



כקדש ילדת במלך ישעיהו סידור משיחי לשבת



SHABBAT

Messianic Shabbat Siddur

כ"ה

**HaShem, open my lips
and my mouth will
declare Your praise.**

Tehillim 51:15

יְיָ שׁוּפְתֵי תַפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ

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SHABBAT SHALOM!

1

שַׁבַּת שְׁלוֹם



HOW LOVELY / מַה טוֹב

Ma tovu,
o'halecha Yaakov,
meesh-ken-o-techa Yisrael.

V'ani b'rov chas-de-cha
avo bai'techa,
esh-ta-cha-ve, el hay-chal
kod-she-cha b'yira-techa.

How lovely, are your tents O Jacob, your dwelling
places Yisrael.

And in your great compassion I will come into your
house, there I will bow, there I will fear Your
Holiness.

מַה טוֹב,
אֶהְיֶה יַעֲקֹב,
מִשְׁכְּנֶיךָ יִשְׂרָאֵל:
וְאֲנִי בְּרַב חֶסֶד
אָבוֹא בֵּיתְךָ,
אֶשְׁתַּחֲוֶה אֶל הַיָּכָל
קֹדֶשׁ בִּירְאָתְךָ.

SHABBAT BLESSING

(Vai-hi erev vai-hi boker)

Yom Hashishi.

Vai'chulu hashamayim

v'haaretz, vchol tz'va-am.

Vaichal Elohim ba-yom hashvi-i,

m'lachto asher asah,

va-yishbot ba-yom hash'vi-i,

mikol m'lachto asher asa.

Vai'varech Elohim

et yom hash'vi-I,

va'ikadaysh oto,

ki vo shavat mikol m'lachto,

asher bara Elohim la-asot.

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר)

יוֹם הַשְּׁשִׁי.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ.

וְכָל צָבָאָם.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,

מֵלֵאכְתּוֹ אֲשֶׁר עָשָׂה,

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,

מִכָּל מֵלֵאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיְבָרֶךְ אֱלֹהִים

אֶת יוֹם הַשְּׁבִיעִי,

וַיְקַדֵּשׁ אֹתוֹ,

כִּי בּוֹ שָׁבַת מִכָּל מֵלֵאכְתּוֹ,

אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

(There was evening and there was morning)

The sixth day, thus the heavens and earth were finished and along with everything in them. On the seventh day G-d completed His work which He had made, so He rested on the seventh day from all His work which He made. G-d blessed the seventh day and separated it as holy, because that in it He rested from all His work which G-d in creating had made.

Bereshit 2:1-3

שִׁבְתָּ עִלּוּם

BIRCHAT HAYAYIN / בִּרְכַת הַיַּיִן

Baruch Ata HaShem
Eloheinu Melech HaOlam,
boreh peri hagafen. Amen

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן: אָמֵן

BIRCHAT HALECHEM / בִּרְכַת הַלֶּחֶם

Baruch Ata HaShem
Eloheinu Melech haOlam,
hamotzi lechem
min ha'arets. Amen.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ: אָמֵן.

KIDUSH EREV SHABBAT / קְדוּשַׁת עֶרֶב שַׁבָּת

Baruch Atah HaShem
Eloheinu Melech Haolam,
asher kidishanu b'mitzvotav
v'ratza vanu v'Shabbat
kadshow b'ahava uvratzon
hinchilanu
zicaron l'ma'ase v'reshit.
Ki who yom techila
l'mikra'ray Kodesh
zaycher l'tziat Mitzrayim:
Ki vanu vacharta
v'otanu kidashta
mikol ha'amim
v'shabbat kadshecha
b'ahavah uv'ratzon
hinchal'tanu.
Baruch Atah HaShem
mkadesh HaShabbat:

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְרָצָה בָּנוּ, וְשַׁבַּת קִדְּשׁוּ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זִכְרוֹן לְמַעֲשֵׂה בְרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה
לְמִקְרָאֵי קֹדֶשׁ,
זִכָּר לִיצִיאַת מִצְרָיִם:
כִּי בָנוּ בְּחֶרֶת,
וְאוֹתָנוּ קִדְּשָׁתָּ,
מִכָּל הָעַמִּים.
וְשַׁבַּת קִדְּשָׁךְ
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יי
מְקַדֵּשׁ הַשַּׁבָּת.



BLESSING FOR THE WINE

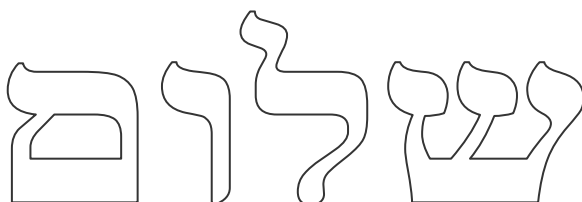
Blessed are you O L-rd our G-d, King of the Universe,
who creates the fruit of the vine. Amen

BLESSING FOR THE BREAD

Blessed are you O L-rd our G-d, King of the
Universe, who brings forth bread from the earth.
Amen

EREV SHABBAT KIDDUSH

Blessed are You HaShem our G-d, King of the
universe, who has sanctified us through your Word
and has taken delight in us. In love and favour You
have given us the holy Shabbat as a heritage, a
reminder of your work of creation, and as the first of
our sacred days recalling our departure from Egypt.
For you have chosen us and sanctified us from among
all peoples, and in love and favour given us the
Shabbat as a joyous heritage. Blessed are You
HaShem who makes holy the Shabbat.



הַבְּשׂוּרָה הַקְדוּשָׁה עַל־פִּי מִתִּי פֶרֶק יב:ח
פִּי בֶן הָאָדָם גַּם אֲדוֹן הַשַּׁבָּת הוּא:

COME MY BELOVED

L'cha doe-dee leek-rat ka-la,
p'nay Shabbat n'kab-la.

Sha'mor v'za-chor b'deebur eh'chad,
heesh-me'ah-nu ale hahm-yoo-chad,
HaShem eh'chad ush'moe eh'chad,
I'shame ool'tee'fehret v'leet-he-la:

L'cha do-dee...

Heet-na-ah-ree may-ah-far ku-mee,
leev-she beeg-day teef-ar-taych ami,
Al yad ben Yishai beit ha-lach-me,
kahr-va el nahf'she g'ahla:

L'cha do-dee...

Heet-oh-r'ree heet-ohr'ree,
key va-oh-raych ku-me oh-ree,
u-ree, u-ree sheer da-bay-ree,
k'vode HaShem alayich nigla:
L'cha doe-dee...

לְכָה דוּדִי לְקִרְאָת כָּלָה.

פְּנֵי שַׁבָּת נִקְבְּלָה:

שְׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד,

הַשְּׁמִיעֵנוּ אֶל הַמִּיָּחָד,

יְיָ אֶחָד וְשֵׁמוֹ אֶחָד,

לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהְיֶינָה:

לְכָה.

הַתְּנַעֲרִי מֵעַפָּר קוֹמִי,

לְבִשִׁי בְּגָדֵי תִפְאֶרֶתְךָ עִמִּי,

עַל יַד בֶּן יִשָּׁי בֵּית הַלַּחֲמִי,

קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה:

לְכָה.

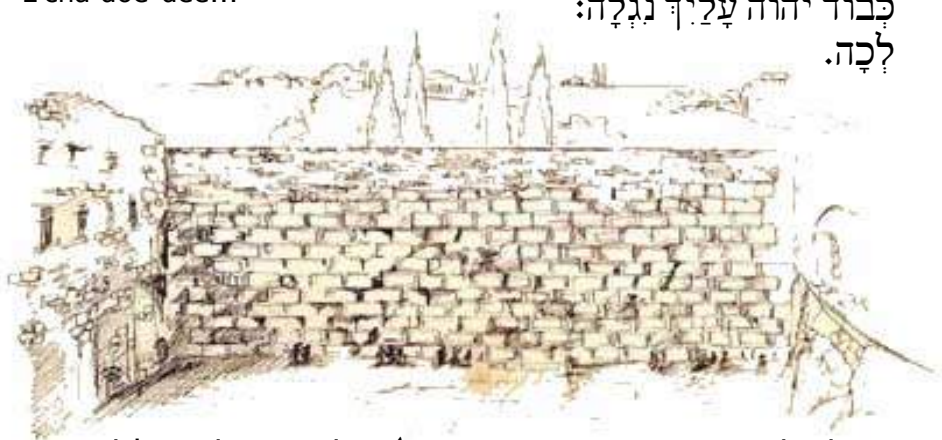
הַתְּעוֹרְרִי הַתְּעוֹרְרִי,

כִּי בָּא אֹרֶךְ קוֹמִי אוֹרִי,

עוֹרִי עוֹרִי שִׁיר דְּבָרִי,

כְּבוֹד יְהוָה עֲלֶיךָ נִגְלָה:

לְכָה.



חֲזוֹן יוֹחֵן פְּרָק כב; וְהָרוּחַ וְהַכֹּלָה אֵמְרִים בָּא וְהַשְׁמִיעַ
יֵאמֹר בָּא וְהִצָּמָא יָבוֹא וְהִחַפֵּץ יִשָּׁח מִיָּם חַיִּים חָנָם

COME MY BELOVED

Come my beloved to greet the bride
the Sabbath presence, let us welcome.

Safeguard and remember in a single utterance
the One, made us hear. HaShem is One,
and His Name is One, for renown, for
splendor, and for praise.

Come...

Shake off the dust, arise! Don your splendid
clothes, my people, through the Son of Jesse,
the Bethlehemite! Draw near to my soul,
redeem it!

Come...

Wake up, wake up, for your light has come,
awaken, awaken, sing a song, for the Glory
of HaShem is revealed to you!

Come my beloved to greet the bride
the Sabbath presence, let us welcome.

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆



Yeshua HaMashiach said Mattityahu 7:25
The rain fell, the rivers flooded, the winds
blew and beat against that house, but it
did not collapse, because its foundation
was on the Rock (Ha'Tzur)

**וַיֵּרֶד הַגֶּשֶׁם וַיִּשְׁטְפוּ הַנְּחָלִים וַיִּנְשְׁבוּ הָרוּחֹת וַיִּגְעוּ
בְּבֵית הַהוּא וְלֹא נָפַל כִּי יֵסֶד עַל הַצּוּר:
הַבְּשׂוּרָה הַקְּדוּשָׁה עַל פִּי מִתִּי פָּרַק ז**

PSALM 93

HaShem Malach geh'oot la'vaysh,
la'vaysh HaShem oz heat'azar
af-tee'chon tayvayl bal-teemot.
Nachon kee-sa-cha may'az
meh'olam Atah.
Nas'uh, n'harot HaShem
nas'uh, n'harot ko-lam.
Yis'uh n'harot dach-yam.
Me-ko'loth mayim rabim adereem
mesh b'ray-yam adir
bamarom HaShem.
Ehdotay'cha neh-e'm'nu,
me'od l'vaytcha
na'ava-kodesh HaShem
l'oraych yameem.

יהוה מלך
גאות לבש לבש
יהוה עז התאזר
אף-תכון תבל בל-תמוט:
נכון כסאך מאז
מעולם אתה:
נשאו נהרות, יהוה,
נשאו נהרות קולם.
ישאו נהרות דכים:
מקלות מים רבים אדירים
משברי-ים אדיר במרום יהוה:
עדתיך נאמנו מאד לביתך,
נאנה-קדש יהוה לארץ ימים:

HaShem is King and robed in majesty; HaShem is robed, girded with strength. The world is well established; it cannot be moved. Your throne was established long ago; You have existed forever. HaShem, the deep is rising up, the deep is raising up its voice, the deep is raising its crashing waves. More than the sound of the rushing waters of the mighty breakers of the sea, HaShem on high is mighty. Your instructions are very sure; Holiness befits your house, HaShem, for all times to come.



PSALM 95

Come, let us sing to HaShem! A great shout for joy to the rock of our salvation! Let's come into His presence with thanksgiving, Let's shout for joy to Him with songs of praise.

For HaShem is a great G-d, a great King greater than all gods, He holds the depth of the earth in His hand; the mountain peaks too belong to Him. The sea is His - He made it - And His hand shaped the dry land.

Come, let us bow down and worship; let us kneel before HaShem who made us. For He is our G-d, and we are the people of His pasture, the sheep of His care.

If only today you will listen to His voice: "Don't harden your hearts, as you did at M'riva, as you did on that day at Massah in the desert, when your fathers put me to the test; they challenged me, even though they saw my work. For forty years I loathed that generation, I said, 'This is a people whose hearts go astray, They don't understand how I do things.' Therefore I swore in my anger that they would not enter my rest."

לְכוּ נִרְנְנָה לַיהוָה,
נִרְיֶעָה לְצוּר יִשְׁעֵנוּ:
נִקְדָּמָה פָּנֵינוּ בַּחוּדָה,
בְּזִמְרוֹת נִרְיֶעַ לוֹ:

כִּי אֵל גָּדוֹל יְהוָה
וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים:
אֲשֶׁר בְּיָדוֹ מַחְקְרֵי אָרֶץ,
וְתוֹעֲפוֹת הַיָּם לוֹ:
אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ
וַיַּבְשֵׁת יַדָּיו יָצְרוּ:

בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה
נִבְרָכָה לִפְנֵי יְהוָה עֲשֵׂנוּ:
כִּי הוּא אֱלֹהֵנוּ
וְנִגְחֲנוּ עִם מִרְעִיתוֹ וְצֹאן יָדוֹ:

הַיּוֹם אִם־בִּקְלוֹ תִשְׁמָעוּ:
אַל תִּקְשׁוּ לְבַבְכֶּם כַּמִּרְיָה
כִּיּוֹם מִסָּה בַּמִּדְבָּר:
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
בְּחֲנוּנִי גַם רָאוּ פַעֲלִי:
אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר,
וְאָמַר עִם תַּעֲי לִבָּב הֵם,
וְהֵם לֹא יָדְעוּ דַרְכֵּי:
אֲשֶׁר נִשְׁבַּעְתִּי בְּאַפִּי,
אִם יִבְאוּן אֶל מְנוּחָתִי



COME LET US SING

Lechu neranena LaShem. לְכוּ נִרְנְנָה לַיהוָה.

Nareeya l'tzur yeesheyenu. נִרְיַעָה לְצוּר יִשְׁעֵנוּ.

Come! let us sing to HaShem.

Let us call out to the Rock of our salvation.

☆☆

תהילים פרק ק



Tehillim 100

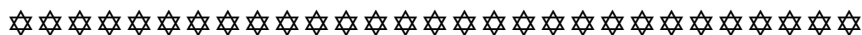
Shout for joy to HaShem, all you lands! Serve HaShem with gladness. Come before His presence with singing. Know that HaShem, He is G-d. It is He who has made us, and we are His. We are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, into His courts with praise. Give thanks to Him, and bless His Name. For HaShem is good, His loving kindness endures forever, and His faithfulness is to all generations.

BLESS

Bar'chu et HaShem
ham'vorach.
Ba'ruch HaShem
ham'vorach
l'olam va'ed.

בָּרְכוּ אֶת יי הַמְּבֹרָךְ.
בָּרוּךְ יי הַמְּבֹרָךְ
לְעוֹלָם וָעֶד:

Bless be HaShem who is blessed.
Blessed be HaShem who is blessed forever
and ever.



איכה פרק ה כא הַשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ
וְנָשׁוּב (וְנָשׁוּבָה) תִּדְּשׁ יָמֵינוּ בְּקָדֶם



Ekha / Lamentations 5:21

Leader: Remember the Shabbat to keep it Holy.
זְכוֹר אֶת־יּוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

Kehilah: Six days shall you labour and do all your work.

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלָאכָתְךָ

Leader: But the seventh day is the Shabbat of the L-rd Your G-d; in it you shall not do any work.

וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ;
לֹא־תַעֲשֶׂה כָל־מְלָאכָה

Kehilah: For in six days the L-rd made heaven and earth, the sea and all that is in them and rested on the seventh day; that is why the L-rd blessed the Shabbat and set it apart.

כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, אֶת־הַיָּם
וְאֶת־כָּל־אֲשֶׁר־בָּם, וַיָּנַח, בַּיּוֹם הַשְּׁבִיעִי,
עַל־כֵּן, בֵּרַךְ יְהוָה אֶת־יּוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ

Leader: Speak also unto the children of Israel Saying: "Above all, My *Shabbat* you shall keep; for it is a sign between Me and you throughout your generations, that you may know that I am the L-rd who sanctifies you."

וְאָתָּה דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל, לֵאמֹר, אַךְ אֶת־שַׁבְּתְתִי,
תִּשְׁמְרוּ: כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם,
לְדֹרֹתֵיכֶם לְדַעַת, כִּי אֲנִי יְהוָה מְקַדְּשְׁכֶם:

יְהוָה אֱלֹהֵיכֶם אֲמַת

SHEMOT 20:8-11, 31:12



1- Faith does not abolish any part of the Torah as a whole (Mattityahu 5:17-21, Yaacov 2:10)

2- Keeping the Torah is part of the faith that gets you to the Olam Haba (world to come), for that is the fruit of salvation (Mattityahu 19:17; Hitgalut 12:17; 14:12; 22:14)

3- You will abide in Yeshua's love, if you keep Torah (Yochanan 14:15-23) as He abided in the Father's love by keeping Torah (Yochanan 15:10; Ivrim 2:17-18, 4:15)

4- Faith in Yeshua does not cancel out what the Torah says, it establishes it (Romim 3:31)

5- Torah is itself "liberty" and the standard we are to judge ourselves by (Yaacov 1:22-25)

6- It is those of the flesh who are not subject to the Torah (Romim 8:5-8)

7- If you say you know Him, and ignore His Torah, you are a liar (1 Yochanan 2:3-7)

AND THEY SHALL KEEP

V'Shamru B'nei Yisrael

et haShabbat

la'asot et haShabbat

l'dorotam b'rit olam.

Bayni uveyne bnei Yisrael

ot he l'olam

ki sheyshet yamim asa HaShem

et hashamayim v'et ha'arets

u'vayom hashvi'i,

shavat vayinafash.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל

אֶת הַשַּׁבָּת

לַעֲשׂוֹת אֶת הַשַּׁבָּת

לְדֹרוֹתָם בְּרִית עוֹלָם:

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל

אוֹת הִיא לְעוֹלָם

כִּי שֵׁשֶׁת יָמִים עָשָׂה יי

אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

וּבַיּוֹם הַשְּׁבִיעִי,

שָׁבַת וַיִּנָּפֶשׁ:

V'haya midei chodesh b'chadshu

umidei Shabbat b'shabbato

yavo kol basar l'heshtachavot

l'fanai, amar HaShem.

וְהָיָה מִדֵּי חֹדֶשׁ בְּחֹדֶשׁוֹ

וּמִדֵּי שַׁבָּת בְּשַׁבָּתוֹ

יָבוֹא כָּל בָּשָׂר לְהִשְׁתַּחֲוֹת

לִפְנֵי, אָמַר יְהוָה:

The people of Israel are to keep the Shabbat, to observe Shabbat throughout all their generations as a perpetual covenant. "It is a sign between me and the people of Israel forever; for in six days HaShem made heaven and the earth, but on the seventh day He stopped working and rested." *Shemot (Exodus) 31:16-17*

"Every month on Rosh Chodesh (New Moon), and every week on the Shabbat, every one living will come to worship in my presence," says HaShem. *Yeshayahu (Isaiah) 66:23*



TRADITION OR COMMAND?

In the beginning HaShem blessed the seventh day, and sanctified it. The mitzva (command) to rest on Shabbat, the seventh day, is one of the Aseret Hadibrot (Ten Words), written by the finger of G-d.

The word **שבת** / Shabbat comes from a word meaning cease, rest or be still. Do you cease and rest on Shabbat? Are you still? Maybe you need help keeping the Shabbat; why not call upon our G-d through Yeshua, the Lord of Shabbat, to help you. Maybe you see no need to keep the Shabbat. Perhaps you need to yield to Yeshua, the Lord of the Shabbat?

ועומרך
יום שבת

במשיח
ישוע



The
Shabbat
They Shall Keep

BLESSING FOR MASHIACH

Baruch Atah HaShem
Eloheinu Melech ha'olam,
asher natan lanu
et derech ha'yeshua
b'Mashiach Yeshua.
Amen.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ
אֶת דֶּרֶךְ הַיְשׁוּעָה
בְּמָשִׁיחַ יֵשׁוּעַ:
אָמֵן.

Blessed are You, HaShem our G-d,
King of the universe, who has given us the way
of salvation in our Messiah Yeshua. Amen.



WHO IS LIKE YOU

Mi kamocha ba'eilim
HaShem? Mi kamocha
nedar ba'kodesh, norah
tehilot, oseh feleh?

מי כַּמֹּכָה בָּאֵלִים יְהוָה
מי כַּמֹּכָה, נֶאֱדָר בְּקֹדֶשׁ,
נֹרָה תְהִלַּת עֹשֶׂה פֶּלֶא:

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



אין כַּמֹּכָה
Ein Kamocha

The prayer "**Amida**" (which means "Standing") is also called interchangeably "Shemoneh Esreh" (Eighteen Benedictions) It is said while standing. This prayer is about 2400 years old. It is considered one of the most important prayers on account of its antiquity. In fact in times of old it was simply called "T'fila" (The prayer), and it was the entire conception of prayer. It contains praise, confession, petition, and thanks.

Personalizing the Amida is critical in importance, the sages of old wrestled with the problem of Keva (fixedness in worship). The Mishnah says: Do not make the Amida a Keva (i.e. an appointed routine). The opposite of Keva is Kevana, this is achieved when one focuses on the intention, and consciously directed meditation. Personalizing the Amida was considered an effective tool for maintaining Kevana.

☆ **אבות Avot:** The first blessing of the Amida is called Avot. It recalls the greatness of our forefathers in whose faith and favor our G-d, the Eternal One, Blessed be He, pledged to help Israel throughout history, even when we did not deserve it (Romans 3.23). Avot starts with the revelation that G-d is the G-d of the individual by stating that each of the forefathers internalized their relationship with their creator, "Elohey Avraham, Elohey Yitzach, v'Elohey Yaacov." עוזר ומשיע ומגן Helper, Saviour (Anointed One), and Shield, refers to the many benefits of our G-d, and His kindness to His creatures.

☆ **גבורות Gevurot:** This prayer recalls that our G-d is the one in charge of all life, the one that in the Olam HaBa (world to come), will bring the dead alive again. This prayer invokes the idea that no matter how bad any situation may be, one should not give up hope in Him, who is the G-d who brings resurrection, who brings that which is dead alive again!

☆ **קדושת השם Kedushat HaShem:** Through this Blessing, we express the concept that HaShem is exalted above and separated from the limitations of material existence. קדוש קדוש קדוש "Kadosh, Kadosh, Kadosh," Holy, Holy, Holy, HaShem is Holy in relation to the physical world, Holy in relation to the spiritual world, and Holy with the relation to the world to come. (Targum Yerusalem). But what is Holiness? It is the art of remaining apart, separated from outside influence, of that which is of the enemy of the faith.

☆ **עלינו Aleynu:** Aleynu is sung while standing. The congregation bends slightly at the knee and hunches forward at ואנחנו כורעים "Va-nach-nu Kor-im" which means we bend our knees, and we Straighten up at לפני מלך "Lifnei Melech" which means "Before the King." The Aleynu puts into proper perspective the Creator and the creature.

משיח: מלך העולם

OUR FATHERS

Baruch Atah HaShem,
 Eloheinu v'Elohey avoteinu,
 Elohey Avraham, Elohey
 Yitschak, v'Elohey Ya'acov.
 Ha'EL hagadol hagibor
 v'hanorah, El Elyon,
 gomel chasidim tovim,
 v'konei hacol,
 v'zocher chasdei avot,
 umeivi goel livney b'neiheim,
 l'ma'an Sh'mo b'ahavah.

Melech ozeir umoshia
 umagen: Baruch Atah
 HaShem, magen Avraham.

ברוך אתה יי
 אלהינו ואלהי אבותינו,
 אלהי אברהם, אלהי יצחק,
 ואלהי יעקב.
 האל הגדול הגבור והנורא,
 אל עליון,
 גומל חסידים טובים,
 וקונה הכל,
 וזוכר חסדי אבות,
 ומביא גואל לבני בניהם,
 למען שמו באהבה:
 מלך עוזר ומושיע ומגן:
 ברוך אתה יי, מגן אברהם.

Blessed are You HaShem
 our G-d and G-d of our Fathers, G-d of Abraham,
 G-d of Isaac and G-d of Jacob, the great, mighty
 and awesome G-d, the most high G-d, Who bestows
 grace and creates all, and remembers the kindness
 of the Fathers, and brings a Redeemer to their
 children's children, for His Name's sake with love.

King, Redeemer, Saviour, and Shield. Blessed are
 You O HaShem, Shield of Abraham.

ברוך אתה יי מגן אברהם:

MIGHTY G-D

Ata gi-bor l'olam HaShem,
 m'cha-ye may-tim
 ata rahv l'ho-shi-ah:
 M'chahl-kale chayim be'chesed,
 m'cha-yeh may-tim
 b'ra'cha'mim ra'bim,
 so'maych nof-lim,
 v'ro-fay cho-lim ,
 u-ma'tir a'su'rim,
 u-me'ka-yem eh-mu-na-toh
 li-she-nay ah-fahr.
 Mi cha'mocha ba'al g'vu-rot
 u'mi domeh lach,
 melech may-mit u-m'cha-yeh
 u-mahtz-mi'ahch yeshuah:
 V'neh-eh-mahn Ata
 l'ha-cha-yot maytim.
 Baruch Ata HaShem
 me'chaye ha'maytim.

You O HaShem are mighty forever.
 You raise the dead with abundant mercy,
 uphold the falling, heal the sick, set free those in
 bondage, and keep faith with those that sleep in
 the dust.

Who is like You, Master of mighty deeds, and
 who can compare to You King, who causes death
 and restores life, and makes salvation sprout;
 and You are faithful to resurrect the dead.
 Blessed are You O HaShem, who resurrects the
 dead.

אתה גבור לעולם יי,
 מחיה מתים
 אתה רב להושיע:
 מכלכל חיים בחסד,
 מחיה מתים
 ברחמים רבים,
 סומך נופלים,
 ורופא חולים,
 ומתיר אסורים,
 ומקים אמונתו
 לישגי עפר.
 מי כמותך בעל גבורות,
 ומי דומה לך,
 מלך ממית ומחיה
 ומצמיח ישועה.
 ונאמן אתה
 להחיות מתים.
 ברוך אתה יי

מחיה המתים:

YOU ARE HOLY

Ata Kadosh,
 ve'Shim'cha kadosh,
 u'kdoshim be'chol yom
 yehal'lucha selah.
 Ki El Melech gadol
 v'kadosh Ata:
 Baruch Ata HaShem,
 ha'El hakadosh.

אַתָּה קָדוֹשׁ
 וְשִׁמְךָ קָדוֹשׁ,
 וְקָדוֹשִׁים בְּכָל יוֹם
 יִהְיֶה לְךָ סֵלָה.
 כִּי אֵל מֶלֶךְ גָּדוֹל
 וְקָדוֹשׁ אַתָּה:
 בָּרוּךְ אַתָּה יְהוָה,
 הָאֵל הַקָּדוֹשׁ.

You are holy, and Your Name is holy, and Your holy ones praise You every day, forever, for You are G-d, the great and holy King. Blessed are You, HaShem, the holy G-d.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

TARGUM OF JERUSALEM - BERESHIT / GENESIS 21
 "And Abraham planted a paradise in Beer Sheba, and prepared in the midst of it food and drink for those who arrived at the border; and they ate and drank, and sought to give him the price of what they had eaten and drunk, but he willed not to receive it from them; but our father Abraham discoursed to them of that which he had said, that the world was by His Word. Pray before your Father who is in heaven, from whose bounty ye have eaten and drunk. And they stirred not from their place until the time when he had made them proselytes, and had taught them the way everlasting. And Abraham praised and prayed there in the Name of the Word of the L-rd, the G-d of Eternity."



21 קְדוּשַׁת הַשֵּׁם / KEDUSHAT HASHEM

N'kadesh et Shimcha ba'olam
k'Shem shemakdishim
ohto bishemey marom
kakativ al yad n'vi'echa:
v'kara ze el ze v'amar.

Kadosh, kadosh, kadosh
HaShem Tseva'ot,
m'lo kol ha'arets k'vodo.

L'umatam "baruch" yomeiru.

Baruch kevod Hashem,
mim'komo.

U'vdivrei kadashcha
katuv leymor:

Yimloch HaShem l'olam,
Elohayich Tsion
l'dor vador Halleluyah.

L'dor vador nagid gadlecha
ul'netsach n'tsachim
kedushatecha nakdish,
v'shiv'chacha Eloheinu
mipinu lo yamush
l'olam va'ed.
Ki El Melech gadol
v'kadosh Atah.
Baruch Atah HaShem,
haEl haKadosh.

נִקְדַּשׁ אֶת שִׁמְךָ בְּעוֹלָם,
כְּשֵׁם שִׁמְךָ יִשִּׁים
אוֹתוֹ בְּשִׁמֵי מְרוֹם,
כְּכָתוּב עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ
יְהוָה צְבָאוֹת,
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה, מִמְּקוֹמוֹ.

וּבְדִבְרֵי קִדְשְׁךָ
כְּתוּב לֵאמֹר:

יִמְלֹךְ יְהוָה לְעוֹלָם,
אֱלֹהֶיךָ צִיּוֹן
לְדֹר וָדֹר, הִלְלוּיָהּ.

לְדֹר וָדֹר נָגִיד גָּדֹלְךָ
וּלְנֹצֵחַ נִצְחִים
קִדְשְׁתָּךְ נִקְדִּישׁ,
וּשְׁבַחְךָ אֱלֹהֵינוּ
מִפִּינוּ לֹא יִמוּשׁ
לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל
וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה,
הָאֵל הַקְּדוֹשׁ.

ק ד ר ש ה

We shall sanctify Your Name in this world, just as they sanctify it in heaven above, as it is written by your prophet, And one (angel) will call another and say:

Kadosh, Kadosh, Kadosh (Holy) is HaShem Master of Legions, the whole world is filled with His glory.

Those facing them say 'Blessed':

'Blessed is the glory of HaShem from His place.'

And in Your holy Writings the following is written:

HaShem shall reign forever – your G-d, O Tzion – from generation to generation, Halleluyah!

From generation to generation we shall relate your greatness and for infinite eternities we shall proclaim Your holiness.

Your praise, our G-d, shall not leave our mouth forever, and ever, for You O G-d, are a great and Holy King. Blessed are You HaShem, the Holy G-d.

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

Targum Yonatan: קדוש קדוש קדוש Kadosh, Kadosh, Kadosh (Holy). G-d is Holy with relation to the physical world, Holy with relation to the spiritual world, Holy with relation to the Olam Haba (World to Come).



Aleinu l'shabeiach la'Adon hakol,
lateit gedulah l'yotser bereshit,
shelo asanu kegoyay ha'aratsot,
v'lo asanu
kemishpechot ha'adamah,
shelo sam chelkeinu kahem
v'goraleinu kechol hamonam.
Va'anachnu corim
umishtachavim umodim,
lifney Melech
malkey ha'mlachim,
haKadosh Baruch Hu.
She Hu notei shamayim
v'yosed arets,
umoshav y'karo
bashamayim mima'al,
ushkeenat uzzo
b'gavhei m'romim.
Hu Eloheinu ein ode.
Emet Malkeinu,
efes zulato,
kakatuv betorato:
'V'yadata hayom
v'hashevota el levavecha,
ki HaShem Hu haElohim
bashamayim mima'al.
V'al ha'arets mitachad,
ain ode.'
V'ne'emar, v'haya HaShem
l'Melech al kol ha'arets,
bayom hahu
yihyeh HaShem echad,
u'shemo echad.

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לַתֵּת גְּדֻלָּה לַיּוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ
כְּמִשְׁפַּחֹת הָאָדָמָה.
שֶׁלֹא שָׂם חֵלְקֵנוּ כֵּהֶם,
וְגִדְּלָנוּ כְּכֹל הַמּוֹנֵם.
וְאַנַּחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ
מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם
וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ
בַּשָּׁמַיִם מִמַּעַל,
וּשְׂכֵנֵת עֲזוֹ
בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ, אֵין עוֹד.
אַמֵּת מַלְכֵנוּ
אַפְסֵ זִוְלָתוֹ,
כִּכְתוּב בְּתוֹרָתוֹ:
וַיַּדְעַת הַיּוֹם
וְהִשְׁבַּחְתָּ אֶל לִבְבְּךָ,
כִּי יי הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל:
וְעַל הָאֶרֶץ מִתַּחַת,
אֵין עוֹד:
וְנֹאמַר: וְהָיָה יי
לְמֶלֶךְ עַל כָּל הָאֶרֶץ,
בַּיּוֹם הַהוּא
וְהָיָה יי אֶחָד,
וּשְׁמוֹ אֶחָד.

הַפְּטוּב שְׂמֵךְ

It is our duty to praise the Master of all, to ascribe greatness to the author of creation, who has not made us as the nations of lands, and not placed us as the families of the earth. He has not made our portion like theirs, and our lot like all their multitudes. We kneel and bow down and acknowledge our thanks Before the King of the kings of kings the Holy One, Blessed be He.

Who stretched out the heavens and founded the earth, and the seat of His glory is in the heavens above and the abode of His strength is in the most exalted heights. He is our G-d, there is none other. True is our King, there is nothing beside Him; as it is written in His Torah: 'and you shall know this day and take it to your heart, That HaShem is G-d in heaven above and in the earth below, there is none other.' And it is said, 'HaShem shall be the King over all the earth on that day HaShem shall be One, and His Name One.'

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Ivrim 1:1-4 G-d, having in the past spoken to the fathers through the prophets at many times and in various ways, has at the end of these days spoken to us by His Son, whom He appointed heir of all things, through whom also He made the worlds. His Son is the radiance of His glory, the very image of His substance, and upholding all



things by the word of His power, when He had by himself made purification for our sins, sat down on the right hand of the Majesty on high; having become so much better than the angels, as He has inherited a more excellent Name than they have.

Yitgadal v'yitkadash
sh'mei raba. Amen.
B'alma di ve'ra chir'ute.
V'yamlich malchutei,
b'chayeichon uv'yomeichon
uv'chayei d'khol beit Yisrael,
ba'a'galah u-vi-zman kariv.
Vimru: Amen.

Y'hei sh'mei raba m'varach
l'alam u-l'almei almay.
Yitbarach v'yishtabach
v'yitpa'ar v'yitromam
v'yitnasei, v'yit-hadar
v'yit'aleh v'yit-halal
sh'mei d'kudsha.
B'rich hu.

L'ela min kol birchata
v'shirata, tushb'chata
v'nechemata da-amiran
b'alma, v'emru: Amen.

Y'hei sh'lama raba min
sh'maya v'chayim aleinu v'al
kol Yisrael, ve'imru: Amen.

Oseh shalom bim'romav, hu
ya'aseh shalom aleinu v'al kol
Yisrael, v'im'ru: Amen.

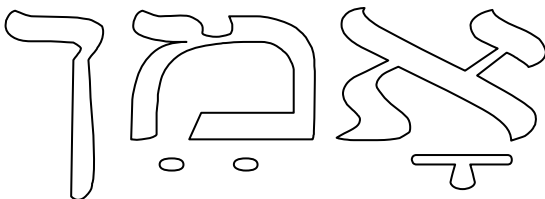
יִתְגַּדֵּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא. אָמֵן.
בְּעֵלְמָא דִּי בְּרָא כְרֻעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ,
בְּחַיֵּיכֹן וּבְיוֹמֵיכֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב.
וְאָמְרוּ: אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא
מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עֲלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא, וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא.
בְּרִיךְ הוּא.

לְעֵלָא מִן כָּל בְּרַכְתָּא
וְשִׁירְתָּא, תְּשַׁבַּחְתָּא
וְנַחֲמַתָּא, דְּאָמִירָן
בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרְוֵי,
הוּא יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ, וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.



Magnified and sanctified be His great Name in the world which He has created according to His will. May He establish His kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time; and say you: Amen.

Let His great Name be blessed forever and to all eternity. Blessed, praised, glorified, exalted, extolled and honoured, magnified and lauded be the Name of the Holy One. Blessed be He. Though He be high above all the blessings and hymns, praises and consolations, which are uttered in the world, and say you: Amen.

May there be abundant peace from heaven and life for us and all Israel, and say you: Amen.

May He who makes peace in His high places make peace for us and for all Israel, and say you: Amen.

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Our Father Who art in the heavens, Let Thy Name be sanctified. May Thy Kingdom come, let Your Will take place as it is in the heavens, so also upon the earth.

Give us today the bread for this day. Forgive us our sins (debts). As we also have forgiven our debtors. And lead us not into the hands of temptation. And deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever: Amen Mattityahu 6:9-13



אָבִינוּ שְׁבַשְׁמִים יִתְקַדֵּשׁ שְׁמֶךָ: תְּבֹא מַלְכוּתְךָ יְעֲשֶׂה
רְצוֹנְךָ כְּאֲשֶׁר בְּשָׁמַיִם גַּם בָּאָרֶץ: אֶת־לֶחֶם חֲקֵנוּ תֵּן לָנוּ
הַיּוֹם: וּמַחֲלֵנוּ עַל־חַבּוּתֵינוּ כְּאֲשֶׁר מַחֲלָנוּ גַם־אֲנַחְנוּ
לְחַיֵּינוּ: וְאַל־תְּבִיאֵנוּ לַיָּדִי נִסְיוֹן כִּי אִם תִּחְלַצְנוּ מִן־הָרָע
כִּי לָךְ הַמַּמְלָכָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת לְעוֹלָמֵי עוֹלָמִים אָמֵן

PSALM 23

Mizmor L'David,
HaShem ro'i lo echsar.
Bin'ot desheh ya'arvitseynei
al mey m'nuchot y'nahaleyni.
Nafshi y'shovev,
yan'cheyni b'maglei tsedek,
Lema'an Sh'mo.
Gam ki eleich
b'gey tsalmavet,
lo ira rah
ki Atah imadi,
shivtecha umishantecha
heyma y'nachamuni.
Ta'aroch l'fanai shulchan
neged tsor'rai,
dishantah bashemen roshi
cosi r'vayah.
Ach tov vachased
yirdeyfuni col y'mey chayai,
v'shavti b'veyt HaShem
l'orech Yamim.

Song of David; HaShem is my shepherd,
I lack nothing. He has me lie down in grassy pasture,
He leads me by quiet water, and He restores my inner
person. He guides me in the right paths for the sake of
His own Name. Even if I pass through death-dark
ravines, I will fear no disaster, for you are with me; Your
rod and staff reassure me. You prepare a table for me,
even as my enemies watch; You anoint my head with oil
from an overflowing cup. Goodness and grace will pursue
me every day of my life; And I will live in the house of
HaShem for years and years to come.

מִזְמוֹר לְדָוִד,
יְהוָה רֹאִי לֹא אֶחְסָר.
בְּנִאוֹת דֶּשֶׁה יֵאָרְבִּיצֵנִי
עַל-מֵי מְנוּחוֹת יְנַהַלְנִי.
נַפְשִׁי יִשׁוּבֵב,
יְנַחֲנִי בַמַּגְלֵי צֶדֶק
לְמַעַן שְׁמוֹ.
גַּם כִּי אֵלֵךְ
בְּגֵי אֲלֻמוֹת,
לֹא אִירָא רָע
כִּי אַתָּה עִמָּדִי,
שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ
הִמָּה יְנַחֲמֵנִי.
תַּעֲרֹךְ לִפְנֵי שִׁלְחָן
נֶגֶד צָרָרִי,
דִּשַׁנְתָּ בַשֶּׁמֶן רֹאשִׁי
כּוֹסֵי רוּיָה.
אֵךְ טוֹב וַחֲסֵד
יִרְדֹּפוּנִי כָּל יְמֵי חַיִּי,
וְשָׁבְתִי בְּבֵית יְהוָה
לְאָרֶךְ יָמִים.

וְשָׁבְתִי בְּבֵית-יְהוָה לְאָרֶךְ יָמִים.

GRATEFUL

Modim anach'nu lach, sha'ata hu
 HaShem Elohei'nu ve Elohei
 avotei'nu le olam va'ed. Tsur
 chayenu, magen yish'enu, Ata
 hu ledor va'dor. Node lechah
 unsaper tehilate'cha, al chayenu
 hamisorim beyade'cha, ve'al
 nishmotei'nu hafkudot lach,
 ve'al nisei'cha sheb'kal yom
 imanu, al nif'leotei'cha
 vetovotei'cha shebechol et,
 erev vaboker vesaharayim.
 Hatov, ki lo chalu ra'chamei'cha,
 vechamrahem: Ki lo tamu
 chasadei'cha me-olam kivinu
 lach. Veal kulam yitbarach
 v'yitromam Shimcha, malkenu
 tamid le-olam vaed. Vechal
 hachayim voduka seleh, vihal'lu
 et shimcha be'emet, haEL,
 Yeshuatenu, ve'ezratenu selah.
 Baruch Ata HaShem hatov
 Shim'cha ul-cha naech lehodot.

מודים אנחנו לך, שאתה הוא
 יהוה אלהינו ואלהי אבותינו
 לעולם ועד: צור חיינו, מגן
 ישענו, אתה הוא לדור ודור.
 נודה לך ונספר תהלתך,
 על חיינו המסורים בידך,
 ועל נשמותינו הפקודות לך,
 ועל נסיון שבכל יום עמנו, ועל
 נפלאותיך וטובותיך שבכל עת,
 ערב ובקר וצהרים. הטוב, כי
 לא כלו רחמיך, ורחמך: כי לא
 תמו חסדיך, מעולם קוינו לך.
 ועל כלם יתברך ויתרומם שמך,
 מלכנו תמיד לעולם ועד.
 וכל החיים יודוך סלה, ויהללו
 את שמך באמת, האל ישועתנו
 ועזרתנו סלה. ברוך אתה יהוה,
 הטוב שמך ולך נאה להודות.

We gratefully thank You, for it is You who are HaShem, our G-d, and the G-d of our forefathers for all eternity; our Rock, the Rock of our lives. Shield of our salvation are You from generation to generation. We shall thank You and relate your praises, for our lives, which are committed to Your power and for our souls that are entrusted to You; for Your miracles that are with us every day; and for Your wonders and favors in every season - evening, morning and afternoon. The Beneficent One, for your compassion was never exhausted, and the Compassionate One, for Your kindness never ended - for we have always put our hope in You.

שמע Sh'ma The Sh'ma consists of three biblical paragraphs strung together. It is recited as a declaration of love, dedication, and faith in G-d. Some siddurim, such as ours, enlarges the last letters of the first and last words in the Sh'ma's first line. This spells "AD" (witness). This acrostic evokes the idea that we function as witnesses to the unity of the transcendent by reciting the Sh'ma. Notice how this prayer mentions G-d, and ends with Echad "One," and not "only One" which is a corruption to the English translation found in some Siddurim, this is forbidden by Torah, (see Devarim 6:4, 12:32)

ואהבת V'ahavta In this text, as throughout the Bible, our ancestors used the symbol of the heart to indicate to what we refer as the function of the brain, that of rational thought. It is strange for us to speak of loving with our brain, yet that is exactly what the text of the v'ahavta describes us as doing! In this context, one meaningful way to look at the verse is to say that it is important to be connected to the Eternal emotionally--by loving, and rationally--with our minds. Devarim 6.5-9

כי מציון Key Mitzion With this chant we pay homage to the Torah, the written Word of HaShem, knowing that it is a representation of the living Word (Memra), Yeshua, dwelling with us.

שם שלום Sim Shalom This prayer is an elaborated and expanded version of the Priestly blessing, As the Torah passes by it is custom to kiss the Torah by placing the Tallit, Siddur, or hand on the Torah's cover, and kissing that which touched the Torah as a sign of love for it (G-d's Word).

ברכך Torah Blessings This tradition is based on the practice of Ezra (Nehemiah 8:6) Before he read the Scriptures to the multitude he blessed the Eternal One, Blessed be He, and they responded in kind. The same person will touch with the corner of his tallit the portion to be read and kisses it (The Tallit / Prayer Shawl) as a sign of love for G-d's Word.

ברכת ההפטרה Haftarah Blessings This practice was introduced during the reign of the King Antiochus, who ruled and persecuted Israel prior to the time of Chanuka (165 BC) In his attempts to rid the Jewish people of their religion, he forbade the public reading from the Torah. The people then resorted to the readings of the Prophets, it was later removed when Antiochus was defeated, but the custom stayed. The reading of the Prophets selection is always related to the Torah subject of the week.

ברית החדשה Brit Chadasha (Renewed Covenant Blessings) As believers in Mashiach Yeshua we adhere to the practice to also say a blessing prior and after the reading of the Brit Chadasha, as it is the practice in the Haftarah we read a portion of the Brit Chadasha that relates to the Torah reading.

וזאת התורה Ve-Zot-HaTorah Every one rises, the Torah is lifted by the one honored with the "Hagbah" (lifting of the Torah), so that the congregation can view the Text in the Scroll. As the congregation looks at the Scroll being lifted, they declare. "These are the Words which HaShem spoke to Moshe Rabeinu (our Teacher)"

עץ חיים Etz Chaim The congregation still standing, the ARK opens, and the Torah scroll taken and placed back in the Ark. With the Ark open this song is chanted.

BLESS

Barchu et HaShem
hamvorach.

Baruch HaShem
hamvorach l'olam va'ed.

Bless HaShem who is blessed.

Blessed be HaShem who is blessed forever
and ever.

בָּרְכוּ אֶת יי הַמְּבֹרָךְ.

בָּרוּךְ יי הַמְּבֹרָךְ

לְעוֹלָם וָעֶד.

בָּרְכוּ אֶת יְהוָה



WHO IS LIKE THEE

Mi kamocha ba'eilim HaShem?

Mi kamocha, nedar ba'kodesh,
norah tehilot, oseh feleh?

Malchutecha, ra'u vanecha,

bokea yam Lifney Moshe:

"Zeh Eli"

Anu ve'am'ru:

"HaShem yimloch

le'olam va'ed."

Baruch Ata HaShem

ga'al Yisrael.

מי כמכה בָּאֵלִים, יי?

מי כמכה, נֶאֱדָר בְּקֹדֶשׁ,

נֹרָה תְהִלֹת, עֹשֶׂה פֶלֶא:

מַלְכוּתְךָ רָאוּ בְנֶךָ,

בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה:

"זֶה אֵלֵי"

עָנּוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְהוָה

גָּאֵל יִשְׂרָאֵל.

Who is like You O HaShem

among the gods? Who is like You glorious in

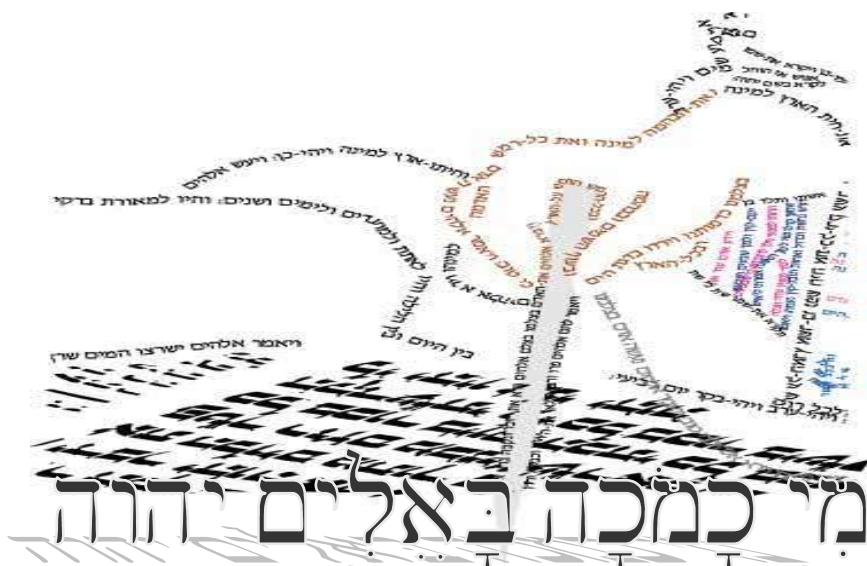
holiness, fearful in praises, doing wonders? Your

sons will see Your kingdom; The sea split before

Moshe. "This is my G-d" they answered and said:

"HaShem shall reign forever and ever." Blessed

are You HaShem who has redeemed Israel.





זֶה מֶלֶךְ הַמָּשִׁיחַ

THIS IS KING MASHIACH: A Great Holy King has arisen from the House of David. Possessing chochma, binah and da'at (wisdom, knowledge and understanding). Void of any evil. Possessing Torah and observant of the Mitzvot as they have been prescribed by the Torah of G-d. As David His ancestor, He came to compel all Yisrael to walk in the way of Torah in Truth and with a circumcised heart (see Mattityahu 5), when He returns He will finish such holy work. When the House of Yisrael understands that He is indeed their King, He will return and reinforce the breaches and fight the Wars of G-d. He is the holy Mashiach! He came to try us, to refine us, and to clarify to us that the appointed time to believe had come and that His Return is at the set time in the near future, exceedingly near, when all Yisrael will confess He is Yeshua; the Holy Mashiach!

Sh'ma Yisrael,
HaShem Eloheinu,
HaShem echad:
Baruch shem kevod
malchuto l'olam va'ed.
V'ahavta et HaShem
Elohey'cha b'chol l'vav'cha,
uv'chol naf'shecha,
uv'chol m'ode'cha:
V'ha'yu hadevarim
ha ehleh ahsher ano'chi
metzave'cha
hayom al-le'vavecha:
V'shinann'tam levanei'cha,
v'di'bartah bam,
b'shiv'techah b'vei'techa,
uv'lech'techa vaderech,
u'vesha'keb'cha, u'vekume'cha:
Uq'shar'tam le'oat al-yade'cha,
ve'hayu l'to'tafot bei'n
ei'nei'cha: Uk'tav'tam
al'mezu'zot bei'techa,
u'vish'ah'recha:
V'ahavta le're'e'cha
kamocha.

שמע ישראל
יהוה אלהינו, יהוה אחד:
ברוך שם כבוד
מלכותו לעולם ועד.
ואהבת את יהוה
אלהיך בכל לבבך,
ובכל נפשך, ובכל מאדך:
והיו הדברים האלה
אשר אנכי מצוה
היום על-לבבך:
ושננתם לבניך,
ודברת בם,
בשבתך בביתך,
ובלכתך בדרך,
ובשכבך ובקומך:
וקשרתם לאות על-ידך,
והיו לטטפת בין עיניך:
וכתבתם על-מזוזות ביתך,
ובשערך:
ואהבת לרעך כמוך:

שמע ישראל יהוה אלהינו יהוה אחד

Hear, O Israel, HaShem is our G-d, HaShem is One. Blessed is the Name of His glorious Kingdom, forever and ever.

And you are to love HaShem your G-d with all your heart, all your soul and all your resources. Let these matters that I command you today be upon your heart. Teach them thoroughly to your children and speak of them while you sit in your home, while you walk on the way, when you retire and when you arise. Bind them as a sign upon your arm and let them be Tefillin between your eyes. And you shall write them on the door posts of your house and upon your gates.

And you shall love your neighbor as yourself.



Devarim / Deuteronomy 6:4-9

FOR OUT OF ZION

Vay'he bin'soa ha-Aron,
va'yomer Moshe.

"Kumah HaShem,
ve'yafu-tzu oy'vey'cha,
ve'yanusu mesan'ey'cha,
mi'paney'cha:

Ki mi'Zion te'tseh Torah,
ud'var HaShem
mi'Ru'shahlayim."
Ba'ruch sheh'natahn Torah,
l'ahmo Yisrael
beek'du'sha'to.

And it came to pass when
the Ark moved forward, Moshe
said: "Rise up O HaShem, and
let Your enemies be scattered; And let them
that hate You flee before You. For out of
Zion shall go forth the Torah, and the Word
of HaShem from Jerusalem." Blessed be
He, who in His holiness, gave the Torah to
His people Israel.

וַיְהִי בְּנִסְעַ הָאָרֶן,

וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְהוָה,

וַיִּפְצוּ אֹיְבֶיךָ,

וַיִּנָּסוּ מִשְׁנֵאיֶךָ,

מִפְנֵיךָ:

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,

וְדִבֶּר יְהוָה

מִירוּשָׁלַיִם:

בְּרוּךְ שֶׁנָּתַן תּוֹרָה,

לְעַמּוֹ יִשְׂרָאֵל

בְּקִדְשׁוֹ:



GRACE AND PEACE

Seem Shalom
 tovah u'ra'cha.
 Cheyn va'chesed v'rachamim
 aley'nu v'al kol
 Yisrael ame'cha.
 Bar'che'nu Avi'nu
 ku'la'no k'echad
 b'or pa'ne'cha,
 Ki v'or panecha
 natatah lanu, HaShem
 Eloheinu,
 Torat chai'yim
 v'ahavat chessed,
 u'tsdaka, uv'ra'cha,
 v'ra-cha'mim, v'cha'yim,
 v'shalom.

Grace and peace,
 goodness and blessing. Grace and loving
 kindness and mercy to us and to all Israel,
 Your people. Bless us our Father, all of us
 as one in the light of Your countenance.
 For in the light of Your countenance You, O
 HaShem our G-d have given us the Law of
 life and loving kindness, and righteousness
 and blessing and mercy and life and peace.

שִׁים שָׁלוֹם

טוֹבָה וּבְרָכָה.

חֵן וְחֶסֶד וְרַחֲמִים

עָלֵינוּ וְעַל כָּל

יִשְׂרָאֵל עַמֶּךָ.

בְּרַכְנוּ אֲבִינוּ

כָּלנוּ כְּאֶחָד

בְּאוֹר פָּנֶיךָ,

כִּי בְּאוֹר פָּנֶיךָ

נָתַתָּ לָנוּ, יְהוָה

אֱלֹהֵינוּ,

תּוֹרַת חַיִּים

וְאַהֲבַת חֶסֶד,

וּצְדָקָה, וּבְרָכָה, וְרַחֲמִים,

וְחַיִּים, וְשָׁלוֹם:

חֵן וְחֶסֶד וְרַחֲמִים

BLESSING PRIOR TO TORAH READING

Bar'chu et HaShem ham'vorach. בְּרַכּוּ אֶת יי הַמְבָרֵךְ.
 Baruch HaShem ham'vorach בָּרוּךְ יי הַמְבָרֵךְ
 le'olam va'ed. לְעוֹלָם וָעֶד.
 Baruch Atah HaShem בָּרוּךְ אַתָּה יי
 Eloheinu Melech ha'Olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 asher bachar banu, אֲשֶׁר בָּחַר בָּנוּ
 mikol ha'amim, מִכָּל הָעַמִּים,
 venatan la'nu et Torah'toe. וְנָתַן לָנוּ אֶת תּוֹרַתּוֹ.
 Baruch Atah HaShem, בָּרוּךְ אַתָּה יי
 no'tain Ha'Torah. Amen. נוֹתֵן הַתּוֹרָה. אָמֵן.

Bless HaShem who is blessed. בָּרוּךְ אַתָּה יי
 Blessed be HaShem who is blessed
 forever and ever. Blessed are You אָמֵן.
 O HaShem our G-d, King of the universe, who has
 chosen us from among all the peoples, and Who has
 given us Your Torah.

Blessed are You O HaShem, giver of the Torah.
 Amen.

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

YESHUA THE WORD MADE FLESH....



BLESSING AFTER TORAH READING

Baruch Atah HaShem	בָּרוּךְ אַתָּה יְהוָה
Eloheinu Melech ha'olam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
asher natan la'nu	אֲשֶׁר נָתַן לָנוּ
Torat emet,	תּוֹרַת אֱמֶת,
v'cha'yei olam	וְחַיֵּי עוֹלָם
nata b'to'che'nu.	נָטַע בְּתוֹכֵנוּ.
Baruch Atah HaShem	
no'tain ha'Torah.	

Blessed are You O HaShem בָּרוּךְ אַתָּה יְהוָה
 our G-d King of the universe. נוֹתֵן הַתּוֹרָה: אָמֵן.
 Who has given us the Torah
 of truth and planted eternal life in our midst.

Blessed are You O HaShem who gives the Torah.
 Amen.



וְצִוָּנוּ לְעֲסוֹק
 בְּדַבְרֵי תוֹרָה:

...and has commanded us to engross
 ourselves in the words of Torah

BLESSING BEFORE HAPHTARAH

Baruch Atah HaShem	בָּרוּךְ אַתָּה יי
Eloheinu Melech ha'olam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
asher ba'char	אֲשֶׁר בָּחַר
bin'vi'im toe'vim,	בְּנֵי אֲנָשִׁים טוֹבִים,
v'ratsah vidiv'rei'hem	וְרָצָה בְּדִבְרֵיהֶם
ha'ne'ema'rim be'emet.	הַנְּאֻמְרִים בְּאֱמֶת:
Baruch Atah HaShem,	בָּרוּךְ אַתָּה יי,
ha'bo'cher ba'Torah	הַבּוֹחֵר בַּתּוֹרָה
uv'Moshe av'do,	וּבְמֹשֶׁה עַבְדּוֹ,
uv'Yisrael amo,	וּבְיִשְׂרָאֵל עַמּוֹ,
uvin'vi'ey ha'emet vatsedek.	וּבְנֵי אֲנִי הָאֱמֶת וְצֶדֶק.
Amen.	אָמֵן.

Blessed are You HaShem our G-d King of the universe,
 who has chosen good prophets and
 has delighted in their words which were spoken
 in truth. Blessed are You HaShem our G-d,
 who has chosen the Torah and Moshe His
 servant and His people Israel and the
 prophets of truth and righteousness. Amen.

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆



LUKE 24: 26-27 Did not the Messiah have to die like this before entering His glory? Then starting with Moshe and all the prophets, He explained to them the things that can be found throughout the Tanach concerning Himself.

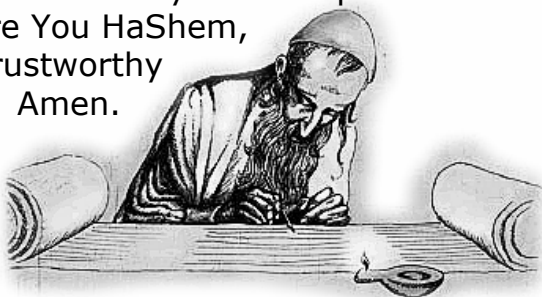
הָלֹא עַל־הַמָּשִׁיחַ הָיָה לְסָבֵל אֶת־כָּל־זֹאת וְלַהֲפֹנֵס בְּכַבּוֹדוֹ:
 וַיַּחֲלֵל מִמֶּשֶׁה וּמִכָּל הַנְּבִיאִים וַיֹּבְאֵר לָהֶם אֶת־כָּל־הַפְּתוּבִים
 הַנְּאֻמְרִים עָלָיו:

BLESSING AFTER

Baruch Atah HaShem
 Eloheinu Melech ha'olam,
 tsur kol ha'olamim,
 tsadeek b'kol ha'dorot,
 ha'ail ha'ne'eman
 ha'omair v'osay, ha'm'dabair
 um'kayaim, shaikol d'varav
 emet va'tsedek. Ne'eh-mon
 Atah Hu HaShem Eloheinu,
 v'ne'eh-manim d'varaicha,
 v'davar echad med'varaicha
 achor lo yashuv raykam,
 key EL Melech ne'eman
 v'rachaman atah.
 Baruch Atah HaShem,
 ha'El ha'ne'eman b'kol d'varav.
 Amen.

ברוך אתה יי
 אלהינו מלך העולם,
 צור כל העולמים,
 צדיק בכל הדורות,
 האל הנאמן
 האומר ועשה, המדבר
 ומקים, שכל דבריו
 אמת וצדק. נאמן
 אתה הוא יי אלהינו,
 ונאמנים דברייך.
 ודבר אחד מדברייך
 אחר לא ישוב
 ריקם, כי אל מלך
 נאמן ורחמן אתה.
 ברוך אתה יי

Blessed are You, האל הנאמן בכל דבריו. אמן.
 HaShem our G-d, King of the universe, Rock of
 all eternity righteous in all generations, the
 trustworthy G-d, who says and does, who speaks
 and fulfills, all whose words are true and
 righteous. Trustworthy are You HaShem, our
 G-d, and trustworthy are Your words, not one of
 Your words is turned back to its origin unfulfilled,
 for You are G-d, trustworthy and compassionate
 King. Blessed are You HaShem,
 the G-d who is trustworthy
 in all His words. Amen.



BLESSING BEFORE RENEWED COVENANT

Sam'che'nu HaShem Eloheinu
ba'brit'cha ha'cha'da'sha
uv'mal'chut benay'cha Yeshua
m'shi'cheh'cha. Bim'hay'ra
yach'zur v'yagel lee' bay'nu
v'yit'ba'rach shim'cha be'fee
kol chai ta'mid
le'olam va'ed.
Baruch Atah HaShem.
Baruch hu um'vu'rach She'mo,
Melech Yisrael. Amen.

שְׂמַחְנוּ יי אֱלֹהֵינוּ
בְּבְרִיתְךָ הַחֲדָשָׁה
וּבמַלְכוּת בְּנֵיךָ יֵשׁוּעַ
מְשִׁיחֶךָ. בְּמַהֲרָה
יִחְזֹר וַיַּגֵּל לִבְנוֹ
וַיַּתְּכֶרְךָ שְׁמֶךָ בְּכִי
כָּל חַי תָּמִיד
לְעוֹלָם וָעֶד:
בָּרוּךְ אַתָּה יי.

Gladden us HaShem our G-d
with Your renewed Covenant
and with the kingdom of Your Son, Yeshua Your
Messiah. Soon may He return and rejoice our
hearts; and may Your Name be praised by the
mouth of the living forever. Blessed are You
HaShem. Blessed be He, and blessed be His Name
O King of Israel. Amen.

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ,
מֶלֶךְ יִשְׂרָאֵל: אָמֵן.

☆☆



MATTITYAHU 5:18 Yeshua said: Yes indeed! I tell you that until heaven and earth pass away, not so much as a yod, or a stroke will pass from the Torah - not until everything that must happen has happened.

כִּי אָמֵן אָמַר אֲנִי לָכֶם עַד כִּי יַעֲבְרוּ הַשָּׁמַיִם וְהָאָרֶץ לֹא
תַעֲבֹר יוֹד אֶחָת אוֹ קוֹץ אֶחָד מִן הַתּוֹרָה עַד אֲשֶׁר יָקִים
הַכֹּל: הַבְּשׂוּרָה הַקְּדוּשָׁה עַל פִּי מִתִּי פָּקָה ה

BLESSING AFTER THE RENEWED COVENANT

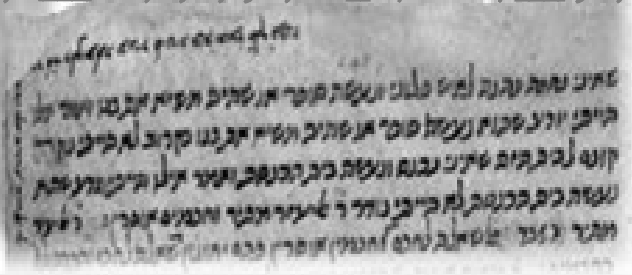
Baruch Ata HaShem בָּרוּךְ אַתָּה יי
 Eloheinu Melech אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 ha-Olam, asher natan lanu אֲשֶׁר נָתַן לָנוּ
 hadavar ha-emet, הַדָּבָר הָאֱמֶת,
 ve-hayey Olam וַחַי עוֹלָם
 natah b'to-chey-nu. נָטַע בְּחוֹכֵינוּ.
 Baruch Atah HaShem, בָּרוּךְ אַתָּה יי,
 notein hab-rit נוֹתֵן הַבְּרִית הַחֲדָשָׁה:
 ha'cha-da'shah.

Blessed are You HaShem
 our G-d, King of the Universe, Who has
 given us the Word of Truth and has planted
 life everlasting in our midst.

Blessed are You HaShem,
 giver of the Renewed Covenant. Amen

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הַבְּרִית הַחֲדָשָׁה



AND THIS IS THE TORAH

וְזֹאת הַתּוֹרָה

Vezot HaTorah

אֲשֶׁר שָׁם מֹשֶׁה

asher sam Moshe

לְפָנַי בְּנֵי יִשְׂרָאֵל

lif'nei b'nei Yisrael

al pi' HaShem be'yad Moshe. על פי יי בִּיד מֹשֶׁה.

And this is the Torah given by Moshe to the children of Israel at the command of HaShem, by the hand of Moshe.



This is the Torah . . .

אל-תדמו כי באתי להפר את-התורה או את-דברי הנביאים לא
באתי להפר כי אם-למלא: כי אמן אמר אני לכם עד כי-יעברו
השמים והארץ לא תעברו יוד אחת או-קוץ אחד מן-התורה עד
אשר יקים הכל: לכן האיש אשר יפר אחת מן-המצוות הקטנות
האלה וילמד את-בני האדם לעשות כמוהו קטון יקרא לו במלכות
השמים ואשר יעשה וילמד אותן לזה גדול יקרא במלכות השמים

TREE OF LIFE

Etz chayim hee
 lamachazikim ba
 vetome'cheha me'oo'shar.
 Dera'chey-ha dar-chey noam
 vekol netivotey-ha shalom.
 Hashivenu HaShem
 elei-cha venashuvah.
 Cha-desh, yamei-nu
 ke-kedem.

עץ חיים היא
 למחזיקים בה,
 ותמכיה מאשר:
 דרכיה דרכי נעם,
 וכל נתיבותיה שלום.
 השיבנו יהוה
 אליך ונשובה.
 חדש ימינו כקדם:

It is a tree of life to those who take hold of it, and its supporters are praiseworthy. Its ways are ways of pleasantness and all its paths are peace. Bring us back to You HaShem and we shall return, renew our days as of old.

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆



Do good to Your servant. I will live and I will obey Your word. Open my eyes, that I may see wondrous things out of Your Torah. I am a stranger on the earth. Don't hide Your mitzvot from me. My soul is consumed with longing for Your ordinances at all times. You have rebuked the proud who are cursed, who wander from Your mitzvot. Take reproach and contempt away from me, for I have kept Your statutes. Though princes sit and slander me, Your servant will meditate on Your statutes. Indeed Your statutes are my delight, and my counselors.

Tehillim / Psalm 119:17-24

AARONIC BLESSING

Vay'daber HaShem el Moshe
le'more: Daber el Aharon
v'el banaiv le'more,
ko t'var'chu et b'nei Yisrael:
amor, lahem.

Y'varech'cha HaShem veyishmerecha
Yaer HaShem
panaiv ay'lei'cha, vi'chu'nei'cha.
Yi'sah HaShem
panaiv eh'lei'cha,
v'ya'sem l'cha shalom.

BaShem Yeshua HaMashiach Sar Shalom

וַיְדַבֵּר יְהוָה, וְאֶל-מֹשֶׁה
לֵאמֹר. דַּבֵּר אֶל-אַהֲרֹן
וְאֶל-בָּנָיו לֵאמֹר.
כֹּה תְבָרְכוּ אֶת-בְּנֵי יִשְׂרָאֵל:
אָמֹר, לָהֶם.
יְבָרְכֶךָ יְהוָה, וַיִּשְׁמְרֶךָ
יָאֵר יְהוָה
פָּנָיו אֵלֶיךָ, וַיַּחֲנֶךָ.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ,
וַיֵּשֶׁם לְךָ שָׁלוֹם:
בְּשֵׁם יֵשׁוּעַ הַמָּשִׁיחַ שַׂר שָׁלוֹם

HaShem said to Moshe, speak to Aharon and his sons, and tell them that this is how you are to bless the people of Israel: you are to say to them, May HaShem bless you and keep you. May HaShem make His face shine on you and be gracious to you. May HaShem lift up His face toward you and give you peace. In the Name of Yeshua the Messiah, the Prince of Peace.





Being read and heard by people of all ages Torah transmits the faith of Israel from generation to generation.

The Torah is, in effect, the constitution of the people of G-d. According to the Midrash, before his death Moshe Rabbenu (Moses our Teacher) had written thirteen Sifrei Torah (Torah Scroll). One of them was given to each of the twelve tribes and one was placed in the Holy Ark all together with the Tables of Decalogue, so that no one dare falsify the text of the scroll. From those times on, sofrim, (professional scribes, observant Jews), who have learned the Laws of writing the scroll, copy Sifrei Torah making them available for learning and ritual usage. Thus the sofer writes the words of Almighty for the people that He has called. According to the Law, scribes must labor for the love of HaShem, not for wealth. A sofer seeks to become a human vessel for the Divine words.

Writing Torah Scrolls demands tremendous skills and thorough knowledge of the sofer. The sofer is required to know the most painstaking and minuscule regulations of how to write the letters on the parchment. Oral tradition says, that all the letters of the Torah comprise one integral Name of G-d, and every letter is the letter of His Name. Therefore the writing of a Sefer Torah requires care and attention to ensure accuracy.

Adon olam asher mal'lach,
b'terem kol y'tsir niv'rah.
Let na'asa v'chef'tso kol,
azai Melech sh'mo ni'krah.
V'acha'rei kich'lot hakol,
l'vado yim'loch no'rah.
v'hu ha'ya v'hu ho'veh,
v'hu yih'yeh b'tif'arah.
V'hu echad v'ein shay'ni,
l'ham'shil lo l'hach'bi'ra.
b'li ray'sheet b'li tach'lit,
v'lo ha'oz v'ha'mis'rah.
V'hu aylee v'chai go'alee,
v'tsur chehv'lee b'et tzarah.
v'hu nisee u'ma'nos'lee,
m'nat kosi b'yom ehk'rah.
B'ya'do af'kid ru'chee,
b'et ee'shan v'ah'ee'rah.
v'eem ruchee g'vee'ya'tee,
HaShem lee v'lo ee'rah.

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּתֵרֵם כָּל יִצִּיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כִלּוֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נִוְרָא.
וְהוּא הָיָה וְהוּא הוֹנֶה,
וְהוּא יִהְיֶה בְּתִפְאַרֶה.
וְהוּא אֶחָד וְאֵין שְ�נַי,
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תַּחְלִית,
וְלֹו הָעֹז וְהַמְשָׁרָה.
וְהוּא אֵלֵי וְחֵי גִּבּוֹרֵי,
וְצוּר חֲבִלֵי בַּעַת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי,
מִנֶּת כּוֹסֵי בַּיּוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי,
בַּעַת אִישׁוֹן וְאַעִירָה.
וְעַם רוּחִי גִּוְיָתִי,
יִהוּה לִי וְלֹא אֵירָא.

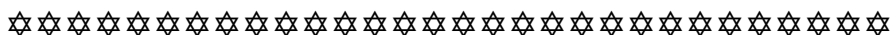


Master of the universe who reigned before any forms were created, since the creation of all things by Your will, You are King, and Your Name is Proclaimed.

After all has ceased to be, He, the awesome One, will reign alone, and He was, He is, and shall be eternally in splendor.

And He is First, and there is no second to compare to Him, without beginning and without end, to declare His equal. His is the power and dominion.

He is my G-d, my living redeemer, Rock of my pain in time of distress. He is my banner, a refuge for me, the portion in my cup on the day I call. Into His hand I shall entrust my spirit when I go to sleep - and I shall awake. With my spirit shall my body remain. HaShem is with me, I shall not fear.



Yochanan 1:1-5 In the beginning was the Meltho (Word), and the Meltho Himself was with Aloha (G-d), and Aloha was the

Meltho Himself. This was in the beginning with Aloha. Every thing by His hand was made; and without Him also was not one thing made that was made. In Him was life and the life is the light of the sons of man; and the Light Himself in the darkness shineth, and the darkness perceived Him not. Peshitta NT



**יוחנן א ברשית איתוהי הוא מלתא והו מלתא איתוהי הוא
לות אלהא ואלהא איתוהי הוא הו מלתא. הנא איתוהי הוא
ברשית לות אלהא. כל באידה הוא ובלעדוהי אפלא חדא
הות מדם דהוא. בה חיא הוא וחיא איתיהון נוהרא
דבנינשא. והו נוהרא בחשוכא מנהר וחשוכא לא אדרכה**

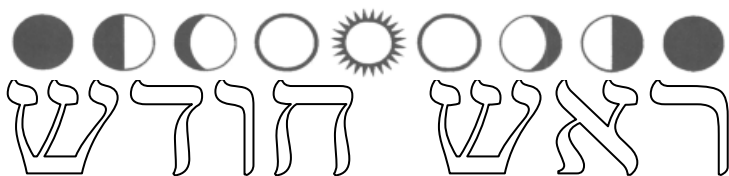
49 בִּרְכַת הַחֹדֶשׁ / BIRCHAT HACHODESH

יְהִי רָצוֹן מִלְפָּנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי
 אֲבוֹתֵינוּ, שֶׁתְּחַדֵּשׁ עֲלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה
 לְטוֹבָה וּלְבִרְכָּה. וְתִתֵּן לָנוּ חַיִּים אָרוּכִים,
 חַיִּים שֶׁל שְׁלוֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים
 שֶׁל בִּרְכָּה, חַיִּים שֶׁל פְּרֻסָּה, חַיִּים שֶׁל
 חֲלוּץ עֲצָמוֹת, חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאַת שָׁמַיִם
 וִירְאַת חֲטָא, חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה
 וּכְלָמָה, חַיִּים שֶׁל עֶשֶׂר וְכָבוֹד, חַיִּים
 שֶׁתְּהֵא בָנוּ אֶהְבֵּת תּוֹרָה וִירְאַת שָׁמַיִם,
 חַיִּים שֶׁיִּמָּלְאוּ מִשְׁאֲלוֹת לְבָנוּ לְטוֹבָה.
 אָמֵן, סְלֵה.

מִי שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ, וְגָאֵל אוֹתָם
 מִעֲבָדוֹת לְחֵרֹת, הוּא יְגָאֵל אוֹתָנוּ בְּקֶרֶב,
 וַיִּקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ,
 חֲבֵרִים כָּל יִשְׂרָאֵל. וְנֹאמֶר: אָמֵן.

רֵאשׁ חֹדֶשׁ _____ יִתִּיה בְּיוֹם _____
 תִּבָּא עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.

יְחַדֵּשׁוּ הַקִּדּוּשׁ בְּרוּךְ הוּא עֲלֵינוּ וְעַל
 כָּל עַמּוֹ בֵּית יִשְׂרָאֵל, לְחַיִּים וּלְשְׁלוֹם,
 לְשִׁשׁוֹן וּלְשִׁמְחָה, לִישׁוּעָה וּלְנִחְמָה. וְנֹאמֶר:
 אָמֵן.



- (Kehilah) May it be Your will before You O HaShem our G-d and G-d of our fathers, make this coming month one of good and blessing. Grant us long life, a life of peace, of good, of blessing, of sustenance, of vigor, a life marked by a reverence for You and a dread of sin, a life free from shame and reproach, a life of prosperity and honour, a life in which there shall be among us love of the Torah, a life in which our heartfelt desires are fulfilled for good. Amen, Selah.
- (Leader) He who performed miracles for our fathers, and liberated them from slavery to freedom, may He quickly liberates us, and gather our exiles from the four corners of the earth, even all friends of Israel and show them His Salvation and let us say: Amen
- (Scripture) **Bamidbar** (Numbers) 10:10
- (Kehilah) May the Holy One, blessed be He, grant to us all His people, the house of Israel, for life and peace, for gladness and joy, for deliverance and consolation; and let us say: Amen

Tishrei - Cheshvan

Kislev - Tevet

Shevat - Adar

Nisan - Iyar

Adar – Elul

Sivan – Tammuz

Av - Elul

תשרי - חשון

כסלו - טבת

שבט - אדר

ניסן - אייר

סיון - תמוז

אב - אלול

ROSH CHODESH

New Moon

פסוקים לראש חודש

Bamidbar (Numbers) 10:10 "Also on your days of rejoicing, at your designated times and on Rosh Chodesh, you are to sound the trumpets over your burnt offerings and over the sacrifices of your peace offerings; these will be your reminder before your G-d. I am HaShem your G-d."

במדבר פרק י: וּבְיוֹם שְׂמִיחָתְכֶם וּבְמוֹעֲדֵיכֶם, וּבְרֵאשֵׁי חֳדָשֵׁיכֶם--וּתְקַעְתֶּם בְּחִצְצֹרֹת עַל עֲלֹתֵיכֶם, וְעַל זִבְחֵי שְׁלָמֵיכֶם; וְהָיוּ לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם, אֲנִי יְהוָה אֱלֹהֵיכֶם

Tehillim (Psalm) 81:3-4 Sound the Shofar at Rosh Chodesh and at full moon for the pilgrim feast, because this is law for Israel, a ruling of the G-d of Ya'acov.

תהילים פרק פא ג: שְׂאוּ-זַמְרָה, וּתְנוּ-תֹף כְּנֹר נְעִים עִם-נָבֵל. ד' תִּקְעוּ בְּחֹדֶשׁ שׁוֹפָר; בְּכֶסֶה, לְיוֹם חַגְנוּ. ה' כִּי חָק לְיִשְׂרָאֵל הוּא; מִשְׁפָּט, לֵאלֹהֵי יַעֲקֹב

Yeshayahu (Isaiah) 66:23 "Every month on Rosh Chodesh (New Moon) and every week on Shabbat, every one living will come to worship in my presence," says HaShem.

יִשְׁעִיהוּ פֶּרֶק סו כג: וְהָיָה, מִדֵּי-חֹדֶשׁ בְּחֹדֶשׁוֹ, וּמִדֵּי שַׁבָּת, בְּשַׁבָּתוֹ; יָבוֹא כָל-בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי, אֲמַר יְהוָה

ראש חודש טוב



CANDLE LIGHTING PRAYER / הדלקת הנרות

Baruch Atah HaShem, בָּרוּךְ אַתָּה יי
 Eloheinu Melech ha'olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 asher kidshanu b'mitzvotav, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 v'tseevanu l'hee'ot or la'goyim וְצִנָּנוּ לְהִיּוֹת אוֹר לְגוֹיִם
 v'natan lanu et Yeshua וְנָתַן לָנוּ אֶת־יֵשׁוּעַ מְשִׁיחֵנוּ,
 M'shicheynu, Ha'Or la'olam. הָאוֹר לְעוֹלָם: אָמֵן.
 Amen.

Blessed are You HaShem, our G-d,
 King of the universe, who has sanctified us by Your
 commandments, and commanded us to be a light to
 the nations and gave us Yeshua our Messiah the Light
 of the World. Amen.

FESTIVAL BLESSING / שְׂהַחֲיָנוּ

Baruch Atah HaShem, בָּרוּךְ אַתָּה יי
 Eloheinu Melech ha'olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 shehecheyanu v'kimanu, שְׂהַחֲיָנוּ וְקִיְּמָנוּ
 v'higianu lazman hazeh. Amen. וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Blessed are You, HaShem, our G-d, אָמֵן
 King of the universe, who has kept us alive,
 sustained us, and brought us to this season. Amen.

Names of G-d. At our Congregation we have standardized our Siddurim so that when you read the English version, the holy Name will be read, "Ado-nai" as it is read in the Hebrew, but written as HaShem, which means "the Name." We do not pronounce the true Name of G-d, YHVH, since the pronunciation and vowels have been lost for many years. We believe that Mashiach Yeshua will reveal it when He returns. See Hitgalut / Rev. 14:1.
Salvation: Hitgalut / Rev 1:5 "... To Him who loves us, and released us from our sins **by His blood**." We are saved by the work that Mashiach did for us, shedding His blood, thus saving us from the Judgment. In Hebrew, Yeshua means Salvation and this is the Name of the Messiah. His Name was given to His mother by HaShem, before He was born. He came to fulfill what His nature and Name signify, as it is written in the Targum Yerushalayim, Parasha Ha'azinu which means "give ear." Devarim 32 "The Word of HaShem shall reveal Himself to redeem His people ... for the sins of His people He smote the land; but He will make Atonement for the land, and for His people." Thus trusting in Him is essential for our lives. See also Yeshayahu / Isaiah 53, Zecharya / Zechariah 12:10 Hitgalut / Rev. 19:13, and Igeret el HaIvrim / Hebrews 9:12