

Beth Mayim Chayim

בֵּית מַיִם חַיִּים

- Siddur & Haggadah -

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Hebrew Aleph Bet

Hebrew Characters (Modern)


Name	Form	Sound	Numerical Value
Aleph	א	silent	1
Bet	ב	b	2
Vet	בּ	v	2
Gimel	ג	g	3
Dalet	ד	d	4
Hay	ה	h	5
Vav	ו	v (or vowel)	6
Zayin	ז	z	7
Chet	ח	ch	8
Tet	ט	t	9
Yud	י	y	10
Kaf	כ	k	20





Lamed	ל	l	30
Mem	מ	m	40
Nun	נ	n	50
Samech	ס	s	60
Ayin	ע	silent	70
Pey	פ	p	80
Fey	פ	f	80
Tzadik	צ	tz	90
Kuf	ק	k	100
Resh	ר	r	200
Shin	ש	sh	300
Sin	ש	s	300
Tav	ת	t	400
Sav (Ashkenazim)	ת	s	400





Final Forms (at the end of words)

Default Name	Default Form	Final Name	Final Form	Sound
Kaf	כ	Final Kaf	ך	ch
Mem	מ	Final Mem	ם	m
Nun	נ	Final Nun	ן	n
Fay	פ	Final Fay	ף	f
Tzadik	צ	Final Tzadik	ץ	tz



Vowels (under consonants)

Name	Form	Sound
Komatz	◌ַ	“uh” as in “fun” (Sephardim “ah”)
Patach	◌ָ	“ah” as in “barn”
Tzere	◌ֵ	“ey” as in “grey” (Sephardim “eh”)
Segol	◌ֶ	“eh” as in “bed”
Sheva	◌ְ	“ih” as in “tick” (So brief, almost a pause)
Cholam	◌ֹ	“oh” as in “bone” (Ashkenazim “oy”)
Chirik	◌ִ	“ih” as in “tick” (“ee” when followed by Yud)
Shuruk	◌ֻ	“oo” as in “boot”
Kibutz	◌ֹּ	“oo” as in “book” (Shorter than Shuruk)





The Hebrew People

Ro'eh/Ra'ah

רֹעֶה / רֹעֵה

Pastor (Shepherd / Shepherdess)

Man'hig

מְנַהֵיג

Leader

Chazzan

חַזָּן

Cantor

Oleh

עֹלֵה

Honoree

Min'yan

מִנְיָן

Congregation

Av/Avot

אָב / אָבוֹת

Father(s)

Ish/Anashim

אִישׁ / אַנְשִׁים

Man (Men) | Husband(s)

Imma/Immahot

אִמָּה / אִמָּהוֹת

Mother(s)

Ishah/Nashim

אִשָּׁה / נָשִׁים

Woman (Women) | Wife (Wives)

Bein/Banim

בֵּן / בָּנִים

Son(s)

Bat/Batot

בַּת / בָּנוֹת

Daughter(s)

Yeled/Y'ladim

יָלֵד / יְלָדִים

Child(ren)

Mish'pachah

מִשְׁפָּחָה

Family

B'nei Yisrael

בְּנֵי יִשְׂרָאֵל

Children (Sons) of Israel





Shabbat Service

Asterisks indicate that all in attendance should rise.





Before Putting On the Tzitzit *

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitz'votav, v'tzivanu al mitz'vat tzitzit.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת צִיצִית

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with His commandments, and commanded us regarding the mitzvah of tzitzit.

Shofar Blessing *

Baruch attah Adonai, Eloheinu Melech ha'olam. Asher kidd'shanu b'mitz'votav v'tzivanu lish'mo'ah kol shofar.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִשְׁמֹעַ קוֹל שׁוֹפָר

Blessed are You, Oh L-rd our G-d, King of the universe, who sanctifies us with His commandments and commands us to hear the sound of the shofar.

T'kiah = 1 long single blast (the sound of the King's coronation)

Sh'varim = 3 short wail-like blasts (signifying repentance)

T'ruah = 9 staccato blasts of alarm (to awaken the soul)

T'kiah Gadol = 1 great long blast (for as long as you can blow!)





T'kiyah!

תְּקִיעָה

Sh'varim!

שְׁבָרִים

T'ruah!

תְּרוּעָה

T'kiyah Gadol!

תְּקִיעָה גְּדוֹלָה





Mah Tovu *

Mah tovu ohaleicha Ya'akov, mishk'notecha Yisrael. Va'ani b'rov chasdecha, avoh veytecha, eshtachaveh El heichal kadsh'cha b'yiratecha.

מח טובו אלהיך יעקב משכנותיך ישראל
ואני ברב חסדך אבוא ביתך אשתחווה אל היכל קדשך ביראתך

How goodly are your tents Oh Jacob? Your tabernacles, Israel. And in Your great compassion, I will come into Your house. There I will bow, there I will fear Thy Holiness Oh L-rd.





Bar'chu (Before Readings) *

Bar'chu et Adonai ham'vorach.

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ

Bless the L-rd who is blessed.

Baruch Adonai ham'vorach l'olam va'ed.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד

Blessed is the L-rd who is blessed forever and ever.

Baruch Adonai ham'vorach l'olam va'ed. Baruch attah Adonai, Eloheinu Melech ha'olam, asher bachar banu mikol ha'amim, v'nattahn lanu et Torato. Baruch attah Adonai, noten HaTorah. Amen.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוֹ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ
בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה אִמֵּן

Blessed is the L-rd who is blessed forever and ever. Blessed are You, Oh L-rd our G-d, King of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Oh L-rd, giver of the Torah. Amen.





V'Shamru *

V'shamru B'nei Yisrael et HaShabbat, la'asot et HaShabbat l'dorotam b'rit olam. V'shamru B'nei Yisrael et HaShabbat, la'asot et HaShabbat l'dorotam b'rit olam. Beini u'ven B'nei Yisrael ot hi l'olam, ot hi l'olam, ot hi l'olam. V'shamru B'nei Yisrael et HaShabbat, la'asot et HaShabbat l'dorotam b'rit olam. Ki shashet yamim asah Adonai asah Adonai et hashamayim v'et ha'arets. V'shamru B'nei Yisrael et HaShabbat, la'asot et HaShabbat l'dorotam b'rit olam. Uvayyom hashvi'i, shavat vayinafash, shavat vayinafash, uvayom hashvi'i. V'shamru B'nei Yisrael et HaShabbat, la'asot et HaShabbat l'dorotam b'rit olam.

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתֵם בְּרִית עוֹלָם
וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתֵם בְּרִית עוֹלָם
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעֹלָם אֹת הִיא לְעֹלָם אֹת הִיא לְעֹלָם
וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתֵם בְּרִית עוֹלָם
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה עֲשֵׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתֵם בְּרִית עוֹלָם
וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ שָׁבַת וַיִּנְפֹשׁ וּבְיוֹם הַשְּׁבִיעִי
וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתֵם בְּרִית עוֹלָם

Therefore, the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever, for in six days the L-rd made heaven and earth. Then on the seventh day He rested and was refreshed.





Blessing of the Messiah *

Baruch attah Adonai, Eloheinu Melech ha'olam, asher nattahn lanu et derech hay'shuah b'Mashiach Yeshua.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ אֶת דְּרֶךְ הַיְשׁוּעָה בְּמָשִׁיחַ יֵשׁוּעַ

Blessed are You, Oh L-rd our G-d, Ruler of the universe. You have provided the way of salvation in Messiah Yeshua.





Sh'mah *

All in attendance should rise and face toward Jerusalem while reciting.

Sh'mah Yisrael Adonai Eloheinu, Adonai echad. Baruch shem k'vod malchuto l'olam va'ed. Yeshua HaMashiach Hu Adonai.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד יֵשׁוּעַ הַמָּשִׁיחַ הוּא אֱדוֹנָי

Hear, Oh Israel, the L-rd is our G-d, the L-rd is One. Blessed be the Name of His glorious kingdom forever and ever. Yeshua the Messiah - He is L-rd. Amen.





V'ahavta *

V'ahavta et Adonai Elohecha b'chol l'vav'cha uvchol nafsh'cha uvchol m'odecha. V'hayu had'varim ha'eleh asher anochi m'tzav'cha hayyom al l'vavecha. V'shinan'tam l'vanecha v'dibar'ta bam b'shivt'cha b'vet'cha uv'lechet'cha vaderech uv'shachb'cha uv'kumecha.

Uk'shar'tam l'ot al yadecha v'hayu l'totafot bein enecha, Uch'tav'tam al m'zuzot betecha uvish'arecha. L'ma'an tizk'ru va'asitem et chol mitz'votai vih'yitem k'doshim lelohechem. Ani Adonai Eloheichem asher hotz'eti et'chem me'erezt Mitzrayim lih'yot lachem L'Elohim. Ani Adonai Eloheichem.

וְאֶהְבֶּתָּ אֹת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם עַל לִבְבְּךָ וְשִׁנַּנְתָּם לְבִנְיָךָ וְדִבַּרְתָּ בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלִקְחֶךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ וְכִתַּבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ לְמַעַן תִּזְכְּרוּ וְשָׁעִיתֶם אֶת כָּל מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיִית לְכֶם לֵאלֹהִים אֲנִי יְיָ אֱלֹהֵיכֶם

You shall love the L-rd your G-d with all your heart, with all your soul and with all your might. These words that I command you today shall be in your heart. You shall teach them diligently to your children, you shall speak of them when you sit at home, when you walk along the way, when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be for frontlets between your eyes. You shall write them on the doorposts of your house and on your gates. This is so you may remember, do all of My commandments, and be holy unto your G-d. I am the L-rd, your G-d, who led you from the land of Egypt to be a G-d to you. I am the L-rd, your G-d.





Mi Chamochah *

Mi Chamochah ba'elim Adonai. Mi Chamochah nedar bakodesh. Norah t'hillot oseh feleh.

מִי כְמוֹכָה בְּאֱלֹהִים יְיָ מִי כְמוֹכָה נִאֲדָר בְּקֹדֶשׁ נוֹרָא תְהִילַת עֲשֵׂה פֶלֶא

Who is like You, Oh L-rd among the gods? Who is like You, L-rd there is none else. You are awesome in praise, doing wonders Oh L-rd. Who is like You Oh L-rd?





Introduction to the Amidah

The Shemoneh Esrey is perhaps the most important prayer of the synagogue. Among observant Jews, it is referred to as HaTefillah, or “the prayer” of Judaism. The prayer is also sometimes called Amidah (“standing”) because it is recited while standing and facing the Aron Kodesh (the ark that houses the Torah scrolls).

The basic form of the prayer is believed, by tradition, to have been composed by the 120 Men of the Great Assembly in the fifth century B.C.E. - including Ezra, Nehemiah, Mordechai, Zerubbabal, Haggai, Zechariah and Malachi. Some scholars surmise that the L-rd’s Prayer of Yeshua is a concise restatement of the Amidah, containing the three main sections of Praise, Petitions, and Thanks. Today the Amidah is a main section of all Jewish prayer books. Next to the Shema, the Amidah is the most widely recited Hebrew prayer in the world.





Shemoneh Esrey literally means “eighteen” (8+10), and originally there were eighteen blessings divided into three general types:

Praise - The first three blessings: Avot, G’vurot, and K’dushat Adonai.

Petitions - The next thirteen blessings: Da’at, T’shuvah, S’lichah, G’ulah, R’fuah, Birkat Hashanim, Kibutz Galuyot, Birkat Haddin, Birkat HaMinim, Tzaddikim, Binyan Yerushalayim, Malchut Bet David, and Kabalat T’ffilah.

Thanks - The last three blessings: Avodah, Hoda’ah, and Sim Shalom.

Notice that this adds up to nineteen, not eighteen. The reason for this was that an additional “blessing” was added later, but the name Shemoneh Esrey was retained. For this reason, it is more accurate to refer to the Shemoneh Esrey as the “Amidah” (standing) or “HaTefillah” (the prayer).





Amidah *

PRAISE

1. Avot (Fathers)

אָוֹת

Baruch attah Adonai Eloheinu velohei avoteinu Elohei Avraham, Elohei Yitzchak, v'Eloheh Ya'akov. Ha'El hagadol hagibor v'hanorah El Elyon gomel chasadim tovim v'koneh hakol v'zocher chasdei avot umevi GoEl livneh B'neihem l'ma'an sh'mo b'ahavah Melech ozer uMoshiah uMagen. Baruch attah Adonai Magen Avraham.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקַנְיָה הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן
בְּרוּךְ אַתָּה יי מַגֵּן אַבְרָהָם

Blessed are You, Oh L-rd our G-d and G-d of our fathers, the G-d of Abraham, the G-d of Isaac and the G-d of Jacob, the great, mighty and revered G-d, the Most High G-d, who bestows loving-kindnesses, the Creator of all, Who recalls the good deeds of the fathers and who brings a Redeemer to their children's children for His Name's sake, in love. Oh King, Helper, Savior and Shield. Blessed are You, Oh L-rd, the Shield of Abraham.





2. G'vurot (G-d's Might)

גבורות

Attah gibor l'olam Adonai m'chayeh metim Attah rav l'hoshiyah
Mechalkel chayim b'chesed m'chayeh metim b'rachamim rabim somech
noflim v'rofeh cholim umattir ashurim um'kayem emunato lishnei afar
mi chamocho ba'al g'vurot umi domeh lach Melech memit um'chayeh
umatz'miach y'shuah. V'ne'eman attah l'hachayot metim. Baruch attah
Adonai m'chayeh hammetim.

אתה גבור לעולם יי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ מִכָּלֶּכֶל חַיִּים בְּחֻסְדְּ מְחַיֶּה מֵתִים
בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲשׁוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר מִי
כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ מְלֹךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה וְנִצְאָמָן אַתָּה לְהַכִּיֵּת מֵתִים
בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים

You, Oh L-rd, are mighty forever. You are the Reviver of the dead. You are greatly able to save. You sustain the living in loving-kindness. You revive the dead with great compassion. You support the falling, heal the sick, set free the bound and keep faith with those who sleep in the dust. Who is like You, Oh Master of mighty deeds? Who compares to You, a King who puts to death and restores to life, and brings forth salvation? And You are faithful to revive the dead. Blessed are You, Oh L-rd, who revives the dead.

New Covenant tie-in - John 11:25: "I am the Resurrection and the Life".





3. K'dushat Adonai (The Holiness of G-d's Name)

קְדוּשַׁת יי

Attah Kadosh v'shimcha kadosh, uk'doshim b'chol yom y'hall'lucha
(Selah.) Baruch attah Adonai, Ha'El HaKadosh.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקַדּוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה
בָּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ

You are Holy, your Name is Holy, and your holy ones praise You every
day. Blessed are You, Oh L-rd, the G-d who is Holy.





With a minyan (group of ten), Kedushat Adonai is recited responsively:

Chazzan: We will sanctify Your name in this world just as it is sanctified in the highest heavens. As it is written by Your prophet, “And they call out to one another and say:”

Min’yan: “Holy, Holy, Holy is the L-rd of hosts; the whole earth is full of His glory.”

Chazzan: And those facing them praise G-d, saying:

Min’yan: “Blessed be the Presence of the L-rd in His place.”

Chazzan: And in Your Holy Word it is written, saying:

Min’yan: “The L-rd reigns forever; your G-d, Oh Zion, throughout all generations! Hallelujah!”

Chazzan: Throughout all generations we will declare Your greatness and to all eternity we will proclaim your Holiness. Your praise, our G-d, shall never depart from our mouth, for You are a great and Holy G-d and King. Blessed are You, Oh L-rd, the Holy G-d. You are Holy, and Your Name is Holy, and your holy ones praise You daily. (Selah!) Blessed are You, Oh L-rd, the G-d who is Holy.





PETITION

4. Da'at (Knowledge)

דעת

Attah chonen l'adam da'at um'lamed le'enosh binah channenu met'chah d'ah binah v'haschel. Baruch attah Adonai, chonen hadda'at.

אתה חונן לאדם דעת ומלמד לאנוש בינה חננו מאתך דעה בינה והסכל
ברוך אתה יי חונן הדעת

You show favor to a man of knowledge and You teach understanding to a mortal man. Be gracious to us. A mind of understanding and intellect is from You. Blessed are You, Oh L-rd, Who favors us with knowledge.





5. T'shuvah (Repentance)

תְּשׁוּבָה

Hashivenu avinu l'toratecha v'kar'venu malkenu la'avodatecha v'hachazirenu bit'shuvah shel'mah l'fanecha. Baruch attah Adonai, harotzeh bit'shuvah.

הַשִּׁיבֵנו אֲבִינוּ לְתוֹרַתְךָ וְקַרְבֵנו מַלְכֵנו לְעַבֹדְתֶךָ וְהַחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ
בְּרוּךְ אַתָּה יְיָ הַרוֹצֵה בְּתַשׁוּבָה

Return us, our Father, to Your Torah. Draw us near, our King, to serve You. Restore us to Your presence in complete repentance. Blessed are You, Oh L-rd, Who desires repentance.





6. S'lichah (Forgiveness)

סְלִיחָה

S'lach lanu avinu ki chattanu m'chol lanu malkenu ki pashanu ki mochel v'sole'ach attah. Baruch attah Adonai, channun hammar'beh lis'lo'ach.

סְלַח לָנוּ אֲבוּנוּ כִּי חָטְאָנוּ מִכֹּחַ לָנוּ מַלְכֵנוּ כִּי פָשָׁנוּ כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה
בָּרוּךְ אַתָּה יְיָ חַנוּן הַמְרַבֵּה לְסִלּוֹת

Forgive us, our Father, for we have sinned. Pardon us, our King, for we have rebelled; for You are a Pardoner and a Forgiver. Blessed are you, Oh L-rd, the gracious One who abundantly forgives.





7. G'ulah (Redemption)

גאולה

R'eh v'onenu v'rivah rivenu ug'alenu m'herah l'ma'an sh'mecha ki go'el chazak attah. Baruch attah Adonai, Go'el Yisrael.

רֹאֵה בְּעֵינֵינוּ וְרִיבָה רִיבָנוּ וְגַאֲלֵנוּ מִהֲרָה לְמַעַן שְׁמֶךָ כִּי גּוֹאֵל חֲזָק אַתָּה
בְּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל

Behold our affliction, champion our cause, and redeem us speedily for the sake of Your Name. Blessed are You, Oh L-rd, Redeemer of Israel.





8. R'fuah (Healing)

רְפוּאָה

R'fa'enu Adonai v'nerafeh hoshiyenu v'nivashe'ah ki t'hillatenu attah v'ha'aleh r'fu'ah shelamah l'chol makotenu ki El Melech Rofeh ne'eman v'rach'man attah. Baruch attah Adonai, Rofeh cholei ammo Yisrael.

רְפְּאוּנוּ יי וְגַרְפָּא הוֹשִׁיעֵנו וְנִוְשַׁעְהָ כִּי תִהְיֶה לָנוּ אֲתָה וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכֹל מַכּוֹתֵינוּ כִּי אֵל מֶלֶךְ רּוֹפֵא נְאֻמָּן וְרַחֲמָן אֲתָה בְּרוּךְ אַתָּה יי רּוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל

Heal us, Oh L-rd, and we shall be healed. Save us and we will be saved, for the One we praise is You. Bring complete healing for all our sicknesses, (at this point, you may interject a prayer for one who is ill), Oh G-d, for You are our faithful and compassionate Healer and King. Blessed are you, Oh L-rd, the Healer of the sick of Israel.





9. Birkat Hashanim (Prosperity)

ברכת השנים

Barech alenu Adonai Eloheinu et hashanah hazot v'et kol miney t'vu'attah l'tovah v'ten b'rachah al p'ney ha'adamah v'sabenu mituvecha uvarech shenattenu kashanim hatovot. Baruch attah Adonai, M'varech hashanim.

בָּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי תְבוּאָתָהּ לְטוֹבָה וְתֵן בְּרָכָה עַל פְּנֵי
הָאָדָמָה וְשַׁבְּנוּ מִטוּבֶךָ וּבָרַךְ שְׁנַתְנוּ כַּשָּׁנִים הַטּוֹבוֹת
בָּרוּךְ אַתָּה יי מְבָרַךְ הַשָּׁנִים

Bless for us, Adonai our G-d, this year and its crops. Grant us a blessing on the earth. Satisfy us from Your bounty and bless our year like other good years. Blessed are You, Oh L-rd, Who blesses the years.





10. Kibutz Galuyot (Ingathering of Exiles)

קיבוץ גלויות

T'kah b'shofar gadol l'cherutenu v'sah nes l'kabetz galuyotenu
v'kab'tzenu yachad me'arbah kan'fot ha'aretz. Baruch attah Adonai,
M'kabetz nid'chey ammo Yisrael.

תקע בשופר גדול לחרותנו ושא נס לקבץ גלויותינו וקבצנו יחד מארבע כנפות הארץ
ברוך אתה יי מקבץ נדחי עמו ישראל

Sound the great shofar for our freedom, raise a banner to gather our
exiles and unite us together from the four corners of the earth. Blessed
are You, Oh L-rd, who regathers the scattered of His people Israel.





11. Birkat Haddin (Restoration of Justice)

ברכת הדין

Hashivah shof'teinu k'varishonah v'yo'atzeinu k'vat'chillah v'haser mimenu yagon v'anachah umloch alenu attah Adonai l'vadd'cha b'chesed uvrachamim v'tzad'kenu bamish'pat. Baruch attah Adonai, Melech ohev tz'dakah umish'pat.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וַיּוֹעֲצֵינוּ כְּבַתְּחִלָּה וְהַסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה וּמְלֹךְ עָלֵינוּ אַתָּה יי
 לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים וְצַדִּיקְנוּ בְּמִשְׁפָּט
 בְּרוּךְ אַתָּה יי מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט

Restore our judges, as at the early times, and advisors as there once were. Remove our sorrows and troubles. We want You, Adonai, to rule over us with kindness, compassion and to justify us in justice. Blessed are You, Oh L-rd, the King Who loves righteousness and justice.





12. Birkat HaMinim (Against Heretics)

ברכת המינים

V'lamal'shinim al t'hi tikvah v'chol harishah k'regah toved v'chol
oyvecha m'herah yikaretu v'hazedim m'herah te'aker ut'shaber
ut'mager v'tach'niyah bim'herah v'yamenu. Baruch attah Adonai,
Shover oyvim umach'niah zedim.

וְלַמְלַשְׁיָנִים אַל תְּהִי תִקְוָה וְכֹל הָרִשָּׁעָה כְּרֵגֶעַ טוֹבֵד וְכֹל אֹיְבֵיךָ מְהֵרָה יִכָּרְתוּ וְהַזְדִּים מְהֵרָה
תִּעֲקָר וְתִשָּׁבֵר וְתִמָּגֵר וְתִכְנֹעַה בְּמֵהֵרָה בְּיָמֵינוּ
בְּרוּךְ אַתָּה יְיָ שׁוֹבֵר אֹיְבִים וּמְכַנְיַע זְדִים

For the slanderers, let there be no hope. May all the evil be destroyed in
an instant and all Your enemies be cut down swiftly. May the evil ones
be uprooted, broken, destroyed and humbled soon in our days. Blessed
are You, Oh L-rd, Who breaks down enemies and humbles sinners.





13. Tzaddikim (Righteous Ones)

צדיקים

Al hatzaddikim v'al hachasidim v'al zikne ammecha bet Yisrael v'al p'letat sofrehem v'al gerey hatzedek v'alenu yehemu rachamecha, Adonai Eloheinu, v'ten shachar tov l'chol habbot'chim b'shim'cha be'emet v'sim hel'kenu immahem l'olam v'loh nevosh ki v'cha battach'nu. Baruch attah Adonai, mishan umiv'tach latzaddikim.

על הצדיקים ועל החסידים ועל זקני עמך בית ישראל ועל פליטת סופריהם ועל גרי הצדק
ועלינו יהמו רחמיך יי אלהינו ותן שכר טוב לכל הבוטחים בשמך באמת ושנים הלקינו
עמך לעולם ולא נבוש כי כה בטחנו
ברוך אתה יי משען ומבטח לצדיקים

Upon the righteous, upon the pious, upon the elders of your people of the house of Israel, upon the remnant of their scholars, upon the righteous converts, and upon ourselves may Your compassion arise, Oh L-rd our G-d, and give good reward to all who sincerely believe in your Name. Include us with them forever and let us not be ashamed, for we put our trust in You. Blessed are You, Oh L-rd, the stronghold and assurance of the righteous.





14. Binyan Yerushalayim (Rebuilding of Jerusalem)

בְּנֵי יְרוּשָׁלַיִם

V'yerushalayim ircha b'rachamim tashuv v'tish'kon b'tocha ka'asher dibar'tah uv'neh otah b'karov b'yamenu binyan olam v'chisseh David m'herah l'tochah tachin. Baruch attah Adonai, boneh Yerushalayim.

וְיְרוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשָׁב וְתִשְׁכּוֹן בְּתוֹךְ כְּאֲשֶׁר דִּבַּרְתָּהּ וּבְנֵה אֹתָהּ בְּקֶרֶב בְּיָמֵינוּ
בְּנֵי עוֹלָם וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶן
בְּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם

Return in compassion to Your city, Jerusalem, and rest within it as You have said. Rebuild it speedily and in our days, as a structure forever. May You establish the throne of David within Jerusalem speedily. Blessed are You, Oh L-rd, the Builder of Jerusalem.





15. Malchut Bet David (Kingdom of David)

מַלְכוּת בֵּית דָּוִד

Et tzemach David av'd'cha m'herah tatz'miach v'karno tarum
b'shuatecha ki lishuat'cha kivinu kol hayyom. Baruch attah Adonai,
matz'miach keren y'shuah.

אֶת צֶמַח דָּוִד עֲבֹדְךָ מְהֵרָה תְצַמִּיחַ וְקַרְנֵנוּ תְקַרְנוּ בְּיִשׁוּעָתְךָ כִּי לְיִשׁוּעָתְךָ קוִיֵּנוּ כָּל הַיּוֹם
בְּרוּךְ אַתָּה יְיָ מְצַמִּיחַ קֶרֶן יְשׁוּעָה

May the Seed of David, Your servant, flourish speedily and may You
exalt in Your salvation. For in Your salvation do we hope all the day.
Blessed are You, Oh L-rd, Who brings forth the Horn of our salvation.





16. Kabalat T'fillah (Acceptance of Prayer)

קְבַלַת תְּפִלָּה

Sh'mah kolenu Adonai Eloheinu chus v'rachem alenu v'kabel
b'rachamim uv'ratzon et t'fillatenu ki El shome'ah t'fillot v'tachanunim
attah umil'fanecha Malchenu rekam al t'shivenu ki attah shomeah t'fillat
ammecha Yisrael b'rachamim. Baruch attah Adonai, shomeah t'fillah.

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ כִּי אֵל שׁוֹמֵעַ
תְּפִלוֹת וְתַחֲנוּנִים אַתָּה וּמִלְפָּנֶיךָ מֶלְכֵנוּ רִיקָם אֵל תִּשְׁיבֵנוּ כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמֶּךָ יִשְׂרָאֵל
בְּרַחֲמִים
בְּרוּךְ אַתָּה יי שׁוֹמֵעַ תְּפִלָּה

Hear our voice, Oh L-rd our G-d. Have pity and mercy upon us. Accept
in mercy and in favor our prayer, for You are a G-d Who hears prayers
and supplications. You are our King. Do not turn us away from before
You empty, for in mercy You hear the prayer of Your people Israel.
Blessed are You, Oh L-rd, Who hears prayer.





THANKS

17. Avodah (Worship)

עבודה

R'tzeh Adonai Eloheinu b'amcha Yisrael uvit'fillattam v'hashev et ha'avodah lid'vir betecha v'ishey Yisrael ut'fillattam b'ahavah t'kabel b'ratzon, ut'hi l'ratzon tamid avodat Yisrael ammecha. V'techezenah einenu b'shuv'cha L'Tziyon b'rachamim. Baruch attah Adonai, hamachazir sh'chinato L'Tziyon.

רצה יי אלהינו בעמך ישראל ובתפלתם והשב את העבודה לדביר ביתך ואשי ישראל ותפלתם באהבה תקבל ברצון ותהי לרצון תמיד עבודת ישראל עמך ותחזינה עינינו בשובך לציון ברחמים ברוך אתה יי המחזיר שכינתו לציון

Accept Your people, Oh L-rd our G-d, and receive their prayer. Restore the most holy service of Your house and accept in love the offerings and prayers of Israel. May it please You always to want to accept the service of Your people Israel. May our eyes see You return to Zion in mercy. Blessed are You, Oh L-rd, Who restores His Presence to Zion.





18. Hoda'ah (Gratitude)

הודאה

Modim anachnu lach she'attah Hu Adonai Eloheinu V'Elohei avotenu
l'olam va'ed Tzur chayenu magen yishenu attah Hu l'dor v'dor nodeh
l'cha unaseper t'hillotecha al chayenu hamasurim b'yadechah v'al
nish'motenu hap'kodot lach v'al nisecha sheb'chol yom immanu v'al
nif'l'otecha v'tovotecha sheb'chol et erev vavoker, v'tzaharayim hatov
ki loh chalu rachamecha, v'ham'rachem ki loh tammu Chasadecha
me'olam kivinu lach.

V'al kullam, yit'barach v'yitromam shim'cha Malkenu tamid l'olam
va'ed. V'chol hachayim yoducha. (Selah.) Vihal'lu et shim'cha be'emet.
Ha'El y'shu'atenu v'ez'ratenu. (Selah.) Baruch attah Adonai, HaTov
shim'chah ulecha na'eh l'hodot.

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד צור חיינו מגן ישענו
אתה הוא לזר וזר נודה לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו
הפקודות לך ועל נסיה שפכל יום עמנו ועל נפלאותיה וטובותיה שפכל עת ערב ובקר
וצהרים הטוב פי לא כלו רחמיך והמרחם פי לא תמו חסדיך מעולם קוינו לך
ועל כלם יתברך ויתרומם שמך מלפנו תמיד לעולם ועד וכל החיים יודוך סלה ויהללו את
שמך באמת האל ישועתנו ועזרתנו סלה
ברוך אתה יי הטוב שמך וילך נאה להודות





We thank You, for it is You alone who is Adonai our G-d and the G-d of our fathers forever and ever. You are the Rock and Shield of our salvation; You alone, from generation to generation. We thank You and tell of Your praise, for our lives are in Your hands and our souls are trusting in You. Every day Your miracles are with us. Your wonders and favors are at all times: Evening, morning, and afternoon. Oh Good One, Your compassions are never exhausted and Your kindnesses are continual. We put our hope in You.

For all these things we bless and exalt Your Name, our King, forever and evermore. And all the living shall confess You forever and praise Your Name in truth, Oh G-d of our salvation and our help forever! Blessed are You, Oh L-rd. "The Good One" is Your Name and to You it is right to give thanks.





19. Sim Shalom (Establishing Peace)

שִׁים שְׁלוֹם

Sim shalom tovah uv'rachah chen vachessed v'rachamim alenu v'al kol Yisrael ammecha. Bar'chenu avinu kullanu k'echad b'or panecha ki b'or panecha natatta lanu Adonai Eloheinu Torat chayim v'ahavat chesed, utz'dakah uv'rachah v'rachamim v'chayim v'shalom v'tov b'enechah l'varech et amecha Yisrael b'chol et uv'chol sha'ah bish'lomecha. Baruch attah Adonai Ham'varech et ammo Yisrael bashalom.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ בְּרַכְנוּ אָבִינוּ כְּלָנוּ
 כְּאַחַד בְּאוֹר פְּנֵיךְ כִּי בְּאוֹר פְּנֵיךְ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ
 בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם

Grant peace, goodness, blessing, grace, kindness, and compassion upon us and upon all of Your people Israel. Bless us, our Father, all of us as one, with the light of Your face. For with the light of Your face, You gave to us, Adonai our G-d, the Torah of life and love of kindness, righteousness, blessing, compassion, life, and peace. May it be good in Your eyes to bless Your people Israel at every time and at every hour with Your peace. Blessed are You, Oh L-rd, Who blesses His people Israel with peace.





Prayer After Amidah *

Y'hiyu l'ratzon im'reh, im'reh fi, v'heg'yon libi l'fanecha, Adonai tzuri, tzuri v'go'ali.

יְהִי לְרָצוֹן אֱמֹרֵי אֱמֹרֵי כִּי וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרֵי צוּרֵי וְגֹאֲלֵי

May the words of my mouth and the meditations of my heart be acceptable unto You, Oh L-rd, my Rock and my Redeemer.

Bar'chu (After Readings) *

Baruch attah Adonai, Eloheinu Melech ha'olam, asher nattan lanu Torat emet, v'chayey olam nattah b'tochenu. Baruch attah Adonai, noten HaTorah. Amen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נְטֹעַ בְּתוֹכֵנוּ
בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה

Blessed are You, Oh L-rd our G-d, King of the universe, Who gave to us the Torah of truth and life everlasting set in our midst. Blessed are You, Oh L-rd, giver of the Torah. Amen.





Mourner's Kaddish *

All Mourners rise for the loss of a loved one or the anniversary of the loss of a loved one. All others may sit.

Yit'gadol v'yit'kadash sh'meh rabah b'almah di v'rah chiruteh,
v'yamlich malchuteh b'chayechon uv'yomechon uv'chayey d'chol bet
Yisrael, ba'agalach uviz'man kariv, v'imru: Amen.

Y'heh sh'meh rabah m'varach l'alam ul'almev almayah. Yit'barach
v'yish'tabach v'yit'pa'ar v'yit'romam v'yit'naseh, v'yit'haddar
v'yit'aleh v'yit'hallal sh'meh d'kud'shah b'rich Hu, l'ellah min kol
birchattah v'shirattah, tush'b'chattah v'nechemattah, da'amiran b'almah,
v'imru: Amen.

Y'heh sh'lamah rabah min sh'mayah, v'chayim alenu v'al kol Yisrael,
v'al kol ha'olam. V'imru: Amen.

Oseh shalom bim'romav, Hu ya'aseh shalom alenu, v'al kol Yisrael, v'al
kol ha'olam. V'imru: Amen.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְרָא כְרַעוּתֵיהּ וַיִּמְלִיךָ מַלְכוּתֵיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעַלְמֵי עַלְמַיָּא יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַומֵם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעַלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא
 וְנִסְמְתָא דְאִמְרֵין בְּעַלְמָא וְאָמְרוּ אָמֵן
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְסַיִם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם וְאָמְרוּ אָמֵן
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם וְאָמְרוּ אָמֵן





Glorified and sanctified be G-d's great Name throughout the world, which He has created according to His Will. May He establish His Kingdom in your lifetime, during your days and within the life of the entire house of Israel. Speedily and soon; and say, Amen.

May His Great Name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the Name of the Holy One, blessed be He, beyond all blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from Heaven and life for us, for all Israel and for all the world; and say, Amen.

He who creates peace in His celestial heights; may He create peace for us, for all Israel and for all the world; and say, Amen.





The L-rd's Prayer *

Avinu shebashamayim, yit'kadesh shim'cha. Tavo mal'chutecha ye'aseh r'tzonecha ba'aretz ka'asher na'asah vashamayim. Ten lanu hayyom lechem chukenu. Us'lach lanu et ash'matenu ka'asher sol'chim anach'nu la'asher ashmu lanu. V'al t'vi'enu lidey massah, chi im hatzilenu min harah. Ki lecha hamam'lachah v'hag'vurah v'hatif'eret l'olemey olamim. Amen.

אָבִינוּ שְׁבַשְׁמַיִם יִתְקַדֵּשׁ שִׁמְךָ
 תָּבוֹא מַלְכוּתְךָ יַעֲשֶׂה רְצוֹנְךָ בְּאֶרֶץ כְּאֲשֶׁר נַעֲשֶׂה בְּשָׁמַיִם
 תֵּן לָנוּ הַיּוֹם לֶחֶם חֻקֵּנוּ
 וּסְלַח לָנוּ אֶת אֲשַׁמְתָּנוּ כְּאֲשֶׁר סְלַחְתָּ לְאֲחֵינוּ אֲנַחְנוּ לְאֲשֶׁר אָשָׁמוּ לָנוּ
 וְאַל תְּבִיאֵנוּ לַיְדֵי מַסָּה כִּי אִם הַצִּילֵנוּ מִן הָרָע
 כִּי לְךָ הַמַּמְלָכָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת לְעוֹלָמֵי עוֹלָמִים אָמֵן

Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.





Alenu *

Alenu l'shabe'ach ladon hakol latet g'dulah l'yotzer b'reshit, shelloh asanu k'goyey ha'aratzot v'loh samanu k'mish'p'chot ha'adamah sheloh sam chelkenu kahem, v'goralenu k'chol hamonam. *Va'anachnu kor'im umish'tachavim umodim*, lifney Melech malchey ham'lachim HaKadosh Baruch Hu.

Shehu noteh shamayim v'yosed aretz, umoshav y'karo bashamayim mima'al, ush'chinat uzoh b'gav'hey m'romim, Hu Eloheinu ein od. Emet malchenu efes zulato kakatuv b'torato v'yadatta hayyom vahashevota El l'vavecha, ki Adonai Hu Ha'Elohim bashamayim mima'al v'al ha'aretz mittachat ein od.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה שֶׁלֹא שָׂם חֵלְקֵנוּ כְּהֵם וְגָרְלָנוּ כְּכֹל
הַמּוֹנִם

וְאֲנַחְנוּ וּכְרַעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וְשֹׁכֵינֵת עִזּוֹ בְּגִבְהַי מְרוֹמִים
הוּא אֱלֹהֵינוּ אֵין עוֹד אֶמֶת מְלַכְנוּ אֶפְסֵ זוּלָתוֹ
כְּפָתוּב בְּתוֹרָתוֹ וְיַדְעֵת הוּיִם וְהִשְׁבַּח אֵל לְבָבְךָ כִּי יִהְיֶה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאֶרֶץ מִתַּחַת אֵין עוֹד





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 lot like all their multitudes. *But we bend our knees, bow, and acknowledge our thanks* before the King Who reigns over kings, the Holy One, Blessed is He.

He stretches out heaven and establishes earth's foundation. The seat of His homage is in the heavens above and His powerful Presence is in the loftiest heights. He is our G-d and there is none other. True is our King, there is nothing beside Him. As it is written in His Torah: 'You are to know this day and take to your heart that the L-rd is the only G-d in heaven above and on the earth below. There is none other.'





Eshet Chayil *

Men should stand and cover their wives and honored women in their lives with their tallit. Children should also stand with their parents or guardians.

Eshet chayil mi yim'tzah v'rachok mip'nenim mich'rah batach bah lev ba'alah v'shalal loh yech'sar. G'malat'hu tov v'loh rah kol y'mey chayeha. Dar'shah tzemer ufish'tim vatta'as bechefetz kapeha. Hai'tah ko'oniyot socher mimmer'chak tavih lachmah. Vattakam b'od lailah vatiten teref l'vetah v'chok l'na'aroteha. Zam'mah sadeh vaticakehu mip'ri chapeha nattah karem. Chag'erah v'oz mat'neha vate'ametz z'ro'oteha. Ta'amah ki tov sach'rah loh yich'beh ballailah nerah. Yadeha shill'chah vakishor v'chapeha tam'chu falech. Kapah par'sah le'ani v'yadeha shill'chah la'evyon. Loh tirah l'vetah mishaleg ki chol betah lavush shanim. Marvaddim as'tah lah shesh v'argaman l'vushah. Nodah bash'arim ba'alah b'shiv'to im zik'ne aretz. Sadin as'tah vattim'kor vachagor nat'nah lak'na'ani. Oz v'hadar l'vushah vatis'chak l'yom acharon. Piyah pat'chah v'chach'ma v'torat chesed al leshonah. Tzofiyah halichot betah v'lechem atz'lut loh tochel. Kamu vaniha vayash'ruha ba'alah vay'hal'lah. Rabot banot asu chayil v'at alit al kullanah. Sheker hachen v'hevel hayofi ishah yirat Adonai hi tit'hallal. T'nu lah mip'ri yadeha vihal'luha vasharim ma'aseha. Amen.



אֵשֶׁת חַיִל מִי יִמָּצָא וְרָחֵק מִפְּנִינִים מְכָרָה
בְּטַח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יִחָסֵר
גָּמְלָתָהּ טוֹב וְלֹא רָע כֹּל יָמֵי חַיֶּיהָ
דְּרָשָׁה צָמֵר וּפְשָׁתִים וַתַּעַשׂ בְּחָפְזָא כַּפֵּיהָ
הִיטָה כְּאֲנִיּוֹת סוֹחֵר מִמְּרַחֵק תָּבִיא לַחֲמָה
וַתִּקָּם בְּעוֹד לִילָה וַתַּתֵּן טָרַף לְבֵיתָהּ וְחֵק לְנֹעֲרֹתֶיהָ
זְמָמָה שְׂדֵה וַתִּקְחָהּ מִפְּרֵי כַּפֵּיהָ נִטְעָה כָּרֶם
חֲגָרָה בְּעֵז מְתַנֶּיָה וַתֹּאמֶץ זְרוּעֹתֶיהָ
טָעָמָה כִּי טוֹב סִחָרָה לֹא יִכָּבֵה בְּלִילָה גְרָה
יָדֶיהָ שְׁלָחָה בְּכִישׁוֹר וְכַפֵּיהָ תִּמְכּוּ פָלֶה
כַּפָּה פְּרָשָׁה לְעַנִּי וַיָּדִיָה שְׁלָחָה לְאַבְיוֹן
לֹא תִירָא לְבֵיתָהּ מִשְׁלֵג כִּי כָל בֵּיתָהּ לְבֶשׂ שָׁנִים
מְרַבְּדִים עֲשֵׂתָהּ לָהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה
נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עִם זְקֵנֵי אֶרֶץ
סָדִין עֲשֵׂתָהּ וַתִּמְכַּר וַחֲגוֹר נְתָנָה לְכַנְעָנִי
עֵז וְהִדָּר לְבוּשָׁה וַתִּשְׁחַק לְיוֹם אַחֲרוֹן
פִּיהָ פְתָחָה בְּחִכְמָה וַתּוֹרֵת חֶסֶד עַל לְשׁוֹנָהּ
צוּפִיָה הִלִּיכּוֹת בֵּיתָהּ וְלָחֵם עֲצָלוֹת לֹא תֹאכַל
קָמוּ בְנֵיהָ וַיֵּאֱשְׁרוּהָ בַעֲלָהּ וַיִּהְלָלָהּ
רְבוֹת בָּנוֹת עָשׂוּ חַיִל וְאֶת עֲלִית עַל פְּלָנָהּ
שָׁקַר חֶסֶן וְהִבֵּל הִפִּי אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלֵּל
תָּנוּ לָהּ מִפְּרֵי יָדֶיהָ וַיִּהְלֹוהָ בְּשַׁעְרִים מַעֲשֵׂיהָ אָמֵן



An excellent wife, who can find? For her worth is far above jewels. The heart of her husband trusts in her and he will have no lack of gain. She does him good and not evil all the days of her life. She looks for wool and flax and works with her hands in delight. She is like merchant ships; she brings her food from afar. She rises also while it is still night, gives food to her household and portions to her maidens. She considers a field and buys it; from her earnings she plants a vineyard. She girds herself with strength and makes her arms strong. She senses that her gain is good. Her lamp does not go out at night. She stretches out her hands to the distaff and her hands grasp the spindle. She extends her hand to the poor and she stretches out her hands to the needy. She is not afraid of the snow for her household, for all her household are clothed with scarlet. She makes coverings for herself. Her clothing is fine linen and purple. Her husband is known in the gates when he sits among the elders of the land. She makes linen garments, sells them and supplies belts to the tradesmen. Strength and dignity are her clothing, and she smiles at the future. She opens her mouth in wisdom and the teaching of kindness is on her tongue. She looks well to the ways of her household and does not eat the bread of idleness. Her children rise up and bless her, her husband also and he praises her, saying: "Many daughters have done nobly, but you excel them all." Charm is deceitful and beauty is vain, but a woman who fears the L-rd, she shall be praised. Give her the product of her hands and let her works praise her in the gates.

(Let all the men say): Amen.





Ish Yareh Et Adonai *

*Women should stand with their husbands and honored men in their lives.
Children should also stand with their parents or guardians.*

Hall'lu yah! Ashrey ish yareh et Adonai b'mitz'votav chafetz m'od gibbor ba'aretz yiyeh zaro dor y'sharim y'vorach hon va'osher b'veto v'tzid'kato omedet la'ad zarach bachoshech or lai'sharim channun v'rachum v'tzaddik tov ish chonen umalveh yechal'kel d'barev b'mishpat ki l'olam loh yimmot l'zecher olam yiyeh tzaddik mish'mu'ah ra'ah loh yirah nachon libbo batu'ach baivah samuch libbo loh yirah ad asher yireh b'tzarev pizzar natan la'evyonim tzid'kato omedet la'ad karno tarum b'kavod rashah yireh v'cha'am shinev yacharok v'namas ta'avat r'shayim toved. Amen.

הִלְלוּ יְיָ אֱשֶׁרֵי אִישׁ יִרְאֵה אֶת יְהוָה בְּמִצְוֹתָיו תִּפְּיץ מְאֹד
גִּבּוֹר בְּאֶרֶץ יִהְיֶה וְרָעוּ דוֹר יִשְׁרָיִם יְבָרְךָ
הוֹן וְעֹשֶׁר בְּבֵיתוֹ וְצַדִּיקְתּוֹ עֹמֵד לְעַד
זָרַח בַּחֲשֵׁךְ אֹר לְיִשְׁרָיִם חֲנוּן וְרַחוּם וְצַדִּיק
טוֹב אִישׁ חוֹנֵן וּמְלֵנָה יְכַלְכֵּל דְּבָרָיו בְּמִשְׁפָּט
כִּי לְעוֹלָם לֹא יִמוּט לְזִכָּר עוֹלָם יִהְיֶה צַדִּיק
מְשֻׁמְעָה רָעָה לֹא יִירָא נְכוֹן לְבוֹ בְּטִחַ בֵּיהוָה
סְמוּךְ לְבוֹ לֹא יִירָא עַד אֲשֶׁר יִרְאֶה בְּצַרְיָו
פֶּזֶר נָתַן לְאֲבִיוֹנִים צַדִּיקְתּוֹ עֹמֵד לְעַד קִרְנוֹ תְרוּם בְּכָבוֹד
רָשָׁע יִרְאֶה וְכַעַס שִׁנּוּי יִחַרְק וְנִמְס תְּאוֹת רָשָׁעִים תֵּאבֵד אָמֵן





Praise the L-rd! Blessed is the man who fears Adonai, who greatly delights in His mitzvot. His descendants will be powerful on earth, a blessed generation of upright people. Wealth and riches are in his house and his righteousness stands forever. To the upright he shines like a light in the dark - merciful, compassionate, and righteous. Things go well with the man who is merciful and lends, who conducts his affairs with fairness, for he will never be moved. The righteous will be remembered forever. He will not be frightened by bad news. He remains steady, trusting in Adonai. His heart is set firm. He will not be afraid, until finally he looks in triumph at his enemies. He distributes freely, he gives to the poor. His righteousness stands forever. His power will be increased honorably. The wicked will be angry when they see this. They will gnash their teeth and waste away. The desires of the wicked will come to nothing. Amen.





Blessing Over The Children *

All parents and guardians should rise to bless their children.

Sons:

Y'sim'cha Elohim k'Efrayim v'chi Menasheh.

יְשִׁימָךְ אֱלֹהִים כְּאֶפְרַיִם וְכִי מְנוּשֶׁה

G-d make you like Ephraim and Manasseh.

Daughters:

Y'simech Elohim k'Sarah, Rivkah, Rachel, v'Leah.

יְשִׁימָךְ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה

G-d make you like Sarah, Rebecca, Rachel and Leah.





All Children:

Y'varech'chah Adonai v'yish'm'recha. Ya'er Adonai panav elecha vichunekah. Yisah Adonai panav elecha v'yasem l'cha shalom.

יְבָרֵךְ יְהוָה וַיְשַׁמְרֵךְ יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.

B'Shem Yeshua M'shikenu, Sar ha Shalom. Amen.

בְּשֵׁם יֵשׁוּעַ מְשִׁיכֵנוּ שָׂר הַשְּׁלוֹם אָמֵן
--

In the name of Yeshua our Messiah, Prince of Peace. Amen.





Shul'chan Ha'Adon *

All rise who are partaking of the L-rd's Table.

This is no ordinary Kiddush. Kiddush is the blessing said for every meal. This Kiddush is Shul'chan Ha'Adon – The Table of the L-rd. It is not said by rote. It is to be revered. It is holy unto the L-rd. That is why the Rav Shaul - the Apostle Paul - said in 1 Corinthians 11:27-32:

Therefore, whoever eats the bread or drinks the L-rd's cup in an unworthy manner will be guilty of the body and the blood of the L-rd. But a man must examine himself, and then let him eat of the bread and drink from the cup. For the one who eats and drinks without recognizing the body, eats and drinks judgment on himself. For this reason, many among you are weak and sick, and quite a few have died. For if we were judging ourselves thoroughly, we wouldn't be coming under judgment. But when we are judged, we are being disciplined by the L-rd so that we might not be condemned along with the world.

In the same manner in Matthew 5:23-24, Yeshua said:

Therefore, if you are presenting your offering upon the altar, and there remember that your brother has something against you, leave your offering there before the altar and go. First be reconciled to your brother, and then come and present your offering.





It is also stated in John 6:31-36:

Our fathers ate the manna in the wilderness; as it is written, “Out of heaven He gave them bread to eat.” Yeshua answered them, “Amen, amen! I tell you; it isn’t Moses who has given you bread from heaven, but My Father gives you the true bread from heaven. For the bread of G-d is the One coming down from heaven and giving life to the world.” So, they said to Him, “Sir, give us this bread from now on!” And Yeshua said unto them:

Anochi Hu lechem hachayim.

אֲנֹכִי הוּא לֶחֶם הַחַיִּים

I am the bread of life.

Kol habah elai loh yirav v’ah sher’yah amin vi loyitz ma’od.

כָּל הַבָּא עֵלָי לֹא יָרֵעַ וְאֵה שֶׁרְיָא אָמֵן וְיִלְוִיץ מְעוֹד

Whoever comes to Me will never be hungry, and whoever believes in Me will never be thirsty.





During that final Passover meal Yeshua took bread and after he said the blessing he broke it and passed the pieces around and said, “This is my Body which is given for you.” Likewise, he took the third cup, the Kos HaG’ullah - The Cup of Redemption - and said, “This is My blood of the covenant, which is poured out for many, for the remission of sins.” For as often as you eat this bread and drink the cup, you proclaim the L-rd’s death until He comes.

Hamotzi

Baruch attah Adonai, Eloheinu Melech ha’olam, hamotzi lechem min ha’aretz. Amen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ אָמֵן

Blessed are You, Oh L-rd our G-d, King of the universe, Who brings forth bread from the earth. Amen.

Kiddush

Baruch attah Adonai, Eloheinu Melech ha’olam, boreh p’ri haggafen. Amen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן אָמֵן

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the fruit of the vine. Amen.





Oseh Shalom

Oseh shalom bimromav, Hu ya'aseh shalom alenu, V'al kol Yisrael, V'imru, imru. Amen.

Oseh shalom bimromav, Hu ya'aseh shalom alenu, V'al kol Yisrael, V'imru, imru. Amen.

Ya'aseh shalom, Ya'aseh shalom, shalom alenu v'al kol Yisrael.

Ya'aseh shalom, Ya'aseh shalom, shalom alenu v'al kol Yisrael.

Ya'aseh shalom, Ya'aseh shalom, shalom alenu v'al kol Yisrael.

<p>עֲשֵׂה שְׁלוֹם בְּמַרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן עֲשֵׂה שְׁלוֹם בְּמַרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן יַעֲשֶׂה שְׁלוֹם יַעֲשֶׂה שְׁלוֹם שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל יַעֲשֶׂה שְׁלוֹם יַעֲשֶׂה שְׁלוֹם שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל יַעֲשֶׂה שְׁלוֹם יַעֲשֶׂה שְׁלוֹם שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל</p>

May the One who causes peace to reign in the high heavens let peace descend on us and on all Israel and let us say: Amen.

May He make peace, peace for us and for all Israel.





Aaronic Benediction *

Y'varech'chah Adonai v'yish'm'rechah. Ya'er Adonai panav elechah vichuneka. Yisah Adonai panav elechah v'yasem l'chah shalom.

יְבָרֵךְ יְהוָה וַיְשַׁמְרֵךְ
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.

Ken y'hi ratzon.

כֵּן יְהִי רָצוֹן

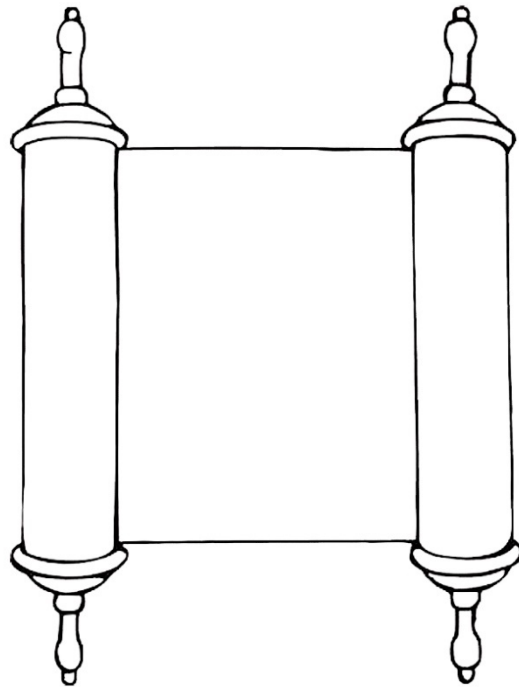
Yes, may it be so.

Shabbat Shalom!

שִׁבְתַּת שְׁלוֹם

(May you have a) Peaceful Sabbath!





Torah Service

Asterisks indicate that all in attendance should rise.





Before Putting On the Tzitzit *

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitz'votav, v'tzivanu al mitz'vat tzitzit.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת צִיצִית

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with His commandments, and commanded us regarding the mitzvah of tzitzit.

Shofar Blessing *

Baruch attah Adonai, Eloheinu Melech ha'olam. Asher kidd'shanu b'mitz'votav v'tzivanu lish'mo'ah kol shofar.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמְעַע קוֹל שׁוֹפָר

Blessed are You, Oh L-rd our G-d, King of the universe, who sanctifies us with His commandments and commands us to hear the sound of the shofar.

T'kiah = 1 long single blast (the sound of the King's coronation)

Sh'varim = 3 short wail-like blasts (signifying repentance)

T'ruah = 9 staccato blasts of alarm (to awaken the soul)

T'kiah Gadol = 1 great long blast (for as long as you can blow!)





T'kiyah!

תְּקִיעָה

Sh'varim!

שְׁבָרִים

T'ruah!

תְּרוּעָה

T'kiyah Gadol!

תְּקִיעָה גְּדוֹלָה





Opening Prayer

In the beginning was the Word, and the Word was with G-d, and the Word was G-d. He was with G-d in the beginning. All things came to be through him, and without him nothing made had being. In Him was life, and the life was the light of mankind. The light shines in the darkness, and the darkness has not suppressed it. – John 1:1-5

Ein Kamochah *

Ein kamocha Va'Elohim Adonai v'en k'ma'asecha. Mal'chutecha malchut kol olamim umem'shalt'cha b'chol dor vador. Adonai Melech Adonai Malach Adonai yim'loch l'olam va'ed. Adonai oz l'ammo yiten Adonai y'varech et ammo vashalom.

אין כְּמוֹךָ בָּאֱלֹהִים יְהוָה וְאֵין כְּמַעֲשֵׂיךָ מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים וּמַמְשַׁלְתְּךָ בְּכָל דֹּר וְדוֹר
יְהוָה מְלֶכֶךָ יְהוָה מְלֶכֶךָ לְעֵלְמָךְ וְנֶעַד יְהוָה עִז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֶכֶךָ אֶת עַמּוֹ בְּשָׁלוֹם

There is no G-d like You, Oh L-rd, and there are no deeds like Yours. Your Kingdom is an everlasting Kingdom. Your Dominion endures throughout all generations. The L-rd is King, the L-rd was King, the L-rd shall be King forever and ever. The L-rd will give strength to His people. The L-rd will bless His people with peace. – Psalms 145:13





Opening of the Ark *

The Ark is closed initially. All rise.

The Word is Powerful

The Word of G-d is living and powerful and sharper than any two-edged sword. When the word goes before G-d's people, they are more than conquerors.

The Parochet Was Torn

When Yeshua died, the parochet before the most Holy Place was torn in two, from top to bottom. This tells us that through His atonement, even the blood of His sacrifice, we may now enter confidently into the very presence of G-d.

The Ark is opened, and the Chazzan removes the Torah.





Vay'hi Binso Aha'aron *

Vay'hi binso aha'aron vayomer Moshe, kumah Adonai v'yafutzu oyvecha v'yanusu m'sanecha mipanecha. Ki mitzion tetzeh Torah, Ki mitzion tetzeh Torah, ud'var Adonai MiYerushalayim. Baruch shenatan Torah, Torah, Baruch shenatan Torah, Torah, l'amo Yisrael bik'dushato.

וַיְהִי בִּנְסוֹ עֲהָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְצוּ אֹיְבֵיךָ וַיִּנְסוּ מִשְׁנֵאָיִךְ מִפְּנֵיךָ כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלַיִם בְּרוּךְ שֶׁנָּתַן תוֹרָה בְּרוּךְ שֶׁנָּתַן תוֹרָה בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ

And it came to pass, when the Ark would travel, Moses would say, “Arise Oh L-rd, and let Your foes be scattered; let those who hate You flee from You.” From Zion the Torah will come forth and the Word of the L-rd from Jerusalem. Blessed is He who gave the Torah to His people Israel in His Holiness.

Chazzan: Through Yeshua, the living Word, Torah has been placed upon our hearts, through faith we obey and live out His will.





Sh'mah *

All in attendance should rise and face toward Jerusalem while reciting.

Sh'mah Yisrael Adonai Eloheinu, Adonai echad. Baruch shem k'vod malchuto l'olam va'ed. Yeshua HaMashiach Hu Adonai.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד יֵשׁוּעַ הַמָּשִׁיחַ הוּא אֱדוֹנָי

Hear, Oh Israel, the L-rd is our G-d, the L-rd is One. Blessed be the Name of His glorious kingdom forever and ever. Yeshua the Messiah - He is L-rd. Amen.





V'ahavta *

V'ahavta et Adonai Elohecha b'chol l'vav'cha uvchol nafsh'cha uvchol m'odecha. V'hayu had'varim haeleh asher anochi m'tzav'cha hayyom al l'vavecha. V'shinan'tam l'vanecha v'dibar'ta bam b'shivt'cha b'veit'cha uvlecheth'cha vaderech uvshachb'cha uvkumecha.

Ukshar'tam l'ot al yadecha v'hayu l'totafot bein einecha, Uchtav'tam al m'zuzot betecha uvsharecha. L'ma'an tizk'ru va'asitem et chol mitzvotai vih'yitem k'doshim leloheichem. Ani Adonai Eloheichem asher hotzeti etchem me'erezt Mitzrayim lih'yot lachem L'Elohim. Ani Adonai Eloheichem.

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם עַל לִבְבְּךָ וְשִׁנְנָתָם לְבִנְיָךָ וְדִבַּרְתָּ בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלִקְחֶךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ וְכִתַּבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ לְמַעַן תִּזְכְּרוּ וְשָׁעִיתֶם אֶת כָּל מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיִית לְכֶם לֵאלֹהִים אֲנִי יְיָ אֱלֹהֵיכֶם

You shall love the L-rd your G-d with all your heart, with all your soul and with all your might. These words that I command you today shall be in your heart. You shall teach them diligently to your children, you shall speak of them when you sit at home, when you walk along the way, when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be for frontlets between your eyes. You shall write them on the doorposts of your house and on your gates. This is so you may remember, do all of My commandments, and be holy unto your G-d. I am the L-rd, your G-d, who led you from the land of Egypt to be a G-d to you. I am the L-rd, your G-d.





Prayer

Chazzan: Oh L-rd, open my lips and I will declare Your Praise.

Praise be to You, Oh L-rd our G-d, G-d of our Fathers - Abraham, Issac and Jacob. You are great and mighty, revered and exalted; bestowing lovingkindness and holding dominion over all things. You remember the noble deeds of our ancestors, and because You are a G-d of love, You have brought forth your own Right Arm as a redeemer to our children and our children's children. Unto all generations will we proclaim Your greatness and unto all eternity will we proclaim Your Holiness. Unto all nations, beginning in Judea and unto the uttermost parts of the earth, will we proclaim Your provision in Yeshua HaMashiach. Great and Mighty is the L-rd our G-d, who in love gave us Messiah to atone for our sins.

Aliyah

Chazzan: Yah'ah'mod (Arise) _____ who is now called forward to the reading of G-d's word.

The Chazzan hands the Torah Scroll to the Oleh, who will lead the processional with it.

Torah Processional *

All in attendance have the option to march with the Torah while joyous music is playing. Those not marching have the option to touch the Torah with their Bibles or tallit and bring it to their mouth, symbolizing the personal acceptance of G-d instruction. The Torah then returns to the front and is made ready to read by the Oleh.





Bar'chu (Before Readings) *

Oleh: Bar'chu et Adonai ham'vorach.

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ

Oleh: Bless the L-rd who is blessed.

Min'yan: Baruch Adonai ham'vorach l'olam va'ed.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד

Min'yan: Blessed is the L-rd who is blessed forever and ever.

Oleh: Baruch Adonai ham'vorach l'olam va'ed. Baruch attah Adonai, Eloheinu Melech ha'olam, asher bachar banu mikol ha'amim, v'nattan lanu et Torato. Baruch attah Adonai, noten HaTorah. Amen.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוֹ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ
בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה אֱמֶן

Oleh: Blessed is the L-rd who is blessed forever and ever. Blessed are You, Oh L-rd our G-d, King of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Oh L-rd, giver of the Torah. Amen.





The Readings *

The Torah

תּוֹרָה

Blessing Before the Haftarah

Baruch attah Adonai Eloheinu Melech ha'olam asher bachar binvi'im tovim v'ratzah v'divrechem hane'emarim be'emet. Baruch attah Adonai, habocheh batorah uvMoshe avdoh uvYisrael ammo, uvinviyeh ha'emet vatzedek.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעֶלְם אֲשֶׁר בָּחַר בְּנְבִיעִים טוֹבִים וְרָצָה וְדוֹרִיָּהֶם הִנָּאֲמְרִים
בְּאֵמֶת
בְּרוּךְ אַתָּה יי הַבּוֹכֵר בְּתוֹרָה וּבְמֹשֶׁה אַבְדָּא וּבִישְׂרָאֵל עַמּוֹ וּבִינְבִיָּאָה הָאֵמֶת וּבְצִדְקָה

Blessed are You, Oh L-rd our G-d, King of the Universe, who has chosen good prophets and was pleased with their words, that were uttered with truth. Blessed are You, Oh L-rd, who chooses the Torah and Moses, G-d's servant, and Israel, G-d's people, and the prophets of truth and righteousness.





The Haftarah

הַפְּטָרָה

Blessing After the Haftarah

Baruch attah Adonai Eloheinu Melech ha'olam, tzur kol ha'olamim, tzaddik b'chol hadorot, Ha'El hane'eman ha'omer v'oseh, ham'daber umakiyem, shekol d'varav emet vatzedek. Ne'eman attah Adonai Eloheinu, v'ne'emanim d'varechah, v'davar echad mid'varechah achor loh yashuv rekam, ki El Melech ne'eman v'rachaman attah. Baruch attah Adonai, Ha'El hane'eman b'chol d'varav.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כּוֹל הָעוֹלָמִים צַדִּיק בְּכֹל הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הַאֲמוּר
בַּעֲשֵׂה הַמְדַבֵּר וּמְקַיֵּם שְׂכָל דְּוַרְבֵּי אֱמֶת בְּצִדְקַת נְאֻמָּן אַתָּה יי אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבַרְכָּה וְדַבָּר
אֶחָד מִדְּבַרְכָּה אַחֲזוֹר לֹא יָשׁוּב רִיקָם כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה
בְּרוּךְ אַתָּה יי הָאֵל הַנֶּאֱמָן בְּכֹל דְּוַרְבֵּי

Blessed are You, Oh L-rd our G-d, Ruler of the Universe, rock of all eternities, righteous in all generations; the faithful G-d, who says and does, who speaks and fulfills, all of Whose words are true. Faithful are You, L-rd our G-d, and faithful are Your words. Not one of Your words turns back unfulfilled, for You, Oh G-d, are a faithful and compassionate King. Blessed are You, Oh L-rd, the G-d who is faithful in all His words.





Blessing Before the B'rit Chadashah

Baruch attah Adonai Eloheinu Melech ha'olam, asher nattan lanu Mashiach Yeshua v'hadib'rot shel hab'rit chadashah. Baruch attah Adonai, noten haberit hachadashah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעֶלְם אֲשֶׁר נָתַן לָנוּ מְשִׁיחַ יֵשׁוּעַ וְהַדִּיבְרוֹת שֶׁל הַבְּרִית הַחֲדָשָׁה
בָּרוּךְ אַתָּה יי נוֹתֵן הַבְּרִית הַחֲדָשָׁה

Blessed are You, Oh L-rd our G-d, King of the universe, Who gave to us the Messiah Yeshua and the commandments of the New Covenant.
Blessed are You, Oh L-rd, Giver of the New Covenant.

The B'rit Chadashah

בְּרִית חֲדָשָׁה

Blessing After the Brit Chadashah

Baruch attah Adonai Eloheinu Melech ha'olam, asher nattan lanu hadevar ha'emet v'chayeh olam nattah b'tochenu. Baruch attah Adonai, noten haberit hachadashah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעֶלְם אֲשֶׁר נָתַן לָנוּ הַדְּבָר הָאֱמֻת וְחַיֵּי עוֹלָם בְּטֵעַ בְּתוֹכֵנוּ
בָּרוּךְ אַתָּה יי נוֹתֵן הַבְּרִית הַחֲדָשָׁה

Blessed are You, Oh L-rd our G-d, King of the universe, Who gave to us the Word of Truth and planted everlasting life in our midst. Blessed are You, Oh L-rd, Giver of the New Covenant.





Mi Sheberach *

Mi sheberach avotenu Avraham, Yitzchak, v'Ya'akov Hu yivarech et _____ she'alah lichvod HaMakom, v'lich'vod HaTorah. Bis'char zeh HaKadosh, Baruch Hu, yishm'rehu v'yatzilehu mikal tzarah v'tzukah umikal negah umachalah v'yish'lah b'rachah v'hatz'lachah v'chal'ma'aseh yadav im kol Yisrael achav v'nomar. Amein.

מי שְׁבֵרַח אֲבוֹתֵינוּ אֲבֹרָהִם יִצְחָק וְיַעֲקֹב הוּא יְבָרַח אֶת _____ שְׁאַלָה לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה בְּשִׁכְרָה זֶה הַקָּדוֹשׁ הַקָּדוֹשׁ הוּא יִשְׁמְרֵהוּ וְיַצִּילֵהוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֹגַע וּמִחֲלָה וְיִשְׁלַח בְּרַכָּה וְהַצְלָחָה וְכָל מְאֲשֶׁה יָדָיו עִם כָּל יִשְׂרָאֵל אַחָב וְנֹאמַר אָמֵן

May He who blessed our fathers, Abraham, Isaac and Jacob, bless also _____ who has come forward to the Torah, honoring it and honoring G-d. May the Holy One, blessed be He, guard him (her/them) and deliver him (her/them) from all trouble and sorrow, and from every wound or illness. May He send blessings and bestow success on all that he does (she does/they do) together with all Israel – his (her/their) brethren, and let us say, Amen.





Bar'chu (After Readings) *

Baruch attah Adonai, Eloheinu Melech ha'olam, asher nattan lanu Torat emet, v'chayey olam nattah b'tochenu. Baruch attah Adonai, noten HaTorah. Amen.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נְטֹעַ בְּתוֹכֵנוּ
בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה

Blessed are You, Oh L-rd our G-d, King of the universe, Who gave to us the Torah of truth and life everlasting set in our midst. Blessed are You, Oh L-rd, giver of the Torah. Amen.





V'zot HaTorah *

The Torah is lifted up.

V'zot HaTorah asher sam Moshe lifney B'nei Yisrael al pi Adonai b'yad Moshe.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְיַד מֹשֶׁה

This is the Torah which Moses placed before the children of Israel; G-d's Word by the hand of Moses.

The Torah is prepared for return to the ark.

Chazzan: This is the Word which G-d gave our ancestors. Through Yeshua our Messiah, the living Word. Torah has been written in our hearts. We now serve Him in the Spirit that gives life, not just according to the letter of an external guide. We are new creatures in the Messiah.

Torah is returned to ark.





Etz Chayim Hi *

Etz chayim hi lammachazikim bah, v'tom'chehah m'ushar. D'rachecha darchey no'am v'chol n'tivoteha shalom. Hashivenu Adonai elecha v'nashuvah, chadesh, chadesh yamenu, chadesh yamenu k'kedem.

עץ חיים היא למחזיקים בה ותמכיה מאשר דרכיה דרכי נעם וכל נתיבותיה שלום השיבנו
? אלה ונשובה חדש ימינו חידוש ימינו כקדם

It is a Tree of Life for those who take hold of it and happy are those who support it. It's ways are most pleasant and all it's paths are peaceful. Turn us to You, Oh L-rd, and we will return. Renew our days as of old.

The Ark is closed. All sit.





Mourner's Kaddish *

All Mourners rise for the loss of a loved one or the anniversary of the loss of a loved one. All others may sit.

Yit'gadol v'yit'kadash sh'meh rabah b'alma di v'rah chiruteh,
v'yamlich malchuteh b'chayechon uv'yomechon uv'chayey d'chol bet
Yisrael, ba'agalaha uviz'man kariv, v'imru: Amen.

Y'heh sh'meh rabah m'varach l'alam ul'almei almayah. Yit'barach
v'yish'tabach v'yit'pa'ar v'yit'romam v'yit'naseh, v'yit'haddar
v'yit'aleh v'yit'hallal sh'meh d'kud'shah b'rich Hu, l'ellah min kol
birchattah v'shirattah, tush'b'chattah v'nechemattah, da'amiran b'alma,
v'imru: Amen.

Y'heh sh'lama rabah min sh'mayah, v'chayim alenu v'al kol Yisrael,
v'al kol ha'olam. V'imru: Amen.

Oseh shalom bim'romav, Hu ya'aseh shalom alenu, v'al kol Yisrael, v'al
kol ha'olam. V'imru: Amen.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְרָא כְרַעוּתֵיהּ וַיְמַלִּיךְ מַלְכוּתֵיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמַיָּא יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַומֵם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעַלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא
 וְנִסְמְתָא דְאִמְרֵן בְּעַלְמָא וְאָמְרוּ אָמֵן
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְסַיִם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם וְאָמְרוּ אָמֵן
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם וְאָמְרוּ אָמֵן





Glorified and sanctified be G-d's great Name throughout the world, which He has created according to His Will. May He establish His Kingdom in your lifetime, during your days and within the life of the entire house of Israel. Speedily and soon; and say, Amen.

May His Great Name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the Name of the Holy One, blessed be He, beyond all blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from Heaven and life for us, for all Israel and for all the world; and say, Amen.

He who creates peace in His celestial heights; may He create peace for us, for all Israel and for all the world; and say, Amen.





Blessing Over The Children *

All parents and guardians should rise to bless their children.

Sons:

Y'simcha Elohim k'Efrayim v'chi Menasheh.

יְשִׁימָךְ אֱלֹהִים כְּאֶפְרַיִם וְכִי מְנוּשֶׁה

G-d make you like Ephraim and Manasseh.

Daughters:

Y'simech Elohim k'Sarah, Rivkah, Rachel, k'Leah.

יְשִׁימָךְ אֱלֹהִים כְּשָׂרָה רַבֵּקָה רָחֵל וְלֵאָה

G-d make you like Sarah, Rebecca, Rachel and Leah.





All Children:

Y'varech'chah Adonai v'yishm'recha. Yaer Adonai panav elecha vichunekah. Yisah Adonai panav elecha v'yasem l'cha shalom.

יְבָרֵךְ יְהוָה וַיִּשְׁמְרֵךְ יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם
--

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.

B'Shem Yeshua M'shikenu, Sar ha Shalom. Amen.

בְּשֵׁם יֵשׁוּעַ מְשִׁיכֵנוּ שָׂר הָא שְׁלוֹם אָמֵן

In the name of Yeshua our Messiah, Prince of Peace. Amen.





Siman Tov U'mazel Tov *

Siman tov, u'mazel tov! U'mazel tov, siman tov!
 Siman tov, u'mazel tov! U'mazel tov, siman tov!
 Siman tov, u'mazel tov! U'mazel tov, siman tov! Y'hey lanu!

Y'hey lanu! Y'hey lanu! U'l'chol Yisrael!
 Y'hey lanu! Y'hey lanu! U'l'chol Yisrael!
 Y'hey lanu! Y'hey lanu! U'l'chol Yisrael!
 Y'hey lanu! Y'hey lanu! U'l'chol Yisrael!

Siman tov, u'mazel tov! U'mazel tov, siman tov!
 Siman tov, u'mazel tov! U'mazel tov, siman tov!
 Siman tov, u'mazel tov! U'mazel tov, siman tov! Y'hey lanu!

סימן טוב ומזל טוב ומזל טוב סימן טוב
 סימן טוב ומזל טוב ומזל טוב סימן טוב
 סימן טוב ומזל טוב ומזל טוב סימן טוב יהא לנו
 יהא לנו יהא לנו ולכל ישראל
 יהא לנו יהא לנו ולכל ישראל
 יהא לנו יהא לנו ולכל ישראל
 יהא לנו יהא לנו ולכל ישראל
 סימן טוב ומזל טוב ומזל טוב סימן טוב
 סימן טוב ומזל טוב ומזל טוב סימן טוב
 סימן טוב ומזל טוב ומזל טוב סימן טוב יהא לנו

(We pronounce) A good sign and good fortune will come to us. It will come to us and to all the people of Israel!

Traditionally sung to honor the Oleh, who has successfully made Aliyah, reading from the Torah.





Adon Olam *

Adon olam asher malach, b'terem kol y'tzir nivrah. L'et na'asah v'cheftzo kol azai Melech, azai Melech sh'mo nikrah.

V'acharey kichlot hakol l'vaddo yimloch norah. V'Hu hayah V'Hu hoveh v'Hu yiyeh, v'Hu yiyeh b'tifarah.

V'Hu echad v'ein sheni l'hamshilo l'hachbirah. B'li reshit b'li tachlit v'loh ha'oz, v'loh ha'oz v'hammisrah.

V'Hu Eli v'chai goali v'tzur chevli b'et tzarah. V'Hu nissi umanos li m'nat kosi, m'nat kosi b'yom ekrah.

B'yado afkid ruchi, b'et ishan v'airah. V'im ruchi g'viyati, Adonai li, Adonai li v'loh irah.

אָדוֹן עוֹלָם אֲשֶׁר מְלַךְ בְּטָרֵם כָּל יַצִּיר נִבְרָא
 לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כֹּל אֲזִי מְלַךְ אֲזִי מְלַךְ שְׁמוֹ נִקְרָא
 וְאַחֲרַי כְּכֹלֹת הַכֹּל לְבָדוֹ יִמְלוֹךְ נוֹרָא
 וְהוּא הָיָה וְהוּא הֵנָּה וְהוּא יִהְיֶה וְהוּא יִהְיֶה בְּתַפְאָרָה
 וְהוּא אֶחָד וְאֵין שְׁנַי לְהַמְשִׁילוֹ לְהַחְבִּירָה
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הָעֵז וְלוֹ הָעֵז וְהַמְשָׁרָה
 וְהוּא אֵלֵי וְחַי גּוֹאֲלֵי וְצוֹר תְּבִלֵי בְּעַת צָרָה
 וְהוּא נָסִי וּמְנוֹס לִי מְנַת כּוֹסֵי מְנַת כּוֹסֵי בְּיּוֹם אֶקְרָא
 בְּיָדוֹ אֶפְקִיד רוּחֵי בְּעַת אִישָׁן וְאַעִירָה
 וְעַם רוּחֵי גּוֹיָתִי יְיָ לִי יְיָ לִי וְלֹא אִירָא





L-rd of the world, He reigned alone while yet the universe was naught.
When by His will all things were wrought, then first His Name, then first
His Sovereign Name was known.

And when the all shall cease to be, in dread lone splendor He shall reign.
He was, He is, He shall remain in glorious, in glorious eternity.

For He is one, no second shares His nature or His loneliness. Unending
and beginning-less, all strength is His, all strength is His, all say He
bears.

He is the living G-d to save, my Rock while sorrow's toils endure. My
banner and my stronghold sure, the cup of life, the cup of life whenever
I crave.

I place my soul within his palm before I sleep as when I wake and
though my body I forsake. Rest in the L-rd, Rest in the L-rd in fearless
calm.





Aaronic Benediction *

Y'varech'chah Adonai v'yish'm'rechah. Ya'er Adonai panav elechah vichuneka. Yisah Adonai panav elechah v'yasem l'chah shalom.

יְבָרֶכֶּךָ יְהוָה וַיְשַׁמְרֶךָ
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.

Ken y'hi ratzon.

כֵּן יְהִי רָצוֹן

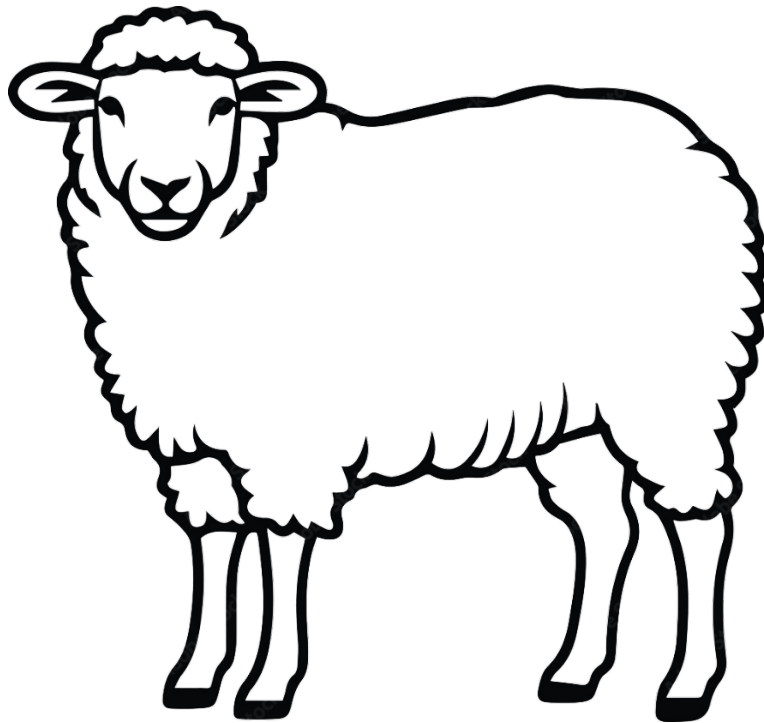
Yes, may it be so.

Shabbat Shalom!

שִׁבְתַּת שְׁלוֹם

(May you have a Peaceful Sabbath!)





Pesach Haggadah





The Pesach story is a historical fact. Pesach, or Passover, is the oldest of the biblical Festivals. It recounts and celebrates the deliverance of the Children of Israel from slavery in Egypt. According to our sages, Pesach is to be observed as if each of us physically left Egypt ourselves, not just our ancestors. The celebration of Pesach is a Scriptural command, not just a tradition. Much of the Seder, or “Order of Service”, is most certainly tradition, since the command to celebrate Pesach was short and simple.

Initially a very simple observance, the original elements were matzah (unleavened bread), lamb, and bitter herbs. Over the millennia, the many places that G-d scattered the Jewish People in the Diaspora have influenced the foods and traditions that are now part of the Pesach Seder to enhance The Haggadah, or “The Telling.” It is also central to the celebration to pass the story of G-d’s redemption of His people and faithfulness from generation to generation. It is certainly possible to get lost in traditions, however, we should be faithful to G-d and Yeshua HaMashiach to ensure that all of us are aware of the connection of the first Passover in Egypt and the final Passover of Yeshua.

For believers in Yeshua, Pesach is not only a commemoration of the historical deliverance from Egypt, but also a foreshadowing of our redemption from sin and death purchased through the Lamb of G-d, Who is Yeshua HaMashiach (Jesus the Messiah). In His final hours on Earth, Yeshua observed Pesach with His Talmidim, or Disciples. It was during this Seder meal that He revealed the significance of the elements and decreed that each time we partake of the bread and wine as Shulchan Ha’Adon, or Table of the L-rd, we are to remember Him and His atoning sacrifice until His return.





“For as often as you eat this bread (matzah) and drink this cup (Kos HaGular – the Cup of Redemption), you proclaim the death of the L-rd until He comes.” – 1 Corinthians 11:26

It is our hope that this Haggadah is informative and helpful. A few quick notes on some of the things that will be observed in this Haggadah:

Firstly, this Haggadah hyphenates both G-d and L-rd when referring to the Most High. It is a Jewish custom to show reverence, that these are not mere words, but refer to the Most High and because the pronunciation of His true Name is uncertain, since only the consonants Yud-Hey-Vav-Hey are provided in the oldest Hebrew manuscripts.

Secondly, the Name Yeshua is used, which is Jesus’ Hebrew Name. It is what his mother – Miryam – would have called Him. The English transliteration of His name as Jesus was unknown in Biblical times.

Enjoy the Passover Seder, and on behalf of all of us at Beth Mayim Chayim we wish you a **Chag Same’ach** (Happy Holiday)!





Kaddesh (1st Cup)

Chazzan: We are gathered this evening to observe and remember Pesach. This is the Passover, which is G-d's deliverance of His people. G-d delivered Israel from the bondage of slavery, and He commanded us to observe this holy day. We are not to celebrate in vain, but to give thanks to Him and to recognize an even greater Passover and deliverance. Through the death and resurrection of the Messiah Yeshua, we too will be passed over from death and released from the bondage of sin. We ask that you contemplate each of the scriptures and prayers that we will be reading this evening, that you may truly perceive and discern our G-d, the G-d of Abraham, Isaac, Jacob and Yeshua. I also encourage you to seek G-d on your own. The truth is revealed in G-d's perfect Word.

Reader 1: "This day is to be a memorial for you. You are to keep it as a feast to Adonai. Throughout your generations you are to keep it as an eternal ordinance. For seven days you are to eat matzot, but on the first day you must remove chametz from your houses, for whoever eats chametz from the first day until the seventh day, that soul will be cut off from Israel. The first day is to be a holy assembly for you as well as the seventh day. No manner of work is to be done on those days, except what is to be eaten by every person—that alone may be prepared by you. So you are to observe the Feast of Matzot, for on this very same day have I brought your ranks out of the land of Egypt. Therefore, you are to observe this day throughout your generations as an eternal ordinance." – Exodus 12:14-17

Reader 2: And when He had taken matzah and offered the b'rachah, He broke it and gave it to them, saying, "This is My body, given for you. Do this in memory of Me." – Luke 22:19





The Ro'eh or Man'hig says an opening prayer.

Ro'eh or Man'hig: Light is a symbol of G-d's presence. Lighting candles during holidays and on Shabbat reminds us that G-d is our light. It is also written in Genesis that the offspring of a woman would crush the serpent's head.

“I will put animosity between you and the woman— between your seed and her seed. He will crush your head, and you will crush his heel.” – Genesis 3:15

It is through a woman that our salvation would come, our hope, our light. It is by the seed of a woman that Yeshua was born. With this, a woman of valor will kindle the festival lights for this occasion.





Lighting the Candles *

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu
b'mitz'votav v'tsivanu l'hadlik ner shel yom tov.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל
יוֹם טוֹב

Blessed are You, Oh L-rd our G-d, King of the universe, Who has
sanctified us with His commandments and commanded us to kindle the
festival lights.

Sh'hechyanu

Baruch attah Adonai Eloheinu, Melech ha'olam, sh'hechyanu
v'kiy'manu v'higi'anu laz'man ha'zeh.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחַיֵּינוּ וְקִיְּמָנוּ וְהִגַּעְנוּ לְזִמַּן הַזֶּה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has kept
us alive, sustained us, and enabled us to reach this season.





Messianic Blessing of the Lights *

Baruch attah Adonai Eloheinu Melech ha'olam asher kid'shanu
b'dvaroh v'nattahn lanu et Yeshua Mishikenu v'tzivanu l'hiot or l'olam.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעֵלָם אֲשֶׁר קִדְּשָׁנוּ בְּדִבְרֶיךָ וְנָתַתָּ לָנוּ אֶת יֵשׁוּעַ מְשִׁיכֵנוּ וְצִוִּינוּ לְהוֹת אוֹר לְעוֹלָם

Blessed are You, Oh L-rd our G-d, King of the Universe. You have sanctified us by Your Word and given us Yeshua our Messiah and commanded us to be a light to the world.





Ro'eh or Man'hig: As a woman begins the Seder by bringing light to the table, let us remember that G-d used a woman to bring forth our Messiah, the Light of the World.

Chazzan: The Seder plate has many items that we will use to experience Pesach using our senses. We will now begin reading the Haggadah. We are called to celebrate Pesach, both Jew and non-Jew. For Yeshua said:

“Do not think that I came to abolish the Torah or the Prophets! I did not come to abolish, but to fulfill. Amen, I tell you, until heaven and earth pass away, not the smallest letter or serif shall ever pass away from the Torah until all things come to pass. Therefore, whoever breaks one of the least of these commandments, and teaches others the same, shall be called least in the kingdom of heaven. But whoever keeps and teaches them, this one shall be called great in the kingdom of heaven. For I tell you that unless your righteousness exceeds that of the Pharisees and Torah scholars, you shall never enter the kingdom of heaven!” – Matthew 5:17-20

Reader 3: Then Adonai said to Moses, “Now you will see what I am going to do to Pharaoh. By way of a strong hand, he will let them go and drive them out of his land.” – Exodus 6:1

Min'yan: “I am Adonai, and I will bring you out from under the burdens of the Egyptians. I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great judgments. I will take you to Myself as a people, and I will be your G-d. You will know that I am Adonai your G-d, who brought you out from under the burdens of the Egyptians.” – Exodus 6:6-7





Ro'eh or Man'hig: During the Passover Seder we will drink four cups of wine: The Cup of Sanctification, the Cup of Plagues, the Cup of Redemption, and the Cup of Praise. We will say the traditional Jewish prayer before drinking each cup. I would also like to point out that there is traditional meaning with each cup as well as Yeshua's fulfillment.

Sanctification

Tradition: We are to be clean of yeast.

Fulfillment: We are clean of sin and Yeshua is the only way to be cleansed of our sins.

Plagues

Tradition: Remembrance of the Plagues in Egypt

Fulfillment: Remembrance of our trials and tribulations. This develops perseverance, humility, and maturity in our walk with the L-rd.

Redemption

Tradition: The blood of the Passover lamb who saved the Israelites from death.

Fulfillment: Yeshua is our Passover Lamb, Who's blood saved us from death. (This is the cup used in the L-rd's Table.)

Praise (or Restoration)

Tradition: Thanks to G-d for guiding the Children of Israel out of Egypt.

Fulfillment: Praise to G-d and thanks to Yeshua that we are led from sin and death to eternal life with the Father, through Yeshua's atoning sacrifice for us.





Reader 4: For if we keep on sinning willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but only a terrifying expectation of judgment and a fury of fire about to devour the enemies of G-d. Anyone who rejected the Torah of Moses dies without compassion on the word of two or three witnesses.

How much more severe do you think the punishment will be for the one who has trampled Ben-Elohim underfoot, and has regarded as unholy the blood of the covenant by which he was made holy, and has insulted the Spirit of grace? – Hebrews 10:26-29

Reader 1: When the hour came, Yeshua reclined at table, and the emissaries with Him. And He said to them, “I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will never eat it again until it is fulfilled in the Kingdom of G-d.” And when He had taken a cup and offered the b’rachah, He said, “Take this and share it among yourselves. For I tell you that I will never drink of the fruit of the vine from now on, until the Kingdom of G-d comes.” – Luke 22:14-18

Chazzan: Sanctification is the first step to our salvation. G-d is holy, and we can not enter His presence with sin. He established the sacrificial system to cleanse us of our sin. But those sacrifices were only temporary. Yeshua is the perfect and ultimate sacrifice, so we can be in G-d’s presence forever. May we all be sanctified through the blood of the Lamb, Yeshua. Please fill your cup.

The first cup is filled and lifted up.

Let us lift the Cup of Sanctification and bless the L-rd for His abundant giving.





Kiddush 1

Baruch attah Adonai, Eloheinu Melech ha'olam, borey p'ri haggafen.
Amen.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן אמן

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates
the fruit of the vine. Amen.

Drink the first cup of wine.

Ur'chatz

Reader 2: “The earth is Adonai’s and all that fills it – the world, and those dwelling on it. For He founded it upon the seas and established it upon the rivers. Who may go up on the mountain of Adonai? Who may stand in His holy place? One with clean hands and a pure heart, who has not lifted his soul in vain, nor sworn deceitfully. He will receive a blessing from Adonai, righteousness from G-d his salvation. Such is the generation seeking Him, seeking Your face, even Jacob! – Psalm 24:1-6

Ro’eh or Man’hig: Let us wash our hands. As we wash, let us renew our commitment to G-d to have “clean hands and a clean heart”.





Hand Washing

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu
b'mitz'votav v'tzivanu al n'tilat yadayim.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על נטילת ידים

Blessed are You, Oh L-rd our G-d, King of the universe, Who has
sanctified us with His commandments and commanded us concerning
the washing of hands.

*Pour water from a pitcher into a bowl and dip hands into the water
three times for each hand, then dry.*





Kar'pas

Reader 3: “B’nei-Yisrael groaned because of their slavery. They cried out, and their cry from slavery went up to G-d. G-d heard their sobbing and remembered His covenant with Abraham, Isaac, and Jacob. G-d saw B’nei-Yisrael, and He was concerned about them. – Exodus 2:23b-25

Chazzan: We will take the parsley, called “kar’pas”, and we will dip it into the salt water. We do this to symbolize the tears and pain of the Israelites. After the following blessing, take the parsley and dip it into the salt water and remember that even though we have painful circumstances in our lives, we will always have the hope of G-d to free us from our tribulations.

Blessing Over Kar’pas

Baruch attah Adonai Eloheinu, Melech ha’olam, bore p’ri ha’adamah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאֲדָמָה

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the fruit of the ground.

Dip the parsley in the salt water twice, then eat it.





Yachatz

Reader 4: “Don’t you know that a little chametz leavens the whole batch of dough? Get rid of the old chametz, so you may be a new batch, just as you are unleavened – for Messiah, our Passover Lamb, has been sacrificed. Therefore, let us celebrate the feast not with old chametz, the chametz of malice and wickedness, but with unleavened bread – the matzah of sincerity and truth.” – 1 Corinthians 5:6b-8

Reader 1: So the people took their dough before it was leavened, with their kneading bowls bound up in their clothes on their shoulders. – Exodus 12:34

Ro’eh or Man’hig: Take your matzah pouch and three slices of matzah and put one matzah in each section. In a moment we will break the middle one. Many different explanations are offered as to why we do this and what it represents.

One is that the three matzot represent the patriarchs: Abraham, Isaac, and Jacob. However, why would we break the matzah representing Isaac? Abraham offered his son Isaac at the Akedah Yitz’chak, or the Binding of Isaac, but Isaac was not broken.

Another explanation offered is that the three matzot represent G-d, Israel and the Jewish people. Again, why break the matzah representing Israel and that one only? The broken piece is called “the Bread of Affliction.”

Yet another explanation offered is that slaves could not be sure where their next meal was coming from and so they might hide some away just in case. The Hebrew scriptures say, “Adonai Echad Ush’mo Echad”, which means “The L-rd is One and His Name is One.” However, the word echad carries with it the concept of plurality.





For example, in Genesis 2:24 we read, “ This is why a man leaves his father and his mother and clings to his wife; and they shall become echad flesh – one flesh.” Also, the Hebrew scriptures refer to G-d as Elohim 2,606 times in plural form (as opposed to “Elo’ah”, which is only used 245 times). Perhaps the three matzot hint at the triune nature of G-d; a single indivisible spirit who manifests to us as our Heavenly Father, as Yeshua HaMashiach – the Living Torah, the Word of G-d and Son of G-d – and also as the Ruach HaKodesh – the Holy Spirit of G-d.

Perhaps the middle matzah is broken to remind us of what Yeshua, the Bread of Life, endured to be our Kippurah, or sacrifice that atoned for our sins.

We now break the middle piece, the bread of affliction. We will eat one half and the other half is called the Afikomen, or dessert. Take the larger half and wrap it in the cloth provided. I will hide the Afikoman and later the children can try to find it, to return it for a reward.

Min’yan: In haste, we went out of Egypt.





Maggid (2nd Cup)

Reader 2: “Hear O Israel, the L-rd our G-d, the L-rd is one. Love Adonai your G-d with all your heart and with all your soul and with all your strength. These words, which I am commanding you today, are to be on your heart. You are to teach them diligently to your children and speak of them when you sit in your house, when you walk along the way, when you lie down and when you rise up. Bind them as a sign on your hand, they are to be as frontlets between your eyes, and write them on the doorposts of your house and on your gates.” – Deuteronomy 6:4-9

Reader 3: “When your son asks you in time to come, saying ‘What are the testimonies and the statutes and the ordinances that Adonai our G-d commanded you?’ then you are to tell your son, ‘We were slaves to Pharaoh in Egypt, and Adonai brought us out from Egypt with a mighty hand. Before our eyes Adonai showed signs and wonders, great and terrible – on Egypt, on Pharaoh, and on all his house. Then He brought us out from there so that He might bring us in, to give us the land that He swore to our fathers. Adonai commanded us to do all these statutes, to fear Adonai our G-d – for our good always, to keep us alive, as is the case this day. It will be righteousness to us, if we take care to do all this commandment before Adonai our G-d, just as He has commanded us.’” – Deuteronomy 6:20-25

Reader 4: “Now when it happens that your children ask you, ‘What does this ceremony mean to you?’ You are to say, ‘It is the sacrifice of Adonai’s Passover, because He passed over the houses of B’nei-Yisrael in Egypt, when He struck down the Egyptians, but spared our households.’ So, the people bowed their heads and worshipped.” – Exodus 12:26-27





Mah Nish'tanah

Mah Nish'tanah halailah hazeh mikol haleylot? Mikol halelot?
 Sheb'chol halelot anu och'lin chametz umatzah, chametz umatzah.
 Halailah hazeh, halailah hazeh kulo matzah.
 Halailah hazeh, halailah hazeh kulo matzah.
 Sheb'chol halelot anu och'lin sh'ar y'rakot. Sh'ar y'rakot.
 Halailah hazeh, halailah hazeh maror maror.
 Halailah hazeh, halailah hazeh maror maror.
 Sheb'chol halelot ein anu mat'bilin afilu pa'am echat. Afilu pa'am
 echat.
 Halailah hazeh, halailah hazeh sh'tei p'amim.
 Halailah hazeh, halailah hazeh sh'tei p'amim.
 Sheb'chol halelot anu och'lin bein yosh'vin uvein m'subin. Bein
 yoshvin uveyen mesubin.
 Halailah hazeh, halailah hazeh kulanu m'subin.
 Halailah hazeh, halailah hazeh kulanu m'subin.

מה נשתנה הלילה הזה מכל הלילות
 שבכל הלילות אנו אוכלין חמץ ומצה הלילה הזה פלו מצה
 שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור
 שבכל הלילות אין אנו מטבילין אפילו פעם אחת הלילה הזה שתי פעמים
 שבכל הלילות אנו אוכלין בין יושבין ובין מסבין הלילה הזה פלגו מסבין

On other nights we eat leavened bread or matzah; why on this night do
 we only eat matzah?
 On other nights we eat other greens; why on this night do we eat bitter
 herbs?
 On other nights we do not dip even once; why on this night do we dip
 twice?
 On other nights we eat sitting or reclining; why on this night do we all
 recline?





Y'lاديم: How different this night is from all other nights!

1. On all other nights we eat bread or matzah. On this night why do we only eat matzah?
2. On all other nights we eat all kinds of vegetables. On this night why do we only eat bitter herbs?
3. On all other nights we do not dip our vegetables even once. On this night why do we dip them twice?
4. On all other nights we eat our meals sitting or reclining. On this night why do we only eat reclining?

Chazzan: Tonight is different from all other nights because tonight we will remember what G-d has done for his people.

Min'yan: Blessed is the Almighty G-d who has given the Torah to His people.

Chazzan: The Torah spoke concerning the four sons: a wise one, a wicked one, a simple one, and one who is unable to ask. What does the wise son say? The wise son seeks knowledge:

“What are the testimonies and the statutes and the ordinances that Adonai, our G-d, commanded you?” – Deuteronomy 6:20

What does the wicked son say? The wicked son looks down on the beliefs of his people and scoffs:

“What does this ceremony mean to you?” – Exodus 12:26





What does the simple son say? The simple son asks a simple question:

“What is this?” – Exodus 13:14

What does the son say who is unable to ask? Nothing! To the son who is unable to ask, the parent must teach:

“It is because of what Adonai did for me when I came out of Egypt.” – Exodus 13:8

The Story of Pesach

Reader 1: The Israelites were already in the land of Egypt. They multiplied and increased very greatly, so that the land was filled with them. A new king arose over Egypt, who did not know Joseph, and imposed great labor and hardship on the Israelites. But the more the Israelites were oppressed, the more they increased and spread out. The king then ordered that all newborn baby boys be killed. The Pharaoh charged all his people, saying “every boy that is born you shall throw into the Nile, but let every girl live.”

Reader 2: A Levite woman conceived and bore a son and hid him for three months. After that time, she prepared a wicker basket and laid the child in the basket and placed it among the reeds by the bank of the Nile. The daughter of Pharaoh came down to bathe in the Nile and saw the basket among the reeds and had her slave girl fetch the basket. The Pharaoh’s daughter took pity on the child and made him her own son. She named him Moses, explaining, “I drew him out of water.”





Reader 3: Moses grew and had learned of his heritage. After witnessing an Egyptian beating an Israelite, he struck down the Egyptian and hid him in the sand. When Pharaoh learned of the matter, he sought to kill Moses, but Moses fled from Pharaoh. He arrived in the land of Midian, where he married his wife, Zipporah.

Reader 4: A long time had gone by, and the king of Egypt died. The Israelites were groaning under bondage and cried out to G-d. G-d heard their cries. G-d appeared to Moses in a burning bush telling him that he would use Moses to lead His people out of Egypt into a land “flowing with milk and honey.” So, Moses returned to Egypt and Moses took the rod of G-d with him.

Reader 1: Moses and his brother Aaron went to the Pharaoh to ask for the release of their people. But the Pharaoh’s heart was hardened against the Israelites and would not release them from the bondage of slavery. Each time the Pharaoh refused to let the Israelites go, the land of Egypt came under a great plague. With the tenth and most awful plague, the heart of Pharaoh would be pierced.

Min’yan: “For I will go through the land of Egypt on that night and strike down every firstborn, both men and animals, and I will execute judgments against all the gods of Egypt. I am Adonai.” – Exodus 12:12

Reader 2: “The blood will be a sign for you on the houses where you are. When I see the blood, I will pass over you. So there will be no plague among you to destroy you when I strike the land of Egypt.” – Exodus 12:13

Reader 3: “This day is to be a memorial for you. You are to keep it as a feast to Adonai. Throughout your generations you are to keep it as an eternal ordinance. For seven days you are to eat matzot, but on the first





day you must remove chametz from your houses, for whoever eats chametz from the first day until the seventh day, that soul will be cut off from Israel. The first day is to be a holy assembly for you as well as the seventh day. No manner of work is to be done on those days, except what is to be eaten by every person – that alone may be prepared by you. So you are to observe the Feast of Matzot, for on this very same day have I brought your ranks out of the land of Egypt. Therefore, you are to observe this day throughout your generations as an eternal ordinance.” – Exodus 12:14-17

Ro’eh or Man’hig: Let us fill our cups a second time. A full cup is a sign of joy and on this night, we are filled with joy in remembrance of G-d’s mighty deliverance.

The second cup is filled.

We must also remember the great sacrifice at which redemption was purchased. Lives were sacrificed to bring the Israelites out of the bondage of Egypt. As we recite each plague, let us dip our little finger or your knife into the cup, allowing a drop of wine to fall on your small plate, reducing the fullness of our cup of joy this night.

With each plague, dip a finger or knife into the wine and let a drop fall on the plate. The second cup should not be drunk yet.





The Plagues

1. Dam

דָּם

Blood

2. Ts'far'de'a

צְפַרְדֵּעַ

Frogs

3. Kinim

כִּנִּים

Lice

4. Arov

עֲרֹב

Flies

5. Dever

דֵּבֵר

Pestilence





6. Sh'chin

שְׁחִין

Boils

7. Barad

בָּרָד

Hail

8. Ar'beh

אַרְבֵּה

Locusts

9. Choshech

חֹשֶׁךְ

Darkness

10. Makat B'chorot

מַכַּת בְּכוֹרוֹת

Death of the Firstborn





Ro'eh or Man'hig: Rabbi Gamaliel, grandson of Rabbi Hillel and teacher of Rabbi Shaul (the Apostle Paul), taught that in recounting the Passover story one must explain three things:

1. The Passover Lamb
2. Unleavened Bread (Matzah)
3. Bitter Herbs (Maror)

The Passover Lamb

The lamb shank bone is lifted by the table leader.

Chazzan: It is G-d that we honor in remembering that He passed over the houses of the children of Israel in Egypt when He struck the Egyptians. The shank bone reminds us of the lamb whose blood marked the doors of the Israelites. We read in Exodus that the lamb was to be without defect, brought into the household and cared for. It was then at twilight, the fourteenth day of the month, that the Israelites were to slaughter the lamb and put the blood on the sides and tops of the doorframes. G-d gave His people instructions that only through obedience would they be spared from the angel of death. Isaiah told of the coming Messiah, that He would be led like a lamb to the slaughter. We know that Yeshua was our final blood atonement so that we would be freed from the bondage of sin, and we would be passed over from death. The Passover lamb was without spot or blemish, and Yeshua was sinless – the perfect sacrifice.

“Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!” – Revelation 5:12





Reader 4: The Israelites were saved by G-d and not an angel or seraph or any other messenger. For it is written:

“For I will go through the land of Egypt on that night and strike down every firstborn, both men and animals, and I will execute judgments against all the gods of Egypt. I am Adonai.” – Exodus 12:12

Chazzan: I shall pass through the land of Egypt

Min’yan: “I”, not “an angel”.

Chazzan: I shall strike down every firstborn.

Min’yan: “I”, not “a seraph”.

Chazzan: I shall destroy all the Egyptian gods.

Min’yan: “I”, not “a messenger”. “I am the L-rd, I am the One G-d, and there is none besides Me.”

The Matzah

The other half of the Afikomen (broken middle matzah) is lifted by the table leader.

Chazzan: Why do we eat this unleavened bread? The dough did not have time to rise before G-d revealed Himself to them, to redeem them. As it is written:





“They had baked matzot cakes from the dough that they brought out of Egypt. It had no chametz, because they were thrust out of Egypt and could not delay, so they had not made provisions for themselves.” – Exodus 12:39

The Maror

The bitter herbs are lifted by the table leader.

Ro’eh or Man’hig: Why do we eat bitter herbs? We eat bitter herbs because of the hardship that the Israelites had to bear. As it is written:

“They made their lives bitter with hard labor with mortar and brick, doing all sorts of work in the fields. In all their labors they worked them with cruelty.” – Exodus 1:14

And now we bless our second cup of wine, the cup of plagues.

Kiddush 2

Baruch attah Adonai, Eloheinu Melech ha’olam, borey p’ri haggafen.
Amen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן אָמֵן

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the fruit of the vine. Amen.

Drink the second cup of wine.





Rachtzah

Chazzan: Before proceeding with the Seder, we will again ceremonially wash our hands, this time with this most ancient blessing:

Hand Washing

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu
b'mitz'votav v'tzivanu al n'tilat yadayim.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with His commandments and commanded us concerning the washing of hands.

Pour water from a pitcher into a bowl and dip hands into the water three times for each hand, then dry.





Motzi Matzah

Ro'eh or Man'hig: We will now bless the matzah as a food, with the bread blessing that Yeshua pronounced at the Last Supper.

The matzah from the seder plate is lifted by the table leader.

Hamotzi

Baruch attah Adonai, Eloheinu Melech ha'olam, hamotzi lechem min ha'aretz. Amen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ אָמֵן

Blessed are You, Oh L-rd our G-d, King of the universe, Who brings forth bread from the earth. Amen.

The matzah should not be eaten at this time. The top and middle pieces of matzah (not the Afikomen) is lifted by the table leader.

Ro'eh or Man'hig: The matzah of Pesach is not just food, but a fulfillment of a commandment. Let us bless the Matzah.





Blessing Over Matzah

Baruch attah Adonai, Eloheinu Melech ha'olam, asher kid'shanu b'mitz'votav, v'tzivanu al achilat matzah.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על אכילת מצה

Blessed are You, Oh L-rd our G-d, King of the Universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the matzah.

The matzah should not be eaten at this time.

The Maror

Baruch attah Adonai, Eloheinu Melech ha'olam, asher kid'shanu b'mitz'votav, v'tzivanu al achilat maror.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על אכילת מרור

Blessed are you, Oh L-rd our G-d, King of the Universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the bitter herbs.

The top Matzah should be eaten with the maror.





Korech

Reader 1: “Also you are to eat it this way: with your loins girded, your shoes on your feet and your staff in your hand. You are to eat it in haste. It is Adonai’s Passover.” – Exodus 12:11

Min’yan: “With matzot and bitter herbs they are to eat it.” – Numbers 9:11b

Ro’eh or Man’hig: Let us now eat and remember the grace, mercy and love that G-d has for each of us, for He sent Yeshua, our Messiah, to be our Passover Lamb. We too, like the Israelites who were released from the bondage of slavery, can be saved from the bondage of sin.

The broken half of matzah (not the Afikomen) should be eaten with maror and charoset.

Chazzan: How great is G-d’s goodness to us! For each of His acts of mercy and kindness we declare “Dayenu” which means “It would have been enough.”

Min’yan: Had He but brought us out of Egypt... **Dayenu!**

Had He judged the Egyptians... **Dayenu!**

And destroyed their gods... **Dayenu!**

Had He slain their firstborn... **Dayenu!**

And given us their riches... **Dayenu!**

Had He divided the sea to let us pass through... **Dayenu!**





But sank our foes into the depths... **Dayenu!**

Then supplied our needs for forty years... **Dayenu!**

And fed us with manna in the wilderness... **Dayenu!**

Gave us the Sabbath to renew our strength... **Dayenu!**

And brought us to hear Him at Mount Sinai... **Dayenu!**

Giving us His Torah to guide us... **Dayenu!**

Planned and built His Tabernacle... **Dayenu!**

Brought us to the land He promised to Israel... **Dayenu!**

Sent His son Yeshua as the perfect sacrifice for us... **Dayenu!**

Chazzan: Now let's sing it!





Dayenu

Ilu hotsi, hotsianu, hotsianu MiMitzrayim, hotsianu miMitzrayim,
Dayenu!

Dai-dayenu, dai-dayenu, dai-dayenu, dayenu-dayenu (dayenu)!

Ilu natan, natan lanu, natan lanu et HaTorah, natan lanu et HaTorah,
Dayenu!

Dai-dayenu, dai-dayenu, dai-dayenu, dayenu-dayenu (dayenu)!

Ilu natan, natan lanu, natan lanu et HaShabbat, natan lanu et HaShabbat,
Dayenu!

Dai-dayenu, dai-dayenu, dai-dayenu, dayenu-dayenu (dayenu)!

Ilu natan, natan lanu, natan lanu et Yeshua, natan lanu et Yeshua,
Dayenu!

Dai-dayenu, dai-dayenu, dai-dayenu, dayenu-dayenu (dayenu)!

אלו הוציאנו ממצרים

דינו

אלו נתן לנו את התורה

דינו

אלו נתן לנו את השבת

דינו

אלו נתן לנו את ישוע

דינו

If He had only brought us out of Egypt, it would have been enough.

If He had only given us the Torah, it would have been enough.

If He had only given us the Shabbat, it would have been enough.

If He had only given us Yeshua, it would have been enough.





Shul'chan Orech

The Pesach Seder would normally break for a community meal at this point, resuming the service afterward.

Tzafun

Before the Pesach Seder can continue, the children will search for the Afikomen that was hidden by the Ro'eh or Man'hig. Once found by a child, it will be turned in for a reward.

Ro'eh or Man'hig: We will now eat the Afikoman, the dessert. The taste of the Afikoman should linger in our mouths. It is about the Afikoman that Yeshua said, "This is my body given for you; do this in remembrance of me." – Luke 22:19 The Passover can not be completed without the Afikoman, nor can our redemption be complete without Yeshua, the Bread of Life, our Messiah!

Hamotzi

Baruch attah Adonai, Eloheinu Melech ha'olam, hamotzi lechem min ha'aretz. Amen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ אֲמֵן

Blessed are You, Oh L-rd our G-d, King of the universe, Who brings forth bread from the earth. Amen.

The Afikoman should be eaten at this time.





Chazzan: Many ask, “How does the Messiah, Yeshua, fit into the Passover Story?” G-d gave us many signs and prophecies about our coming Messiah. Yeshua fulfilled all the prophecies foretold of the first coming of the Messiah, in the Torah, the Prophets and the Writings. Just as the lamb’s blood protected the Israelites from death, Yeshua’s blood will protect us from death through sin.

Reader 2: The prophecy in Micah 5 demonstrates the legitimacy of Yeshua as the Messiah through multiple eras:

Prophecy: Fulfilled “But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.” – Micah 5:2

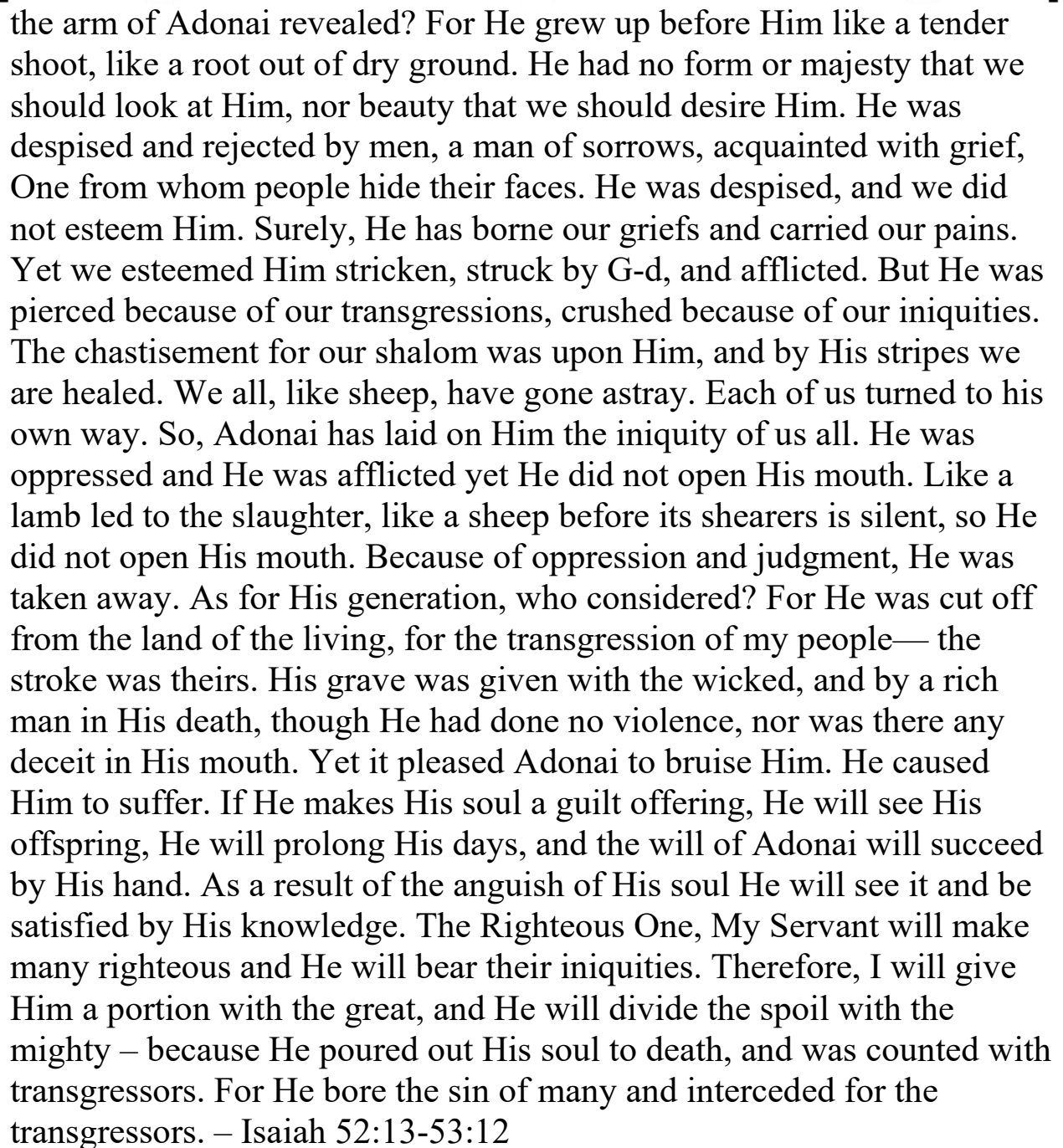
Prophecy: Now “Therefore Israel will be abandoned until the time when she who is in labor gives birth and the rest of his brothers return to join the Israelites.” – Micah 5:3

Prophecy: Future “He will stand and shepherd his flock in the strength of the L-rd, in the majesty of the Name of the L-rd his G-d. And they will live securely, for then His greatness will reach to the ends of the Earth. And He will be their peace.” – Micah 5:4

Reader 3: How can Isaiah be referring to any other man, but Yeshua?

“Behold, My servant will prosper, He will be high and lifted up and greatly exalted. Just as many were appalled at You— His appearance was disfigured more than any man, His form more than the sons of men. So, He will sprinkle many nations. Kings will shut their mouths because of Him, for what had not been told them they will see, and what they had not heard they will perceive. Who has believed our report? To whom is





the arm of Adonai revealed? For He grew up before Him like a tender shoot, like a root out of dry ground. He had no form or majesty that we should look at Him, nor beauty that we should desire Him. He was despised and rejected by men, a man of sorrows, acquainted with grief, One from whom people hide their faces. He was despised, and we did not esteem Him. Surely, He has borne our griefs and carried our pains. Yet we esteemed Him stricken, struck by G-d, and afflicted. But He was pierced because of our transgressions, crushed because of our iniquities. The chastisement for our shalom was upon Him, and by His stripes we are healed. We all, like sheep, have gone astray. Each of us turned to his own way. So, Adonai has laid on Him the iniquity of us all. He was oppressed and He was afflicted yet He did not open His mouth. Like a lamb led to the slaughter, like a sheep before its shearers is silent, so He did not open His mouth. Because of oppression and judgment, He was taken away. As for His generation, who considered? For He was cut off from the land of the living, for the transgression of my people—the stroke was theirs. His grave was given with the wicked, and by a rich man in His death, though He had done no violence, nor was there any deceit in His mouth. Yet it pleased Adonai to bruise Him. He caused Him to suffer. If He makes His soul a guilt offering, He will see His offspring, He will prolong His days, and the will of Adonai will succeed by His hand. As a result of the anguish of His soul He will see it and be satisfied by His knowledge. The Righteous One, My Servant will make many righteous and He will bear their iniquities. Therefore, I will give Him a portion with the great, and He will divide the spoil with the mighty – because He poured out His soul to death, and was counted with transgressors. For He bore the sin of many and interceded for the transgressors. – Isaiah 52:13-53:12



Barech (3rd Cup)

Min'yan: How can I repay Adonai for all His bounties to me? I will lift up the cup of salvation and call on the Name of Adonai. I will fulfill my vows to Adonai in the presence of all His people. – Psalm 116:12-14

Chazzan: Let us fill our cups for the third time this evening.

The third cup is filled and lifted up.

This is Kos HaGular. the Cup of Redemption, symbolizing the blood of the Passover Lamb. It was this cup following the Shulchan Orech (the Seder Meal), with which Yeshua identified himself:

“This cup is the new covenant in my blood, which is poured out for you.” – Luke 22:20

Normally during a Seder, we would drink of the cup at this point. As believers, we know that the Cup of Redemption initiated the Shul'chan Ha'Adon – The Table of the L-rd, also called the Communion. We will now celebrate the Table of the L-rd together.

Shul'chan Ha'Adon

Chazzan: When Yeshua was teaching in Capernaum, the people were looking for a sign. They said to Him: “What then do You do for a sign, so that we may see, and believe You? What work do You perform? Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread out of heaven to eat.’ Yeshua said to them: “Truly, truly, I say unto you, Moshe gave you not that bread from heaven. For the bread of G-d is He which comes down from heaven and gives life unto the world.” Then said they unto Him, “L-rd, evermore give us this bread.”





Yeshua answered them and said:

Anochi Hu lechem hachayim.

אֲנֹכִי הוּא לֶחֶם הַחַיִּים

I am the bread of life.

Kol habah elai loh yirav v'ah sher'yah amin vi loyitz ma'od.

כָּל הַבָּא עֵלָי לֹא יָרֵעַ וְאֵה שֶׁרְיָא אָמֵן וְיִלְוִיץ מְעוֹד

Whoever comes to Me will never be hungry, and whoever believes in Me will never be thirsty.

During His final Passover meal, Yeshua took the bread (the Afikoman) and after he said the blessing he broke it and passed the pieces around and said, “This is My Body which is given for you.” – 1 Corinthians 11:24

Let us examine the matzah. Hold it up to the light, do you see the holes and the stripes? They are a consistent reminder of the scripture that says, “But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him and by His stripes we are healed. – Isaiah 53:5

He then he took the third cup, the Kos HaGular – The cup of redemption, and said, “This is My Blood of the covenant which is poured out for many for the remission of sins. For as often as you eat this bread and drink the cup, you proclaim the L-rd's death until He comes.” – Matthew 26:28, 1 Corinthians 11:26





Please join us to sing these ancient blessings, used from before Yeshua's time until the present day. First over the Bread:

Hamotzi

Baruch attah Adonai, Eloheinu Melech ha'olam, hamotzi lechem min ha'aretz. Amen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ אָמֵן

Blessed are You, Oh L-rd our G-d, King of the universe, Who brings forth bread from the earth. Amen.

Chazzan: And over the cup:

Kiddush 3

Baruch attah Adonai, Eloheinu Melech ha'olam, borey p'ri haggafen. Amen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן אָמֵן

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the fruit of the vine. Amen.

Drink the third cup of wine.





Chazzan: Ra'u'i HaSeh hatavu'ach g'vurah osher v'choch'mah
v'ko'ach vikar v'chavod uv'ra'chah!

רְאוּי הַשָּׂהָה הַטְּבוּיִם לְקַבֵּל גְּוִוְרָה עֲשֶׂר וְחֹחַמָּה וּפְסֵחַ וְיִקָּר וְכָבוֹד וּבְרָכָה

Min'yan: “Worthy is the Lamb who was slain, to receive power and riches and wisdom and might and honor and glory and blessing!” – Revelation 5:12

Elijah's Cup

The Ro'eh or Man'hig should lift their cup of wine for the prophet Elijah.

Ro'eh or Man'hig: The theme of the Haggadah before the meal was the redemption of the Israelites from Egypt. In keeping with tradition, we now move to the Messianic redemption. We open the door, indicating our readiness to receive the Prophet Elijah, herald of the Messiah. We must also now open our hearts to the truth.

A child should open the door or gate at this time, to search for the prophet Elijah.

Min'yan: “See, I will send you the prophet Elijah before that great and dreadful day of the L-rd comes.” – Malachi 4:5

Ro'eh or Man'hig: Elijah was taken up by a great whirlwind into heaven. We wait for him today to announce the second coming of our Messiah, Son of David.





Reader 4: Before the birth of John the Immerser, an angel of the L-rd said, “And he will go on before the L-rd, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous, to make ready a people prepared for the L-rd.” – Luke 1:17

Reader 1: Later, Yeshua spoke of John, “And if you are willing to accept it, he is the Elijah who was to come.” – Matthew 11:14

Reader 2: It was this same John who saw Yeshua and declared, “Behold, the Lamb of G-d, who takes away the sin of the world!” – John 1:29

Hallel (4th Cup)

Ro’eh or Man’hig: Let us fill our cups, the Cup of Praise and give thanks to G-d!

The fourth cup is filled and lifted up.

Kiddush 4

Baruch attah Adonai, Eloheinu Melech ha’olam, borey p’ri haggafen.
Amen.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן אמן

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the fruit of the vine. Amen.

The door or gate should be closed at this time.





Chazzan: We will now read from Psalm 136 about the goodness of the L-rd! I will read from each verse and all should reply with “His love endures forever!”

1. Give thanks to the L-rd, for he is good!

His love endures forever!

2. Give thanks to the G-d of gods!

His love endures forever!

3. Give thanks to the L-rd of lords!

His love endures forever!

4. Who alone does great wonders!

His love endures forever!

5. Who by his understanding made the heavens!

His love endures forever!

6. Who spread out the earth upon the waters!

His love endures forever!

7. Who made the great lights!

His love endures forever!

8. Who made the sun to govern the day!

His love endures forever!

9. Who made the moon and stars to govern the night!

His love endures forever!





10. Who struck down the firstborn of Egypt!

His love endures forever!

11. Who brought Israel out from among them!

His love endures forever!

12. Who has a mighty hand and an outstretched arm!

His love endures forever!

13. Who divided the Red Sea asunder!

His love endures forever!

14. Who brought Israel through the midst of it!

His love endures forever!

15. Who swept Pharaoh and his army into the Red Sea!

His love endures forever!

16. Who led his people through the desert!

His love endures forever!

17. Give thanks to the G-d of heaven!

His love endures forever!

Drink the fourth cup of wine.





Nirtzah

Reader 3: “Behold, days are coming” – it is a declaration of Adonai – “when I will make a new covenant with the house of Israel and with the house of Judah – not like the covenant I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt. For they broke My covenant, though I was a husband to them.” – it is a declaration of Adonai. “But this is the covenant I will make with the house of Israel after those days” – it is a declaration of Adonai – “I will put My Torah within them. Yes, I will write it on their heart. I will be their G-d and they will be My people. No longer will each teach his neighbor or each his brother, saying: ‘Know Adonai,’ for they will all know Me, from the least of them to the greatest.” – it is a declaration of Adonai. “For I will forgive their iniquity, their sin I will remember no more.” Thus says Adonai, who gives the sun as a light by day and the fixed order of the moon and the stars as a light by night, who stirs up the sea so its waves roar, Adonai-Tzva’ot is His Name.” – Jeremiah 31:30-34

Reader 4: “Holy, holy, holy is the L-rd G-d Almighty, who was, and is, and is to come.” – Revelation 4:8b

Reader 1: “Holy, holy, holy is the L-rd Almighty; the whole Earth is full of His glory.” – Isaiah 6:3

Reader 2: “Therefore, having such a hope, we act with great boldness. We are not like Moses, who used to put a veil over his face in order for B’nei-Yisrael not to look intently upon the end of what was passing away. But their minds were hardened. For up to this very day the same veil remains unlifted at the reading of the ancient covenant, since in Messiah it is passing away. But to this day, whenever Moses is read, a veil lies over their heart. But whenever someone turns to the L-rd, the veil is taken away. Now the L-rd is the Spirit and where the Ruach





Adonai is, there is freedom. But we all, with unveiled face beholding, as in a mirror, the glory of the L-rd, are being transformed into the same image from glory to glory – just as from the L-rd, Who is the Spirit.” – 2 Corinthians 3:12-18

Ro’eh or Man’hig: We have now finished our Passover Seder. I encourage each one of you to take the time during the remaining Passover holiday to read the story of Pesach in Exodus as well as other scriptures quoted throughout this Haggadah. We are all called to live the Sh’mah – to love the L-rd our G-d with all our heart, soul and might, and to treat others with kindness. Seek a relationship with G-d, not a “religion”. There are many today that do not believe that Yeshua is the Son of G-d. To deny this, is to deny the Torah, the Prophets and the Writings. There is no mystery, it’s all there! All the prophecies pertaining to the first coming of the Messiah have already been fulfilled by Yeshua. If you were to go back and read the prophecies, you would clearly see that it would be impossible for anyone else to fulfill these prophecies. So, we can look into and study the prophets and study Yeshua’s ministry and see the true fulfillment of G-d’s Word. You may ask, “How can a Jewish person believe that Yeshua is the Son of G-d and still be Jewish?”

Well, the answer is simple to find. That person must have a personal relationship with G-d. He will reveal the truth and the person will see that He is lifting the veil that has been placed over Jewish and Gentile hearts. All will see that the Jewish Messiah has come! And when Yeshua came, Jews were not called to give up their Jewishness. On the contrary, they were called to be more righteous than the Pharisees.

Ro’eh or Man’hig: Now I will bless you in the same way that Aaron blessed his sons:





Aaronic Benediction

Y'varechechah Adonai V'yishm'rechah. Ya'er Adonai panavelechah vichunekah. Yisah Adonai panavelechah v'yasem l'chah shalom.

יְבָרֶכֶּךָ יְהוָה וַיְשַׁמְרֶכָּ
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶכָּ
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.

Ken y'hi ratzon.

כֵּן יְהִי רָצוֹן

Yes, may it be so.

Chazzan: Let us sing one more time!





L'shanah Haba'ah

L'shanah haba'ah, l'shanah haba'ah, l'shanah haba'ah Birushalayim!
L'shanah haba'ah, l'shanah haba'ah, l'shanah haba'ah Birushalayim!
L'shanah haba'ah, l'shanah haba'ah Birushalayim!
L'shanah haba'ah, l'shanah haba'ah Birushalayim!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

Next year in Jerusalem!





Aaronic Benediction *

Y'varech'chah Adonai v'yish'm'rechah. Ya'er Adonai panav elechah vichuneka. Yisah Adonai panav elechah v'yasem l'chah shalom.

יְבָרֶכֶּךָ יְהוָה וַיְשַׁמְרֶךָ
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.

Ken y'hi ratzon.

כֵּן יְהִי רָצוֹן

Yes, may it be so.

Chag Pesach Same'ach!

חַג פֶּסַח שְׂמֵחַ

Happy Passover Holiday!





Yom HaBikkurim Service

Asterisks indicate that all in attendance should rise.





Shofar Blessing *

Baruch attah Adonai, Eloheinu Melech ha'olam. Asher kidd'shanu b'mitz'votav v'tzivanu lish'mo'ah kol shofar.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמְעַע קוֹל שׁוֹפָר

Blessed are You, Oh L-rd our G-d, King of the universe, who sanctifies us with His commandments and commands us to hear the sound of the shofar.

T'kiah = 1 long single blast (the sound of the King's coronation)

Sh'varim = 3 short wail-like blasts (signifying repentance)

T'ruah = 9 staccato blasts of alarm (to awaken the soul)

T'kiah Gadol = 1 great long blast (for as long as you can blow!)

T'kiah!

תְּקִיעָה

Sh'varim!

שְׁבָרִים

T'ruah!

תְּרוּעָה

T'kiah Gadol!

תְּקִיעָה גְּדוֹל





Opening Blessing

Baruch HaElohim Avi Adoneinu Yeshua HaMashiach asher k'rov rachamav chazar v'yalad otanu l'tik'vah chayyah bah'kamat Yeshua HaMashiach me'im hammetim.

פְּרוּחַ הָאֱלֹהִים אָבִי אֲדֹנָינוּ יֵשׁוּעַ הַמָּשִׁיחַ אֲשֶׁר כָּרַב רַחֲמָיו חָזַר וַיֵּלֶד אֶתְנוּ לְתִקְוָה חַיָּה
בְּהַקְמַת יֵשׁוּעַ הַמָּשִׁיחַ מֵעַם הַמֵּתִים

Praised be G-d, Father of our L-rd Yeshua the Messiah, Who in keeping with his great mercy, has caused us, through the resurrection of Yeshua the Messiah from the dead, to be born again to a living hope. 1 Peter 1:3

The Importance of First Fruits

Messianic believers spend a great deal of time promoting and celebrating Pesach, which is the sacrifice of the lamb. It is a permanent reminder of the miracle of our freedom from slavery and is of critical importance to our faith. Pesach also foretells the sacrifice of the Messiah, which freed us from the slavery of sin and its inevitable punishment of death. Without Pesach, we wouldn't have the Resurrection. We usually attribute the Resurrection to Pesach as well. But the Resurrection occurred on another of G-d's mo'adim, His appointed times. Yom HaBikkurim is the day of First Fruits, this day.

Chazzan: Adonai spoke to Moses saying: "Speak to B'nei-Yisrael and tell them: When you have come into the land which I give to you, and reap its harvest, then you are to bring the omer of the firstfruits of your harvest to the kohen. He is to wave the omer before Adonai, to be





accepted for you. On the morrow after the Shabbat, the kohen is to wave it. – Leviticus 23:9-11

Ro'eh: G-d is saying to Moses, “I am taking My people into an exceptionally fertile land, and I would like them to acknowledge that fact. Each spring, when the first harvest of the year is available, the people should bring some of their initial crops to the Temple so that the high priest can acknowledge them before Me. This must be done on the Sunday (“the morrow after the sabbath”) during the week of Unleavened Bread.

Chazzan: On the day when you wave the omer you are to offer a male lamb without blemish, one year old, as a burnt offering to Adonai. The grain offering with it should be two tenths of an ephah of fine flour mixed with oil – an offering made by fire to Adonai for a soothing aroma. Its drink offering with it should be a quarter of a gallon of wine. You are not to eat bread, roasted grain, or fresh grain until this same day – until you have brought the offering of your G-d. It is a statute forever throughout your generations in all your dwellings. – Leviticus 23:12-14

Ro'eh: Notice that the sacrifice and offerings after waving the sheaf are a lamb, flour and oil (bread), and wine. Quite a coincidence isn't it. No, it is G-d's plan!

Yeshua told the people of Israel that he would be raised up in three days:

Chazzan: Now as Yeshua was going up to Jerusalem, He took the Twelve aside privately; and on the way he told them, “Look, we're going up to Jerusalem, and the Son of Man will be handed over to the ruling kohanim and Torah scholars. They will condemn Him to death





and hand Him over to the Gentiles to mock, and to scourge, and to crucify. Yet on the third day, He will be raised up.” – Matthew 20:17-19

And again, in John:

The Jewish feast of Passover was near, so Yeshua went up to Jerusalem. In the Temple, He found the merchants selling oxen, sheep, and doves; also the moneychangers sitting there. Then He made a whip of cords and drove them all out of the Temple, both the sheep and oxen. He dumped out the coins of the moneychangers and overturned their tables. To those selling doves, He said, “Get these things out of here! Stop making My Father’s house a marketplace!” His disciples remembered that it is written, “Zeal for your House will consume Me!” (Quoting Psalm 69:9)

The Judean leaders responded, “What sign do You show us, since You are doing these things?”

“Destroy this Temple,” Yeshua answered them, “and in three days I will raise it up.”

The Judean leaders then said to Him, “Forty-six years this Temple was being built, and You will raise it up in three days?” But He was talking about the temple of His body. So, after He was raised from the dead, His disciples remembered that He was talking about this. Then they believed the Scripture and the word that Yeshua had spoken. – John 2:13-22

Ro’eh: The temple is where G-d resides and where would He reside, but in Himself as Yeshua? Yeshua Himself told this to Martha, when speaking of her recently deceased brother Lazarus:





Chazzan: Yeshua said to her, “I am the resurrection and the life! Whoever believes in Me, even if he dies, shall live. And whoever lives and believes in Me shall never die. Do you believe this?”

She says to Him, “Yes, L-rd, I believe that you are the Messiah, Ben-Elohim who has come into the world.” – John 11:25-27

Ro’eh: Resurrection of the dead is not foreign to Judaism. It was one of the fundamental differences between the Pharisees and the Sadducees. Rambam (also known as Maimonides) wrote the Shloshah Asar Ikkarim – the Thirteen Fundamental Principles of the Jewish Faith – the thirteenth of which states the dead will be resurrected.

There is no mistake – YESHUA IS ALIVE!! He is Risen!! He was completely dead for three days. He was resurrected with a body, He is not a ghost, nor a zombie.

Chazzan: Early in the morning on the first day of the week, while it is still dark, Miriam from Magdala comes to the tomb. She sees that the stone had been rolled away from the tomb. So, she comes running to Simon Peter and the other disciple, the one Yeshua loved. She tells them, “They’ve taken the Master out of the tomb, and we don’t know where they’ve put Him!”

Then Peter and the other disciple set out, going to the tomb. The two were running together, but the other disciple outran Peter and arrived at the tomb first. Leaning in, he sees the linen strips lying there. But he didn’t go in.





Then Simon Peter comes following him, and he entered the tomb. He looks upon the linen strips lying there, and the face cloth that had been

on His head. It was not lying with the linen strips but was rolled up in a place by itself. So, then the other disciple, who had reached the tomb first, also entered. He saw and believed. For they did not yet understand from Scripture that Yeshua must rise from the dead. So, the disciples went back to their own homes.

But Miriam stood outside the tomb weeping. As she was weeping, she bent down to look into the tomb. She sees two angels in white sitting, one at the head and one at the feet, where Yeshua's body had been lying.

“Woman, why are you crying?” they say to her.

She says to them, “Because they took away my Master, and I don't know where they've put Him.” After she said these things, she turned around. And she sees Yeshua standing there. Yet she didn't know that it was Yeshua.

Yeshua says to her, “Woman, why are you weeping? Who are you looking for?”

Thinking He's the gardener, she says to Him, “Sir, if You've carried Him away, tell me where You've put Him, and I will take Him away.”

Yeshua says to her, “Miriam!”

Turning around, she says to Him in Aramaic, “Rabboni!” (which means Teacher).





Yeshua says to her, “Stop clinging to Me, for I have not yet gone up to the Father. Go to My brothers and tell them, ‘I am going up to My Father and your Father, to My G-d and your G-d.’” – John 20:1-17

Ro’eh: Why did Yeshua say to her, “Stop clinging to Me”? The translations that say “stop touching or stop clinging to me” are not correct, for they imply that she had made physical contact. From the Greek it is that He says “Do not touch me, for I have not yet ascended to the Father...” What difference does that make? Yeshua had yet to ascend to the Father and be presented as the First Fruits of the Resurrection to the Father. He had taken on the sins of the world and needed to go to the Father and present Himself as purified and perfect. If Miryam of Magdala had touched Him, she would have caused Yeshua to become defiled by human contact before His Ascension to the Father. This also parallels the verses that say no one may eat of the new harvest until the Wave Sheaf Offering has been made.

Chazzan: You are not to eat bread, roasted grain, or fresh grain until this same day – until you have brought the offering of your G-d. It is a statute forever throughout your generations in all your dwellings. – Leviticus 23:12-14

Ro’eh: Neither Miryam, nor anyone else, could partake of the joy of the risen Messiah until He had presented Himself first to G-d the Father.

The Day of First Fruits, Yom HaBikkurim, occurs on the day after the Sabbath (Sunday) during Pesach (Passover). It is also the day the counting of the Omer begins leading to Shavuot, Pentecost, the Feast of





Weeks – 50 days later when we have the Feast of First Fruits. Don't be confused by there being a different method of counting the omer that is widely used by Judaism today. The dispute as to the correct way to count began with the Pharisees and Sadducees and the Sadducean count more closely conforms to Scripture. With the Pharisean method, 50 days does not always include seven weekly Sabbaths whereas, with the Sadducean method, it does. Not only that, but with the Sadducean method of counting, Yom HaBikkurim always falls on the first day of the week, which is consistent with when (according to Scripture) Yeshua was resurrected from the tomb. As Pesach is now commemorating, not only the Salvation of Israel through the Exodus, but our eternal Salvation through Yeshua's atoning sacrifice as well, Yom HaBikkurim commemorates Yeshua's resurrection. Without this sacrifice, we would not have eternal Salvation. The year that Yeshua was crucified and resurrected, Pesach fell on a Wednesday, so Yeshua would be in the grave three days and three nights as He promised.

Chazzan: Then some of the Torah scholars and Pharisees answered Him, "Teacher, we want to see a sign from You." But Yeshua replied to them, "An evil and adulterous generation clamors for a sign, yet no sign shall be given to it except the sign of Jonah the prophet. For just as Jonah was in the belly of the great fish for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights. The men of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the preaching of Jonah. And behold, something greater than Jonah is here." – Matthew 12:38-41





Ro'eh: He then rose early on the first day of the week according to His Word. He rose just after sundown on Shabbat, which is the beginning of Sunday – the first day of the week.

Chazzan: After He had risen early on the first day of the week, He appeared first to Miriam of Magdala, from whom He had driven out seven demons. – Mark 16:9

Ro'eh: Yeshua was the First Fruits of the Resurrection, but what else happened when He died and arose?

Chazzan: “And Yeshua cried out again with a loud voice and gave up His spirit.

And behold, the curtain of the Temple was split in two, from top to bottom. And the earth quaked and rocks were split apart. And the tombs were opened, and many bodies of the kedoshim who were sleeping were raised to life. And coming forth out of the tombs after His resurrection, they went into the holy city and appeared to many.” – Matthew 27:50-53

Ro'eh: As the centurion who was watching these events unfold, he said in the very next verse, “Truly this was the Son of G-d!” The curtain of the Temple – the Parochet – was then torn in half and opened between man and G-d, between the Holy and the common, between the outer courts of the temple and the Holy of Holies. Its rending shows that there is now no divider between G-d and His creation – man. We now have direct access to the Father because of our relationship with His Son, Yeshua. Hallelujah! G-d set the Sunday during Pesach as a Mo'ed, an appointed time, just as he did with Pesach, Chag HaMatzot and Shavuot. Yet G-d's people seemingly have let it slide into obscurity and become a





footnote during Pesach, just as we have with Yom T'ruah, which has been supplanted by Rosh HaShana in the fall. This is no doubt the fault of our common enemy – HaSatan – doing this to hide the signs of the Messiah from G-d's people; to ensure the blinders stay on. We must be light and salt to ensure the true word of Yeshua the Messiah, His sacrifice and resurrection, and the salvation they bring to all who accept and believe is spread throughout the whole earth. It is our duty as believers to ensure that no one is deprived of the blessing of encountering Yeshua and receiving the gift of eternal Salvation through Him.

If there are first fruits, then there must be a second, a third and so on. That is the true meaning of this Sunday. More than merely the celebration of the resurrection of the L-rd on First Fruits, it is more so the resurrection of the entire congregation of believers. That the L-rd rose from the dead is cause for great wonder and blessing, but it is not really so surprising. He could raise the dead Himself; He could walk on water; He could feed the multitudes. The greater miracle is that ordinary, mortal, earthly sinners will all rise as well! Rav Shaul presented it so clearly.

Chazzan: For as in Adam all die, so also in Messiah will all be made alive.

But each in its own order: Messiah the firstfruits; then, at His coming, those who belong to Messiah; then the end, when He hands over the kingdom to G-d the Father after He has destroyed all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death. – 1 Corinthians 15:22-26





“Brothers, I can confidently tell you that the patriarch David died and was buried – his tomb is with us to this day. So, because he was a prophet and knew G-d had sworn with an oath to him to seat one of his descendants on his throne, David saw beforehand and spoke of Messiah’s resurrection – that He was not abandoned to Sheol, and His body did not see decay.

“This Yeshua G-d raised up – we all are witnesses! Therefore, being exalted to the right hand of G-d and receiving from the Father the promise of the Ruach HaKodesh, He poured out this – what you now see and hear. For David did not ascend into the heavens; yet he himself says,

‘Adonai said to my L-rd, “Sit at my right hand, until I make Your enemies a footstool for Your feet.”’

“Therefore, let the whole house of Israel know for certain that G-d has made Him – this Yeshua whom you had crucified – both L-rd and Messiah!”

This portion should be shouted.

Chazzan: HE IS RISEN!

Min’yan: HE IS RISEN INDEED!

Chazzan: Now after Shabbat, as it began to dawn on the first day of the week, Miriam of Magdala and the other Miriam came to look at the tomb. And suddenly there was a great earthquake, for an angel of Adonai descended from heaven and came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing as white as





snow. And those keeping watch were shaken for fear of him and became like dead men.

But the angel answered and said to the women, “Do not be afraid, for I know you are looking for Yeshua, who was crucified. He is not here; for He is risen, just as He said. Come, see the place where He was lying. Go quickly now and tell His disciples that He is risen from the dead. And behold, He’s going before you to the Galilee. There you will see Him. See, I have told you!” They quickly left the tomb, with fear yet with great joy, and ran to bring news to His disciples.

And behold, Yeshua met them. “Shalom!” He said. They drew near, grasped his feet, and worshiped Him. “Don’t be afraid,” Yeshua said to them. “Go tell My brothers to head for the Galilee, and there they will see Me.”

Now while they were going, some of the guards came into the city and reported to the ruling kohanim all that had happened. And when they had assembled with the elders and consulted together, they gave a large sum of silver to the soldiers, saying, “Tell them, ‘His disciples came at night and stole Him away while we were sleeping.’ And if this is heard by the governor, we’ll appease him and keep you out of trouble.” So, the soldiers took the money and did as they were instructed. And this story was spread among the Judeans to this day.

Now the eleven disciples went to the Galilee, to the mountain Yeshua had designated. When they saw Him, they worshipped; but some wavered. And Yeshua came up to them and spoke to them, saying, “All authority in heaven and on earth has been given to Me. Go therefore and make disciples of all nations, immersing them in the name of the Father





and the Son and the Ruach HaKodesh, teaching them to observe all I have commanded you. And remember! I am with you always, even to the end of the age.” – Matthew 28:1-20

Benediction

Chazzan: “Now may the G-d of shalom, who brought up from the dead the great Shepherd of the sheep by the blood of an everlasting covenant, our L-rd Yeshua, make you complete in every good thing to do His will, accomplishing in us what is pleasing in His sight, through Messiah Yeshua. To Him be the glory forever and ever. Amen.” – Hebrews 13:20-21

This portion should be shouted.

Chazzan: HE IS RISEN!

Min’yan: HE IS RISEN INDEED!





Aaronic Benediction *

Y'varech'chah Adonai v'yish'm'rechah. Ya'er Adonai panav elechah vichuneka. Yisah Adonai panav elechah v'yasem l'chah shalom.

יְבָרֶכֶּךָ יְהוָה וַיְשַׁמְרֶךָ
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.

Ken y'hi ratzon.

כֵּן יְהִי רָצוֹן

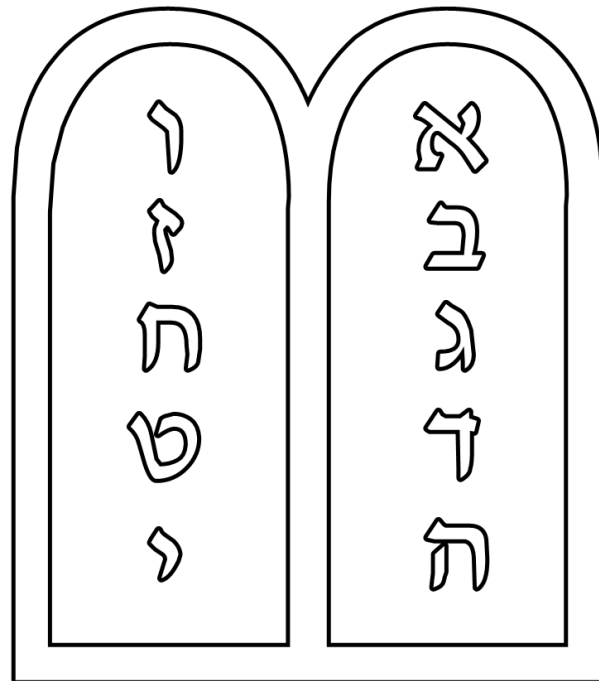
Yes, may it be so.

Chag Sameach!

חַג שְׂמֵחַ

Happy Holiday!





Shavuot Service

Asterisks indicate that all in attendance should rise.





Lighting the Candles *

Baruch attah Adonai Eloheinu Melech ha'olam asher kid'shanu
b'dvaroh v'nattan lanu et Yeshua Mishikenu v'tzivanu l'hiot or l'olam.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּדִבְרֹתָהּ וְנָתַתָּ לָנוּ אֶת יֵשׁוּעַ מְשִׁיכֵנוּ וְצִוִּינוּ
לְהוֹת אוֹר לְעוֹלָם

Blessed are You, Oh L-rd our G-d, King of the Universe. You have
sanctified us by Your Word and given us Yeshua our Messiah and
commanded us to be a light to the world.

Sh'hechyanu *

Baruch attah Adonai Eloheinu, Melech ha'olam, sh'hechyanu
v'kiy'manu v'higi'anu laz'man ha'zeh.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁהַחַיֵּינוּ וְקִיַּמְנוּ וְהִגַּעְנוּ לְזִמְן הַזֶּה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has kept
us alive, sustained us, and enabled us to reach this season.





Opening Prayer

Chag Sameach! The season of Shavuot is the culmination of the fifty days of the Counting of the Omer, which started after Pesach. For each day of the Omer, there is a blessing. For the Day of Shavuot, the blessing is found in Psalm 150:6.

Kol han'shamah t'halel Yah! Hal'luyah!

פֶּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּיָהּ

Let everything that has breath praise the L-rd! Praise the L-rd!

Adonai, as we enter into Shavuot with great expectation, we give praise to Your Name. Pour out Your Ruach HaKodesh in power. Mold us into the vessel You desire us to be. So, as clay is in the hand of the potter, so are we in Your hand.

Shavuot marks the giving of the Torah at Mt. Sinai. Indeed, Talmud regards Shavuot as the wedding day of G-d and His people. A bride eagerly counts the days between her engagement and her wedding, so too, Israel counts the days between Passover and Shavuot, when we as a people, were united with G-d through our acceptance of G-d's Torah. The Sephardim traditionally read a Ketubah (the Marriage Contract) on Shavuot.





The Giving of the Torah

Exodus 19:1-9

Reader 1: In the third month after B'nei-Yisrael had gone out of the land of Egypt, that same day they arrived at the wilderness of Sinai. They travelled from Rephidim, came to the wilderness of Sinai, and set up camp in the wilderness. Israel camped there, right in front of the mountain.

Moses went up to G-d, and Adonai called to him from the mountain saying, "Say this to the house of Jacob, and tell B'nei Yisrael, 'You have seen what I did to the Egyptians, and how I carried you on eagle's wings and brought you to Myself. Now then, if you listen closely to My voice, and keep My covenant, then you will be My own treasure from among all people, for all the earth is Mine. So as for you, you will be to Me a kingdom of kohanim and a holy nation.' These are the words which you are to speak to B'nei-Yisrael."

So, Moses went, called for the elders of the people, and put before them all these words that Adonai had commanded him. All the people answered together and said,

"Kol asher diber Adonai na'aseh".

כָּל אֲשֶׁר דִּבֶּר יְהוָה נַעֲשֶׂה

"Everything that the L-rd has spoken we will do!"





Then Moses reported the words of the people to Adonai. Adonai said to Moses, “I am about to come to you in a thick cloud, so that the people will hear when I speak with you and believe you forever.” Then Moses told the words of the people to Adonai.

Adonai called Moses back up the mountain and gave him all the instructions of Torah. The Aseret Hadibrot – or Ten Commandments – are the foundation of all of G-d’s instructions to His people.





Aseret Hadibrot *

Exodus 20:2-17

Reader 2: Then G-d spoke all these words saying,

1. “I am Adonai your G-d, who brought you out of the land of Egypt, out of the house of bondage.
2. “You shall have no other gods before Me. Do not make for yourself a graven image, or any likeness of anything that is in heaven above or on the earth below or in the water under the earth. Do not bow down to them, do not let anyone make you serve them. For I, Adonai your G-d, am a jealous G-d, bringing the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing lovingkindness to the thousands of generations of those who love Me and keep My mitzvot.
3. “You must not take the Name of Adonai your G-d in vain, for Adonai will not hold him guiltless that takes His Name in vain.
4. “Remember Yom Shabbat, to keep it holy. You are to work six days, and do all your work, but the seventh day is a Shabbat to Adonai your G-d. In it you shall not do any work – not you, nor your son, your daughter, your male servant, your female servant, your cattle, nor the outsider that is within your gates. For in six days Adonai made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Thus, Adonai blessed Yom Shabbat, and made it holy.





5. "Honor your father and your mother, so that your days may be long upon the land which Adonai your G-d is giving you.
6. "Do not murder.
7. "Do not commit adultery.
8. "Do not steal.
9. "Do not bear false witness against your neighbor.
10. "Do not covet your neighbor's house, your neighbor's wife, his manservant, his maidservant, his ox, his donkey, or anything that is your neighbor's."

Ro'eh: We, of course, know there is now so much more to Shavuot than this. Shavuot is also the day G-d gave the Ruach HaKodesh to the Apostles and Disciples of Yeshua the Messiah.

Acts 2:1-41

Reader 3: When the day of Shavuot had come, they were all together in one place. Suddenly there came from heaven a sound like a mighty rushing wind, and it filled the whole house where they were sitting. And tongues like fire spreading out appeared to them and settled on each one of them. They were all filled with the Ruach HaKodesh and began to speak in other tongues as the Ruach enabled them to speak out.

Now Jewish people were staying in Jerusalem, devout men from every nation under heaven. And when this sound came, the crowd gathered.





They were bewildered because each was hearing them speaking in his own language. And they were amazed and astonished, saying, “All these who are speaking – aren’t they Galileans? How is it that we each hear our own birth language? Parthians and Medes and Elamites and those living in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and parts of Libya toward Cyrene, and visitors from Rome (both Jewish people and proselytes), Cretans and Arabs – we hear them declaring in our own tongues the mighty deeds of G-d!” And they were all amazed and perplexed, saying to each other, “What does this mean?”

Others, poking fun, were saying, “They are full of sweet new wine!”

But Peter, standing with the Eleven, raised his voice and addressed them: “Fellow Judeans and all who are staying in Jerusalem, let this be known to you, and pay attention to my words. These men are not drunk, as you suppose—for it’s only the third hour of the day! But this is what was spoken about through the prophet Joel:

‘And it shall be in the last days,’ says G-d,
‘That I will pour out My Ruach on all flesh.
Your sons and your daughters shall prophesy,
your young men shall see visions,
and your old men shall dream dreams.
Even on My slaves, male and female,
I will pour out My Ruach in those days,
and they shall prophesy.
And I will give wonders in the sky above
and signs on the earth beneath—
blood, and fire, and smoky vapor.





The sun shall be turned to darkness
and the moon to blood
before the great and glorious Day of Adonai comes.
And it shall be that everyone who calls
on the name of Adonai shall be saved.'

Reader 4: "Men of Israel, hear these words! Yeshua HaNatzrati – a Man authenticated to you by G-d with mighty deeds and wonders and signs G-d performed through Him in your midst, as you yourselves know – this Yeshua, given over by G-d's predetermined plan and foreknowledge, nailed to the cross by the hand of lawless men, you killed. But G-d raised Him up, releasing Him from the pains of death, since it was impossible for Him to be held by it. For David says about Him,

'I saw Adonai always before me,
for He is at my right hand so that I might not be shaken.
Therefore, my heart was glad, and my tongue rejoiced.
moreover, my body also will live in hope,
because You will not abandon my soul to Sheol
or let Your Holy One see decay.
You have made known to me the paths of life.
You will fill me with joy in Your presence.'

"Brothers, I can confidently tell you that the patriarch David died and was buried – his tomb is with us to this day. So, because he was a prophet and knew G-d had sworn with an oath to him to seat one of his descendants on his throne, David saw beforehand and spoke of Messiah's resurrection – that He was not abandoned to Sheol, and His body did not see decay.





“This Yeshua G-d raised up – we all are witnesses! Therefore, being exalted to the right hand of G-d and receiving from the Father the promise of the Ruach HaKodesh, He poured out this – what you now see and hear. For David did not ascend into the heavens; yet he himself says,

‘Adonai said to my L-rd,
“Sit at my right hand,
until I make Your enemies a footstool
for Your feet.” ‘

“Therefore, let the whole house of Israel know for certain that G-d has made Him – this Yeshua whom you had crucified – both L-rd and Messiah!”

Now when they heard this, they were cut to the heart and said to Peter and the rest of the emissaries, “Fellow brethren, what shall we do?”

Peter said to them, “Repent, and let each of you be immersed in the name of Messiah Yeshua for the removal of your sins, and you will receive the gift of the Ruach HaKodesh. For the promise is for you and your children, and for all who are far away – as many as Adonai our G-d calls to Himself.”

With many other words he warned them and kept urging them, saying, “Save yourselves from this twisted generation!” So those who received his message were immersed, and that day about three thousand souls were added.





Blessing of Challah *

Baruch attah Adonai, Eloheinu Melach ha'olam, asher kid'shanu b'dam haMashiach, v'tsivanu l'hafrish challah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּדָם הַמְּשִׁיחַ וְצִוָּנוּ לְהַפְרִישׁ חֻלָּה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us in the blood of the Messiah, and commanded us to separate the challah.

The Ro'eh should lift the challah bread.

Blessing Over Bread *

Baruch attah Adonai, Eloheinu Melech ha'olam, hamotzi lechem min ha'aretz.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ אֲמֵן

Blessed are You, Oh L-rd our G-d, King of the universe, Who brings forth bread from the earth.





Waving the Loaves *

Baruch attah Adonai, Eloheinu Melech ha'olam, asher kid'shanu b'dam haMashiach, v'tsivanu l'k'noch l'tem habikurrim.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּדָם הַמְּשִׁיחַ וְצִוָּנוּ לְפָנֶיךָ לְתֵם הַבִּכּוּרִים

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us in the blood of the Messiah, and commanded us to wave the bread of firstfruits.

Two loaves are waved. One loaf left to right and one loaf up and down over the first loaf.

Baruch attah Adonai Eloheinu Melech ha'olam asher natan Torah l'avotenu maher Sinai bayamim hahem b'onah zo v'natan lanu et Yeshua, ben y'chidech m'vorach l'kayem et HaTorah, v'shalach Ruach Kad'sh'cha kib'chorah shel t'chiyat Yeshua.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן תּוֹרָה לְאַבּוֹתֵינוּ מֵהַר סִינַי בַּיָּמִים הָהֵם בְּעוֹנָה זֹאת נָתַן לָנוּ אֶת יֵשׁוּעַ בֶּן יְחִידָה מְבֻרָךְ לְקַיֵּם אֶת הַתּוֹרָה וְשָׁלַח רוּחַ קֹדֶשׁ כְּבֻדָּה לְשֵׁל תְּחִיַּת יֵשׁוּעַ

Blessed are You, Oh L-rd our G-d, King of the universe, Who gave the Torah to our fathers from Mt. Sinai in those days at this season and Who gave us Yeshua, Your blessed only begotten Son to fulfill the Torah, and Who sent Your Holy Spirit as a firstfruit of the Resurrection of Yeshua.





Megillah

Ruth 4:1-17

Reader 1: Meanwhile, Boaz had gone up to the gate and sat down there. And all of a sudden, the go'el about whom Boaz had spoken passed by. "Come over," he called, "and sit down here, my friend." So, he came over and sat down.

Then Boaz took ten of the town's elders and said, "Sit down here," so they sat down. Then he said to the go'el, "Naomi, who has returned from the region of Moab, is selling the parcel of land that belongs to our brother Elimelech. I thought I should inform you saying, 'Buy it in the presence of the people sitting here, and in the presence of the elders of my people. If you want to redeem it, redeem it. But if it will not be redeemed, then tell me, so that I can know, because there is no one else in line to redeem it. I am after you.'"

"I will redeem it," he said.

Then Boaz said, "On the day you buy the field from Naomi's hand, you will also acquire Ruth the Moabitess, the wife of the deceased, in order to raise up the name of the deceased over his inheritance."

The kinsman said, "Then I cannot redeem it for myself, or else I might endanger my own inheritance. You, take my right of redemption for yourself, for I cannot redeem it."

Now in the past in Israel, one removed his sandal and gave it to another, in order to finalize the redemption and transfer of a matter. This was a legal transaction in Israel.





So, the kinsman said to Boaz, “Buy it for yourself,” then took off his shoe.

Boaz announced to the elders and all the people: “You are witnesses today that I have bought from Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. Moreover, I have acquired Ruth the Moabitess, the widow of Mahlon to be my wife in order to raise up the name of the deceased over his inheritance, so that the name of the deceased will not be cut off from his brothers or from the gate of his town. You are witnesses today.”

Reader 2: All the people at the gate and the elders said, “We are witnesses. May Adonai make the woman who has come into your house like Rachel and like Leah, who both built up the house of Israel. May you prosper in Ephrath and be renowned in Bethlehem. May your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Adonai will give you by this young woman.”

So, Boaz took Ruth, and she became his wife. When he went to her, Adonai enabled her to conceive, and she gave birth to a son. Then the women said to Naomi, “Blessed be Adonai, who has not left you without a goel today. May his name be famous throughout Israel. Moreover, He will be to you a renewer of life and a sustainer of your old age, for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him.”

Naomi took the child and held it to her bosom and took care of him. The neighboring women gave him a name saying, “A son has been born to Naomi!” So, they called him Obed. He was the father of Yishai, the father of David.





Responsive Reading

Min'yan: Endless are Your revelations, Oh Eternal One, to every age and to all the peoples.

Chazzan: For Your revelations to the Messianic Community, the Assembly of HaShem, those of our first days, and those of these the latter days, and for the discoveries we make concerning Your Salvation and grace, we give You thanks.

Min'yan: Deliver Your people Israel from the darkness of arrogance and pride, that they may see and know Messiah Yeshua with unclouded vision. Help them to discover and accept Messiah into their lives.

Chazzan: Teach us Your Torah, Yeshua, and enable us to hallow our lives with Your Mitzvot, Oh Source of Truth and Instruction. You are blessed for ever, Amen.

Min'yan: Oh L-rd Yeshua, Your light shines continually upon the path of all who sincerely seek to know You and to do Your will. Help us always to search for You, always to listen for Your voice and to be led with the in-dwelling power of Your Ruach Ha Kodesh.

Chazzan: For the desire You have given us to seek after Your righteousness, and for the measure of truth that we have found, we praise Your Holy Name. May the observance of this Festival of Shavuot, giving of your Holy Spirit, inspire us to walk in Your ways, as it is written: "You shall be holy, for I, the L-rd your G-d, am holy."





Min'yan: You are to be a chosen generation, a royal priesthood, a holy nation, a peculiar people.

Chazzan: For this commandment which I command you this day is not too difficult for you, nor too remote.

Min'yan: No, the Word is very near to you, in your mouth and in your heart, that you may do it.

Chazzan: The days are coming, says the L-rd, when I will make a New Covenant (Brit Hadashah) with the House of Israel and the House of Judah.

Min'yan: I will put my Torah within them and engrave it on their hearts.

Chazzan: I will be their G-d, they shall be My People.

Min'yan: And then it shall come to pass, that I will pour out My spirit upon all flesh.

Kol had'varim asher d'ber Adonai **NA'ASEH.**

כָּל הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה נַעֲשֶׂה

All the Words the L-rd has Spoken, **WE SHALL DO.**





Aaronic Benediction *

Y'varech'chah Adonai v'yish'm'rechah. Ya'er Adonai panav elechah vichuneka. Yisah Adonai panav elechah v'yasem l'chah shalom.

יְבָרֶכֶּךָ יְהוָה וַיְשַׁמְרֶךָ
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְּנֶךָ
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.

Ken y'hi ratzon.

כֵּן יְהִי רָצוֹן

Yes, may it be so.

Chag Shavuot Sameach!

חַג שָׁבוּעוֹת שְׂמֵחַ

Happy Shavuot Holiday!





Yom T'ruah Service

Asterisks indicate that all in attendance should rise.





Lighting the Candles *

Baruch attah Adonai Eloheinu melech ha'olam, asher kid'shanu
b'mitz'votav v'tzivanu l'hadlik ner shel Shabbat v'shel Yom HaZikaron.

ברוך אתה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל
יוֹם הַזִּכְרוֹן

Blessed are You, Oh L-rd our G-d, King of the universe, who has
sanctified us with His commandments, and has commanded us to kindle
the light of the Shabbat and of the Day of Remembrance.

Sh'hechiyanu *

Baruch attah Adonai Eloheinu, Melech ha'olam, sh'hechiyanu
v'kiy'manu v'higi'anu laz'man ha'zeh.

ברוך אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחַיֵּינוּ וְקִיְמָנוּ וְהִגַּעְנוּ לְזֶמַן הַזֶּה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has kept
us alive, sustained us, and enabled us to reach this season.





The Akedah *

Genesis 22:1-19

Chazzan: Now it was after these things that G-d tested Abraham. He said to him, “Abraham.”

“Hineni,” he said.

Then He said, “Take your son, your only son whom you love – Isaac – and go to the land of Moriah and offer him there as a burnt offering on one of the mountains about which I will tell you.”

So, Abraham got up early in the morning, saddled his donkey and took two of his young men with him, and Isaac his son. He split wood for the burnt offering and got up and went to the place about which G-d had told him. On the third day, Abraham lifted up his eyes and saw the place from a distance. Abraham said to his young men, “Sit yourselves down here with the donkey. As for me and the young man, we’ll go over there, worship and return to you.”

Then Abraham took the wood for the burnt offering and put it on Isaac, his son. In his hand he took the fire and the knife. So, the two of them walked on together.

Then Isaac said to Abraham his father, “My father?”

Then he said, “Here I am, my son.”

He said, “Look. Here’s the fire and the wood. But where’s the lamb for a burnt offering?” Abraham said, “G-d will provide for Himself a lamb for a burnt offering, my son.”





The two of them walked on together. Then they came to the place about which G-d had told him, and Abraham built the altar there, laid out the wood, bound up Isaac his son, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to slaughter his son.

But the angel of Adonai called to him from heaven and said, “Abraham! Abraham!”

He said, “Hineni!”

Then He said, “Do not reach out your hand against the young man – do nothing to him at all. For now I know that you are one who fears G-d – you did not withhold your son, your only son, from Me.”

Then Abraham lifted up his eyes and behold, there was a ram, just caught in the thick bushes by its horns. So, Abraham went and took the ram, and offered it up as a burnt offering instead of his son. Abraham named that place, Adonai Yireh, – as it is said today, “On the mountain, Adonai will provide.”

The angel of Adonai called to Abraham a second time from heaven and said, “By myself I swear – it is a declaration of Adonai – because you have done this thing, and you did not withhold your son, your only son, I will richly bless you and bountifully multiply your seed like the stars of heaven, and like the sand that is on the seashore, and your seed will possess the gate of his enemies. In your seed all the nations of the earth will be blessed – because you obeyed My voice.”

Then Abraham returned to his young men, and they got up and went together to Beer-sheba. Then Abraham dwelled in Beer-sheba.





Responsive Reading *

Min'yan: Merciful and gracious G-d, we have sinned against You and done that which is evil in Your sight. Have mercy on us and forgive all our transgressions, trespasses, and sins through Yeshua, the Prince of His Presence. Blessed are the people who hear in the shofar a summons to walk in the light of Messiah's presence and in the power of the Holy Spirit.

Chazzan: Ash'rey ha'am yod'ei t'ruah. Adonai b'or panecha y'halechun.

אֲשֶׁרֵי הָעָם יְדַעֵי תְרוּעָה יְהוָה בְּאוֹר פְּנֵיךָ יִהְלְכוּן

Happy are the people who know the trumpet sound. By the light of Adonai's Face, they will walk.

Avinu Malkeinu *

Chazzan: Our Father, our King, be merciful to us, for we have no deeds to commend us.

Min'yan: Our Father, our King, we have no G-d but You. Look mercifully upon Israel. Deliver her from distress and bring Israel to faith in Your New Covenant.

Chazzan: Our Father, our King, sound the shofar for the deliverance and gather Israel from the four corners of the earth.

Min'yan: Our Father, our King, bring peace between Jew and Gentile and among all peoples through the Prince of Peace, Yeshua HaMashiach.





Chazzan: Our Father, our King, sound the shofar for the resurrection of the dead and the establishment of the Age to Come.

Min'yan: Our Father, our King, let Your Spirit be poured out in the last days revival, that a great harvest of souls might be gathered, and that Israel shall be saved.

Chazzan: Our Father, our King, may this revival lead to the sounding of the shofar, that we shall be changed in a moment, in the twinkling of an eye.

Min'yan: Our Father, our King, let your judgement fall on the unrepentant and deliver us from their schemes, in Yeshua's Name.

Chazzan: Our Father, our King, fully defeat the plans of HaSatan for our destruction, and arise to establish your plan for our full salvation.

Min'yan: Our Father, our King, we pray for your mercy, for Israel our people, that You would please grant us repentance for our sins, forgiveness for our transgression. For we are not righteous. Our deeds cannot save us, only the blood of The Lamb.

Min'yan: Turn our hearts to You, in mercy and kindness remove the blindness upon us. Reveal Him to Israel, He who has died for our sins.

Chazzan: For untold generations, on this day, our ancestors listened to the sound of the shofar. What did they hear in its piercing tones? What solemn truths did they detect in its calls, which stirred them so profoundly each year?





Min'yan: And what does the shofar say to us today as we stand at the dawn of the new year, having Yeshua, the light of the World, giving us the faith to sustain us?

T'KIAH ... AWAKE!

Chazzan: Let habit not dull your minds, nor comfort harden your hearts. Examine your deeds, look well into your soul, mend your ways, turn to the L-rd and His salvation, Yeshua.

Min'yan: As we hear the sharp T'kiah blast, let us rouse ourselves from smugness and self-satisfaction, from callousness and self-righteousness.

SH'VARIM ... THE BROKEN REFRAIN!

Chazzan: Listen to the solemn cry. Hear the echoes sighing and weeping. The deprived and distressed, the neglected and the enslaved, the bruised and unsaved – all cry out for relief from their pain, for release from their torment and bondage and sin.

Min'yan: As we hear the anguished wail of Shevarim, let us open our ears to the cries of the afflicted and the oppressed, and let our hearts respond even as Messiah Yeshua, with compassion and love.

T'RUAH ... THE CALL TO BATTLE!

Chazzan: The call to battle is sounded! Join the struggle against evil and the veils of HaSatan. Give of your bread to those who hunger; give of your strength to those who stumble; give of your time to the lonely and forsaken; heal the wounded, comfort the bereaved, even as Yeshua showed by His example.





Min'yan: Let us hearken to the T'ruah's call to action. For in our hands, in our hearts, and in our minds, we can work for building a better world, for fulfilling the promise of peace and justice, and for hastening the day when all will hear the sound of the great Shofar of liberation, when we can rejoice in the presence of Messiah's Kingdom on earth.

Blowing of the Shofars *

Baruch attah Adonai Eloheinu Melech ha'olam, asher hatz'dakenu al y'dei emunah b'Y'shua HaMashiach, v'tzivanu lishmo'ah kol hashofar.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר הִצַּדַּקְנוּ עַל יְדֵי אֱמוּנָה בְּיִשׁוּעַ הַמָּשִׁיחַ וְצִוֵּנוּ לְשֹׁמֵעַ קוֹל שׁוֹפָר

Blessed are You, Oh L-rd our G-d, King of the universe, Who has justified us through faith in Yeshua the Messiah and has commanded us to hear the sound of the Shofar.

101 Shofar Blasts *

T'kiah = 1 long single blast (the sound of the King's coronation)

Sh'varim = 3 short wail-like blasts (signifying repentance)

T'ruah = 9 staccato blasts of alarm (to awaken the soul)

T'kiah Gadol = 1 great long blast (for as long as you can blow!)

**T'KIAH SH'VARIM T'RUAH T'KIAH
T'KIAH SH'VARIM T'KIAH
T'KIAH T'RUAH T'KIAH (10)**

**T'KIAH SH'VARIM T'RUAH T'KIAH
T'KIAH SH'VARIM T'KIAH
T'KIAH T'RUAH T'KIAH (20)**





**T'KIAH SH'VARIM T'RUAH T'KIAH
T'KIAH SH'VARIM T'KIAH
T'KIAH T'RUAH T'KIAH (30)**

**T'KIAH SH'VARIM T'RUAH T'KIAH
T'KIAH SH'VARIM T'KIAH
T'KIAH T'RUAH T'KIAH (40)**

**T'KIAH SH'VARIM T'RUAH T'KIAH
T'KIAH SH'VARIM T'KIAH
T'KIAH T'RUAH T'KIAH (50)**

**T'KIAH SH'VARIM T'RUAH T'KIAH
T'KIAH SH'VARIM T'KIAH
T'KIAH T'RUAH T'KIAH (60)**

**T'KIAH SH'VARIM T'RUAH T'KIAH
T'KIAH SH'VARIM T'KIAH
T'KIAH T'RUAH T'KIAH (70)**

**T'KIAH SH'VARIM T'RUAH T'KIAH
T'KIAH SH'VARIM T'KIAH
T'KIAH T'RUAH T'KIAH (80)**

**T'KIAH SH'VARIM T'RUAH T'KIAH
T'KIAH SH'VARIM T'KIAH
T'KIAH T'RUAH T'KIAH (90)**

**T'KIAH SH'VARIM T'RUAH T'KIAH
T'KIAH SH'VARIM T'KIAH
T'KIAH T'RUAH T'KIAH (100)**

T'KIAH GADOL (101)





Aaronic Benediction *

Y'varech'chah Adonai v'yish'm'rechah. Ya'er Adonai panav elechah vichuneka. Yisah Adonai panav elechah v'yasem l'chah shalom.

יְבָרֶכֶּךָ יְהוָה וַיְשַׁמְרֶךָ
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.

Ken y'hi ratzon.

כֵּן יְהִי רָצוֹן

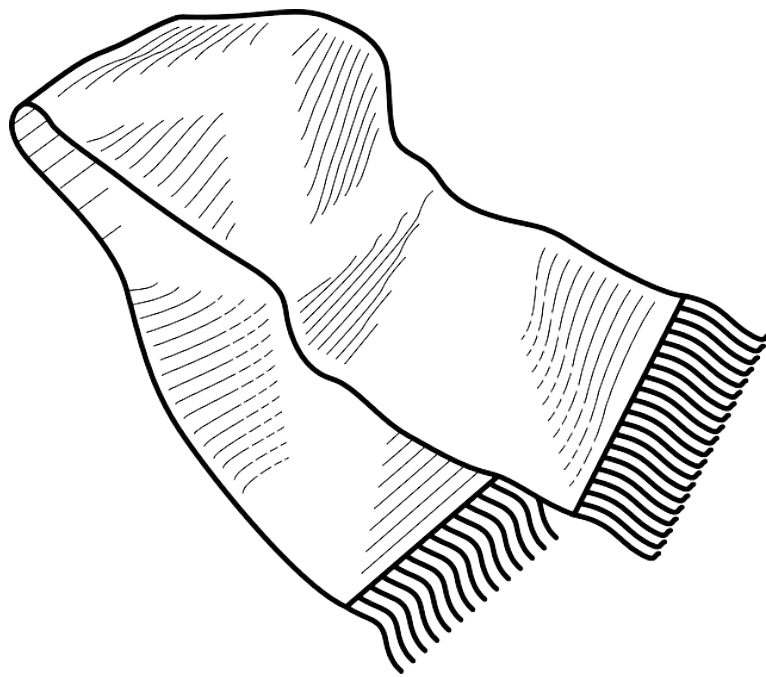
Yes, may it be so.

L'shanah Tovah!

לְשָׁנָה טוֹבָה

To a good year!





Yom Kippur Service

Asterisks indicate that all in attendance should rise.





Lighting the Candles For Yom Kippur *

Baruch attah Adonai Eloheinu melech ha'olam, asher kid'shanu b'mitz'votav v'tzivanu l'had'lik ner shel (Shabbat v'shel) Yom HaKippurim.

בָּרוּךְ אַתָּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם הַכִּפּוּרִים

Blessed are You, Oh L-rd our G-d, King of the universe, who has sanctified us with His commandments, and has commanded us to kindle the light of (the Shabbat and of) the Day of Atonement.

Sh'hechyanu *

Baruch attah Adonai Eloheinu, Melech ha'olam, sh'hechyanu v'kiy'manu v'higi'anu laz'man ha'zeh.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחַיֵּינוּ וְקִיְּמָנוּ וְהִגַּעְנוּ לְזִמְן הַזֶּה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has kept us alive, sustained us, and enabled us to reach this season.





Bar'chu (Before Readings) *

Oleh: Bar'chu et Adonai ham'vorach.

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ

Oleh: Bless the L-rd who is blessed.

Min'yan: Baruch Adonai ham'vorach l'olam va'ed.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד

Min'yan: Blessed is the L-rd who is blessed forever and ever.

Oleh: Baruch Adonai ham'vorach l'olam va'ed. Baruch attah Adonai, Eloheinu Melech ha'olam, asher bachar banu mikol ha'amim, v'nattan lanu et Torato. Baruch attah Adonai, noten HaTorah. Amen.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוֹ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ
בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה אֱמֶן

Oleh: Blessed is the L-rd who is blessed forever and ever. Blessed are You, Oh L-rd our G-d, King of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Oh L-rd, giver of the Torah. Amen.





Sh'mah *

All in attendance should rise and face toward Jerusalem while reciting.

Sh'mah Yisrael Adonai Eloheinu, Adonai echad. Baruch shem k'vod malchuto l'olam va'ed. Yeshua HaMashiach Hu Adonai.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד יֵשׁוּעַ הַמָּשִׁיחַ הוּא אֱדוֹנָי

Hear, Oh Israel, the L-rd is our G-d, the L-rd is One. Blessed be the Name of His glorious kingdom forever and ever. Yeshua the Messiah - He is L-rd. Amen.





Blowing the Last Shofar *

Reader 1: For untold generations, on this day, our ancestors have listened to the sounding of the shofar. What did they hear in the piercing tones of the trumpet? What solemn truths did they detect that we are to hear and understand? What is it that should so profoundly move us?

Min'yan: What does the shofar say to us today, what do we hear through our faith in Yeshua, the Light of the world?

Reader 2: T'KIAH! AWAKE! Let not habit dull your minds, nor comfort harden your hearts. Examine your deeds, look well into your soul, mend your ways, and turn to the L-rd and His salvation by the atonement of Yeshua.

Min'yan: As we hear the sharp T'kiah blast, let us rouse ourselves from smugness and self-righteousness, from callousness and self-serving.

Reader 3: SH'VARIM! THE WAIL AND CRY! Hear the echoes of sighing and weeping. Hear the deprived and the distressed, the neglected and the enslaved, the oppressed and the downtrodden. Hear the cry for relief and release from their torment and bondage.

Min'yan: As we hear the anguished wail of Sh'varim, let us open our ears to the cries of the afflicted and oppressed. Let our hearts respond with kindness and compassion, even as Yeshua has responded to our cries of confession and repentance.

Reader 4: T'RUAH! THE CALL TO BATTLE! Join the struggle against evil and the wiles of HaSatan. Give bread to those who hunger; give strength to those who are weak; give of your life to those who are lonely and forsaken; heal the wounded, comfort the bereaved, even as Yeshua has given of Himself for us.





Min'yan: Let us hearken to the T'ruah as a call to action. For in our hands, in our hearts, and in our minds, we can work for the kingdom of G-d. We can have a part in bringing peace and justice, we can prepare ourselves to have a part in His kingdom to come with liberation and freedom. We can welcome the very presence of our King and His righteousness.

Blowing of the Shofars *

Baruch attah Adonai Eloheinu Melech ha'olam, asher hatz'dakenu al y'dei emunah b'Y'shua HaMashiach, v'tzivanu lishmo'ah kol hashofar.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר הִצַּדַּקְנוּ עַל יְדֵי אֱמוּנָה בְּיִשׁוּעַ הַמָּשִׁיחַ וְצִוָּנוּ לְשׂוֹפָר
קוֹל שׁוֹפָר

Blessed are You, Oh L-rd our G-d, King of the universe, Who has justified us through faith in Yeshua the Messiah and has commanded us to hear the sound of the Shofar.

T'kiah = 1 long single blast (the sound of the King's coronation)

Sh'varim = 3 short wail-like blasts (signifying repentance)

T'ruah = 9 staccato blasts of alarm (to awaken the soul)

T'kiah Gadol = 1 great long blast (for as long as you can blow!)





Chazzan:

**Tekiah Shevarim Teruah Tekiah
Tekiah Shevarim Teruah Tekiah
Tekiah Shevarim Teruah**

We are about to hear the Last Trumpet. This year is the “year of release” for the land. It is the Jubilee, or Yovel. Let the captives be set free from the nations, let G-d call us all back to the land. Let this be the trump of warning to Zion – the Day of the L-rd is surely near!

Tekiah Gadol!

Kol Nidre

Min'yan: In times of distress and persecution, Your people prayed a prayer that G-d might forgive those oaths and pledges that would be made under intense pressure during the coming year.

Reader 1: We in Yeshua have been taught to let our “Yes be Yes” and our “No be No”. His power is in us, as the Scriptures teach us; there is no test given us that we cannot face victoriously. We will find the grace given us by Yeshua is sufficient that we may endure all difficulties and overcome them.

Min'yan: So, we pray: May we know the power in Yeshua that we will not deny our G-d and His Messiah, that we may be truthful and fulfill all the words of our mouths.

Reader 2: May we speak truthfully, not rashly. May we even be true to the confession of our faith, from this Yom Kippur to the next and all the days of our lives. In Yeshua's Name, Amen.





Responsive Scripture Reading

Psalms 51:1-21

Reader 3: For the music director: a psalm of David, when Nathan the prophet came to him, after he went to Bathsheba.

Min'yan: Be gracious to me, Oh G-d, according to Your mercy. According to Your great compassion blot out my transgressions. Wash me thoroughly from my iniquity and cleanse me from my sin.

Reader 4: For I know my transgressions and my sin is ever before me. Against You, and You only, have I sinned and done what is evil in Your sight, so that You are just when You speak, and blameless when You judge.

Min'yan: Behold, I was born in iniquity and in sin when my mother conceived me. Surely You desire truth in the inner being. Make me know wisdom inwardly.

Reader 1: Cleanse me with hyssop and I will be clean. Wash me, and I will be whiter than snow. Let me hear joy and gladness, so the bones You crushed may rejoice.

Min'yan: Hide Your face from my sins and blot out all my iniquities. Create in me a clean heart, Oh G-d, and renew a steadfast spirit within me.

Reader 2: Do not cast me from Your presence – Take not Your Ruach HaKodesh from me. Restore to me the joy of Your salvation and sustain me with a willing spirit.

Min'yan: Then will I teach transgressors Your ways and sinners will return to You. Deliver me from bloodguilt, Oh G-d – G-d of my salvation. Then my tongue will sing for joy of Your righteousness. Oh L-rd, open my lips, and my mouth will declare Your praise.

Reader 3: For You would not delight in sacrifice, or I would give it, nor be pleased by burnt offerings. The sacrifices of G-d are a broken spirit. A broken and contrite heart, Oh G-d, You will not despise.





Min'yan: In Your favor do good to Zion. Build up the walls of Jerusalem. Then You will delight in righteous sacrifices and whole burnt offerings. Then bulls will be offered on Your altar.

Revelation 22:1-5

Reader 4: Then the angel showed me a river of the Water of Life, bright as crystal, flowing from the throne of G-d and of the Lamb.

Min'yan: Down the middle of the city's street. On either side of the river was a Tree of Life, bearing twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations.

Reader 1: No longer will there be any curse. The throne of G-d and of the Lamb shall be in the city, and His servants shall serve Him.

Min'yan: They shall see His face, and His Name shall be on their foreheads. Night shall be no more, and people will have no need for lamplight or sunlight, for Adonai Elohim will shine on them. And they shall reign forever and ever!

Messianic Asham'nu

A Prayer of Self-Examination

Reader 2: Our G-d and G-d of our Fathers, we examine ourselves knowing that we are cleansed from all sin through the blood of Yeshua. Where we are free in conscience, we intercede for those who have sinned.

Min'yan: Where we have fallen, we, with confidence, confess our sin and receive the cleansing of the blood of Yeshua. For you have said:

Reader 3: There is, therefore, now no condemnation for those who are in Messiah Yeshua. For the law of the Spirit of life in the Messiah Yeshua has set us free from the law of sin and death.





Min'yan: Through the power of Your Spirit, it is true that we need not practice sin. One who practices sin as a way of life is not a disciple of Yeshua.

Reader 4: We meditate on your Torah and receive Your cleansing and are set free. For by grace are we saved through faith. The Cross is the power of G-d unto salvation. You have said: You shall have no other gods before Me.

Min'yan: L-rd, have I put anything or anyone ahead of you? Have I loved you with my whole heart? Have I valued anything outside of your standard of importance? Have I been legalistic or narrow?

Reader 1: You shall not make a graven image.

Min'yan: L-rd, are there soulish attachments in my life? Have I become attached to what is not your will or attached in a way that is not your will?

Reader 2: You shall not take the L-rd's Name in vain.

Min'yan: L-rd, have I used your Name lightly? Have I promised and reneged? Have I said, "The L-rd told me," when You did not so speak? Have I said, "I will pray about it," with no intention to so pray or with no real fulfillment of my word?

Reader 3: Remember the Sabbath Day and keep it holy.

Min'yan: L-rd, have I made the Shabbat a day of spiritual renewal and fellowship as You intended? Have I excused activities because I have not believed Your promise to provide for my needs if I take time to rest? Have I lived outside of a heart of peace through faith in Yeshua, the L-rd of the Sabbath, or have I lived in anxious toil? Have I genuinely been committed to fellowship, to building my life together with others for mutual growth in a congregation of your people?

Reader 4: Honor Your father and your mother.

Min'yan: Heavenly Father, have I forgiven parents and mentors where they have wronged me? Have I been thankful for parents and learned from what is right? Have I received your inner healing and forgiveness so as to be able to be truly free as a new creation in the Messiah?





Reader 1: You shall not kill.

Min'yan: L-rd, have I hated in my heart? Have I had a vengeful or critical spirit? Have I failed to love my neighbor as myself and love my enemies? Do I love my brothers and sisters; would I lay down my life for them?

Reader 2: You shall not commit adultery.

Min'yan: L-rd, if married, have I been faithful to my spouse? Have I lusted in my mind? Have I treated my spouse as the Messiah treats His congregation? If single, have I kept myself pure for Your service?

Reader 3: You shall not steal.

Min'yan: L-rd, have I been righteous in the area of possessions? Have I been honest in paying taxes, given a tithe to my congregation, and been generous as a steward of Your property? Have I given my full effort to my employer? Have I used my gifts and talents to further Your Kingdom in every realm of life?

Reader 4: You shall not bear false witness.

Min'yan: L-rd, have I been honest in my word; truthful in handling evidence? Have I been involved in slander or gossip? Have I been truthful in my promises? Have I followed Your directions of covenant in not speaking about others who have sinned, outside the redemptive directions taught by Yeshua?

Reader 1: You shall not covet.

Min'yan: L-rd, have I desired possessions, relationships, positions, or anything else outside of Your will? Have I allowed You to change my heart by abiding in Yeshua, so my desires are as Your desires?





Reader 2: Father, we recognize, as reborn new creations in the Messiah, our true inner being is oriented to do Your will. However, the unrenewed mind and the patterns of the flesh still may tempt us to fall. Therefore, our real need is to follow Your instructions, to be renewed in our minds, to abide in Yeshua, and to bring our flesh into submission through the power of Your Spirit. This, we now purpose to do.

Min'yan: We receive cleansing and forgiveness this Yom Kippur in Yeshua's blood. In Him, we are free from condemnation and declare ourselves the "Righteousness of G-d" through Yeshua the Messiah, in whose Name we pray, Amen.

Reader 3: The Scriptures say: Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the L-rd does not impute iniquity. (Psalm 32:1-2) Bless the L-rd, Oh my soul; and all that is within me bless His holy Name! Bless the L-rd Oh my soul and forget not all His benefits: Who forgives all your iniquities, Who heals all your diseases, Who redeems your life from destruction, Who crowns you with loving kindness and tender mercies. (Psalm 103:1-4)

New Covenant Al Chet Prayer

Prayer Part I

Reader 4: Our L-rd and Father, G-d of Abraham, G-d of Isaac, and G-d of Jacob; the G-d and Father of our L-rd Yeshua the Messiah, we come before you today to confess the sins of our peoples, the nation of Israel and the congregation of Yeshua, the spiritual children of Abraham. We are part of both, our lives are bound to their destiny; be merciful to us and grant us forgiveness. As part of Israel together we pray:

Min'yan: For the sins we have committed through failing to accept Yeshua as the Messiah, our High Priest, and our atonement for sin through His blood.





For the sins we have committed in not dealing honestly with the clear evidence for His Messiah-ship. For You, Oh L-rd, have provided fulfillment of the prophecies of old, His supernatural resurrection, and continued miracles in His Name even in our day.

For the sins we committed in rejecting the witness of the first century Apostles of Yeshua, whose witness was confirmed with mighty signs and wonders.

Reader 1: Forgive us, Oh L-rd, and restore us as Your people.

Min'yan: For the sins we have committed against You by replacing a personal relationship with You with religious ritual and self-righteousness.

For the sins we have committed against You by making void the commandments of Your Torah through the commandments of men.

For the sins we have committed against You in rejecting the prophetic word of the Spirit for the majority opinion of our leaders.

Reader 2: Forgive us, Oh L-rd, and restore us as Your people. For we who intercede have accepted Your revelation and humbly have received the salvation of Yeshua.

Min'yan: For the sins we have committed in embracing secular philosophies and even in battling against Biblical standards in society.

Indeed, for the presence in modern Judaism of all sorts of foreign views, even secular humanism, atheism, eastern methods of meditation, pantheism, materialism, hedonism, and all manner of destructive philosophies.

For the sin of our blindness in not seeing that our dilemma as a people can be traced to the first century and our national decision concerning Yeshua. Indeed, even the Talmud records that soon after the death of Yeshua, the signs of Your acceptance of our Yom Kippur atonement were no longer present.





For the sins we committed in embracing war in the first and second centuries and for embracing false messiahs from Bar Kochba to Shabbatai Zvi, while not recognizing the Prince of Peace, Yeshua.

Reader 3: For all of these sins, Oh L-rd, forgive us and grant us restoration.

Min'yan: For the sins we have committed as a people through pride and arrogance.

Indeed, for not noting, as the Torah teaches, that we were not chosen for our intelligence, righteousness, or numerical strength.

For the sins of not heeding the teaching of Your covenant signs of blessing and cursing so that we might know we were in error. We have used the sins of the Church to excuse our unbelief.

For the sins we committed in thinking we were free from idols when we have not loved You with all our hearts.

Indeed, we allowed the subtle idols of materialism, lust, greed, pride, and tradition without faith and power to be as idols in our hearts.

Reader 4: We do now repent for our people and ask forgiveness. For we are not without hope.

Reader 1: For You have promised that “all Israel shall be saved.” We shall yet say as a people, “Baruch haba B'Shem Adonai – Blessed is He who comes in the Name of the L-rd.”

Min'yan: We will look upon Him whom we have pierced and mourn for Him.

Reader 2: Then shall the great promise be fulfilled, a fountain shall be open for cleansing in that future, great Yom Kippur. We will be regathered to our land in a greater Exodus, and the nations will come to Your light. There will be peace and deliverance from all our enemies.





Min'yan: Then ten men will take hold of the robe of a Jew and say, let us go with you for we have heard that G-d is with you.

Reader 3: In that day all nations shall celebrate the Feast of Sukkot in Jerusalem. The L-rd shall be King over all the earth and His Name shall be One.

All in attendance should take a break at this time to reflect upon the words.

Prayer Part II

Reader 4: As part of the larger commonwealth of Israel, the Church, we pray:

Min'yan: Oh L-rd, forgive us our sins and grant us restoration.

Reader 1: For the sins of rejecting the Jewish roots of our faith and adopting foreign ideas and concepts contrary to Your revelation. For the sins of unbiblical rituals and graven images in our traditions.

Min'yan: Forgive us, Oh L-rd, and cleanse us and grant us restoration.

Reader 2: For the sin of antisemitism and the persecution of Your ancient people, Israel. The antisemitism that has been present in the Church has been a sin that has greatly thwarted Your purposes and has led to terrible evils. Indeed, for failing to stand with Your ancient people; for failing to defend them when perishing at the hands of tyrants serving HaSatan.

Reader 3: For the sins of disobedience in not showing Israel Your love, power, presence and mercy.

Min'yan: Forgive us, Oh L-rd, and cleanse us and grant us restoration.

Reader 4: For the sins of failing to intercede for the salvation of Israel and for rejecting our identity as grafted into a Jewish olive tree.

Reader 1: For our not fulfilling Yeshua's command to love You with all our hearts and our neighbors as ourselves.





Reader 2: For the sins of following leaders in our midst who are lacking in morals and integrity.

Reader 3: Indeed, for failing to apply Your standards of discipline to those in serious sin and for failing to require Your standards for leadership.

Min'yan: Forgive us, Oh L-rd, and cleanse us and grant us restoration.

Reader 4: For being enamored of personality and power; for replacing holiness as a test of true leadership and instead following those who put forth glitter and showmanship.

Reader 1: For the sin of accepting foolish ideas in our history which stated that Your gifts and power in manifestation were for another age. For allowing foolish views into our denominations which taught that the Scriptures were not really Your fully inspired and trustworthy Word.

Reader 2: For the apostasy in so many of our congregations; for narrowness of mind in adhering only to our own limited group and rejecting others of Your people.

Reader 3: For sins of prejudice of all kinds; for narrow legalism and critical spirits.

Reader 4: For the sins of our lack of love for the poor and needy; for our lack of love for the sick and troubled.

Min'yan: Forgive us, Oh L-rd, and grant us Your restoration.

Forgive us, Oh L-rd, and grant Your true people full restoration.

Reader 1: For the sin of coldness; for not intensely desiring revival in the power of Your Spirit.

Reader 2: For the unbelief that produces a lack of prayer for Israel's redemption and a great harvest of people from all nations.





Min'yan: Forgive us, Oh L-rd, and grant us Your restoration.

Reader 3: For the sins of building organizations, institutions, and programs without primarily emphasizing building healing communities of love which extend Your Kingdom.

Min'yan: We pray with the hope of Your forgiveness; for Yeshua prayed that we would be one with His glory and power. Pour out Your Spirit on Your people and fulfill His prayer.

We pray with hope for the fullness of the Gentiles, for then all Israel will be saved as it is written, "The gift and call of G-d to Israel is irrevocable." Then will be fulfilled the prayer of Yeshua; we will be with Him where He is, and the knowledge of the L-rd will cover the earth as the waters cover the sea.

We pray all this in the Name of Yeshua, Who was and is and is to come. Amen.





Oseh Shalom

Oseh shalom bimromav, Hu ya'aseh shalom alenu, V'al kol Yisrael, V'imru, imru. Amen.

Oseh shalom bimromav, Hu ya'aseh shalom alenu, V'al kol Yisrael, V'imru, imru. Amen.

Ya'aseh shalom, Ya'aseh shalom, shalom alenu v'al kol Yisrael.

Ya'aseh shalom, Ya'aseh shalom, shalom alenu v'al kol Yisrael.

Ya'aseh shalom, Ya'aseh shalom, shalom alenu v'al kol Yisrael.

<p>עֲשֵׂה שְׁלוֹם בְּמַרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן עֲשֵׂה שְׁלוֹם בְּמַרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן יַעֲשֶׂה שְׁלוֹם יַעֲשֶׂה שְׁלוֹם שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל יַעֲשֶׂה שְׁלוֹם יַעֲשֶׂה שְׁלוֹם שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל יַעֲשֶׂה שְׁלוֹם יַעֲשֶׂה שְׁלוֹם שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל</p>

May the One who causes peace to reign in the high heavens let peace descend on us and on all Israel and let us say: Amen.

May He make peace, peace for us and for all Israel.





Aaronic Benediction *

Y'varech'chah Adonai v'yish'm'rechah. Ya'er Adonai panav elechah vichuneka. Yisah Adonai panav elechah v'yasem l'chah shalom.

יְבָרֶכֶּךָ יְהוָה וַיְשַׁמְרֶךָ
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.

Ken y'hi ratzon.

כֵּן יְהִי רָצוֹן

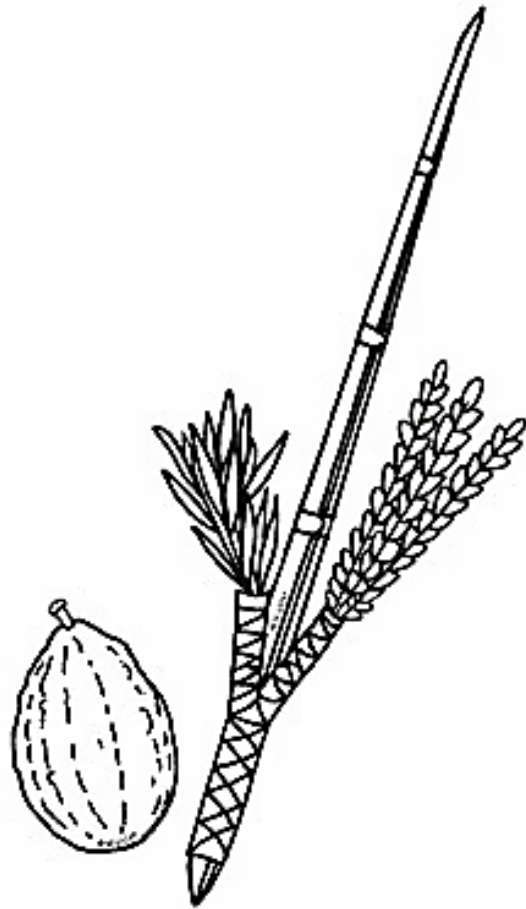
Yes, may it be so.

G'mar Chatimah Tovah.

גְּמַר חֲתִימָה טוֹבָה

May you be sealed for good (in the Book of Life).





Sukkot Service

*Performed during any of the first 7 nights of Sukkot.
Asterisks indicate that all in attendance should rise.*





Mah Tovu *

Mah tovu ohaleicha Ya'akov, mishk'notecha Yisrael. Va'ani b'rov chasdecha, avoh veytecha, eshtachaveh El heichal kadsh'cha b'yiratecha.

מח טובו אהליך יעקב משכנותיך ישראל
ואני ברב חסדך אבוא ביתך אשתחווה אל היכל קדשך ביראתך

How goodly are your tents Oh Jacob? Your tabernacles, Israel. And in Your great compassion, I will come into Your house. There I will bow, there I will fear Thy Holiness Oh L-rd.





Blessing of the Messiah *

Baruch attah Adonai, Eloheinu Melech ha'olam, asher nattahn lanu et derech hay'shuah b'Mashiach Yeshua.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ אֶת דְּרֹךְ הַיְשׁוּעָה בְּמָשִׁיחַ יֵשׁוּעַ

Blessed are You, Oh L-rd our G-d, Ruler of the universe. You have provided the way of salvation in Messiah Yeshua.





Sh'mah *

All in attendance should rise and face toward Jerusalem while reciting.

Sh'mah Yisrael Adonai Eloheinu, Adonai echad. Baruch shem k'vod malchuto l'olam va'ed. Yeshua HaMashiach Hu Adonai.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד בָּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד יֵשׁוּעַ הַמָּשִׁיחַ הוּא יְיָ

Hear, Oh Israel, the L-rd is our G-d, the L-rd is One. Blessed be the Name of His glorious kingdom forever and ever. Yeshua the Messiah - He is L-rd. Amen.





Sukkot Readings

Min'yan: Blessed are You, Oh L-rd our G-d and G-d of our fathers – G-d of Abraham, G-d of Isaac and G-d of Jacob – the G-d and Father of our L-rd Yeshua the Messiah. You are the Creator of all, and greatly to be praised and revered. Blessed are You, Oh L-rd, the G-d of our fathers and our Messiah.

Man'hig: On this Sukkot, we are reminded of that ancient command to dwell in tents. We remember, by this, that You provided for our ancestors in the wilderness; they were given supernatural food, their clothing did not wear out and You led them through the wilderness. So, on this festival we are to remember that You are Yehovah Yireh, the L-rd who provides. We are called to put our trust in You, not in our possessions; neither in houses, lands or stored-up treasure.

Min'yan: Blessed are You, Oh L-rd, who provides for Your people.

Man'hig: On this Sukkot, we recall that the Messiah Yeshua tabernacled in our midst. He used the ceremonies of Sukkot to teach concerning Himself. When the lamps were lit in the court of the women, He proclaimed, “I am the light of the world.” We who walk in Him do not walk in darkness but have the light of life. When the waters of libation were poured out, signifying the act of pouring ourselves out before G-d, Yeshua said, “If any man thirsts, let him come to me and drink.” Indeed, out of our inner being is to flow rivers of living water; that is, the overflow of the Ruach HaKodesh who dwells within.

Min'yan: Blessed are you, Oh L-rd, who gave the Messiah to dwell among us. We praise You, L-rd Yeshua.





Man'hig: Sukkot is the time of the final fall harvest in Your ancient land. All good gifts come from Your almighty Hand. So, during this harvest season, You commanded us to rejoice for eight days!

Min'yan: Blessed are You, Oh L-rd, who provides the harvest in our ancient land.

Man'hig: In ancient times, our priests offered sacrifices not only for Israel, but for all the nations of the world. These 70 sacrifices represented the 70 nations of the world. They were as prayers of priestly intercession that the world might come to Your light and that the Messiah might be a light to the whole world. In the worldwide fellowship of Jew and non-Jew, we already see the reality of that day to come.

Min'yan: Blessed are You, Oh L-rd, who led Your people to offer sacrifices for the nations.

Man'hig: As Sukkot is the greatest harvest in Israel in the natural realm, so Sukkot points to the great harvest of people through the Messiah Yeshua. At the end of the age, there shall be a great harvest of peoples from every nation and tongue. In the age to come, all nations will acknowledge Your kingship. We, in faith, proclaim the good news of Your kingdom to all with the expectation of this great harvest. Has it not even begun in our day?

Min'yan: Blessed are You, Oh L-rd, who brings forth a great harvest of salvation through Your people, in the Name of Yeshua.





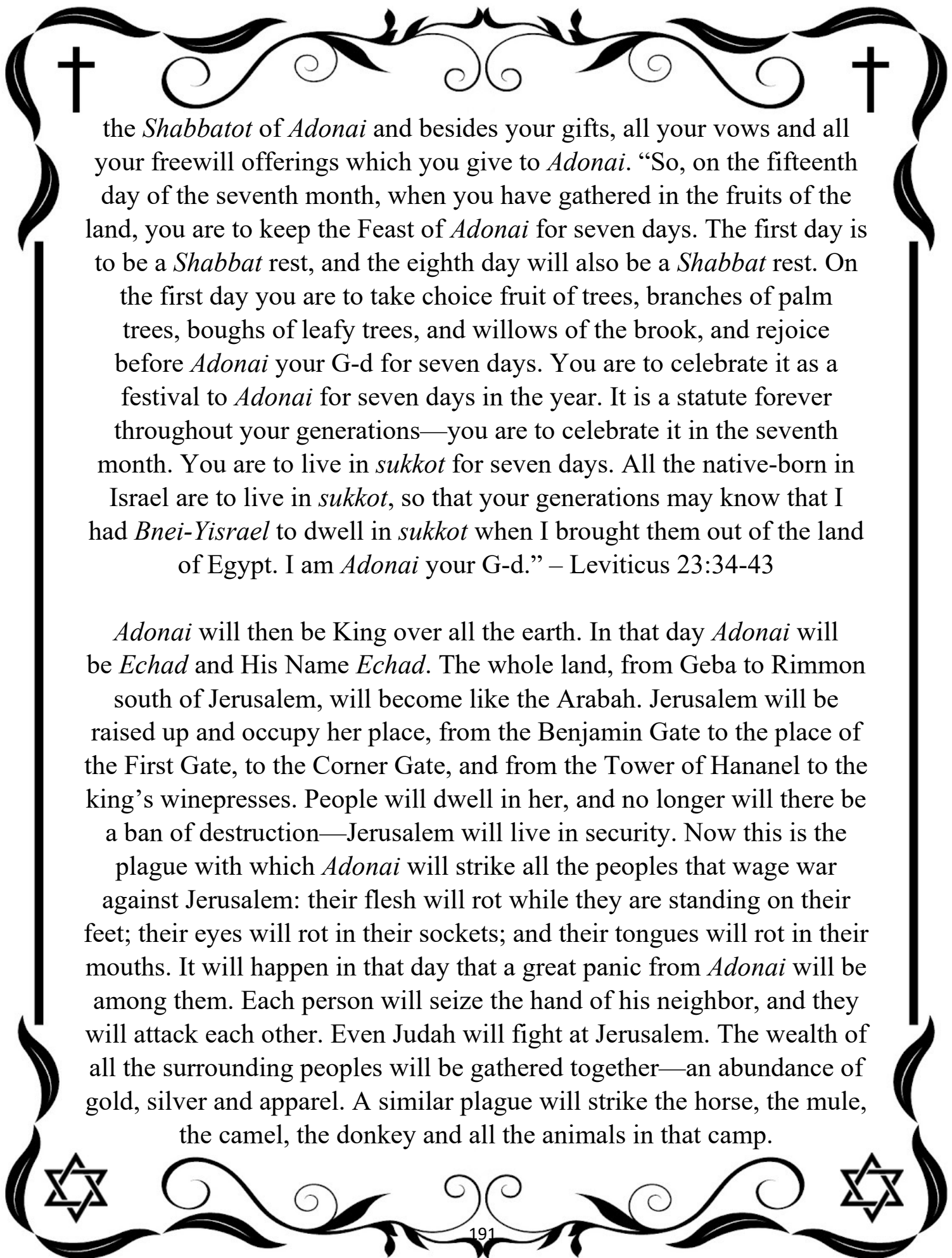
Man'big: On the first Sukkot of the age to come, the enemies of G-d will have been defeated. The rule of the Messiah Yeshua will be established on earth. Then shall be fulfilled the promise given to Zechariah, "On that day, the L-rd shall be One and His Name shall be One over all the earth." In that day, the Messiah shall rule with all His resurrected saints. All nations shall come to Jerusalem and celebrate the feast of Sukkot. If they do not come, they shall have no rain. You provide the rain, which produces the harvest. You will be acknowledged as the provider over all the earth. The rain is also a symbol of Your Spirit, which shall be poured out over the whole earth. Great shall be the celebration of Sukkot; the worldwide celebration of the kingdom of G-d. The knowledge of the L-rd shall cover the earth as the waters cover the seas.

Min'yan: Blessed are You, Oh L-rd our G-d, King of the universe, who establishes You worldwide Kingdom under the rule of Yeshua and has given us Sukkot that we might, in faith, look forward to that day.

Scripture Reading

Adonai spoke to Moses saying: "Speak to *Bnei-Yisrael*, and say, On the fifteenth day of this seventh month is the Feast of *Sukkot*, for seven days to *Adonai*. On the first day there is to be a holy convocation—you are to do no laborious work. For seven days you are to bring an offering by fire to *Adonai*. The eighth day will be a holy convocation to you, and you are to bring an offering by fire to *Adonai*. It is a solemn assembly—you should do no laborious work. "These are the *mo'adim* of *Adonai*, which you are to proclaim to be holy convocations, to present an offering by fire to *Adonai*—a burnt offering, a grain offering, a sacrifice and drink offerings, each on its own day, besides those of





the *Shabbatot* of *Adonai* and besides your gifts, all your vows and all your freewill offerings which you give to *Adonai*. “So, on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you are to keep the Feast of *Adonai* for seven days. The first day is to be a *Shabbat* rest, and the eighth day will also be a *Shabbat* rest. On the first day you are to take choice fruit of trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and rejoice before *Adonai* your G-d for seven days. You are to celebrate it as a festival to *Adonai* for seven days in the year. It is a statute forever throughout your generations—you are to celebrate it in the seventh month. You are to live in *sukkot* for seven days. All the native-born in Israel are to live in *sukkot*, so that your generations may know that I had *Bnei-Yisrael* to dwell in *sukkot* when I brought them out of the land of Egypt. I am *Adonai* your G-d.” – Leviticus 23:34-43

Adonai will then be King over all the earth. In that day *Adonai* will be *Echad* and His Name *Echad*. The whole land, from Geba to Rimmon south of Jerusalem, will become like the Arabah. Jerusalem will be raised up and occupy her place, from the Benjamin Gate to the place of the First Gate, to the Corner Gate, and from the Tower of Hananel to the king’s winepresses. People will dwell in her, and no longer will there be a ban of destruction—Jerusalem will live in security. Now this is the plague with which *Adonai* will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are standing on their feet; their eyes will rot in their sockets; and their tongues will rot in their mouths. It will happen in that day that a great panic from *Adonai* will be among them. Each person will seize the hand of his neighbor, and they will attack each other. Even Judah will fight at Jerusalem. The wealth of all the surrounding peoples will be gathered together—an abundance of gold, silver and apparel. A similar plague will strike the horse, the mule, the camel, the donkey and all the animals in that camp.



Then all the survivors from all the nations that attacked Jerusalem will go up from year to year to worship the King, *Adonai-Tzva 'ot*, and to celebrate *Sukkot*. Furthermore, if any of the nations on earth do not go up to Jerusalem to worship the King, *Adonai-Tzva 'ot*, they will have no rain. If the Egyptians do not go up and celebrate, they will have no rain.

– Zechariah 14:9-17

“So, I say to you, do not worry about your life—what you will eat or drink, or about your body, what you will wear. Isn’t life more than food and the body more than clothing? “Look at the birds of the air. They do not sow or reap or gather into barns; yet your Father in heaven feeds them. Are you not of more value than they? And which of you by worrying can add a single hour to his life? And why do you worry about clothing? Consider the lilies of the field, how they grow. They neither toil nor spin. Yet I tell you that not even Solomon in all his glory clothed himself like one of these. Now if in this way G-d clothes the grass—which is here today and thrown into the furnace tomorrow—will He not much more clothe you, O you of little faith? “Therefore, do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ For the pagans eagerly pursue all these things; yet your Father in heaven knows that you need all these. But seek first the kingdom of G-d and His righteousness, and all these things shall be added to you. Therefore, do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.” – Matthew

6:25-34





The Waving of the Lulav and Etrog

Traditionally, the head of the household is to stand facing the east and hold the lulav (palm branches) in their right hand, with the spine towards themselves. They will hold the etrog (lemon-like citrus) in their left hand with the pittam facing down (opposite of the way it grows). They will then begin by reciting the following blessing:

Baruch attah Adonai Eloheinu Melech ha'olam, asher kid'shanu b'mitzvotav, v'tzivanu al netilat lulav.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת לֻלָב

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with Your commandments and commanded us concerning the taking of the palm branch.

On the first night only, the following blessing should be recited:

Baruch attah Adonai Eloheinu, Melech ha'olam, she'hecheyanu v'kiy'manu v'higi'anu laz'man ha'zeh.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיֵּינוּ וְקִיַּמְנוּ וְהִגַּעְנוּ לְזֶמַן הַזֶּה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has kept us alive, sustained us, and enabled us to reach this season.





Next, the person performing the mitzvah is to bring the lulav and etrog together with both hands. Facing each of the six directions – East, South, West, North, Above and Below – they will wave them up and down. It is proper to hold the lulav and etrog so that the top of the etrog is next to the bottom of the lulav, and so that the etrog is covered with the fingers.

Facing East and, holding the lulav and etrog with both hands, the person performing the mitzvah will extend their arms. They will shake the lulav and etrog together, bringing their arms back towards themselves. This is done a total of three times for each direction. The process will be repeated for the South, West and North directions. The same will then be done for the Upward and Downward directions. (When waving the lulav and etrog, Sephardic Jews will wave them right, left, front, back, up and down.)





Understanding the Symbols

Several explanations are offered as to why these particular species were chosen for the mitzvah (or commandment) of waving. The Midrash notes that the binding of the Four Species symbolizes our desire to unite the four “types” of Jews in the service of G-d. An allusion is made to whether or not the species (or their fruits) have taste and/or smell, which correspond to Torah and good deeds. The symbolism is as follows:

Lulav – Has taste but no smell, symbolizing those who study Torah, but do not possess good deeds.

Hadass – Has a good smell but no taste, symbolizing those who possess good deeds, but do not study Torah.

Aravah – Has neither taste nor smell, symbolizing those who lack both Torah study and good deeds.

Etrog – Has both a good taste and a good smell, symbolizing those who study Torah and possess good deeds.

A second explanation finds the Four Species alluding to parts of the human body. Each of the species (or its leaves) is similar in shape to the following organs:

Lulav – The Spine

Hadass – The Eye

Aravah – The Mouth

Etrog – The Heart

By binding them together for a mitzvah, the Jew shows their desire to consecrate their entire being to the service of G-d.





Aaronic Benediction *

Y'varech'chah Adonai v'yish'm'rechah. Ya'er Adonai panav elechah vichuneka. Yisah Adonai panav elechah v'yasem l'chah shalom.

יְבָרֶכֶּךָ יְהוָה וַיְשַׁמְרֶךָ
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.

Ken y'hi ratzon.

כֵּן יְהִי רָצוֹן

Yes, may it be so.

Chag Sukkot Same'ach!

חַג סוּכּוֹת שְׂמֵחַ

Happy Sukkot Holiday!





Simchat Torah Service

Asterisks indicate that all in attendance should rise.





The seven days of Sukkot that end with the seventh day of Hoshiana Rabba (Great Hoshanah – “save, rescue, savior”) are immediately followed by another holiday, called Shemini Atzeret, called by Torah (Numbers 29:35) simply as “the eighth day of assembly.”

In Israel, Shemini Atzeret and Simchat Torah are both celebrated on Tishri 22, but in the Diaspora (communities outside of Israel), Shemini Atzeret is traditionally observed on Tishri 22 and Simchat Torah on Tishri 23.

In the Diaspora, Shemini Atzeret is considered a full holiday (Yom Tov – “Good Day”), but none of the particular mitzvot regarding Sukkot are observed (though some Jews still eat in their sukkah while others do not), as described in the Talmud, Tractate Sukkah 46b, 47a. Scripture says that the eighth day is a Shabbat:

“So, on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you are to keep the Feast of Adonai for seven days. The first day is to be a Shabbat rest, and the eighth day will also be a Shabbat rest” (literally “Shabbaton”). – Leviticus 23:39

However, since it is a separate holiday, the usual rituals such as candle lighting, saying kiddush, refraining from work, attending special synagogue services, etc., are traditionally practiced.





Spiritual Significance of Shemini Atzeret

The word Atzeret comes from “atzar”, meaning “to collect or to store”. Since Sukkot marks the end of the Fall Festivals, it is suggested that Shemini Atzeret is meant as a time to reflect on the previous two months of observance and to store their memories within our hearts. In short, the holiday is more inwardly focused than Sukkot, or Yom T’Ruah, but not more than Yom Kippur which is almost complete inward focus.

Shemini Atzeret suggests the image of “remaining” or “abiding” (atzeret) an extra “day” with the L-rd, beyond the seven days of fullness represented by the seven days of Sukkot. Rabbinic literature explains the holiday this way: G-d is like a host, who invites us as visitors for a limited time, but when the time comes for us to leave, He has enjoyed Himself so much that He asks us to stay another day.

Since Sukkot represents the Olam Habah (The World to Come) and the Millennial Reign of Yeshua HaMashiach in His soon-coming Kingdom, Shemini Atzeret represents the eternal state of perfection, the Day of the New Heavens and New Earth:

“For behold, I create new heavens and a new earth; The former things will not be remembered or come to *mind*.” (literally “heart” in Hebrew) – Isaiah 65:17.

“Then I saw a new Heaven and a new Earth; for the first Heaven and the first Earth had passed away, and the sea was no more.” – Revelation 21:1

“I am the vine; you are the branches. The one who abides in Me, and I in him, bears much fruit; for apart from Me, you can do nothing.” – John 15:5





Simchat Torah

Although a rabbinic holy day rather than a Mo'ed (appointed time), Simchat Torah and its meanings, practices and rituals run deep within our people. The Torah reading cycle of one year originated in Babylon during the Geonic Period (approximately 589-1038 C.E.) and set in motion celebrations that eventually became the Simchat Torah we know today.

Simchat Torah means “Joy of Torah” and it is customary during this occasion to dance with the Torah(s) around the sanctuary or dedicated worship space 7 times. These seven circuits are known as the Hakkafot, and they are based on the seven circuits performed on Hoshiana Rabbah, which are a reminder of the seven circuits around the altar in the time of the Temple. Seven circuits are also done at weddings, with the bride circling her groom under the chuppah (wedding canopy) 7 times. The evolution of the concept of Hakkafot on Simchat Torah as a new ritual was a gradual and complicated process over the last several centuries.

We know, as believers, that the Torah Scroll is a representation of the Living Torah, Yeshua as the Living Word.

Every Shabbat in every synagogue worldwide, a portion of the Torah is read. Rabbinic tradition has divided the Torah into 54 Parashat readings. There are a couple of occasions where a double Torah portion occurs on a Shabbat, which is why there are 54 instead of 52 Parashat, and the double portions vary depending on whether it is a leap year or not.

Simchat Torah is the culmination of the reading cycle of Torah as well as the beginning of the next cycle. During Simchat Torah, the last Torah portion (from Deuteronomy) is read as well as the first verses of the first portion (from Genesis), thereby indicating that Talmud Torah - the study of Torah - never ends. The idea that Torah study is cyclical finds





expression in the joyous ritual of dancing around and around with the Torah – the Hakkafot. Since it follows the fall season of High Holy Days which signify the forgiveness of our sins (Yom Kippur) and finally dwelling with G-d (Sukkot), it is a tremendously joyous time.

Shofar Blessing *

Baruch attah Adonai, Eloheinu Melech ha'olam. Asher kidd'shanu b'mitz'votav v'tzivanu lishmo'ah kol shofar.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִשְׁמֹעַ קוֹל שׁוֹפָר

Blessed are You, Oh L-rd our G-d, King of the universe, who sanctifies us with His commandments and commands us to hear the sound of the shofar.

T'kiah = 1 long single blast (the sound of the King's coronation)

Sh'varim = 3 short wail-like blasts (signifying repentance)

T'ruah = 9 staccato blasts of alarm (to awaken the soul)

T'kiah Gadol = 1 great long blast (for as long as you can blow!)





T'kiyah!

	תְּקִיעָה
--	-----------

Sh'varim!

	שְׁבָרִים
--	-----------

T'ruah!

	תְּרוּעָה
--	-----------

T'kiyah Gadol!

	תְּקִיעָה גְּדוֹלָה
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Shul'chan Ha'Adon *

All rise who are partaking of the L-rd's Table.

This is no ordinary Kiddush. Kiddush is the blessing said for every meal. This Kiddush is Shul'chan Ha'Adon – The Table of the L-rd. It is not said by rote. It is to be revered. It is holy unto the L-rd. That is why the Rav Shaul - the Apostle Paul - said in 1 Corinthians 11:27-32:

Therefore, whoever eats the bread or drinks the L-rd's cup in an unworthy manner will be guilty of the body and the blood of the L-rd. But a man must examine himself, and then let him eat of the bread and drink from the cup. For the one who eats and drinks without recognizing the body, eats and drinks judgment on himself. For this reason, many among you are weak and sick, and quite a few have died. For if we were judging ourselves thoroughly, we wouldn't be coming under judgment. But when we are judged, we are being disciplined by the L-rd so that we might not be condemned along with the world.

In the same manner in Matthew 5:23-24, Yeshua said:

Therefore, if you are presenting your offering upon the altar, and there remember that your brother has something against you, leave your offering there before the altar and go. First be reconciled to your brother, and then come and present your offering.





It is also stated in John 6:31-36:

Our fathers ate the manna in the wilderness; as it is written, “Out of heaven He gave them bread to eat.” Yeshua answered them, “Amen, amen! I tell you, it isn’t Moses who has given you bread from heaven, but My Father gives you the true bread from heaven. For the bread of G-d is the One coming down from heaven and giving life to the world.” So, they said to Him, “Sir, give us this bread from now on!” And Yeshua said unto them:

Anochi Hu lechem hachayim.

אֲנֹכִי הוּא לֶחֶם הַחַיִּים

I am the bread of life.

Kol habah elai loh yirav v’ah sher’yah amin vi loyitz ma’od.

כָּל הַבָּא עֵלָי לֹא יָרֵעַב וְאֵה שֶׁרְיָא אָמֵן וְיִלְוִיץ מְעוֹד

Whoever comes to Me will never be hungry, and whoever believes in Me will never be thirsty.





During that final Passover meal Yeshua took bread and after he said the blessing he broke it and passed the pieces around and said, “This is my Body which is given for you.” Likewise, he took the third cup, the Kos HaG’ullah - The Cup of Redemption - and said, “This is My blood of the covenant, which is poured out for many, for the remission of sins.” For as often as you eat this bread and drink the cup, you proclaim the L-rd’s death until He comes.

Hamotzi

Baruch attah Adonai, Eloheinu Melech ha’olam, hamotzi lechem min ha’aretz. Amen.

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ אמן

Blessed are You, Oh L-rd our G-d, King of the universe, Who brings forth bread from the earth. Amen.

Kiddush

Baruch attah Adonai, Eloheinu Melech ha’olam, boreh p’ri haggafen. Amen.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן אמן

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the fruit of the vine. Amen.

At this time the Ark is opened, and all the scrolls taken out.





Vay'hi Binso Aha'aron *

Vay'hi binso aha'aron vayomer Moshe, kumah Adonai v'yafutzu oyvecha v'yanusu m'sanecha mipanecha. Ki mitzion tetzeh Torah, Ki mitzion tetzeh Torah, ud'var Adonai MiYerushalayim. Baruch shenatan Torah, Torah, Baruch shenatan Torah, Torah, l'amo Yisrael bik'dushato.

וַיְהִי בִּנְסוֹ עֲהָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְצוּ אֹיְבֵיךָ וַיִּנְסוּ מִשְׁנֵאָיִךְ מִפְּנֵיךָ כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלַיִם בְּרוּךְ שֶׁנָּתַן תוֹרָה בְּרוּךְ שֶׁנָּתַן תוֹרָה בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ

And it came to pass, when the Ark would travel, Moses would say, “Arise Oh L-rd, and let Your foes be scattered; let those who hate You flee from You.” From Zion the Torah will come forth and the Word of the L-rd from Jerusalem. Blessed is He who gave the Torah to His people Israel in His Holiness.

Chazzan: Through Yeshua, the living Word, Torah has been placed upon our hearts, through faith we obey and live out His will.





Sh'mah *

All in attendance should rise and face toward Jerusalem while reciting.

Sh'mah Yisrael Adonai Eloheinu, Adonai echad. Baruch shem k'vod malchuto l'olam va'ed. Yeshua HaMashiach Hu Adonai.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד יֵשׁוּעַ הַמָּשִׁיחַ הוּא יְיָ

Hear, Oh Israel, the L-rd is our G-d, the L-rd is One. Blessed be the Name of His glorious kingdom forever and ever. Yeshua the Messiah - He is L-rd. Amen.





V'ahavta *

V'ahavta et Adonai Elohecha b'chol l'vav'cha uvchol nafsh'cha uvchol m'odecha. V'hayu had'varim ha'eleh asher anochi m'tzav'cha hayyom al l'vavecha. V'shinan'tam l'vanecha v'dibar'ta bam b'shivt'cha b'vet'cha uv'lechet'cha vaderech uv'shachb'cha uv'kumecha.

Uk'shar'tam l'ot al yadecha v'hayu l'totafot bein enecha, Uch'tav'tam al m'zuzot betecha uvish'arecha. L'ma'an tizk'ru va'asitem et chol mitz'votai vih'yitem k'doshim lelohechem. Ani Adonai Eloheichem asher hotz'eti et'chem me'erezt Mitzrayim lih'yot lachem L'Elohim. Ani Adonai Eloheichem.

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם עַל לִבְבְּךָ וְשִׁנַּנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָם בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ וְכִתַּבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ לְמַעַן תִּזְכְּרוּ וּשְׁעִיתֶם אֶת כָּל מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיִית לְכֶם לֵאלֹהִים אֲנִי יְיָ אֱלֹהֵיכֶם

You shall love the L-rd your G-d with all your heart, with all your soul and with all your might. These words that I command you today shall be in your heart. You shall teach them diligently to your children, you shall speak of them when you sit at home, when you walk along the way, when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be for frontlets between your eyes. You shall write them on the doorposts of your house and on your gates. This is so you may remember, do all of My commandments, and be holy unto your G-d. I am the L-rd, your G-d, who led you from the land of Egypt to be a G-d to you. I am the L-rd, your G-d.





Aliyah

Chazzan: Yah'ah'mod (Arise) _____ who is now called forward to the reading of G-d's word.

The Chazzan hands the Torah Scroll to the Oleh, who prepares to read.





Bar'chu (Before Readings) *

Oleh: Bar'chu et Adonai ham'vorach.

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ

Oleh: Bless the L-rd who is blessed.

Min'yan: Baruch Adonai ham'vorach l'olam va'ed.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד

Min'yan: Blessed is the L-rd who is blessed forever and ever.

Oleh: Baruch Adonai ham'vorach l'olam va'ed. Baruch attah Adonai, Eloheinu Melech ha'olam, asher bachar banu mikol ha'amim, v'nattan lanu et Torato. Baruch attah Adonai, noten HaTorah. Amen.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוֹ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ
בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה אִמֵּן

Oleh: Blessed is the L-rd who is blessed forever and ever. Blessed are You, Oh L-rd our G-d, King of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Oh L-rd, giver of the Torah. Amen.





The Reading *

The Torah

תּוֹרָה

Readings from the last chapter of Deuteronomy and first chapter of Genesis.

Mi Sheberach *

Mi sheberach avoteinu Avraham, Yitzchak, v'Ya'akov Hu yivarech et _____ shealah lichvod HaMakom, v'lichvod HaTorah. Bischar zeh HaKadosh, Baruch Hu, yishm'rehu v'yatzilehu mikal tzarah v'tzukah umikal negah umachalah v'yishlah b'rachah v'hatz'lachah v'chalma'aseh yadav im kol Yisrael achav v'nomar. Amein.

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב הוּא יְבָרֵךְ אֶת _____ שְׁאֵלָה לְכַבּוֹד הַמָּקוֹם
וְלְכַבּוֹד הַתּוֹרָה בְּשִׂכָר זֶה הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמְרֵהוּ וְיַצִּילֵהוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע
וּמַחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה וְכִלְמָאֲשֶׁה יָדָיו עִם כָּל יִשְׂרָאֵל אַחֵאָב וְנֹאמַר אָמֵן

May He who blessed our fathers, Abraham, Isaac and Jacob, bless also _____ who has come forward to the Torah, honoring it and honoring G-d. May the Holy One, blessed be He, guard him (her/them) and deliver him (her/them) from all trouble and sorrow, and from every wound or illness. May He send blessings and bestow success on all that he does (she does/they do) together with all Israel – his (her/their) brethren, and let us say, Amen.





Bar'chu (After Readings) *

Baruch attah Adonai, Eloheinu Melech ha'olam, asher nattan lanu Torat emet, v'chayey olam nattah b'tochenu. Baruch attah Adonai, noten HaTorah. Amen.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ
בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה

Blessed are You, Oh L-rd our G-d, King of the universe, Who gave to us the Torah of truth and life everlasting set in our midst. Blessed are You, Oh L-rd, giver of the Torah. Amen.





The 7 Hakkafot *

Zeh hayom assah Adonai, nagilah v'nis'm'chah vo.

זֶה הַיּוֹם עָשָׂה יְהוָה נְגִילָה וְנִשְׂמְחָה בּוֹ

This is the day that the L-rd has made; let us rejoice and be glad in it!

Note that the word Nagilah in this verse means “let us rejoice,” from a root word “gil” that means a “circle”, suggesting the circle dance of the hakafah.

“You were shown, so that you might know that Adonai is G-d – There is no other besides Him.” – Deuteronomy 4:35

“For Who alone did great wonders, for His lovingkindness endures forever.” – Psalm 136:4

“There is none like You among the gods, my L-rd, there are no deeds like Yours.” – Psalm 86:8

“May the glory of Adonai endure forever! May Adonai rejoice in His works!” – Psalm 104:31

“Blessed be the Name of Adonai from now and forever.” – Psalm 113:2

“May Adonai Eloheinu be with us as He was with our fathers. May He not leave us nor forsake us. May He incline our hearts to Him, to walk in all His ways and to keep His mitzvot, His statutes and His ordinances, which He commanded our fathers.” – 1 Kings 8:57-58





Declare, “Save us, Oh G-d of our salvation! Gather and rescue us from the nations, that we may give thanks to Your holy Name, that we may glory in Your praise.” Blessed be Adonai, the G-d of Israel, from everlasting to everlasting. Then all the people said “Amen,” and “Praise Adonai.” – 1 Chronicles 16:35-36

“Adonai Reigns! Adonai will reign forever and ever!” – Exodus 15:18, Psalm 93:1

“Adonai gives strength to His people. Adonai blesses His people with shalom.” – Psalm 29:11

“May the words of my mouth and the meditation of my heart be acceptable before You, Adonai, my Rock and my Redeemer.” – Psalm 19:15

Yeshua and Simchat Torah *

Since Yeshua HaMashiach is Torah HaEmet – The True Torah – we should likewise celebrate the Joy of Torah in our lives. Yeshua is the Living Torah, the Living Word, written upon our hearts so that we can truly embrace the Truth given from G-d. Indeed, Yeshua did not come to destroy the Torah (He is the Living Torah), but rather to fulfill it in our lives:

“Do not think that I came to abolish the Torah or the Prophets! I did not come to abolish, but to fulfill. Amen, I tell you, until heaven and earth pass away, not the smallest letter or serif shall ever pass away from the Torah until all things come to pass. Therefore, whoever breaks one of the least of these commandments, and teaches others the same, shall be called least in the kingdom of heaven. But whoever keeps and teaches





them, this one shall be called great in the kingdom of heaven.” – Matthew 5:17-19.

It is written in the Tanach, the Old Covenant, regarding the New Covenant:

“Behold, days are coming” – it is a declaration of Adonai – “when I will make a new covenant with the house of Israel and with the house of Judah – not like the covenant I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt. For they broke My covenant, though I was a husband to them.” It is a declaration of Adonai. “But this is the covenant I will make with the house of Israel after those days” – it is a declaration of Adonai – “I will put My Torah within them. Yes, I will write it on their heart. I will be their G-d and they will be My people. No longer will each teach his neighbor or each his brother, saying: ‘Know Adonai,’ for they will all know Me, from the least of them to the greatest.” It is a declaration of Adonai. “For I will forgive their iniquity, their sin I will remember no more.” – Jeremiah 31:30-34

The New Covenant affirms this:

For finding fault with them, He says, “Behold, days are coming, says Adonai, when I will inaugurate a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt. For they did not remain in My covenant, and I did not care for them, says Adonai. For this is the covenant that I will make with the house of Israel after those days, says Adonai. I will put My Torah into their mind, and upon their hearts I will write it. And I will be their G-d, and they shall be My people. And no more will they teach, each one his fellow citizen and each one his brother, saying, ‘Know Adonai,’





because all will know Me, from the least of them to the greatest.” –
Hebrews 8:8-11

We no longer follow Torah to gain salvation, we honor Torah because of OUR Yeshua whose name means “Salvation”. Enabled by the Holy Spirit, with the Torah now written upon our hearts (Jeremiah 31:32; Hebrews 8:10-11), we are empowered to fulfill the requirements of the law based on a new covenant relationship with G-d (Galatians 2:16, 3:2).

Even the Prophets knew this:

“Behold, the puffed up one – his soul is not right within him, but the righteous will live by his trust.” – Habakkuk 2:4.

In Romans it says:

“What then shall we say that Abraham, our forefather according to the flesh, has found? For if Abraham was set right by works, he has something to boast about – but not before G-d. For what does the Scripture say? “Abraham believed G-d, and it was credited to him as righteousness.” Now to the one who works, the pay is not credited as a gift, but as what is due. But to the one who does not work, but trusts in Him who justifies the unG-dly, his trust is credited as righteousness – just as David also speaks of the blessing on the man to whom G-d credits righteousness apart from works: “Blessed are those whose lawless deeds are forgiven and whose sins are covered. Blessed is the man whose sin Adonai will never count against him.” – Romans 4:1-8





This simply restates Psalm 322:

“Of David, a contemplative song. Blessed is the one whose transgression is forgiven, whose sin is pardoned. Blessed is the one whose guilt Adonai does not count, and in whose spirit there is no deceit.” – Psalm 32:1-2

We no longer seek righteousness by means of maintaining ritualistic or other ordinances (Romans 4:5, Galatians 2:16) but by receiving the free gift of Messiah’s righteousness given to us through our trust.

“For by grace, you have been saved through faith. And this is not from yourselves – it is the gift of G-d. It is not based on deeds, so that no one may boast.” – Ephesians 2:8-9.

Because of Yeshua’s victory, we do not strive for acceptance before the Father, we abide within it! Amen!

At this time, the dancing of the 7 Hakkafot begins with joyous music. Anyone who wishes to dance with the Torah should carry the scroll over their right shoulder for a time and then pass it on for others to be blessed.

We must carry the Torah carefully and with reverence for what they represent – Yeshua! When Yeshua returns, we will no longer dance with scrolls of the Word, we will be able to dance with the Living Word Himself – Yeshua!

Scripture readings continue during the dancing.





Vay'hi Binso Aha'aron *

Vay'hi binso aha'aron vayomer Moshe, kumah Adonai v'yafutzu oyvecha v'yanusu m'sanecha mipanecha. Ki mitzion tetzeh Torah, Ki mitzion tetzeh Torah, ud'var Adonai MiYerushalayim. Baruch shenatan Torah, Torah, Baruch shenatan Torah, Torah, l'amo Yisrael bik'dushato.

וַיְהִי בִּנְסוֹ עֲהָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְצוּ אֹיְבֵיךָ וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלָיִם בְּרוּךְ שֶׁנָּתַן תוֹרָה בְּרוּךְ שֶׁנָּתַן תוֹרָה בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ

And it came to pass, when the Ark would travel, Moses would say, “Arise Oh L-rd, and let Your foes be scattered; let those who hate You flee from You.” From Zion the Torah will come forth and the Word of the L-rd from Jerusalem. Blessed is He who gave the Torah to His people Israel in His Holiness.

Chazzan: Through Yeshua, the living Word, Torah has been placed upon our hearts, through faith we obey and live out His will.





Hakkafot Scriptures *

“Let Your kohanim wear righteousness, and let Your G-dly ones sing for joy. For Your servant David’s sake do not turn away the face of Your anointed.” – Psalm 132:8-10

It will be said in that day: “Behold, this is our G-d, We waited for Him – He will save us. This is Adonai – we waited for Him. We will rejoice and be glad in His salvation.” – Isaiah 25:9

“Your kingdom is a kingdom for all ages, and Your dominion endures from generation to generation.” – Psalm 145:13

Then many peoples will go and say: “Come, let us go up to the mountain of Adonai, to the House of the G-d of Jacob! Then He will teach us His ways, and we will walk in His paths.” For Torah will go forth from Zion and the word of Adonai from Jerusalem. – Isaiah 2:3

“In Your favor do good to Zion. Build up the walls of Jerusalem.” – Psalm 51:20





V'zot HaTorah *

The Torah is lifted up.

V'zot HaTorah asher sam Moshe lifney B'nei Yisrael al pi Adonai b'yad Moshe.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְיַד מֹשֶׁה

This is the Torah which Moses placed before the children of Israel; G-d's Word by the hand of Moses.

The Torah is prepared for return to the ark.

Chazzan: This is the Word which G-d gave our ancestors. Through Yeshua our Messiah, the living Word. Torah has been written in our hearts. We now serve Him in the Spirit that gives life, not just according to the letter of an external guide. We are new creatures in the Messiah.

Torah is returned to ark.





Aaronic Benediction *

Y'varech'chah Adonai v'yish'm'rechah. Ya'er Adonai panav elechah vichuneka. Yisah Adonai panav elechah v'yasem l'chah shalom.

יְבָרֶכֶּךָ יְהוָה וַיְשַׁמְרֶךָ
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.

Ken y'hi ratzon.

כֵּן יְהִי רָצוֹן

Yes, may it be so.

Chag Sukkot Same'ach!

חַג סוּכּוֹת שְׂמֵחַ

Happy Sukkot Holiday!





Prayers & Blessings





Daily Prayers

Waking Prayer

Modeh ani l'fanekah Melech chai v'kayam shehechezarta bi nish'mati b'chem'lah rabah emunateka.

מוֹדֵה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיָּם שֶׁהִחְזִירָתָ בִּי נַשְׁמָתִי בְּחַמְלָה רַבָּה אֲמוּנָתְךָ

I give thanks before You, Living and Eternal King, that You have returned to me my soul with compassion; how abundant is Your faithfulness!

Morning Prayer

Elohai n'shamah shenatatta bi t'horah hi. Attah b'rattah, attah y'tzar'tah, attah n'fach'tah bi, v'attah m'sham'rah b'kirbi v'attah atid lit'lah mimeni ul'hachazirah bi le'atid lavo. Kol z'man shehan'shamah b'kirbi modeh ani l'fanecha, Adonai Elohai v'lohey avotai, Ribon kol hama'asim, Adon kol haneshamot. Baruch attah Adonai, hamachazir n'shamot lif'garim metim.

אֱלֹהֵי נַשְׁמָה שְׁנַתַּתָּ בִּי טְהוֹרָה הִיא אַתָּה בְּרֵאשִׁית אַתָּה יִצְרָתָה אַתָּה נִפְחַתָּה בִּי וְאַתָּה
מִשְׁמְרָה בְּקִרְבִּי וְאַתָּה עֹתִיד לְטֹלָה מִמֶּנִּי וְלִהְיוֹתִי בִּי לְעֹתִיד לְבוֹא כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי
מוֹדֵה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי רַבּוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנְּשָׁמוֹת
בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר נְשָׁמוֹת לְפָגְרִים מֵתִים





My G-d, the soul You have given me is pure. You created it, You formed it, and You breathed it into me, and You guard it while it is within me, and one day You will take it from me, and restore it to me in the time to come. As long as the soul is within me, I will thank You, L-rd my G-d and G-d of my ancestors, Master of all works, L-rd of all souls. Blessed are You, Adonai, who restores souls to lifeless bodies.

After Using The Bathroom

Baruch attah Adonai Eloheinu, Melech ha'olam, asher yatzer et ha'adam b'chach'mah uvarah vo n'kavim n'kavim chalulim chalulim. Galu'i v'yadu'ah lif'ney chisseh ch'vodecha, she'im yipate'ach echad mehem, oh yissatem echad mehem, ih ef'shar l'hit'kayim v'la'amod l'fanecha. Baruch attah Adonai, rofeh chal basar umaf'lih la'asot.

ברוך אתה יי אלהינו מלך העולם אשר יצר את האדם בחכמה וברא בו נקבים נקבים
 תלולים תלולים גלוי וידוע לפני כסא כבודך שאם יפתאח אהד מהם או יסתם אהד מהם
 אי אפשר להתקיים ולעמוד לפניך
 ברוך אתה יי רופא כל בשר ומפליא לעשות

Blessed are You, Oh L-rd our G-d, King of the universe, Who formed humans with wisdom and created within them many openings and many hollows. It is obvious in the presence of your glorious throne that if one of them were ruptured, or if one of them were blocked, it would be impossible to exist and stand in your presence. Blessed are You, L-rd, who heals all flesh and performs wonders.





Bathing Prayer

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitz'votav, v'tzivanu al netilat haguf.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על נטילת הגוף

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with His commandments, and commanded us regarding the washing of the body.

Praise To G-d

Baruch attah Adonai, Melech m'hullal batish'bachot.

ברוך אתה יי מלך מהלל בתשבחות

Blessed are You, L-rd, a King to be praised in adoration.

Before Putting On the Tzitzit

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitz'votav, v'tzivanu al mitz'vat tzitzit.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על מצות ציצית

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with His commandments, and commanded us regarding the mitzvah of tzitzit.





After Putting On the Tallit

Mah yakar chasd'ka Elohim, uv'ney adam b'tzel k'nafeka yechesayun. Yirv'yun mideshen beteka, v'nachal adaneka tash'kem. Ki im'ka m'kor hayom, b'orka nir'e or. M'shok chas'd'ka l'yod'eka, v'tzid'kat'ka l'yish'rey lev.

מה יקר חסדך אלהים ובני אדם בצל כנפיה יחסינו ירונו מדשו ביתך ונחל עדנך תשקם
כי עמך מקור חיים באורך נראה אור משוך חסדך לידעיה וצדקתך לישרי לב

How precious is your kindness, Oh G-d! People take refuge in the shadow of Your wings. They are sated from the abundance of Your house, and from the stream of Your delights You give them to drink. For with You is the source of life; by Your light shall we see light. Extend Your kindness to those who know You and Your righteousness to the upright of heart.

Before Torah Study

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitz'votav v'tzivanu la'asoch b'divrey Torah.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו לעסוק בדברי תורה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with His commandments and has commanded us to engross ourselves in the words of the Torah.





After Torah Study

Baruch attah Adonai, Eloheinu Melech ha'olam, asher nattan lanu Torat emet, v'chayey olam nattah b'tochenu. Baruch attah Adonai, noten HaTorah. Amen.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ
בָּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה

Blessed are You, Oh L-rd our G-d, King of the universe, Who gave to us the Torah of truth and life everlasting set in our midst. Blessed are You, Oh L-rd, giver of the Torah. Amen.

Devotion To G-d

Reshit choch'mah yirat Adonai, sechel tov l'chol osehem, tehillato omedet la'ad. Baruch shem k'vod mal'chuto l'olam va'ed.

רֵאשִׁית חֹכְמָה יִרְאַת יי שְׂכָל טוֹב לְכָל עֲשִׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לְעַד בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד

The fear of the L-rd is the beginning of wisdom. Those that do His commandments have a good understanding. His praise endures forever. Blessed is the name of His Glorious kingdom forever and ever.





When Fighting Against Evil

Baruch attah, Adonai Eloheinu, Melech ha'olam, hama'avir shenah me'enai ut'numah me'afapai. Vihi ratzon mil'fanecha, Adonai Eloheinu v'Elohey avotenu, shetar'gilenu b'toratecha v'dab'kenu b'mitz'votcha, v'al tevi'enu loh lidey chet, velo lidey averah, v'avon, velo lidey nissayon, velo lidey vizzayon, v'al tash'let banu yetzer hara.

ברוך אתה יי אלהינו מלך העולם המעביר שנה מעיני ותנומה מעפעפי ויהי רצון מלפניך יי אלהינו ואלהי אבותינו שתרגילנו בתורתך ודבקנו במצותיך ואל תביאנו לא לידי חטא ולא לידי עברה ועון ולא לידי נסיון ולא לידי בזיון ואל תשלט בנו יצר הרע

Blessed are You, Oh L-rd our G-d, King of the universe, who removes sleep from my eyes and slumber from my eyelids. May it be Your will, Oh L-rd our G-d and G-d of our fathers, to accustom us to your Torah and attach us to your commandments. And do not lead us into the hands of sin, nor into the hands of pride or perversity, nor into the hands of temptation, nor into the hands of shame, and do not let the evil inclination rule over us.

After Intimate Relations with A Spouse

Baruch attah, Adonai Eloheinu, Melech ha'olam, asher same'achah y'tzir'cha b'gan eden m'kedem. Baruch attah Adonai m'same'ach chattan v'kallah.

ברוך אתה יי אלהינו מלך העולם אשר שמאחה יצירך בגן עדן מקדם ברוך אתה יי משמאח חתן וכלה





Blessed are You, Oh L-rd our G-d, King of the universe, who made glad Your creation in the Garden of Eden from days of old. Blessed are You, L-rd, who gladdens groom and bride.

For Meeting Needs

Baruch attah Adonai, Eloheinu Melech ha'olam, she'asah li kol tzarki.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה לִי כָּל צָרְכִי

Blessed are You, Oh L-rd our G-d, King of the universe, Who provides all my needs for me.

Evening Prayer

Baruch Attah, Adonai Eloheinu, Melech ha'olam, asher bid'varo ma'ariv aravim, b'chok'mah potecha sh'arim, uvit'vunah m'shaneh itim umachalif et haz'manim, um'sader et hakochavim b'mish'm'rotechem barakiyah kir'tzono. Borey yom valailah, golel or mip'ney choshek, v'choshek mip'ney or. Uma'avir yom umevi lailah, umav'dil bein yom uvein lailah, Adonai Tz'vaot sh'mo. El chai v'kayam, tamid yim'loch alenu l'olam va'ed. Baruch attah, Adonai, hama'ariv aravim.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עַרְבִים בְּחֶכְמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַזְּמַנִּים וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ בּוֹרֵא יוֹם וְלַיְלָה גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר וּמַעְבִּיר יוֹם וּמְבַאֵר לַיְלָה וּמְבַדֵּל בֵּין יוֹם וּבֵין לַיְלָה יי צְבָאוֹת שְׁמוֹ אֵל חַי וְקַיָּם תָּמִיד יְמַלּוּךְ עֲלֵינוּ לְעוֹלָם וָעֶד בָּרוּךְ אַתָּה יי הַמַּעְרִיב עַרְבִים





Blessed are You, Oh L-rd our G-d, Ruler of the universe, Who speaks the evening into being, skillfully opens the gates, thoughtfully alters the time and changes the seasons, and arranges the stars in their heavenly courses according to plan. You are Creator of day and night, rolling light away from darkness and darkness from light, transforming day into night and distinguishing one from the other. Adonai Tz'vaot is Your Name. Everliving G-d, may You reign continually over us into eternity. Blessed are You, Adonai, who brings on the evening.

Bedtime Prayer

Baruch attah Adonai, Eloheinu Melech, ha'olam, hamapil chev'ley shenah al enai ut'vumah al af'apai. Vihi ratzon mil'faneka Adonai Elohai velohey avotenu, shetash'kiveni l'shalom v'ta'amideni l'shalom. b'yad'ka af'kid ruchi. Paditah oti Adonai El emet.

ברוך אתה יי אלקינו מלך העולם המפיל חבלי שנה על עיני ותנומה על עפעפי ויהי רצון
מלפניך יי אלהי ואלהי אבותינו שתשפיקני לשלום ותעמידהי לשלום בידך אפקיד רוחי
פדיתה אותי יי אל אמת

Blessed are you, Oh L-rd my G-d, King of the universe, Who makes the bands of sleep fall upon my eyes and slumber upon my eyelids. May it be Your will, Oh L-rd my G-d, and the G-d of my fathers, to let me lie down in piece and to let me rise up again in peace. Into your hand I commit my spirit; you have redeemed me, Oh L-rd, G-d of truth.





Meals

Hand Washing

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitz'votav v'tzivanu al n'tilat yadayim.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל גְּטִילַת יָדַיִם

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with His commandments and commanded us concerning the washing of hands.

When you have eaten and are satisfied, you shall bless the L-rd, your G-d, for the good land which He has given you. – Deuteronomy 8:10

All Breads (Leavened)

Baruch attah Adonai, Eloheinu Melech ha'olam, hamotzi lechem min ha'aretz.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Blessed are You, Oh L-rd our G-d, King of the universe, Who brings forth bread from the earth.





All Grains

Baruch attah Adonai Eloheinu, Melech ha'olam, bore miney m'zonot.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְּנֵי מְזוֹנוֹת

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates varieties of nourishment.

All Wine

Baruch attah Adonai, Eloheinu Melech ha'olam, borey p'ri hagafen.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the fruit of the vine. Amen.

All Fruit

Baruch attah Adonai Eloheinu, Melech ha'olam, borey p'ri ha'etz.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the fruit of the tree.





All Vegetables

Baruch attah Adonai Eloheinu, Melech ha'olam, borey p'ri ha'adamah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the fruit of the ground.

All Other Kosher Foods & Drinks (Including Meat)

Baruch attah Adonai Eloheinu, Melech ha'olam, shehakal nih'yah bid'varo.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל נִהְיָה בְּדַבְּרֹוֹ

Blessed are You, Oh L-rd our G-d, King of the universe, through Whose Word everything comes into being.

All Spices

Baruch attah Adonai Eloheinu, Melech ha'olam, borey miney b'samim.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיַּי בְּשָׂמִים

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates varieties of spices.





Blessing After the Meal

Baruch attah Adonai Eloheinu Melech ha'olam hazan et ha'olam kulo b'tuvo, b'chen b'chesed uv'rachamim. Hu noten lechem l'kalbasar ki l'olam chasdo. Uv'tuvo hagadol tamid loh chased lanu v'al yechar lanu mazon l'olam va'ed, ba'avur shemo hagadol. Ki Hu El zan um'farnes lakal, umetiv lakal umekin mazon l'kol b'riyotav, asher barah. Baruch attah Adonai, hazan et hakal. Amen.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזֶּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֶן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן
 לָהֶם לְכֹל־בָּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחְסַר לָנוּ מִזֶּזֶן לְעוֹלָם
 וְעַד בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זֶן וּמְפָרֵס לְכֹל וּמְטִיב לְכֹל וּמְכִין מִזֶּזֶן לְכֹל בְּרִיּוֹתָיו
 אֲשֶׁר בָּרָא
 בְּרוּךְ אַתָּה יי הַזֶּן אֶת הַכֹּל אָמֵן

Blessed are You, Oh L-rd our G-d, King of the universe, Who nourishes the whole world in goodness, with grace, kindness and compassion. He gives bread to all flesh, for His mercy endures forever. And through His great goodness we have never lacked, nor will we lack food forever, for the sake of His great Name. For He is G-d, who nourishes and sustains all, and does good to all, and prepares food for all His creatures which He created. Blessed are You, L-rd, who nourishes all. Amen.





Special Occasions

M'zuzah Blessing (House Dedication)

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu
b'mitz'votav v'tzivanu al likvo'a m'zuzah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל לְקַבֹּעַ מְזוּזָה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has
sanctified us with His commandments and commanded us to affix the
mezuzah.

Rare Occurrences or Special Events

Baruch attah Adonai Eloheinu, Melech ha'olam, she'hecheyanu
v'kiy'manu v'higi'anu laz'man ha'zeh.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיֵּנוּ וְקִיַּמְנוּ וְהִגַּעְנוּ לְזֶמַן הַזֶּה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has kept
us alive, sustained us, and enabled us to reach this season.





Immersion in a Mikvah

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitz'votav v'tzivanu al hat'vila.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על הטבילה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with His commandments and commanded us concerning immersion.

Petition for Healing

Refa'enu Adonai v'nerafeh hoshi'enu v'nivashe'ah ki t'hillatenu attah v'ha'aleh r'fu'ah shelamah l'chol makotenu ki El Melech Rofeh ne'eman v'rach'man attah. Baruch attah Adonai, Rofeh choley ammo Yisrael.

רפאנו יי ונרפא הושיענו ונושעה כי תהלתנו אתה והעלה רפוא שלמה לכל מפותינו כי אל מלך רופא נאמן ורחמן אתה
ברוך אתה יי רופא חולי עמו ישראל

Heal us, Oh L-rd, and we shall be healed; save us, and we will be saved, for the one we praise is You. Bring complete healing for all our sicknesses, (* at this point, you may interject a prayer for one who is ill, see above), for Oh G-d, for You are our faithful and compassionate Healer and King. Blessed are you, Oh L-rd, the Healer of the sick of Israel.





Surviving Illness or Danger

Baruch attah Adonai Eloheinu, Melech ha'olam, hagomel l'hayavim tovot, sheg'malani kol tov.

ברוך אתה יי אלהינו מלך העולם הגומל לחיבים טובות שגמלני כל מוב

Blessed are You, Oh L-rd our G-d, King of the Universe, Who bestows good things upon the unworthy, and has bestowed upon me every goodness.

For Granting Strength

Baruch attah Adonai, Eloheinu Melech ha'olam, hannoten laya'ef ko'ach.

ברוך אתה יי אלהינו מלך העולם הנותן ליצר פנה

Blessed are You, Oh L-rd our G-d, King of the universe, Who gives strength to the weary.

For Granting Wisdom

Baruch attah Adonai, Eloheinu Melech ha'olam, asher natan lasech'vi vinah l'hav'chin bein yom uvein lailah.

ברוך אתה יי אלהינו מלך העולם אשר נתן לשכוי בינה להבחין בין יום ובין לילה

Blessed are You, Oh L-rd our G-d, King of the universe, Who gives the heart understanding to distinguish between day and night.





For Beholding G-d's Wonders

Baruch attah Adonai, Eloheinu Melech ha'olam, oseh ma'aseh v'reshit.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עֹשֶׂה מַעֲשֵׂה בְרֵאשִׁית

Blessed are You, Oh L-rd our G-d, King of the universe, Who makes the works of creation.

For Hearing Good News

Baruch attah Adonai, Eloheinu Melech ha'olam, hattov v'hammetiv.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַטּוֹב וְהַמְטִיב

Blessed are You, Oh L-rd our G-d, King of the universe, Who is good and who does good things.

For Hearing Bad News

Baruch attah Adonai, Eloheinu Melech ha'olam, dayan ha'emet.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם דַּיָּן הָאֱמֶת

Blessed are You, Oh L-rd our G-d, King of the universe, the Judge of truth.





For Self-Acceptance

Baruch attah Adonai, Eloheinu Melech ha'olam, she'asani kir'tzono.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשִׂי כְרִצּוֹנוֹ

Blessed are You, Oh L-rd our G-d, King of the universe, Who made me according to His will.

For The Wife/Mother

Eshet chayil mi yim'tzah v'rachok mip'nenim mich'rah batach bah lev ba'alah v'shalal loh yech'sar. G'malat'hu tov v'loh rah kol y'mey chayeha. Dar'shah tzemer ufish'tim vatta'as bechefetz kapeha. Hai'tah ko'oniyot socher mimmer'chak tavih lachmah. Vattakam b'od lailah vatiten teref l'vetah v'chok l'na'aroteha. Zam'mah sadeh vaticachehu mip'ri chapeha nattah karem. Chag'erah v'oz mat'neha vate'ametz z'ro'oteha. Ta'amah ki tov sach'rah loh yich'beh ballailah nerah. Yadeha shill'chah vakishor v'chapeha tam'chu falech. Kapah par'sah le'ani v'yadeha shill'chah la'evyon. Loh tirah l'vetah mishaleg ki chol betah lavush shanim. Marvaddim as'tah lah shesh v'argaman l'vushah. Nodah bash'arim ba'alah b'shiv'to im zik'ne aretz. Sadin as'tah vattim'kor vachagor nat'nah lak'na'ani. Oz v'hadar l'vushah vatis'chak l'yom acharon. Piyah pat'chah v'chach'ma v'torat chesed al leshonah. Tzofiyah halichot betah v'lechem atz'lut loh tochel. Kamu vaniha vayash'ruha ba'alah vay'hal'lah. Rabot banot asu chayil v'at alit al kullannah. Sheker hachen v'hevel hayofi ishah yirat Adonai hi tit'hallal. T'nu lah mip'ri yadeha vihal'luha vasharim ma'aseha. Amen.



אֵשֶׁת חַיִל מִי יִמָּצָא וְרָחֵק מִפְּנִינִים מִכָּרָה
בְּטַח בָּהּ לֵב בַּעֲלָהּ וְשָׁלֵל לֹא יִחָסֵר
גָּמְלָתָהּ טוֹב וְלֹא רָע כֹּל יָמֵי חַיֶּיהָ
דְּרָשָׁה צָמֵר וּפְשָׁתִים וַתַּעַשׂ בְּחַפְזָא פְּפִיָּה
הִיטָה פְּאֻגִּיּוֹת סוֹחֵר מִמְּרַחֵק תָּבִיא לַחֲמָה
וַתִּקָּם בְּעוֹד לִילָה וַתַּתֵּן טָרֵף לְבֵיתָהּ וְחֵק לְנֹעֲרֹתֶיהָ
זְמָמָה שְׂדָה וַתִּקְחֶהּ מִפְּרֵי כִפֵּיהָ נִטְעָה כָּרֶם
חֲגָרָה בְּעֵז מְתַנֶּיָּה וַתֵּאֱמַץ זְרוּעֹתֶיהָ
טָעָמָה כִּי טוֹב סִחָרָה לֹא יִכָּבֵה בְּלִילָה גְּרָה
יָדֶיהָ שְׁלָחָה בְּכִישׁוֹר וְכִפֵּיהָ תִמְכּוּ פְּלֶה
כִּפָּה פְּרָשָׁה לְעַנִּי וַיָּדִיָּה שְׁלָחָה לְאַבְיּוֹן
לֹא תִירָא לְבֵיתָהּ מִשְׁלֵג כִּי כָּל בֵּיתָהּ לְבֶשׂ שָׁנִים
מְרַבְּדִים עֲשֻׁתָּהּ לָהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה
נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עִם זְקֵנֵי אֶרֶץ
סָדִין עֲשֻׁתָּהּ וַתִּמְכַּר וַחֲגוּר נְתָנָה לְכַנְעָנִי
עַז וְהִדָּר לְבוּשָׁה וַתִּשְׁחַק לְיוֹם אַחֲרוֹן
פִּיָּה פְתַחָה בְּחֻכְמָה וַתּוֹרֵת חֶסֶד עַל לְשׁוֹנָהּ
צוּפִיָּה הִלִּיכּוֹת בֵּיתָהּ וְלָחֵם עֲצָלוֹת לֹא תֹאכַל
קָמוּ בְנֵיהָ וַיֵּאֱשְׁרוּהָ בַּעֲלָהּ וַיִּהְלָלָהּ
רְבוֹת בָּנוֹת עָשׂוּ חַיִל וְאֵת עֲלִית עַל פְּלָנָהּ
שָׁקַר הִסֵּן וְהִבֵּל הִפִּי אִשָּׁה יִרְאַת יי' הִיא תִתְהַלֵּל
תָּנוּ לָהּ מִפְּרֵי יָדֶיהָ וַיִּהְלֹוהָ בְּשַׁעְרִים מַעֲשֵׂיהָ אָמֵן



An excellent wife, who can find? For her worth is far above jewels. The heart of her husband trusts in her and he will have no lack of gain. She does him good and not evil all the days of her life. She looks for wool and flax and works with her hands in delight. She is like merchant ships; she brings her food from afar. She rises also while it is still night, gives food to her household and portions to her maidens. She considers a field and buys it; from her earnings she plants a vineyard. She girds herself with strength and makes her arms strong. She senses that her gain is good. Her lamp does not go out at night. She stretches out her hands to the distaff and her hands grasp the spindle. She extends her hand to the poor and she stretches out her hands to the needy. She is not afraid of the snow for her household, for all her household are clothed with scarlet. She makes coverings for herself. Her clothing is fine linen and purple. Her husband is known in the gates when he sits among the elders of the land. She makes linen garments, sells them and supplies belts to the tradesmen. Strength and dignity are her clothing, and she smiles at the future. She opens her mouth in wisdom and the teaching of kindness is on her tongue. She looks well to the ways of her household and does not eat the bread of idleness. Her children rise up and bless her, her husband also and he praises her, saying: "Many daughters have done nobly, but you excel them all." Charm is deceitful and beauty is vain, but a woman who fears the L-rd, she shall be praised. Give her the product of her hands and let her works praise her in the gates.





For The Husband/Father

Hall'lu yah! Ashrey ish yareh et Adonai b'mitz'votav chafetz m'od gibbor ba'aretz yiyeh zaro dor y'sharim y'vorach hon va'osher b'veto v'tzid'kato omedet la'ad zarach bachoshech or lai'sharim channun v'rachum v'tzaddik tov ish chonen umalveh yechal'kel d'barev b'mishpat ki l'olam loh yimmot l'zecher olam yiyeh tzaddik mish'mu'ah ra'ah loh yirah nachon libbo batu'ach baivah samuch libbo loh yirah ad asher yireh b'tzarev pizzar natan la'evyonim tzid'kato omedet la'ad karno tarum b'kavod rashah yireh v'cha'am shinev yacharok v'namas ta'avat r'shayim toved. Amen.

הִלְלוּ יְיָ אֱשֵׁרֵי אִישׁ יִרְאֵה אֶת יְהוָה בְּמִצְוֹתָיו חָפֵץ מְאֹד
 גִּבּוֹר בְּאֶרֶץ יִהְיֶה זֶרֶעוֹ דּוֹר יִשְׁרָיִם יְבָרֵךְ
 הוֹן וְעֹשֶׁר בְּבֵיתוֹ וְצַדִּיקְתּוֹ עֹמֶדֶת לְעַד
 זֶרֶחַ בְּחֹשֶׁךְ אֹר לְיִשְׁרָיִם חֲנוּן וְרַחוּם וְצַדִּיק
 טוֹב אִישׁ חוֹנֵן וּמְלֵנָה יְכַלְכֵּל דְּבָרָיו בְּמִשְׁפָּט
 כִּי לְעוֹלָם לֹא יִמוּט לְזִכָּר עוֹלָם יִהְיֶה צַדִּיק
 מְשֻׁמְעָה רָעָה לֹא יִירָא נָכוֹן לְבוֹ בְּטֶחַ בֵּיהוָה
 סְמוּךְ לְבוֹ לֹא יִירָא עַד אֲשֶׁר יִרְאֶה בְּצַרְיוֹ
 פִּזָּר נָתַן לְאַבְיוֹנִים צַדִּיקְתּוֹ עֹמֶדֶת לְעַד קִרְנוֹ תְרוּם בְּכָבוֹד
 רָשָׁע יִרְאֶה וְכַעַס שִׁנּוּי יִחַרְק וְנִמְסַ תְּאֵנוֹת רָשָׁעִים תֵּאבֵד אָמֵן





Praise the L-rd! Blessed is the man who fears Adonai, who greatly delights in His mitzvot. His descendants will be powerful on earth, a blessed generation of upright people. Wealth and riches are in his house and his righteousness stands forever. To the upright he shines like a light in the dark - merciful, compassionate and righteous. Things go well with the man who is merciful and lends; who conducts his affairs with fairness, for he will never be moved. The righteous will be remembered forever. He will not be frightened by bad news. He remains steady, trusting in Adonai. His heart is set firm. He will not be afraid, until finally he looks in triumph at his enemies. He distributes freely, he gives to the poor. His righteousness stands forever. His power will be increased honorably. The wicked will be angry when they see this. They will gnash their teeth and waste away. The desires of the wicked will come to nothing. Amen.





For The Children

For Boys:

Y'sim'chah Elohim k'Efrayim v'cheh Menasheh.

יְשִׁימָךְ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה

G-d make you like Ephraim and Manasseh.

For Girls:

Y'simech Elohim k'Sarah, Rivkah, Rachel, v'Leah.

יְשִׁימָךְ אֱלֹהִים כְּשָׂרָה רַבֵּקָה רָחֵל וְלֵאָה

G-d make you like Sarah, Rebecca, Rachel and Leah.

For All Children:

Y'varech'chah Adonai v'yish'm'recha. Ya'er Adonai panav elecha vichunekah. Yisah Adonai panav elecha v'yasem l'cha shalom.

יְבָרֶכְךָ יְהוָה וַיְשַׁמְרֶךָ
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.





Traveler's Blessing

Y'hi ratzon mil'fanecha, Adonai Elohai, shetolicheni l'shalom v'tatz'ideni l'shalom v'tatzileni mikal sakanah baderech. V'tish'lach b'rachah b'ma'asey yadai ut'vi'eni v'shalom El beti. Adonai yish'mor tzet'cha uvo'echa me'attah v'ad olam.

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי שְׁתוּלִיכְנִי לְשָׁלוֹם וְתַצְעִידְנִי לְשָׁלוֹם וְתַצְיִלְנִי מִכָּל סַכָּנָה בְּדַרְךְךָ וְתִשְׁלַח בְּרַכָּה בְּמַעֲשֵׂי יָדַי וְתוֹיֵאֵנִי בְּשָׁלוֹם אֶל בֵּיתִי יי וְיִשְׁמַר צְאֹתְךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם

May it be Your will, Oh L-rd my G-d, to guide me in peace and direct me in peace and keep me from all dangers on the way, and bring blessing to the work of my hands and return me home in peace.

Anointing With Oil

Baruch attah Adonai Eloheinu Melech ha'olam, borey shemen arev.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא שֶׁמֶן עֵרֵב

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates fragrant oil.





For G-d's Forgiveness

S'lach lanu avinu ki chattanu m'chal lanu mal'kenu ki pashanu ki mochel v'sole'ach attah. Baruch attah Adonai, channun hammar'beh lislo'ach.

סְלַח לָנוּ אֲבוּינוּ כִּי חָטְאנוּ מְחַל לָנוּ מַלְכֵנוּ כִּי פָשַׁנוּ כִּי מִחַל וְסוֹלָאָח אַתָּה
בְּרוּךְ אַתָּה יְיָ חַנוּן הַמְרַבֵּה לְסִלּוֹחַ

Forgive us, our Father, for we have sinned; pardon us, our King, for we have rebelled; for You are a pardoner and a forgiver. Blessed are you, Oh L-rd, the gracious One who abundantly forgives.

For G-d's Salvation

Baruch attah Adonai, Eloheinu Melech ha'olam, asher natan lanu et derech hayeshuah b'Mashiach Yeshua.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ אֶת דְּרֶךְ הַיְשׁוּעָה בְּמִשְׁחַח יֵשׁוּעַ

Blessed are You, Oh L-rd our G-d, Ruler of the universe. You have provided the way of salvation in Messiah Yeshua.





Blessing for Jerusalem

Av harachamim hetivah vir'tzonecha et Tziyon, tiv'neh chomot Y'rushalayim. Ki vecha l'vad batach'nu, Melech El ram venissa Adon olamim.

אב הרחמים היטיבה ברצונך את ציון תבנה חומות ירושלים כי בך לבד בטחנו מלך אל רם ונשא אדון עולמים

Father of mercies, do good in Your pleasure to Zion, build the walls of Jerusalem. For in You alone do we trust, Oh King, exalted and uplifted G-d, Master of the universe.

Holidays

First Night of Any Holiday

Baruch attah Adonai Eloheinu, Melech ha'olam, sh'hechiyanu v'kiy'manu v'higi'anu laz'man ha'zeh.

ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has kept us alive, sustained us, and enabled us to reach this season.





Candle Lighting of Most Holidays

This covers all holidays, with the exception of Yom Kippur and Chanukah.

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu
b'mitz'votav v'tsivanu l'had'lik ner shel Shabbat v'shel yom tov.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת ושל
יום טוב

Blessed are You, Oh L-rd our G-d, King of the universe, Who has
sanctified us with His commandments and commanded us to kindle the
light of the Shabbat and this holiday.

Eating Unleavened Bread

Baruch attah Adonai, Eloheinu Melech ha'olam, asher kid'shanu
b'mitz'votav, v'tzivanu al achilat matzah.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על אכילת מצה

Blessed are You, O L-rd our G-d, King of the Universe, Who has
sanctified us with His commandments, and has commanded us
concerning the eating of the matzah.





Eating Bitter Herbs

Baruch attah Adonai, Eloheinu Melech ha'olam, asher kid'shanu b'mitz'votav, v'tzivanu al achilat maror.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר

Blessed are you, Oh L-rd our G-d, King of the Universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the bitter herbs.

Megillah Reading of Purim

Baruch attah Adonai, Eloheinu Melech ha'olam, asher kid'shanu b'mitz'votav, v'tzivanu al mikra Megillah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִקְרָא מְגִלָּה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with His commandments and commanded us regarding the reading of the Megillah.

Miracles of Purim

Baruch attah Adonai Eloheinu Melech ha'olam, she'asah nissim la'avotenu bayamim hahem baz'man hazeh.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה

Blessed are You, Oh L-rd our G-d, King of the universe, Who performed miracles for our fathers in those days at this time.





Obedience To G-d During Shavuot

Kol asher diber Adonai na'aseh.

כָּל אֲשֶׁר דִּבֶּר יְיָ נַעֲשֶׂה

All that the L-rd has spoken we will do.

Shofar Blessing of Yom T'ru'ah

Baruch attah Adonai, Eloheinu Melech ha'olam. Asher kid'shanu b'mitz'votav v'tzivanu lishmo'ah kol shofar.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִשְׁמֹעַ קוֹל שׁוֹפָר

Blessed are You, Oh L-rd our G-d, King of the universe, Who sanctifies us with His commandments and commands us to hear the sound of the shofar.

Candle Lighting for Yom Kippur

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitz'votav v'tsivanu l'had'lik ner shel Yom Hakippurim.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַכִּיפּוּרִים

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with His commandments and commanded us to kindle the light of the Day of Atonement.





Entering Sukkot

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu
b'mitz'votav v'tzivanu leshev bassukah.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו לישב בסכה

Blessed are You, L-RD our G-d, King of the universe, Who has
sanctified us with His commandments and commanded us to dwell in the
sukkah.

Chanukiah Candle Lighting

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu
b'mitz'votav v'hir'shanu l'had'lik ner shel Hannukah.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו והרשנו להדליק נר של חנוכה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has
sanctified us with His commandments and allowed us to kindle the
Hannukah lights.





Blessing for the Miracles of Hannukah

Baruch attah Adonai Eloheinu, Melech ha'olam, she'asah nissim
la'avotenu bayamim hahem baz'man hazeh.

ברוך אתה יי אלהינו מלך העולם שעשה נסים לאבותינו בימים ההם בזמן הזה

Blessed are You, L-RD our G-d, King of the universe, Who performed
miracles for our ancestors in those days at this time.

Birthday

You would use "lo" for a boy and "lah" for a girl.

Hayom yom huledet, hayom yom huledet, hayom yom huledet,
l'(shem)! (x2)

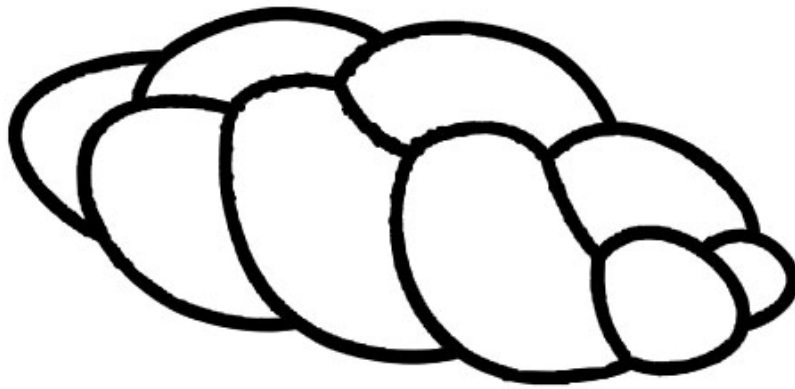
Chag lo/lah same'ach v'zer lo/lah pore'ach, hayom yom huledet,
l'(shem)! (x2)

היום יום הולדת היום יום הולדת היום יום הולדת ל (שם)
חג לו/לה שמם וזר לו/לה פורח היום יום הולדת ל (שם)

Today is your birthday, today is your birthday, today is your birthday,
it's (name's) birthday! (x2)

Happy holiday to you! Flowers bloom for you! Today is your birthday,
it's (name's) birthday! (x2)





Erev Shabbat





The Shabbat begins on Friday evening and ends on Saturday evening. It is tradition to officially mark this transition when there are at least three stars in the sky. Erev Shabbat services are generally smaller services that proceed dinner in a household on Friday night to welcome the Shabbat. If the weekly Torah, Haftarah and B'rit Chadashah (or parashiot) portions have not yet been read, it should be done before the ceremony begins. This service requires:

1. A Tzedakah Box
2. Two candle holders with Shabbat candles
3. A Kiddush cup, for everyone, with wine or grape juice
4. Two loaves of challah bread with a cover.
5. Salt for sprinkling on the bread.

The ceremony should begin with a reading from Genesis, which describes the creation of the Shabbat.

So, G-d saw everything that He made, and behold it was very good. So, there was evening and there was morning – the sixth day. So, the heavens and the earth were completed along with their entire array. G-d completed – on the seventh day – His work that He made, and He ceased – on the seventh day – from all His work that He made. Then G-d blessed the seventh day and sanctified it, for on it He ceased from all His work that G-d created for the purpose of preparing. – Genesis 1:31-2:3





Remembering the Less Fortunate

It is customary to remember those suffering in the world, and often set aside a few coins in a Tz'dakah (or Charity) Box within the home.

Baruch attah Adonai, Eloheinu Melech ha'olam, asher kid'shanu b'mitz'votav v'tzivanu al hatz'dakah.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על הצדקה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with His commandments, and commanded us about charity.

Candle Lighting

Shabbat candles are always lit by the eldest woman of the house and should be done no later than 18 minutes before sundown. After kindling the candles, she waives her hands three times – from the flames to her forehead – covering her eyes. This gesture welcomes the Shabbat!

Baruch attah Adonai, Eloheinu Melech ha'olam, asher kid'shanu b'mitz'votav v'tzivanu l'hiyot or l'goyim v'natan lanu et Yeshua M'shichenu or ha'olam.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו להיות אור לגוים ונתן לנו את ישוע משיחנו אור העולם

Blessed are You, Oh L-rd our G-d, King of the universe, Who sanctified us with His commandments, and commanded us to be a light to the nations and who gave us Yeshua our Messiah, the light of the world.





Blessing Over The Children

Sons:

Y'sim'cha Elohim k'Efrayim v'chi M'nasheh.

יְשִׁימָךְ אֱלֹהִים כְּאֶפְרַיִם וְכִּמְנַשֶּׁה

G-d make you like Ephraim and Manasseh.

Daughters:

Y'simech Elohim k'Sarah, Rivkah, Rachel, v'Leah.

יְשִׁימָךְ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה

G-d make you like Sarah, Rebecca, Rachel and Leah.

All Children:

Y'varech'chah Adonai v'yish'm'recha. Ya'er Adonai panav elecha vichunekah. Yisah Adonai panav elecha v'yasem l'cha shalom.

יְבָרֶכְךָ יְהוָה וַיְשַׁמְרֶךָ
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

The L-rd bless you and keep you. The L-rd make His face to shine upon you and be gracious unto you. The L-rd lift up His face upon you and give you peace.





Once the children have been blessed, it is customary to have a small Kiddush (or sanctification) ceremony that includes washing hands, eating challah bread and drinking wine or grape juice. This is generally led by the oldest man in the family.

After Washing of Hands

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitz'votav v'tzivanu al n'tilat yadayim.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על נטילת ידים

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with His commandments and commanded us concerning the drying of hands.

Blessing Over Bread

Two loaves of bread represent the double portion of mana that G-d provided for the Israelites in the desert and the salt commemorates the Sacrifices in the Temple, which were always salted before being consumed. The bread is lifted and blessed.

Baruch attah Adonai, Eloheinu Melech ha'olam, hamotzi lechem min ha'aretz. Amen.

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ אמן

Blessed are You, Oh L-rd our G-d, King of the universe, Who brings forth bread from the earth. Amen.





Blessing Over Wine

A full Kiddush cup represents the fullness of our blessing and joy in the Shabbat.

The wine is blessed and each person drinks from their own cup.

Baruch attah Adonai, Eloheinu Melech ha'olam, borey p'ri hagafen.
Amen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן אָמֵן

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the fruit of the vine. Amen.

After the Kiddush ceremony, the Shabbat Meal can then be eaten, and the following songs are appropriate to sing:





Shalom Alechem

Shalom alechem mal'achey hasharet mal'achey El'yon.
 Mimelech mal'achey ham'lachim HaKadosh Baruch Hu.
 Bo'achem l'shalom mal'achey hashalom mal'achey El'yon
 Mimelech mal'achey ham'lachim HaKadosh Baruch Hu.
 Bar'chuni l'shalom mal'achey hashalom mal'achey El'yon
 Mimelech mal'achey ham'lachim HaKadosh Baruch Hu.
 Tzet'chem l'shalom mal'achey hashalom mal'achey El'yon
 Mimelech mal'achey ham'lachim HaKadosh Baruch Hu.

שְׁלוֹם עֲלֵיכֶם מַלְאָכֵי הַשָּׁרֵת מַלְאָכֵי עֲלִיּוֹן
 מִמְלֶכֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא
 בּוֹאֲכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם מַלְאָכֵי עֲלִיּוֹן
 מִמְלֶכֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא
 בְּרַכּוּנִי לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם מַלְאָכֵי עֲלִיּוֹן
 מִמְלֶכֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא
 צֵאֲתֶכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם מַלְאָכֵי עֲלִיּוֹן
 מִמְלֶכֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

Peace be upon you, ministering angels; angels of the Most High.
 From the King who reigns over all kings, the Holy One, Blessed is He.
 Enter in peace, Oh angels of peace; Oh angels of the Most High.
 From the King who reigns over all kings, the Holy One, Blessed is He.
 Bless me with peace, Oh angels of peace; Oh angels of the Most High.
 From the King who reigns over all kings, the Holy One, Blessed is He.
 Depart in peace, Oh angels of peace; Oh angels of the Most High.
 From the King who reigns over all kings, the Holy One, Blessed is He.





Shabbat Shalom

Shabbat Shalom! Shabbat Shalom!
Shabbat Shabbat Shabbat Shabbat Shalom!

Shabbat Shalom! Shabbat Shalom!
Shabbat Shabbat Shabbat Shabbat Shalom!

Shabbat Shabbat Shabbat Shabbat Shalom!
Shabbat Shabbat Shabbat Shabbat Shalom!

Shabbat Shalom! Shabbat Shalom!
Shabbat Shabbat Shabbat Shabbat Shalom!

שְׁבֵת שְׁלוֹם

Have a peaceful Sabbath!





Blessing After the Meal

Baruch attah Adonai Eloheinu Melech ha'olam hazan et ha'olam kulo b'tuvo, b'chen b'chesed uv'rachamim. Hu noten lechem l'kalbasar ki l'olam chasdo. Uv'tuvo hagadol tamid loh chaded lanu v'al yechar lanu mazon l'olam va'ed, ba'avur shemo hagadol. Ki Hu El zan um'farnes lakal, umetiv lakal umekin mazon l'kol b'riyotav, asher barah. Baruch attah Adonai, hazan et hakal. Amen.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזֶּן אֶת הָעוֹלָם כְּלוּ בְטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחֲסֵר לָנוּ מִזֶּן לְעוֹלָם וְעַד בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זֶן וּמְפָרֵס לְכָל וּמְטִיב לְכָל וּמְכִין מִזֶּן לְכָל בְּרִיּוֹתָיו
אֲשֶׁר בָּרָא
בְּרוּךְ אַתָּה יי הַזֶּן אֶת הַכֹּל אָמֵן

Blessed are You, Oh L-rd our G-d, King of the universe, Who nourishes the whole world in goodness, with grace, kindness and compassion. He gives bread to all flesh, for His mercy endures forever. And through His great goodness we have never lacked, nor will we lack food forever, for the sake of His great Name. For He is G-d, who nourishes and sustains all, and does good to all, and prepares food for all His creatures which He created. Blessed are You, L-rd, who nourishes all. Amen.

Shabbat Shalom!

שִׁבְתָּ שְׁלוֹם

(May you have a) Peaceful Sabbath!





Easy Challah Bread Recipe

INGREDIENTS

Bread:

- 2 packages (1/4 ounce each) active dry yeast
- 1 cup warm water (110° to 115°)
- 1/2 cup canola oil
- 1/3 cup sugar
- 1 tablespoon salt
- 4 eggs
- 6 to 6-1/2 cups all-purpose flour

Topping:

- 1 egg
- 1 teaspoon cold water
- 1 tablespoon sesame or poppy seeds, optional



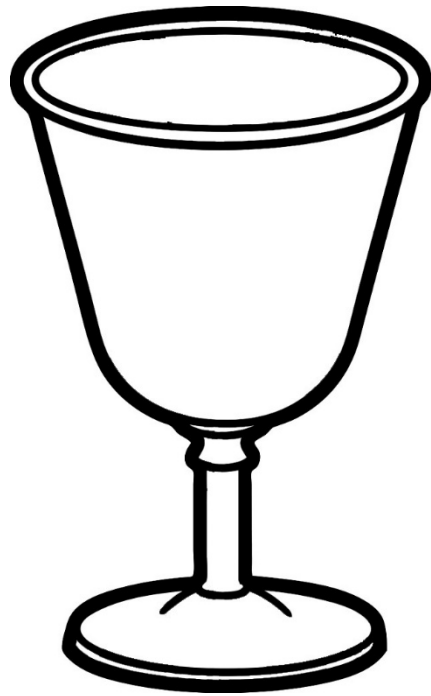


DIRECTIONS

1. In a large bowl, dissolve yeast in warm water. Add the oil, sugar, salt, eggs and 4 cups flour. Beat until smooth. Stir in enough remaining flour to form a firm dough. Turn onto a floured surface; knead until smooth and elastic, about 6-8 minutes. Place in a greased bowl, turning once to grease top. Cover and let rise in a warm place until doubled, about 1 hour.
2. Punch dough down. Turn onto a lightly floured surface; divide in half. Divide each portion into thirds. Shape each piece into a 15-in. rope.
3. Place three ropes on a greased baking sheet and braid; pinch ends to seal and tuck under. Repeat with remaining dough. Cover and let rise until doubled, about 1 hour.
4. Beat egg and cold water; brush over braids. Sprinkle with sesame or poppy seeds if desired. Bake at 350° for 30-35 minutes or until golden brown. Remove to wire racks to cool. Yield: 2 loaves (16 slices each).

Recipe found at <https://www.tasteofhome.com/recipes/challah>





Havdalah





The Shabbat ends on Saturday evening. Havdalah (or Separation) services are generally smaller services that distinguish the sacred Sabbath of G-d from an ordinary weekday. It is tradition to officially mark this transition when there are at least three stars in the sky and the ceremony is generally held an hour after sunset and consists of four blessings. This service requires:

1. A Kiddush cup of wine or grape juice
2. A plate
3. A braided candle with several wicks and a box with fragrant spices (or b'samim).

The ceremony should begin with a reading from Isaiah and Psalm.

Behold, G-d is my salvation! I will trust and will not be afraid. For the L-rd Adonai is my strength and my song. He also has become my salvation. With joy you will draw water from the wells of salvation.

– Isaiah 12:2-3

I will lift up the cup of salvation and call on the Name of Adonai.

– Psalm 116:13





Blessing Over Wine

The Shabbat should begin with wine and end with wine (or juice). The wine is poured until it overflows from the cup into the plate underneath. This is to represent the overflow of joy from the Shabbat. The wine is blessed, but not yet drunk.

Baruch attah Adonai, Eloheinu Melech ha'olam, borey p'ri hagafen.
Amen.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the fruit of the vine. Amen.

Blessing Over Spices

A special spice box is filled with the besamim and passed around for everyone to smell. The spices generally used are aromatic – such as cloves, cinnamon or bay leaves. The good smells are to cheer us up from the loss of the Shabbat.

Baruch attah Adonai Eloheinu, melech ha'olam, borey miney b'samim.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְּנֵי בְשָׂמִים

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates varieties of spices.





Blessing Over the Flame

As light was the first element created by G-d, the Havdalah Candle represents that work is permitted again on a normal work week (or yom chol).

When the candle is lit, the reflection of the light and shadows should be observed on your hands.

Baruch attah Adonai Eloheinu, melech ha'olam, borey m'orey ha'esh.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the lights of the fire.





The Hamav'dil Blessing

The final Hamav'dil (or He Who Separates) blessing is used to ultimately separate the Shabbath from the new week.

This blessing is recited over the Kiddush cup with only the light of the Havdalah Candle present.

Baruch attah Adonai Eloheinu, melech ha'olam, hamav'dil bein kodesh l'chol, bein or l'choshech, bein Yisrael la'amim, bein yom hash'vi'i l'sheshet y'mey hama'ase. Baruch attah Adonai, hamav'dil bein kodesh l'chol.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל
לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה
בָּרוּךְ אַתָּה יי הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל

Blessed are You, Oh L-rd our G-d, King of the universe, Who distinguishes between the sacred and the secular, between light and dark, between Israel and the nations, between the seventh day and the six days of labor. Blessed are You, L-rd, Who distinguishes between the sacred and the secular.

After this blessing, the wine can be drunk. This symbolizes the loss of the Shabbat. The Havdalah service ends when the candle is dipped into the overflowed wine and the room is darkened. The lights are turned on the following song is sung to Elijah the Prophet to not only usher in the new week, but to bring Yeshua the Messiah with him:





Eliyahu Hanaviah

Eliyahu hanaviah
 Eliyahu hatish'bi
 Eliyahu Eliyahu Eliyahu hagil'adi
 Bim'herah beyamenu yavo elenu
 Im Mashi'ach ben David. Im Mashi'ach ben David.
 Eliyahu hanavi
 Eliyahu hatish'bi
 Eliyahu Eliyahu Eliyahu hagil'adi

אֱלֹהֵינוּ הַנְּבִיאָא אֱלֹהֵינוּ הַתְּשׁוּבָא אֱלֹהֵינוּ אֱלֹהֵינוּ הַגְּלֻעָדִי
 בְּמַהְרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד עִם מְשִׁיחַ בֶּן דָּוִד
 אֱלֹהֵינוּ הַנְּבִיאָא אֱלֹהֵינוּ הַתְּשׁוּבָא אֱלֹהֵינוּ אֱלֹהֵינוּ הַגְּלֻעָדִי

Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite, May he soon come to us, with Mashiach the son of David.

Shevu'a Tov!

שְׁבוּעַ טוֹב

May you have a blessed new week ahead!





Birkat HaBayit





Home Dedication Ceremony

For this ceremony, a mezuzah, a Bible, wine, challah and salt are needed.

Man'hig: In the spirit of our Messianic Jewish faith, we consecrate this house with prayers of thanksgiving and invoke upon it the blessing of HaShem the Father, Yeshua the Son and the Ruach HaKodesh.

Sh'mah *

All in attendance should rise and face toward Jerusalem while reciting.

Sh'mah Yisrael Adonai Eloheinu, Adonai echad. Baruch shem k'vod malchuto l'olam va'ed. Yeshua HaMashiach Hu Adonai.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד יֵשׁוּעַ הַמָּשִׁיחַ הוּא אֱדוֹנָי

Hear, Oh Israel, the L-rd is our G-d, the L-rd is One. Blessed be the Name of His glorious kingdom forever and ever. Yeshua the Messiah - He is L-rd. Amen.





Man'hig: Our homes have always been the dwelling place of the L-rd and His Spirit. Our tables have been altars of faith and love. When words of Torah pass between us, the Divine Presence is in our midst. Our doors have been open to the stranger and to the needy. May this home that we now consecrate keep alive the beauty of our noble heritage and the love of our Messiah Yeshua.

Blessing Over Bread

The challah bread is dipped in salt and distributed to each guest at the ceremony.

Baruch attah Adonai, Eloheinu Melech ha'olam, hamotzi lechem min ha'aretz. Amen.

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ אמן

Blessed are You, Oh L-rd our G-d, King of the universe, Who brings forth bread from the earth. Amen.

The bread is then eaten by all.





Man'hig: Wine is a symbol of joy. Mall all who dwell within these walls and all who enter here know contentment, happiness, and peace. May they all fully enjoy the salvation provided through the blood of our Messiah Yeshua.

Blessing Over Wine

Wine is distributed to each guest at the ceremony.

Baruch attah Adonai, Eloheinu Melech ha'olam, borey p'ri hagafen.
Amen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן אָמֵן

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the fruit of the vine. Amen.

The wine is then drunk by all.





Man'hig: The Davar HaShem has been our life, and it has taught us how to live. May this home be both a place for learning and a place for doing what we learn. May all who enter here be filled with a love for the Word of G-d.

Blessing Over the Word

The family Bible is opened and raised.

Baruch attah Adonai, Eloheinu Melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu la'asok b'divarecha. Amen.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו לעסוק בדברך אמן

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with commandments and commanded us to study Your Word. Amen.

Psalm 15

Homeowner: A psalm of David. Adonai, who may dwell in Your tent? Who may live on Your holy mountain? The one who walks with integrity, who does what is right, and speaks truth in his heart, who does not slander with his tongue, does not wrong his neighbor, and does not disgrace his friend, who despises a vile person in his eyes, but honors those who fear Adonai, who keeps his oath even when it hurts, and does not change, who lends his money without usury, and takes no bribe against the innocent. One who does these things will never be shaken.





Man'hig: This ancient symbol speaks to us of our need to love G-d and to live by the Words of the Eternal One. We affix the mezuzah to the doorposts of this house with the hope that it will always remind us of our duties to G-d and to one another. May the Ruach fill this home with love, kindness and consideration for all people.

Blessing Over the Mezuzah

Baruch attah Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitz'votav v'tzivanu al likvo'a m'zuzah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל לְקַבֹּעַ מְזוּזָה

Blessed are You, Oh L-rd our G-d, King of the universe, Who has sanctified us with His commandments and commanded us to affix the mezuzah.

The mezuzah case, with the klaf scroll inside, is then installed on the main doorpost of the house. It is traditional to install the mezuzah vertically on the right side of the doorframe, in the upper third portion.

The Ashkenazim method has the mezuzah slanting into the house. The Sephardim method has the mezuzah straight up and down. Both methods are perfectly acceptable. Many believers also install secondary mezuzot into other doorways – such as back doors, fences and garage doors into the house.





Joshua 24:14-15

Homeowner: Now therefore, fear Adonai and worship Him in sincerity and in truth. Get rid of the gods that your fathers had worshipped beyond the river and in Egypt, and worship Adonai. If it seems bad to you to worship Adonai, then choose for yourselves today whom you will serve – whether the gods that your fathers worshipped that were beyond the river or the gods of the Amorites in whose land you are living. But as for me and my household, we will worship Adonai!”

Man’hig: As it says in Psalm 127, “Unless Adonai builds the house, it’s builders will labor in vain.” In this awareness, we pray that this home be blessed by the presence of G-d. For all who are gathered here and for all who enter these doors, we invoke your blessing.

Min’yan: May the L-rd watch over you when you go out and when you come in, now and always. Amen.

Man’hig: Accept, Oh G-d, the offering of thanksgiving for the promise of security and happiness that this home represents. Fortify it’s occupant’s resolve to make it, now and always, a temple dedicated to You. Let it be filled with the beauty of holiness and the warmth of love. May all within it find welcome and friendship so that it will ever merit the praise from Numbers 24, “How lovely are your tents, Oh Jacob, your dwelling places, Oh Israel”!





Birkat HaBayit

Bezeh ha sha'ar lo yavo tza'ar.
 Bezot haddirah lo tavo tzarah.
 Bezot haddelet lo tavo bahalah.
 Bezot hammalakah lo tavo maloket.
 Bezeh hammakom tehi b'rachah v'shalom.

בְּזֶה הַשַּׁעַר לֹא יָבֹא צָעַר
 בְּזֹאת הַדִּירָה לֹא תָבֹא צָרָה
 בְּזֹאת הַדְּלֵת לֹא תָבֹא בְּהֵלָה
 בְּזֹאת הַמַּמְלָכָה לֹא תָבֹא מַחְלֹקֶת
 בְּזֶה הַמָּקוֹם תִּהְיֶי בְּרָכָה וְשָׁלוֹם

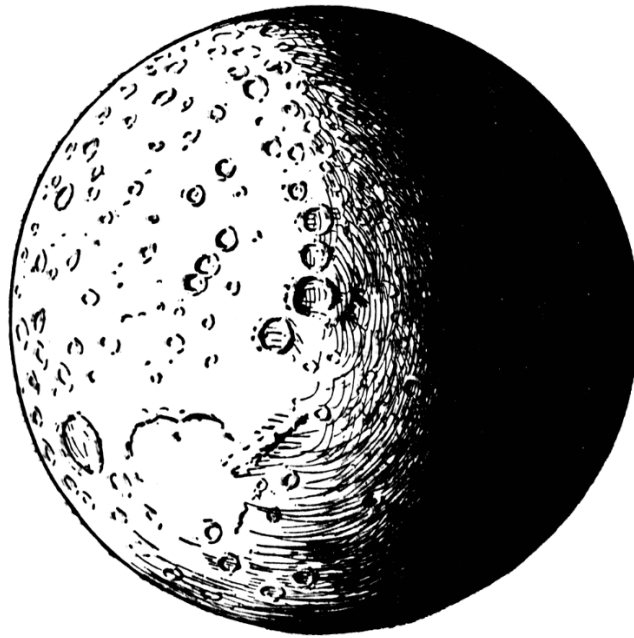
Let no sorrow come through this gate.
 Let no trouble come in this dwelling.
 Let no fright come through this door.
 Let no conflict come to this department.
 Let there be blessing and peace in this place.

Mazel Tov!

מַזְל טוֹב

Congratulations!





Rosh Chodesh

Asterisks indicate that all in attendance should rise.



Blessing of the New Moon

Said on the Shabbat before a new moon.

Y'hi ratzon mil'fanecha Adonai Eloheinu velohey avotenu
shet'chaddesh alenu et hachodesh hazeh l'tovah ul'v'racha v'titen lanu
chayim aruchim, chayim shel shalom, v'tovah, v'b'racha, v'par'nasah,
v'chilutz atzamat, chayim seyesh bahem yir'at shamayim v'yirat chet,
chayim she'en bahem bushah uch'limmah, chayim shel oser v'chavod,
chayim shet'hey banu ahavat Torah v'yirat shamayim, chayim
she'maley Adonai mish'lot libenu l'tovah. Amein.

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּחַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה
וְתַתֵּן לָנוּ חַיִּים אֲרוּכִים חַיִּים שֶׁל שְׁלוֹם וְטוֹבָה וְבְרָכָה וּפְרֻנָּסָה וְחִלּוּץ עֲצָמוֹת חַיִּים שְׂיֵישׁ
בָּהֶם יִרְאֵת שָׁמַיִם וְיִרְאֵת חֶטָּא חַיִּים שְׂאִין בָּהֶם בּוֹשָׁה וְכִלְמָה חַיִּים שֶׁל עוֹשֵׁר וְכָבוֹד חַיִּים
שֶׁתְּהֵא בְּנוֹ אֶהְבֵּת תּוֹרָה וְיִרְאֵת שָׁמַיִם שְׂיִמְלֵא יי מִשְׁאַלוֹת לְבָנוּ לְטוֹבָה אֲמֵן סְלָה

May it be Your will, Oh L-rd our G-d and the G-d of our fathers, that
You inaugurate this month upon us for goodness and blessing. May You
give us long life – a life of peace, goodness, blessing, sustenance,
physical health, a life in which there is a fear of heaven and a fear of sin,
a life in which there is no shame or humiliation, a life of abundance and
honor, a life in which we will have love of Torah and a fear of heaven, a
life in which our heartfelt requests will be fulfilled by Adonai, for good.
Amen. (Selah)





Ken y'hi ratzon.

כֵּן יְהִי רָצוֹן

Yes, may it be so.

Mi she'asah nissim la'avotenu v'ga'al otam me'av'dot l'cherut, hu yig'al otanu b'karov vikabetz niddachenu me'arba kan'fot ha'arets. Chaverim kol Yisrael. V'imru: Amein.

מִי שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ וְגָאֵל אֹתָם מֵעַבְדוֹת לְחֵירוֹת הוּא יְגַאֵל אֹתֵנוּ בְּקִרְבָּי וַיִּקְבֹּץ
נִדְחֵינוּ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ חֲבֵרִים כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן

May He who performed miracles for our fathers and redeemed them from slavery to freedom, and He who as redeemed us by His shed blood, may He soon regather together the dispersed from the four corners of the earth, uniting all as brethren in Israel; and say, Amen.





New Moon Declaration

The Man'hig announces the day and month (inserted into the blank spaces), followed by the Min'yan. If there will be a two-day observance, then add the second day in parentheses.

B'yom ___ (uv'yom ___) Rosh Chodesh ___ haba alenu v'al kol Yisrael, v'al kol ha'olam l'tovah.

בְּיוֹם ___ (וּבְיוֹם ___) רֹאשׁ חֹדֶשׁ ___ הַבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם לְטוֹבָה

The new month of _____ will be on the the day(s) of _____ (and _____), which is coming to us, to all Israel and to all the world for goodness.

Y'chad'shehu hakadosh, Baruch Hu, alenu v'al kol amo, mish'pachah Yisrael, l'chayim ul'shalom l'sason ul'sim'chah, liyeshuah B'Yeshua ul'nechamah. V'imru: Amein.

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל עַמּוֹ מִשְׁפָּחָה יִשְׂרָאֵל לְחַיִּים וּלְשָׁלוֹם לְשִׁשׁוֹן
וּלְשִׂמְחָה לְיִשׁוּעָה בְּיִשׁוּעַ וּלְנִחְמָה וְאָמְרוּ אָמֵן

May the Holy One, Blessed is He, renew it upon us and upon all His people – the family of Israel – for life and peace, for joy and gladness, for salvation in Yeshua and for comfort; and say, Amen.





Days

Rishon

ראשון

Sunday

Sheni

שני

Monday

Sh'lishi

שלישי

Tuesday

Revi'i

רביעי

Wednesday

Chamishi

חמישי

Thursday

Shishi

ששי

Friday

Shabbat Kadosh

שבת קודש

Saturday





Months

Secondary month names are pre-exile.

Nisan/Aviv

נִסָּן/אַבִּיב

1st Month

Iyar/Ziv

אֵיָר/זֵוּ

2nd Month

Sivan

סִיָּוֶן

3rd Month

Tammuz

תַּמּוּז

4th Month

Av

אָב

5th Month

Elul

אֶלּוּל

6th Month





Tishre/Etanim

תשרי/אתנים

7th Month

Cheshvan/Bul

חשבון/בול

8th Month

Kislev

כסלו

9th Month

Tevet

טבת

10th Month

Shevat

שבט

11th Month

Adar (1)

אדר (א)

12th Month (1 is added on a Leap Year)

Adar 2

אדר ב

13th Month (Only on a Leap Year)





Shul'chan Ha'Adon *

All rise who are partaking of the L-rd's Table.

This is no ordinary Kiddush. Kiddush is the blessing said for every meal. This Kiddush is Shul'chan Ha'Adon – The Table of the L-rd. It is not said by rote. It is to be revered. It is holy unto the L-rd. That is why the Rav Shaul - the Apostle Paul - said in 1 Corinthians 11:27-32:

Therefore, whoever eats the bread or drinks the L-rd's cup in an unworthy manner will be guilty of the body and the blood of the L-rd. But a man must examine himself, and then let him eat of the bread and drink from the cup. For the one who eats and drinks without recognizing the body, eats and drinks judgment on himself. For this reason, many among you are weak and sick, and quite a few have died. For if we were judging ourselves thoroughly, we wouldn't be coming under judgment. But when we are judged, we are being disciplined by the L-rd so that we might not be condemned along with the world.

In the same manner in Matthew 5:23-24, Yeshua said:

Therefore, if you are presenting your offering upon the altar, and there remember that your brother has something against you, leave your offering there before the altar and go. First be reconciled to your brother, and then come and present your offering.





It is also stated in John 6:31-36:

Our fathers ate the manna in the wilderness; as it is written, “Out of heaven He gave them bread to eat.” Yeshua answered them, “Amen, amen! I tell you; it isn’t Moses who has given you bread from heaven, but My Father gives you the true bread from heaven. For the bread of G-d is the One coming down from heaven and giving life to the world.” So, they said to Him, “Sir, give us this bread from now on!” And Yeshua said unto them:

Anochi Hu lechem hachayim.

אֲנֹכִי הוּא לֶחֶם הַחַיִּים

I am the bread of life.

Kol habah elai loh yirav v’ah sher’yah amin vi loyitz ma’od.

כָּל הַבָּא עֵלָי לֹא יָרֵעַב וְאֵה שֶׁרְיָא אָמֵן וְיִלְוִיץ מְעוֹד

Whoever comes to Me will never be hungry, and whoever believes in Me will never be thirsty.





During that final Passover meal Yeshua took bread and after he said the blessing he broke it and passed the pieces around and said, “This is my Body which is given for you.” Likewise, he took the third cup, the Kos HaG’ullah - The Cup of Redemption - and said, “This is My blood of the covenant, which is poured out for many, for the remission of sins.” For as often as you eat this bread and drink the cup, you proclaim the L-rd’s death until He comes.

Hamotzi

Baruch attah Adonai, Eloheinu Melech ha’olam, hamotzi lechem min ha’aretz. Amen.

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ אמן

Blessed are You, Oh L-rd our G-d, King of the universe, Who brings forth bread from the earth. Amen.

Kiddush

Baruch attah Adonai, Eloheinu Melech ha’olam, boreh p’ri haggafen. Amen.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן אמן

Blessed are You, Oh L-rd our G-d, King of the universe, Who creates the fruit of the vine. Amen.





Responsive Scripture Reading

Psalms 145

Man'hig: A psalm of praise. Of David. I will exalt You, my G-d, the King, and I will bless Your Name forever and ever.

Min'yan: Every day I will bless You and praise Your Name forever and ever!

Man'hig: Great is Adonai, and greatly to be praised - His greatness is unsearchable.

Min'yan: One generation will praise Your works to another and declare Your mighty acts.

Man'hig: I will meditate on the glorious splendor of Your majesty and Your wonders.

Min'yan: They will speak of the might of Your awesome deeds, and I will proclaim Your greatness.

Man'hig: They will pour out the renown of Your great goodness and sing joyfully of Your righteousness.

Min'yan: Adonai is gracious and compassionate, slow to anger and great in lovingkindness.

Man'hig: *Adonai* is good to all. He has compassion on all His creatures.

Min'yan: All Your works praise You, Adonai, and Your kedoshim bless You.





Man'hig: They declare the glory of Your kingdom and speak of Your might,

Min'yan: To make known to the sons of men His mighty acts and the glory of the majesty of His kingdom.

Man'hig: Your kingdom is a kingdom for all ages and Your dominion endures from generation to generation.

Min'yan: Adonai upholds all who fall and raises up all who are bowed down.

Man'hig: The eyes of all look to You and You give them their food on time.

Min'yan: You open Your hand and satisfy every living thing with favor.

Man'hig: Adonai is righteous in all His ways and kind in all His deeds.

Min'yan: Adonai is near to all who call on Him, to all who call on Him in truth.

Man'hig: He will fulfill the desire of those who fear Him. He will hear their cry and save them.

Min'yan: Adonai watches over all who love Him, but all the wicked He will destroy.

Man'hig: My mouth declares the praise of *Adonai*. Let all flesh bless His holy Name forever and ever! Hallelujah!

Min'yan: Hallelujah!





Shofar Blessing *

Baruch attah Adonai, Eloheinu Melech ha'olam. Asher kidd'shanu b'mitz'votav v'tzivanu lish'mo'ah kol shofar.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמְעַע קוֹל שׁוֹפָר

Blessed are You, Oh L-rd our G-d, King of the universe, who sanctifies us with His commandments and commands us to hear the sound of the shofar.

T'kiah = 1 long single blast (the sound of the King's coronation)

Sh'varim = 3 short wail-like blasts (signifying repentance)

T'ruah = 9 staccato blasts of alarm (to awaken the soul)

T'kiah Gadol = 1 great long blast (for as long as you can blow!)





T'kiyah!

תְּקִיעָה

Sh'varim!

שְׁבָרִים

T'ruah!

תְּרוּעָה

T'kiyah Gadol!

תְּקִיעָה גְּדוֹלָה

Chodesh Tov Um'vorach!

חֹדֶשׁ טוֹב וּמְבֹרָךְ:

May you have a good and blessed month!

