

Roots & Branches Hebraic Roots (Sacred Name) Study Group Vero Beach Florida| YAH Prince of Peace

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**Sabbath Shabbat Sacred Name Vero Beach Sebastian Tallahassee
Florida Nazarene Jewish Roots Messianic Torah Sabbath-keeping
Israelite Yisrael True Sacred Name Messianic**



About the Siddur Todah Rabbah

&

The Communion Liturgy or the Service of Great Thanksgiving

[Go to the Service below](#)

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Communion is Like the Qiddush (the Sanctification)

If you are attentive, you may relive the entire Passion through this Communion service – from Yahshua's entry into Jerusalem to his Resurrection. If you are from a Messianic Jewish background, you may perceive the similarity of the Communion to the kiddush at the end of the synagogue service. Here, we use Kiddush to begin the service and thus prepare for the Mystery.

Communion Defamed or Discarded; Eucharist Misunderstood or Relegated to the Occult

The Communion also follows the pattern of worship in Nehemiah 8. From ancient times, this pattern has been used in remembrance of Yahshua the Anointed since earliest times, as seen in the uncomplicated services recorded in the New Testament and the Didaché, then more faintly in the complicated masses of the Roman and Greek churches. Do we destroy the precious pearl along with the paste and tarnished alloys that have come to surround it? Let us conserve that which is not only good, but commanded (John 6:51-55). Many among the Sacred Name and Messianic fellowships have discarded Communion, relegating it to a few words during and annual Passover or dropping it altogether on account of the excesses and false teachings of others. Some have even told me that they cannot offer Communion because the term “Eucharist” sounds like a ‘new age’ thing.”

(The Greek word *eucharistos* / *eucaristoV* – or some close variation – appears with great frequency throughout all the Scriptures, and means “thanksgiving” or “giving thanks.” Certainly, it is every bit as Scriptural – if not moreso – than the Aramaic words left untranslated in the New Testament, like “Maranatha,” Abba,” and “Halleluyah.” In some traditions, including mine, the Communion is generally known as *The Great Thanksgiving*.)

The Communion has been Hijacked; All Believers Must Reclaim It

The Communion is not the property of movements that would use it to ‘sacrifice Christ’ daily on behalf of the people; *i.e.* their priests, through the breaking of the ‘host,’ murder the Master afresh so that he may again rise again for those who are in fellowship with the denomination. This entire sacrificial theology has its roots in several ancient pagan mysteries; its great mass of branches furnished by the bold, unrighteous embellishments of past and present Roman apostates.

As for peeling the pearl; let us consider the simplicity and theology of the following Communion service (and the several others I have gleaned from the earliest successors to the original Nazorean movement in Palestine). I have left the original terms for the parts of the Communion in Latin language, since Latin was already becoming the world language (as English is today) by the beginning of the Common Era. (Historians like Josephus translated their Aramaic accounts into Latin for greater readership. Jerome translated the earliest Greek and Hebrew version into Latin in order for a greater readership of Scripture.)

Communion is Not a Sacrifice; It is a Sacrament

A simple definition of the word “Sacrament” might be “an action in three dimensional reality that creates consequences in the higher dimensions”; or “an action in the physical sphere that creates consequences in the spiritual sphere.” It is not difficult to find examples of general sacraments in the Scripture: Herod is in a furious rage; Joseph has dreams about it; Peter and John command a lame man to walk and pull him to his feet at which time he is healed of his affliction; an mother prays for her wayward adult son over and over until the day comes in which he is delivered from his criminal intent.

As there are general sacraments, there are special sacraments – that is, Sacraments with a capital ‘S.’ (Again, the technical term ‘Sacrament’ often triggers a negative reaction due to its *technical nature* and *the known pagan excesses* of the churches previously mentioned.) The difference between sacrament and Sacrament is that the Sacramental action is succinctly described in Scripture and its doing is absolutely required. Then upon the action’s completion, special favor is bestowed on the individual from the spiritual realm by YHWH as Ruach haQodesh.

Baptism is one such sacrament. A person is commanded to be properly baptized, and when the act is committed, gifts and favors are bestowed immediately from the realm of the Spirit, then on throughout the life of the consecrated. (There are so many examples of Sacrament in both Testaments that I hardly need to point out an example.)

The Sacrament Must Not Be Abandoned

Communion is also a Sacrament. The earliest assemblies built their entire service liturgies *around* the Supper. That which is to be received immediately is *life in timelessness*. Frequent Communion not only help keep the talmidim pure and spiritual (there is a very deep well of spirituality in it), but the favor bestowed is extendable to

others outside the Communion. Since coming to understand a little of Sacramental Theology, I have personally seen and experienced wonderful 'reactions' that served to heal families, drive out unclean spirits, and open the spiritually dead to outpourings of praise and *eucharist*.

The fact is, I am writing this essay and sharing this service on account of the needs of my family – that though we may leave the church and religious establishment, we must not leave the table of the Master. (Frequent communing leads to a hunger for the body and blood of our Savior as well as a strong desire to ever be close to He who loved us enough to share his body with us.)

The Ancient, Traditional Divisions of the Service

(modified for language by the editor)

Each section is very short and to the point, as the complete service below demonstrates. The first label of each line is the Hebraic term; the second the traditional term (Latin or Greek in some cases):

Qidush* (Make set-apart) | *Preparation

Shimah* (Calling on) | *Invocation

Vadim* (Psalms 32:5) | *Confession & Absolution

Soo Sharim Levichem* (Lifting the Heart Psalms 9:9) | *Sursum Corda

Shloshet Qadosh* ("Three times set-apart" Isaiah 6:6) | *Tersanctus

Tzecher* (remembering / reliving) | *Anamnesis

Raza* (mystery 1 Timothy 3:9) | *Mysterion

Vetered* (calling down or consecration Psalms 144:5) | *Epiclesis

Tefillah l'Adonecha* "Teach us to pray" | *Sovereign's Prayer

Parac* | *Fraction

Chalek* | *Distribution

Tefilah* | *Prayer

***Amidah* (The Blessing: Luke 1:46) | *Benediction* (The Blessing: Luke 1:46)**

Siddur Todah Rabbah

The Service of Communion = The Great Thanksgiving

Qidush* | *Preparation

On the Sabbath only: Let us bless our Maker for his Sabbath rest.

Baruch atah YHWH Ėloheinu, King of the Universe, Who sanctified us with his commandments, and hoped for us, and with love and intent invested us with his set-apart Sabbath as a memorial to the deed of Creation. It is the first amongst the set-apart festivals, commemorating the exodus from Egypt. For you chose us, and sanctified us, out of all

nations, and with love and intent you invested us with your set-apart Sabbath. Baruch atah, Sanctifier of the Sabbath. Amein.

At the proper time:

Let us bless our Maker for the body of bread, kneaded and baked by the hands of women.

Baruch atah YHWH Ĕloheinu, King of the universe, who brings forth bread from the earth.

At the proper time:

Let us bless our Maker for the wine, grapes pressed and preserved by the hands of men.

Baruch atah YHWH Ĕloheinu, King of the Universe, Creator of the fruit of the vine.

Shimah | Invocation

Psalms 61. Hear us cry (Shimah) , O Ĕlohim; attend to our prayer. From the end of the earth will we cry out to you, when our hearts are overwhelmed: lead us to the rock that is higher than us. For you have been a shelter for us, and a strong tower from the enemy. We will stay in your tent forever: We will trust in the cover of your wings. For you, O Ĕlohim, have heard our vows: you have given us the same heritage as those that revere your name. So will we sing praise to your name forever, that we may daily perform our vows.

(Elohymn 45 | "O Elohim, Do Not Be Silent" Psalm 83 Demo 🎵)

Vadim | Confession

Let us confess our iniquities and sins, and thus be forgiven of all our offenses.

Sovereign YHWH Ĕlohim, we confess that we have sinned against you in our thoughts, words, and acts. We are worried about the future, even though we have proclaimed you as our Source and Sovereign.

We have failed to love our neighbors sufficiently; we have disobeyed your commandments.

Have mercy upon us, Master.

Forgive us our sins and cleanse us of all unrighteousness

So we may walk in your ways and serve you in your favor and love.

{pause for silent prayer}

This our plea for forgiveness; we ask all in your famous Name, O YHWH. Amein.

HaSlicha | Absolution

At the behest of our Father, Yahshua his Son is faithful and just to forgive us our sins and to cleanse us of all unrighteousness; and as he promised - - - you are forgiven!

And you also are forgiven! You are cleansed of all unrighteousness, and worthy to participate in this set-apart meal.

Soo Sharim Levichem | Sursum Corda | Lift Up Our Hearts

*May YHWH be with you!
May He also be with you!*

*Let us lift up our hearts! (Lamentations 3:41)
Yes, we lift up our hearts to our Sovereign!*

*Let us render todah rabbah to YHWH our Ĕlohim!
Giving him our yadah and todah rabbah is a righteous mitzvah.*

*To give you, Father, **todah** always and in all places is a righteous, good, proper, and happy activity.*

Sovereign Ĕlohim! We join our voices with the cherubim, the seraphim, and kol qol tzeva ha shamayim who through the ages sing:

Shloshet Qadoshim | Tersanctus | Holy, Holy, Holy

***Qaddosh, Qaddosh, Qaddosh YHWH Tze'va'ot
Heaven and earth are full of your esteem***

*Me'lo chol-ha'a'retz ke'vo'do (Isaiah 6:3)
O YHWH, rescue us mightily!*

Ana YHWH ho'shi'ah ha'ga'dol

Send us success

Hatz'li'cha na (Psalms 118:25)

Blessed is He who comes in the name of YHWH

Ba'roo'ch ha'ba be'shem YHWH

For we have blessed you from the house of YHWH.

*Ba'rach'noo'chem mi'beit YHWH (Psalms 118:26)
Rescue us mightily!*

Ho'shi'an'a ha'ga'dol (Mattyah 21:9)

Tzeker | Anamnesis | Remembering & Reliving

In the beginning, you created us for yourself. But even though we have fallen to sin and death through our own disobedience, you in your infinite mercy, favor, and charity sent your only begotten Son our Savior Yahshua the virgin-born Anointed One to live among us as man. He suffered every hardship and adversity, every trial, trouble, tribulation, and temptation that we face—except he did not transgress (Hebrews 4:15). Finally, He stretched out his arms toward the stake in perfect obedience to your will and offered Himself as a sacrifice for the sins of the entire world (1 John 2:2).

On the night our Master was given over to suffering and death through the betrayal of a friend, He took bread, and after He had blessed it and given thanks to you, Father, He gave it to his disciples and said, “Take this and eat it; this is my body given over for you.” After the supper, he took the cup, and after He had blessed it and given thanks to you for it, Father, He said, “Take this and drink it, all of you. This is the renewed covenant in my blood, shed for you” (1 Corinthians 11:26-25, 1 John 2:2).

Now as often as we eat this bread and drink from this cup, we eat the body and blood of our Master Yahshua the Anointed One under the authority of the renewed covenant. This is the way we will proclaim his story until He returns to us (John 6:53-59).

Therefore, let us proclaim the raza of our belief:

Raza | Mysterion | Mystery of Our Belief

*Moshiach has died.
Moshiach is risen.
Moshiach is coming again!*

Vetered | Epiclesis | Consecration

Ruach haKodesh, you are the giver of life in whom we live and move and have our being; consecrate this bread and wine to be for us the body and blood of our Master Yahshua Messiah (Acts 17:28, John 6:53-59) and consecrate us, Father, to partake of this set-apart food. (More if so inspired.)

All this we ask, O Ruach haKodesh, in the name of Yahshua Messiah, who lives and reigns in the esteem of his Father, Amein. Therefore we pray the prayer our Sovereign taught us, saying:

Tefillah l’Adonecha | Sovereign’s Prayer

Avi who is in the shamayim, may your name be qadosh. May your malkuth come; your will be done as in shamayim so also on h’eretz. Give us our lechem that we need this very day. Forgive us our sin-debts, as we also have forgiven our sin-debtors; and lead us not into

temptation, but convey us from the evil one. Amein.

Parac | Fraction | Breaking

As Sha'ul said to the Corinthians, I say to you: The Anointed One, our Passover, has been sacrificed for us. Therefore, let us keep the feast! (1 Corinthians 5:7-8a)

HalleluYah!

May the body and blood of our Sovereign King keep you unto health and enduring life.

Chalek | The Distribution

"The body of Messiah, the bread of heaven," or other words to that effect.

"The blood of Messiah, the cup of salvation," or other words to that effect.

"May the body and blood of our Sovereign Yahshua Messiah keep you unto enduring life."

Tefillah Todah Rabbah | Prayer of Great Thanksgiving

We thank you, YHWH our Sovereign, that you have fed us with the razim of the body and blood of your Son our Savior Yahshua the Anointed. By eating his body, we become members of his body (John 6:56), and thus his agents in this world. Help us to be the distributors of your blessings, the heralds of your providence, the instruments of your favor, and the ambassadors of your charity to all the people we meet in our everyday lives. By drinking his blood, we have taken on his life (Genesis 9:4, John 6:53), which was not finalized by the piercing of a stake nor smothered in the tomb; his life is ha olam. We thank you for this, the medicine of life; the antidote to death. All this we pray in the most kadosh and chozeq name of Yahshua-YHWH, because He is alive, and He reigns with you and all in the Echad of the Ėlohim.

Shema, Israel: YHWH Eloheinu YHWH Echad. You are one Ėlohim, now and forever, Amein.

**THE YAHAD of Vero Beach | Christian Origins / Hebrew Roots Study Group | Netzari
Virtual Yahadim**

**7300 20th St. Suite 410 Vero Beach, FL 32966 [Contact Form](#) Phone (801) 850-6901
(Please leave a message)**

