

# **NETZARENE ISRAEL SHABBAT SIDDUR**

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**A NETZARENE ISRAEL SIDDUR THAT RESTORES  
THE SACRED NAMES TO OUR PRAYER AND  
WORSHIP**

Printed in the United States of America  
Servants of Messiah Ministries  
Sparta, Tennessee

Rev B

I dedicate this work to יהוה  
Who has sustained me and brought me to this time.

And to my wife, Margaret:

A wife of noble character, who can find?  
She is worth far more than precious jewels.  
The heart of her husband safely trusts in her,  
And he shall lack no fortune.

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Sparta, Tennessee  
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## INTRODUCTION TO REVISION B

This Siddur is designed for use by the small congregation or home group. As we did with Revision A, this revision restores the Sacred Names to our prayers and blessings. The order of the liturgy in this Siddur is simplified to help the small congregation or home group become accustomed to Hebrew liturgy. This Siddur has also been written to the Believer who is new to this form of worship.

### WHAT IS A “SIDDIR”?

The Hebrew word “Siddur” means “order”. In its basic form a Siddur is the order of service for Shabbat services or other services. Scripture tells us that יהוה<sup>1</sup> (Yahweh) is an Elohim of order and He expects us to come before Him in decency and in order. We see in the Torah that יהוה gave very detailed instructions on how His Tabernacle was to be built and how the Kohanim (Priests) were to come before Him and perform the various services. The Orthodox Jewish Siddurim (plural for Siddur) of today come from an order of worship that dates back to Temple times. יהושע (Yahshua) Himself would have prayed many, if not most of the prayers and blessings we see today in the Siddur.

In 2000, Servants of Messiah Ministries was located in Titusville Florida and we were in search of a Siddur that would meet our needs. We wanted a Messianic Siddur that emphasized יהושע as Messiah and we wanted the Siddur to use the Sacred Names rather than hide the Sacred Names. All of the Orthodox Jewish Siddurim contained prayers and blessings that we did not wish to use and we did not even want them in our Siddur. The Messianic Jewish Siddurim that we found did not have many of these objectionable prayers and blessings but they did not use the Sacred Name but rather hid יהוה’s name.

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<sup>1</sup> See below “Use of the Sacred Names”.

We also wanted to have Hebrew and transliterated text rather than just transliterated text and English. Primarily, we were looking for a Siddur that would have the Hebrew text and the transliterated text closely associated with each other so that members that were trying to learn Hebrew could at least see how a word would be pronounced. Revision A was born out of those needs. Revision A was never meant to be used outside of our congregation and we were astonished that others were interested in it. From 2002 to this day (early 2008) Revision A of the “Messianic Israel Siddur” has been distributed far and wide. It was posted on our website and was free to anyone.

The Order of the prayers and liturgy in this Siddur may not coincide with the order of prayers and liturgy of all Messianic Israel congregations. We have decided on the order presented in this Siddur based on careful study of the Orthodox Jewish Siddur and the order of service that we have witnessed at many Messianic Jewish congregations.

The serious student of Orthodox Jewish liturgy will notice that there are certain prayers and blessings missing from this Siddur that are found in Siddurim such as Artscroll. We chose not to include any prayer or blessing that is largely based on Kabbalistic or Jewish mysticism and we feel that it is unnecessary to discuss our reasons. We also have eliminated some other prayers and liturgy that might be confusing to the new Israelite believer. We chose to eliminate any prayer or blessing that separates Yehudim from Ephraimites or speaks of Israel as consisting of only Yehudim (Jewish people) rather than Ephraim and Yahudah as a whole. We have also chosen not to include prayers and blessings that separated men and women.

## RESTORATION OF THE SACRED NAMES

In editing Revision A we examined over twelve different Siddurim, prayer books and other worship and liturgy books and could not find a SINGLE ONE that used the Sacred Names of יהוה and יהושה. The reader will notice that in the Hebrew text of this Siddur we spelled out the Name יהוה correctly rather than the unscriptural and even blasphemous “short hand” spellings found in both Jewish and Messianic Jewish Siddurim. We have also replaced the use of the word “God” with the correct word “Elohim”. In places where the actual Hebrew word is “Lord” or it’s variants, we have rendered this word correctly as “Lord”, “Master” or even “Adonai”. See below for further information of the use of the Sacred Names.

## WHY SHOULD THE CHRISTIAN CELEBRATE THE SEVENTH DAY SABBATH?

The question has been asked us “why should we (Christians) celebrate the seventh day Sabbath”? I guess the simple answer would be “because יהוה said so”. One place we find this command is in Shemot (Exodus) 20:8 – 10a which says *“Remember the Sabbath day, to set it apart. Six days you labor, and*

*shall do all your work, but the seventh day is a Sabbath of יְהוָה your Elohim ...*<sup>2</sup>. We also see this command in Vayikrah (Leviticus) 23:2 – 3 which says “... *The appointed times of יְהוָה, which you are to proclaim as set-apart gatherings, My appointed times, are these: Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to יְהוָה in all your dwellings.*” And there are other places where we find similar wording.

There is more to setting apart the Sabbath and observing it that is very important to us who believe in יהוהשׁע. In Gilyahna (Revelation) 9:4 – the angel is instructed not to harm יהוה’s people, “...*but only the people who did not have the seal of Elohim on their foreheads.*” This “seal” sets יהוה’s people apart and actually makes the bearer יהוה’s people. Look at Shemot (Exodus) 31:12 – 13, “*And יְהוָה spoke to Moshe saying, And you, speak to the children of Israel saying, My Sabbaths you are to guard by all means, for it is a sign between Me and you throughout you generations, to know that I, יְהוָה, am setting you apart*”. And we also read in Shemot (Exodus) 31:16 – 17 “*And the children of Yisra’el shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant. Between Me and the children of Yisra’el it is a sign forever. For in six days יְהוָה made the heavens and the earth, and on the seventh day He rested and was refreshed*”.

The Sabbath is the only sign that sets the Netzarene Israelite apart from the nations or the non-Israelite. If the Sabbath is a sign that we are Yahweh’s people – then not observing or rejecting the Seventh Day Sabbath (יהוה’s Sabbath) must mean that the person is NOT one of יהוה’s people no matter how much they try to look like it.

## WHAT THIS REVISION CONTAINS

This revision removes the Daily Prayer section from the Revision A Siddur. This is done in order to simplify the Siddur and make it primarily for Shabbat. We will produce a separate Siddur for the daily prayers and blessings for those that wish to use them. This revision further corrects spelling and wording errors and the Hebrew and English text are laid out in a manner such that the reader can discover what the Hebrew text is saying.

## USE OF THE SACRED NAMES

I have had many e-mail discussions with other Netzarene Rabbis and teachers and spent some time studying the correct pronunciation of the Name יהוה which we at Servants of Messiah Ministries have chosen to pronounce Yahweh (Yah – way). Furthermore, there is disagreement about the Messiah’s Name. We believe that it should be Yahshua (Yah – shua) but there are other sources that say His Name should be pronounced Yahoshua (Yah – ho – shua). Further research in the Aramaic

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<sup>2</sup> Scripture verses in this Siddur will be quoted from “*The Scriptures*” published by the Institute For Scripture Research”, PO Box 1830, Northriding 2162 South Africa. The Scriptures is available through Strawberry Islands, 2303 Watterson Trail, Louisville, KY., 40299 ([www.fossilizedcustoms.com](http://www.fossilizedcustoms.com)).

Peshitta<sup>3</sup> (The Aramaic version of the Renewed Covenant) in Mattithyahu (Matthew) 1:22 we see the Name for Messiah as Yayshua (Yay – shua)<sup>4</sup>.

We realize that we will not be able to satisfy everyone and there will be some that will argue with us vehemently. Therefore, to not cause division, we have chosen to solve the Name “problem” in the following manner. In the Hebrew text, we will continue to spell Yahweh’s Name as יהוה and to “transliterate” His Name as יהוה. Furthermore, we have chosen to render the Messiah’s Name as יהושע<sup>5</sup> in the Hebrew text. This Name we will “transliterate” as יהושע. This will allow you to use a pronunciation as shown above or other pronunciations without having to stumble over a word that we have written.

## COMMENTS AND INSTRUCTIONS

Another comment (or complaint) was that we did not provide a brief discussion about the prayer or blessing in the liturgy of the Revision A Siddur. We also did not provide instructions for each part of the liturgy either. Furthermore, we did not provide all of the Scripture references for the particular portion of the liturgy.

Where practical, we have added a brief discussion of the portion as a foot note and we have also added Scripture reference where practical as foot notes which will be at the bottom of the page.

The spacing of portions of this Siddur are such that there will be blank spaces that will appear out of place. Sections of the Siddur were arranged so that the complete section would be on the same page where possible.

## KEVAH AND KAVANAH

There are two liturgical concepts of the Netzarene and Jewish service. These are “Kevah” and “Kavanah”. Kevah is the fixed order of things or the way things are done. If you were to examine a Siddur, you would see that the liturgy is in a certain order. This is Kevah. We could conduct our service by just going through the Siddur and performing each of the liturgical portions as fast as we can to finish quickly. This would make the service hollow and without meaning even though we followed the fixed order of things or Kevah correctly.

However, the second concept, kavanah, adds meaning to our service. The Hebrew word kavanah means “heartfelt intention” therefore, our goal in our services is to make our kevah kavanah. It is kavanah if we go slowly and listen to and reflect on the words of each of the parts of the liturgy rather than trying to get done quickly so we can have lunch. The liturgy not only brings us into the presence of יהוה but it can also speak to us.

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<sup>3</sup> *The New Covenant Commonly Called The New Testament – Peshitta Aramaic Text with a Hebrew Translation.* Edited by the Aramaic Scripture Research Society in Israel. The Bible Society, Jerusalem, 1986.

<sup>4</sup> This is spelled ישוע in Hebrew.

<sup>5</sup> This is the same Hebrew spelling found in *The Scriptures*.

## SOME MISCONCEPTIONS

We must address a few misconceptions about the Siddur and the Sabbath service from the Siddur. First of all, you do not have to say everything. There are certain parts of the liturgy that must be said and these are marked with an asterisk (\*) and optional parts are marked with two asterisks (\*\*). The minimum that a Sabbath service should have is the Shema, the Amidah (or selected portions), Kaddish, and the Torah service.

Another misconception is that everything has to be said in Hebrew. It is proper that the liturgy part be said in Hebrew but it should be accompanied with an English translation so that everyone can understand what was said. After all, our common language for the present is English<sup>6</sup>. If a person has problems with Hebrew pronunciation or feels tongue tied, then it is proper to listen to others who are more adept at Hebrew. Some groups use a prerecorded CD with the liturgy either as a learning tool or as an alternative to stumbling over the Hebrew words.

we have provided a “transliteration” of the Hebrew for the person who cannot read Hebrew but who wants to say the liturgy in Hebrew. Hebrew is a phonetic language and is quite easy for an English speaking person to speak<sup>7</sup>. As the user continues to use the Siddur for Shabbat services, they will become more adept at speaking the Hebrew phrases. We know that we will add our particular accents to our Hebrew and it might even be laughable to an Israeli but the most important thing to remember is that we are TRYING to come closer to יהוה through an organized, Hebraic liturgy. This is “kavanah”. We also suspect that יהוה must be chuckling as He listens to our attempt to speak His language.

Another misconception is that Ruach HaKodesh (The Holy Spirit) is absent in prayers and blessings devised by Rabbis that did not believe in יהושע. Many, if not most of the liturgy parts date back to the days before יהושע and He would have said them when He went to synagogue. It is probable that the “Lord’s Prayer” is a condensation of the Amidah (which literally means “standing”) which it is also called the Shemoneh Esrei (literally “eighteen”) which is eighteen prayers that are said three times a day in יהושע’s time and even today.

Furthermore, Kaddish is a very ancient song of praise that renders praise to יהוה even though His Name is not used in the song. The “Shema” is a very important part of the liturgy and is found in Devarim (Deuteronomy) 6:4 – 9. It must be noted that יהושע quotes the Shema in Markos (Mark) 12:28 – 34.

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<sup>6</sup> We say that our common language for the present is English because in the age to come our language will be Hebrew. See Tzephanyah (Zephaniah) 3:9.

<sup>7</sup> To help the user of this Siddur pronounce the Hebrew text, there is a pronunciation guide in this Siddur.

## HOW TO USE THIS SIDDUR

To Edit a Siddur for all types of groups and for all situations is a difficult and maybe even impossible task<sup>8</sup>. Certain assumptions had to be made for this Siddur to be useful. This Siddur is edited for three types of groups which should satisfy all situations (hopefully).

The first group is the **Home** or **Family** which we assume to consist of a family (father, mother, children), the “empty nest” family or the family with guests.

The second group is the **Home Group** or **Small Congregation** or **Congregation**. יהוה is drawing to Him his people and it appears that this is happening in smaller groups rather than in giant congregations in enormous synagogues. We have had discussions with several Messianic teachers that travel the country and they have commented about this apparent phenomena. People are leaving the church seeking truth and forming small groups of two or three families. This Siddur has a section for use by these groups.

The third group is the **Congregation** or the other groups conducting a **Morning Shabbat Service**. The Morning Shabbat Service can be conducted by the family, home group or congregation from this section of the Siddur. There is a tremendous blessing when a member of the family, home group or even the congregation recites a part of the liturgy or reads one of the Scripture readings. Our ministry discovered that when members of the group or congregation participate in the service rather than just the congregation leader, the group as a whole feels that they ARE the service rather than observers.

The purpose of the Siddur is so that the family, home group or congregation can come into the presence of יהוה in an organized manner in decency and in order. May יהוה bless you as you come before Him on His set-apart day.

Shabbat Shalom!

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<sup>8</sup> I know this because the very first efforts to edit a Siddur were based on this assumption. It became so difficult and the draft was so confusing that I almost gave up. But that was a long time ago.



# PRONUNCIATION GUIDE

In most cases throughout this Siddur, we have maintained the following pronunciation for the transliterated text. There are a few places where we have retained a transliterated pronunciation that is common within Messianic Israel in order to avoid confusion. However, we have found that there simply are no transliteration “rules” and many Hebrew – transliterated English texts will use a variety of transliterations.

## HEBREW ALEF-BET

Below is the Hebrew Alef-Bet showing the Hebrew letter first, the name of the Hebrew letter and the letter’s saying sound. Remember, Hebrew is written from right to left therefore, this alef-bet chart is also written from right to left.

ה	ד	ג	ב	ב	א
Hey	daled	gimel	vet	bet	alef
h	d	g	v	b	silent

כ	י	ט	ח	ז	ו
Kahf	yud	tet	chet	zayin	vav
k	y	t	ch*	z	v

נ	ם	מ	ל	ך ך ך	כ
Nun	Mem sofit	mem	Lamed	Chaf sofit	chaf
n	m	m	l	ch*	ch*

ף	פ	פ	ע	ס	ן
Fey sofit	fey	pey	ayin	samech	Nun sofit
f	f	p	silent	s	n

שׁ	שׂ	ר	ק	ץ	צ
Seen	shin	raysh	koof	Tzadi sofit	tzadi
s	sh	r	k	tz	tz

ת	ת
Tav	tav
t	t

\* These letters the chet, and chaf are pronounced with a kind of ‘throat clearing’ sound. An example is the name of the composer ‘Bach’. His name is pronounced with a throat clearing sound.

## HEBREW VOWELS

These are the vowels and other pronunciation marks used in the Hebrew of this Siddur. Shown is the vowel and the transliterated sound that we have chosen to use. The vowel normally appears under a consonant and tells us how that syllable is to be pronounced.

׃	וְ	וּ	אֲ	אָ	אֵ
“eh” as in <b>pet</b> or the vowel is silent.	“u” or “oo” as in <b>zoo</b>	“o” as in <b>go</b>	“ah” as in <b>car</b>	“ah” as in <b>car</b>	“ay” as in “ <b>day</b> ”

ׂ	׃	ׂ	׃	ׂ	׃
“ey” as in <b>they</b>	“ee” as in <b>Marine</b>	“ih” as in <b>tick</b>	“eh” as in <b>pet</b>	“eh” as in <b>pet</b>	“ah” as in <b>car</b>

ׂ	׃
“u” or “oo” as in <b>zoo</b>	“ai” as in <b>Hi.</b>

Some other pronunciations: if the syllable ׀ is at the end of a word it is pronounced “ach” and not “cha”. Thus the Hebrew word for spirit is ׀׀׀ and is pronounced “ru-ach”.

# EREV SHABBAT

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## THE HOME EREV SHABBAT SERVICE<sup>9</sup>

### WELCOMING THE SABBATH

#### THE MOTHER OR THE WOMAN OF THE HOME PRAYS:

Abba יהוה, I thank You for our salvation provided by You through יהושע. I pray that You would make this Shabbat Day a reminder that we are set apart to You and that You are our Elohim. יהוה, give us Your wisdom and understanding as to how to keep this Shabbat day set apart.

בְּשֵׁם יְהוֹשֻׁעַ הַמָּשִׁיחַ.

Beh-shem יהושע ha-mah-shihy-ach.

אָמֵן.

Ah-mayn.

In the Name of יהושע our Messiah. Ah-mayn.

#### THE FATHER OR MAN OF THE HOME PRAYS:

Abba יהוה, we thank You that You have created the Shabbat as a day of rest for us that we might change our focus from our things to You. May we remember our relationship with You and may we be reminded that all that we have is from You. I offer up this home to You as a set apart Shabbat home and that I may function as priest in this home at this time.

בְּשֵׁם יְהוֹשֻׁעַ הַמָּשִׁיחַ.

Beh-shem יהושע ha-mah-shihy-ach.

אָמֵן.

Ah-mayn.

In the Name of יהושע our Messiah. Ah-mayn.

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<sup>9</sup> The Erev Shabbat service is conducted just before sunset as the sixth day (Friday) ends and the seventh day, Shabbat begins. “Erev Shabbat” literally means “evening Sabbath” or “Sabbath evening”. This is a joyous time as we welcome in the Shabbat into our home.

**\* YESHAYAHU (ISAIAH) 58:13 – 14**

“If you hold back your foot on Shabbat  
from pursuing your own interests on My Set Apart Day;  
if you call Shabbat a delight,  
יהוה’s Set Apart Day, worth honoring;  
Then honor it by not doing your usual things  
Or pursuing your interests or speaking about them.  
If you do, you will find delight in יהוה –  
I will make you ride on the heights of the land  
And feed you with the heritage of your ancestor Ya’akov,  
For the mouth of יהוה has spoken.”

*Alternative readings are Tebillim (Psalms) 95:1 – 7, Tebillim 96, Tebillim 97, Tebillim 98, or Tebillim 29.*

**\* BLESSING OF THE SHOFAR<sup>10</sup>**

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יהוה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
ah-shehr kihd-shah-nu beh-mihtz-vo-tayv  
וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.  
veh-tzih-vah-nu lihsh-mo-ah kol sho-fahr.

Blessed are you יהוה our Elohim, King of the Universe,  
Who has sanctified us by Your commandments  
and calls us to hear the voice of the shofar.

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<sup>10</sup> Blowing The Shofar - The Shabbat service may open with the blowing of the shofar. The shofar is blown as a call to worship. It is also a reminder of a Day yet to come in which the Believers in Yahshua will hear the shofar (the last trump) as He calls us to Him. The Blowing of the Shofar is preceded by a blessing.

**\* THE BLESSING OF MESSIAH<sup>11 12</sup>**

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
אֲשֶׁר נָתַן לָנוּ אֶת דְּרֹךְ  
ah-sheh nah-tahn lah-nu eht deh-rehch  
הַיְשׁוּעָה בְּמִשְׁיַח יְהוֹשֻׁעַ.  
hah-yay-shu-ah beh-mah-shee-ach יְהוֹשֻׁעַ.

אָמֵן.

Ah-mayn.

Blessed are You יְהוָה our Elohim, King of the universe,  
Who has given us the way of  
salvation in Messiah יְהוֹשֻׁעַ.  
Ah-mayn.

**\*\* USH-AHV-TEM MA-YIM  
YOU SHALL DRAW FORTH WATER<sup>13</sup>**

Ush-ahv-tehm mah-yihm beh-sah-son  
mih-mah-ah-yeh-nay hah-yeh-shu-ah!

וּשְׂאֲבֹתֶם מַיִם בְּשִׂשׁוֹן  
מִמַּעַיְנֵי הַיְשׁוּעָה!

And with joy you shall draw  
forth water from the springs of Salvation!

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<sup>11</sup> The \* means that we believe that this portion of the Siddur should be said.

<sup>12</sup> The Blessing Of Messiah - This Blessing is blessing or praising Yahweh for sending us Messiah Yahshua as our way of salvation.

<sup>13</sup> Yeshayahu (Isaiah) 12:3

## \* CANDLE LIGHTING<sup>14</sup>

*The Mother or Woman of the home may say:*

As I light our Shabbat candles in order to set apart and sanctify this special gift for our mishpachah<sup>15</sup>, may all of us be reminded that it is the light of Messiah that shines in us and in our home. This Light of Messiah יהושע shines into the world that the world might see His Light. As I cover my eyes may we be reminded that before we accept יהושע as Messiah, we were blinded to our own sins and had no redemption from them. I spread the light of the candles with my hands throughout our home to express my desire as wife and mother that the light of The Messiah יהושע and the joy of His Sabbath rest be spread throughout this place.

*The Mother or Woman of the Home lights two or three candles who then circles the lights three times with her hands, drawing in the light and then she recites:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יהוה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
אֲשֶׁר קִדְּשָׁנוּ בְּדִבְרֶיךָ וְנָתַן לָנוּ  
ah-sheer kid-sha-nu bid-vah-reh-cha veh-nah-tahn lah-nu  
אֶת יְהוֹשֻׁעַ מְשִׁיחֵנוּ,  
et יהושע meh-shee-chay-nu,  
וְצִנְנוּ לְהִיּוֹת אֹר לְעוֹלָם.  
veh-tzi-vah-nu leh-hee-ot or lah-oh-lahm.

Blessed are You, יהוה our Elohim, King of the universe,  
who has sanctified us in Your Word, and has given us  
יהושע our Messiah,  
and commanded us to be a light unto the nations.

בְּשֵׁם יְהוֹשֻׁעַ הַמְּשִׁיחַ.  
Beh-shem יהושע hah-mah-shihy-ach.  
אָמֵן.  
Ah-mayn.

In the Name of יהושע our Messiah. Ah-mayn.

<sup>14</sup> The candle lighting in itself is not a scriptural commandment, but is a Jewish tradition that fulfills the commandment to separate the 6 days of work from the Shabbat day.

<sup>15</sup> Mishpachah = family or congregation family.

## ADDITIONAL BLESSING

*The Mother or Woman of the Home may also recite:*

### MAY IT BE YOUR WILL

May It be Your Will, יהוה, My Elohim and Elohim of our forefathers, that You show favor to me [my husband, my sons, my daughters, my father, my mother] and all my relatives; and that You grant us and all Israel a good and long life; that You remember us with beneficent memory and blessings; that You consider us with a consideration of Your salvation and Your compassion; that You bless us with great blessings; that You make our households complete; that You cause Your Presence to dwell among us. Privilege me to raise children and grandchildren who are wise and understanding, who love יהוה and fear Him, who belong to יהוה and are committed to Him, people of truth, set apart for יהוה, who illuminate the world with Torah and good deeds and with every labor in the service of יהוה. Please hear my supplication at this time, in the merit of Sarah, Rebecca, Rachel, Leah and Ruth, our mothers, and cause our light to illuminate that it be not extinguished forever, and let Your countenance shine so that we are saved.

Ah-mayn.

### \*\* HAND WASHING BLESSING

*This blessing and hand washing is found in Talmud<sup>16</sup> and symbolizes the removal of defilement and impurity and the restoration of spiritual cleanliness. This also reminds us today (and also in יהוה's day) of the requirements for the Kohanim (Priests) to wash their hands before Temple service as seen in Shemot (Exodus) 30:19,20<sup>17</sup>. The hands were first washed and then the blessing was said. Before the washing of the hands, the following is read by either the father or the mother:*

### PSALM 24:1-5

The Earth belongs to יהוה and all that fills it – the world and all those who dwell in it. For He has founded it upon the seas, and upon the waters He does establish it. Who does go up into the mountain of יהוה? And who does stand in His set-apart place? He who has innocent hands and a clean heart, who did not bring his life to naught, and did not swear deceptively. He receives a blessing from יהוה, and righteousness from the Elohim of his deliverance.

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<sup>16</sup> See Chulin 106a, Sotah 4b, and OH 4:1, 158:1. Also see Mishnah Berurah 4:4 and 6:9 and also Orach Chaim 92:4.

<sup>17</sup> Rabbi Hayim Halevy Donin, 1980, *To Pray As A Jew* (Basic Books), page 185.

*As the water is poured over the hands, the following blessing is said:*

AL NEH-TEE-LAT YAH-DAH-YIHM

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
ah-shehr kihd-shah-nu beh-mihtz-vo-tayv veh-tzih-vah-nu  
עַל נְשִׁילַת יָדַיִם.  
ahl neh-tee-laht yah-dah-yihm.

Blessed are You יְהוָה our Elohim, King of the Universe,  
who has sanctified us by Your commandments and has commanded us  
concerning the washing of hands.

**\*\* ALTERNATE HAND WASHING BLESSING**

*As the water is poured over the hands, the following alternate blessing may be said:*

**I dedicate my hands to Messiah, the hope of glory, to serve Him only.**

**\*\* PRAISE AND WORSHIP<sup>18</sup>**

At this time the group may enjoy praise and worship with singing, use of timbrels, etc. and dancing.

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<sup>18</sup> Praise and worship songs are not traditional but they may be included here. Limit the number of songs to 3 or 4.



# MA TO-VU<sup>19</sup> 20

## HOW GOODLY ARE YOUR TENTS OH JACOB

מה טובו אהליך, יעקב,

Mah to-vu oh-hah-ley-chah, Yah-ah-kov,

משכנותיך ישראל.

mihsh-keh-no-tey-chah Yihs-rah-ayl.

ואני, ברב חסדך, אבא ביתך,

Vah-ah-nee, beh-rov chahs-deh-chah, ah-vo vay-teh-chah,

אשתחווה אל היכל קדשך ביראתך.

ehsh-tah-chah-veh<sup>21</sup>, ehl hay-chahl kahd-sheh-chah beh-yihr-ah-teh-chah.

יהוה, אהבתי מעון ביתך,

יהוה ah-hav-tee meh-on bay-teh-chah,

ומקום משכן כבודך.

um-kom mish-kahn keh-vo-deh-chah.

ואני אשתחווה ואכרעה,

Vah-ah-nee ehsh-tah-chah-veh<sup>22</sup> veh-ehch-rah-ah,<sup>23</sup>

אברכה לפני יהוה עשי.

ehv-reh-chah lih-f-nay יהוה o-see.

ואני תפילתי לך יהוה, עת רצון,

Vah-ah-nee teh-fih-lah-tee leh-chah יהוה ayt rah-tzon,

אלהים, ברב חסדך,

Eh-lo-heem, beh-rahv chahs-deh-chah,

ענני באמת ישעך.

ah-nay-nee beh-eh-meht yish-eh-chah.

<sup>19</sup> The Ma To-vu begins the Shabbat service. This liturgy portion should be said standing and facing toward Jerusalem. It begins with the words of Balaam, a prophet sent by Balak, king of Moab, to curse Israel. When Balaam saw Israel in their tents, dwelling in peace and happiness, יהוה gave him words to bless them instead of cursing them.

<sup>20</sup> Bemidbar (Numbers) 24:5

<sup>21</sup> At this word the worshipper bows.

<sup>22</sup> At this word the worshipper bows.

<sup>23</sup> At this word the worshipper bends the knees.

How lovely are your tents, Oh Jacob,  
 Your dwelling places, Oh Israel<sup>24</sup>.  
 יהוה, through Your abundant grace I will enter Your house,  
 In awe I will bow<sup>25</sup> down toward Your Set-Apart Sanctuary<sup>26</sup>.  
 יהוה, I love the House where You dwell,  
 And the place where Your Glory resides<sup>27</sup>.  
 I shall prostrate myself and bow<sup>28</sup>,  
 Bend the knee<sup>29</sup> before יהוה my Maker<sup>30</sup>.  
 As for me, may my prayers to You, יהוה, be at the right time.  
 Elohim, in Your abundant grace, answer me with the truth of Your Salvation<sup>31</sup>

\*\* SHA-LOM AH-LAY-CHEM<sup>32</sup>  
 PEACE BE UNTO YOU

שְׁלוֹם עֲלֵיכֶם, מִלְּאֲכֵי הַשָּׁרַת, מִלְּאֲכֵי עֲלִיּוֹן,  
 Shah-lom ah-lay-chem, mahl-ah-chay hah-shah-rayt, mahl-ah-chay ehl-yon,

מִמְלֶכֶת מְלָכִי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.  
 mee-meh-lehch mahl-chay hahm-lah-cheem, hah-kah-dosh bah-ruch hu.

בּוֹאֲכֶם לְשֵׁלוֹם, מִלְּאֲכֵי הַשָּׁלוֹם מִלְּאֲכֵי עֲלִיּוֹן,  
 Bo-ah-chehm leh-shah-lom, mahl-ah-chay hah-shah-lom mahl-ah-chay ehl-yon,

מִמְלֶכֶת מְלָכִי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.  
 mee-mehh-lehch mahl-chay hahm-lah-cheem, hah-kah-dosh bah-ruch hu.

בְּרַחֲמוֹנֵי לְשֵׁלוֹם, מִלְּאֲכֵי הַשָּׁלוֹם מִלְּאֲכֵי עֲלִיּוֹן,  
 Bahr-chu-nee leh-shah-lom, mahl-ah-chay hah-shah-lom mahl-ah-chay ehl-yon,

מִמְלֶכֶת מְלָכִי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.  
 mee-meh-lehch mahl-chay hahm-lah-cheem, hah-kah-dosh bah-ruch hu.

<sup>24</sup> Bemidbar (Numbers) 24:5

<sup>25</sup> At this word the worshipper bows.

<sup>26</sup> Tehillim (Psalms) 5:8

<sup>27</sup> Tehillim 26:8

<sup>28</sup> At this word the worshipper bows.

<sup>29</sup> At this word the worshipper bends the knee.

<sup>30</sup> Tehillim 95:6

<sup>31</sup> Tehillim 69:14

<sup>32</sup> Even though this may be an alternate, it is proper to sing or speak it.

צַאֲתְכֶם לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם מַלְאֲכֵי עֲלִיוֹן,

Tzayt-chehm leh-shah-lom, mahl-ah-chay hah-shah-lom mahl-ah-chay ehl-yon,

מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

mee-meh-lehch mahl-chay hahm-lah-cheem, hah-kah-dosh bah-ruch hu.

Peace be unto you, ministering angels, angels of the Most High, Coming forth from the King of kings, the Set Apart One, blessed is He.

May your coming forth be in peace, angels of peace, angels of the Most High, Coming forth from the King of kings, the Set Apart One, blessed is He.

Bless me with peace, angels of peace, angels of the Most High, Coming forth from the King of kings, the Set Apart One, blessed is He.

May your departure be in peace, angels of peace, angels of the Most High, Coming forth from the King of kings, the Set Apart One, blessed is He.

## THE BLESSINGS OF THE FAMILY

### \*BLESSING OF THE WIFE<sup>33</sup>

AY-SHET CHA-YEEL<sup>34</sup>

A WIFE OF NOBLE CHARACTER

אִשֶׁת חַיִּל מִי יִמְצָא,

Ay-shet chah-yeel mih yihm-tzah,

וְרַחֵק מִפְּנִינִים מְכָרָה.

veh-rah-chok meep-nee-neem meech-rah.

בָּטַח בָּהּ לֵב בַּעֲלָהּ, וְשָׁלַל לֹא יַחְסֹר.

Bah-tahch bah layv bah-eh-lah, veh-sha-lahl lo yehch-sahr.

גְּמַלְתָּהּ טוֹב וְלֹא רָע, כֹּל יְמֵי חַיֶּיהָ.

Geh-mah-laht-hu tov veh-lo rah, kol yeh-may cha-yehy.

דָּרְשָׁה צְמֹר וּפְשִׁתִּים, וַתַּעַשׂ בְּחַפְזָא כְּפִיָּהּ.

Dahr-shah tzeh-mehr u-pish-teem, vah-tah-ahs beh-chay-fetz ka-pehy-hah.

<sup>33</sup> The entire Hebrew blessing may be recited or just the first two verses and then the English.

<sup>34</sup> Ayshet Chayeel – A Woman of Valor or A Wife of Noble Character, consists of the concluding 22 verses of the Book of Proverbs. (Mishli (Proverbs) 31:10-31) It is an acrostic in that each of the Hebrew verses begins with the Hebrew letters in Alphabetical order.

הַיְתָה כְּאֵנוֹת סוֹחֵר, מִמְרַחֵק תְּבִיא לַחֲמָה.  
Hah-yeh-tah kah-ah-nee-ot so-chayr, mee-mehr-chahk tah-vee lach-mah.

וְתַקַּם בְּעוֹד לַיְלָה, וַתֵּתֵן טָרֵף לְבֵיתָהּ,  
Vah-tah-kahm beh-od lah-yeh-lah, vah-tih-tayn teh-rehf leh-vay-tah,  
וַחֵק לְנַעֲרֹתֶיהָ.  
veh-choc leh-nah-ah-ro-tehy-hah.

וְזָמְמָה שָׂדֵה וַתִּקְחָהּ,  
Zahm-mah sah-deh vah-tee-kah-chay-hu,  
מִפְרֵי כַפֵּיהָ נִטְעָה כָרֶם.  
meep-ree chah-pehy-hah naht-ah kah-rehm.

חָגְרָה בְּעוֹז מַתְנִיָּה, וַתֵּאֱמֹץ זְרוּעֹתֶיהָ.  
Cha-geh-rah beh-oz maht-nehy-hah, vaht-ah-maytz zeh-ro-o-tehy-hah.  
טָעַמָּה כִּי טוֹב סַחְרָה, לֹא יִכְבֶּה בַלַּיְלָה גְרָה.  
Tah-ah-mah kee tov sahch-rah, lo yech-beh bah-lah-yeh-lah nay-rah.

יָדֶיהָ שְׁלָחָה בְּכִישׁוֹר,  
Yah-dehy-hah shihl-chah vah-kee-shor,  
וְכַפֵּיהָ תִמְכּוּ פֶלֶךְ.  
veh-chah-pehy-hah tahm-chu fah-lehch.

כַּפָּה פָּרְשָׁה לְעַנִּי, וַיָּדֶיָּהּ שְׁלָחָה לְאַבְיוֹן.  
Kah-pah pahr-sah leh-ah-nee, veh-yah-dehy-hah shihl-cha lah-ehv-yon.  
לֹא תִירָא לְבֵיתָהּ מִשָּׁלֵג,  
Lo tih-rah leh-vay-tah mih-shah-lehg,

כִּי כָל בֵּיתָהּ לְבַשׁ שָׁנִים.  
kee chahl bay-tah lah-vush shah-neem.  
מִרְבֵּדִים עָשְׂתָה לָּהּ, שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה.  
Mahr-vah-deem ahs-tah lah, shaysh veh-ahr-gah-mahn leh-vu-shah.

נֹדַע בַּשְּׁעָרִים בַּעֲלָהּ, בְּשִׁבְתּוֹ עִם זִקְנֵי אֶרֶץ.  
No-dah bash-ah-reem bah-eh-lah, beh-shihv-to ihm zihk-nay ah-rehtz.  
סֹדֵין עָשְׂתָה וַתִּמְכַּר, וַחֲגוֹר נָתַנָּה לְכַנְעָנִי.  
Sah-deen ahs-tah vah-tihm-kor, vah-chah-gor naht-nah lahk-nah-ah-nee.

עוֹז וְהָדָר לְבוּשָׁה, וַתִּשְׁחַק לְיוֹם אַחֲרוֹן.  
Oz veh-hah-dahr leh-vu-shah, vah-tihsh-chahk leh-yom ah-chah-ron.

פִּיהָ פִּתְחָהּ בְּחִכְמָהּ, וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ.  
Pih-hah paht-chah beh-chahch-mah, veh-to-raht cheh-sehd ahl leh-sho-nah.

צוֹפִיָּהּ הַלִּיכוֹת בֵּיתָהּ, וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל.  
Tzo-pih-yah ha-lee-chot bay-tah, veh-leh-chehm ahtz-lot lo to-chayl.

קָמוּ בְּנֵיהָ וַיֹּאשְׁרוּהָ, בְּעֵלָהּ וַיְהַלְלָהּ.  
Kah-mu vah-ney-ha vahyeh-ahsh-ru, bah-eh-lah vahyeh-hal-lah.

רַבּוֹת בָּנוֹת עָשׂוּ חָיִל, וְאֶתְ עָלִית עַל כְּלָנָהּ.  
Rah-bot bah-not ah-su cha-yihl, veh-aht ah-leet ahl ku-lah-nah.

שֶׁקֶר הַחַן וְהַבֵּל הִיפִי, אִשָּׁה יִרְאֵת  
Sheh-kehr hah-chayn veh-heh-vehl hah-yo-fee, ih-shah yihr-at  
יְהוּהָ הִיא תִתְהַלֵּל.  
hee tiht-hah-lahl.

תְּנוּ לָהּ מִפְּרֵי יָדֶיהָ,  
Teh-nu lah mihp-ree yah-dehyhah,

וַיְהַלְלוּהָ בְּשַׁעֲרֵים מַעֲשֵׂיהָ.  
vee-hahl-lu-hah vahsh-ah-reem mah-ah-sehy-ha.

א A wife of noble character who can find, she is worth far more than precious jewels.  
ב The heart of her husband safely trusts in her, and he shall lack no fortune.  
ג She bestows goodness upon him, never evil, all the days of her life.  
ד She seeks wool and flax, and her hands work willingly.  
ה She is like a merchant's ship; from afar she brings her sustenance.  
ו She arises while it is yet night; and gives food to her household and a portion to her maidens.  
ז She sees a field and buys it; from the fruit of her handiwork she plants a vineyard.  
ח With strength she girds her loins, and invigorates her arms.  
ט She discerns that her enterprise is good; her lamp is not snuffed out by night.  
י She stretches out her hands to the distaff, and her palms support the spindle.  
יא She spreads out her palm to the poor, and extends her hands to the destitute.  
יב She fears not snow for her household, for all her household is clothed in scarlet wool.  
יג She made for herself luxurious bedspreads; linen and purple wool are her clothing.  
יד Her husband sits in judgment at the gates with the elders of the land.

ס  
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She makes a cloak and sells it, and delivers a belt to the peddler.  
Strength and majesty are her raiment, and she joyfully awaits the return of the Messiah.  
She opens her mouth with wisdom, and the teaching of grace is on her tongue.  
She anticipates the ways of her household, and does not eat the bread of laziness.  
Her children have risen and praised her; her husband, and he extolled her:  
“Many women have amassed achievement, but you surpass them all”  
Grace is false, and beauty vain; a woman who fears יהוה, she should be praised.  
Give her the fruits of her hands; and let her be praised in the gates by her own deeds.

### \*BLESSING OF THE HUSBAND<sup>35</sup>

AHSH-RAY HA-ISH  
PRAISEWORTHY IS THE MAN

אֲשֶׁר־י הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רְשָׁעִים  
Ahsh-ray hah-eesh ah-shehr lo hah-lach bah-ah-tzat reh-shah-eem  
וּבְדַרְכֵי חֲטָאִים  
uveh-deh-rehch cha-tah-eem  
לֹא עָמַד וּבְמוֹשָׁב לֵצִים לֹא יָשָׁב.  
lo ah-mahd uv-mo-shahv lay-tzeem lo yah-shahv.  
כִּי אִם בְּתוֹרַת יְהוָה חָפְצוֹ  
Kee ihm beh-to-raht יהוה chehf-tzo  
וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלֵה.  
uv-to-rah-to yeh-heh-geh yo-mahm vah-lahy-lah.  
וְהָיָה כְּעֵץ שָׁתוּל עַל פְּלִגֵי מַיִם  
Veh-hah-yah keh-aytz shah-tul ahl pahl-gahi mah-yim  
אֲשֶׁר פָּרְיוֹ יִתֵּן בְּעֵתוֹ  
ah-sheh pihr-yo yih-tayn beh-ih-to  
וְעָלְהוּ לֹא יִבּוֹל וְכֹל אֲשֶׁר יַעֲשֶׂה יִצְלִיחַ:  
veh-ah-lay-hu lo yih-bol veh-chol ah-sheh yah-ah-seh yatz-lee-ach.

<sup>35</sup> Tehillim (Psalms) 1:1-3

Praiseworthy is the man who shall not walk in the counsel of the wicked,  
and shall not stand in the path of sinners,  
and shall not sit in the seat of scoffers,  
But his delight is in the Torah of יהוה,  
and he meditates in His Torah day and night.  
For he shall be as a tree planted by the rivers of water,  
that yields its fruit in season,  
and whose leaf does not wither, and whatever he does prospers.

### **\*BLESSING OF THE CHILDREN<sup>36</sup>**

FOR THE SONS, SONS-IN-LAW AND GRANDSONS<sup>37</sup>:

יְשִׁמְךָ אֱלֹהִים כְּאַפְרַיִם וְכַמְנַשֶּׁה:

Yeh-sihm-chah Eh-lo-heem keh-Ehf-rah-yeem veh-chihm-nah-sheh.

May Elohim make you as Efrayem and Manassheh.

FOR THE DAUGHTERS, DAUGHTERS-IN-LAW, AND  
GRANDDAUGHTERS:

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה, רִבְקָה רָחֵל, לֵאָה, וְרוּת:

Yeh-sih-maych Eh-lo-heem keh-Sah-rah, Rihv-kah, Rah-chayl, Lay-ah, veh-Rut.

May Elohim make you as Sarah, Rebecca, Rachel, Leah and Ruth.

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<sup>36</sup> Blessing The Children - Whether or not children are present, we believe that it is important to bless our children.

<sup>37</sup> Beresheet (Genesis) 48:20

## ADDITIONAL BLESSING

For a large mixed group of children or for the children of the home, the Aaronic Benediction may be said at this time.

### \*\* THE AARONIC BENEDICTION<sup>38</sup>

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.

Yeh-vah-reh-cheh-chah יְהוָה veh-yihsh-meh-reh-cha,

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.

yah-ayr יְהוָה pah-nahv ay-lehy-cha vee-chu-neh-cha,

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

yih-sah יְהוָה pah-nahv ay-leh-cha veh-yah-saym leh-cha Shah-lom.

יְהוָה bless you and keep you,

יְהוָה make His face shine upon you and be gracious to you,

יְהוָה lift up His countenance upon you and give you peace.

## HOME EREV SHABBAT CLOSING

### \* KADUSH<sup>39</sup>

#### SANCTIFICATION

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,

בוֹרֵא פְרֵי הַגֶּפֶן.

bo-ray peh-ree hah-gah-fehn.

Blessed are You, יְהוָה our Elohim, King of the universe,

Who creates the fruit of the vine.

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<sup>38</sup> The Aaronic Benediction - This is also called “The Priestly Blessing” and is found in Bemidbar (Numbers) 6:24-26.

<sup>39</sup> The Kadush (The Blessing Over The Wine) - The Kadush (pronounced kah-dush) is a sanctification prayer that gives us a purpose and significance of the Shabbat. For Messianic Believers, it is also a representation of the blood atonement we see in Vayikrah (Leviticus) 17:11 which says “... for it is the blood that makes atonement...”



**\* THE HA-MO-TZEE**<sup>40</sup>  
BLESSING OVER THE BREAD

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.  
hah-mo-tzee leh-chehm mihn hah-ah-rehtz.

Blessed are You, יְהוָה our Elohim, King of the universe,  
Who brings forth bread from the earth.

*As and additional closing, the Aaronic Benediction may be said over all in attendance.*

**\*\* THE AARONIC BENEDICTION**<sup>41</sup>

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.  
Yeh-vah-reh-cheh-chah יְהוָה veh-yihsh-meh-reh-cha,  
יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.  
yah-ayr יְהוָה pah-nahv ay-lehy-cha vee-chu-neh-cha,  
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.  
yih-sah יְהוָה pah-nahv ay-leh-cha veh-yah-saym leh-cha Shah-lom.

יְהוָה bless you and keep you,  
יְהוָה make His face shine upon you and be gracious to you,  
יְהוָה lift up His countenance upon you and give you peace.

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<sup>40</sup> The Ha-Motzee (The Blessing Over The Bread) - This is a reminder that we are thanking Yahweh for providing all of our needs and especially for providing Yahshua, the Bread of Life.

<sup>41</sup> The Aaronic Benediction - This is also called “The Priestly Blessing” and is found in Bemidbar (Numbers) 6:24-26.

# EREV SHABBAT SERVICE

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## EREV SHABBAT SERVICE IN THE HOME OR IN THE SYNAGOGUE<sup>42</sup>

### WELCOMING THE SABBATH

THE MOTHER OR THE WOMAN OF THE HOME PRAYS:

Abba יהוה, I thank You for our salvation provided by You through יהושע. I pray that You would make this Shabbat Day a reminder that we are set apart to You and that You are our Elohim. יהוה, give us Your wisdom and understanding as to how to keep this Shabbat day set apart.

בְּשֵׁם יְהוֹשֻׁעַ הַמָּשִׁיחַ.

Beh-shem יהושע ha-mah-shihy-ach.

אָמֵן.

Ah-mayn.

In the Name of יהושע our Messiah. Ah-mayn.

THE FATHER OR MAN OF THE HOME PRAYS:

Abba יהוה, we thank You that You have created the Shabbat as a day of rest for us that we might change our focus from our things to You. May we remember our relationship with You and may we be reminded that all that we have is from You. I offer up this home to You as a set apart Shabbat home and that I may function as priest in this home at this time.

בְּשֵׁם יְהוֹשֻׁעַ הַמָּשִׁיחַ.

Beh-shem יהושע ha-mah-shihy-ach.

אָמֵן.

Ah-mayn.

In the Name of יהושע our Messiah. Ah-mayn.

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<sup>42</sup> This is an alternate Erev Shabbat service for either a congregation in a synagogue setting or a larger group.

## \* YESHAYAHU (ISAIAH) 58:13 – 14

“If you hold back your foot on Shabbat  
from pursuing your own interests on My Set Apart Day;  
if you call Shabbat a delight,  
יהוה’s Set Apart Day, worth honoring;  
Then honor it by not doing your usual things  
Or pursuing your interests or speaking about them.  
If you do, you will find delight in יהוה –  
I will make you ride on the heights of the land  
And feed you with the heritage of your ancestor Ya’akov,  
For the mouth of יהוה has spoken.”

*Alternative readings are Tehillim (Psalms) 95:1 – 7, Tehillim 96, Tehillim 97, Tehillim 98, or Tehillim 29.*

## \* BLESSING OF THE SHOFAR<sup>43</sup>

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יהוה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
ah-shehr kihd-shah-nu beh-mihtz-vo-tayv  
וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.  
veh-tzih-vah-nu lihsh-mo-ah kol sho-fahr.

Blessed are you יהוה our Elohim, King of the Universe,  
Who has sanctified us by Your commandments  
and calls us to hear the voice of the shofar.

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<sup>43</sup> Blowing The Shofar - The Shabbat service may open with the blowing of the shofar. The shofar is blown as a call to worship. It is also a reminder of a Day yet to come in which the Believers in Yahshua will hear the shofar (the last trump) as He calls us to Him. The Blowing of the Shofar is preceded by a blessing.

**\*THE BLESSING OF MESSIAH<sup>44 45</sup>**

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
אֲשֶׁר נָתַן לָנוּ אֶת דְּרֹךְ  
ah-sheh nah-tahn lah-nu eht deh-rehch  
הַיְשׁוּעָה בְּמִשְׁיַח יְהוֹשֻׁעַ.  
hah-yay-shu-ah beh-mah-shee-ach יְהוֹשֻׁעַ.

אָמֵן.

Ah-mayn.

Blessed are You יְהוָה our Elohim, King of the universe,  
Who has given us the way of  
salvation in Messiah יְהוֹשֻׁעַ.  
Ah-mayn.

**\*\* USH-AHV-TEM MA-YIM  
YOU SHALL DRAW FORTH WATER<sup>46</sup>**

Ush-ahv-tehm mah-yihm beh-sah-son  
Mih-mah-ah-yeh-nay hah-yeh-shu-ah!

וּשְׂאֲבֹתֶם מַיִם בְּשִׁשׁוֹן  
מִמַּעַיְנֵי הַיְשׁוּעָה!

And with joy you shall draw  
forth water from the springs of Salvation!

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<sup>44</sup> The \* means that we believe that this portion of the Siddur should be said.

<sup>45</sup> The Blessing Of Messiah - This Blessing is blessing or praising Yahweh for sending us Messiah Yahshua as our way of salvation.

<sup>46</sup> Yeshayahu (Isaiah) 12:3

## \* CANDLE LIGHTING<sup>47</sup>

*The Mother or Woman of the home may say:*

As I light our Shabbat candles in order to set apart and sanctify this special gift for our mishpachah<sup>48</sup>, may all of us be reminded that it is the light of Messiah that shines in us and in our home. This Light of Messiah יהושע shines into the world that the world might see His Light. As I cover my eyes may we be reminded that before we accept יהושע as Messiah, we were blinded to our own sins and had no redemption from them. I spread the light of the candles with my hands throughout our home to express my desire as wife and mother that the light of The Messiah יהושע and the joy of His Sabbath rest be spread throughout this place.

*The Mother or Woman of the Home lights two or three candles who circles the lights three times with her hands, drawing in the light and then she recites:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יהוה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
אֲשֶׁר קִדְּשָׁנוּ בְּדִבְרֶךָ וְנָתַן לָנוּ  
ah-sheer kid-sha-nu bid-vah-reh-cha veh-nah-tahn lah-nu  
אֶת יְהוֹשֻׁעַ מְשִׁיחֵנוּ,  
et יהושע meh-shee-chay-nu,  
וְצִנְנוּ לְהִיּוֹת אֹר לְעוֹלָם.  
veh-tzi-vah-nu leh-hee-ot or lah-oh-lahm.

Blessed are You, יהוה our Elohim, King of the universe,  
who has sanctified us in Your Word, and has given us  
יהושע our Messiah,  
and commanded us to be a light unto the nations.

בְּשֵׁם יְהוֹשֻׁעַ הַמְּשִׁיחַ.  
Beh-shem יהושע hah-mah-shihy-ach.  
אָמֵן.  
Ah-mayn.

In the Name of יהושע our Messiah. Ah-mayn.

<sup>47</sup> The candle lighting is a Jewish tradition that separates the 6 days of work from the Shabbat day. It is not a scriptural commandment.

<sup>48</sup> Mishpachah = family.

## \*\* ADDITIONAL BLESSING

*The Mother or Woman of the Home may also recite:*

### MAY IT BE YOUR WILL

May It be Your Will, יהוה, My Elohim and Elohim of our forefathers, that You show favor to me [my husband, my sons, my daughters, my father, my mother] and all my relatives; and that You grant us and all Israel a good and long life; that You remember us with beneficent memory and blessings; that You consider us with a consideration of Your salvation and Your compassion; that You bless us with great blessings; that You make our households complete; that You cause Your Presence to dwell among us. Privilege us to raise children and grandchildren who are wise and understanding, who love יהוה and fear Him, who belong to יהוה and are committed to Him, people of truth, set apart for יהוה, who illuminate the world with Torah and good deeds and with every labor in the service of יהוה. Please hear my supplication at this time, in the merit of Sarah, Rebecca, Rachel, Leah and Ruth, our mothers, and cause our light to illuminate that it be not extinguished forever, and let Your countenance shine so that we are saved.

Ah-mayn.

## \*\* HAND WASHING BLESSING

*This blessing and hand washing is found in Talmud<sup>49</sup> and symbolizes the removal of defilement and impurity and the restoration of spiritual cleanliness. This also reminds us today (and also in יהוה's day) of the requirements for the Kohanim (Priests) to wash their hands before Temple service as seen in Shemot (Exodus) 30:19,20<sup>50</sup>. The hands were first washed and then the blessing was said. Before the washing of the hands, the following is read by either the father or the mother:*

### PSALM 24:1-5

The Earth belongs to יהוה and all that fills it – the world and all those who dwell in it. For He has founded it upon the seas, and upon the waters He does establish it. Who does go up into the mountain of יהוה? And who does stand in His set-apart place? He who has innocent hands and a clean heart, who did not bring his life to naught, and did not swear deceptively. He receives a blessing from יהוה, and righteousness from the Elohim of his deliverance.

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<sup>49</sup> See Chulin 106a, Sotah 4b, and OH 4:1, 158:1. Also see Mishnah Berurah 4:4 and 6:9 and also Orach Chaim 92:4.

<sup>50</sup> Rabbi Hayim Halevy Donin, 1980, *To Pray As A Jew* (Basic Books), page 185.

*As the water is poured over the hands, the following blessing is said:*

AL NEH-TEE-LAT YAH-DAH-YIHM

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה Eh-lo-hey-nu, meh-lehch hah-o-lahm,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
ah-shehr kihd-shah-nu beh-mihtz-vo-tayv veh-tzih-vah-nu  
עַל נְשִׁילַת יָדָיִם.  
ahl neh-tee-laht yah-dah-yihm.

Blessed are You יְהוָה our Elohim, King of the Universe,  
who has sanctified us by Your commandments and has commanded us  
concerning the washing of hands.

## \*\* ALTERNATE HAND WASHING BLESSING

*As the water is poured over the hands, the following alternate blessing may be said:*

**I dedicate my hands to Messiah, the hope of glory, to serve Him only.**

## \*\* PRAISE AND WORSHIP<sup>51</sup>

At this time the group may enjoy praise and worship with singing, timbrels, etc. and dancing.

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<sup>51</sup> Praise and worship songs are not traditional but they may be included here. Limit the number of songs to 3 or 4.

\* MA TO-VU<sup>52 53</sup>

HOW GOODLY ARE YOUR TENTS OH JACOB

מה טובו אהליך, יעקב,  
Mah to-vu oh-hah-ley-chah, Yah-ah-kov,  
משכנותיך ישראל.  
mihsh-keh-no-tey-chah Yihs-rah-ayl.  
ואני, ברב חסדך, אבא ביתך,  
Vah-ah-nee, beh-rov chahs-deh-chah, ah-vo vay-teh-chah,  
אשתחווה אל היכל קדשך ביראתך.  
ehsh-tah-chah-veh<sup>54</sup>, ehl hay-chahl kahd-sheh-chah beh-yihr-ah-teh-chah.  
יהוה, אהבתי מעון ביתך,  
ah-hav-tee meh-on bay-teh-chah,  
ומקום משכן כבודך.  
um-kom mish-kahn keh-vo-deh-chah.  
ואני אשתחווה ואכרעה,  
Vah-ah-nee ehsh-tah-chah-veh<sup>55</sup> veh-ehch-rah-ah,<sup>56</sup>  
אברכה לפני יהוה עשי.  
ehv-reh-chah lih-f-nay יהוה o-see.  
ואני תפילתי לך יהוה, עת רצון,  
Vah-ah-nee teh-fih-lah-tee leh-chah יהוה ayt rah-tzon,  
אלהים, ברב חסדך,  
Eh-lo-heem, beh-rahv chahs-deh-chah,  
ענני באמת ישעך.  
ah-nay-nee beh-eh-meht yish-eh-chah.

<sup>52</sup> The Ma To-vu begins the Shabbat service. This liturgy portion should be said standing and facing toward Jerusalem. It begins with the words of Balaam, a prophet sent by Balak, king of Moab, to curse Israel. When Balaam saw Israel in their tents, dwelling in peace and happiness, יהוה gave him words to bless them instead of cursing them.

<sup>53</sup> Bemidbar (Numbers) 24:5

<sup>54</sup> At this word the worshipper bows.

<sup>55</sup> At this word the worshipper bows.

<sup>56</sup> At this word the worshipper bends the knees.



How lovely are your tents, Oh Jacob,  
 Your dwelling places, Oh Israel<sup>57</sup>.  
 יהוה, through Your abundant grace I will enter Your house,  
 In awe I will bow<sup>58</sup> down toward Your Set-Apart Sanctuary<sup>59</sup>.  
 יהוה, I love the House where You dwell,  
 And the place where Your Glory resides<sup>60</sup>.  
 I shall prostrate myself and bow<sup>61</sup>,  
 Bend the knee<sup>62</sup> before יהוה my Maker<sup>63</sup>.  
 As for me, may my prayers to You, יהוה, be at the right time.  
 Elohim, in Your abundant grace, answer me with the truth of Your Salvation<sup>64</sup>

**\* CALL TO WORSHIP - BAR-CHU<sup>65</sup>**

BLESS

READER<sup>66</sup>:

בְּרַכּוּ אֶת יְהוָה תְּמִיּוֹתָיִךְ.

Bahr-chu et יהוה hahm-voh-rahch.

CONGREGATION<sup>67</sup>:

בְּרוּךְ יְהוָה תְּמִיּוֹתָיִךְ לְעוֹלָם וָעֶד.

Bah-ruch יהוה hahm-voh-rahch leh-oh-lahm vah-ehd.

READER:

Bless יהוה, the Blessed One.

CONGREGATION:

Blessed is יהוה, the blessed One, for all eternity.

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<sup>57</sup> Bemidbar (Numbers) 24:5

<sup>58</sup> At this word the worshipper bows.

<sup>59</sup> Tehillim (Psalms) 5:8

<sup>60</sup> Tehillim 26:8

<sup>61</sup> At this word the worshipper bows.

<sup>62</sup> At this word the worshipper bends the knee.

<sup>63</sup> Tehillim 95:6

<sup>64</sup> Tehillim 69:14

<sup>65</sup> Bar-Chu And The Responsive Reading - The Bar-Chu is the first of the formal “B’rachot” or “Blessings” in the Torah service. This blessing always begins with blessing Yahweh (thanking Him). It is a very ancient blessing. The Responsive Reading is a statement reminding us why we celebrate the Shabbat. The responsive reading is taken from Shemot (Exodus) 20:8-11, 31:13.

<sup>66</sup> The “READER” here is the group or congregation leader.

<sup>67</sup> The “CONGREGATION” here is the congregation or the group.

\* RESPONSIVE READING<sup>68</sup>

READER:

Remember the Sabbath day to keep it Set Apart.

RESPONSE:

Six days shall you labor and do all your work;

READER:

But the seventh day is the Sabbath of יהוה your Elohim, in it you shall not do any work.

RESPONSE:

For in six days יהוה made the heaven and the earth, the sea and all that is in them and rested on the seventh day; that is why יהוה blessed the Sabbath day and hallowed it.

READER:

Speak also unto the children of Israel saying: Above all, My Sabbaths you shall keep; for it is a sign between Me and you throughout your generations, that you may know that I am יהוה who sanctifies you.

\*\* VEH-SHAM-RU BEH-NAY YIS-RA-EL<sup>69</sup>

AND THE CHILDREN OF ISRAEL SHALL KEEP

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,

Veh-shahm-ru beh-nay Yihs-rah-ayl eht hah-Shah-bhat

לַעֲשׂוֹת אֶת הַשַּׁבָּת

lah-ah-sot eht hah-Shah-bhat

לְדַרְתָּם בְּרִית עוֹלָם.

leh-do-ro-tahm beh-reet o-lahm.

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<sup>68</sup> Shemot (Exodus) 20:8-11; 31:13

<sup>69</sup> V'shamru B'ny Yisrael (And The Children Of Israel Shall Keep) - The V'Shamru gives us the Scriptural basis for the Shabbat celebration. It is taken from Shemot (Exodus) 31:16,17 and, in English, Yeshayahu (Isaiah) 66:23.

בִּינֵי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הִיא לְעוֹלָם,  
 Bay-nee u-vayn beh-nay Yihs-rah-ayl ot hee leh-o-lahm,  
 כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה  
 kee shay-sheht yah-meem ah-sah יְהוָה  
 אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,  
 eht hah-shah-mah-yeem veh-eht hah-ah-rehtz  
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.  
 u-vah-yom hahsh-vee-ee shah-vaht vah-yih-nah-fahsh.

The Israelites are to observe the Sabbath,  
 Celebrating it for the generations to come as an everlasting covenant.  
 It will be a sign between Me and the Israelites forever,  
 For in six days יְהוָה made the heavens and the earth,  
 And on the seventh day He abstained from work and was refreshed.

*(From Yeshayahu (Isaiah) 66:23)*

And it shall come to pass that from one new moon to another and from one Shabbat to another,  
 ALL flesh shall come to worship before Me, says יְהוָה.

\* **SHEMA**<sup>70</sup>

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Sheh-mah Yihs-rah-ayl, Eh-lo-hey-nu, Eh-chad.

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

Bah-ruch shaym keh-vod mahl-chu-to leh-oh-lahm vah-ehd.

Hear O Israel, יְהוָה is our Elohim, יְהוָה is One.

Blessed is the name of His glorious kingdom for all eternity.

\* **VEH-AH-HAV-TAH**

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ,

Veh-ah-hahv-tah ayt יְהוָה eh-loh-hehy-chah,

בְּכָל לְבָבְךָ,

beh-chahl leh-vahv-chah,

וּבְכָל נַפְשְׁךָ,

uv-chahl nahf-sheh-chah,

וּבְכָל מְאֹדְךָ.

u-ve-chahl meh-o-deh-chah.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה,

Veh-hah-yu hah-deh-vah-reem hah-ay-leh,

אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם,

ah-sheh ah-no-chee meh-tzav-chah hah-yom,

עַל לְבָבְךָ.

ahl leh-vah-veh-chah.

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<sup>70</sup> The Shema (Hear O Israel) - In the Shema, we join together with all other Believers in proclaiming the two greatest commandments Yahshua taught us: to love Yahweh with all our heart, soul and strength, and to love our neighbor as ourselves. We also see that Yahweh wants us to love Him, not just “obey” Him in ridged, legalistic “obedience”. The Shema is taken from Devarim (Deuteronomy) 6:4-9. The “V’ahavta” part (“And you shall love your neighbor”) is taken from Vayikrah (Leviticus) 19:18. The Shema is always said standing and facing Jerusalem (from any direction).

וְשִׁנַּנְתֶּם לְבַנְיֵיךָ, וְדִבַּרְתָּ בָּם,  
 .eh-shih-nan-tam leh-vah-neh-chah, veh-dih-bahr-tah bahm,  
 בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
 beh-shihv-teh-chah beh-vay-teh-chah,  
 וּבְלֶכְתְּךָ בַדֶּרֶךְ,  
 uv-lehch-teh-chah vah-deh-rehch,  
 וּבְשֹׁכְבְךָ וּבְקוּמְךָ.  
 uv-shahch-beh-chah uv-ku-meh-chah.  
 וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ,  
 Uk-shar-tahm leh-ot ahl yah-deh-chah,  
 וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.  
 veh-hah-yu leh-to-tah-fot bayn ay-neh-chah.  
 וְכָתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.  
 Uch-tahv-tahm ahl meh-zu-zot bay-teh-cha u-vihsh-ah-reh-chah.

And you shall love יהוה your Elohim,  
 with all your heart, with all your soul, and with all your might.  
 And have these words,  
 which I command you this day, be upon your heart.  
 And you shall teach them diligently to your children, and speak of them  
 when you sit in your house, when you walk by the way, when you retire, and when you arise.  
 And you shall bind them for a sign upon your hand and let them be frontlets between your eyes.  
 And you shall write them on the doorposts of your house and upon your gates:

וְאַהֲבַת לְרֵעֶךָ כָּמוֹךָ.  
 Va-hav-ta le-ray-ah-cha ka-moe-cha.

And you shall love your neighbor as yourself.

## WEEKLY SCRIPTURE READINGS

If the congregation or group desires, they may read the weekly Scripture readings at this time.  
 Follow the blessings for the readings found in the Shabbat service below. The congregation or  
 group may also wish to discuss the Scripture readings at this time.

## EREV SHABBAT CLOSING

### \* KADUSH<sup>71</sup>

#### SANCTIFICATION

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,

בוֹרֵא פְרֵי הַגֶּפֶן.

bo-ray peh-ree hah-gah-fehn.

Blessed are You, יְהוָה our Elohim, King of the universe,  
Who creates the fruit of the vine.

### \* THE HA-MO-TZEE<sup>72</sup>

#### BLESSING OVER THE BREAD

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,

הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ.

hah-mo-tzee leh-chehm mihn hah-ah-rehtz.

Blessed are You, יְהוָה our Elohim, King of the universe,  
Who brings forth bread from the earth.

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<sup>71</sup> The Kadush (The Blessing Over The Wine) - The Kadush (pronounced kah-dush) is a sanctification prayer that gives us a purpose and significance of the Shabbat. For Messianic Believers, it is also a representation of the blood atonement we see in Vayikrah (Leviticus) 17:11 which says "... for it is the blood that makes atonement..."

<sup>72</sup> The Ha-Motzee (The Blessing Over The Bread) - This is a reminder that we are thanking Yahweh for providing all of our needs and especially for providing Yahshua, the Bread of Life.

## \* THE AARONIC BENECTION<sup>73</sup>

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.

Yeh-vah-reh-cheh-chah יְהוָה veh-yihsh-meh-reh-cha,

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.

yah-ayr יְהוָה pah-nahv ay-lehy-cha vee-chu-neh-cha,

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם.

yih-sah יְהוָה pah-nahv ay-leh-cha veh-yah-saym leh-cha Shah-lom.

יְהוָה bless you and keep you,

יְהוָה make His face shine upon you and be gracious to you,

יְהוָה lift up His countenance upon you and give you peace.

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<sup>73</sup> The Aaronic Benediction - This is also called “The Priestly Blessing” and is found in Bemidbar (Numbers) 6:24-26.

# MORNING SHABBAT SERVICE

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## \* OPENING PRAYER

*The Congregation Leader or Group Leader should open the service with an opening prayer.*

## \* OPENING READING

YESHAYAHU (ISAIAH) 58:13 – 14

“If you hold back your foot on Shabbat  
from pursuing your own interests on My Set Apart Day;  
if you call Shabbat a delight,  
יהוה’s Set Apart Day, worth honoring;  
Then honor it by not doing your usual things  
Or pursuing your interests or speaking about them.  
If you do, you will find delight in יהוה –  
I will make you ride on the heights of the land  
And feed you with the heritage of your ancestor Ya’akov,  
For the mouth of יהוה has spoken.”

*Alternative readings are Tehillim (Psalms) 95:1 – 7, Tehillim 96, Tehillim 97, Tehillim 98, or Tehillim 29.*

## \* BLESSING OF THE SHOFAR<sup>74</sup>

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יהוה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
ah-shehr kihd-shah-nu beh-mihtz-vo-tayv  
וְצִנְּנוּ לְשִׁמוֹעַ קוֹל שׁוֹפָר.  
veh-tzih-vah-nu lihsh-mo-ah kol sho-fahr.

Blessed are you יהוה our Elohim, King of the Universe,  
Who has sanctified us by Your commandments  
and calls us to hear the voice of the shofar.

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<sup>74</sup> Blowing The Shofar - The Shabbat service may open with the blowing of the shofar. The shofar is blown as a call to worship. It is also a reminder of a Day yet to come in which the Believers in Yahshua will hear the shofar (the last trumpet) as He calls us to Him. The Blowing of the Shofar is preceded by a blessing.



**\*THE BLESSING OF MESSIAH<sup>75 76</sup>**

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
אֲשֶׁר נָתַן לָנוּ אֶת דְּרֹךְ  
ah-sheh nah-tahn lah-nu eht deh-rehch  
הַיְשׁוּעָה בְּמִשִּׁיחַ יְהוֹשֻׁעַ.  
hah-yay-shu-ah beh-mah-shee-ach יְהוֹשֻׁעַ.

אָמֵן.

Ah-mayn.

Blessed are You יְהוָה our Elohim, King of the universe,  
Who has given us the way of  
salvation in Messiah יְהוֹשֻׁעַ.  
Ah-mayn.

**\*\* USH-AHV-TEM MA-YIM  
YOU SHALL DRAW FORTH WATER<sup>77</sup>**

Ush-ahv-tehm mah-yihm beh-sah-son  
Mih-mah-ah-yeh-nay hah-yeh-shu-ah!

וּשְׁאַבְתֶּם מַיִם בְּשִׁשׁוֹן  
מִמַּעַיְנֵי הַיְשׁוּעָה!

And with joy you shall draw  
forth water from the springs of Salvation!

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<sup>75</sup> The \* means that we believe that this portion of the Siddur should be said.

<sup>76</sup> The Blessing Of Messiah - This Blessing is blessing or praising Yahweh for sending us Messiah Yahshua as our way of salvation.

<sup>77</sup> Yeshayahu (Isaiah) 12:3

**\*\* YEESH-TA-BACH SHIM-CHA  
MAY YOUR NAME BE PRAISED**

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ  
Yihsh-tah-bahch shihm-chah lah-ahd mahl-kay-nu  
בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.  
beh-rah-chot veh-ho-dah-ot may-ah-tah veh-ahd o-lahm.  
בְּרוּךְ אַתָּה יְהוָה, אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת,  
Bah-ruch ah-tah יְהוָה, Ayl meh-lehch gah-dol bah-tihsh-bah-chot,  
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,  
Ayl hah-ho-dah-ot, ah-don hah-nihf-lah-ot,  
הַבוֹחֵר בְּשִׁירֵי זְמֵרָה, מֶלֶךְ, אֵל, חַי הָעוֹלָמִים.  
hah-bo-chayr beh-shee-ray zihm-rah, meh-lehch, Ayl, chai hah-o-lah-meem.

May your Name be praised forever our King.  
Unto You we offer blessings and thanksgiving from this time forever.  
Blessed are You יְהוָה, Elohim, King, exalted through praises,  
Elohim of thanksgiving, Master of wonders,  
Who chooses musical songs of praise, King, Elohim, giver of life.

**\*\* PRAISE AND WORSHIP<sup>78</sup>**

At this time the group may enjoy praise and worship with singing, playing timbrels, etc., and dancing.

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<sup>78</sup> Praise and worship songs are not traditional but they may be included here. Limit the number of songs to 3 or 4.

\* MA TO-VU<sup>79 80</sup>

HOW GOODLY ARE YOUR TENTS OH JACOB

מה טובו אהליך, יעקב,

Mah to-vu oh-hah-ley-chah, Yah-ah-kov,

משכנותיך ישראל.

mihsh-keh-no-tey-chah Yihs-rah-ayl.

ואני, ברב חסדך, אבא ביתך,

Vah-ah-nee, beh-rov chahs-deh-chah, ah-vo vay-teh-chah,

אשתחווה אל היכל קדשך ביראתך.

ehsh-tah-chah-veh<sup>81</sup>, ehl hay-chahl kahd-sheh-chah beh-yihr-ah-teh-chah.

יהוה, אהבתי מעון ביתך,

יהוה ah-hav-tee meh-on bay-teh-chah,

ומקום משכן כבודך.

um-kom mish-kahn keh-vo-deh-chah.

ואני אשתחווה ואכרעה,

Vah-ah-nee ehsh-tah-chah-veh<sup>82</sup> veh-ehch-rah-ah,<sup>83</sup>

אברכה לפני יהוה עשי.

ehv-reh-chah lihf-nay יהוה o-see.

ואני תפילתי לך יהוה, עת רצון,

Vah-ah-nee teh-fih-lah-tee leh-chah יהוה ayt rah-tzon,

אלהים, ברב חסדך,

eh-lo-heem, beh-rahv chahs-deh-chah,

ענני באמת ישעך.

ah-nay-nee beh-eh-meht yish-eh-chah.

<sup>79</sup> The Ma To-vu begins the Shabbat service. This liturgy portion should be said standing and facing toward Jerusalem. It begins with the words of Balaam, a prophet sent by Balak, king of Moab, to curse Israel. When Balaam saw Israel in their tents, dwelling in peace and happiness, יהוה gave him words to bless them instead of cursing them.

<sup>80</sup> Bemidbar (Numbers) 24:5

<sup>81</sup> At this word the worshipper bows.

<sup>82</sup> At this word the worshipper bows.

<sup>83</sup> At this word the worshipper bends the knees.

How lovely are your tents, Oh Jacob,  
 Your dwelling places, Oh Israel<sup>84</sup>.  
 יהוה, through Your abundant grace I will enter Your house,  
 In awe I will bow<sup>85</sup> down toward Your Set-Apart Sanctuary<sup>86</sup>.  
 יהוה, I love the House where You dwell,  
 And the place where Your Glory resides<sup>87</sup>.  
 I shall prostrate myself and bow<sup>88</sup>,  
 Bend the knee<sup>89</sup> before יהוה my Maker<sup>90</sup>.  
 As for me, may my prayers to You, יהוה, be at the right time.  
 Elohim, in Your abundant grace, answer me with the truth of Your Salvation<sup>91</sup>

**\* CALL TO WORSHIP - BAR-CHU<sup>92</sup>**

BLESS

READER<sup>93</sup>:

בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ.

Bahr-chu et יהוה hahm-voh-rahch.

CONGREGATION<sup>94</sup>:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Bah-ruch יהוה hahm-voh-rahch leh-oh-lahm vah-ehd.

READER:

Bless יהוה, the Blessed One.

CONGREGATION:

Blessed is יהוה, the blessed One, for all eternity.

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<sup>84</sup> Bemidbar (Numbers) 24:5

<sup>85</sup> At this word the worshipper bows.

<sup>86</sup> Tehillim (Psalms) 5:8

<sup>87</sup> Tehillim 26:8

<sup>88</sup> At this word the worshipper bows.

<sup>89</sup> At this word the worshipper bends the knee.

<sup>90</sup> Tehillim 95:6

<sup>91</sup> Tehillim 69:14

<sup>92</sup> Bar-Chu And The Responsive Reading - The Bar-Chu is the first of the formal “B’rachot” or “Blessings” in the Torah service. This blessings always begins with blessing Yahweh (thanking Him). It is a very ancient blessing. The Responsive Reading is a statement reminding us why we celebrate the Shabbat. The responsive reading is taken from Shemot (Exodus) 20:8-11, 31:13.

<sup>93</sup> The “READER” here is the group or congregation leader.

<sup>94</sup> The “CONGREGATION” here is the congregation or the group.

## \* RESPONSIVE READING<sup>95</sup>

READER:

Remember the Sabbath day to keep it Set Apart.

RESPONSE:

Six days shall you labor and do all your work;

READER:

But the seventh day is the Sabbath of יהוה your Elohim, in it you shall not do any work.

RESPONSE:

For in six days יהוה made the heaven and the earth, the sea and all that is in them and rested on the seventh day; that is why יהוה blessed the Sabbath day and hallowed it.

READER:

Speak also unto the children of Israel saying: Above all, My Sabbaths you shall keep; for it is a sign between Me and you throughout your generations, that you may know that I am יהוה who sanctifies you.

\*\* VEH-SHAM-RU BEH-NAY YIS-RA-EL<sup>96</sup>

AND THE CHILDREN OF ISRAEL SHALL KEEP

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,

Veh-shahm-ru beh-nay Yihs-rah-ayl eht hah-Shah-bhat

לַעֲשׂוֹת אֶת הַשַּׁבָּת

lah-ah-sot eht hah-Shah-bhat

לְדַרְתָּם בְּרִית עוֹלָם.

leh-do-ro-tahm beh-reet o-lahm.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הִיא לְעוֹלָם,

Bay-nee u-vayn beh-nay Yihs-rah-ayl ot hee leh-o-lahm,

כִּי נִשְׁשַׁת יָמִים עָשָׂה יְהוָה

kee shay-sheht yah-meem ah-sah יהוה

<sup>95</sup> Shemot (Exodus) 20:8-11; 31:13

<sup>96</sup> V'shamru B'nay Yisrael (And The Children Of Israel Shall Keep) - The V'Shamru gives us the Scriptural basis for the Shabbat celebration. It is taken from Shemot (Exodus) 31:16,17 and, in English, Yeshayahu (Isaiah) 66:23.

אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,

eht hah-shah-mah-yeem veh-ehh hah-ah-rehtz

וּבְיוֹם הַשַּׁבָּת וַיִּנְפֹשׁ.

u-vah-yom hahsh-vee-ee shah-vaht vah-yih-nah-fahsh.

The Israelites are to observe the Sabbath,  
Celebrating it for the generations to come as an everlasting covenant.  
It will be a sign between Me and the Israelites forever,  
For in six days יְהוָה made the heavens and the earth,  
And on the seventh day He abstained from work and was refreshed.

*(From Yeshayahu (Isaiah) 66:23)*

And it shall come to pass that from one new moon to another and from one Shabbat to another,  
ALL flesh shall come to worship before Me, says יְהוָה.

## SHEMA<sup>97</sup>

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Sheh-mah Yihs-rah-ayl, יהוה Eh-lo-hey-nu, יהוה Eh-chad.

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד.

Bah-ruch shaym keh-vod mahl-chu-to leh-oh-lahm vah-ehd.

Hear O Israel, יהוה is our Elohim, יהוה is One.  
Blessed is the name of His glorious kingdom for all eternity.

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<sup>97</sup> The Shema (Hear O Israel) - In the Shema, we join together with all other Believers in proclaiming the two greatest commandments Yahshua taught us: to love Yahweh with all our heart, soul and strength, and to love our neighbor as ourselves. We also see that Yahweh wants us to love Him, not just “obey” Him in ridged, legalistic “obedience”. The Shema is taken from Devarim (Deuteronomy) 6:4-9. The “V’ahavta” part (“And you shall love your neighbor”) is taken from Vayikrah (Leviticus) 19:18. The Shema is always said standing and facing Jerusalem (East).

\* VEH-AH-HAV-TAH

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ,  
Veh-ah-hahv-tah ayt יהוה eh-loh-hehy-chah,  
בְּכָל לְבָבְךָ,  
beh-chahl leh-vahv-chah,  
וּבְכָל נַפְשְׁךָ,  
uv-chahl nahf-sheh-chah,  
וּבְכָל מְאֹדְךָ.  
u-ve-chahl meh-o-deh-chah.  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה,  
veh-hah-yu hah-deh-vah-reem hah-ay-leh,  
אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם,  
ah-sheh ah-no-chee meh-tzav-chah hah-yom,  
עַל לְבָבְךָ.  
ahl leh-vah-veh-chah.  
וּשְׁנַנְתָּם לְבִנְיָהּ, וְדַבַּרְתָּ בָּם,  
veh-shih-nan-tam leh-vah-neh-chah, veh-dih-bahr-tah bahm,  
בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
beh-shihv-teh-chah beh-vay-teh-chah,  
וּבְלִכְתֹּךָ בַּדֶּרֶךְ,  
uv-lehch-teh-chah vah-deh-rehch,  
וּבְשֹׁכְבְךָ וּבְקוּמְךָ.  
uv-shahch-beh-chah uv-ku-meh-chah.  
וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ,  
uk-shar-tahm leh-ot ahl yah-deh-chah,  
וְהָיוּ לְטָטְפַת בֵּין עֵינֶיךָ.  
veh-hah-yu leh-to-tah-fot bayn ay-neh-chah.  
וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.  
uch-tahv-tahm ahl meh-zu-zot bay-teh-cha u-vihsh-ah-reh-chah.

And you shall love יהוה your Elohim,  
 with all your heart, with all your soul, and with all your might.  
 And have these words,  
 which I command you this day, be upon your heart.  
 And you shall teach them diligently to your children, and speak of them  
 when you sit in your house, when you walk by the way, when you retire, and when you arise.  
 And you shall bind them for a sign upon your hand and let them be frontlets between your eyes.  
 And you shall write them on the doorposts of your house and upon your gates:

וְאַהֲבַתָּ לְרַעְיֶךָ כְּמִדָּה:

Va-hav-ta le-ray-ah-cha ka-moe-cha.

And you shall love your neighbor as yourself.

\*\* MEE KAH-MO-CHAH<sup>98</sup>  
 WHO IS LIKE YOU

מִי כְמוֹכָה בְּאֵלִים יְהוָה,

Mee kah-mo-chah bah-ay-leem יהוה,

מִי כְמוֹכָה נִאֲדָר בְּקִדְשׁ,

mee kah-mo-chah neh-eh-dahr bah-ko-dehsh,

נֹרָא תְהִילָת, עֲשֵׂה פֶלֶא.

no-rah teh-hee-lot o-say feh-leh.

Who is like You יהוה among the mighty-ones?  
 Who is like You glorified in set-apart-ness?  
 You are awesome in praise,

Working wonders יהוה, who is like You יהוה?

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<sup>98</sup> Mi Ka-mo-cha (Who Is Like You) - The Mi Kamocho is a 3500 year old hymn of praise. The Israelites sang this song at the Red Sea thanking Yahweh for their deliverance. It is taken from Shemot (Exodus) 15:11.



**\*\* HO-DU LEH-YAHWEH<sup>99</sup>**  
**GIVE THANKS TO YAHWEH**

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

Ho-du lah-יהוה-י kee tov, kee leh-oh-lahm chahs-do.

Give thanks to יהוה He is good, His grace forever endures.

## **THE AMIDAH PRAYERS**

*The congregation may say Avot only as an abbreviated Amidah or the entire Amidah. Prayers marked with an asterisk (\*), are traditionally said on Shabbat and prayers marked with two asterisks (\*\*) can be considered optional. This set of prayers are also called the “Shemoneh Esrei” (Hebrew for eighteen because there are eighteen prayers).*

**\* THE AMIDAH<sup>100</sup>**  
(OPENING)

יְהוָה שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

יהוה seh-fah-tai tihf-tahch u-fee yah-geed teh-hih-lah-teh-chah.

יהוה, open my lips that my mouth may tell Your glory.

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<sup>99</sup> Ho-Du L’Yahweh (Give Thanks To Yahweh) - The Ho-du is a song of praise to Yahweh for His Grace that endures forever. It is taken from Tehillim (Psalms) 136:1.

<sup>100</sup> The Amidah Prayers - The Amidah (or “standing”) prayer is also called the Shemoneh Esrei (eighteen) and consists of 18 prayers or blessings. It is the oldest traditional Jewish prayer going back to early Second Temple times.

**\*AH-VOT**  
(FATHERS)

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu vey-lo-hay ah-vo-tay-nu,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
Ehl-o-hey Ahv-rah-hahm, Ehl-o-hey Yeetz-chahk, vay-lo-hay Ya-ah-kov,  
הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,  
ha-El hah-gah-dol, hah-gih-bor veh-hah-no-rah, Ayl El-yon,  
גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל,  
go-mayl chah-sah-deem to-veem, veh-ko-nayh hah-kol,  
וְזוֹכֵר חַסְדֵי אֲבוֹת,  
veh-zo-chayr chas-day ah-vot,  
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,  
u-may-vee go-ayl lih-vih-nay vih-nay-haym,  
לְמַעַן שְׂמוֹ בְּאַהֲבָה.  
leh-mah-ahn sheh-mo beh-ah-hah-vah.  
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
Meh-lehch o-zayr u-mo-shee-ah u-mah-gayn.  
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.  
Bah-ruch ah-tah יְהוָה, mah-gayn Ahv-rah-hahm.

Blessed are You יְהוָה our Elohim and Elohim of our fathers,  
Elohim of Abraham, Elohim of Isaac and Elohim of Jacob<sup>101</sup>,  
the great mighty and awesome Elohim, the most high Elohim,  
Who bestows grace<sup>102</sup> and creates all<sup>103</sup>,  
and remembers the grace of the fathers,  
and brings a Redeemer to their children's children<sup>104</sup>,  
for His Name's sake with love.

O King, Helper, Savior, and Shield, blessed are You יְהוָה, Shield of Abraham.

<sup>101</sup> Shemot (Exodus) 3:6 and Tehillim (Psalms) 136

<sup>102</sup> Shemot (Exodus) 20:6 and Ephsiyah (Ephesians) 2:7

<sup>103</sup> Beresheet (Genesis) 14:19.

<sup>104</sup> Notice that the phrase “brings a Redeemer to their children's children” is in the present tense.

**\* GI-BOR**

**YAHWEH'S MIGHT**

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי,

Ah-tah gih-bor leh-o-lahm ah-do-nai,

מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

meh-chah-yayh may-teem ah-tah, rahv leh-ho-shee-ah.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,

Meh-chal-kayl chah-yeem beh-cheh-sehd,

מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,

meh-chah-yayh meh-teem beh-rah-chah-meem rah-beem,

סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,

so-maych nof-leem, veh-ro-fayh cho-leem, u-mah-teer ah-su-reem,

וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.

um-kah-yaym eh-mu-nah-to lee-shay-nay ah-fahr.

מִי כַמוֹךָ בְּעַל גְבוּרוֹת?

Mee chah-mo-chah bah-ahl geh-vu-rot?

וּמִי דוֹמֶה לָךְ, מְלַךְ מַמְיֵת

u-mee do-meh lahch, meh-lehch may-meet

וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה?

um-chah-yeh u-mahtz-mee-ahch yeh-shu-ah?

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים.

Veh-neh-eh-mahn ah-tah leh-hah-chah-yot may-teem.

בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

Bah-ruch ah-tah יהוה, meh-chah-yayh hah-may-teem.

You are eternally mighty<sup>105</sup>, my Master,  
the Resurrector of the dead are You<sup>106</sup>; Great in salvation.  
Who sustains the living with grace,  
resurrects the dead with great mercy,  
supports the fallen, heals the sick<sup>107</sup>, releases the confined,  
and keeps His faith to those asleep in the dust<sup>108</sup>.  
Who is like You, O master of mighty deeds?<sup>109</sup>

<sup>105</sup> Shemot (Exodus) 15:11

<sup>106</sup> Mattithyahu (Matthew) 22:32, Ma'aseh Shlichim (Acts) 13:34 and 24:15 among other verses.

<sup>107</sup> Luka (Luke) 9:2 and 10:9

<sup>108</sup> Dani'el (Daniel) 12:2

<sup>109</sup> Shemot 15:11

and Who is comparable to You, O King Who causes death  
and restores life and makes salvation sprout?<sup>110</sup>  
And You are faithful to resurrect the dead<sup>111</sup>.

Blessed are You, יהוה, Who resurrects the dead.

**\* KAH-DOSH-ET HA-SHEM YAHWEH**  
**SET-APARTNESS OF YAHWEH'S NAME**

אֶתְּחָה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ,  
Ah-tah kah-dosh veh-shihm-cha kah-dosh,  
וְקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ, סֵלָה.  
uk-do-sheem beh-chal yom yeh-hal-lu-cha, Seh-lah.  
בְּרוּךְ אַתָּה יְהוה, הָאֵל הַקְּדוֹשׁ.  
Bah-ruch ah-tah יהוה, hah-El hah-kah-dosh.

You are Set Apart and Your Name is Set Apart<sup>112</sup>,  
and every day Set Apart ones<sup>113</sup> will praise You. Selah.

Blessed are You, יהוה, the Set Apart Elohim.

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<sup>110</sup> Yeshayahu (Isaiah) 43:3, 11, 12, 25 and Yochanan (John) 3:17, 10:9 and Ma'aseh Shlichim 2:21 among others.

<sup>111</sup> Gilyahna (Revelation) 20:6

<sup>112</sup> Shemot (Exodus) 3:15

<sup>113</sup> "Set-Apart ones" here refers to the Torah obedient Israelite. See Vayikrah (Leviticus) 18:2 and many other places where this same wording is used.

\*\* BEE-NAH  
INSIGHT

אָתָּה חוֹנֵן לְאָדָם דַּעַת,  
Ah-tah cho-nayn leh-ah-dahm dah-aht,  
וּמְלַמֵּד לְאִנוּשׁ בֵּינָה.  
um-lah-mayd leh-eh-nosh bee-nah.  
חַנּוּנוֹ מֵאֲתָךְ דַּעַת בֵּינָה וְהַשְׂכִּיל.  
Chah-nay-nu may-ih-t-chah day-ah bee-nah veh-hahs-kayl.  
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.  
Bah-ruch ah-tah יְהוָה, cho-nayn hah-dah-aht.

You grant man knowledge and teach insight to human beings.  
Endow us graciously from You with knowledge, insight and wisdom<sup>114</sup>.

Blessed are You, יְהוָה, the Giver of wisdom.

\*\* TESH-U-VAH  
REPENTANCE

הַשִּׁיבֵנו אֲבִינוּ לְתוֹרָתְךָ,  
Hah-shee-vay-nu ah-vee-nu leh-to-rah-teh-chah,  
וְקַרְבֵנוּ מִלְכֵנוּ, לְעִבּוֹדְתְךָ,  
veh-kahr-vay-nu mahl-kay-nu, Lah-ah-vo-dah-teh-chah,  
וְהַחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.  
veh-hah-chah-zee-ray-nu biht-shu-vah shlay-mah lhe-fah-ney-chah.  
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתַשׁוּבָה.  
Bah-ruch ah-tah יְהוָה, hah-ro-tzeh biht-shu-vah.

Bring us back, our Father, to Your Torah<sup>115</sup>,  
and bring us closer, our King, to Your service,  
and make us return in complete repentance before You<sup>116</sup>.

Blessed are You, יְהוָה, Who desires repentance.

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<sup>114</sup> Mishli (Proverbs) 2:6

<sup>115</sup> Vayikrah (Leviticus) 18:5, Mattithyahu (Matthew) 19:17, Yochanan (John) 12:50

<sup>116</sup> Tehillim (Psalms) 119:59

\*\* SEH-LACH  
FORGIVENESS

סְלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ,  
Seh-lahch lah-nu ah-vee-nu kee chah-tah-nu,  
מַחֵל לָנוּ מִלְכָּנוּ כִּי פָשַׁעְנוּ,  
meh-chahl lah-nu mahl-kay-nu kee fah-sha-eh-nu,  
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.  
kee mo-chayl veh-so-lay-ahch ah-tah.  
בְּרוּךְ אַתָּה יְהוָה, חַנוּן הַמְרַבֵּה לְסְלוּחַ.  
Bah-ruch ah-tah יהוה, chah-nun hah-mahr-beh lis-lo-ahch.

*Strike the left side of the chest with the right fist when reciting “חָטָאנוּ” and “פָּשַׁעְנוּ”.*  
*Strike the left side of the chest with the right fist when reciting “chah-tah-nu” and “fah-shah-eh-nu”.*  
*Strike the left side of the chest with the right fist when reciting “erred” and “sinned”.*

Forgive us, our Father, for we have erred,  
pardon us, our King, for we have intentionally sinned,  
for You pardon and forgive<sup>117</sup>.

Blessed are You, יהוה, the merciful One Who pardons abundantly.

\*\* GO-AYL  
REDEMPTION

רְאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ,  
Reh-ay veh-ahn-yay-nu, veh-ree-vah ree-vay-nu,  
וּגְאֹלֵנוּ מִהַרְחָה לְמַעַן שְׂמֹךְ,  
ug-ah-lay-nu meh-hay-rah leh-mah-ahn sheh-meh-chah,  
כִּי גּוֹאֵל חֲזָק אַתָּה.  
kee go-ayl chah-zahk ah-tah.  
בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.  
Bah-ruch ah-tah יהוה, go-ayl Yihs-rah-el.

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<sup>117</sup> Tehillim (Psalms) 51

Behold our affliction, take up our grievance,  
and save us<sup>118</sup> soon.  
For the sake of Your Name<sup>119</sup>,  
for You are a powerful Redeemer.

Blessed are You, יְהוָה, the Redeemer of Israel.

**\*\* REH-FU-AH  
HEALING AND HEALTH**

רְפָאנוּ יְהוָה וְנִרְפָּא,  
Reh-fah-ay-nu יהוה veh-nay-rah-fayh,  
הוֹשִׁיעֵנוּ וְנוֹשְׁעָה,  
ho-shee-ay-nu veh-nih-vah-shay-ah,  
כִּי תִהְלֹתֵנוּ אֶתָּה,  
kee teh-hih-lah-tay-nu ah-tah,  
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מְכֹתֵינוּ,  
veh-hah-ah-lay reh-fu-ah sheh-lay-mah leh-chal mah-ko-tay-nu,  
יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי  
yeh-hee rah-tzon mihl-fah-neh-chah יהוה Eh-lo-hai  
וְאֱלֹהֵי אֲבוֹתַי,  
vay-lo-hay ah-vo-tai,  
שֶׁתְּשַׁלַּח מִהַרְרָה רְפוּאָה שְׁלֵמָה  
sheh-tihsh-lahch meh-hay-rah reh-fu-ah sheh-lay-mah  
מִן הַשָּׁמַיִם,  
mihn hah-shah-mah-yeem,  
רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף.  
reh-fu-aht hah-neh-fehsh ur-fu-aht hah-guf.

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<sup>118</sup> Tehillim (Psalms) 119:153-154, Nechemyah (Nehemiah) 1:9  
<sup>119</sup> Yeshayahu (Isaiah) 48:9,

*For a male patient*

לְחֹלֵהוּ (patient's name) בֶּן (mother's or father's name) שְׂאֵר חוּלֵי יִשְׂרָאֵל.  
La-cho-leh (patient's name) behn (mother's or father's name) beh-toch sheh-ar  
cho-lay Yihs-rah-ayl.

*For a female patient*

לְחֹלֵהָ (patient's name) בַּת (mother's or father's name) שְׂאֵר חוּלֵי יִשְׂרָאֵל.  
Lah-cho-lah (patient's name) baht (mother's or father's name) beh-toch sheh-ar  
cho-lay Yihs-rah-ayl.

כִּי אֵל מֶלֶךְ רוֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה.

Kee El meh-lehch ro-fay neh-eh-mahn veh-rah-chah-mahn ah-tah.

בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא חוּלֵי עַמּוֹ יִשְׂרָאֵל.

Bah-ruch ah-tah יְהוָה, ro-fayh cho-lay ah-mo Yihs-rah-ayl.

Heal us יְהוָה<sup>120</sup> - and we shall be healed<sup>121</sup>,  
save us - and we shall be saved<sup>122</sup>,  
for You are our praise,  
And bring complete recovery for all our ailments,

May it be Your will, יְהוָה, my Elohim,  
and the Elohim of my forefathers,  
that You quickly send a complete recovery from heaven,  
spiritual healing and physical healing

*For a male patient*

to the patient (name) son of (mother's or father's name) among the other patients of Israel.

*For a female patient*

to the patient (name) daughter of (mother's or father's name) among the other patients of Israel.

For You are Elohim, King, the faithful and compassionate Healer.

Blessed are You, יְהוָה, Who heals the sick of His people Israel.

<sup>120</sup> Shemot (Exodus) 15:26, Tehillim (Psalms) 6:2, Mattithyahu (Matthew) 4:23

<sup>121</sup> Tehillim 30:2, Mal'aki (Malachi) 4:2 (see Mattithyahu (Matthew) 9:20 – 22)

<sup>122</sup> Yeshayahu (Isaiah) 43:3, 11, 12, 25, and Yochanan (John) 3:17, 10:9 and Ma'aseh Shlichim 2:21 among others.



\*\* BIR-KAT HA-SHA-NIM  
YEAR OF PROSPERITY

בָּרַךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ

Bah-raych Ah-lay-nu יְהוָה Eh-lo-hey-nu

אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי

eht hah-shah-nah hah-zot veh-eht kahl mee-nay

תְּבוּאָתָהּ לְטוֹבָה,

teh-vu-ah-tah leh-to-vah

וְתַן בְּרָכָה, וְתֵן טַל וּמָטָר לְבְרָכָה

veh-tayn beh-rah-chah, veh-tayn tahl u-mah-tahr lihv-rah-chah

עַל פְּנֵי הָאֲדָמָה, וְשִׂבְעֵנוּ מִטּוֹבָךָ,

ahl peh-nay hah-ah-dah-mah, veh-sahb-ay-nu mih-tu-veh-chah,

וּבְרַךְ שְׁנַתֵּנוּ כְּשָׁנִים הַטּוֹבוֹת.

u-vah-raych sheh-nah-tay-nu kah-shah-neem hah-to-vot.

בָּרוּךְ אַתָּה יְהוָה, מְבָרַךְ הַשָּׁנִים.

Bah-ruch ah-tah יְהוָה, meh-vah-raych hah-shah-neem.

Bless for us - יְהוָה, our Elohim –

this year and all its kinds of crops for the best<sup>123</sup>,

and give a blessing, and give dew and rain for blessing

on the face of the earth<sup>124</sup>, and satisfy us from Your Goodness,

and bless our year like the good years.

Blessed are You, יְהוָה, Who blesses the years.

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<sup>123</sup> Yochanan (John) 14:13

<sup>124</sup> Vayikrah (Leviticus) 26:3 – 4

**\* KEE-BUTZ GA-LU-YOT**  
INGATHERING OF EXILES

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵנוּ,  
Teh-kah beh-sho-fahr gah-dol leh-chay-ru-tay-nu,  
וְשֵׂא נֵס לְקַבֵּץ גְּלוֹתֵינוּ,  
veh-sah nays leh-kah-baytz gah-lu-yo-tay-nu,  
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנֹפֹת הָאָרֶץ.  
veh-kahb-tzay-nu yah-chahd may-ahr-bah kan-fot hah-ah-rehtz.  
בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.  
Bah-ruch ah-tah יְהוָה, meh-kah-baytz nihd-chay ah-mo Yihs-rah-ayl.

Sound the great shofar for our freedom,  
and raise a standard to gather our exiles,  
and gather us from the four corners of the earth.<sup>125</sup>

Blessed are You, יְהוָה, Who gathers the dispersed of His people Israel.

**\*\* DEEN**  
RESTORATION OF JUSTICE

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרְאֲשׁוֹנָה,  
Hah-shee-vah shof-tay-nu keh-vah-rih-sho-nah,  
וְיִזְעֲצֵנוּ כְּבַתְחִלָּה,  
veh-yo-ah-tzay-nu keh-vaht-chih-lah,  
וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה,  
veh-hah-sayr mih-meh-nu yah-gon vah-ah-nah-chah,  
וּמְלוֹךְ עָלֵינוּ אַתָּה יְהוָה  
um-loch ah-lay-nu ah-tah יְהוָה  
לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים,  
leh-vahd-chah beh-cheh-sehd uv-rah-chah-meem,  
וְצַדִּיקוֹ בַּמִּשְׁפָּט.  
veh-tzahd-kay-nu bah-mihsh-paht.

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<sup>125</sup> Yeshayahu (Isaiah) 11:12

בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Bah-ruch ah-tah יְהוָה, meh-lehch o-hayv tzeh-dah-kah u-mihsh-paht.

Restore our judges as in early times,  
and our counselors as at first,<sup>126</sup>  
remove from us agony and groaning,  
and reign over us – You, יְהוָה,  
alone – with grace and mercy,  
and justify us in judgment.

Blessed are You, יְהוָה, King Who loves righteousness and judgment.

\*\* TZA-DEE-KEEM

THE RIGHTEOUS

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים,

Ahl hah-tzah-dee-keem veh-ahl hah-chah-see-deem,

וְעַל זִקְנֵי עַמֶּךָ בַּיִת יִשְׂרָאֵל,

veh-ahl zikh-nay ahm-chah bayt Yihs-rah-ayl,

וְעַל פְּלִיטַת סוֹפְרֵיהֶם,

vah-ahl peh-lay-taht sof-ray-hehm,

וְעַל גְּרֵי הַצְדָּק וְעַלֵּינוּ,

veh-ahl gay-ray hah-tzeh-dehk veh-ah-lay-nu,

יְהִימוּ רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ,

yeh-heh-mu rah-chah-mey-chah יְהוָה Eh-lo-hey-nu,

וְתַן שָׂכָר טוֹב לְכֹל

veh-tayn sah-chahr tov leh-chahl

הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,

hah-bot-cheem beh-shihm-chah beh-eh-meht,

וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם,

veh-seem chehl-kay-nu ih-mah-hehm leh-o-lahm,

וְלֹא יַבּוֹשׁ כִּי בָךְ בְּטַחֲנוּ.

veh-lo nay-vosh kee veh-chah bah-tahch-nu.

בְּרוּךְ אַתָּה יְהוָה, מִשְׁעֵן וּמִבְטָח לְצַדִּיקִים.

Bah-ruch ah-tah יְהוָה, mihsh-ahn u-mihv-tahch lah-tzah-dee-keem.

<sup>126</sup> Yeshayahu 1:26

On the righteous, on the devout,  
 on the elders of Your people, the house of Israel,  
 on the remnant of their scribes,  
 on the righteous converts and on us,  
 may Your compassion be aroused, יְהוָה, our Elohim,  
 and give good reward to all  
 who truly trust Your Name, may You put our share among them forever,  
 and we shall not be ashamed, for You we trust<sup>127</sup>.

Blessed are You, יְהוָה, who supports and safeguards the righteous.

**\*\* BIN-YAN YER-USH-A-LA-EEM  
 REBUILDING JERUSALEM**

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב,  
 Veh-lee-ru-shah-lah-yeem eer-chah beh-rah-chah-meem tah-shuv,  
 וְתִשְׁכֹּן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ,  
 veh-tihsh-kon beh-to-chah kah-ah-shehr dih-bahr-tah,  
 וּבְנֵה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם,  
 uvneh-ay o-tah beh-kah-rov beh-yah-may-nu bihn-yan o-lahm,  
 וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶן.  
 veh-chih-say Dah-vihd meh-hay-rah leh-to-chah tah-cheen.  
 בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.  
 Bah-ruch ah-tah, יְהוָה, Bo-nay Yeh-ru-shah-lah-yeem.

And to Jerusalem Your City You shall return with mercy,  
 and You shall dwell in it, as You have spoken,  
 may You rebuild it soon in our days for eternity,  
 and may You establish the Throne of David within it<sup>128</sup>.

Blessed are You, יְהוָה, the Builder of Jerusalem.

<sup>127</sup> Yeshayahu (Isaiah) 43:7, Yochanan (John) 17

<sup>128</sup> Yeshayahu (Isaiah) 9:7, 16:5, Tehillim (Psalms) 2, Luka (Luke) 1:32 – 33

**\*\* MAL-CHOT BEIT DAVID  
DAVIDIC REIGN**

את צמח דוד עבדך מהרה תצמיח,  
Eht tzeh-mahch Dah-vihd ahv-deh-chah meh-hay-rah tahtz-mee-ahch,  
וקרנו תרום בישועתך,  
veh-kahr-no tah-rum bee-shu-ah-teh-cha,  
כי לישועתך קוינו כל היום.  
kee lee-shu-aht-chah kih-vee-nu kahl hah-yom.  
ברוך אתה יהוה, מצמיח קרן ישועה.  
Bah-ruch ah-tah יהוה, mahtz-mee-ahch keh-rehn yeh-shu-ah.

The offspring of David Your servant may You swiftly make flourish  
and exalt His honor with Your Salvation,  
for Your Salvation we hope all day long.

Blessed are You, יהוה, Who raises the ray of Salvation<sup>129</sup>.

**\*\* TEH-FI-LAH  
ACCEPTANCE OF PRAYER**

שמע קולנו יהוה אלהינו, חוס ורחם עלינו,  
Sheh-mah ko-lay-nu יהוה Eh-lo-hey-nu, chus veh-rah-chaym ah-lay-nu,  
וקבל ברחמים ובקצון את תפלתנו,  
veh-kah-bayl beh-rah-chah-meem uv-rah-tzon eht teh-fih-lah-tay-nu,  
כי אל שומע תפלות ותחנונים אתה.  
kee Ayl sho-may-ah teh-fih-lot veh-tah-chah-nu-neem ah-tah.  
ומלפניך מלפני ריכם אל תשיבנו,  
U-mihl-fah-ney-cha mahl-kay-nu ray-kahm ahl teh-shee-vay-nu,  
כי אתה שומע תפלת עמך ישראל ברחמים.  
kee ah-tah sho-may-ah teh-fih-laht ahm-chah Yihs-rah-ayl beh-rah-chah-meem.  
ברוך אתה יהוה, שומע תפלה.  
Bah-ruch ah-tah יהוה, Sho-may-ah teh-fih-lah.

<sup>129</sup> Mattithyahu (Matthew) 21:9, 22:42

Hear our voice, יהוה, our Elohim, have mercy and compassion for us,  
and accept our prayers mercifully and willingly,  
for Elohim Who listens to prayers and supplications You are.  
From before Yourself, our King, turn us not away empty-handed,  
for You hear the prayer of Your people Israel mercifully.

Blessed are You, יהוה, Who hears prayers<sup>130</sup>.

**\*\* AH-VO-DAH**

## RESTORATION OF TEMPLE SERVICE

רְצֵה יְהוָה אֱלֹהֵינוּ,

Reh-tzay יהוה Eh-lo-hay-nu,

בְּעֶמֶד יִשְׂרָאֵל וּבִתְפִלָּתָם,

beh-ahm-chah Yihs-rah-ayl u-viht-fih-lah-tahm,

וְהָשִׁב אֶת הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ.

veh-hah-shayv eht hah-ah-vo-dah lih-d-veer bay-teh-chah.

וְאָשִׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה,

Veh-ih-shay Yihs-rah-ayl uteh-fih-lah-tahm be-a-ha-va,

תִּקְבַּל בְּרָצוֹן,

teh-kah-bayl beh-rah-tzon,

וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

ut-hee leh-rah-tzon tah-meed ah-vo-daht Yihs-rah-ayl ah-meh-chah.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ

Veh-teh-cheh-zehy-nah ay-nay-nu beh-shuv-chah

לְצִיּוֹן בְּרַחֲמִים.

leh-tzee-yon beh-rah-chah-meem.

בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

Bah-ruch ah-tah, יהוה, hah-mah-chah-zih-r sheh-chee-nah-to leh-tzi-yon.

<sup>130</sup> Tehillim (Psalms) 5:3, 6:9

Be favorable, יהוה our Elohim,  
 toward Your people Israel and their prayer,  
 and restore the service to the Set Apart of Holies of Your Temple.  
 The fire-offerings of Israel and their prayer, with love  
 and favor may You accept,  
 and may the service of Your people, Israel, always be favorable to You.  
 May our eyes behold Your return to Zion in compassion.

Blessed are You, יהוה, Who restores His Presence to Zion<sup>131</sup>.

**\*\* MO-DEEM  
 THANKSGIVING**

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה  
 Mo-deem ah-nach-nu lahch shah-ah-tah hu יהוה  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.  
 Eh-lo-hey-nu vay-lo-hay, ah-vo-tay-nu leh-o-lahm vah-ehd.  
 צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ אֵתָה הוּא לְדוֹר וָדוֹר.  
 tzur chah-yay-nu, mah-gayn yihsh-ay-nu ah-tah hu leh-dor vah-dor.  
 נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ  
 No-deh leh-chah un-sah-payr teh-hih-lah-teh-chah  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
 ahl chah-yay-nu hahm-su-reem beh-yah-deh-cha,  
 וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
 veh-al nihsh-mo-tay-nu hahp-ku-dot lahch,  
 וְעַל נִסְיָךְ שֶׁבְּכָל יוֹם עִמָּנוּ,  
 veh-al nih-sey-chah shehb-kahl yom ih-mah-nu,  
 וְעַל גַּפְּלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת,  
 veh-al nihf-leh-o-teh-chah veh-to-vo-tey-chah shehb-chal ayt  
 עָרֵב וּבִקֵּר וְצָהָרִים.  
 eh-rehv vah-vo-kehr veh-tzah-hah-rah-yeem.  
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,  
 Hah-tov kee lo chah-lu rah-chah-mey-chah,  
 וְהַמְּרַחֵם כִּי לֹא תִמּוּ חַסְדֶּיךָ,  
 veh-hahm-rah-chaym kee lo tah-mu chah-sah-dey-chah,

<sup>131</sup> Ezrah (Ezra) 3,

מְעוֹלָם קִוִּינוּ לָךְ.

may-o-lahm ki-vee-nu lahch.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרַוַּם שְׁמֶךָ

Veh-al ku-lahm yiht-bah-rahch veh-yiht-ro-mahm shihm-chah

מִלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד.

mahl-kay-nu tah-meed leh-o-lahm vah-ehd.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה,

Veh-chol hah-chah-yeem yo-du-chah Seh-lah,

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת,

vee-hah-leh-lu eht shihm-chah beh-eh-meht,

הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה!

hah-ayl yeh-shu-ah-tay-nu veh-ehz-rah-tay-nu seh-lah!

בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְיָךְ נֶאֱחָ לְהוֹדוֹת.

Bah-ruch ah-tah יהוה, hah-tov shihm-chah ul-chah nah-eh leh-ho-dot.

We thank You, for You are יהוה,

our Elohim and the Elohim of our forefathers forever and ever.

The Rock of our lives, the shield of our Salvation, You are in every generation.

We shall thank You and tell Your glory<sup>132</sup>

for our lives which are in Your hands,

and for our souls that are entrusted to You,

and for Your miracles that are with us every day,

and for Your wonders and favors that happen all the time<sup>133</sup>,

evening and morning and noon.

The Good One, for Your compassions were not exhausted,

and the Compassionate One, for Your merciful deeds have not ended<sup>134</sup>,

always have we put our hope in You.

For all these, may Your Name be blessed and exalted,

our King, always, forever and ever;

and all the living will thank You – Selah – and praise Your Name truly,

O Elohim, our Salvation and help, – Selah!

Blessed are You, יהוה, the Good One is Your Name, and You it is proper to thank.

<sup>132</sup> Tehillim (Psalms) 79:13

<sup>133</sup> Ma'aseh Shlichim (Acts) 2:22, Ivrim (Hebrews) 2:3 – 4

<sup>134</sup> Echah (Lamentations) 3:22



**\*\* SEEM SHA-LOM  
ESTABLISH PEACE**

שִׁים שְׁלוֹם, טוֹבָה, וּבְרָכָה, חַן,  
Seem Shah-lom, to-vah, uv-rah-chah, chayn,  
וְחֶסֶד וְרַחֲמִים  
vah-cheh-sehd veh-rah-chah-meem  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.  
ah-lay-nu veh-al kahl Yihs-rah-ayl ah-meh-chah.  
בְּרַכְנוּ אֲבוֹנֵנוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךְ,  
Bahr-chay-nu ah-vee-nu, ku-lah-nu keh-eh-chahd beh-or pah-neh-chah,  
כִּי בְּאוֹר פְּנֵיךְ נָתַתָּ לָנוּ,  
kee veh-or pah-neh-chah nah-tah-tah lah-nu,  
יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
Eh-lo-hey-nu, to-raht chah-yeem veh-ah-hah-vaht cheh-sehd,  
וְצַדִּיקָה, וּבְרָכָה, וְרַחֲמִים,  
utz-dah-kah, uv-rah-chah, veh-rah-chah-meem,  
וְחַיִּים, וְשְׁלוֹם.  
veh-chah-yeem, veh-shah-lom.  
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל,  
Veh-tov beh-ay-ney-chah leh-vah-raych eht ahm-chah Yihs-rah-ayl,  
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.  
beh-chahl ayt uv-chahl shah-ah bihsh-lo-meh-chah.  
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.  
Bah-ruch ah-tah יהוה, hahm-vah-raych eht ah-mo Yihs-rah-ayl bah-shah-lom.

Establish peace, goodness and blessing, graciousness,  
grace and compassion  
upon us and upon all Israel Your people.  
Bless us our Father, all of us as one with the light of Your countenance,  
for with the light of Your countenance You gave us,  
יהוה our Elohim, the Torah of life and a love of grace,  
righteousness, blessing, compassion, life, and peace.  
And may it be good in Your eyes to bless Your people Israel,  
in every season and in every hour with Your peace.  
Blessed are You יהוה, Who blesses His people Israel with peace<sup>135</sup>.

<sup>135</sup> Yeshayahu (Isaiah) 9:6 – 7.

**\* COMPLETION OF AMIDAH**

יְהִי לְרָצוֹן אִמְרֵי פִי וְהַגִּיזוֹן לִבִּי לְפָנֶיךָ,

Yih-heh-yu leh-rah-tzon ihm-ray fee veh-hehg-yon lih-bee leh-fah-ney-chah,

יְהוָה צוּרִי וְגֹאֲלִי.

יהוה tzu-ree veh-go-ah-lee.

May the expressions of my mouth and the thoughts of my heart find favor before You,  
יהוה, my Rock and my Redeemer.

**\*\* CONCLUDING PRAYER**

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה,

Eh-lo-hai, neh-tzor leh-sho-nee may-rah,

וּשְׁפָתַי מִדְּבַר מִרְמָה.

us-fah-tai mih-dah-bayr mihr-mah.

וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם,

Veh-lihm-kahl-lai nahf-shee tih-dom,

וּנַפְשֵׁי כְּעֶפֶר לְכֹל תַּהְיֶה.

veh-nahf-shee keh-ah-fahr lah-kol tih-heh-yeh.

פֶּתַח לִבִּי בְּתוֹרַתְךָ,

Peh-tahch lih-bee beh-to-rah-teh-chah,

וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

uv-mihtz-vo-tehy-chah tih-r-dof nahf-shee.

וְכֹל הַחֹשְׁבִים עָלַי רָעָה,

Veh-chol hah-chosh-veem ah-lai rah-ah,

מִהֲרָה הָפֵר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם.

meh-hay-rah hah-fayr ah-tzah-tahm veh-kahl-kayl mah-chah-shahv-tahm.

עֲשֵׂה לְמַעַן שְׁמִיךְ,

Ah-sayh leh-mah-ahn sheh-meh-chah,

עֲשֵׂה לְמַעַן יְמִינְךָ,

ah-sayh leh-mah-ahn yeh-mee-neh-chah,

עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ,

ah-sayh leh-mah-ahn keh-du-shah-teh-chah,

עֲשֵׂה לְמַעַן תּוֹרַתְךָ.

ah-sayh leh-mah-ahn to-rah-teh-chah.

לְמַעַן יִחַלְצוּן יְדֵי־יְיָ,

Leh-mah-ahn yay-chahl-tzun yeh-dee-dehy-chah,

הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

ho-shee-ah yeh-meen-chah vah-ah-nayh-nee.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,

Yih-yu leh-rah-tzon ihm-ray fee veh-hehg-yon lih-bee leh-fah-neh-chah,

יְהוּה צוּרִי וְגֹאֲלִי.

tzu-ree veh-go-ah-lee.

My Elohim, guard my tongue from evil,  
and my lips from speaking deceitfully<sup>136</sup>.

To those who curse me, make my soul silent,  
and make my soul like dust to everyone.

Open my heart with Your Torah,  
and my soul will pursue Your commandments.

And those who plan against me evil things,  
speedily nullify their counsel and disrupt their plan.

Act for the sake of Your Name,  
act for the sake of Your right hand,  
act for the sake of Your set-apartness,  
act for the sake of Your Torah.

For rescuing Your beloved ones,  
let Your right hand save and respond to me<sup>137</sup>.

May the expressions of my mouth and the thoughts of my heart find favor before You,  
יְהוּה, my Rock and my Redeemer<sup>138</sup>.

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<sup>136</sup> Tehillim (Psalms) 34:14

<sup>137</sup> Tehillim (Psalms) 60:7; 108:7

<sup>138</sup> Tehillim 19:15

*Bow and take three steps back.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,  
O-seh shah-lom bihm-ro-mahv, hu yah-ah-seh shah-lom ah-ley-nu,  
וְעַל כָּל יִשְׂרָאֵל.

veh-al kahl Yihs-rah-ayl.

וְאָמְרוּ: אָמֵן.

Veh-ehm-ru: Ah-mayn.

*Bow left and say ... עֲשֵׂה bow right and say ... יַעֲשֶׂה bow forward and say ... כָּל*

*Bow left and say* O-seh sha-lom bim-ro-mav  
*bow right and say* hoo ya-ah-seh sha-lom a-ley-nu  
*bow forward and say* ve-al kol Yis-ra-el

He who makes peace in His heights, may He make peace upon us,  
and upon all Israel.  
Now say: Ah-mayn.

*Bow left and say* He who makes peace in His heights  
*bow right and say may* He make peace upon us  
*bow forward and say* and upon all Israel

### \* KAH-DOSH<sup>139</sup>

SET-APART

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְהוָה אֱלֹהִים צְבָאוֹת,  
Kah-dosh, Kah-dosh, Kah-dosh, יְהוָה Eh-lo-heem tzeh-vah-ot,  
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.  
meh-lo chahl hah-ah-rehtz keh-vo-do.

‘Set-Apart, Set-Apart, Set-Apart is יְהוָה of Hosts,  
the whole earth is filled with His Glory.’<sup>140</sup>

בָּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.  
Bah-ruch keh-vod יְהוָה mihm-ko-mo.

Blessed is the Glory of יְהוָה from this place.

<sup>139</sup> Kadosh (Set-Apart) - This song of praise and worship deals with the holiness of Yahweh. It is taken from Gilyahna (Revelation) 4:8.

<sup>140</sup> Yeshayahu (Isaiah) 6:3

\* KADDISH<sup>141</sup>

A SONG OF PRAISE

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. אָמֵן.

Yeht-gah-dahl veh-yeht-kah-dahsh sheh-may rah-bah. Ah-mayn

בְּעֲלֵמָא דִּי בְרָא כְרַעוּתָהּ,

Beh-ahl-mah dee veh-rah chihr-u-tay,

וַיִּמְלִיךְ מַלְכוּתָהּ,

veh-yam-leech mahl-chu-tay,

בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן,

beh-chah-yay-chon uv-yo-may-chon,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

uv-chah-yay deh-chahl bayt Yihs-rah-ayl,

בְּעֲגָלָא וּבְזִמְן קָרִיב.

bah-ah-gah-lah u-vihz-mahn kah-reev.

וְאָמְרוּ אָמֵן.

Veh-ihm-ru Ah-mayn.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ,

Yeh-hay shmay rah-bah meh-vah-rahch,

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

leh-ah-lahm ul-ahl-may ahl-mah-yah.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

Yiht-bah-rahch veh-yihsh-tah-bahch veh-yiht-pah-ahr

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

veh-yiht-ro-mahm veh-yiht-nah-say veh-yiht-hah-dahr

וְיִתְעַלֶּה וְיִתְהַלֵּל

veh-yiht-ah-leh veh-yiht-hah-lahl

<sup>141</sup> The Kaddish (A Song Of Praise) And The O-Say Shalom - The Kaddish (pronounced kah-dish), is an Aramaic prayer from Second Temple times. It is a prayer of praise and Messianic hope. There are several prayers called “kaddish” but this one has become the “mourner’s prayer” over the years. The reason is found in Iyov (Job) 1:21. Here Job learned of the death of his children and he said, “*Yahweh gives, Yahweh takes away, blessed be the name of Yahweh.*” From this, we learn that in every situation in life we are to praise Yahweh. The “O-say Shalom” is added to the end of the Kaddish reminding us that it is Yahweh who makes peace.

שְׁמֵהּ דִּקְדוּשָׁא.

shmay deh-kud-sha.

בְּרִיךְ הוּא.

Beh-reech hu.

לְעֵלָא מִן כָּל בְּרַחְמָא וְשִׁירְתָּא

Leh-ay-lah mihn kahl bihr-chah-tah veh-shee-rah-tah

תְּשַׁבַּחְתָּא וְנַחֲמְתָּא,

tush-beh-chah-tah veh-neh-cheh-mah-tah,

דְּאִמְרִין בְּעֵלְמָא.

dah-ah-mee-rahn beh-ahl-mah.

וְאִמְרוּ: אָמֵן.

Veh-ihm-ru Ah-mayn.

Magnified and sanctified be His great name. Ah-mayn

In the world which He has created according to His will.  
May He establish His kingdom  
during your life and during your days,  
and during the life of the whole house of Israel,  
even swiftly and soon,  
and say Ah-mayn.

Let His great name be blessed forever and to all eternity<sup>142</sup>.

Blessed, praised, and glorified,  
exalted, extolled and honored,  
magnified and lauded  
be the name of the Set Apart One,  
blessed is He,  
though He be high above<sup>143</sup> all the blessings and songs,  
praise and consolations which are uttered in the world,  
And say Ah-mayn.

<sup>142</sup> Derived from Dani'el (Daniel) 2:20

<sup>143</sup> Yeshayahu (Isaiah) 55:8 and Romiyah (Romans) 8:28

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמוֹ, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,  
 O-seh shah-lom bihm-ro-mahv, hu yah-ah-seh shah-lom ah-ley-nu,  
 וְעַל כָּל יִשְׂרָאֵל.  
 veh-al kahl Yihs-rah-ayl.  
 וְאָמְרוּ: אָמֵן.  
 Veh-ehm-ru: Ah-mayn.

*Bow left and say ... עֲשֵׂה bow right and say ... יַעֲשֶׂה bow forward and say ... וְעַל כָּל*

*Bow left and say* O-seh sha-lom bim-ro-mav  
*bow right and say* hoo ya-ah-seh sha-lom a-ley-nu  
*bow forward and say* ve-al kol Yis-ra-el

He who makes peace in His heights, may He make peace upon us,  
 and upon all Israel.  
 Now say: Ah-mayn.

*Bow left and say* He who makes peace in His heights  
*bow right and say may* He make peace upon us  
*bow forward and say* and upon all Israel

\*\* AYN KA-MO-CHA<sup>144</sup>  
 THERE IS NONE LIKE YOU

אֵין כְּמוֹךָ בָּאֱלֹהִים, יְהוָה,  
 Ayn kah-mo-chah vah-eh-lo-heem יְהוָה,  
 וְאֵין כְּמַעֲשֵׂיךָ.  
 veh-ayn keh-mah-ah-seh-cha.  
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים,  
 Mahl-chut-chah malh-chut kahl oh-lah-meem,  
 וּמִמְשַׁלְתְּךָ בְּכָל דָּר וָדָר.  
 u-maym-shal-teh-chah beh-chahl dor vah-dor.

<sup>144</sup> Ayn Kamocha (There Is None Like You) - This song of praise is taken from the Psalms and the book of Shemot (Exodus) and praises Yahweh. It is also the blessing before the Torah Processional.

יהוה מְלֶךְ, יהוה מְלֶךְ,

יהוה meh-lehch, Yahweh mah-lahch,

יהוה יְמֻלְךָ לְעַלְמִם וְעַד.

יהוה yihm-loch leh-oh-lahm vah-ehd.

יהוה עֵז לְעַמּוֹ יִתֵּן,

יהוה ohz leh-ah-mo yih-tayn,

יהוה יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

יהוה yeh-vah-raych eht ah-mo vah-sha-lom.

There is none like You among the mighty-ones,  
יהוה, and there is nothing like Your works.  
Your kingdom is an everlasting kingdom,  
and Your dominion is throughout all generations.  
יהוה reigns, Yahweh has reigned,  
יהוה will reign for ever and ever.  
יהוה will give strength unto His people;  
יהוה will bless His people with peace.

## \* THE TORAH PROCESSIONAL <sup>145</sup> <sup>146</sup>

The Torah processional consists of a person carrying the Torah through the congregation allowing congregation members to follow the procession. Remember that the Torah is the Word of יהוה (Yochanan (John) 1:1 & 14). If the congregation does not possess a kosher Torah scroll then even a paper scroll may be used. However, if the congregation does not even have a paper scroll, then the processional parts may be skipped.

## \* ALL STAND

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<sup>145</sup> This part of the Shabbat service is marked as a required part however if the group or congregation does not have a Torah scroll parts of this portion may be skipped.

<sup>146</sup> The Torah Processional - In the processional we pay homage to the Torah, the written word of Yahweh and contains the Name יהוה, knowing that it is a representation of the Living Word, Yahshua, dwelling among us. As the Torah passes by, a traditional custom is to kiss the Torah by placing a hand, a Tallit corner or tzitzit, Siddur or Scriptures on the cover of the Torah, and then kissing that which we used to touch the Torah. This is not “worshipping” the Torah.



TORAH READER ALIYA<sup>147 148</sup>:

יַעֲמֹד      בֶּן / בַּת      לַתּוֹרָה:  
Yah-ah-mod, (first name in Hebrew) behn / baht (father's first name in Hebrew)  
la-Torah!

Come forward (*first name*) son of / daughter of (*father's first name*) to the Torah!

*If the aliya's father's Hebrew name is unknown, the name Avraham (Abraham) or Yisrael (Israel) is used. For a woman, the name Sara (Sarah), or Ruth (Ruth) may be used.*

**\* VA-YEH-HEE BIN-SO-AH HA-AH-RONE**<sup>149</sup>  
WHEN THE ARK WOULD TRAVEL<sup>150</sup>

וַיְהִי בְּנִסּוּעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה,  
Vah-yeh-hee bihn-so-ah hah-ah-ron vah-yo-mehr Mo-sheh,  
קוֹמָה יְהוּה, וַיִּפְצוּ אֵיבֵיךָ,  
ku-mah יהוה veh-yah-fu-tzu oy-veh-chah,  
וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ.  
veh-yah-nu-su mih-sah-neh-yey-chah mih-pah-neh-chah.  
כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,  
Kee mih-tzee-on tay-tzay To-rah,  
וּדְבַר יְהוּה מִירוּשָׁלַיִם.  
u-deh-vahr יהוה mee-ru-shah-lah-yeem.  
בְּרוּךְ שְׁנַתֵּן תּוֹרָה  
Bah-ruch sheh-nah-tahn To-rah,  
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.  
Leh-ah-mo Yihs-rah-ayl bihk-du-shah-to.

<sup>147</sup> “Aliya(h)” literally means “come forth”. This is the person that will carry the Torah scroll through the congregation and read the Torah reading.

<sup>148</sup> The Torah Aliya (Come Forward) - The person that has been selected to read the first portion of the Torah will be called up to take the Torah through the congregation. We show respect by facing or following the Torah.

<sup>149</sup> As the Torah is processing through the congregation this blessing is sung.

<sup>150</sup> Bemidbar (Numbers) 10:35; Yeshayahu (Isaiah) 2:3

When the Ark would travel, Moses would say,  
“Arise יהוה, and let Your enemies be scattered,  
and let them that hate You flee from You.”<sup>151</sup>  
For from Zion will go forth the Torah,  
and the Word of יהוה from Jerusalem<sup>152</sup>.  
Blessed is He, Who in His set-apart-ness, gave the Torah  
to His people Israel.

## \* TORAH READING

## \* THE TORAH BLESSING<sup>153</sup>

*The Aliya or the Congregation Leader recites the following blessing:*

ALIYA OR CONGREGATION LEADER:

בְּרַחוּ אֶת יְהוָה הַמְּבֹרָךְ.

Bahr-chu eht יהוה hahm-vo-rahch.

CONGREGATION:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Bah-ruch יהוה hahm-vo-rahch leh-o-lahm vah-ehd.

ALIYA AND/OR THE CONGREGATION:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Bah-ruch ah-tah יהוה, Eh-lo-hey-nu meh-lehch hah-o-lahm,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,

Ah-sheh bah-chahr bah-nu mih-kahl hah-ah-meem,

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.

veh-nah-tahn lah-nu eht to-rah-to.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה. אָמֵן

Bah-ruch ah-tah יהוה, no-tayn hah-Torah. Ah-mayn

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<sup>151</sup> Bemidbar (Numbers) 10:35 see also Divre HaYamim Bet (2 Chronicles) 6:41 – 42.

<sup>152</sup> Mikah (Micah) 4:2

<sup>153</sup> The Torah Blessing Before The Reading - Before the reader reads or chants the Torah reading, he says the Torah Blessing. This is a responsive reading for the first reading. Any subsequent readers will only say the last part of the Torah Blessing.

## \* THE TORAH BLESSING

ALIYA OR CONGREGATION LEADER:

Bless יהוה the Blessed One.

CONGREGATION:

Blessed is יהוה, the Blessed One, for all eternity.

ALIYA OR CONGREGATION LEADER:

Blessed are you, יהוה, our Elohim, King of the Universe,  
Who has chosen us from among all the peoples,  
and given us His Torah.

Blessed are you, יהוה, giver of the Torah.  
Ah-mayn.

## THE TORAH READING IS CHANTED<sup>154</sup>

### \* THE TORAH BLESSING<sup>155</sup>

AFTER THE TORAH READING

ALIYA OR CONGREGATION LEADER:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Bah-ruch ah-tah יהוה, Eh-lo-hey-nu meh-lehch hah-o-lahm,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,

ah-sheh nah-tahn lah-nu to-raht eh-meht

וְחַי עוֹלָם נִשְׁע בְּתוֹכֵנוּ.

veh-cha-yay o-lahm nah-tah beh-to-chay-nu.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה. אָמֵן

Bah-ruch ah-tah יהוה no-tayn ha-To-rah. Ah-mayn

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<sup>154</sup> If possible, at least the first few verses of the Torah reading should be read or chanted in Hebrew by either the Aliah or the congregation leader. Then the remainder of the Torah portion may be read in English.

<sup>155</sup> The Torah Blessing After The Reading - After the reader finishes his reading, he says the blessing after the Torah reading. Any subsequent readers will also say this blessing.

Blessed are You, יהוה our Elohim, King of the universe,  
Who has given us a Torah of Truth,  
and has planted eternal life in our midst,

Blessed are You יהוה, Giver of the Torah.  
Ah-mayn.

### \* BLESSING UPON THE READER<sup>156</sup>

*The Congregation Leader says the following blessing over the Aliya or the reader:*

He who blessed our fathers Abraham, Isaac and Jacob, may He bless \_\_\_\_\_ who has come up to honor יהוה and the Torah.

May the Set Apart One bless him/her and his/her family and send blessing and prosperity on all the works of his/her hands.

### \* THE HAFTARAH READING<sup>157</sup>

THE HAFTARAH READER ALIYA:

יְעֹמֵד      בֶּן / בַּת      לְהַפְתָּרָה:

Ya-ah-mode, (*first name in Hebrew*) behn / baht (*father's first name in Hebrew*)  
la-Hahf-tah-rah!

Come forward (*first name*) son of / daughter of (*father's first name*) to the Haftarah!

*If the aliya's father's Hebrew name is unknown, the name Avraham (Abraham) Yisrael (Israel) is used. For a woman, the name Sara (Sarah), or Root (Ruth) may be used.*

### \* THE HAFTARAH READING IS CHANTED.

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<sup>156</sup> The Blessing Of The Reader - It is a great privilege and it is a great blessing to be called up to read Scripture, consequently, the Congregation leader will say a blessing on the reader after he or she has completed the reading.

<sup>157</sup> The word "haftarah" is not "half Torah" but the completion reading of the Torah reading. This reading is usually from the prophets.

## \* BLESSING UPON THE READER

*The Congregation Leader says the following blessing over the Aliya or reader:*

He who blessed our fathers Abraham, Isaac and Jacob, may He bless \_\_\_\_\_ who has come up to honor יהוה and the Haftarah.

May the Set Apart One bless him/her and his/her family and send blessing and prosperity on all the works of his/her hands.

## \* THE TEHILLIM<sup>158</sup> READING

THE TEHILLIM READER ALIYA:

יְעֲמֹד      בֶּן / בַּת      לְתַהֲלִים:

Ya-ah-mode, (first name in Hebrew) behn / baht (father's first name in Hebrew)  
la-teh-hih-leem!

Come forward (first name) son of / daughter of (father's first name) to the Psalms!

If the aliya's father's Hebrew name is unknown, the name Avrahahm (Abraham) *Yisrael (Israel)* is used. For a woman, the name Sara (Sarah), or Root (Ruth) may be used.

## \* THE TEHILIM IS READ

### \* BLESSING UPON THE READER

*The Congregation Leader says the following blessing over the Aliya or reader:*

He who blessed our fathers Abraham, Isaac and Jacob, may He bless \_\_\_\_\_ who has come up to honor יהוה and the Tehillim.

May the Set Apart One bless him/her and his/her family and send blessing and prosperity on all the works of his/her hands.

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<sup>158</sup> "Tehillim" = "Psalms"

**\* THE BEH-REET CHA-DASH-AH<sup>159</sup> READING**

THE BEH-REET CHA-DASH-AH READER ALIYA:

יְעֹמֵד      בֶּן / בַּת      לְבֵרִית חֲדָשָׁה:

Ya-ah-mode, (first name in Hebrew) ben / baht (father's first name in Hebrew)  
la-Beh-reet Chah-dah-shah!

Come forward (first name) son of / daughter of (father's first name) to the B'rit Chadashah!

*If the aliya's father's Hebrew name is unknown, the name Avrahahm (Abraham) is used. For a woman, the name Sara (Sarah), or Root (Ruth) may be used.*

**\* THE BEH-REET CHA-DASH-AH PORTION IS  
READ.**

**\* BLESSING UPON THE READER**

*The Congregation Leader says the following blessing over the Aliya or reader:*

He who blessed our fathers Abraham, Isaac and Jacob, may He bless \_\_\_\_\_ who has come up to honor יהוה and the Brit Hadashah.

May the Set Apart One bless him/her and his/her family and send blessing and prosperity on all the works of his/her hands.

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<sup>159</sup> "Brit Chadasha" = Renewed Covenant

## \*BLESSING OF THE CHILDREN<sup>160</sup>

FOR THE SONS, SONS-IN-LAW AND GRANDSONS<sup>161</sup>:

יְשַׁמַּח אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה.

Yeh-sihm-chah Eh-lo-heem keh-Ehf-rah-yeem veh-chihm-nah-sheh.

May Elohim make you as Efrayeem and Manassheh.

FOR THE DAUGHTERS, DAUGHTERS-IN-LAW, AND  
GRANDDAUGHTERS:

יְשַׁמַּח אֱלֹהִים כְּשָׂרָה, רִבְקָה רָחֵל, לֵאָה, וְרוּת.

Yeh-sih-maych Eh-lo-heem keh-Sah-rah, Rihv-kah, Rah-chayl, Lay-ah, veh-Rut.

May Elohim make you as Sarah, Rebecca, Rachel, Leah and Ruth.

## ADDITIONAL BLESSING

*For a large mixed group of children the Aaronic Benediction may be said at this time.*

## THE AARONIC BENEDICTION<sup>162</sup>

יְבָרֵךְ יְהוָה וְיִשְׁמְרֵךְ.

Yeh-vah-reh-cheh-chah יְהוָה veh-yihsh-meh-reh-cha,

יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.

yah-ayr יְהוָה pah-nahv ay-lehy-cha vee-chu-neh-cha,

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

yih-sah יְהוָה pah-nahv ay-leh-cha veh-yah-saym leh-cha Shah-lom.

יְהוָה bless you and keep you,

יְהוָה make His face shine upon you and be gracious to you,

יְהוָה lift up His countenance upon you and give you peace.

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<sup>160</sup> Blessing The Children - Whether or not children are present, we believe that it is important to bless our children.

<sup>161</sup> Beresheet (Genesis) 48:20

<sup>162</sup> The Aaronic Benediction - This is also called "The Priestly Blessing" and is found in Bemidbar (Numbers) 6:24-26.

## \* PRAY FOR THE PEACE OF JERUSALEM

### \* PRAYER TO BRING DOWN THE CITY OF JERUSALEM

Bring down Jerusalem, the Set Apart City<sup>163</sup>, soon in our days.  
Blessed are You, יהוה, Who brings down Jerusalem in His mercy. Amen.

### ALTERNATE PRAYER

### \* PRAYER FOR THE STATE OF ISRAEL AND ISRAEL AS A WHOLE<sup>164</sup>

Our Heavenly Father, Rock of Israel and it's Redeemer, bless the State of Israel, the first sprout of our redemption and Israel as a whole. Strengthen the hands of those who defend and stand for our Set Apart land and bring them, our Elohim, Salvation, and crown them with a wreath of victory, and establish peace in the land and everlasting joy for its inhabitants.

### ADDITIONAL BLESSINGS

*The following additional blessings may be inserted here:*

### \*\* ROSH CHODESH BLESSING<sup>165</sup>

*The Rosh Chodesh Blessing is found in the Additional Prayers and Blessings section.*

### \* TORAH CLOSING<sup>166</sup>

Everyone rises, the Torah is lifted up so that the Congregation can view the text, and the following is chanted:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל  
Veh-zot hah-Tohrah ah-shehr sahm Mo-sheh lihf-nay beh-nay Yihs-rah-ayl  
עַל פִּי יְהוָה בְּיַד מֹשֶׁה.  
ahl pee יהוה beh-yahd Mo-sheh.

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<sup>163</sup> Gilyahna (Revelation) 21:10

<sup>164</sup> This is a traditional prayer during the Shabbat service.

<sup>165</sup> If Rosh Chodesh or the New Moon is during the coming week then this blessing is said.

<sup>166</sup> Torah Closing (V'zote Ha-Torah) - Everyone rises, the Torah is lifted up so that the Congregation can view the text, and the V'zote ha-Torah is chanted. It is customary to point at the Torah as the v'zote is chanted.



And this is the Torah that Moses placed before the children of Israel<sup>167</sup>,  
at the command of יהוה, through Moses' hand.

### \* RETURN OF THE TORAH TO THE ARK<sup>168</sup>

The ark is opened and the Torah scroll is placed back in the Ark. With the Ark remaining open,  
Aytz Chayeem Hee is chanted.

### \* AYTZ CHA-YEEM HEE

IT IS A TREE OF LIFE

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,  
Aytz chah-yeem hee lah-mah-chah-zee-keem bah,

וְתִמְכֶיהָ מְאֹשֵׁר.  
veh-tom-chey-hah meh-u-shahr.

דְּרָכֶיהָ דְּרָכֵי נְעִים,  
Deh-rah-chey-hah dahr-chay no-ahm,

וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם.  
veh-chahl neh-tee-vo-teyh-hah shah-lom.

הַשִּׁיבֵנוּ יְהוָה אֵלֵינוּ,  
Hah-shee-vay-nu יהוה, ay-leh-chah

וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.  
veh-nah-shu-vah, chah-daysh, yah-may-nu keh-keh-dehm.

It is a tree of life to those who take hold of it,  
and those who support it are praiseworthy<sup>169</sup>.  
Its ways are ways of pleasantness,  
and all its paths are peace<sup>170</sup>.  
Bring us back יהוה to You,  
and we shall come, renew our days as of old<sup>171</sup>.

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<sup>167</sup> Devarim (Deuteronomy) 4:44

<sup>168</sup> Return Of The Torah To Its Ark - The ark is opened and the Torah scroll is placed back in the Ark. With the Ark remaining open, Aytz Chayeem Hee is chanted.

<sup>169</sup> Mishli (Proverbs) 3:18.

<sup>170</sup> Mishli 3:17.

<sup>171</sup> Echah (Lamentations) 5:21.

\*\* AIN KAY-LO-HAY-NU  
THERE IS NONE LIKE OUR ELOHIM

אין כֹּאֵלֵהֵינוּ אֵין כְּאֲדוֹנֵינוּ

Ayn kay-lo-hay-nu ayn kah-do-nay-nu

אֵין כְּמֶלְכֵנוּ אֵין כְּמוֹשִׁיעֵנוּ

Ayn keh-mahl-kay-nu ayn keh-mo-shee-ay-nu

מִי כֹאֵלֵהֵנוּ מִי כְּאֲדוֹנֵינוּ

Mee chay-lo-hay-nu mee chah-do-nay-nu

מִי כְּמֶלְכֵנוּ מִי כְּמוֹשִׁיעֵנוּ

Mee cheh-mahl-kay-nu mee cheh-mo-shee-ay-nu

נֹדֶה לְאֱלֹהֵינוּ נֹדֶה לְאֲדוֹנֵינוּ

No-deh lay-lo-hay-nu no-deh la-do-nay-nu

נֹדֶה לְמֶלְכֵנוּ נֹדֶה לְמוֹשִׁיעֵנוּ

No-deh leh-mahl-kay-nu no-deh leh-mo-shee-ay-nu

בְּרוּךְ אֱלֹהֵינוּ בְּרוּךְ אֲדוֹנֵינוּ

Bah-ruch Eh-lo-hay-nu Bah-ruch ah-do-nay-nu

בְּרוּךְ מֶלְכֵנוּ בְּרוּךְ מוֹשִׁיעֵנוּ

Bah-ruch mahl-kay-nu bah-ruch mo-shee-ay-nu

אֲתָה הוּא אֱלֹהֵינוּ אֲתָה הוּא אֲדוֹנֵינוּ

Ah-tah hu Eh-lo-hay-nu ah-tah hu ah-do-nay-nu

אֲתָה הוּא מֶלְכֵנוּ אֲתָה הוּא מוֹשִׁיעֵנוּ

Ah-tah hu mahl-kay-nu ah-tah hu mo-shee-ay-nu

אֲתָה הוּא שְׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֵת קְטָרֶת הַסַּמִּים.

Ah-tah hu sheh-hihk-tee-ru ah-vo-tay-nu leh-fah-ney-chah

אֵת קְטָרֶת הַסַּמִּים.

eht keh-to-reht hah-sah-meem.

There is none like our Elohim, there is none like our Master,  
there is none like our King, there is none like our Deliver.

Who is like our Elohim? Who is like our Master?  
Who is like our King? Who is like our Deliver?

We will give thanks to our Elohim, we will give thanks to our Master,  
we will give thanks to our King, we will give thanks to our Deliver.

Blessed be our Elohim, blessed be our Master,  
blessed be our King, blessed be our Deliver.

You are our Elohim, You are our Master,  
You are our King, You are our Deliver.

You are He to whom our fathers offered fragrant incense before You.

\*\* AH-LAY-NU  
IT IS OUR DUTY

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
Ah-lay-nu leh-shah-bay-ach lah-ah-don hah-kol,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
lah-tayt geh-du-lah leh-yo-tzayr beh-ray-sheet,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
sheh-lo ah-sah-nu keh-go-yay hah-ah-rah-tzot,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.  
veh-lo sah-mah-nu keh-mihsh-peh-chot hah-ah-dah-mah.  
שֶׁלֹא שָׁם חָלְקָנוּ כָּהֵם,  
Sheh-lo sahm chehl-kay-nu kah-hehm,  
וְגוֹרְלָנוּ כָּכֵל הַמוֹנָם.  
veh-go-rah-lay-nu keh-chahl hah-mo-nahm.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,  
Vah-ah-nahch-nu kor-eem u-mihsh-tah-chah-veem u-mo-deem,  
לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.  
lihf-nay meh-lehch mahl-chay hahm-lah-cheem hah-kah-dosh bah-ruch hu.

וְהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֲרֶזֶן,  
 Sheh-hu no-teh shah-mah-yeem veh-yo-sayd ah-rehtz,  
 וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל,  
 u-mo-shahv yeh-kah-ro bah-shah-mah-yeem mih-mah-ahl,  
 וּשְׂכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים,  
 ush-chee-naht u-zo beh-gahv-hay meh-ro-meem.  
 הוּא אֱלֹהֵינוּ, אֵין עוֹד.

Hu Eh-lo-hey-nu, ayn od.

אֲמַת מְלִכְנוּ, אֶפֶס זוֹלָתוֹ,  
 Eh-meht mahl-kay-nu eh-fehs zu-lah-to,  
 כִּפְתוּב בְּתוֹרָתוֹ.

kah-kah-tuv beh-to-rah-to.

וַיְדַעַף הַיּוֹם וַהֲשִׁבַת אֵל לְבַבְךָ,  
 Veh-yah-dah-eh-tah hah-yom vah-hah-shay-vo-tah El leh-vah-veh-chah,  
 כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,  
 kee יהוה hu hah-Eh-lo-heem bah-shah-mah-yeem mih-mah-ahl,  
 וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

veh-ahl hah-ah-retz meh-tah-chaht, ayn od.

וְנֹאמַר: יְהוָה יְהוָה לְמִלְךָ עַל כָּל הָאָרֶץ,  
 Veh-neh-eh-mahr: veh-hah-yah יהוה leh-meh-lehch ahl kahl hah-ah-rehtz,  
 בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.  
 bah-yom hah-hu yih-yeh יהוה eh-chahd ush-eh-mo eh-chahd.

It is our duty to praise the Master of all,  
 to ascribe greatness to the Molder of primeval creation,  
 for He has not made us like the nations of the lands,  
 and has not emplaced us like the families of the earth.  
 For He has not assigned our portion like theirs,  
 nor our fate like all their multitudes.  
 And we kneel, and bow and acknowledge our thanks,  
 before the King who reigns over kings, the Holy One, Blessed is He.  
 He stretches out heaven and establishes the earth,  
 the seat of His glory is in the heavens above,  
 and His powerful Presence is in the loftiest heights,  
 He is our Elohim and there is none other.

True is our King, there is nothing besides Him,  
 as it is written in His Torah:  
 You shall know today and take it back to your heart,  
 that יהוה is the only Elohim in heaven above,  
 and on earth below, there is none other<sup>172</sup>.  
 And it is said: יהוה will be King over all the world,  
 on that day Yahweh will be One and His Name will be One.

## \* BLESSING OVER THE TITHES AND OFFERINGS

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 Bah-ruch ah-tah יהוה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
 ah-shehr kihd-shah-nu beh-mihtz-vo-tayv veh-tzih-vah-nu  
 לְהַפְרִי תְרוּמוֹת וּמוֹצְרוֹת.  
 leh-hahf-ree ter-u-mot u-motz-rot.

Blessed are You יהוה, our Elohim, King of the universe,  
 Who sanctified us by Your commandments and commanded us  
 concerning the tithes and offerings.

## CLOSING BLESSINGS<sup>173</sup>

### \* KADUSH<sup>174</sup>

#### SANCTIFICATION

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 Bah-ruch ah-tah יהוה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
 בּוֹרֵא פְרֵי הַגֶּפֶן.  
 bo-ray peh-ree hah-gah-fehn.

Blessed are You, יהוה our Elohim, King of the universe,  
 Who creates the fruit of the vine.

<sup>172</sup> Devarim (Deuteronomy) 4:39

<sup>173</sup> The Kadush and the HaMotzee should not be confused with the church's communion.

<sup>174</sup> The Kadush (The Blessing Over The Wine) - The Kadush (pronounced kah-dush) is a sanctification prayer that gives us a purpose and significance of the Shabbat. For Messianic Believers, it is also a representation of the blood atonement we see in Vayikrah (Leviticus) 17:11 which says "... for it is the blood that makes atonement..."

**\* THE HA-MO-TZEE**<sup>175</sup>  
BLESSING OVER THE BREAD

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ.  
hah-mo-tzee leh-chehm mihn hah-ah-rehtz.

Blessed are You, יְהוָה our Elohim, King of the universe,  
Who brings forth bread from the earth.

**\* THE AARONIC BENEDICTION**<sup>176</sup>

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.  
Yeh-vah-reh-cheh-chah יְהוָה veh-yihsh-meh-reh-cha,  
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.  
yah-ayr יְהוָה pah-nahv ay-lehy-cha vee-chu-neh-cha,  
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם.  
yeh-sah יְהוָה pah-nahv ay-leh-cha veh-yah-saym leh-cha Shah-lom.

יְהוָה bless you and keep you,  
יְהוָה make His face shine upon you and be gracious to you,  
יְהוָה lift up His countenance upon you and give you peace.

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<sup>175</sup> The Ha-Motzee (The Blessing Over The Bread) - This is a reminder that we are thanking Yahweh for providing all of our needs and especially for providing Yahshua, the Bread of Life.

<sup>176</sup> The Aaronic Benediction - This is also called “The Priestly Blessing” and is found in Bemidbar (Numbers) 6:24-26.

**\*\* AH-DON O-LAM<sup>177</sup>**

**MASTER OF THE UNIVERSE**

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּשָׂרָם כָּל יְצִיר נִבְרָא.  
Ah-don o-lahm ah-sheer mah-lahch, beh-teh-rehm kahl yeh-tzeer nihv-rah.  
לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל, אֲזֵי מֶלֶךְ שְׂמוֹ נִקְרָא,  
leh-ayt nah-ah-sah veh-chehf-tzo kol, ah-zai meh-lehch sheh-mo nihk-rah,  
וְאַחֲרָי כְּכֹלֹת הַכֹּל, לְבִדּוֹ יִמְלֹךְ נוֹרָא.  
veh-ah-chah-ray kihch-lot hah-kol, leh-vah-do yihm-loch no-rah.  
וְהוּא הָיָה וְהוּא הוֹה, וְהוּא יִהְיֶה בְּתַפְאֲרָה.  
Veh-hu hah-yah veh-hu ho-veh, veh-hu yih-yeh beh-tihf-ah-rah.  
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה,  
Veh-hu eh-chad veh-ayn shay-nee, leh-hahm-shihl lo leh-hahch-bee-rah.  
בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעוֹז וְהַמְשָׁרָה.  
Beh-lee ray-sheet beh-lee tahch-leet, veh-lo hah-oz veh-hah-mihs-rah.  
וְהוּא אֵלֵי וְהֵי גֵאֲלִי, וְצוּר חֶבְלֵי בְּעֵת צָרָה.  
Veh-hu ay-lee veh-chai go-ah-lee, veh-tzur chehv-lee beh-ayt tza-ra.  
וְהוּא נֹסִי וּמְנוֹס לִי, מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.  
Veh-hu ni-see u-mah-nos lee, meh-naht ko-see beh-yom ehk-rah.  
בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעִירָה,  
Beh-yah-do ahf-keed ru-chee, beh-ayt ee-shahn veh-ah-ee-rah,  
וְעַם רוּחִי גְוִיָתִי. יְהוּה לִי וְלֹא אִירָע.  
veh-ihm ru-chee geh-vih-ya-tee. lee veh-lo ee-rah.

Master of the universe who has reigned, before anything was created,  
at the time that everything was created at His will, then “King” was His name proclaimed,  
after all has ceased to exist, He, the Awesome One, will reign alone.  
And He was and He is, and He shall be in Glory.  
And He is One – and there is no second, to compare to Him, to declare as His equal,  
without beginning, without end, He has the might and dominion.  
And He is my Elohim and my living Redeemer, and the Rock of my struggle at time of trouble.  
And He is my standard and a refuge for me, the portion in my cup on the day I call.  
In His hand I shall deposit my spirit, when I am asleep – and I shall awaken,  
and with my body shall my spirit remain. יהוה is with me and I shall not fear.

<sup>177</sup> Adon Oh-Lam (Master Of The Universe) - The Adon Oh-lam is a thousand year old traditional hymn that glorifies the supremacy of Yahweh, His omnipotence, and His providence.

# HAVDALAH

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*The Havdallah Service traditionally closes the Shabbat. The word Havdallah means for us to differentiate or separate. It is reminding us that we are leaving the sacred Shabbat and going back into the secular days of the week. As we do so, we want to carry over part of the Shabbat into the week. Havdallah is said after three stars have appeared in the late Shabbat evening sky. Havdallah, traditionally, is said over an overflowing cup of the "fruit of the vine" symbolizing our desire that the week be overflowing in sweetness, just as our joy was in the Shabbat. The braided candle is symbolic of our joining together in the Messiah and in His Shabbat and Festivals. We become One in Him and with Him, the True Light of the world. A spice box containing sweet spices reminds us of the sweetness of Shabbat, a little of which we carry over into the new week. The blessing "Elijah the Prophet" which is said at the end of Havdallah, causes us to look forward to the return of Messiah **יְהוֹשֻׁעַ**.*

*The candle is lit and the father or the congregation leader takes the cup and recites:*

Behold **יְהוָה** is my Salvation, I will trust and not be afraid; for **יְהוָה** my Elohim is my strength and my song, and He also has become my Salvation. And with joy you shall draw forth water from the springs of Salvation. Salvation is **יְהוָה**'s; upon Your people be Your blessing, Selah.

**יְהוָה** Tz'vaot is with us, a stronghold for us is the Elohim of Jacob, Selah.

**יְהוָה** Tz'vaot, praised is the man who trusts in You. **יְהוָה** save, and may the King answer us on the day when we call. The Israelites had light and gladness, joy and honor, so may it be for us. I will lift up the cup of Salvation and will call on the Name of **יְהוָה**:

## BLESSING OVER THE WINE

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,**

Bah-ruch ah-tah **יְהוָה**, Eh-lo-hey-nu meh-lehch hah-o-lahm,

**בוֹרֵא פְּרֵי הַגֶּפֶן.**

bo-ray peh-ree hah-gah-fehn.

Blessed are You, **יְהוָה** our Elohim, King of the universe,  
Who creates the fruit of the vine.



## BLESSING OVER THE SPICES

*The cup is set down and the leader takes the spice box and holds it up and recites the following:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
בוֹרֵא מֵיְנֵי בְשָׂמִים.  
bo-ray mee-nay veh-sah-meem.

Blessed are You, יְהוָה our Elohim, King of the universe,  
Who creates species of spices.

*The spice box is passed around for all to savor the sweet smell. After all have smelled the spices, the spice box is set down and the leader draws attention to the burning candle. As we examine the candle we are reminded of יְדוּשֶׁעַ, Who is the Light of the World. The leader recites:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
בוֹרֵא מְאוֹרֵי הָאֵשׁ.  
bo-ray meh-oh-ray hah-aysh.

Blessed are You, יְהוָה our Elohim, King of the universe,  
Who creates the light of fire.

*The cup is lifted up again and the following blessing is recited:*

Blessed are You יְהוָה our Elohim, King of the universe, Who makes a distinction between the Set Apart and the secular, light and darkness, Israel and the Nations, the Seventh Day and the six days of labor. Blessed is יְהוָה, Who makes a distinction between Set Apart and secular.

*At this point the candle may be extinguished in the wine or the leader may pass the wine glass around for all to drink. The congregation then recites:*

Eliyahu the Prophet, Eliyahu the Tishbite, Eliyahu from Giladi, quickly in our day, come to us, with the Messiah Yahshua, the Son of David.

Shah-vu-ah Tov!

שְׂבוּעַ טוֹב

Have a good week!

# ADDITIONAL PRAYERS AND BLESSINGS

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## BLESSING OF ROSH CHODESH

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
שְׁהַחַיְנוּ וְקִיַּמְנוּ,  
sheh-heh-cheh-yah-nu veh-kih-yeh-mahnu,  
וְהַגִּיעַנוּ לְזֶמַן הַזֶּה.  
veh-hih-gee-ahnu lahz-mahn hah-zeh.

Blessed are You, יְהוָה our Elohim, King of the universe,  
Who has kept us in life and reserved us,  
and enabled us to reach this time.

May it be Your will, Yahweh our Elohim, and the Elohim of our forefathers, that You inaugurate this month upon us for goodness and for blessing. May You give us long life – a life of peace, a life of goodness, a life of blessing, a life of sustenance, a life of physical health, a life in which there is awe of heaven and hatred of sin, a life in which there is no shame or humiliation, a life of wealth and honor, a life in which we have a love of Torah, a life in which our heartfelt requests will be fulfilled for the good.

Ah-mayn – Selah

He who performed miracles for our forefathers and redeemed them from slavery to freedom, He who sent His Son to redeem us from the slavery of sin – may He redeem us soon and gather in our dispersed from the four corners of the earth; the Whole House of Israel, becoming brothers.

Now lets us respond – Ah-mayn.

The new month \_\_\_\_\_ will be on the \_\_\_\_\_ day which is coming to us and to the Whole House of Israel for goodness.

May the Set Apart One – Blessed is He, renew it upon us and upon all His people, the Whole House of Israel, for life and for peace, for joy and gladness, for salvation and for consolation.

Now let us respond – Ah-mayn.

SHEH-HEH-CHE-YA-NU  
BLESSING FOR SPECIAL OCCASIONS

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ,  
sheh-heh-cheh-yah-nu veh-kih-yeh-mahnu,  
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.  
veh-hih-gee-ahnu lahz-mahn hah-zeh.

Blessed are You, יְהוָה our Elohim, King of the universe,  
Who has kept us in life and reserved us,  
and enabled us to reach this time.

**BLESSINGS OVER FOODS**

THE HA-MOTZEE  
BLESSING OVER THE BREAD

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ.  
hah-mo-tzee leh-chehm mihn hah-ah-rehtz.

Blessed are You, יְהוָה our Elohim, King of the universe,  
Who brings forth bread from the earth.

BLESSING OVER WINE OR THE FRUIT OF THE VINE

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
בוֹרֵא פְּרֵי הַגֶּפֶן.  
bo-ray peh-ree hah-gah-fehn.

Blessed are You, יְהוָה our Elohim, King of the universe,  
Who creates the fruit of the vine.

## BLESSING OVER FOOD OTHER THAN BREAD

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,

בוֹרֵא מִיְּנֵי מְזֻנּוֹת.

bo-ray mee-nay meh-zo-not.

Blessed are You, יְהוָה our Elohim, King of the universe,  
Creator of all kinds of food.

## BLESSING OVER FRUIT FROM TREES

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,

בוֹרֵא פְּרֵי הָעֵץ.

bo-ray peh-ree hah-aytz.

Blessed are You, יְהוָה our Elohim, King of the universe,  
Creator of the fruit of the trees.

## BLESSING OVER VEGETABLES AND HERBS

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,

בוֹרֵא פְּרֵי הָאֲדָמָה.

bo-ray peh-ree hah-ah-dah-mah.

Blessed are You, יְהוָה our Elohim, King of the universe,  
Creator of the fruit of the earth.

## BLESSING OVER MEATS, MILK PRODUCTS AND OTHER BEVERAGES

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
שֶׁחָכַל נְהִיָּה בְּדַבְּרוֹ.  
sheh-hah-kol nih-yah bihd-vah-ro.

Blessed are You, יְהוָה our Elohim, King of the universe,  
that everything was created at His will.

## BLESSING FOR AFFIXING A MEZUZAH

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
ah-shehr kihd-shah-nu beh-mihtz-vo-tayv,  
וְצִוָּנוּ לְקַבֵּעַ מְזוּזָה.  
veh-tzih-vah-nu lihk-bo-ah meh-zu-zah.

Blessed are You יְהוָה, our Elohim, King of the Universe,  
Who has sanctified us with Your commandments,  
and commanded us to affix a mezuzah.

## BLESSING WHEN ENTERING A MIKVAH

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-tah יְהוָה, Eh-lo-hey-nu meh-lehch hah-o-lahm,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל הַטְּבִילָה.  
ah-shehr kihd-shah-nu beh-mihtz-vo-tayv veh-tzih-vah-nu ahl haht-vee-lah.

Blessed are You יְהוָה our Elohim, King of the Universe,  
Who has sanctified us by Your commandments and has commanded us concerning immersion.

TEH-FEE-LAHT HA-TAL-MEE-DIM  
THE DISCIPLE'S PRAYER

אָבִינוּ שְׁבַשְׁמַיִם יִתְקַדַּשׁ שְׁמֶךָ.  
Ah-vee-nu sheh-bah-shah-mah-yeem yeht-kah-dahsh sheh-meh-chah.  
תָּבֵא מַלְכוּתְךָ,  
Tah-vo mahl-chu-teh-cha,  
יַעֲשֵׂה רְצוֹנְךָ  
yay-ah-seh reh-tzon-chah  
בְּאֶרֶץ כְּאֲשֶׁר נַעֲשֵׂה בַשְׁמַיִם.  
bah-ah-rehtz kah-ah-shehr nah-ah-sah vah-shah-mah-yeem.  
תֵּן לָנוּ הַיּוֹם לֶחֶם חֲקֵנוּ, וְסַלַּח לָנוּ אֶת  
Tehn lah-nu hah-yom leh-chehm chu-kay-nu, us-lahch lah-nu eht  
אֲשֶׁמְתִּינוּ כְּאֲשֶׁר סִלַּחְתָּ  
ahsh-mah-tay-nu kah-ah-shehr sol-cheem  
אֵנַחְנוּ לְאֲשֶׁר אָשָׁמוּ לָנוּ.  
ah-nahch-nu lah-ah-shehr ahsh-mu lah-nu.  
וְאַל תְּשִׂיאֵנוּ לְיַדֵּי מְסָה,  
Veh-ahl teh-shee-ay-nu lee-day mah-sah,  
כִּי אִם הַצִּילָנוּ מִן הָרָע.  
kee ihm hah-tzee-lay-nu mihn hah-rah.  
כִּי לְךָ הַמַּמְלָכָה וְהַגְּבוּרָה  
Kee leh-chah hah-mahm-lah-chah veh-hahg-vu-rah  
וְהַתְּפָאֵרֶת לְעוֹלָמֵי עוֹלָמִים. אָמֵן:  
veh-hah-tihf-eh-reht leh-ol-may o-lah-meem. Ah-mayn.

Our Father, Who is in Heaven, Set Apart is Your Name.  
Your Kingdom come,  
Your Will be done,  
in 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 Yours is the Kingdom,  
and the Power and the Glory forever. Ah-mayn.