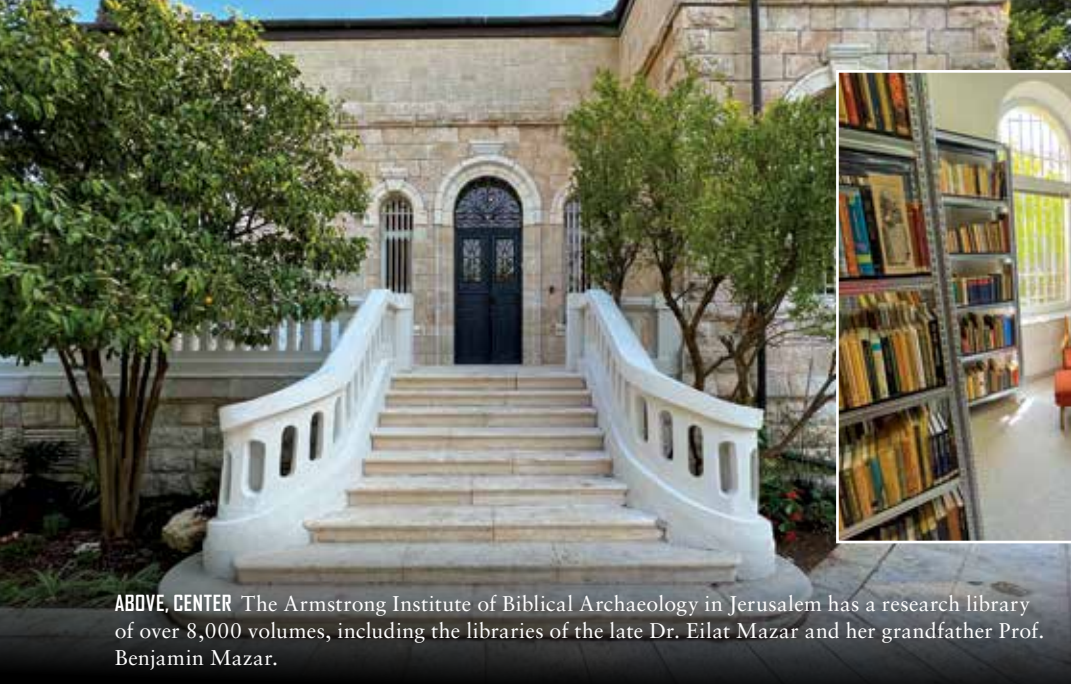
Millions—and the leaders of millions—were listening.

A prolific author, educator, humanitarian and minister, Mr. Armstrong was received globally as an "ambassador for world peace without portfolio." Highly honored by heads of state of Japan and China, Africa, Israel and Egypt, his vast efforts to promote peace and understanding through the foundation, Ambassador College and the WCG left a lasting impact on individuals and leaders of nations the world over.

Upon hearing news of Mr. Armstrong's death, President Ronald Reagan wrote to the church, "Mr. Armstrong contributed to sharing the word of the Lord with his community and with people throughout the nation. You can take pride in his legacy."

The Armstrong International Cultural Foundation was founded in 1996 to continue his legacy. ■





ABOVE, CENTER The Armstrong Institute of Biblical Archaeology in Jerusalem has a research library of over 8,000 volumes, including the libraries of the late Dr. Eilat Mazar and her grandfather Prof. Benjamin Mazar.



ABOVE Armstrong Foundation Chairman Gerald Flurry and the late archaeologist Dr. Eilat Mazar in Jerusalem in 2019

ABOUT from page 4

ARCHAEOLOGY INSTITUTE

THE ARMSTRONG INSTITUTE OF Biblical Archaeology (AIBA) officially opened in September 2022 as a non-profit academic and educational institution headquartered in Jerusalem, Israel. AIBA’s mission is to showcase Israel’s biblical archaeology and to make it available to the largest audience possible, most especially to the people of Israel.

AIBA shares and promotes Israel’s biblical archaeology via multiple platforms, including: 1) the ArmstrongInstitute.org website, which publishes articles, scientific reports and videos on Israel’s biblical archaeology; 2) *Let the Stones Speak*, a full-color, 32-page bimonthly print magazine; and 3) private tours of the Ophel and the City of David, as well as public seminars and archaeological exhibits.

AIBA also sponsors and participates in archaeological excavations in Jerusalem, primarily in the City of David and on the Ophel. The institute collaborates and works in partnership with many of Israel’s esteemed academic institutions, including Hebrew University, the City of David Foundation, the Israel Antiquities Authority, and the Israel Exploration Society. AIBA is inspired by Herbert W. Armstrong and Dr. Eilat Mazar, two personalities with a long and rich history with both Israel and biblical archaeology.

Herbert Armstrong was a keen supporter of biblical archaeology and the Jewish state. From 1968 to 1986, he supported multiple archaeological excavations in Israel, most notably the “Big Dig,” a massive excavation on the Temple Mount led by Hebrew University professor Benjamin Mazar.

Dr. Eilat Mazar, granddaughter of Prof. Benjamin Mazar, was one of Israel’s greatest biblical archaeologists. From 2006 to her death in 2021, Armstrong College proudly sponsored and worked alongside Dr. Mazar in her excavations. She was responsible for making some of biblical archaeology’s most sensational discoveries, including King David’s palace, King Solomon’s royal complex, Nehemiah’s wall and the seals of King Hezekiah and Isaiah (among other finds). Since her death, AIBA has continued to excavate on the Ophel annually.

In 2024-2025 AIBA hosted an exhibit at Armstrong Auditorium titled “Kingdom of David and Solomon Discovered.” It included such artifacts as the Tel Dan Stele and the Ophel Pithos Inscription. We continue to excavate in Jerusalem and make biblical archaeology accessible to the largest audience possible. ■

ARMSTRONG INTERNATIONAL CULTURAL FOUNDATION

Executive

Gerald Flurry	Founder & Chairman
Stephen Flurry	Vice President
Wayne Turgeon	Vice President

Auditorium Staff

Program Director	Ryan Malone
House Manager	Shane Granger
Stage Manager	Mark Hyde
Artist Liaison	Mark Jenkins
Security Manager	Travis Lugo
Custodial Manager	Parker Campbell
Grounds Manager	Justin Wainwright

Contact Information

Telephone (Box Office) 405-285-1010
 Box Office Hall of Administration
 Herbert W. Armstrong College
 14400 S Bryant Ave, Edmond, OK 73034

ArmstrongFoundation
 ArmstrongAuditorium.org
 ArmstrongInstitute.org



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EXPERIENCE Edmond

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Customer Focused. *Community Driven.*

Being a good neighbor is just good business. We're your friends, your neighbors, and your biggest supporters. We are proud to serve the Edmond community through local business partnerships and hands-on volunteer efforts that make a difference.

Whether you're growing your business, starting a new venture, or simply looking for a local bank that cares about their community, we're here for you—because when our community thrives, we all succeed.



SANDY RASMUSSEN
SVP, Treasury
Mgt. Officer

NATALIE FREEMAN
VP, Commercial
Lender

MARY JOHNSTON
SVP, Commercial
Lender

JUSTIN SMITH
VP, Commercial
Lender

JIM TRENT
President

JOHN ROY
AVP,
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LAMENTATIONS OF JEREMIAH

קינות ירמיהו

An oratorio by Ryan Malone

אורטוריה מאת ראיין מאלון

Roles (תפקידים)

Prophet (נביא)
Widow (אלמנה)
Lord (אדני)
People (העמים)
Children (עוללים)

Tenor Solo | סולו טנור
Soprano Solo | סולו סופרן
Baritone Solo | סולו בריטון
Chorus | מקהלה
Children's Chorus | מקהלת ילדים

LIBRETTO

ליברית

1 — HOW (Lam. 1:1-2)

WIDOW:

How lonely sits the city, once full of people!

LORD:

She became as a widow,
once great among the nations;
a princess among the provinces,
She became enslaved!

ALL:

Sore she weeps in the night,
And her tears are on her cheeks:

PROPHET/LORD:

She has none to comfort her of all her lovers,
all her neighbors betrayed her;
they became her foes.

2 — JUDAH (Lam. 1:3)

LORD:

Judah is removed
into affliction and great bondage:
she dwells among the heathen,
not finding any rest:

PEOPLE:

All her pursuers overtook her
between the narrow straits.

1 — איכה

העמים:

איכה ישבה בָּדָד העיר רבתי עם

נביא:

היתה כאלמנה
(ואלמנה): רבתי בגוים
שרתי במדינות
(והעמים): היתה למס:

עוללים:

ככו תבכה בלילה
ודמעתה על לחיה

העמים:

אין לה מנחם מכל־אהביה
כל־רעה בגדו בה
היו לה לאיבים:

2 — יהודה

העמים (גברים):

גלתה יהודה
מעני ומרב עבדה
היא ישבה בגוים
(כל): לא מצאה מנוח

העמים:

כל־רדפה השיגוה
בין המצרים:

3 — ZION (Lam. 1:4-6)

LORD:

The ways of Zion mourn
for none come to the feasts;
All her gates are desolate:
her priests groan, her virgins grieve,
and she is in bitterness.

PROPHET:

Her foes are now chief,
her enemies are at ease;
for the Eternal made her grieve
for her many transgressions:
her children went as captives
before the foe.

LORD:

From the daughter of Zion
(+PROPHET:) all her beauty departed:
her princes became like harts
that find no pasture,
And they go without strength
before the pursuer.

4 — JERUSALEM (Lam. 1:7-9)

LORD:

Jerusalem remembered
in her days of trouble and exile
all her treasures she had in days of old,
when her people fell in the hand of the foe,
and none was there to help her;
adversaries saw her
and mocked when she ceased.

Jerusalem sinned greatly;
Therefore she was tossed away;
all who honored her despise her,
for they beheld her nakedness:
indeed she groans and turns backward.

Her filthiness is in her skirts;
she remembered not her latter end
so terribly she fell: she has no comforter.

5 — BEHOLD (Lam. 1:9-11)

WIDOW:

Behold, Eternal, my affliction:
for the enemy has triumphed.

ציון — 3

הַעַמִּים:

דַּרְכֵי צִיּוֹן אֲבֵלוֹת
מִבְּלֵי בָּאֵי מוֹעֵד
כָּל־שַׁעְרֶיהָ שׁוֹמְמִין
כַּהֲנֵיהָ נֶאֱנָחִים בְּתוֹלְתֶיהָ נוֹגוֹת
וְהִיא מֵרָלָה:

אֲדֹנָי:

הִיוּ צָרֶיהָ לְרֹאשׁ
אִיבֵיהָ שְׁלוֹ
... הוֹגָה עַל
רַב־פְּשָׁעֶיהָ
עוֹלָלֶיהָ הִלְכוּ שָׁבִי
(וְעוֹלָלִים): לִפְנֵי־צָר:

הַעַמִּים:

וַיֵּצֵא מִן־בֶּת־צִיּוֹן
כָּל־הַדָּרָה
הִיוּ שָׂרֶיהָ כְּאַיִלִים
לֹא־מִצְאוּ מְרֻעָה
וַיִּלְכוּ בְּלֹא־כֹחַ
(וְעוֹלָלִים): לִפְנֵי רוֹדֵף:

ירושלם — 4

נְבִיא:

זָכְרָה יְרוּשָׁלַם
יְמֵי עֲנִיָּה וּמְרוֹדֶיהָ
כָּל מַחְמַדֶּיהָ אֲשֶׁר הָיוּ מִימֵי קֶדֶם
בְּנִפְלַע עֲמָה בִּיד־צָר
וְאִין עֹזֵר לָהּ
רְאוּהָ צָרִים
שָׁחֲקוּ עַל מִשְׁבֹּתֶיהָ:

חֲטָא חֲטָאָה יְרוּשָׁלַם
עַל־כֵּן לְנִידָה הָיְתָה
כָּל־מִכְבָּדֶיהָ הִזְלוּהָ
כִּי־רָאוּ עֲרוֹתָהּ
גַּם־הִיא נֶאֱנָחָה וַתִּשָּׁב אָחֹר:

טְמֵאתָה בְּשׁוּלֶיהָ
לֹא זָכְרָה אַחֲרִיתָהּ
וַתִּרְדַּף פְּלָאִים אִין מִנְחָם לָהּ

ראה — 5

הַעַמִּים:

רְאֵה ... אֶת־עֲנִי
כִּי הִגְדִּיל אוֹיֵב:

PROPHET:

The foe has spread his hand
o'er all her treasures,
for she has seen the heathen enter her sanctuary,
those whom you forbade
to enter your assembly.

All her people sigh, they seek bread;
they trade their treasures
for food to restore the soul.

WIDOW: Behold, Eternal, and consider,
for I have become vile.

6 — MY PAIN (Lam. 1:12-16)

WIDOW:

Let it not come to you, all you passing by!
behold, and see if there be pain like my pain,
which is done to me,
whom the Eternal has afflicted
in the day of His fierce anger.

From on high He sent fire into my bones,
and it subdues them:
He spread a net for my feet, He turned me back:
He made me desolate and faint all the day.

Bound is the yoke of my sins,
woven by His hand upon my neck;
He has made my strength to fall,
The Lord set me into hands
from where I cannot rise.

All my mighty men
are trampled by the Lord in my midst:
He called an assembly against me
to crush my young men;

PEOPLE:

In a winepress the Lord has trodden
the virgin daughter of Judah.

WIDOW: For these things I weep;
my eye, my eye sends down water,

For the comforter is far from me:
who should restore my soul;
my sons became desolate,
because the foe prevailed.

הָעַמִּים:

יָדוּ פָּרֶשׁ צָר
עַל כָּל־מַחְמַדֶּיהָ
כִּי־רָאָתָהּ גּוֹיִם בָּאוּ מִקְדָּשָׁהּ
(וְאִלְמָנָה): אֲשֶׁר צִוִּיתָהּ
לֹא־יָבֹאוּ בְּקֶהֱל לָךְ:

כָּל־עַמָּה נֹאנְחִים מִבְּקָשִׁים לֶחֶם
נִתְּנוּ מִחֲמֹדֵיהֶם
בְּאֹכֵל לְהָשִׁיב נַפְשׁ

רְאֵה ... וְהִבִּיטָה
כִּי הָיִיתִי זוֹלָלָה:

6 — מְכַאֲבִי

הָעַמִּים:

לֹא אֲלִיכֶם כָּל־עֲבָרֵי דֶרֶךְ
הַבֵּיטוּ וּרְאוּ אִם־יֵשׁ מְכַאֲבִי
אֲשֶׁר עוֹלָל לִי
אֲשֶׁר הוֹגֵה ...
בְּיוֹם חֲרוֹן אַפָּי:

מִמְרוֹם שָׁלַח־אֵשׁ בְּעַצְמוֹתַי
וַיִּרְדְּנָה
פָּרֶשׁ רֶשֶׁת לְרַגְלֵי הַשִּׁיבְנֵי אַחֲוֹר
נִתְּנֵנִי שִׁמְמָה כָּל־הַיּוֹם דְּוָה:

נִשְׁקַד עַל פְּשָׁעֵי
בְּיָדוֹ יִשְׁתַּרְגּוּ עָלוּ עַל־צַוְאָרַי
הַכְּשִׁיל כַּחֲזִי נִתְּנֵנִי
אֲדָנִי בִּידֵי
לֹא־אוּכַל קוּם:

סָלַה כָּל־אֲבִירַי
אֲדָנִי בְּקֶרְבִּי
קָרָא עָלַי מוֹעֵד
לְשֹׁבֵר בְּחוּרַי

נְבִיא:

גַּת דֶּרֶךְ אֲדָנִי לְבַתּוֹלַת
בַּת־יְהוּדָה:

עַל־אֵלֶּה אֲנִי בּוֹכִיהָ
עֵינַי עֵינַי יִרְדּוּ מֵיַם

הָעַמִּים: כִּי־רָחַק מִמֶּנִּי
מִנְחָם מִשִּׁיב נַפְשִׁי
הָיוּ בְּנֵי שׁוֹמְמִים
כִּי גִבֹר אוֹיְבִי:

7 — I REBELLED (Lam. 1:17-20)

PROPHET:

Zion spreads her hands, she has no comforter:
the Eternal commanded for Jacob,
that his foes surround him;
Jerusalem became impure among them.

WIDOW: Righteous is the Eternal;
For I rebelled against His mouth:
Listen, oh all people, and see my pain:
my virgins and my young men
have gone into captivity.

I called for my lovers, but they deceived me:
my priests and my elders expired in the city,
while they searched for food
to restore their souls.

Behold, Eternal; for I am in distress:
my bowels are troubled;
my heart is turned within me;
for grievously I rebelled:

PEOPLE:

abroad the sword makes childless,
at home is as death.

8 — THEY HEARD (Lam. 1:21-22)

WIDOW:

They heard that I sigh:
“There is none to comfort me.”
All my foes heard of my trouble,
and are glad you have done it.
You will bring the day you proclaimed,
and they shall be like me.

Let all their evil come before you,
and do to them as you did to me
for all my transgressions:
for many are my sighs, and my heart is faint.

9 — HIS ANGER (Lam. 2:1-5)

PROPHET:

How the Lord in His anger
covered Zion's daughter with a cloud,
and hurled from heaven to earth
the beauty of Israel,
and remembered not His footstool
in the day of His anger!

7 — מְרִיתִי

הָעַמִּים:

פָּרְשָׁה צִיּוֹן בְּיָדֶיהָ אֵין מְנַחֵם לָהּ
... לִיעֶקֶב
סָבִיבוֹ צָרֶיּוֹ הֵיטָה
יְרוּשָׁלַם לְנֹדָה בִּינֵיהֶם:

צַדִּיק הוּא ...

כִּי פִיהוּ מְרִיתִי
שָׁמְעוּ נָא כָּל־עַמִּים וְרָאוּ מִכְּאֲבִי
בְּתוֹלְתִי וּבְחוּרֵי
הֶלְכוּ בְּשָׁבִי:

קָרָאתִי לְמֵאֲהָבֵי הַמָּה רְמוּנֵי
כֹּהֲנֵי וְזִקְנֵי בְּעִיר גְּוָעוּ
נְבִיאִ: כִּי־בִקְשׁוּ אֶכֶל לְמוֹ
וַיִּשְׁיבוּ אֶת־נַפְשָׁם:

הָעַמִּים: רָאָה ... כִּי־צָר־לִי
מְעִי חֲמַרְמָרוּ
נִהְפַךְ לִבִּי בְּקִרְבִּי
כִּי מָרוּ מְרִיתִי

נְבִיא:

מִחוּץ שֶׁכְּלֵה־חָרָב
בְּבַיִת כַּמּוֹת:

8 — שָׁמְעוּ

הָעַמִּים:

שָׁמְעוּ כִּי נֶאֱנָחָה אֲנִי
אֵין מְנַחֵם לִי
כָּל־אֲבֵי שָׁמְעוּ רַעְתִּי
שָׁשׂוּ כִּי אֶתָּה עָשִׂיתָ
הַבְּאֵת יוֹם־קְרָאתָ
וַיְהִיו כַּמוֹנֵי:

תָּבֵא כָּל־רַעְתֶּם לְפָנֶיךָ
וְעוֹלָל לְמוֹ כַּאֲשֶׁר עוֹלַלְתָּ לִּי
עַל כָּל־פְּשָׁעֵי
כִּי רַבּוֹת אֲנַחְתִּי וְלִבִּי דָּוָי:

9 — אַפּוֹ

הָעַמִּים:

אֵיכָה יַעִיב בְּאַפּוֹ אֲדָנִי
אֶת־בֵּת־צִיּוֹן
הַשְּׁלִיךְ מִשָּׁמַיִם אֶרֶץ
תִּפְאָרֶת יִשְׂרָאֵל
וְלֹא־זָכַר הַדָּם־רַגְלָיו
בְּיוֹם אַפּוֹ:

The Lord swallowed without pity
Jacob's habitations;
He tore down, in His wrath,
Judah's daughter's strongholds.
He brought them to the ground:
He profaned the kingdom and its princes.

בלע אֲדֹנָי וְלֹא חָמַל
אֶת כָּל־נְאוֹת יַעֲקֹב
הֵרַס בְּעֵבְרָתוֹ
מִבְּצָרֵי בֵּת־יְהוּדָה
הִגִּיעַ לָאָרֶץ
חָלַל מַמְלָכָה וְשָׂרֶיהָ:

He cut off in fierce anger every horn of Israel:
He withdrew His right hand from before the foe,
He burned Jacob like a flaming fire,
devouring all around.

גָּדַע בְּחָרֵי אֵף כָּל קֶרֶן יִשְׂרָאֵל
הִשִּׁיב אַחֲוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב
וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לְהִבָּה
אָכְלָה סָבִיב:

He has bent his bow like an enemy:
He stood with His right hand like a foe;
and slew all pleasant to the eye
in the tent of Zion's daughter:
He poured out His fury like fire.

דָּרַךְ קִשְׁתּוֹ כְּאוֹיֵב
נִצָּב יְמִינוֹ כְּצָר
וַיַּהַרֵג כָּל מַחְמַדֵּי־עֵינַי
בְּאֹהֶל בֵּת־צִיּוֹן
שָׁפַךְ כְּאֵשׁ חֲמָתוֹ:

The Lord became as an enemy:
He swallowed Israel,
He swallowed all her palaces:
He destroyed all his strongholds,
and in Judah's daughter
multiplied mourning and sorrow.

הָיָה אֲדֹנָי כְּאוֹיֵב
בָּלַע יִשְׂרָאֵל
בָּלַע כָּל־אַרְמְנוֹתֶיהָ
שִׁחַת מִבְּצָרֶיהָ
וַיִּרְבַּ בְּבֵת־יְהוּדָה
תַּאֲנִיָּה וְאֲנִיָּה:

10 — CAST OFF (Lam. 2:6-7)

WIDOW:

And He shook off His tabernacle like a garden:
He destroyed His congregation;

10 — זָנַח

הָעַמִּים:

וַיַּחֲמַס בְּגֹן שָׂכּוֹ
שִׁחַת מוֹעֵדוֹ

The Eternal has caused to be forgotten
the feasts and sabbaths in Zion,

אֲדֹנָי: שָׁכַח ...
בְּצִיּוֹן מוֹעֵד וְשַׁבָּת

and in His indignation rejected king and priest.

הָעַמִּים: וַיִּנְאֹץ בְּזַעַם־אָפוֹ מֶלֶךְ וְכֹהֵן:

The Lord cast off His altar,
He abhorred His sanctuary;
He gave to the enemy's hand her palace walls:

זָנַח אֲדֹנָי מִזְבְּחוֹ
נָאֵר מִקְדָּשׁוֹ
הִסְגִּיר בְּיַד־אוֹיֵב חוֹמַת אַרְמְנוֹתֶיהָ

They made a noise in the Eternal's house
as on a feast day.

אֲדֹנָי: קוֹל נִתְנָנוּ ...
כְּיוֹם מוֹעֵד:

11 — MEASURING LINE (Lam. 2:8)

PROPHET:

The Eternal devised to destroy
the wall of the daughter of Zion:
He stretched out a line,
He withdrew not His hand from devouring:
Thus He caused to mourn rampart and wall
together they languished.

11 — קוֹ
הָעַמִּים:
חָשַׁב ... לְהַשְׁחִית
חוֹמַת בֵּת־צִיּוֹן
נָטָה קוֹ
לֹא־הִשִּׁיב יָדוֹ מִבֹּלַע
וַיֹּאבֵד־חַל וְחוֹמָה
יַחְדָּו אֶמְלָלוּ:

12 — NO LAW (Lam. 2:9-10)

PROPHET:

Sunk into the ground are her gates;
He destroyed and broke her bars:
her king and her princes are among the heathen:
The law is no more;
And her prophets find no vision from the Eternal.

The elders of the daughter of Zion
sit in silence upon the ground;
they heaped dust upon their heads,
girded with sackcloth:
Jerusalem's virgins
bow their heads to the ground.

13 — CHILDREN (Lam. 2:11-12)

PROPHET:

Consumed with tears are my eyes,
Troubled are my bowels,
Spilled on the earth is my liver
for the destruction of the daughter of my people;

for the children and sucklings faint
in the city streets.

To their mothers they say,

CHILDREN: Where is the wheat and the wine?

PROPHET:

When they faint as the slain
in the streets of the town,
when their souls are shed
in the bosom of their mothers.

14 — YOUR PROPHETS (Lam. 2:13-14)

LORD:

What shall I testify for you?
What shall I compare to you,
O daughter of Jerusalem?
What shall I equal to you,
that I might comfort you,
virgin daughter of Zion?
For vast as the sea is your breach!
Who can heal you?

Your prophets have seen for you vain delusions:
and they have not exposed your iniquity,
to turn back your captivity;

12 — אֵין תּוֹרָה

אֶלְמִנָּה וְאֲדָנִי:

טָבְעוּ בְּאֶרֶץ שְׁעָרֶיהָ
אֶבֶד וְשִׁבַר בְּרִיחֶיהָ
מֶלֶכָּהּ וְשָׂרֶיהָ בְּגוֹיִם
אֵין תּוֹרָה
גַּם־נְבִיאֶיהָ לֹא־מָצְאוּ חֲזוֹן ...

יִשְׁבּוּ לְאֶרֶץ יָדְמוּ
זָקְנֵי בֵּת־צִיּוֹן
הָעָלוּ עִפְרָה עַל־רֹאשָׁם
קָגְרוּ שִׁקְיִים
הוֹרִידוּ לְאֶרֶץ רֹאשׁוֹן
בְּתוֹלַת יְרוּשָׁלַם:

13 — עוֹלָל

אֶלְמִנָּה וְאֲדָנִי:

כָּלוּ בְדַמְעוֹת עֵינַי
אֶלְמִנָּה: חָמַרְמְרוּ מְעִי
נִשְׁפַךְ לְאֶרֶץ כְּבִדִי
אֲדָנִי: עַל־שִׁבַר בֵּת־עַמִּי

אֶלְמִנָּה וְאֲדָנִי: בְּעֵטֶף עוֹלָל וְיוֹנֵק
בְּרַחֲבוֹת קִרְיָהּ:

אֶלְמִנָּה: לֹא־מָתָם יֹאמְרוּ

עוֹלָלִים: אִי־הָ דָגוּ וְנִין

אֶלְמִנָּה:

בְּהִתְעַטְפָם כְּחֹלֶל
בְּרַחֲבוֹת עִיר
אֶלְמִנָּה וְאֲדָנִי: בְּהִשְׁתַּפַּךְ נַפְשָׁם
אֶל־חֵיק אִמָּתָם:

14 — נְבִיאֶיךָ

נְבִיא:

מָה־אֶעֱיִדְךָ
מָה אֲדַמֶּה־לְךָ
הַבַּת יְרוּשָׁלַם
מָה אֲשׁוּה־לְךָ
וְאֶנְחַמְךָ
בְּתוֹלַת בֵּת־צִיּוֹן
כִּי־גָדוֹל כֵּיִם שִׁבְרְךָ
מִי יִרְפָּא־לְךָ:

נְבִיאֶיךָ חֲזוּ לְךָ שְׂוֹא וְתַפְלָה
וְלֹא־גָלוּ עַל־עוֹנֶיךָ
לְהָשִׁיב שְׁבִיתְךָ

but have seen for you
vain burdens and seductions.

15 — THEY HISS (Lam. 2:15-17)

LORD:

They clap their hands at you,
all who pass this way;
they hiss and wag their heads
at the daughter of Jerusalem:

PEOPLE:

Is this the city called
the perfection of beauty,
the joy of all the earth?

LORD:

They gape their mouths at you, all your enemies;
they hiss and gnash their teeth:
They say,

PEOPLE:

We have swallowed her:
This indeed is the day we awaited!
Now we found it! Now we see it!

PROPHET:

Done
is what the Eternal devised;
He has finished His word
that He commanded in days of old:
(+WIDOW:) He threw down without pity,
and made your foe rejoice over you;
He exalted your enemy's horn.

16 — O WALL (Lam. 2:18-19)

PROPHET:

Their heart cried to the Lord:

LORD:

“O wall of the daughter of Zion,
let tears descend like a river
day and night give yourself no relief:
let the apple of your eye not cease.”

PROPHET:

Arise, cry out in the night,
As the watches begin;
pour out your heart like water
before the face of the Lord:

וַיִּחְזוּ לְךָ
מִשְׁאוֹת שְׂוֹא וּמִדּוּחִים:

15 — שָׂרְקוּ

נְבִיא:

סָפְקוּ עֲלֵיךְ
כַּפַּיִם כָּל־עַבְרֵי דֶרֶךְ
אֶלְמָנָה: שָׂרְקוּ וַיִּנְעוּ רֹאשָׁם
עַל־בֵּת יְרוּשָׁלַם

הָעַמִּים:

הַזֹּאת הָעִיר שִׁיאֲמָרוּ
כָּל־לֵילַת יָפִי
מְשׁוֹשׁ לְכָל־הָאָרֶץ:

נְבִיא:

פָּצוּ עֲלֵיךְ פִּיהֶם כָּל־אוֹיְבֵיךְ
אֶלְמָנָה: שָׂרְקוּ וַיִּחְרְקוּ־שֵׁן
אָמְרוּ

הָעַמִּים:

בִּלְעֲנוּ
אֲךָ זֶה הַיּוֹם שִׁקְוִינָהוּ
מִצְאָנוּ רְאִינוּ:

הָעַמִּים:

(וְאֶלְמָנָה וְאֲדָנֶי:) עָשָׂה ...
אֲשֶׁר זָמַם
(וְאֶלְמָנָה:) בִּצַע אֶמְרָתוֹ
אֲשֶׁר צָוָה מִימֵי־קֶדֶם
הָרַס וְלֹא חָמַל
אֲדָנֶי: וַיִּשְׂמַח עֲלֵיךְ אוֹיֵב
הָעַמִּים: הָרִים קָרוֹן צְרִיךְ:

16 — חוֹמַת

אֶלְמָנָה:

צָעַק לְבָם אֶל־אֲדָנֶי

נְבִיא:

חוֹמַת בֵּת־צִיּוֹן
הוֹרִידִי כַנַּחַל דְּמָעָה
יוֹמָם וְלַיְלָה אֶל־תִּתְּנִי פּוּגַת לְךָ
אֶל־תִּדְּם בֵּת־עֵינֶיךָ:

אֲדָנֶי:

קוּמִי רְנִי בַלַּיִל
לְרֹאשׁ אֲשִׁמְרוֹת
שִׁפְכִי כַמִּים לְבָךְ
נִכַח פְּנֵי אֲדָנֶי

(+LORD:) Lift your hands
toward Him
PROPHET/LORD: for the lives of your children,
who faint in hunger at the head of every street.

עוללים: שאי
אליו כפיך
על־נפש עולליך
העטופים ברעב בראש כל־חוצות:

17 — WITHOUT PITY (Lam. 2:20-22)

WIDOW:

Behold, Eternal, and consider
to whom you have done this.

17 — לא חמלת

העמים:
ראה ... והביטה
למי עוללת כה

Shall the women eat their offspring,
children they swaddled?
Shall there be slain in the sanctuary of the Lord
priest and prophet?

אדני: אם־תאכלנה נשים פרים
עללי טפחים
העמים: אם־יהרג במקדש אדני
כהן ונביא:

Lying on the ground in the streets
are young and old,
my virgins and my young men
have fallen by the sword;
You slew in the day of your anger,
You slaughtered without pity;

שכבו לארץ חוצות
נער וזקן
בתולתי ובחורי
נפלו בקרב
הרגת ביום אפך
טבחת לא חמלת:

You called, as to a feast day,
my fears on every side;
so none in the day of the Eternal's wrath
escaped or remained;
those I swaddled and reared my foe consumed.

תקרא כיום מועד
מגורי מסביב
ולא היה ביום אף...
פליט ושריד
אשר־טפחתי ורביתי איבי כלם:

———— INTERMISSION ————

———— הפסקה ————

18 — DARKNESS (Lam. 3:1-6)

PROPHET:

I am the man who has seen affliction
by the rod of His wrath.

18 — חשך

העמים (גברים):
אני הגבר ראה עני
בשבט עברתו:

WIDOW: He drove me and made me walk
in darkness and not light.
Surely against me He turns His hand,
(+PROPHET:) Again and again all the day.

אותי נהג וילך
חשך ולא־אור:
אך בי ישב
יהפך ידו כל־היום:

He aged my flesh and my skin,
He broke my bones.
He built against me
and compassed me with gall and travail.
In darkness He made me dwell,
(+PROPHET:) Like those forever dead.

בלה בשרי ועורי
שבר עצמותי:
בנה עלי
ויקף ראש ותלאה:
במחשכים הושיבני
כמתני עולם:

19 — MY WAYS (Lam. 3:7-18)

WIDOW:

He hedged me about
and I cannot get out,
He made my fetters heavy.
Yea, though I cry and shout,
My prayer He shuts out.
He hedged my ways with hewn stone,
my paths He twisted.

He is a bear lying in wait
To me a lion in hiding;
My ways He removed,
and He pulled me in pieces.
He set me in desolation.
He bent His bow
and stood me as the arrow's mark.

Into my reins He sent the sons of His quiver;

I was laughter to all my people,
their song all the day.

PEOPLE:

He satiated me with bitterness,
He made me drunk with wormwood.

And He broke my teeth with gravel;
He covered me with ashes.

WIDOW:

And peace you removed from my soul;
I forgot goodness.
And I said, "Perished is my strength
and my hope from the Eternal."

20 — HOPE (Lam. 3:19-24)

WIDOW:

Remember my trouble and exile,
the wormwood and gall.
My soul still remembers and is humbled.
This I returns to my heart, therefore I hope.

PEOPLE:

By the mercies of the Eternal
are we not consumed,
for His compassions are never-ending;
Each morning they are new.

WIDOW/PROPHET: Great is your faithfulness!

דרכי — 19

הַעַמִּים:

גָּדַר בְּעַדִּי
וְלֹא אֵצֵא
הַכְּבִיד נָחֲשָׁתִי:
גַּם כִּי אֶזְעַק וְאֶשׁוּעַ
שְׁתֵּם תִּפְלְתִי:
גָּדַר דְּרָכֵי בְּגִזִּית
נִתְיַבְּתִי עֵוָה:

דָּב אַרְבּ הוּא
לִי אַרְיָה בְּמַסְתָּרִים:
דְּרָכֵי סוּרָר
וַיִּפְשַׁחֲנִי
שְׁמַנִּי שָׁמַם:
דְּרַךְ קִשְׁתּוֹ
וַיַּצִּיבֵנִי כַּמֵּטְרָא לַחֵץ:

הֵבִיא בְּכַלְיוֹתַי בְּנֵי אֶשְׁפָּתוֹ:

נָבִיא: הֵייתִי שָׁחַק לְכָל־עַמִּי
נִגְיַנְתֶּם כָּל־הַיּוֹם:

אֶלְמָנָה:

הַשְּׂבִיעַנִי בְּמַרוֹרִים
הַרוֹנִי לַעֲנָה:

וַיִּגְרַס בְּחֶצֶץ שָׁנִי
הַכְּפִישָׁנִי בְּאַפְרָ:

הַעַמִּים:

וַתִּזְנַח מִשְׁלוֹם נַפְשִׁי
נָשִׁיתִי טוֹבָה:
וְאָמַר אָבֵד נֶצְחִי
וַתוֹחַלְתִּי ...

20 — אוֹחִיל

הַעַמִּים:

זָכַר־עַנְיִי וּמְרוֹדִי
לַעֲנָה וְרָאֵשׁ:
זָכוֹר תִּזְכּוֹר וְתִשׁוּחַ עָלַי נַפְשִׁי:
זֹאת אָשִׁיב אֶל־לְבִי עַל־כֵּן אוֹחִיל:

אֶלְמָנָה וְנָבִיא:

חֲסִדִּי ...
אֶלְמָנָה: כִּי לֹא־תִמְנוּ
(וְנָבִיא): כִּי לֹא־כָלוּ רַחֲמָיו:
הַעַמִּים: חֲדָשִׁים לַבִּקְרִים

רַבָּה אֶמוּנָתְךָ:

PEOPLE: "My portion is the Eternal,"
says my soul,
therefore in Him I hope.

21 — GOOD (Lam. 3:25-33)

PROPHET:

Good is the Eternal to those who wait for Him,
to the soul seeking Him.
Good is it to hope in silence
for the Eternal's salvation.
Good is it for a man to bear a yoke in his youth.

Let him sit alone in silence,
for what is laid on him.
Let him put his mouth in the dust;
if there may yet be hope.
Let him give the smiter his cheek:
let him be filled with reproach.

For the Lord will not cast off forever:
For though He causes grief,
yet will He pity by His abundant mercy.
For He does not willingly afflict,
Nor grieve the sons of men.

22 — MOST HIGH (Lam. 3:34-39)

PROPHET:

To crush under foot all prisoners of the earth,
To deny a man his rights
before the face of the Most High,
To pervert a man's cause
the Lord does not approve.

Who can speak and it come to pass
when the Lord commands it not?
Is it not from the Most High's mouth
the evil and the good proceed?
Why would a living man complain —
a man who is punished for his sins?

23 — THE DESTRUCTION (Lam. 3:40-48)

PEOPLE:

Let us search and try our ways,
and return to the Eternal.
Let us lift our hearts with our hands
to God in the heavens.
We have sinned
and have rebelled:
You have not forgiven.

אֱלֹהֵינוּ וְנִבְיָא: חֲלָקִי ...
אִמְרָה נַפְשִׁי
הָעַמִּים: עַל־כֵּן אֹחִיל לוֹ:

21 — טוֹב

אֱלֹהֵינוּ:
טוֹב ... לְקוֹנוֹ
לְנַפְשׁ תִּדְרָשׁנוּ:
טוֹב וְיַחִיל וְדוֹמָם
לְתַשׁוּעַת ...
טוֹב לְגַבֵּר כִּי־יִשָּׂא עַל בְּנֵעוּרָיו:

אֲדַנִּי: יֵשֵׁב בְּדָד וְיִדָּם
כִּי נָטַל עָלָיו:
יִתֵּן בְּעַפְר פִּיהוּ
אוֹלֵי יֵשׁ תִּקְוָה:
יִתֵּן לְמַכְהוֹ לְחֵי
יִשְׁבַּע בְּחַרְפָּה:

אֱלֹהֵינוּ: כִּי לֹא יִזְנַח לְעוֹלָם אֲדַנִּי:
כִּי אִסְ-הוֹגָה
וְרַחֵם כְּרַב חַסְדָּיו:
כִּי לֹא עָנָה מַלְבוֹ
וַיִּגָּה בְנֵי־אִישׁ:

22 — עֲלִיוֹן

אֲדַנִּי:
לְדַכָּא תַחַת רַגְלֵיו כָּל אֲסִירֵי אֶרֶץ:
לְהַטּוֹת מִשִּׁפְט־גָּבֵר
נֶגַד פְּנֵי עֲלִיוֹן:
לְעוֹת אָדָם בְּרִיבוֹ
אֲדַנִּי לֹא רָאָה:

מִי זֶה אָמַר וְתָהִי
אֲדַנִּי לֹא צוּה:
מִפִּי עֲלִיוֹן
לֹא תִצָּא הַרְעוֹת וְהַטּוֹב:
מִה־יִתְאוּנוֹ אָדָם חֵי
גָבֵר עַל־חַטָּאוֹ:

23 — הַשְּׁבֵר

אֱלֹהֵינוּ: נַחֲפָשָׂה דְרָכֵינוּ
נִבְיָא: וְנַחֲקָרָה
אֲדַנִּי: וְנִשׁוּבָה ...
נִבְיָא: נִשָּׂא לְבַבְנוּ אֶל־כַּפָּיִם
אֶל־אֵל בְּשָׁמַיִם:
אֱלֹהֵינוּ: נַחֲנוּ פִשְׁעֵנוּ
(וְנִבְיָא וְאֲדַנִּי:) וּמְרִינוּ
אֶתְהָ לֹא סָלַחְתָּ:

You covered with anger, and pursued us:
You slew without pity.

סִכַּתָּה בְּאַף וַתִּרְדָּפֵנוּ
הַרְגַתְּ לֹא חֲמִלָתְּ:

PEOPLE: You covered yourself with a cloud,
so prayer cannot pass through.
You made us offscouring and refuse
in the midst of the people.

סִכַּוְתָּה בְּעָנָן לְךָ
מֵעֲבוּר תִּפְלָה:
סָחִי וּמְאוּס תִּשְׁיַמְנוּ
בְּקֶרֶב הָעַמִּים:

All our foes have opened their mouths against us.
Fear and the pit came upon us,
Devastation and destruction.

פָּצוּ עָלֵינוּ פִּיהֶם כָּל־אִיְבֵינוּ:
פַּחַד וּפְחַת הָיָה לָנוּ
הַשָּׂאת וְהַשְׁבֵּר:

PROPHET:
With rivers of water my eye runs down
(+PEOPLE:) for the destruction
of the daughter of my people.

אֲדַנִּי:
פִּלְגֵי־מַיִם תִּרְדַּ עֵינַי
(וְאֶלְמָנָה:) עַל־שֶׁבֶר
בְּתַעֲמִי:

24 — IN THE DUNGEON (Lam. 3:49-66)

24 — בְּבוֹר

PROPHET:
My eye pours out without ceasing,
without remission;
Until the Eternal looks down
and beholds from the heavens,
My eye abused my soul,
for all my city's daughters.

אֶלְמָנָה:
עֵינִי נִגְרָה וְלֹא תִדְמָה
מֵאִין הַפְּגוּת:
עַד־יִשְׁקִיף וַיִּרְא ...
(וְאֲדַנִּי:) מִשְׁמַיִם:
עֵינִי עוֹלְלָה לְנַפְשִׁי
מִכָּל בָּנוֹת עִירִי:

My foes, without a cause,
Hunted me like a bird.
My life they silenced in the dungeon,
and cast a stone on me.
Waters flooded o'er my head;
I said: "I am cut off!"

צוּד צְדוּנֵי כַּצְפוּר
אִיְבֵי חֲנָם:
צָמְתוּ בְּבוֹר חַיִּי
וַיִּדְוּ אֲבֹן בִּי:
צְפוּרֵי מַיִם עַל־רֹאשִׁי
אָמַרְתִּי נִגְזַרְתִּי:

I called your name, O Eternal,
from the lowest dungeon.
You heard my voice:
"Hide not your ear from my sighs, from my cries!"
You drew near the day I called on you.
You said:

קָרָאתִי שְׁמֶךָ ...
מִבוֹר תַּחְתִּיּוֹת:
קוֹלִי שָׁמַעְתָּ
אֶל־תַּעֲלֵם אֲזַנְךָ לְרוּחֹתִי לְשׁוֹעַתִּי:
קִרְבָּתְךָ בְּיוֹם אֶקְרָאָךָ
אָמַרְתָּ

LORD: Fear not!

אֲדַנִּי: אֶל־תִּירָא:

You pleaded, Lord, the cause of my soul!
You redeemed my life.
You saw my injustice, Eternal; judge my cause.
You saw all their vengeance,
all their thoughts against me.

אֶלְמָנָה: רִבֵּת אֲדַנִּי רִיבֵי נַפְשִׁי
גָּאַלְתָּ חַיִּי:
רְאִיתָה ... עוֹנֵתִי שְׁפֹטָה מִשְׁפָּטִי:
רְאִיתָה כָּל־נִקְמָתָם
כָּל־מַחְשַׁבְתָּם לִי:

You heard their reproach, O Eternal,
all their thoughts against me;

שָׁמַעְתָּ חֲרָפָתָם ...
כָּל־מַחְשַׁבְתָּם עָלַי:

The lips of those who rose against me,
their musings 'gainst me all the day.
Regard their sitting and their rising:
I am their mocking song.

Reward them, O Eternal,
according to the work of their hands!
Give them stubborn hearts
that your curse may be upon them!
Pursue in anger and destroy them
from under the Eternal's heavens.

25 — GOLD (Lam. 4:1-2)

LORD:

How dim is the gold!
Changed is the most fine gold!
Poured out are the holy stones
at the head of every street!

The precious sons of Zion,
worth their weight in pure gold,
how they are esteemed as jars of clay,
the work of the potter's hands!

26 — THE SUCKLING (Lam. 4:3-4)

LORD:

Even jackals give the breast
to nurse their young,
Cruel is the daughter of my people,
like ostriches in the wilderness.

The suckling's tongue clings for thirst
to the roof of his mouth;
The children ask for bread;
none is there to disperse it for them.

27 — FAMINE (Lam. 4:5-10)

WIDOW:

Those who richly feasted
are wasted in the streets,
Those brought up in scarlet
embrace heaps of dung.

LORD:

For greater is the guilt
of the daughter of my people
than the sin of Sodom
that was overthrown in an instant
and no hands fell on her.

שְׁפִתֵי קָמִי
וְהַגִּיּוֹנִים עָלַי כָּל־הַיּוֹם:
שִׁבְתֶּם וְקִיַּמְתֶּם הַבֵּיטָה
אֲנִי מִנְגִּינְתֶּם:

... תָּשִׁיב לָהֶם גְּמוּלָה
כַּמַּעֲשֵׂה יְדֵיהֶם:
תִּתֵּן לָהֶם מַגְנֵת־לֵב
תִּאֲלָתֶךָ לָהֶם:
תִּרְדֹּף בְּאֵף וְתִשְׁמַדֵּם
מִתַּחַת שָׁמַיִם ...

25 — זָהָב

הָעַמִּים:

אֵיכָה יוֹעַם זָהָב
יִשְׁנָא הַכֶּתֶם הַטּוֹב
תִּשְׁתַּפְּכֶנָּה אֲבָנֵי־קֹדֶשׁ
בְּרֹאשׁ כָּל־חֻצוֹת:

בְּנֵי צִיּוֹן הַיְקָרִים
הַמְּסֻלָּאִים בְּפֹז
אֵיכָה נִחְשְׁבוּ לִנְבִלֵי־חָרָשׁ
מַעֲשֵׂה יְדֵי יוֹצֵר:

26 — יוֹנֵק

עוֹלָלִים:

גַּם־תַּנִּין חָלְצוּ שָׂד
הַיְנִיקוּ גוּרֵיהֶן
בַּת־עַמִּי לְאַכְזָר
כִּיעֲנִים בַּמִּדְבָּר:

(וְאֲדַנִּי) דָּבַק לְשׁוֹן יוֹנֵק
אֶל־חִכּוֹ בְּצַמָּא
עוֹלָלִים שְׁאֵלוּ לֶחֶם
פָּרַשׁ אִין לָהֶם:

27 — רָעָב

הָעַמִּים:

הָאֲכָלִים לְמַעַדְנִים
נִשְׁמוּ בַחֻצוֹת
הָאֲמָנִים עָלַי תוֹלַעַ
חָבְקוּ אֶשְׁפֹּתוֹת:

נְבִיא:

וַיִּגְדַּל עוֹן
בַּת־עַמִּי
מִחַטָּאת סֹדֶם
הַהַפּוּכָה כְּמוֹ־רָגַע
וְלֹא־חָלוּ בָּהּ יְדֵים:

Purer than snow were her Nazarites,
whiter were they than milk,
ruddier in frame than rubies,
a sapphire cut and polished

זְכוּ נְזִירֵיהָ מִשֶּׁלֶג
צָחוּ מִחֶלֶב
אֲדָמוּ עַצְמוֹ מִפְּנִינִים
סָפִיר גְּזָרְתָם:

Blacker than coal is their countenance,
they are unknown in the streets,
their skin clings to their frame,
it withers like a tree.

חֹשֶׁךְ מִשְׁחֹר תְּאָרָם
לֹא נִכְרוּ בַּחֲצוֹת
צָפַד עוֹרָם עַל־עַצְמָם
יִבֶשׂ הָיָה כְּעֵץ:

WIDOW:
Better are those slain with sword
than those slain with famine
who waste away, pierced
for lack of the fruits of the field.

הָעַמִּים:
טוֹבִים הָיוּ חֲלָל־חֶרֶב
מִחֲלָלֵי רָעֵב
שָׁהֵם יָזוּבוּ מִדְּקָרִים
מִתְּנוּבַת שְׂדֵי:

LORD:
The hands of compassionate women
have boiled their own children:
they became their food,
in the destruction of the daughter of my people.

נְבִיא:
יְדֵי נָשִׁים רַחֲמָנִיּוֹת
בָּשְׁלוּ יִלְדֵיהֶן
עוֹלָלִים: הָיוּ לְבָרוֹת לְמוֹ
נְבִיא: בְּשֶׁבֶר בַּת־עַמִּי:

28 — DEPART (Lam. 4:11-16)

28 — סוּרוּ

PROPHET:
The Eternal has finished His fury,
He has fiercely poured out His anger
and kindled a fire in Zion,
devouring its very foundations.

הָעַמִּים:
כָּלָה ... אֶת־חַמְתּוֹ
שָׁפַךְ חֲרוֹן אַפּוֹ
וַיִּצְת־אֵשׁ בְּצִיּוֹן
וַתֹּאכַל יְסוּדֹתֶיהָ:

Kings of the earth cannot believe,
nor all the inhabitants of the world,
that enemy and foe could enter
the gates of Jerusalem.

לֹא הֶאֱמִינוּ מַלְכֵי־אָרֶץ
וְכָל יִשְׁבֵי תֵבֶל
כִּי יָבֹא צָר וְאוֹיֵב
בְּשַׁעְרֵי יְרוּשָׁלַם:

For the sins of her prophets,
the iniquities of her priests,
who shed in her midst the blood of the just.

אֲדָנִי: מַחֲטָאת נְבִיאֶיהָ
עוֹנוֹת כֹּהֲנֶיהָ
הַשֹּׁפְכִים בְּקִרְבָּהּ דַם צְדִיקִים:

They staggered blindly in the streets,
polluted with blood,
so none dared touch their garments.

נָעוּ עוֹרִים בַּחֲצוֹת
נִגְאַלוּ בַדָּם
בְּלֹא יוֹכְלוּ יָגְעוּ בְּלִבְשֵׁיהֶם:

“Depart, unclean!”
they cried to them,
“depart, depart, touch not!”
When they fled and staggered,
they said among the heathen,
“They shall no more sojourn with us.”

הָעַמִּים: סוּרוּ טָמֵא
אֲדָנִי: קְרָאוּ לְמוֹ
הָעַמִּים: סוּרוּ סוּרוּ אַל־תִּגְעוּ
אֲדָנִי: כִּי נָצוּ גַם־נָעוּ
אָמְרוּ בְּגוֹיִם
הָעַמִּים: לֹא יוֹסִיפוּ לָגוּר:

The Eternal's face divided them,
no more will He look on them;
(+LORD:) they honored not the priests,
(+LORD:) they favored not the elders.

29 — OUR END (Lam. 4:17-20)

WIDOW:

Again and again our eyes failed
looking in vain for our help,
in our watching, we watched
for a nation unable to save.

They hunt our steps,
we cannot walk in our streets;
our end is near, our days are fulfilled,
surely our end has come.

Our pursuers are swifter than eagles of heaven;
on the mountains they chased us,
in the wilderness they waited for us.

The breath of our nostrils, the Eternal's anointed,
was taken in their pits,
the one of whom we said,
"In his shadow shall we live among the heathen."

30 — DAUGHTER OF EDOM (Lam. 4:21-22)

PROPHET:

Rejoice and be glad!

O daughter of Edom,
who dwells in the land of Uz;
even to you the cup shall pass through,
making you drunk and naked.

Finished is your iniquity, O daughter of Zion,
no more will He carry you captive;
He will visit your iniquity,
O daughter of Edom,
uncovering your sins.

31 — OUR FATHERS (Lam. 5:1-10)

PEOPLE:

Remember, Eternal, what happened to us,
behold and see our reproach.
Our inheritance is given to strangers,
our houses to foreigners.

פְּנֵי ... חִלְקֵם
לֹא יוֹסִיף לְהִבִּיטֵם
פְּנֵי כֹהֲנִים לֹא נִשְׂאוּ
זִקְנִים לֹא חָנְנוּ:

29 — קִצְיָנוּ

הָעַמִּים:

עוֹדִינָה תִכְלִינָה עֵינֵינוּ
אֶל־עֲזָרֹתֵינוּ הַבֵּל
בְּצַפִּיתָנוּ צַפִּינוּ
אֶל־גּוֹי לֹא יוֹשֵׁעַ:

צָדוּ צִעְדֵינוּ
מַלְכֵת בְּרַחֲבֵתֵינוּ
קָרַב קִצְיָנוּ מְלֹאוּ יָמֵינוּ
כִּי־בָא קִצְיָנוּ:

קָלִים הָיוּ רֹדְפֵינוּ מִנְּשָׂרַי שָׁמַיִם
עַל־הַהָרִים דָּלְקָנוּ
בַּמִּדְבָּר אָרְבוּ לָנוּ:

רוּחַ אַפִּינוּ מָשִׁיחַ ...
נִלְכַד בְּשַׁחֲתוֹתֵם
אֲשֶׁר אָמַרְנוּ
בְּצִלּוֹ נַחֲיָה בְּגוֹיִם:

30 — בֵּת־אֲדוֹם

אֶלְמָנָה וְהָעַמִּים (נָשִׁים):
שִׂישִׁי וְשִׂמְחִי

אֲדָנִי: בֵּת־אֲדוֹם
יּוֹשֶׁבֶת בְּאֶרֶץ עוּז
גַּם־עֲלֶיךָ תֵּעָבֵר־כּוֹס
תִּשְׁכְּרִי וְתִתְעָרִי:

תִּמְעוֹנְךָ בֵּת־צִיּוֹן
אֶלְמָנָה וְנָשִׁים: לֹא יוֹסִיף לְהַגְלוֹתְךָ
פָּקַד עוֹנְךָ
(וְאֲדָנִי): בֵּת־אֲדוֹם
גָּלָה עַל־חַטָּאתֶיךָ:

31 — אֲבֹתֵינוּ

אֶלְמָנָה:

זָכֹר ... מָה־הָיָה לָנוּ
הַבִּיטָה וּרְאָה אֶת־חַרְפֹּתֵנוּ:
נַחֲלָתָנוּ נָהַפְּכָה לְזָרִים
בְּתֵינוּ לְנֹכְרִים:

PEOPLE: Orphans are we,
without father; our mothers are as widows.
We must pay for the water we drink,
our wood comes at a price.
Persecution on our necks,
we toil without rest.

עוללים: יתומים היינו
אין אב אמתינו כאלמנות:
מימינו בכסף שתינו
עצינו במחיר יבאו:
על צוארנו נרדפנו
יגענו ולא הונח לנו:

WIDOW: We gave a hand to Egypt,
to fill Assyria with bread.

מצרים נתנו יד
אשור לשבע לחם:

PEOPLE: Our fathers sinned and are no more;
Their iniquities we have borne.
Servants rule us, no one tears us from their hand.

אבותינו חטאו אינם
אנחנו עונותיהם סבלנו:
עבדים משלו בנו פרק אין מידם:

We risk our souls for bread
because of the sword of the wilderness.
Our skin is as hot as a furnace,
because of the raging famine.

עוללים והעמים ואלמנה: בנפשנו נביא לחמנו
מפני חרב המדבר:
עורנו כתנור נכמרו
מפני זלעפות רעב:

32 — CEASED (Lam. 5:11-18)

PROPHET:

Women in Zion were ravished,
virgins of Judah's cities.
Princes hung by their hands;
Elders shown no honor.

32 — שבת

אלמנה:

נשים בציון ענו
בתלת בערי יהודה:
שרים בידם נתלו
פני זקנים לא נהדרו:

Young men taken to grind,
And boys stumbled under the trees.
Elders ceased from the gate,
young men from their music.

עוללים: בחורים טחון נשאו
ונערים בעץ כשלו:
זקנים משער שבתו
בחורים מנגינתם:

PEOPLE:

Ceased is the joy of our heart,
Our dance is turned to mourning.
The crown fell from our head,
woe to us, for we have sinned!
For this our heart is faint,
for such our eyes are dim,
for Mount Zion, which is astonished,
foxes walk upon it.

אלמנה:
שבת משוב לבנו
נהפך לאבל מחלנו:
נפלה עטרת ראשנו
אוינו לא לנו כי חטאנו:
על־זה היה דוה לבנו
על־אלה חשכו עינינו:
על הר־ציון ששם
שועלים הלכו בו:

33 — RENEW (Lam. 5:19-22)

PROPHET: You, O Eternal, forever abide,
your throne to all generations!
(+LORD:) forever ... to all generations!

33 — חדש

העמים:

אתה ... לעולם תשב
כסאך לדר ודור:

WIDOW: Why will you
forget us forever, forsaking us
(+LORD:) so many days?

(ועוללים:) למה
לנצח תשכחנו תעזבנו
לארך ימים:

PEOPLE: Return us, Eternal, to you,
and we shall be turned;
renew our days
(+LORD:) as of old

WIDOW:
Have you utterly rejected us?
Are you greatly wroth against us?

עוֹלָיִם: הַשִּׁיבֵנוּ ... אֵלֶיךָ
(וּנְבִיא:) וּנְשׁוּב
נְבִיא: חֲדָשׁ יָמֵינוּ
כְּקֶדֶם:

הָעַמִּים:
כִּי אִם־מָאֵס מְאֹדָהּ
קִצְפָה עָלֵינוּ עַד־מָאֵד: