**Shacharit**

It is customary to stand for the next two verses, bowing at the initial word of each. The first verse is a “call to prayer,” recited by the leader; the community responds by reciting the second verse aloud, which the reader then repeats.

(As with the Kiddush, the “call to prayer” is recited only when a miykan is present.)

Baruch Adonai
ham-vo-rach

Baruch Adonai,
ham-vo-rach,
l’olam va-ed.

Baruch Atah Adonai
E-lo-henu, me-lech ha-olam,
Yotzeir or, uvorot chis-shech,
oseh shalom,
uroei et hakol.

Ha-kol yodo cha,
yha-kol y’shab-betho cha,
yha-kol yom ru
“Ez ko-dosh ka-donai”
Ha-kol y’rei mi-hu cha se-la-h, yotzeir hakol.

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**Morning Service**

**Kavanah: How many blessings?**

How many blessings come to us!

Each week, each day, each hour.

Indeed, at each and every moment of our lives.

Blessings, more than we can count.

More than we have earned, they come to us.

Let us bless their source.

For blessing us so richly.  (Rabbi Hershel Matz)

See note at left.

1 Bless Adonai,
the source of all blessings!

We bless Adonai,
the source of all blessings,
at every moment, now and forever.

We bless You Adonai
our God, ruler of the universe.

You create light and darkness,
You make peace,
and create all things.

All acknowledge You,
all praise Your unique holiness,
all declare:

(I Sam. 2:2)

“Ez ko-dosh ka-donai! None is holy like Adonai!”
All exalt You, for You create everything.

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**Kavanah: As We Bless**

As we bless the source of life,
so we are blessed.

And the blessing gives us strength,
and makes our visions clear.

And the blessing gives us peace,
and the courage to dare.

As we bless the source of life,
so we are blessed.  (Faith Regen)

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**GUIDEPOSTS**

**Call to Prayer.** “Baruch et Adonai hamorach” is the call to prayer. It is the beginning and initial focus of the morning service, or Shacharit; shachar is the Hebrew word for dawn. Imagine that once upon a time, those words were shouted at the break of dawn, that the first words everyone heard upon awakening were this call to prayer. Perhaps the Rabbis added all the preceding prayers because they felt that sincere prayer requires preparation, or perhaps they were concerned that reciting the Baruch prayer at sunrise might lead to sun worship.

First Brachah, God as Creator. The first Brachah before the Shema (pp. 42-48) focuses on the image of God as creator of the world. The hymns focused on God as creator are discussed in detail below.

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**COMMENTS**

2 These phrases are based on Isaiah 44:5 which speaks of God as “furnishing light, creating darkness, making peace (or wholeness), and creating evil.” However, the Rabbis radically altered the verse, replacing “creating evil” with “creating all.” (Note that this “hakel — al” is echoed repeatedly in the next paragraph.)