



Shabbat Service

March 12, 2022 ✪ 9 Adar II 5782

תפלה *Ma Tovu*



Ma tovu oha-lecha Ya'akov, mish-k'notecha

Yisra'el. Va'ani b'rov has-decha, avo

beytecha, eshta-haveh el heychal kod'sh'cha

b'yira-techa.

מֵה טֹבוֹ אֱהַלֶיךָ יַעֲקֹב מִשְׁכַּנְתֶּיךָ

יִשְׂרָאֵל: וְאֲנִי בְרַב חַסְדֶּךָ אָבוֹא

בֵּיתְךָ אֲשַׁתְּחֹוּהָ אֵל הַיְיִכָּל קֹדֶשְׁךָ

בִּירְאֶתְךָ:

How goodly are your tents Oh Jacob, your dwelling places *Yisrael*. As for me in Your great kindness I will come into your house. There I will bow, facing your temple in fear of you Lord.

שמע *Shema*

Hear



***Shema Yisrael, Adonai eloheinu,
Adonai echad***

שמע ישראל יהוה אחד
שמע ישראל יהוה אחד

Hear O Israel, the LORD our God, the LORD is one.

***Baruch shem k'vod malchuto
l'olam va'ed***

ברוך שם כבוד מלכותו
לעולם ועד

Blessed be the Name whose glorious kingdom is for ever and ever.

V'ahavta ואהבת



*V'ahavta eyt Adonai Elohecha b'chol l'vav'cha
u'v'chol nafshecha u-v'chol m'odecha. V'hayu
had-d'varim ha-eyleh asher anochi m'tzav'cha
ha-yom al l'vavecha.*

ואהבת את יהוה אלהיך בכל לבבך
ובכל נפשך ובכל מאדך: והיו
הדברים האלה אשר אנכי מצוך
היום על לבבך:

And 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 this day shall be in your heart.

V'ahavta ואהבת



V'shi-nantam l'vanecha v'dibarta bam

b'shiv-t'cha b'veytecha uv'lech-t'cha va-derech

uv'shoch-b'cha uv-kumecha. Uk-shartam l'ot

al yadecha v'hayu l'totafot beyn eynecha.

Uch-tavtam al m'zuzot beytecha uvi-sharecha.

וּשְׁנַתֶּם לְבָנֵיכָּ וּדְבַרְתֶּם בָּם

בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבְלַכְתְּכֶם בַּדֶּרֶךְ

וּבְשׁוֹכְבְּכֶם וּבְקוּמְכֶם וּקְשַׁרְתֶּם לָאוֹת

עַל יָדְכֶם וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֵיכֶם׃

וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם׃

You shall teach them diligently unto your children, speaking of them when you sit in your house, when you walk by the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And you shall write them upon the door posts of your house and upon your gates.

Yeshua is Supreme

Corporate Reading Col. 1:15-20



15 He is the image of the invisible God, the firstborn of all creation.

**16 For by Him all things were created—
in heaven and on earth,
the seen and the unseen,
whether thrones or angelic powers
or rulers or authorities.**

All was created through Him and for Him.

17 He exists before everything, and in Him all holds together.

18 He is the head of the body, His community. He is the beginning, the firstborn from the dead— so that He might come to have first place in all things.

19 For God was pleased to have all His fullness dwell in Him

20 and through Him to reconcile all things to Himself, making peace through the blood of His cross — whether things on earth or things in heaven!



John 1:1-5, 14

In the beginning was the Word. The Word was with God, and the Word was God. He was with God in the beginning. All things were made through Him, and apart from Him nothing was made that has come into being. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overpowered it.

And the Word became flesh and tabernacled among us. We looked upon His glory, the glory of the one and only from the Father, full of grace and truth. (John 1:1-5, 14)

Torah Blessings



Before the Torah Reading

Barchu et adonai ha-m'vorach.

Bless the LORD who is to be praised.

ברכו את יי המברך.

(Cong.-Baruch adonai ha-m'vorach l'olam va'ed).

Bless the LORD who is to be blessed for all eternity.

ברוך יי המברך לעולם ועד)

Cong)

Baruch ata adonai, eloheinu melech ha-olam.

Asher bachar banu mikol ha-amim v'natan lanu

et torato. Baruch ata adonai. Noteyn hatorah.

(Cong.-Amen)

ברוך אתה יי אלהינו מלך העולם.

אשר בחר בנו מכל העמים ונתן לנו

את תורתו. ברוך אתה יי. נותן התורה:

(Cong.-Amen)

Blessed art thou O LORD our God king of the universe who hast chosen us from among all peoples and hast given us Thy Torah. Blessed art thou, O LORD, giver of the Torah. (Cong.-Amen)



Vayikra (Leviticus 4:27-31)

²⁷ “When anyone of the common people sins unwittingly by doing one of *ADONAI*’s *mitzvot* that are not to be done, then he is guilty.

²⁸ When his sin that he committed is made known to him, then he is to bring for his offering a goat, a female without blemish, for his sin that he committed.

²⁹ He is to lay his hand on the head of the sin offering, and then slaughter it at the place of burnt offering.

וְאִם־נִפְשׁ אַחַת תַּחַטָּא בְּשִׁגְגָה מֵעַם
הָאָרֶץ בְּעִשְׂתָּהּ אַחַת מִמִּצְוֹת יְהוָה
אֲשֶׁר לֹא־תַעֲשִׂינָהּ וְאָשָׁם :

אֹו הוֹדַע אֵלָיו חַטָּאתוֹ אֲשֶׁר חָטָא
וְהִבִּיא קֶרֶבֶן שְׁעִירַת עִזִּים תְּמִימָה
נְקִיָּה עַל־חַטָּאתוֹ אֲשֶׁר חָטָא :

וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחַטָּאת
וְשָׁחַט אֶת־הַחַטָּאת בְּמִקְוֹם הָעֹלָה :



Vayikra (Leviticus 4:27-31)

³⁰ The *kohen* is to take some of its blood with his finger and put it on the horns of the altar of burnt offering. He is to pour out the rest of the blood at the base of the altar.

וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְנָתַן
עַל-קַרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת-כָּל-דָּמָהּ
יִשְׁפֹּךְ אֶל-יְסוֹד הַמִּזְבֵּחַ :

³¹ He is to take away all its fat, just like the fat is taken away from off of the sacrifice of fellowship offerings. And the *kohen* should burn it on the altar for a soothing aroma to *ADONAI*. So the *kohen* is to make atonement for him – and he will be forgiven.

וְאֶת-כָּל-חֵלְבֵהּ יִטִּיר כַּאֲשֶׁר הוֹסִיר חֵלֶב
מֵעַל זֶבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן
הַמִּזְבֵּחַהּ לְרִיחַ נִיחָח לַיהוָה וְכִפֶּר עָלָיו
הַכֹּהֵן וְנִסְלַח לוֹ : { פ }



Vayikra (Isaiah 43:25-28)

- 25 I, I am the One who blots out
your transgressions for My own sake,
and will not remember your sins.
- 26 Remind me, when we argue our case together —
state your case, so you may be proved right.
- 27 Your first father sinned,
and your mediators rebelled against Me.
- 28 So I profaned the Sanctuary officials,
and gave Jacob over to destruction,
and Israel to scorn.



Vayikra (Isaiah 44:18-23)

- 18 They do not know or understand!
For He smeared over their eyes, so they cannot see,
and their hearts, so they cannot understand.
- 19 No one reflects in his heart,
with no knowledge or discernment
to say, “I burned half of it in the fire
and I also baked bread on its coals.
I roasted meat and ate —
and then I make the rest of it an abomination?
Should I bow before a block of wood?”
- 20 He is feeding on ashes.
A deceived heart has led him astray,
so he cannot deliver his soul, nor say,
“Isn’t what is in my right hand a fraud?”



Vayikra (Isaiah 44:18-23)

- 21 Remember these things, Jacob,
and Israel, for you are My servant.
I formed you, you are My servant.
Israel, you will not be forgotten by Me!
- 22 I have blotted out your transgressions
like a thick cloud and your sins like a mist.
Return to Me, for I have redeemed you.”
- 23 Sing, O heavens, for *ADONAI* has done it!
Shout, depths of the earth!
Break forth into singing, mountains,
forest, and every tree in it!
For *ADONAI* has redeemed Jacob
and will be glorified through Israel.



Vayikra (Romans 3:21-31)

²¹ But now God's righteousness apart from the Torah has been revealed, to which the Torah and the Prophets bear witness —

²² namely, the righteousness of God through putting trust in Messiah Yeshua, to all who keep on trusting. For there is no distinction,

²³ for all have sinned and fall short of the glory of God.

²⁴ They are set right as a gift of His grace, through the redemption that is in Messiah Yeshua.

²⁵ God set forth Yeshua as an atonement, through faith in His blood, to show His righteousness in passing over sins already committed.



Vayikra (Romans 3:21-31)

²⁶ Through God's forbearance, He demonstrates His righteousness at the present time – that He Himself is just and also the justifier of the one who puts his trust in *Yeshua*.

²⁷ Where, then, is boasting? It is excluded. By what principle? Of works? No, but by the principle of faith.

²⁸ For we consider a person to be set right apart from Torah observance.

²⁹ Is God the God of the Jewish people only? Is He not also the God of the Gentiles? Yes, of the Gentiles also.



Vayikra (Romans 3:21-31)

³⁰ Since God is One, He will set right the circumcised by faith and the uncircumcised through faith.

³¹ Do we then nullify the *Torah* through faithfulness? May it never be! On the contrary, we uphold the *Torah*.



Torah Blessings

After the Torah Reading

***Baruch ata adonai, eloheinu melech ha-olam.
Asher natan lanu torat emet. V'chayey olam
natah b'tocheynu. Baruch ata adonai noteyn
ha-torah. (Cong.-Amen)***

**ברוך אתה יי אלהינו מלך העולם.
אשר נתן לנו תורת אמת. וחי עולם
נטע בתוכנו. ברוך אתה יי. נותן
התורה: (Cong.-אמן)**

Blessed art thou O Lord our God king of the universe who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, giver of the Torah. (Cong.-Amen)



Kaddish

Yit-gadal v'yit-kadash sh'mey raba,

(Cong.-Amen)

b'alma di v'ra kirutey

v'yam'lich malchutey, v'yatzmach

pur-kaney vi-karev m'shi-chay (Amen)

b'chaye-chon u-v'yomey-chon u-v'chayey

d'chol beyt Yisra'el, ba'agala

u-viz'man kariv v'imru.

(Cong.-Amen)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שֵׁמֶה רַבָּא

(אֱמֵן-Cong.)

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ

וַיַּמְלִיךְ מַלְכוּתָהּ וַיַּצְמַח

פְּרָקְנָהּ וַיִּקְרַב מְשִׁיחָהּ (אֱמֵן)

בְּחַיֵּיכּוֹן וּבְיוֹמֵיכּוֹן וּבְחַיֵּי

דְּכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא

וּבְזִמַּן קָרִיב וְאָמְרוּ

(אֱמֵן-Cong.)

Magnified and sanctified be the name of God throughout the world which He has created according to His will. May he establish His kingdom and cause His salvation to sprout, and bring near His Messiah during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, amen.



Kaddish

**(Cong.-
Y'hey sh'mey raba m'vorach
l'olam u-l'almey almaya.)**

(Cong.-May His great name be blessed for ever and ever.)

**Yit-barach v'yish-tabach v'yit-pa'ar
v'yit-romam v'yit-na'sey v'yit-hadar
v'yit-aleh v'yit-halal sh'mey d'kud'sha
(Cong.-b'rich hu). L'eyla min
kol bir'chata v'shira-ta
tush-b'hata v'ne-hemata da'amiran
b'alma, v'imru amen. (Cong.-Amen)**

Exalted and honored be the name of the Holy One, blessed be He, whose glory transcends, yea is beyond all praises, hymns and blessings that man can render unto Him; and say ye amen.

(Cong.-

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעַלְמֵי וְלְעַלְמֵי עַלְמֵי)**

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא

(Cong.-בְּרִיךְ הוּא) לְעַלְמֵי מִן

כָּל בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאַמְיָרוֹן

בְּעַלְמָא וְאַמְרוּ אֲמֵן (Cong.-אֲמֵן)



Kaddish

Y'hey sh'lama raba min sh'maya

v'hayim aleynu v'al kol

Yisra'el v'imru amen. (Cong.-Amen)

יְהֵא שְׁלֵמָא רַבָּא מִן שְׁמַיָּא

וְחַיִּים עֲלֵינוּ וְעַל כּוֹל

יִשְׂרָאֵל וְאָמְרוּ אֲמֵן (Cong.-אֲמֵן)

May there be abundant peace from heaven, and life for us and for all Israel,
and say ye amen. (Cong.-Amen)

Oseh shalom bim-romav, hu

ya'aseh shalom aleynu v'al kol

Yisra'el v'imru amen. (Cong.-Amen)

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא

יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כּוֹל

יִשְׂרָאֵל וְאָמְרוּ אֲמֵן (Cong.-אֲמֵן)

May He who establishes peace in the heavens, grant peace unto us and
unto all Israel; and say ye amen. (Cong.-Amen)

עלינו Aleinu



***Aleinu l'shabe-ach la-adon hakol,
lateyt g'dulah l'yotzer b'rey-shit,
shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mish'p'chot
ha-adamah, shelo sam chelkeynu
kahem, v'goraleynu k'chol hamonam.
Va-anachnu kor-im umish-tachavim
u-modim, lifnei melech malchei
ham-lachim, hakadosh baruch hu.***

**עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל, לְתֵת
גְּדֻלָּה לַיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ
כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׂמְנוּ
כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׂם
חֶלְקֵנוּ כֶּהֱם, וְגָרְלָנוּ כְּכֹל הַמּוֹנִים,
וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים, לְפָנָיו מִלֶּךְ מַלְכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.**

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning; since he has not made us as the nations of the lands, and has not placed us as the families of the earth; since he has not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he.

עלינו Aleinu



***Shehu noteh shamayim v'yosed aretz,
u-moshav y'karo bashamayim mima-al, ush-
chinat uzo b'gov-hei m'romim, hu eloheinu
ein od. Emet malkenu,
efes zulato, kakatuv b'torato.
V'yada-ta hayom vahasheyvota el l'vavecha,
ki Adonai hu ha-elohim bashamayim
mima-al, v'al ha-aretz mitachat, ein od.***

**שְׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשָׁב יִקְרוּ בַשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא
אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת מַלְכֵנוּ,
אֶפֶס זולָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ:
וַיֵּדַעְתָּ הַיּוֹם וְהִשְׁבַּתְתָּ אֶל לְבָבְךָ, כִּי
יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.**

He who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights - he is our God; there is none else: in truth he is our King; there is none besides him; as it is written in the Torah, And you shall know this day, and lay it to your heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.



Therefore, we hope in:

Yeshua, though existing in the form of God,
did not consider being equal to God a thing to be grasped.

But He emptied Himself—

taking on the form of a slave,

becoming the likeness of men

and being found in appearance as a man.

He humbled Himself—

becoming obedient to the point of death,

even death on a cross.

For this reason God highly exalted Him

and gave Him the name that is above every name,

that at the name of *Yeshua* every knee should bow,

in heaven and on the earth and under the earth,

and every tongue profess that *Yeshua* the Messiah is Lord—

to the glory of God the Father.

עלינו *Aleinu*



***V'ne-emar, v'hayah Adonai
l'melech al kol ha-aretz,
bayom hahu yi-hyeh Adonai echad,
ush-mo echad.***

**וְנֵאמַר, וְהָיָה יְיָ
לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד,
וּשְׁמוֹ אֶחָד.**

And it is said, “And the Lord shall be King over all the earth; in that day shall the Lord be one, and His name one.



Aaronic Benediction

Y'varech-echa Adonai v'yishma-recha

Ya'er Adonai panav-eleycha vihu-necha

Yisa'a Adonai panav-eleycha

V'yasem l'cha shalom.

יְבָרֵךְ יי וישמרך:

יָאֵר יי פָּנָיו אֵלֶיךָ ויחַנֶּךָ :

ישׂא יי פָּנָיו אֵלֶיךָ

וישֶׂם לך שְׁלוֹם:

May the Lord bless you, and keep you:

May the Lord make his face shine upon you, and be gracious unto you:

May the Lord lift up his countenance upon you, and give you peace.