On Shabbat Ḥol Ha-mo'ed, or any Shabbat that coincides with or follows a Festival, the service begins here.

תהלים צ״ב מִזְמוֹר שִׁיר לִיוֹם הַשַּׁבָּת.

טוֹב לְהֹדוֹת לַיהוה, וּלְזַמֵּר לְשִׁמְךּ עֶלְיוֹן. לְהַגִּיד בַּבְּּקֶר חַסְדֶּךְ, וֶאֶמוּנָתְךְּ בַּלֵּילוֹת. עֲלֵי־עָשׁוֹר וַעֲלֵי־נֶבֶל, עֲלֵי הִגָּיוֹן בְּכִנּוֹר. כִּי שִׂמַחִתֵּנִי יהוה בִּפַעֵלֵךּ, בִּמַעשִׁי יַדֵיךְ אַרַנֵּן.

מַה־גָּדְלוּ מַעֲשֶׂיךּ יהוה, מְאֹד עָמְקוּ מַחְשְׁבֹתֵיךּ.

אִיש־בַּעַר לא יָדָע, וּכְסִיל לא יָבִין אֶת־וֹאת.

בִּפְרְחַ רְשָׁעִים כְּמוֹ עֵשֶׂב, וַיָּצִיצוּ כָּל־פְּעֲלֵי אָנֶן, לִהִשְׁמִדֵם עֲדֵי־עַד.

ְוָאַתָּה מָרוֹם לְעֹלָם יהוה.

פִּי הִנֵּה אֹיְבֶיךּ, יהוה, פִּי הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ,

ּיִתְפָּרְדוּ כָּל־פְּעַלֵּי אָנֶן.

וַתְּבֶם כִּרְאֵים קַרְנִי, בַּלֹתִי בְּשֶׁמֶן רַעַנָּן.

ַוַתַבֵּט עֵינִי בְּשׁוּרָי,

ַבַּקָמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנִי.

צַדִּיק בַּתָּמָר יִפְרָח, בְּאֶרֶז בַּלְבַנוֹן יִשְׂגֶּה.

שְׁתוּלִים בְּבֵית יהוה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרְיחוּ.

עוֹד יְנוּבוּן בְּשֵׂיבָה, דְשֵׁנִים וְרַעֲנַנִּים יִהְיוּ.

ָלְהַגִּיד כִּי יָשָׁר יהוה, צוּרִי וְלֹא עַוְלֶתָה בּוֹ.

This psalm was recited by the Levites on Shabbat with the offering of the Tamid, the daily sacrifice. Rashi considers this psalm's dedication to Shabbat appropriate because it portrays an ideal world. This will become a reality only in messianic times, an era often described in rabbinic tradition as one long unbroken Shabbat.

PSALM 92
A Song for Shabbat.

It is good to acclaim Adonai, to sing Your praise, exalted God,

to affirm Your love each morning, and Your faithfulness each night, to the music of the lute and the melody of the harp.

Your works, Adonai, make me glad; I sing with joy of Your creation.

How vast Your works, Adonai! Your designs are beyond our grasp.

The thoughtless cannot comprehend; the foolish cannot fathom this:

The wicked may flourish, springing up like grass, but their doom is sealed, for You are supreme forever.

Your enemies, Adonai, Your enemies shall perish; all the wicked shall crumble.

But me You have greatly exalted; I am anointed with fragrant oil. I have seen the downfall of my foes; I have heard the despair of my attackers.

The righteous shall flourish like the palm tree; they shall grow tall like a cedar in Lebanon. Planted in the house of Adonai, they will thrive in the courts of our God.

They shall bear fruit even in old age; they shall be ever fresh and fragrant, to proclaim: Adonai is just my Rock, in whom there is no flaw.

תהלים צ"ג

יהוה מָלָרְ גַאות לָבֵש,

לָבֵשׁ יהוה, עוֹ הִתְאַזָּר,

אַף תִּכּוֹן תֵבֵל בַּל תִּמוֹט.

נָבוֹן כִּסְאַךּ מֵאָז, מֵעוֹלָם אֶתָּה.

נַשְׂאוּ נְהָרוֹת יהוה, נַשְׂאוּ נְהָרוֹת קוֹלֶם, יִשְׂאוּ נְהַרוֹת דַּכִיָם.

מִקְלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי יָם, אַדִּיר בַּמָרוֹם יהוה.

ם עַדֹתֶיךּ נֶאֶמְנוּ מְאֹד, לְבֵיתָךּ נַאַנָה־קְּדֵשׁ יהוה, לִאְׂרֵךְ יָמִים.

קדיש יתום 😕

Mourners and those observing Yahrzeit:

יִּתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מֵלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעַגָּלָא וּבִוְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יָהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר מון בָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

*On לְעֵלָּא לְעֵלָּא מִכָּל־בּּרְכָתָא וְשִׁירָתָא ישבת שובה

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בַּל-יִשְׂרָאֵל וָאִמְרוּ אַמֵן.

is on page 28.

The song of the universe, at its most powerful, pales beside God's might, and gives eloquent testimony to God's supremacy. Holiness resides with God alone.

PSALM 93

Adonai is sovereign, crowned with splendor; Adonai reigns, robed in strength.

You set the earth on a sure foundation. You created a world that stands firm.

Your kingdom stands from earliest time. You are eternal.

The rivers may rise and rage, the waters may pound and pulsate, the floods may swirl and storm.

Yet above the crash of the sea and its mighty breakers is Adonai our God, supreme.

Your decrees, Adonai, never fail. Holiness befits Your house for eternity.

MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei, v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon u-v'ḥayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu *l'ela min kol birkhata v'shirata, tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

*On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata,

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

Bar'khu is on page 28.

ערבית

קריאת שמע וברכותיה %

Hazzan:

בָּרְ**כוּ** אֶת־יהוה הַמְבֹרָך.

Congregation, then Ḥazzan: בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

The first ברכה before קריאת שמע

בְּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר בִּדְבָרוֹ מֵעֲרִיב עֲרָבִים, בְּחַכְמָה פּוֹתֵחַ שְׁעָרִים, וּבְּתְבוּנָה מְשֵׁנֶה עִתִּים וּמַחֲלִיף אֶת־הַוְּמֵנִּים, וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתִיהֶם בָּרָקִיעַ בִּרְצוֹנוֹ. בּוֹרֵא יוֹם וָלֵיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חְשֶׁךְ וְחְשֶׁךְ מִפְּנֵי אוֹר, ם וּמַעֲבִיר יוֹם וּמֵבִיא לֵיְלָה, וּמַבְּדִּיל בִּין יוֹם וּבֵין לְיְלָה, יהוה צְבָאוֹת שְׁמוֹ. אֵל חֵי וְקַיָּם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלֶם וָעֶר. בְּרוּךְ אַתָּה יהוה הַמַּעֲרִיב עֲרָבִים.

To offer options and to embellish the themes of the evening service, readings from a variety of sources are presented on the following pages, along with the traditional text of the service.

Beloved are You, eternal God,
by whose design the evening falls,
by whose command dimensions open up
and aeons pass away and stars spin in their orbits.
You set the rhythms of day and night;
the alternation of light and darkness
sings Your creating word.
In rising sun and in spreading dusk,
Creator of all, You are made manifest.
Eternal, everlasting God,
may we always be aware of Your dominion.
Beloved are You, Adonai, for this hour of nightfall.
— Andre Ungar

EVENING SERVICE — MA'ARIV

K'RIAT SH'MA AND ITS B'RAKHOT

Reader:

Bar'khu et Adonai ha-m'vorakh. Praise Adonai, the Exalted One.

Congregation, then Reader:

Barukh Adonai ha-m'vorakh l'olam va-ed. Praised be Adonai, the Exalted One, throughout all time.

In this b'rakhah, we acknowledge the miracle of creation.

Praised are You Adonai our God, who rules the universe, Your word bringing the evening dusk. You open with wisdom the gates of dawn, design the day with wondrous skill, set out the succession of seasons, and arrange the stars in the sky according to Your will. *Adonai Tz'va-ot*, You create day and night, rolling light away from darkness and darkness away from light. Eternal God, Your sovereignty shall forever embrace us. Praised are You Adonai, for each evening's dusk.

Light and darkness, night and day; We marvel at the mystery of stars.

Moon and sky, sand and sea; We marvel at the mystery of sun.

Twilight, high noon, dusk, and dawn; Though we are mortal, we are creation's crown.

Flesh and bone, steel and stone; We dwell in fragile, temporary shelters.

Grant steadfast love, compassion, grace; Sustain us, O God — our origin is dust.

Majesty, mercy, love endure; We are but little lower than the angels.

Resplendent skies, sunset, sunrise; The grandeur of creation lifts our lives.

Evening darkness, morning dawn; Renew our lives as You renew all time.

— Jules Harlow

The second ברכה before קריאת שמע

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךְ אָהֶבְהָּ. תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ. עַל בֵּן יהוה אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךְּ, וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךְ וּבְמִצְוֹתֶיךְ לְעוֹלָם וָעֶד. בּי הֵם חַיֵּינוּ וְאְׂכֶךְ יָמֵינוּ וּבָהֶם נָהְגָּה יוֹמָם וָלֵיְלָה. בּוֹרְ אַתָּה יהוה אוֹהֵב עַמוֹ יִשְׂרָאֵל.

Torah is a closed book until it is read with an open heart.

House of Israel, great and small, open your hearts to the words of Torah.

Torah is demanding,

yet sweeter than honey, more precious than gold.

House of Israel, young and old, open yourselves, heart and soul, to its treasures.

Torah sanctifies life:

it teaches us how to be human and holy.

House of Israel, near and far, cherish the eternal sign of God's love.

Torah is given each day; each day we can choose to reject or accept it.

House of Israel, now as at Sinai, choose to accept and be blessed by its teachings.

- Jules Harlow

Your love has embraced us always in wilderness and promised land, in good times and in bad.

Night and day Your Torah sustains us, reviving the spirit, delighting the heart, informing the soul, opening the eyes, granting us a glimpse of eternity.

Because of Your love we shall embrace Torah night and day, in devotion and delight.

Beloved are You Adonai, whose Torah reflects Your love.

— Jules Harlow

In this b'rakhah, we extol God for giving us the Torah, testimony to God's love for Israel.

With constancy You have loved Your people Israel, teaching us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, when we lie down to sleep and when we rise, we shall think of Your laws and speak of them, rejoicing always in Your Torah and mitzvot. For they are our life and the length of our days; we will meditate on them day and night. Never take Your love from us. Praised are You Adonai, who loves the people Israel.

The Torah is a tapestry that can adorn the days in which we dwell.

Let us embrace it and make it our own, weave its text into the texture of our lives.

Its teachings sustain us, its beauty delights us when we open our eyes to its splendor.

It is not a mystery, far beyond reach; it is not in heaven, beyond our grasp.

It is as close to us as we allow it — on our lips, in our heart, integral to our deeds.

Let us study its words, fulfill its commands, and make its instruction our second nature.

It is the tangible gift of God's love.

Weave its text into the texture of your lives.

— Jules Harlow

"The secret things belong to Adonai our God; what is revealed belongs to us and to our children forever, that we may apply all the provisions of this teaching" (Deuteronomy 29:28). Revelation does not deal with the mystery of God, but with a person's life as it should be lived in the presence of that mystery. "This teaching is not beyond reach. It is not in heaven, that you should say: 'Who among us can go up to heaven and get it for us and impart it to us, that we may do it?'... No, the word is very close to you in your mouth and in your heart, to do it" (Deuteronomy 30:11-14).

We now prepare to affirm God's sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the Sh'ma, we lovingly reaffirm that loyalty, through our acceptance of mitzvot.

קריאת שמע 🖔

If there is no minyan, add: אֵל מֶלֶך נָאֱמָן

רברים ו':ד'-ט'

יִשְׁרָאֵל יהוֹה אֱלֹהֵינוּ יהוֹה וֹ אֶחָד:

Silently:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וֹּבְכָּל־מְאַבֶּרָהְּ וּבְּטְעָבֶירְּ וּבְּכָל־לְבָבְּךְּ וּבְּכָל־נַפְּשְׁךָּ וּבְּכָל־מְאֹבֶךְּ וְּהְיָּוּ הְשְׁבָּרְּהְ וְבְשָׁרְבְּּךָּ וּבְקוּמֶךְּ: וּלְעַרְתָּם עְלּבְּיִרְ וְּבְשָׁרְתָּם לְבָנֶיךְ וְרְבָּיְתְּ בְּם בְּשִׁרְתְּנָם לְאָוֹת בְּבֵיתֶׁךְּ וּבְלֶּבְתְּךְּ בַבֶּרְרְ וְּבְשֶׁרְבְּּךָ וּבְקוּמֶךְּ: וּלְשַׁרְתָּם לְאָוֹת בִּיתֶרְ וּבִשְעָבֶייךּ: לְטְטָפָּת בֵּיוֹ עֵינֶיךְ: וּכְתַבְתָּם עַל־מְזְוֹת בִּיתֶרְ וּבִשְעָבֶייךּ:

דברים י"א:י"ג-כ"א

יְהִיָּהָ אִם־שָׁמִּעֵ הִּשְּׁמְעוּ אֶל־מִצְיִם אֲלָרָי אֲשֶׁר אָנֹכֶי מְצַוֹּהְ אָתְכֶם הַיִּים לְאִהְבָּה אֶת־יהוֹה אֱלְהִיכֶם וּלְעַבְּרוֹ בְּכָל לְבַבְּכֶם הַיִּים לְאִהְבָּה אֶת־יהוֹה אֱלְהִיכֶם וּלְעַבְּרוֹ בְּכָל וּמַלְקוֹשׁ וְאָסַפְּתָּ דְּגָּבֶׁר וְתִירְשְׁךְּ וְיִצְהָרֶךְּ: וְנְתַתִּי עְשֶׁר אַנָּכְ הַאֶּרְץ הַפְּלְּהָ וְאָכַלְתָּ וְשִׁבְּעְתָּ: הִשְּׁמְרִוּ לָכֶם בְּוֹרִיתְם לְבַבְּכֶם וְסַרְּשֶׁם וַעֲבַרְתָּם אֵלְהִים אַתְּים וְיִהְשְׁתָּוֹ וְלֹא־יִהְהָּ לְבַבְּכֶם וְסַרְשָׁם וַעֲבַרְתָּם אֵלְהִים אָלְהִים וְהִשְּׁמְנִם אֹתְּ לְבֶּבְרְכֶם וְסַרְּשֶׁם וְעַלְּרְנְּפְשְׁכֶם וּלְעַבְּרְ אֶת־בְּעָבְי וְמִלְּכָם בְּעִבְּי הַאֶּרָץ הַפְּלְּהָ וְאָבַלְתָּ וְשִׁבְּעְתָּם אַלְהִים וְלִא־רְבְּבֶּעְ עִלּיךְ הַבְּעְּבְים וְחָרָה אַשְר יהוֹה נֹתֵן לְּכֵם: וְשַׁמְתָּם אֹתְם לְאוֹת אֵלֶה עַל-לְבַבְּכֶם וְעַלְּבְּבְּשֶׁ וְעָבֵּרְ הָּבְשְׁעְרָים וְלִבְּרְתָּם אֹתְר בְּיִבְּעָּרְ אַלְבִיבְם וְהָיִּי לְטִוּטְפְּת בִּין עִינִיכֶם: וְשַׁמְתָּם אֹתָם לְאוֹת אַלֶּה עַל-לְבְבָּבֶם וְתַלְי בְּשְׁרְבָּים וְעַצִּר אֶת־בְּנִם אֹתְלְּבְיתִבְּ בְּעָּבְיְהְבְּיִים וְלִשְׁרְהָּים אְתְּבִּים הְיִּלְּבְּיתְּבְּלְ וְעָבְּרְתָּם אְלִבְּיתְּן עִלְּעְרִין וִיְבְּיִם וְתִּיִים וְתָּנִים וְתָּבְילְתָּ וְשִׁבְּעְרְבְּי וְעַבְּרְתָּם אְנִבְּרְתָּם אְלִיתְּן לְמַעֵּן יִרְבְּּוֹ וְמָבְיּתְם לְתְנִים לְתְנִים בְּתִּבְיוֹ בְּעְּבְבְּתְּים וְתְּנִים וְתְּיִבְיּתְם לְּתְּבִיים וְתָּבְיִבְּעְרְבִּיּתְם אְנִילְן וְתָּבְיוֹם עְלִבְעוֹ וְנִימִי בְנִילְם עָּעְרְיִים וְתְּבְּבְּעְבְּבְּים וְעָּבְיוֹם לְתְּעִבְּיוֹ בְּעְיִבְּיְם וְתָּבְיוֹ בְּעָּבְיְם בְּעָּבְיוֹם עְלִים בְּעִבְּיְלְם בְּעִבְּים וְתְּבְּיִם מְנִים לְּעִבְּיוֹ בְּעְעְבְּיוֹם לְּתְבְּיתְּנְם בְּנִים בְּעִבְּים וְּעִבְּיוֹם בְּלִים בְּלִים בְּיִבְיוֹ בְּבְעְיבְם וְנִיתְי בְּהְעְבְּיוּ בְּבְיוּתְּבְּיוֹם בְּעִיבְּיוֹ בְּעְיבְּבְיוֹ בְּבְעְּבְיוּתְם בְּיבְּיתְם בְּיוֹבְיְישְׁבְּיוֹ בְּבְעְבְּבְּיתְם בְּבְּבְיתְיוּ בְּלְיתְם בְּבְיתְּבְּיוֹם וְּתְּבְיוֹ בְּבְּעְם בְּבְּבְּיוֹם בְּבְּבְּבְּבְּעְבְּבְים בְּבְּיבְם וְּבְּבְיוֹם בְּבְּעִים בְּיוּתְים בְּבּיוּתְם בְּבְּיבְם בְּבְּבְיבְּים בְּבְּים

Ж К'RIAT SH'MA

If there is no minyan, add: God is a faithful sovereign.

DEUTERONOMY 6:4-9

Sh'ma Yisra-el Adonai Eloheinu, Adonai Ehad.

Hear, O Israel: Adonai is our God, Adonai alone.

Silently:

Praised be God's glorious sovereignty throughout all time.

V'ahavta et Adonai Elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinantam l'vanekha v'dibarta bam b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 11:13-21

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

במדבר ט"ו:ל"ז-מ"א

וּיָּאמֶר יהוֹה אֶל־משֶׁה לֵּאמְר: דַּבֵּר אֶל־בְּנֵי יִשְּׂרָאֵל וְאָמַרְהָּ אֲלֵהֶׁם וְעָשׁוּ לָהֶם צִיצֶת עַל־בַּנְפֵּי בִּגְדִיהֶם לְּדְרֹתֶם וֹנְיִם אַחֲרִיהֶם אֹתוֹ וּזְכַרְהָּם אֶת־בְּל־מִצְוֹת יהוֹה וַאֲשִׁיתֶם אֹתֶם וֹנְים אַחֲרִיהֶם: לְמַעַן הִּזְבְּלְם וְאַחֲרֵי עֵינִיכֶּם אֲשֶׁר־אַתֶּם וֹנְים אַחֲרִיהֶם: לְמַעַן הִּזְבְּלְם וְאַחֲרֵי עֵינִיכֶּם אֲשֶׁר־אַתֶּם וֹנְיִם אַחֲרִיהֶם לֵאלְהֵיכֶם: אֲבָּי יהוֹה אֱלְהֵיכָם אֲשֶׁר הוֹצֵאתִי אֶרְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיִוֹת לָכֶם לֵאלוֹהִיכָם אֲשֶׁר היהוֹה אֱלְהֵיכֶם: אֱמֶת

You are My witnesses, says God:

There is no king without a kingdom, no sovereign without subjects.

When you are My witnesses, I am Adonai.

The coin of God's kingdom is Torah, to be reflected in study and deeds.

God is the first, God is the last, there is no God but Adonai.

The Torah is given each day; each day we receive it anew if we wish to make it our own.

Testify for Me, says Adonai; in your love for Me teach your children, embracing the Torah now and forever.

We accept God's sovereignty in reverence, treating others with love, studying Torah. May this be our will as we witness.

- Adapted from Jules Harlow

The Gerer Rabbi said: "When one learns the Torah, prays much, and begins to think 'I am truly pious; I overlook nothing in the performance of my religious duties,' such a one transgresses the command 'Do not be seduced by your heart nor led astray by your eyes.' Let such people look at the *tzitzit* and be reminded who they are."

NUMBERS 15:37-41

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* and you will be reminded of all the mitzvot of Adonai and fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God, *who is Truth*.

There is little we may claim to know about God, but this much is certain:

One cannot come before God save in integrity of heart and mind.

It would not do to try to feign or fib for the greater glory of God.

It cannot be required of man, and surely it can never be made a duty, to plead falsely to the God of Truth.

The fearless seeker of truth, even the honest blasphemer, is nearer to God than the liars for the benefit of religion.

— Shalom Spiegel

Cherish My words in your heart and soul; wear them as proud reminders on your arm and on your forehead. Instill them in your children and be guided by them at home and in public, night and day.

Write them on your doorposts and gates.

Then will your lives and your children's lives be as enduring on this good earth as the stars in the sky.

Thus did God promise your ancestors.

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God's image depart from you and you sink into dissoluteness and lose your joyous, God-given heritage.

- Andre Ungar

The first ברכה following קריאת שמע

אָמֶת וֶאֶמוּנָה בָּל־זֹאת וְקַיָּם עָלֵינוּ, כִּי הוּא יהוּה אֱלֹהֵינוּ
וְאֵן זוּלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמוֹ. הַפּּוֹבְנוּ מִיַּד מְלָכִים,
מַלְבֵּנוּ הַגּוּאֲלֵנוּ מִבַּף בָּל־הָעָרִיצִים, הָאֵל הַנִּפְּרָע לְנוּ
מִלְבֵנוּ הַגּוּאֲלֵנוּ מִבַּף בָּל־הֻעָרִיצִים, הָאֵל הַנִּפְּרָע לְנוּ מִצְּרֵינוּ וְהַמְשֵׁלֵם גְּמוּל לְכָל־אוֹיְמֵ עַד אֵין מִסְפָּר, הַשָּׁם נַפְּשֵׁנוּ בַּחַיִּים
עַר אֵין חֵקֶר וְנִפְּלָאוֹת עַד אֵין מִסְפָּר, הַשָּׁם נַפְּשֵׁנוּ בַּחַיִּים
עַר אֵין חַקֶּר וְנִפְלָאוֹת עַד אֵין מִסְפָּר, הַשָּׁם נִפְּשְׁנוּ בַּחַיִּים
מְלְבוּנוּ עַל בָּל־שוֹנְאֵינוּ, הָעְוֹשֶׂה לְנוּ נִפִּים וּנְקָמָה בְּפַרְעה,
אוֹתוֹת וּמוֹפְתִים בְּאַדְמֵת בְּנֵי חָם, הַמַּכֶּה בְעָבְרָתוֹ בָּלִיה,
בְּכוֹרֵי מִצְּרָיִם, וַיּוֹצְא אֶת־עַמוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלְם, הַמַּעְבִיר בְּנִיוֹ בִּין גִּוֹרְתוֹ בְּנִיוֹ בְּיוֹ בְּיִוֹ בְּיִוֹ בְּיוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בִּין וּמְרָהוֹ בְּנִיוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיוֹ בְּיִיוֹ בְּלִיוֹ מְבְּרָתוֹ, שִׁבְּחוּ וְבְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִי בְּיִוֹ בְּיִוֹ בְּיִיוֹ בְּנִיוֹ בְּבִיוֹ בְּלְבִיוֹ בְּיִי בְּלְבִיוֹ בְּנִיוֹ בְּיִיוֹ בְּיִי בְּנִיוֹ בְּרָתוֹ, שִׁבְּיוֹ בְּיִיוֹ בְּיִוֹ בְּיִוֹ בְּנִיוֹ בְּבְיוֹ בְּבְיוֹ בְּלִיוֹ עֲלִיהָם. משָׁה וּבְיִי וְיִבְיְבִי בְּשְׁבְיוֹ בְּנִי בְּבְיוֹ בְּיִי בְּיִי בְּרְתוֹ, שִׁבְּיִם בִי מִּשְׁ בְּבִיוֹ בְּיִי בְּבִיוֹ בְּבְיוֹ בְּיִי בְּיִי בְּיִי בְּיִי בִּיִי בִּיְיִים, וּבְּיִים בְּנִי בְּיִים בּיִים בּיִים מִּנְבִיי בִּיְ בִּיִי בִּיְיִם בְּעִים בְּנִי בִּיְיִם בְּנִים בְּבִייִי בְּיִים בְּבְּיִי בְּנִיּים בְּתְּבְּיִי בִּיְיִבְּבְּיוֹ בְּרְתוֹי, בִּיְיִים בְּיִי בִּיְיִנְיִים בְּיִים בְּיִים בְיִים בְּעְיִים בְּבְּיוֹ בְּנִי בְּיִים בְּבְּיוֹי בְּבְּיוֹ בְּבְּיוֹי בְּיִבְייוֹ בְּבְּיוֹים בְּיִים בְּיְיוֹים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּבְּיִים בְּבְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִּבְיוֹי בְּיִּבְייִים בְּבְּיִים בְּיְבְּיִים בְּבְּיוֹים בְּבְּיוֹים בְּיוֹים בְּיוֹי בְּב

מִי־כָמְכָה בָּאֵלִם יהוה, מִי בָּמְכָה נָאְדַּר בַּקְּדֶשׁ, נוֹרָא תְהִלֹת, עְשֵׂה־פֶּלֶא.

□ מַלְכוּתְךּ רָאוּ בָנֶיְךּ, בּוֹמֵעַ יִם לִפְנֵי משֶׁה.זֶה אֵלִי עָנוּ וְאָמְרוּ:

יהוה יִמְלֹךְ לְעלָם וַעֶּר.

ם וְנֶאֶמֵר: כִּי פָּדָה יהוה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיֵּד חָזָק מִמֶּנוּ. בַּרוּךְ אַתַּה יהוה גַאַל יִשְׂרָאֵל.

You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of their flaws is shutting out redemption. We can be redeemed only to the extent to which we see ourselves.

The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our works are preparations for ultimate redemption.

- Adapted from Martin Buber

In this b'rakhah, we praise God as our eternal Redeemer.

We affirm the truth that Adonai alone is our God, and that we are God's people Israel. God redeems us from the power of kings and delivers us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us among the living, not allowing our steps to falter, guided us to triumph over mighty foes, and exalted our strength over all our enemies, vindicating us with miracles before Pharaoh, with signs and wonders in the land of Egypt. God smote, in wrath, Egypt's firstborn, brought Israel to lasting freedom, and led them through divided waters as their pursuers sank in the sea. When God's children beheld the divine might they sang in praise, gladly accepting God's sovereignty. Moses and the people Israel joyfully sang this song to You:

Mi khamokha ba-elim Adonai, mi kamokha ne'dar ba-kodesh, nora t'hilot, oseh feleh.

"Who is like You, Adonai, among all that is worshiped! Who is, like You, majestic in holiness, awesome in splendor, working wonders!"

As You divided the sea before Moses, Your children beheld Your sovereignty. "This is my God," they proclaimed:

Adonai yimlokh l'olam va-ed.

"Adonai shall reign throughout all time."

And thus it is written: "Adonai has rescued Jacob; God redeemed him from those more powerful." Praised are You Adonai, Redeemer of the people Israel.

Daily You renew our souls, restoring us as You redeemed our ancient nation Israel from slavery to freedom, from sorrow to triumph, blessing our people with the springtime of its life to be renewed by all of us each year.

Healer of our wounds, holy God, do not abandon us to enemies who threaten, to tyrants who deny Your sovereignty. Into Your care we commit our souls, now as in the past, sustained by Your truth, embraced by Your love, inspired with hope for the future by Your faith in us. Beloved are You, Redeemer of the people Israel, whose faithfulness in ages past assures our future too.

— Jules Harlow

דhe second ברכה following קריאת שמע

הַשְּבִּיבְנוּ יהוה אֶלהֵינוּ לְשָׁלוֹם, וְהַעֲמִיבְנוּ מַלְבֵּנוּ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סָבַּת שְׁלוֹמֶךּ, וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךּ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךְּ. וְהָגֵּן בַּעֲבְנוּ, וְהָסֵר מֵעָלֵינוּ אוֹבֵּ
הַבְצל בְּנָפֶיךּ תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרֵנוּ וּמֵצִּילֵנוּ אַתָּה, כִּי
אַל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה. ם וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלֶם. וּפְרוֹשׁ עָלֵינוּ סָבַּת
שְׁלוֹם עָלֵינוּ
שְׁלוֹם עָלִינוּ
וְעַל כַּל-עַמוֹ יִשְׂרָאֵל וְעַל יִרוּשָׁלֵיִם.

As a mother comforts her children, so I Myself will comfort you, says Adonai. And you will find peace in Jerusalem.

Past troubles will be forgotten, hidden from sight. Jerusalem will be a delight, her people a joy. And you will find peace in Jerusalem.

None shall hurt or destroy in all My holy mountain, says the Creator whose throne is heaven, says Adonai who also seeks peace in Jerusalem.

Each month at the new moon, each week on Shabbat all people, all My children, shall worship Me, says Adonai who will also find peace and consolation in Jerusalem.

- Jules Harlow

O God, You are a consolation to Your creatures, for in moments of forgetting, we but call to mind Your care, and we are comforted. When we hope no more, a pattern in the snow reminds us of Your lovingkindness. Your dawns give us confidence, and sleep is a friend. Our sorrows dissipate in the presence of an infant's smile, and oldmen's words revive our will-to-wish. Your hints are everywhere, Your signals in the most remote of places. You are here; we fail words to say, "Mah Tov!" How good our breath, our rushing energies, our silences of love.

— Danny Siegel

In this b'rakhah, we thank God for the peace and protection we are given in our times of need.

Help us, Adonai, to lie down in peace, and awaken us again, our Sovereign, to life. Spread over us Your shelter of peace; guide us with Your good counsel. Save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword, and sorrow. Remove the evil forces that surround us. Shelter us in the shadow of Your wings, O God, who watches over us and delivers us, our gracious and merciful Ruler. Guard our coming and our going; grant us life and peace, now and always. Spread over us the shelter of Your peace. Praised are You Adonai, who spreads the shelter of peace over us, over all His people Israel, and over Jerusalem.

Protect us with Your gift of peace by helping us to overcome temptation.

When we are weak, sustain us; when we despair, open our hearts to joy.

Shelter us in Your embrace of peace when we are caught by conflict or desire.

When we are torn, heal us; when we are tormented, touch us with tranquility.

Cherish our fragmented lives; make our lives whole again through integrity.

When we deceive, turn us to You; when we corrupt, capture our hearts anew.

Protect us from ourselves; when we falter, help us to conquer the enemy within.

When we blunder, restore us; with compassion teach us that peace is based on Your truth.

- Jules Harlow

Creator of peace, compassionate God, guide us to a covenant of peace with all Your creatures — birds and beasts as well as all humanity — a reflection of Your image of compassion and peace. Give us strength to help sustain Your promised covenant abolishing blind strife and bloody warfare, so they will no longer devastate the earth, so discord will no longer tear us asunder. Then all that is savage and brutal will vanish, and we shall fear evil no more. Guard our coming and our going, now toward waking, now toward sleep, always within Your tranquil shelter. Beloved are You, Sovereign of peace, whose embrace encompasses Jerusalem, the people Israel, and all humanity.

— Jules Harlow

On שבת:

שמות ל״א:ט״ז-י״ז

וְשֶׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת

יום טוב On:

ויקרא כ"ג:מ"ד

ַנִיְרַבֵּר משֶּׁה אֶת־מְעֲדֵי יהוָה אֶל בְּנֵי יִשְׂרָאֵל:

חצי קריש 🖔

Hazzan:

יִּתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעַלְמָא דִּי בְרָא, בִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Hazzan:

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר מָן בָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

*On לְעֵלֶּא לְעֵלֶּא מִבָּל־בִּרְכָתָא וְשִׁירָתָא:שבת שובה

On שבת (including שבת חול המוער), continue with עמידה on page 35a or 35b (with אמהות) through page 38.

On יום טוב (including those on שמידה), continue with שמידה on page 41a or 41b (with אמהות) through page 44.

For notes on recitation of the Amidah, see page 155.

On Shabbat:

EXODUS 31:16-17

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested.

V'shamru v'nai Yisra-el et ha-Shabbat, la'asot et ha-Shabbat l'dorotam b'rit olam. Bei-ni u-vein b'nai Yisra-el ot hi l'olam, ki sheshet yamim asah Adonai et ha-shamayim v'et ha-aretz u-va-yom ha-sh'vi-i shavat va-yinafash.

On Festivals:

LEVITICUS 23:44

Thus Moses proclaimed the Festivals of Adonai before the people Israel.

₩ ḤATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

> On Shabbat (including Shabbat Ḥol Ha-mo'ed), continue with Amidah on page 35a or 35b (with Matriarchs) through page 38.

On Festivals (including those on Shabbat), continue with Amidah on page 41a or 41b (with Matriarchs) through page 44.

For an interpretive Meditation on the Shabbat Amidah, see page 39; on the Festival Amidah, page 45.