

all I fear?
 shall I dread?
 sh
 ge me,
 me,
 be sure.
 my life,
 sanctuary.
 the calamitous day,
 s of God's tent,
 at surround me,
 lists, to God's tent,
 nghtly toward me.
 k me.
 a straight path
 who besiege me,
 ve taken against me.
 goodness
 e in Adonai
 recitation of this psalm:

לְדוֹד.
 יהוה אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא,
 יהוה מְעוֹז־חַיִּי מִמִּי אֶפְחָד.
 בְּקֹרֵב עָלַי מִרְעִים לֶאֱכֹל אֶת־בְּשָׂרִי,
 צָרִי וְאִיבֵי לִי הֵמָּה כְּשִׁלּוֹ וְנִפְלוּ.
 אִם־תִּחְנֶנָּה עָלַי מִחְנֶנָּה לֹא־יִירָא לְבִי,
 אִם־תִּתְקוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטֵחַ.
 אַחַת שְׁאַלְתִּי מֵאֵת־יְהוָה, אוֹתָהּ אֲבַקֵּשׁ,
 שְׁבִתִּי בְּבֵית־יְהוָה, כָּל־יְמֵי חַיִּי
 לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ.
 כִּי יִצְפְּנֵנִי בְּסֹכָה בְּיוֹם רָעָה,
 יִסְתַּרְנִי בְּסֹתֵר אֱהָלוֹ, בְּצוּר יְרוּמָמָנִי.
 וְעֵתָה יְרוּם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי
 וְאֲזַבְחָה בְּאֱהָלוֹ זִבְחֵי תְרוּעָה,
 אֲשִׁירָה וְאֲזַמְרָה לַיהוָה.
 שְׁמַע־יְהוָה קוֹלִי אֶקְרָא, וְחַנְּנִי וְעַנְּנִי.
 לֵךְ אָמַר לְבִי בְּקִשׁוֹ פָּנָי, אֶת־פְּנֵיךָ יְהוָה אֲבַקֵּשׁ.
 אֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי,
 אֶל תִּטֹּב־בְּאֶף עֲבֹדֶךָ, עֲזַרְתִּי הָיִיתָ,
 אֶל־תִּטְשֵׁנִי וְאֶל־תִּעְזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל.
 כִּי־אָבִי וְאִמִּי עֲזָבוּנִי, וַיְהוֶה יִאֲסֹפְנִי.
 הוֹרְנֵי יְהוָה דְּרָכֶךָ, וְנַחֲנִי בְּאֶרֶץ מִישׁוֹר, לְמַעַן שָׂרְרִי.
 אֶל־תִּתְּנֵנִי בְּגַפְשׁ צָרִי,
 כִּי קִמּוּ־בִי עֲדֵי־שִׁקָּר וַיִּפַּח חָמָס.
 לֹלֵא הָאֲמָנָתִי, לְרָאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים.
 קוּהָ אֶל־יְהוָה, חֲזֹק וַיֵּאֱמָץ לְבָבִי וְקוּהָ אֶל־יְהוָה. תהלים כז

Some congregations recite Mourner's Kaddish after the recitation of this psalm; see previous page.

PSALM 27 is recited on each of the ten days from Rosh Hashanah to Yom Kippur. It has also become customary to recite it during the entire month before Rosh Hashanah, in preparation for the High Holy Days. In mystical Jewish tradition, the days of judgment are extended through the seventh day of Sukkot, known as Hoshana Rabbah, and so the psalm is recited until then.

Psalm 27 expresses two opposite feelings, each of which may be felt on this day. From the very beginning, the psalmist expresses absolute faith in God, culminating in the striking sentence: "Though my father and mother abandon me, Adonai will gather me in. . . ." But at the same time, the psalmist experiences God's absence—the speaker longs to "see God," yet receives no response to this longing. The poem's last line leaves us with a thin, consoling thread of hope, making us realize, perhaps, how much our lives depend on faith.

DO NOT HIDE YOUR FACE FROM ME אֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי. "Face" suggests "presence"; the concrete metaphor serving the poet more than the abstract sense behind it. The speaker desperately seeks God's face (a privilege denied

Moses). The practical manifestation of God's turning away would be the abandonment of the person to the enemies gathered about. (Robert Alter)

IF I COULD ONLY TRUST לֹלֵא הָאֲמָנָתִי. This is the only verse in the psalm that has no parallel. It is as if the speaker's voice simply trails off and then hears an inner voice calling: קוּהָ אֶל־יְהוָה, "place your hope in Adonai." Or, perhaps someone else, in turn, urges the despairing supplicant to continue trusting that God will respond and asks that the person not lose faith.

