

# Texts for Devotional Reading

## The Lord your God

The Scriptural Reasoning Society

# The Complete Shema

Hear O Israel, the LORD our God is One LORD



## Shema: the First Passage

In the recitation of Deuteronomy 6:4-9, special emphasis is given to the first six Hebrew words of this passage (*Shema Yisrael, Adonai eloheinu, Adonai echad*) and a six-word response is said in an undertone (*barukh shem kevod malkhuto le'olam va'ed*). After a pause, Deuteronomy 6:5-9 is then recited, which stresses the commandment to love the L-rd your G-d with all of your heart, soul, and might.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

[ בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד ] (response in an undertone)

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ  
הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ  
בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:  
וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַפְסַת בֵּין עֵינֶיךָ:  
וְכָתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

**Transliteration:** *Shema yisrael Adonai eloheinu Adonai echad. [barukh shem kevod malkhuto le'olam va'ed.] ve'ahavta et Adonai eloheykha bekhoh-levavkha u'vekhol nafshekha u'vekhol me'odekha. ve'hayu hadevarim ha'eileh asher anokhi metzavekha hayom al-levavekha. veshinantam levanekha vedibarta bam beshivtekha beveitekha u'velekhtekha vaderekh u'vshakhbekha u'vkumekha. u'kshartam le'ot al-yadekha vehayu letotafot bein einekha. u'khtavtam al-mezuzot beitekha u'visharekha.*

**Translation:** HEAR, O ISRAEL: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.

## Vehayah: the Second Passage

The second part of the Shema is from Deuteronomy 11:13-21, beginning with the word *vehaya*. It declares the Jew's acceptance of the commandments and stresses the blessings that come through obedience to Adonai and the consequences that come through

disobedience.

וְהָיָה אִם־שָׁמַעַתְּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי  
מְצַוֶּה אֹתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם  
וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי  
מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמַלְקוֹשׁ וְאֶסַּפְתָּ דְגָנְךָ  
וְתִירֹשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ  
וְאָכַלְתָּ וְשָׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פֶּן יִפְתָּח  
לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים  
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָזַר  
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטֶּר וְהָאֲדָמָה לֹא תִתֵּן  
אֶת־יְבוּלָהּ וְאֶבְדַּתֶּם מִחֶרֶה מֵעַל הָאָרֶץ הַטְּבָה  
אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי  
עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת  
עַל־יַדְכֶם וְהָיוּ לְטוֹשֶׁפֶת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם  
אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבְתְּךָ בְּבֵיתְךָ  
וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם  
עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם  
וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה:  
לְאֲבֹתֵיכֶם לֵאמֹר לְהֵם כִּי־מֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

**Transliteration:** Vehayah im-shamoa' tishme'u el-mitzvotai asher anokhi metzaveh etkhem haiyom le'ahavah et-Adonai eloheikhem u'le'avdo b'khol-levavkhem u'v'khol-nafshekhem. venatati metar-artzekhem be'ito yoreh u'malkosh ve'asafta deganekha ve'tiroshkha ve'yitzharekha. venatati eisev b'sadekha livhemtekha v'akhalta vesava'ta. hishameru lakhem pen yifteh levavkhem vesadtem va'avadtem elohim acheirim vehishtachavitem lahem. vecharah af-Adonai bakhem ve'atzar et-tashamayim velo-yiheyeh matar veva'adamah lo titen et-yevulah va'avadtem meharah mei'al ha'aretz hatovah asher Adonia notein lakhem. vesamtem et-devarai eileh al-levavkhem ve'al-nafshekhem uk'shartem otam le'ot al-yedkhem vehayi letotafot bein eineikhem. ve'limadtem otam et-beneikhem ledabeir bam beshivtekha beveitekha uvlekhtekha vaderekh uv'sarhbekha uv'kumekha. u'khtavtam al-mezuzot beitekha u'vish'arekha. lema'an yirbu yemeikhem yimei beneikhem al ha'adamah asher nishba Adonai. la'avotekhem lateit lahem kimei hashamayim al-ha'aretz.

**Translation:** AND IF YOU WILL indeed obey my commandments that I command you today, to love the LORD your God, and to serve him with all your heart and with all your soul, he will give the rain for your land in its season, the early rain and the later rain, that you may gather in your grain and your wine and your oil. And he will



give grass in your fields for your livestock, and you shall eat and be full. Take care lest your heart be deceived, and you turn aside and serve other gods and worship them; then the anger of the LORD will be kindled against you, and he will shut up the heavens, so that there will be no rain, and the land will yield no fruit, and you will perish quickly off the good land that the LORD is giving you. "You shall therefore lay up these words of mine in your heart and in your soul, and you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise. You shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land that the LORD swore to your fathers to give them, as long as the heavens are above the earth.

### Vaiyomer: the Third Passage

The third part of the Shema is from Numbers 15:37-41 and concerns the use of the tallit, a rectangular prayer shawl with four fringes (called tzitzit). One tzitzit is attached to each corner of the tallit. The reason for wearing the tzitzit is to remind oneself to observe all of the commandments of the Lord:

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי  
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית  
 עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרוֹתָם וְנָתַנּוּ עַל־צִיצִית  
 הַכָּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית  
 וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה  
 וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי  
 עֵינֵיכֶם אֲשֶׁר־אֲתֶם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ  
 וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים  
 לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי  
 אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי  
 יְהוָה אֱלֹהֵיכֶם:

**Transliteration:** *Vaiyomer Adonai el-Moshe leimor. dabeir el-benei yisrael ve'amarta aleihem ve'asu lahem tzitzit al-kanfei vigdeihem ledorotam venatnu al-tzitzit hakanad petil tekheilet. vehayah lakhem letzitzit u'ritem oto uz'kheartem et-kol-mitzvot Adonai va'asitem otam velo-taturu acharei levavkhem ve'acharei einiekhem asher-atem zonim achareihem. lema'an tizkeru va'asitem el-kol-mitzvotai vihtitem kedoshim leiloheikhem. ani Adonai eloheikhem asher hotzeiti atkhem mei'eretz mitzraim liyot lakhem leilohim ani Adonai eloheikhem.*

**Translation:** THE LORD SAID to Moses, "Speak to the people of Israel, and tell them to make tassels on the corners of their garments throughout their generations, and to put a cord of blue on the tassel of each corner. And it shall be a tassel for you to look at and remember all the commandments of the LORD, to do them, not to follow after your own heart and your own eyes, which you are inclined to whore after. So you shall remember and do all my commandments, and be holy to your God. I am the LORD your God, who brought you out of the land of Egypt to be your God: I am the

## The Etiquette of Quranic Recitation

- **Reading of the Quran (*qirāʾat al-Qurʾān*):** The Holy Quran is believed by Muslims to be the Living Word of God, and the Arabic *qurʾān* means “recitation”, with the Word coming alive in its reading. There is abundant teaching on the merit of reading and memorising the Quran, and the arts of proper recitation (*tarṭīl*) and more ornamented recitation (*tajwīd*) are prized Islamic sciences.
- **Ritual Purity (*ṭahāra*):** Whereas in order to touch the physical text of the Holy Quran there is a requirement first to perform ritual ablutions (*wuḍūʾ*), for recitation of Scripture the requirement is simply to not be in a state of grave impurity (*janāba*) such as arises from sexual intercourse or wet dream or emission of blood, and where necessary to have undertaken a bath prior to recitation.
- **Reverence (*khushūʿ*):** Fear of God and a penitent heart is the required manner in which to approach the reading of the Scripture, and sin is seen as an impediment to full engagement with the Word of God. Seeking God’s forgiveness and blessing is part of the preparation of spiritual purity for reading.
- **Invocation (*istiʿādha*):** The invocation, “*I take refuge in God from Satan the accursed*” is a formal requirement before commencing reading from the Holy Quran.
- **Beginning in the Name of God (*basmala*):** The preface, “*In the name of God, the compassionate, the merciful*” is required at the beginning of every chapter (*sūra*) of the Quran but one, and is recommended even when beginning a reading in the middle of a chapter.
- **Correct Recitation (*tarṭīl*):** The correct reading of the Arabic of the Quran is obligatory upon all Muslims, with proper enunciation of the letters, appropriate elision (*idghām*), lightening (*ikhfāʾ*), cantorial extension (*ghunna*) and obligatory sentence pause (*waqf lāzim*). Good copies of the Quran should contain the cantillation marks, which vary depending on the scholarly tradition. More advanced recitation and ornamentation (*tajwīd*) is a meritorious art but not incumbent upon all.

## Summary Exegesis from the Traditional Commentaries of the Islamic Text for Devotional Reading: *The Opening*

*Surat al-Fātiḥa* or “The Opening” is the first chapter of the Quran and a Makkan *sūra* which is read daily by devout Muslims seventeen times during the course of the five daily prayers. It is called the “the Essence of the Book” (*umm al-kitāb*), and also “the Benediction” (*al-ḥamd*), “the Prayer” (*al-ṣalā*), “the Cure” (*al-shifā*) and “the Remedy” (*al-ruqya*). Its versification also gives it the title “the Seven Repeated Verses” (*al-sabaʿ min al-mathānī*).

The Tradition according to Abu Hurayra states that the Prophet (may God bless him and grant him peace) stated:

«هِيَ أُمُّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ الْقُرْآنُ الْعَظِيمُ»

“It is the Essence of the Quran, and it is the Seven Repeated Verses, and it is the Mighty Quran”.

The Traditions also record the narratives of Ubayy bin Ka°b learning *al-Fātiḥa* from the Prophet (may God bless him and grant him peace), and asserting that it is the greatest of the chapters of the Quran the like of which has not been revealed in the Scriptures that went before. Another Tradition speaks of Gabriel (peace be upon him) hearing a sound from the sky and a door to heaven being opened from which *al-Fātiḥa* was sent down upon the Prophet (may God bless him and grant him peace).

Abu Sa°id al-Khudrī’s narration asserts the healing power of *al-Fātiḥa* while the formal daily prayers are clearly asserted by the Tradition to be incomplete without it having been recited.

In numerous Traditions, God says that He has divided *al-Fātiḥa* into two halves, one for Himself and one for His servant who recites it.

- **“God” (Allāh)**

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

“God has ninety-nine Names, one hundred minus one, whoever counts (and preserves) them, will enter Paradise”.

- **“The Most Compassionate, the Most Merciful” (al-rahmān al-rahīm)**

«قَالَ اللَّهُ تَعَالَى: أَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا اسْمًا مِنْ اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطَعَهَا قَطَعْتُهُ»

God the Exalted said, “I am al-rahmān. I created al-rahīm (the womb, family relations) and derived a name for it from My Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him.”

- **“Creation” (°ālamīn)**

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ - قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ

“Pharaoh said, ‘And what is the Lord of Creation?’ He (Moses) said, ‘The Lord of the Heavens and the Earth and whatever is between them, if you seek certainty’” (Quran 26:23-24)

- **“Owner” (mālik)**

«أَخْنَعُ اسْمٍ عِنْدَ اللَّهِ رَجُلٌ تَسْمَى بِمَلِكِ الْمَلَائِكَةِ وَلَا مَالِكَ إِلَّا اللَّهُ»

“The most despicable name before God is a man who is named King of Kings (malik al-°amālik); for there are no owners except God”

- **“The Day of Judgement” (yaum al-dīn)**

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

“On that day the Spirit will stand and the angels in ranks; they will not speak save when given leave by the Merciful, and will speak right” (Quran 78:38)

- **“The Straight Path” (ṣirāṭ al-mustaqīm)**

«ضَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَلَىٰ جَنْبَيْهِ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُّفْتَحَةٌ، وَعَلَىٰ الْأَبْوَابِ سُتُورٌ مُّرَخَّاةٌ، وَعَلَىٰ بَابِ الصِّرَاطِ دَاعٍ يَقُولُ: يَا أَيُّهَا النَّاسُ ادْخُلُوا الصِّرَاطَ جَمِيعًا وَلَا تَعْوَجُوا، وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ، فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ: وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ فَتَحْتَهُ تَلَجَّهُ فَالصِّرَاطُ: الْإِسْلَامُ وَالسُّورَانِ: حُدُودُ اللَّهِ وَالْأَبْوَابُ الْمَفْتَحَةُ مَحَارِمُ اللَّهِ وَذَلِكَ الدَّاعِي عَلَىٰ رَأْسِ الصِّرَاطِ كِتَابُ اللَّهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُسْلِمٍ»

“God has set an example: a straight path (ṣirāṭ) that is surrounded by two walls on both sides, with several open doors within the walls covered with curtains. There is a caller on the gate of the ṣirāṭ who heralds, ‘O people! Stay on the path and do not deviate from it.’ Meanwhile, a caller from above the path is also warning any person who wants to open any of these doors, ‘Woe unto you! Do not open it, for if you open it you will pass through.’ The straight path is Islam, the two walls are God’s set limits, while the doors resemble what God has prohibited. The caller on the gate of the ṣirāṭ is the Book of God, while the caller above the ṣirāṭ is God’s admonishment in the heart of every Muslim.”

## **Prayers of Supplication (Du‘ā)**

**Reader:** Our Lord! We have sinned against ourselves, and unless You grant us forgiveness and bestow your mercy upon us, we shall most certainly be lost! **All: Ameen!/Amen!**

**Reader:** Our Lord! Forgive us our sins and efface our bad deeds and take our souls in the company of the righteous. **All: Ameen!/Amen!**

**Reader:** Our Lord! Grant us in this world good, and in the Hereafter good, and keep us safe from the punishment of the Fire. **All: Ameen!/Amen!**

**Reader:** Our Lord! Let not our hearts deviate from the truth after you have guided us, and bestow on us mercy from Your Grace. Verily, You are giver of bounties without measure. **All: Ameen!/Amen!**

**Reader:** Our Lord! Bestow on us endurance and make our foothold sure and give us help against the rejecters of faith. **All: Ameen!/Amen!**

**Reader:** Our Lord! Take us not to task if we forget or fall into error. **All: Ameen!/Amen!**

**Reader:** Our Lord! Pour upon us patience and constancy, and make us die as those who have given themselves in submission to You. **All: Ameen!/Amen!**

[Silent penitentiary prayer for parents, wives and husbands, children, brothers and sisters and kinsfolk, friends and neighbours]

## Invocation (*Isti'ādha*)

**Cantor:** *audhu bi-llahi min ash-Shaytan ar-rajeem*

I take refuge in God, from Satan the accursed

## استعاذة

أعوذ بالله من الشيطان الرجيم

## The Opening (*al-Fātiḥa*)

**Cantor:** *bi-smillahi 'r-rahmani 'r-raheem*  
In the Name of God, the Compassionate, the Merciful

*al-hamdu li-llahi rabbi 'l-'alameen*  
Praise to God, Lord of Creation

*ar-rahman ar-raheem*  
The Compassionate, the Merciful

*maaliki yaumi 'd-deen*  
Owner of the Day of Judgement

*iyyaaka na 'budu wa-iyyaaka nasta 'een*  
You alone we worship, and to You alone we turn for help

*ihdinaa 's-siraat al-mustaqeem*  
Guide us to the Straight Path

*siraat alladhina an 'amta 'alayhim ghayri*  
The path of those of those upon whom You have granted favour, not  
*'l-maghdoobi 'alayhim wa-laa 'd-daaleen*  
those upon whom is your anger, nor those who are gone astray

**All: Ameen!**  
Amen!

[Repeat thrice]

## Remembrance of God (*Dhikr*)

In silence

## الفاتحة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ

أَمِين



**The Lord's Prayer: Matthew 6:9-13<sup>a</sup>**

Our Father who art in heaven, hallowed by they name  
Thy kingdom come  
Thy will be done  
On earth as it is in heaven  
Give us this day our daily bread  
And forgive us our trespasses  
As we forgive those who trespass against us  
And lead us not into temptation  
But deliver us from evil  
For thine is the kingdom, the power and the glory  
Now and Forever, Amen

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<sup>a</sup> Text selected by James Robinson

## Matthew 5:3-10<sup>a</sup>

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν 4 μακάριοι οἱ πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται 5 μακάριοι οἱ πραεῖς ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν 6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην ὅτι αὐτοὶ χορτασθήσονται 7 μακάριοι οἱ ἐλεήμονες ὅτι αὐτοὶ ἐλεηθήσονται 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ ὅτι αὐτοὶ τὸν θεὸν ὄψονται 9 μακάριοι οἱ εἰρηνοποιοὶ ὅτι [αὐτοὶ] υἱοὶ θεοῦ κληθήσονται 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

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<sup>a</sup> King James Version; Texts selected by Thomas Bonneville, Patricia Harriss and Jean Reed