

SHA'AREY TZION

Sha'arey Tzion means "Gates of Tzion". It is taken in remembrance of the ancient gates through which one would pass through on their way to worship. It is through those gates one must go in order to ascend to the Holy Temple of GOD.

Messianic means "of the Messiah". As a Messianic congregation we are made up of Jews and non-Jews who have a love for GOD and His Messiah, Torah, Israel, the Jewish people and their heritage.

Liturgical Prayer

For almost 3400 years the people of God have worshipped and prayed liturgically. It is only in recent years that liturgy has been discarded in favor of unscripted prayer.

Biblically speaking individual prayer incorporates both liturgy and free flowing prayer. Public prayer however has always been liturgical.

Two of the great benefits of liturgical prayer is that it allows for us to speak God's word back to Him, consequently hearing the other side of the conversation, God's voice. It also promotes a forum for unity. We become unified through one voice of worship.

The Divine Name

The Divine name, represented by יְיָ out of respect, is most commonly pronounced "Adonai" or the English equivalent "Lord" in liturgical worship. The Hebrew term "Hashem" is often used during conversation in replacement for the divine name as it is translated simply as "The Name". All three names are accepted substitutes when using the divine name within formal worship.

We do not attempt to speak the Divine name as it was only spoken on Yom Kippur by the Kohen Hagadol (The High Priest) and has been lost to us for many years.

We Believe...

In the Infallibility and divine inspiration of the Bible.

In the divinity, virgin birth, atoning death and bodily resurrection of Messiah Yeshua.

In the Spiritual unity of all believers in Messiah Yeshua.

In the oneness of GOD found in the Shema, Deuteronomy 6.

In the 13 principles of Maimonides.

In the divine origins of the Torah and its application for both Jew and Gentile in Yeshua

SHABBAT CANDLE LIGHTING

Sabbath lights are kindled approximately eighteen minutes before sunset. The Mitzvah of lighting the Sabbath lights falls upon the woman of the home but a man is still obligated to kindle the lights if there is no woman present. It is custom to light two lights as they represent the unification of husband and wife but one is acceptable if there are not two available.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
Baruch atah Adonai, Elo-hay-nu Melech ha-olam, asher kid'shanu b'mits-vo-taiv
וְצִנָּנוּ לְהִיּוֹת אוֹר לְגוֹיִים וְנָתַן-לָנוּ יֵשׁוּעַ מְשִׁיחֵנוּ הָאוֹר
vi-tsi-vanu l'hi-yot or l'goyim v'na-tan-lanu Yeshua M'shi-chay-nu ha-or
לְעוֹלָם.
la-olam.

Blessed are You, O Lord our God, King of the universe, who sanctified us by Your commandments, and commanded us to be a light for the nations and gave us Yeshua our Messiah, the light of the world.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
Baruch atah Adonai, Elo-hay-nu Melech ha-olam, asher kid'shanu b'mits-vo-taiv
וְצִנָּנוּ לְהִיּוֹת נֵר שֶׁל שַׁבָּת.
vi-tsi-vanu l'hiyot ner shel Shabbat.

Blessed are You, Lord our God, King of the universe, who has sanctified us by your commandments, and has commanded us to light the Sabbath lights.

EVE OF FESTIVAL CANDLE LIGHTING

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ
Bar. uch atah Adonai, Elo-hay-nu Melech ha-olam, shehecheyanu v'kimanu, v'higianu
לְזֶמַּן הַזֶּה.
lazman hazeh

Blessed are you, Lord our God, King of the universe, who has kept us, sustained us, and brought us to this season.

YEDID NEFESH

יְדִיד נֶפֶשׁ אָב הַרְחֵמֵן, מִשְׁךְ עַבְדְּךָ אֶל רְצוֹנְךָ, יְרוּץ עַבְדְּךָ
כְּמוֹ אֵיל, יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ, יַעֲרֹב לוֹ יְדִידוּתֶיךָ, מִנִּפְתַּת צוּף
וְכָל טַעַם.

הַדּוֹר נָאָה זִיו הָעוֹלָם, נִפְשִׁי חוֹלֵת אֶהְבֶּתְךָ, אָנָּה אֵל נָא רַפָּא נָא לָּהּ,
בְּהִרְאוֹת לָהּ נֵעַם זִיוָךְ, אֲזִי תִתְחַזֵּק וְתִתְרַפָּא, וְהִיתָה לָּהּ שְׂמִיחַת עוֹלָם.

וְתִיק יִהְיֶה נָא רַחֲמֶיךָ, וְחוּסָה נָא עַל בֶּן אֲהוּבָךְ, כִּי זֶה כְּמָה נִכְסֶיךָ
נִכְסֶפְתִּי, לִרְאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ, אֵלֶּה חֲמֻדָּה לְבִי, וְחוּסָה נָא וְאֵל
תִּתְעַלֵּם.

הַגִּלָּה נָה וּפְרֹשׁ חֲבִיבִי עָלִי, אֶת סִכַּת שְׁלוֹמְךָ, תֵּאִיר אֶרֶץ מִכְבוֹדְךָ,
נִגִּילָה וְנִשְׂמַחָה בָּךְ. מֵהֵרָ אֶהֱבֶה כִּי בָּא מוֹעֵד, וְחַנּוּנוֹ כִּימֵי עוֹלָם.

Beloved of the soul, Compassionate Father, draw your servant to your will. Then your servant will hurry like a hart to bow before your majesty. To him your friendship will be sweeter than the dripping of the honeycomb and any taste.

Majestic, Beautiful, Radiance of the universe - my soul pines for your love. Please, O God, heal her now by showing her the pleasantness of your radiance. Then she will be strengthened and healed, and eternal gladness will be hers.

All-worthy One - may your mercy be aroused and please take pity on the son of your beloved, because it is so very long that I have yearned intensely to see the splendor of your strength. Only these my heart desired, so please take pity and do not conceal yourself.

Please be revealed and spread upon me, my Beloved, the shelter of your peace. Illuminate the world with your glory that we may rejoice and be glad with you. Hasten, show love, for the time has come, and show us grace as in days of old.

KIDDUSH

The Kiddush (sanctification) incorporates the fruit of the vine as a symbol of joy. We sanctify the Shabbat as a day of rejoicing and gladness by setting it apart from the six working days. It is custom for the father of the home to lead the Kiddush blessing.

The sixth day. Thus the heavens and the earth were finished, and all their array. On the seventh day God completed the work which He had done, and He abstained on the seventh day from all His work which He had done. God blessed the seventh day and hallowed it, because on it He abstained from all His work which God created to make.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:
Baruch atah Adonai Elo-hay-nu Melech ha'olam, boray p'ri ha-ga-fen. Ah-mayn.

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.
Ah-mayn.

ברוך אתה יי, אלהינו מלך העולם: אשר קדשנו במצותיו
Baruch atah Adonai Elo-hay-nu Melech ha'olam, asher kid'sha-nu b'mits-vo-taiv
ורצה בנו. ושבת קדשו, באהבה וברצון הנחילנו, זכרון
v'ra-tsah vanu. V'shabbat kad-sho b'ah-ha-vah uv-ra-tson hin-chi-lanu zi-ka-ron
למעשה בראשית. כי הוא יום, תחלה למקראי קדש, זכר
l'ma-a-say v'ray-shit. Ki hu yom t'chi-lah l'mik-ra-ay kodesh zay-cher
ליציאת מצרים. כי-בנו בחרת, ואותנו קדשת
li-tsi-at mits-rai-yim. Ki vanu va-char-ta v'o-tanu ki-dash-ta
מכל-העמים. ושבת קדשך, באהבה וברצון הנחלתנו:
mi-kol ha-a-mim v'shabat kad-sh'cha b'a-ha-vah uv-ra-tson hin-chal-tanu.
ברוך אתה יי מקדש השבת. אמן.
Baruch atah Adonai m'ka-daysh ha-shabbat. Ah-mayn.

Blessed are You, Lord our God, King of the universe, who has sanctified us by Thy commandments and has taken pleasure in us and in love and favor has caused us to inherit the holy Shabbat in remembrance of the creation, a day which is the beginnings of our holy gatherings, and in memory of our departure from Egypt. For You have chosen us (and forgiven our sins through the blood atonement of our Messiah Yeshua), and You have sanctified us from all the nations, and in love and favor caused us to inherit the Shabbat for rest and refreshing. Blessed are You, O Lord, who hallows the Shabbat.
Ah-mayn

HAMOTZI

The Challah symbolizes the sacrifices in the Beit Hamikdash (Temple) and thus is a reminder of the perfect sacrifice of our Messiah Yeshua. The two loaves represent the morning and evening sacrifices and the double gathering of Manna by Yisrael on the sixth day so that she may enter God's rest. It is custom to add salt to the first portion of the Challah as salt was added to the sacrifices in the Temple.

Our fathers ate manna in the desert; as it says in the Tenach, "He gave them bread from heaven to eat." Yeshua said to them, "Yes, indeed! I tell you, it wasn't Moshe who gave you the bread from heaven. But my Father is giving you the genuine bread from heaven; for God's bread is the One who comes down out of heaven and gives life to the world." They said to Him, "Sir, give us this bread from now on." Yeshua answered,

אַנְכִי הוּא לֶחֶם הַחַיִּים
"A-no-chi hu le-chem ha-chai-yim,"
"I am the bread which is life!"

כָּל-הַבָּא אֵלַי לֹא יָרֵעַב וְאֲשֶׁר יֵאֱמִין בִּי לֹא יִצְמָא אוֹד
"Kol-habah ay-lai lo yir-iv va-a-sheer ya-a-min bi lo yits-ma od."

"Whoever comes to Me will never go hungry, and whoever trusts in Me will never be thirsty."

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.
Ha-motsi lechem min ha-arets.

We give thanks to God for bread, our voices rise in song together as our joyful prayer is said:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן
Baruch atah Adonai Elo-hay-nu Melech ha'olam, ha-motsi lechem min
הָאָרֶץ. אֲמֵן
ha-arets. Ah-mayn

Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth. For in love and favor You have given us the bread of life in our Messiah Yeshua.
Ah-mayn.

BLESSINGS ON THE CHILDREN

יְשִׁמְךָ אֱלֹהִים כְּאַפְרַיִם וּכְמְנַשֶּׁה:

Y'sim-chah Elo-him k'Ef-rai-yim v'chi-M'na-sheh:

May God make you like Ephraim and Manasseh.

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה, רִבְקָה, רָחֵל וְלֵאָה:

Y'si-maych Elo-him k'Sa-rah, Riv-kah, Ra-chayl v'Leah:

May God make you like Sarah, Rebekah, Rachel and Leah.

AYSHET CHAYIL

(Woman of Praise from Proverbs 31)

Who can find a capable wife? Her value is far beyond that of pearls. Her husband trusts her from his heart, and she will prove a great asset to him. She works to bring him good, not harm, all the days of her life.

Clothed with strength and dignity, she can laugh at the days to come. When she opens her mouth, she speaks wisely; on her tongue is loving instruction. She watches how things go in her house, not eating the bread of idleness.

Her children arise; they make her happy; her husband too, as he praises her: many women have done wonderful things, but you surpass them all!

Charm can lie, beauty can vanish, but a woman who fears Adonai should be praised. Give her a share in what she produces; let her works speak her praises at the city gates.

BIRCAT HAMAZON

We bless you Lord our God, King of the universe, who feeds the universe in His goodness, with love, kindness, and mercy. He gives food to all people, because His kindness lasts forever. Because of His great goodness, we have never lacked food; may He never let us lack food. Why do we ask for this? So that we can praise His great name, because He is the merciful God, who feeds and supports everyone, and who prepares food for all His creatures that He created. We bless you Lord who feeds everyone.

For all this we thank you and praise you Lord our God. May your name be continually blessed by everyone for all eternity, as it is written in your Torah: "you will eat and be satisfied, and you will bless the Lord your God for the good land that He gave you". We bless you Lord for the land and for the food.

YESHUA AND THE TORAH

Mattityahu (Matthew) 5:17-19

"Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete. Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud or a stroke will pass from the Torah -- not until everything that must happen has happened. So whoever disobeys the least of these mitzvot and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven."

Yochanon (John) 14:23-24

"Yeshua answered him, 'If someone loves me, he will keep my word; and my Father will love him, and we will come to him and make our home with him. Someone who doesn't love me doesn't keep my words -- and the word you are hearing is not my own but that of the Father who sent me.'"

Yochanon (John) 15:10

"If you keep my commands, you will stay in my love -- just as I have kept my Father's commands and stay in his love."

Romans 3:31

"Does it follow that we abolish Torah by this trusting? Heaven forbid! On the contrary, we confirm Torah."

Blessing for Putting on the Tallit

(While reciting this blessing it is custom to inspect the Tzitzit)

My soul, Bless the Lord! The Lord my God, You are very great! With beauty and splendor you are clothed; enwrapped in light as with a garment; You spread out the heavens like a curtain.

(Unfold the Tzitzit and hold it in readiness to wrap around you after the blessing is finished)

Blessed are you, Lord our God, King of the Universe, Who sanctified us with His commandments and commanded us to wrap ourselves with Tzitzit.

CALL TO WORSHIP

BARCHU

(bow at barchu, rise at Adonai)

Leader: בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ

Bar-chu et Adonai ham-vor-ach.

Bless the Lord who is blessed.

All: בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד

Baruch Adonai ham-vor-ach l'olam va'ed.

Bless the Lord who is blessed forever and ever.

KABBALAT SHABBAT

The Talmud teaches that the sages would don their finest clothes on the Eve of the Sabbath as they waited the arrival of their Queen. The culmination of the Kabbalat Shabbat celebration is found in the singing of the L'chah Dodi as we invite the Queens presence into our homes and Synagogues.

(All Stand)

PSALM 29

(Responsive Reading)

Leader: Give Adonai his due, you who are godly; give Adonai his due of glory and strength; give Adonai the glory due his name; worship Adonai in holy splendor.

Congregation: The voice of Adonai is over the waters; the God of glory thunders, Adonai over rushing waters, the voice of Adonai in power, the voice of Adonai in splendor.

Leader: The voice of Adonai cracks the cedars; Adonai splinters the cedars of the L'vanon and makes the L'vanon skip like a calf, Siryon like a young wild ox. The voice of Adonai flashes fiery flames; the voice of Adonai rocks the desert, Adonai convulses the Kadesh Desert.

Congregation: The voice of Adonai causes deer to give birth and strips the forests bare - while in his temple, all cry, "Glory!" Adonai sits enthroned above the flood! Adonai sits enthroned as king forever!

Leader: May Adonai give strength to his people! May Adonai bless his people with shalom!

L'CHAH DODI

לָכָה דוֹדִי לְקַרְאֵת כָּלָה, פָּנִי שַׁבָּת נִקְבְּלָה
L'chah dodi Lik-rat Ka-la, P'nay shabbat n'kab-la
שִׁמּוֹר וְזִכּוֹר בְּדְבוּר אֶחָד, הַשְׁמִיעֵנוּ אֵל הַמִּיָּחָד,
Sha'mor v'za-chor b'di-bur echad, hish-mi-ah-no ayl ham-yu-chad,
יְהוָה אֶחָד וְשִׁמוֹ אֶחָד, לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהְלָה.
Adonai echad, ush-mo echad, l'shaym ul-tifeh-ret v'lit-hilah.

לָכָה דוֹדִי לְקַרְאֵת כָּלָה, פָּנִי שַׁבָּת נִקְבְּלָה
L'chah dodi Lik-rat Ka-la, P'nay Shabbat n'kab-la
לְקַרְאֵת שַׁבָּת לָכֹן וְנִלְכָּה, כִּי הִיא מְקוֹר הַבְּרָכָה,
lik-raht shabbat l'chu v'nayl-chah, ki hi m'kor hab-rachah,
מֵרֹאשׁ מְקַדָּם נְסוּכָה, סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה.
may-rosh mikeh-dem n'suchah, sof ma-a'seh b'macha-shava- t'hi-lah.

(Stand facing entrance)

לָכָה דוֹדִי לְקַרְאֵת כָּלָה, פָּנִי שַׁבָּת נִקְבְּלָה
L'chah dodi Lik-rat Ka-la, P'nay Shabbat n'kab-la
בּוֹאִי מְשָׁלוֹם עֲטֹרֶת בַּעֲלָהּ, גַּם בְּשִׁמְחָה וּבִצְהָלָה,
bo-i v'sha-lom ah-teh-ret ba-lah, gam b'sim-chah uv-tza-halah,
תּוֹךְ אֲמוּנִי עִם סִגְלָה, בּוֹאִי כָלָה, בּוֹאִי כָלָה.
toch emu-nay am segulah, bo-i chah-lah, bo-i chah-lah.
לָכָה דוֹדִי לְקַרְאֵת כָּלָה, פָּנִי שַׁבָּת נִקְבְּלָה
L'chah dodi Lik-rat Ka-la, P'nay Shabbat n'kab-la

Come my beloved, to greet the bride, let us welcome the Shabbat.
Observe and remember, the one and only God caused us to hear in a single utterance; the Lord is one and His name is one, for renown, for glory and for praise.

Come my beloved, to greet the bride, let us welcome the Shabbat.
Come, let us welcome the Shabbat, for it is the source of blessing; from the beginning, from aforetime, it was chosen; last in creation, first in thought.

Come my beloved, to greet the bride, let us welcome the Shabbat.
Come in peace, O crown of her husband, both with songs and gladness; among the faithful, the beloved people, come, O bride, come, O bride, come, O bride, Shabbat Queen.

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

(Begin here after Barchu during Festivals)

PSALM 93

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

SHABBAT MA'ARIV

KADDISH

(Recited only in the presence of a minyan)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי-בְרָא כְרַעוּתָהּ,
Yit-ga-dal v'yit-ka-dash sh'may rabah, b'al-mah div-rah chi-ru-tay,
וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל-בֵּית
v'yam-lich mal-chu-tay, b'chai-yay-chon uv-yo-ma-chon, uv-chai-yay d'chol bayt
יִשְׂרָאֵל, בְּעֲגָלָא וּבְזִמָּן קָרִיב. וְאָמְרוּ אָמֵן.
Yisrael, ba-ah-galah uviz-man ka-riv. v'im-ru amen.

Cong. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמָיָא.
Y'hay sh'may rabah m'va-rach l'alam ul-al-may al-mai-yah.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-say v'yit-ha-dar
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא.
v'yit-ah-lay v'yit-ha-lal sh'may d'ku-d'shah.

Cong. בְּרִיךְ הוּא
B'rich hu

לְעֵלָּא (וּלְעֵלָּא) (During the Ten Days of Penitence add מִן כָּל-בִּרְכָתָא,
L'ay-lah (During the Ten Days of Penitence, add: u-lay-lah) min kol bir-cha-tah,
וְשִׁירְתָּא תִּשְׁבַּחְתָּא, וְנִחְמַתָּא דְאַמִּירָן בְּעָלְמָא וְאָמְרוּ
v'shi-ra-tah tush-b'cha-tah, v'ne-che-ma-tah da-ah-mi-ran b'al-mah v'im-ru

Cong. אָמֵן.

Ah-mayn

יְהִי שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.

Y'hay sh'lamah rabah min sh'mai-yah v'chai-yim a-lay-nu v'al kol Yisrael.

וְאָמְרוּ

V'im-ru.

Cong. אָמֵן.

Ah-mayn

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ. וְעַל

Oseh shalom bim-ro-maiv, hu ya-a-seh shalom a-lay-nu. V'al

כָּל-יִשְׂרָאֵל. וְאָמְרוּ

kol Yisrael. V'im-ru

Cong. אָמֵן.

Ah-mayn

Let the glory of God be extolled, let His great name be hallowed in the world whose creation He willed. May His kingdom soon prevail, in our own day, our own lives, and the life of all Yisrael, and let us say: *Ah-mayn.*

Let His great name be blessed forever and ever.

Let the Name of the Holy One, blessed is He, be glorified, exalted, and honored, though He is beyond all the praises, songs, and adorations that we can utter, and let us say: *Ah-mayn*

For us and for all Yisrael, may the blessing of peace and the promise of life come true, and let us say: *Ah-mayn.*

May He who causes peace to reign in the high heavens, let peace descend on us, on all Yisrael, and all the world, and let us say: *Ah-mayn.*

May the Source of peace and the Prince of His presence send peace to all who mourn, and comfort to all who are bereaved. *Ah-mayn.*

SHEMA

(Recited with Right hand covering the eyes)
(If no minyan is present begin with the words "God, trustworthy King")
(The second verse of the Shema is said in an undertone)

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.
Sh'ma Yisrael Adonai Elo-hay-nu Adonai echad.
בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.
Baruch shaym k'vod mal'chu-to l'olam va-ed.
יֵשׁוּעַ הַמָּשִׁיחַ הוּא אֲדֹנָי
Yeshua ha-Mashi-ach hu Adonai

Hear, O Yisrael, the LORD is our God, the LORD is One.
Blessed be the Name of the glory of His kingdom forever and ever.
Yeshua the Messiah is Lord.

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
V'a-hav-ta ayt Adonai elo-hecha b'chol l'vav-cha uv'chol nafsh'cha, uv'chol m'ode-cha
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מִצְוֶיךָ הַיּוֹם, עַל-לִבְבְּךָ:
V'hai-yu had-varim ha'ayleh, asher ano-chi m'tsav-cha hai-yom al l'va-vecha,
וְשָׁנַנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בְּדֶרֶךְךָ,
v'shi-nan-tam l'bane-cha, v'di-barta bam b'shiv-t'cha b'vay-techa, uvlech-t'cha va-der-ech,
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין
uv-shach-b'cha uv-ku-mecha. Uk-shar-tam l'ot al ya-decha, v'hai-yu l'to-tafot bayn
עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
ay-necha. Uch-tav-tam al m'zu-zot bay-techa uvish-a-recha.

You shall love the Lord your God with all your heart, with all your soul, with all your might.
And these words which I command you today, shall be upon your heart. You shall teach
them thoroughly to your children, and you shall speak of them when you sit in your
house, and when you walk on the road, when you lie down and when you rise. You shall
bind them for a sign upon your hand, and they shall be for a reminder between your eyes.
And you shall write them upon the doorposts of your house, and upon your gates.
Ah-mayn.

MICHAMOCHA

מִי-כְמוֹכָה בְּאֵלִים יִי?
Mi-cha-mo-cha ba-ay-lim Adonai?
מִי-כְמוֹכָה נְאֻדָּר בְּקֹדֶשׁ?
Mi-ka-mo-cha ne-dar ba-kodesh?
נוֹרָא תְהִלַּת, עֲשֵׂה פֶלֶא!
Nora t'hi-lot, o-say fe-leh!

Who is like Thee O Lord among the gods?
Who is like Thee glorified in holiness?
You are awesome in praise, working wonders O Lord!

V'SHAMRU

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת-הַשַּׁבָּת
V'sham-ru v'nay Yisrael et ha-shabbat
לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם.
La-a-sot et ha-shabbat l'do-ro-tam b'rit olam.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעוֹלָם
Bay-ni u-vayn b'nay Yisrael ot hiv l'olam
כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה
Ki-shay-shet ya-mim a-sah Adonai
אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
Et-ha-sha-mai-yim v'et-ha-a-rets
. וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.
U-vai-yom hash-vi-i sha-vat vai-yi-na-fash.

Wherefore the children of Yisrael shall keep the sabbath,
To observe the sabbath throughout their generations,
for a perpetual covenant.
It is a sign between Me and the children of Yisrael forever;
For in six days the Lord made heaven and earth,
And on the seventh day He ceased from work and rested.

AMIDAH

The prayer "Amidah", which means "standing", is also called "The Shemoneh Esreh", which means "The 18 Benedictions". This prayer is at least 2400 years old, and is considered one of the most important prayers of Judaism. In times of old it was simply called "T'filla", meaning "The Prayer". It is considered of utmost importance that absolute concentration and devotion is given during the Amidah. We take three steps backward and three steps forward before bowing as we are entering into the presence of the Almighty King. There are three sections to the Amidah. The beginning section contains the first three blessings giving homage unto God for the sake of His Holiness. The middle section contains the supplicant's requests of God. Finally, the last section contains the last three blessings expressing gratitude and confidence in God's graciousness. During the shabbat and festival times, the middle section is replaced by appropriate shabbat and festival blessings.

O Lord, open my lips that my mouth may declare Your praise.
(Take three small steps backwards and than three forward)

Blessed (*bend the knee*) are You (*bow*), Lord (*straighten up*) our God and God of our fathers; God of Avraham, God of Yitschak, God of Ya-akov; the great, mighty, revered and exalted God who bestows loving-kindness and is Master of all. Mindful of the patriarchs' love for Thee, You will in Your love bring a redeemer to their children's children for the sake of Your name. Remember us in life, O King who delights in life, and compel us to follow Your Word so that we may live worthily for Your sake, O God of life. O King, my Helper, Redeemer and Shield, praised (*bend the knee*) be You, O Lord (*bow*), Shield of Avraham.

You O Lord are mighty forever. You raise the dead with abundant mercy, uphold the falling, healing the sick, setting free those in bondage, and keeping faith to 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, Lord our God, who resurrects the dead.

You are holy, and Your name is holy, and holy ones praise you every day, forever, for you are God, the great and holy King. Blessed are you, Lord, the holy God.

Thus the heavens and the earth were finished, and all their legion. On the seventh day God completed His work which he had done, and He abstained on the seventh day from all the work which he had done. God blessed the seventh day and sanctified it, because on it he had abstained from all His work which God created to make.

Be favorable, Lord our God, towards your people Yisrael and their prayer and restore the service to the Holiest Place of your Beit HaMikdash. The fire offerings of Yisrael and their prayer accept with love and favor, and may the service of your people Yisrael always be favorable to you.

May our eyes behold your return to Zion in compassion. Blessed are you, Lord,
who restores His presence to Zion.

We gratefully thank you (bow), for it is You Who are Lord (Straighten up), our God
and the God of our forefathers for all eternity; Rock of our lives, Shield of our
salvation are you from generation to generation. We shall thank You and relate
Your praise - 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 compassions were never exhausted, and the
Compassionate One for Your kindnesses never ended - always have we put our
hope in You. For all these, may your Name be blessed, our king, forever and ever.
Everything alive will gratefully acknowledge You, and praise Your Name sincerely,
God of our salvation and help. Blessed (bow) are You (straighten up), Lord, Your
Name is The Beneficent One and to You it is fitting to give thanks.

Establish abundant peace upon your people Yisrael forever, for You are King,
Master of all peace. May it be good in Your eyes to bless Your people Yisrael at all
times and in every hour with Your peace. Blessed are You, Lord, Who blesses His
people Yisrael with peace.

Our Father who is in heaven may your name be sanctified. May Your kingdom come,
Your will be done on earth as it is in heaven. The bread we need give us today, and
forgive our sins just as we also forgive those who sin against us. Lead us not unto
temptation but deliver us from evil; for to You belongs the power and the glory for all time.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who
slander me and let me be humble before all. Open my heart to Your word that I
may pursue Your commandments. Frustrate the designs of those who plot evil
against me and make nothing of their schemes. Do so because of Your
compassion, Your power, Your holiness, and Your word. Answer our prayer for
the deliverance of Your people. May the words of my mouth and the meditations
of my heart be acceptable to You, my Rock and my Redeemer. He who brings
peace to His universe will bring peace to us and to all the people Yisrael, and let
us say:

May it be Your will, Lord our God and the God of our fathers, that the Beit
Hamikdash be speedily rebuilt in our days and grant us our portion in Your Torah.
Ah-mayn.

GENESIS 2:1-3

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם . וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
Vi-chulo hash-a-miyim v'ha'aretz v'chal tz'va'am. Vi'chal Elohim bi-yom hash'vi-i
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר
m'lach-to asher asa vi-yish-bot biyom hash'vi-i m'kal m'lach-to asher
עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְבֹל
asa. Vi'varech Elohim et yom hash'vi-i vi'ka-daysh oto ki vo shavat mi-bal
מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.
m'lach-to asher bara Elohim la-a-sot.

Thus the heavens and the earth were finished, along with everything in them. On the seventh day God was finished with His work which He had made, so He rested on the seventh day from all His work which He had made. God blessed the seventh day and separated it as holy; because on that day God rested from all His work which he had created, so that it itself could produce.

Blessed are you, Lord our God and the God of our fathers, God of Avraham, God of Yitzak, God of Yaakov, the great, mighty and awesome God, exalted God, creator of heaven and earth.

MASHIACH BLESSING

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ אֶת דֶּרֶךְ
Baruch Atah Adonai, Eloheynu Melech ha'olam, asher natan lanu et derech
הַיְשׁוּעָה בְּמָשִׁיחַ יֵשׁוּעַ.
ha'yeshua b'Mashiach Yeshua.

Blessed are you, Lord our God, King of the universe, who has given us the way of salvation in Messiah Yeshua.

PSALM 23

The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures: He leads me beside the still waters. He restores my soul: He leads me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me. Thou prepare a table before me in the presence of mine enemies: Thou anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

MAGAYN AVOT

מִגֵּן אָבוֹת בְּדִבְרוֹ מְחַיֶּה מֵתִים בְּמֵאמְרוֹ הָאֵל הַקָּדוֹשׁ שְׁאֵין
Magayn Avot bid-varo m'chah-ye may-tim b'ma-a-marō ha-ay hakadosh she-ayn
כְּמוֹהוּ הַמִּנִּיחַ לְעַמּוֹ בַּיּוֹם שֶׁבֶת קָדְשׁוֹ כִּי בָם רָצָה לְהַנִּיחַ
ka-mohu hamay-ni'ach l'amo b'yom shabbat kadsho ki vam ratza l'hani'ach
לָהֶם לְפָנָיו נֶעְבֹּד בִּירְאָה וּפֶחֶד וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד
lahem l'faniv na-avod b'yir-ah vafachad v'nodeh lishmo b'chal yom tamid
מֵעֵין הַבְּרָכוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם מְקַדֵּשׁ הַשַּׁבָּת
may-ayn hab'rachot el ha-hoda-ot adon hashalom m'kadaysh hashabbat
וּמְבַרֵּךְ שְׁבִיעִי וּמְנִיחַ בְּקִרְשָׁה לְעַם מְדֻשָּׁנִי עֲנֵג זָכָר לְמַעֲשֵׂה
om'varaych sh'vi-i umayni-ach bihk-dusha l'am m'dush-nay oneg zaycher l'ma-ashay
בְּרָאשִׁית.
v'rayshit

A shield to our fathers in His word, giving life to the dead in His utterance, the Holy King, that there is none like unto Him, gives rest to His people on His Holy Shabbat, for He was pleased with them to grant them rest. Before Him we shall serve with reverence and fear, and we will give thanks to His name every day continually, with due blessings unto Him. God of grateful praise, Master of peace, who sanctifies the Shabbat and blesses the seventh day, and who gives rest in holiness to a people full of delight, in commemoration of the work of creation.

Our God and the God of our fathers, take pleasure in our rest, hallow us by your commandments and grant our portion in Your Torah. Satisfy us from your good, gladden us with Your salvation, purify our hearts to serve you in truth, and in your love and favor, O God our God, let Your holy Shabbat remain our inheritance, and may Yisrael, who sanctify Your Name, rest on it. Blessed are You, Lord, Who hallows the Shabbat.

PSALM 145

I will praise you to the heights, my God, the king; I will bless your name forever and ever. Every day I will bless you; I will praise your name forever and ever. Great is ADONAI and greatly to be praised; his greatness is beyond all searching out. Each generation will praise your works to the next and proclaim your mighty acts. I will meditate on the glorious splendor of your majesty and on the story of your wonders. People will speak of your awesome power, and I will tell of your great deeds. They will gush forth the fame of your abounding goodness, and they will sing of your righteousness. ADONAI is merciful and compassionate; slow to anger and great in grace.

ADONAI is good to all; his compassion rests on all his creatures. All your creatures will thank you, ADONAI, and your faithful servants will bless you. They will speak of the glory of your kingship, and they will tell about your might; to let everyone know of your mighty acts and the glorious majesty of your kingship. Your kingship is an everlasting kingship, your reign continues through all generations. ADONAI supports all who fall and lifts up all who are bent over. The eyes of all are looking to you; you give them their food at the right time. You open your hand and satisfy the desire of every living thing. ADONAI is righteous in all his ways, full of grace in all he does.

ADONAI is close to all who call on him, to all who sincerely call on him. He fulfills the desire of those who fear him; he hears their cry and saves them. ADONAI protects all who love him, but all the wicked he destroys. My mouth will proclaim the praise of ADONAI; all people will bless his holy name forever and ever.

ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵית גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
A-lay-nu l'sha-bay-ach la-adon hakol, la-tayt g'du-lah l'yo-tsayr b'ray-sheet,
שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
shelo a-sanu k'go-yay ha-ara-tsot, v'lo sa-ma-nu k'mish-p'chot ha-ada-mah,
שְׁלֹא שָׁם חָלַקְנוּ כָּהֵם וְגַרְלָנוּ כָּכָל הַמוֹנָם.
shelo sam chel-kay-nu ka-hem, v'go-ra-lay-nu k'chol ha-mo-nam.

(Bow facing east)

וְאֲנַחְנוּ כֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

VA-A-NACH-NU KORIM U-MISH-TACH-AVIM U-MO-DIM

(Raise head)

לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ, בָּרוּךְ הוּא. שֶׁהוּא
Lif-nay Melech, mal-chay ham-la-chim, ha-kadosh baruch hu. Shehu
נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יִקְרוּ בַשָּׁמַיִם מִמַּעַל
no-teh sha-mai-yim v'yo-sayd arets, u-mo-shav y'karo ba-sha-mai-yim mi-ma-al
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת
/ush-chi-nat uzo(X2)/ b'gav-hay m'ro-mim, hu Elo-hay-nu ayn od. Emet
מִלְכֵנוּ, אָפֶס זוּלָתוֹ, כִּכְתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת
mal-chay-nu, efes zu-la-to, ka-ka-tuv b'to-rato: V'ya-da-tah hai-yom x2 va-ha-shay-vo tah
אֵל לְבַבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ
el l'va-ve-chah, ki Adonai hu ha-Elohim ba-sha-mai-yim mi-ma-al, /v'al ha-arets
מִתַּחַת, אֵין עוֹד.
mi-ta-chat ayn od.

(Read silently)

עַל כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲדָךְ, לְהַעֲבִיר גְּלוּלִים
מִן הָאָרֶץ, וְהָאֱלִילִים פְּרוֹת יִכְרֹתוּ, לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי
בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי
תֵּיבֵל, כִּי לָךְ תִּכְרַע כָּל בָּרֶךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לִפְנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ
וַיִּפּוּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרָ יִתְנוּ, וַיִּקְבְּלוּ כָלָם אֶת עוֹל מַלְכוּתְךָ, וְתִמְלֹךְ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ
בְּכָבוֹד. כִּכְתוּב בְּתוֹרָתְךָ: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!

(All)

וְנֵאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה
V'ne-e-mar: v'hai-yah Adonai l'Melech al kol ha-arets, /bai-yom hahu (x2)/ yi-yeh
יְיָ אֶחָד וְשִׁמּוֹ אֶחָד.
Adonai echad, /ush'mo (x3)/ echad.

It is incumbent upon us to praise the Master of all, to exalt the Creator of the world; for He has made us distinct from the nations and unique among the families of the earth. Our destiny is not like theirs, our calling is our task. We bow down and acknowledge before the King of Kings that there is none like Him. For He stretched forth the heavens like a tent and established the earth. Truly there is none like our Lord and King. As the Torah says, "You shall know this day and reflect in your heart that it is the Lord who is God in the heavens above and on the earth beneath, there is none else." We hope, O Lord our God, to soon behold your majestic glory when all abominations shall be removed and all false gods shall be at an end. Then shall the world be perfected under the rule of the Lord Almighty and all mankind shall call upon your Name. For to You every knee must bow and every tongue declare that You are God. Reign over us soon and forever. May the kingdom of David's greater Son be established forever. For then shall the words be fulfilled, "The Lord shall be King forever," and "The Lord shall be King over all the earth; on that day the Lord shall be one, and his Name one."

SHALOM ALAYCHEM

שָׁלוֹם עֲלֵיכֶם, מַלְאֲכֵי הַשָּׁרֵת, מַלְאֲכֵי עֲלִיּוֹן, מִמְּלָךְ מַלְכֵי
Shalom a-lay-chem, ma-la-chay ha-sha-rayt, ma-la-chay el-yon, mi-melech ma-l'chay
הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

ham-la-chim, ha-kadosh baruch hu.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֲלִיּוֹן, מִמְּלָךְ
Bo-a-chem l'shalom, ma-la-chay ha-shalom, ma-la-chay el-yon, mi-melech
מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

ma-l'chay ham-la-chim, ha-kadosh baruch hu.

בָּרְכוּנִי לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֲלִיּוֹן, מִמְּלָךְ
Bar-chu-ni l'shalom, ma-la-chay ha-shalom, ma-la-chay el-yon, mi-melech
מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

ma-l'chay ham-la-chim, ha-kadosh baruch hu.

צֵאתְכֶם לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֲלִיּוֹן, מִמְּלָךְ
Tsayt-chem l'shalom, ma-la-chay ha-shalom, ma-la-chay el-yon, mi-melech
מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

ma-l'chay ham-la-chim, ha-kadosh baruch hu.

Peace be unto you, ministering angels, angels of the Most High, coming forth from the King of kings, the Holy One, blessed be He.

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

Bless me with peace, angels of peace, angels of the Most High, coming forth from the King of kings, the Holy One, blessed be He.

May your departure be in peace, angels of peace, angels of the Most High, coming forth from the King of kings, the Holy One, blessed be He.

AARONIC BENEDICTION

יְבָרֶכֶךָ יְיָ וְיִשְׁמְרֶכָּךְ

Y'va-rech'cha Adonai v'yish-m'recha

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחַנֶּנָּךְ.

Ya-ayr Adonai pa-naiv ay-lecha vi-chu-necha.

יְשָׁא יְיָ פָּנָיו אֵלֶיךָ. וְיִשֵּׁם לְךָ שְׁלוֹם.

Yisa Adonai pan-aiv ay-lecha. V'ya-saym l'cha shalom.

The Lord, bless you, and keep you;
the Lord make his face shine upon you and be gracious unto you;
the Lord lift up his countenance upon you and give you peace.

B'shem Yeshua HaMashiach, Sar HaShalom

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

Ah-mayn