

## קריאת שמע וברכותיה

*Hazzan:*

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרְךָ.

*Congregation, then Hazzan:*

בְּרוּךְ יְהוָה הַמְּבַרְךָ לְעוֹלָם וָעֶד.

*The first bracha before שמע*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ  
מַעְרִיב עֲרָבִים, בְּחֻכְמָה פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה  
מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת־הַזְּמַנִּים, וּמַסְדֵּר אֶת־הַכּוֹכָבִים  
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרָצוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה, גּוֹלָל  
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר, □ וּמַעְבִּיר יוֹם  
וּמִבֵּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְהוָה צְבָאוֹת  
שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה יְהוָה הַמְּעַרֵב 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



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## 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.

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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 שמע*

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת.  
 תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת.  
 עַל פֶּן יִהְיֶה אֱלֹהֵינוּ בְּשֹׁכְבֵנוּ וּבְקוֹמָנוּ נְשִׁיחַ בְּחֻקֶיךָ,  
 וְנִשְׁמַח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
 כִּי הֵם חַיֵּינוּ וְאֶרֶץ יְמִינוּ וּבְהֵם נִהְגָה יוֹמָם וְלַיְלָה.  
 □ וְאֶהְבֵּתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.  
 בְּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ 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.

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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).

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*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:* אל מִלֶּךְ נֶאֱמָן

דברים ו': ד'-ט'

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

*Silently:*

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ  
 וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצוּיָךְ  
 הַיּוֹם עַל-לִבְבְּךָ: וּשְׁנַנְתָּם לְבִנְיָהּ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ  
 בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת  
 עַל-יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוּזוֹת  
 בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א: ו'-ג-כ"א

וְהָיָה אִם-שָׁמַע תִּשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצוּיָה  
 אִתְּכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל-  
 לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרֻצְכֶם בְּעֵתוֹ יוֹרֵה  
 וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנְךָ וּתִירְשָׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב  
 בְּשׂדֶךָ לְבַהֲמֹתַי וְאֶכְלָתוּ וּשְׁבַעְתָּ: הִשְׁמַרְוּ לָכֶם פְּנֵי-יַפְתָּה  
 לְבַבְכֶם וְסַרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם  
 לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעֶצֶר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה  
 מָטָר וְהִאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבַדְתֶּם מְהֵרָה מֵעַל  
 הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת-דְּבָרֵי  
 אֱלֹהַ עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אִתְּם לְאוֹת  
 עַל-יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אִתְּם  
 אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ  
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:  
 לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע  
 יְהוָה לְאַבְתֵּיכֶם לָתֵת לָהֶם פְּרִי הַשָּׁמַיִם עַל-הָאָרֶץ:



## K'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'avavta 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'shokh-b'kha u-v'kumekha. U-k'shantam 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

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם  
וְנָתַנּוּ עַל־צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית  
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם  
וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֹתָם  
זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי  
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר  
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם לֵאלֹהִים אֲנִי  
□ יְהוָה אֱלֹהֵיכֶם: אָמֵן

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*.

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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 שמע ברכה following קריאת שמע*

אֱמֶת וְאִמּוּנָה כָּל־זֹאת וְקִים עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ  
וְאֵין זוּלָתוֹ, וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדְנוּ מִיַּד מְלָכִים,  
מִלְּבָנוּ הַגּוֹאֲלָנוּ מִכַּף כָּל־הָעֲרִיצִים, הָאֵל הַנּוֹפֵרֵעַ לָנוּ  
מִצָּרֵינוּ וְהַמְשַׁלֵּם גָּמוּל לְכָל־אוֹיְבֵי נַפְשָׁנוּ, הָעוֹשֶׂה גְדוּלוֹת  
עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשֵּׁם נַפְשָׁנוּ בְּחַיִּים  
וְלֹא נָתַן לָמוֹט רַגְלָנוּ, הַמְדַרְיָכָנוּ עַל בְּמוֹת אוֹיְבֵינוּ וַיִּרָם  
קַרְנָנוּ עַל כָּל־שׁוֹנְאֵינוּ, הָעוֹשֶׂה לָנוּ נְסִים וְנִקְמָה בַּפְּרֵעָה,  
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם, הַמַּכֶּה בְּעִבְרָתוֹ כָּל־  
בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת  
עוֹלָם, הַמַּעֲבִיר בְּנָיו בֵּין גְּזֵרֵי יַם סוּף, אֶת־רוֹדְפֵיהֶם  
וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע, וְרָאוּ בְּנָיו גְּבוּרָתוֹ, שָׁבְחוּ  
וְהוֹדוּ לְשִׁמּוֹ. □ וּמַלְכוּתוֹ בְּרִצּוֹן קָבְלוּ עֲלֵיהֶם. מִשָּׁה וּבְנֵי  
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלָם:

מִי־כַמְכָה בְּאֵלֶם יְהוָה, מִי כַמְכָה נְאֻדָר בְּקֹדֶשׁ,  
נִזְרָא תְהִלָּת, עֲשֵׂה־פְלָא.

□ מַלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לְפָנֵי מֹשֶׁה.  
זֶה אֱלֵי עָנוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעַד.

□ וְנֹאמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב, וְגָאֵלוּ מִיַּד חֲזָק מִמֶּנּוּ.  
בְּרוּךְ אַתָּה יְהוָה גָּאֵל 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.

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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

*The second ברכה following שמע קריאת*

הַשְּׂפִיבְנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידְנוּ מִלְּפָנֶיךָ לְחַיִּים,  
 וּפְרוֹשׁ עָלֵינוּ סִפְתֵי שְׁלוֹמֶךָ, וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,  
 וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהִגַּן בְּעַדְנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב,  
 דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן, וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.  
 וּבְצֶל כְּנַפְיֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה, כִּי  
 אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה. □ וּשְׁמוֹר צִאתָנוּ וּבּוֹאָנוּ  
 לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִפְתֵי  
 שְׁלוֹמֶךָ. בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִפְתֵי שְׁלוֹם עָלֵינוּ  
 וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

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.

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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

וּשְׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת  
לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתֵם בְּרִית עוֹלָם:  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם  
כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ:

יום טוב On:

ויקרא כ"ג: מ"ד

וַיְדַבֵּר מֹשֶׁה אֶת-מַעֲדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל:

## חצי קדיש

Hazzan:

וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דֵּי בְּרָא, כְּרַעוּתָהּ,  
וַיִּמְלִיף מַלְכוּתָהּ בְּחֵיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמַּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם וּלְעֹלְמֵי עֲלְמֵיָא.

Hazzan:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא \*לְעֵלָא  
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין  
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

\*On לְעֵלָא לְעֵלָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא: שבת שובה

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

On עמידה (including those on שבת), continue with שבת 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.

**HATZI 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 almayah.  
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 Hol 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.*