

Worship as followers of Jesus.

*The Evening after Sabbath before Pentecost from Chapter Nine of
"THE KING CROWNED" with an early Eucharist.*

P "Blessed are You, Adonai our God, Source of all being, by whose word the evening falls. In wisdom You open heaven's gates. With understanding You make seasons change, causing the times to come and go, and ordering the stars on their appointed paths through heaven's dome. Creator of day and night, who rolls back light before dark, and dark before light, who makes day pass away and brings on the night, dividing between day and night: the Lord of hosts is Your name! Living and enduring God, be our guide, now and always. Blessed are You, Adonai, who makes evening fall."

C *The people prayed together.* the Shema. Separate Sheet

P "Help us to lie down in peace, Adonai our God, and to arise again to life. Spread over the world Your sheltering peace. Direct us with Your guidance and save us. Protect and keep us from enmity, illness, violence, want, and sorrow. Remove envy and recrimination from us. Shelter us in the shadow of Your wings, for You are a protecting, redeeming God. You are God, our source of grace and mercy. Guard our going out and our coming in, for life and for peace, now and forever."

"Blessed are You, Lord our God, King of the universe, Who chose us from all the nations, and elevated us above all tongues, and sanctified us with His commandments. And You gave us, Lord our God, with love, this Festival of Weeks, the time of the giving of our Torah. Because You chose us, and sanctified us from all the nations, and Your holy festivals in happiness and in joy You have given us as a heritage. Blessed are You, God, Who sanctifies Israel and the holiday seasons."

C "Amen."

P "May His great name be exalted and sanctified in the world which He created according to His will! May He establish His kingdom and may His salvation blossom and be near. during your lifetime and during your days and during the lifetimes of all the House of Israel, speedily and very soon! And say, Amen."

C "Amen. May His great name be blessed for ever, and to all eternity!"

P "May His great name be blessed for ever, and to all eternity! Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be He above and beyond all the blessings, hymns, praises and consolations that are uttered in the world! And say, Amen."

C "Amen."

C *The people prayed together.* the Amidah Separate Sheet

C "I will lift up mine eyes unto the mountains: from whence shall my help come? My help cometh from the LORD, who made heaven and earth. He will not suffer thy foot to be moved; He that keepeth thee will not slumber. Behold, He that keepeth Israel doth neither slumber nor sleep. The LORD is thy keeper; the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall keep thee from all evil; He shall keep thy soul. The LORD shall guard thy going out and thy coming in, from this time forth and for ever."

C *The people prayed together.* the Alienu. Separate Sheet

P *Thaddeus continued with the counting of the Omer.* "Lo, I am about to fulfill the affirmative precept of the counting of the Omer, as it is written in the Law And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the Omer of the wave-offering, seven complete weeks they shall be; until the morrow of the seventh week shall ye

number fifty days. Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the counting of the Omer. This is the forty-eighth day, making six weeks and six days of the Omer. This was the last day. Tomorrow is the Festival.' *At this the whole assembly cheered with acclamations of hallelujah.*

"Tomorrow is forty nine days, which is seven weeks and no days from the resurrection of our Lord Yeshua Messiah" *At this the whole assembly cheered with even louder and longer acclamations of hallelujah.*

Thaddeus invited all the disciples to join him for the great thanksgiving, the celebration of the holy meal. John had the honor of leading the closing worship.

P "Peace be with you."

C "Peace be with you."

P "This morning the priests brought the Golden Table of the Bread of the Face from within the Holy Place onto the porch of the Temple. The Chief Priest lifted up the Bread of the Face for all to see and said 'behold God's love for you.'" John picked up the loaf before him and said, "behold this bread is the body of our Lord Messiah, behold the love God has for you.

"Our Lord, Messiah Yeshua has appeared among us as we shared this bread of His body and drank this wine of His blood. The night He was betrayed He blessed and broke the bread and said it is His Body. He took the cup after supper and blessed it, gave it to us. His blood is the New Covenant, the redemption for all people, the forgiveness of all sin. Maranatha. Come. Eat. Drink. Receive Him, receive His life, into your own life, your own body."

C "Maranatha."

P "Our Lord, Messiah, taught us to pray, 'Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy

will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil'."

C "Amen." "Hear us Lord." "Hosanna." Have mercy on us."

P "Our Lord is here. Come and eat. Come and drink."

Mother Mary picked up her psaltery and began to play. There were others with instruments. As the worshippers came forward the rest of the congregation sang Psalms.

P "May the great Name of God be exalted and sanctified, throughout the world, which He has created according to His will. His Kingship is established in your lifetime, in your days, in the lifetime of the entire household of Israel, and say, Amen."

C "Amen. May His great name be blessed, forever and ever."

P "Blessed, praised, glorified, exalted, extolled, honored elevated and lauded be the Name of the Holy One, Blessed is He-above and beyond any blessings and hymns, Praises and consolations which are uttered in the world; and say Amen.

C Amen

P May there be abundant peace from Heaven, and life, upon us and upon all Israel; and say, Amen."

C "Amen"

P "He who makes peace in His high holy places, may He bring peace upon us, and upon all Israel; and say Amen."

C "Amen."

P "May He who causes His name to dwell in this House, cause to dwell among you love and brotherliness, peace and friendship."

Notes:

This has the Sabbath evening service the people knew and adds a form of Eucharist. The followers of Jesus would have been celebrating the Holy Meal for seven weeks by this time. I expect they did so the next morning Pentecost - Shavuot before going to the Temple. That was the seventh week from the Resurrection. Seven weeks of seven days are a perfect holy number. Joseph of Arimathea and Nicodemus should have had large houses in the city. James the Righteous may have been able to arrange for Essene guest houses to be available. There were five hundred guest houses plus the great houses of the princes and chief priests. There were many synagogues, some may have allowed Jesus' followers space to meet. There would have been a base of recognized religious leaders for the rapid growth of the early church. Bargil Pixner OSB suggests James the Righteous and the priests who joined in Acts 6:7 were Essene.

The Supplement folder in the King of Kings section of <http://thesignofconcord.com> has copies for individual download of the Shema, Aleinu, and Amidah. Jesus and his followers regularly said these prayers. It is good for followers of Jesus today to know how He and His followers worshipped.

The Eucharist liturgy in the early church is unknown. The beginning, Service of the Word, with the readings and message is based on the early synagogue sabbath service. The offering of bread and wine (money) begins the service of the Lord's Supper. The Scholars have attempted to work back from what was recorded hundreds of years later. Those Liturgies of the Churches are very different from these Jewish forms. This uses what was known to exist in Jesus' day. What is presented here has no claim for accuracy. The Didache, within a hundred years of this, records other versions of the Lord's Prayer and Words of Institution. Much effort has gone into trying to discover how the early Church worshipped, there is very little documentation. At the same time there has been almost no interest in how Jesus and the disciples worshipped, which is well documented and known.

Most people today seem to think the early church, the Last Supper were gathering of small groups. The Gospels reveal large numbers surrounded the people mentioned. The smallest number is one hundred twenty at the Ascension. Tens of thousands who followed Jesus during His ministry were present for Shavuot. Five hundred saw Him after the resurrection at one time, perhaps on the mountain in Galilee. Three hundred or more participants for this service would be reasonable. It was not a small gathering. The worshippers had a lifetime of conducting and participating in synagogue and Temple worship.

Traditionally, three prayer services are recited daily:

1. Shacharit or Shaharit "morning light," Matins.
2. Mincha the afternoon prayers named for the flour offering that accompanied sacrifices at the Temple in Jerusalem, Vespers
3. Arvit or Maariv, from "nightfall." Compline.

http://en.wikipedia.org/wiki/Jewish_prayer

The Wiki article on the Priestly Blessing also should not be missed.

The LORD bless thee, and keep thee
The LORD make His face to shine upon thee, and be gracious unto thee
The LORD lift up His countenance upon thee, and give thee peace.

This blessing is also recited by parents to bless their children on Friday night before the beginning of the Shabbat meal.

During the course of the blessing, the hands of the Kohanim are spread out over the congregation, with the fingers of both hands separated so as to make five spaces between them; the spaces are between the ring finger and middle finger of each hand, between the index finger and thumb of each hand, and the two thumbs touch each other at the knuckle and the aperture is the space above or below the touching knuckles. http://en.wikipedia.org/wiki/Priestly_Blessing

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Shema

Cover your eyes with your right hand and say:

Hear, O Israel, the Lord is our God, the Lord is One. Blessed be the name of the glory of His kingdom forever and ever. You shall love the Lord your God with all your heart, with all your soul, and 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 as 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.

And it will be, if you will diligently obey My commandments which I enjoin upon you this day, to love the Lord your God and to serve Him with all your heart and with all your soul, I will give rain for your land at the proper time, the early rain and the late rain, and you will gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle, and you will eat and be sated. Take care lest your heart be lured away, and you turn astray and worship alien gods and bow down to them. For then the Lord's wrath will flare up against you, and He will close the heavens so that there will be no rain and the earth will not yield its produce,

and you will swiftly perish from the good land which the Lord gives you. Therefore, place these words of Mine upon your heart and upon your soul, and bind them for a sign on your hand, and they shall be for a reminder between your eyes. You shall teach them to your children, to speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. And you shall inscribe them on the doorposts of your house and on your gates - so that your days and the days of your children may be prolonged on the land which the Lord swore to your fathers to give to them for as long as the heavens are above the earth.

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to attach a thread of blue on the fringe of each corner. They shall be to you as tassels, and you shall look upon them and remember all the commandments of the Lord and fulfill them, and you will not follow after your heart and after your eyes by which you go astray - so that you may remember and fulfill all My commandments and be holy to your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I, the Lord, am your God. True.

This has been said since before Jesus' day
at home each morning and evening.

Amidah

Synagog morning and evening

P: My Lord, open my lips,

C: And my mouth shall declare Your praise.

P: Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and fearful God—God Most High—who bestows bountiful kindnesses, who creates all things, who remembers the love of the Fathers and brings a redeemer for their children's children for the sake of Thy name in love. King, Helper, Savior, and Shield;

C: Blessed are You Lord, Shield of Abraham.

P: Thou art mighty forever, O Lord: You resurrect the dead; You are powerful to save. Sustaining the living in loving-kindness, resurrecting the dead in abundant mercies, You support the falling, heal the sick, set free the captives, and keep faith to all that sleep in the dust. Who is like You, master of mighty powers over life and death. Who may be compared unto You, the King who brings death and restores life and causing salvation to spring forth. You are trustworthy to revive the dead.

C: Blessed are You Lord, who revives the dead.

P: You are holy and Your Name is holy, and holy beings praise You daily for all eternity.

C: Blessed are You Lord, the holy God.

P: You graciously bestow knowledge upon man and teach mortals understanding. Graciously bestow upon us from You, wisdom, understanding and knowledge.

C: Blessed are You Lord, who graciously bestows knowledge.

P: Cause us to return, our Father, to Your instruction; draw us near, our King, to Your service; and bring us back to You in whole-hearted repentance.

C: Blessed are You Lord, who desires penitence.

P: Pardon us, our Father, for we have sinned; forgive us, our King, for we have transgressed; for You are a good and forgiving God.

C: Blessed are You Lord, gracious One who pardons abundantly.

P: Behold our affliction and wage our battle; redeem us speedily for the sake of Your Name, for You God are the mighty redeemer.

C: Blessed are You Lord, Redeemer of Israel.

P: Heal us, O Lord, and we will be healed; help us and we will be saved; for You are our praise. Grant complete cure and healing to all our wounds; for You, Almighty King, are a faithful and merciful healer.

C: Blessed are You Lord, who heals the sick of Your people Israel.

P: Bless for us, Lord our God, this year and all the varieties of its produce for good; and bestow blessing upon the face of the earth. Satisfy us from Your bounty and bless our year like other good years,

C: Blessed are You Lord, who blesses the years.

P: Sound the great shofar for our freedom; raise a banner to gather our exiles, and bring us together from the four corners of the earth into our land.

C: Blessed are You Lord, who gathers the dispersed of His people Israel.

P: Restore our judges as in former times, and our counsellors as in the beginning; remove from us sorrow and sighing. Reign over us, O Lord alone, with loving kindness and mercy, establish our innocence by the judgment.

C: Blessed are You Lord, King who loves righteousness and justice.

P: May Your mercies be aroused, Lord our God, upon the righteous, upon the pious, upon the elders of Your people, the House of Israel, upon the remnant of their sages, upon the righteous proselytes and upon us. Bestow a goodly reward upon them who truly confide in Your name; and assign us our portion with them forever; and may we not come to shame for that we have trusted in You.

C: Blessed are You Lord, the support and security of the righteous.

P: Return in mercy to Jerusalem Your city and dwell therein as You have promised; speedily establish therein the throne of David Your servant, and rebuild it, soon in our days, as an everlasting edifice.

C: Blessed are You Lord, who rebuilds Jerusalem.

P: Speedily cause the sprout of David Your servant to flourish, and increase his power by Your salvation, for we hope for Your salvation all day.

C: Blessed are You Lord, who causes the power of salvation to flourish.

P: Hear our voice, Lord our God; merciful Father, have

compassion upon us and accept our prayers in mercy and favor, for You are God who hears prayers and supplications; do not turn us away empty-handed from You, our King, for You hear the prayer of Your people.

C: Blessed are You Lord, who hears prayer.

P: Look with favor, Lord our God, on Your people Israel and pay heed to their prayer; restore the service to Your Sanctuary and accept with love and favor Israel's sacrifices and prayer; and may the service of Your people Israel always be acceptable to You. May our eyes behold Your return to Zion in mercy.

C: Blessed are You Lord, who restores His Divine Presence to Zion.

P: We acknowledge that You are the Lord our God and God of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences.

C: You are the Beneficent One, for Your mercies never cease; the Merciful One, for Your kindnesses never end; for we always place our hope in You. And for all these, may Your Name, our King, be continually blessed, exalted and extolled forever and all time.

This prayer has been said from before Jesus' day to the present. In the synagog it is said only by the leader including what is here response.

<http://en.wikipedia.org/wiki/Amidah>

Aleinu

Recited at the end of each of the three daily Jewish services.

"It is incumbent upon us to give praise to the Lord of the Universe, to glorify Him who formed creation, for He hath not made us to be like the nations of the lands, nor hath He made us like the families of the earth; He hath not set our portion with theirs, nor our lot with their multitude; . . . for they prostrate themselves before vanity and folly, and pray to a god who can not help. . . . But we bend the knee and prostrate ourselves and bow down before the King of the Kings of Kings, the Holy One, blessed be He! For it is He who stretched forth the heavens and laid the foundations of the earth, and the seat of His glory is in the heavens above, and His mighty dwelling-place (Shekinah) is in the loftiest heights. 'He is our God, and there is none other.' In truth, He is our King, there is none besides Him, as it is written in His Torah: 'And thou shalt know this day and lay it to thine heart that the Lord is God in heaven above and upon the earth beneath: and there is none other.'

(Some traditions omit the second paragraph)

"Therefore do we wait for Thee, O Lord our God, soon to behold Thy mighty glory, when Thou wilt remove the abominations from the earth, and idols shalt be exterminated; when the world shall be regenerated by the kingdom of the Almighty, and all the children of flesh invoke Thy name; when all

the wicked of the earth shall be turned unto Thee. Then shall all the inhabitants of the world perceive and confess that unto Thee every knee must bend, and every tongue be sworn. Before Thee, O Lord our God, shall they kneel and fall down, and unto Thy glorious name give honor. So will they accept the yoke of Thy kingdom, and Thou shall be King over them speedily forever and aye. For Thine is the kingdom, and to all eternity Thou wilt reign in glory, as it is written in Thy Torah: 'The Lord shall reign forever and aye.' And it is also said: 'And the Lord shall be King over all the earth; on that day the Lord shall be One and His name be One.'"

Evidently this prayer was originally recited with the prostration of the whole assembled congregation before their departure from the house of God, or after the benediction given by the priests. In such solemn language the congregation gives expression to its faith in the One Universal Ruler of the World, and to its hope for His universal kingdom when all the idolatrous nations around Israel shall have been converted to His truth. The omission of a personal Messiah from the expression, of the Messianic hope points to a pre-Christian era; and the very title, "King of the Kings of Kings" shows that the formula used at the prostration goes back to Persian times when kings bore the title of King of Kings.

Moses Mendelssohn also, in his memorandum, declares the 'Alenu to be one of the oldest prayers of the nation, adducing as proof of its ancient and pre-Christian character the fact that no mention is made in it of the restoration of the Jewish Temple and state, which would scarcely have been omitted had it been composed after their destruction.

Adapted from <http://en.wikipedia.org/wiki/Aleinu> and <http://www.jewishencyclopedia.com/articles/1112-alenu>