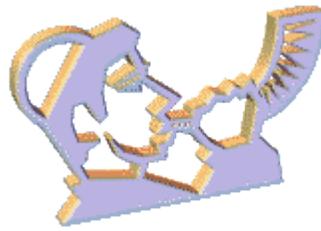


Shofar Blowing

As recorded in Numbers 10: "G-d told Moses, „Make two trumpets; make them of hammered silver. Use them for summoning the community and for sounding the call to break camp and move on. When they are sounded, the entire community



is to assemble before you at the entrance to the tent of meeting. Also on your days of rejoicing, at your designated times and on Rosh-Hodesh, you are to sound the trumpets over your burnt offerings and over the sacrifices of your peace offerings. These will be your reminder before your G-d.”

In obedience to that commandment, I entreat you: Take heed to the sound of the shofar, The long, clarion call of the shofar, Summoning G-d’s people to do G-d’s will, To proclaim the good news of salvation For our Messiah’s return draws near. Remember the sound of the shofar, Oh My people.”

Tallit

Baruch Atah Adonai Eloheynu Melech HaOlam
Asher kid'shanu b'mitzvotav
V'tzivanu l'heetateyf ba-tzitzit.

Blessed are you, ADONAI, G-d, King of the Universe,
Who has sanctified us with His commandments
And has commanded us to wrap ourselves in tzitziot.



Ma Tovv

Ma tov, o'halecha Yaakov, mish-k'no-techa Yis'rael.
V'ani b'rov chas-de-cha avo vey-techa
esh-ta-cha-ve, el hey-chal kad-sh'cha b'yira-techa.
Adonai a-hav-ti m'on bey-techa, um'kom mish'kan k'vodecha
V'ani esh-ta-cha-veh v'ech-rah-ah ev'rah-hah lif'ney Adonai o-si
Va-ani t'fi-la-ti, t'fi-la-ti l'cha Adonai et ratzon Elohim
B'rov chas-deh-cha, ah-ney-ni ah-ney-ni be-e-met yish'echa

O how goodly are your tents, O Jacob, and your dwelling places, Israel.
I, in Your abundant kindness, enter into Your house.
I prostrate myself toward Your holy temple in great awe of You.
O, L-rd, I love the house where You live,
and I love the place where Your glory surrounds me.
I prostrate myself and I bow and I kneel before You,
My L-rd, my G-d and my Maker.
May my prayer to You, my prayer to You
Be fitting, O my L-rd, and may this be the proper time.
And now my L-rd, in Your abundant kindness, answer me
My L-rd G-d, answer me
With the sweet truth of Your salvation.
Amein.

[Shma / V'ahavta

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

Baruch shem kevod malchuto, l'olam va'ed.

Hear, O Israel! The L-rd is our G-d, the L-rd is One.

Praised is the name of His glorious kingdom for all eternity.

V'ahavta et Adonai Elohecha b'chol l'vavcha

uv'chol naf'shecha uv'chol m'ode'cha

V'ha'yu had'varim ha-ehleh asher ano'chi metzave'cha hayom al-le'vavecha

V'shinan'tam levane'cha,

v'dibartah bam, beshiv'techah be'veitecha Uv'lech'techa vaderech

u'vesha'keb'cha, u'vekumecha

Uq'shar'tam le'ot al'yade'cha,

ve'hayu le'to'tafot bei'n ei'neicha

Uk'tav'tam al'mezuzot beitecha u'vish'ah'recha

V'ahavta le're'e'cha kamocho.

And you shall love the L-rd your G-d

With all your heart, with all your soul, and with all your might.

And have these words, which I command you this day, be upon your heart.

And you shall teach them diligently to your children,

And speak of them when you sit in your house,

when you walk by the way, when you retire and when you arise.

And you shall bind them for a sign upon your hand

And let them be frontlets between your eyes.

And you shall write them on the doorposts of your house and upon your gates.

And you should love your neighbour as yourself.

Amein

i) Lev 12:1-13:23

Blessing Prior to Torah Reading

Barchu et Adonai hamvorach.

Baruch Adonai hamvorach le'olam va'ed.

Baruch Atah Adonai Eloheinu Melech ha'olam,

asher bachar banu mikol ha'amim

venatan lanu et Torah'toe.

Baruch Atah Adonai notein ha Torah. Amein

Praise the L-rd Who is worthy to be praised.

Praise the L-rd Who is worthy to be praised for all eternity.

You grant blessings O L-rd our G-d, Ruler of the universe,

Who has chosen us from all the peoples, and has given us His Torah.

Blessed are You, O L-rd, Giver of the Torah. Amein

Ch 12:1 ADONAI said to Moshe, **2** "Tell the people of Isra'el: 'If a woman conceives and gives birth to a boy, she will be unclean for seven days with the same uncleanness as in niddah, when she is having her menstrual period.

3 On the eighth day, the baby's foreskin is to be circumcised.

4 She is to wait an additional thirty-three days to be purified from her blood; she is not to touch any holy thing or come into the sanctuary until the time of her purification is over.

5 But if she gives birth to a girl, she will be unclean for two weeks, as in her niddah; and she is to wait another sixty-six days to be purified from her blood.

6 "When the days of her purification are over, whether for a son or for a daughter, she is to bring a lamb in its first year for a burnt offering and a young pigeon or dove for a sin offering to the entrance of the tent of meeting, to the cohen.

7 He will offer it before ADONAI and make atonement for her; thus she will be purified from her discharge of blood. Such is the law for a woman who gives birth, whether to a boy or to a girl.

8 If she can't afford a lamb, she is to take two doves or two young pigeons, the one for a burnt offering and the other for a sin offering; the cohen will make atonement for her, and she will be clean."

Ch 13:1 ADONAI said to Moshe and Aharon,

2 "If someone develops on his skin a swelling, scab or bright spot which could develop into the disease tzara'at, he is to be brought to Aharon the cohen or to one of his sons who are cohanim.

3 The cohen is to examine the sore on his skin; if the hair in the sore has turned white, and the sore appears to go deep into the skin, it is tzara'at, and after examining him the cohen is to declare him unclean.

4 If the bright spot on his skin is white, but it does not appear to go deep into the skin, and its hair has not turned white, then the cohen is to isolate him for seven days.

5 On the seventh day the cohen is to examine him again, and if the sore appears the same as before and has not spread on the skin, then the cohen is to isolate him for seven more days.

6 On the seventh day the cohen is to examine him again, and if the sore has faded and hasn't spread on the skin, then the cohen is to declare him clean - it is only a scab, so he is to wash his clothes and be clean.

7 But if the scab spreads further on the skin after he has been examined by the cohen and declared clean, he is to let himself be examined yet again by the cohen.

8 The cohen will examine him, and if he sees that the scab has spread on his skin, then the cohen will declare him unclean; it is tzara'at.

9 "If a person has tzara'at, he is to be brought to the cohen.

10 The cohen is to examine him, and if he sees that there is a white swelling in the skin which has turned the hair white and inflamed flesh in the swelling,

11 then it is chronic tzara'at on his skin, and the cohen is to declare him unclean; he is not to isolate him, because it is already clear that he is unclean.

12 If the tzara'at breaks out all over the skin, so that, as far as the cohen can see, the person with tzara'at has sores everywhere on his body, from his head to his feet;

13 then the cohen is to examine him, and if he sees that the tzara'at has covered his entire body, he is to pronounce the person with the sores clean -it has all turned white, and he is clean.

14 But if one day inflamed flesh appears on him, he will be unclean.

15 The cohen will examine the inflamed flesh and declare him unclean; the inflamed flesh is unclean; it is tzara'at.

16 However, if the inflamed flesh again turns white, he is to come to the cohen.

17 The cohen will examine him, and if he sees that the sores have turned white, then the cohen is to declare clean the person with the sores; he is clean.

18 "If a person has on his skin a boil that heals

19 in such a way that in place of the boil there is a white swelling or a reddish-white bright spot, it is to be shown to the cohen.

20 The cohen is to examine it; if he sees that it appears to be more than skin-deep, and its hair has turned white, then the cohen is to pronounce him unclean - the disease of tzara'at has broken out in the boil.

21 But if the cohen looks at it and doesn't see any white hairs in it, and it isn't more than skin-deep but appears faded, the cohen is to isolate him for seven days.

22 If it spreads on the skin, the cohen is to declare him unclean; it is the disease.

23 But if the bright spot stays where it was and has not spread, it is the scar of the boil; and the cohen is to declare him clean.

Blessing After Torah Reading

Baruch Atah Adonai Eloheinu Melech ha'olam
asher natan lanu Torat emet v'cha'yei olam nata b'to'che'nu.
Baruch Atah Adonai no'tain ha Torah. Amein

Blessed are You O L-rd our G-d, Ruler of the universe.

You have given to us the Torah of truth and planted eternal life in our midst.

Blessed are You O L-rd, Giver of the Torah. Amein

ii) lev 13:24-39

Blessing Prior to Torah Reading

Barchu et Adonai hamvorach.

Baruch Adonai hamvorach le'olam va'ed.

Baruch Atah Adonai Eloheinu Melech ha'olam,

asher bachar banu mikol ha'amim

venatan lanu et Torah'toe.

Baruch Atah Adonai notein ha Torah. Amein

Praise the L-rd Who is worthy to be praised.

Praise the L-rd Who is worthy to be praised for all eternity.

You grant blessings O L-rd our G-d, Ruler of the universe,

Who has chosen us from all the peoples, and has given us His Torah.

Blessed are You, O L-rd, Giver of the Torah. Amein

24 "Or if someone has on his skin a burn caused by fire; and the inflamed flesh where it was burned has become a bright spot, reddish-white or white,

25 then the cohen is to examine it; and if he sees that the hair in the bright spot has turned white and that it appears to be deeper than the skin around it, it is tzara'at; it has broken out in the burn, and the cohen is to declare him unclean; it is a sore from tzara'at.

26 But if the cohen examines it and sees no white hair in the bright spot, and it is no lower than the skin around it but looks faded, then the cohen is to isolate him for seven days.

27 On the seventh day the cohen is to examine him; if it has spread on the skin, then the cohen is to declare him unclean; it is a sore from tzara'at.

28 But if the bright spot stays where it was and has not spread on the skin but appears faded, it is a swelling due to the burn; and the cohen is to declare him clean; because it is only a scar from the burn.

29 "If a man or woman has a sore on the head or a man in his beard,

30 then the cohen is to examine the sore; if he sees that it appears to be deeper than the skin around it, with yellow, thin hair in it, then the cohen is to declare him unclean; it is a crusted area, a tzara'at of the head or beard.

31 If the cohen examines the diseased crusted area and sees that it appears not to be deeper than the skin around it, and without any black hair in it, then the cohen is to isolate for seven days the person with the diseased crusted area.

32 On the seventh day the cohen is to examine the sore, and if he sees that the crusted area hasn't spread, that it has no yellow hair in it, and that the crusted area is not deeper than the skin around it;

33 then the person is to be shaved, except for the crusted area itself, and the cohen is to isolate him for seven more days.

34 On the seventh day the cohen is to examine the crusted area; and if he sees that the crusted area has not spread on the skin and does not appear to be deeper than the skin around it, then the cohen is to declare him clean; he is to wash his clothes and be clean.

35 But if the crusted area spreads after his purification,

36 then the cohen is to examine him; and if he sees that the crusted area has spread on the skin, the cohen is not to look for yellow hair; he is unclean.

37 But if the crusted area's appearance doesn't change, and black hair grows up in it, then the crusted area is healed; he is clean; and the cohen is to declare him clean.

38 "If a man or woman has bright spots on his skin, bright white spots;

39 then the cohen is to examine them. If he sees that the bright spots on the skin are dull white, it is only a rash that has broken out on the skin; he is clean.

Blessing after Torah Reading

Baruch Atah Adonai Eloheinu Melech ha'olam

asher natan lanu Torat emet v'cha'yei olam nata b'to'che'nu.

Baruch Atah Adonai no'tain ha Torah. Amein

Blessed are You O L-rd our G-d, Ruler of the universe.

You have given to us the Torah of truth and planted eternal life in our midst.

Blessed are You O L-rd, Giver of the Torah. Amein

iii) lev 13:40-54

Blessing Prior to Torah Reading

Barchu et Adonai hamvorach.

Baruch Adonai hamvorach le'olam va'ed.

Baruch Atah Adonai Eloheinu Melech ha'olam,

asher bachar banu mikol ha'amim

venatan lanu et Torah'toe.

Baruch Atah Adonai notein ha Torah. Amein

Praise the L-rd Who is worthy to be praised.

Praise the L-rd Who is worthy to be praised for all eternity.

You grant blessings O L-rd our G-d, Ruler of the universe,

Who has chosen us from all the peoples, and has given us His Torah.

Blessed are You, O L-rd, Giver of the Torah. Amein

40 "If a man's hair has fallen from his scalp, he is bald; but he is clean.

41 If his hair has fallen off the front part of his head, he is forehead-bald; but he is clean.

42 But if on the bald scalp or forehead there is a reddish-white sore, it is tzara'at breaking out on his bald scalp or forehead.

43 Then the cohen is to examine him; if he sees that there is a reddish-white swelling on his bald scalp or forehead, appearing like tzara'at on the rest of the body,

44 he is a person with tzara'at; he is unclean; the cohen must declare him unclean; the sore is on his head.

45 "Everyone who has tzara'at sores is to wear torn clothes and unbound hair, cover his upper lip and cry, 'Unclean! Unclean!'

46 As long as he has sores, he will be unclean; since he is unclean, he must live in isolation; he must live outside the camp.

47 "When tzara'at infects an article of clothing, whether it be a woolen or a linen garment,

48 on the threads or the woven-in parts of either linen or wool, or on a hide or item made of leather;

49 then if the stain on the garment, hide, threads, woven-in parts or leather item is greenish or reddish, it is an infection of tzara'at and is to be shown to the cohen.

50 The cohen is to examine the stain and isolate the article that has the infection for seven days.

51 On the seventh day he is to examine the stain; if the stain has spread on the garment, threads, woven-in parts or leather, whatever its use, the infection is a contagious tzara'at; the garment is unclean.

52 He is to burn the garment, threads, woven-in parts of either wool or linen, or item of leather having the infection; for it is a contagious tzara'at; it must be burned up completely.

53 But if, when the cohen examines it, he sees that the infection has not spread on the garment or in the threads, woven-in parts or leather item,

54 then the cohen is to order that the article having the infection be washed and isolated for seven more days.

Blessing After Torah Reading

Baruch Atah Adonai Eloheinu Melech ha'olam
asher natan lanu Torat emet v'cha'yei olam nata b'to'che'nu.
Baruch Atah Adonai no'tain ha Torah. Amein

Blessed are You O L-rd our G-d, Ruler of the universe.
You have given to us the Torah of truth and planted eternal life in our midst.
Blessed are You O L-rd, Giver of the Torah. Amein

iv) lev 13:55-14:20

Blessing Prior to Torah Reading

Barchu et Adonai hamvorach.

Baruch Adonai hamvorach le'olam va'ed.

Baruch Atah Adonai Eloheinu Melech ha'olam,

asher bachar banu mikol ha'amim

venatan lanu et Torah'toe.

Baruch Atah Adonai notein ha Torah. Amein

Praise the L-rd Who is worthy to be praised.

Praise the L-rd Who is worthy to be praised for all eternity.

You grant blessings O L-rd our G-d, Ruler of the universe,

Who has chosen us from all the peoples, and has given us His Torah.

Blessed are You, O L-rd, Giver of the Torah. Amein

Ch 13:55 The cohen is to examine it after the stain has been washed, and if he sees that the stain has not changed color, then, even though the stain has not spread, it is unclean; you are to burn it up completely - it is rotten, no matter whether the spot is on the outside or on the inside.

56 If the cohen examines it and sees that the stain has faded after being washed, then he is to tear the stain out of the garment, leather, threads or woven-in parts.

57 If it appears again in the garment, threads, woven-in parts or leather item, it is contagious, and you are to burn up completely the article that had the stain.

58 But if the infection is gone from the garment, threads, woven-in parts or leather item that you washed, then it is to be washed a second time, and it will be clean.

59 This is the law concerning infections of tzara'at in a garment of wool or linen, or in the threads or the woven-in parts, or in any leather item - when to declare it clean and when to declare it unclean.

Ch 14:1-20

1 ADONAI said to Moshe,

2 "This is to be the law concerning the person afflicted with tzara'at on the day of his purification. He is to be brought to the cohen,

3 and the cohen is to go outside the camp and examine him there. If he sees that the tzara'at sores have been healed in the afflicted person,

4 then the cohen will order that two living clean birds be taken for the one to be purified, along with cedar-wood, scarlet yarn and hyssop leaves.

5 The cohen is to order one of the birds slaughtered in a clay pot over running water.

6 As for the live bird, he is to take it with the cedar-wood, scarlet yarn and hyssop and dip them and the living bird in the blood of the bird slaughtered over running water,

7 and sprinkle the person to be purified from the tzara'at seven times. Next he is to set the live bird free in an open field.

8 He who is to be purified must wash his clothes, shave off all his hair and bathe himself in water. Then he will be clean; and after that, he may enter the camp; but he must live outside his tent for seven days.

9 On the seventh day he is to shave all the hair off his head, also his beard and eyebrows - he must shave off all his hair; and he is to wash his clothes and bathe his body in water; and he will be clean.

10 "On the eighth day he is to take two male lambs without defect, one female lamb in its first year without defect and six-and-a-half quarts of fine flour for a grain offering, mixed with olive oil, and two-thirds of a pint of olive oil.

11 The cohen purifying him is to place the person being purified with these items before ADONAI at the entrance to the tent of meeting.

12 The cohen is to take one of the male lambs and offer it as a guilt offering with the two-thirds-pint of olive oil, then wave them as a wave offering before ADONAI.

13 He is to slaughter the male lamb at the place in the sanctuary for slaughtering sin offerings and burnt offerings, because the guilt offering belongs to the cohen, just like the sin offering; it is especially holy.

14 The cohen is to take some of the blood of the guilt offering and put it on the tip of the right ear of the person being purified, on the thumb of his right hand and on the big toe of his right foot.

15 Next, the cohen is to take some of the two-thirds-pint of olive oil and pour it into the palm of his own left hand,

16 dip his right finger in the oil that is in his left hand and sprinkle from the oil with his finger seven times before ADONAI.

17 Then the cohen is to put some of the remaining oil in his hand on the tip of the right ear of the person being purified, on the thumb of his right hand, on the big toe of his right foot and on the blood of the guilt offering.

18 Finally, the cohen is to put the rest of the oil in his hand on the head of the person being purified; and the cohen will make atonement for him before ADONAI.

19 The cohen is to offer the sin offering and make atonement for the person being purified because of his uncleanness; afterwards, he is to slaughter the burnt offering.

20 The cohen is to offer the burnt offering and the grain offering on the altar; thus the cohen will make atonement for him; and he will be clean

Blessing after Torah reading

Baruch Atah Adonai Eloheinu Melech ha'olam
asher natan lanu Torat emet v'cha'yei olam nata b'to'che'nu.
Baruch Atah Adonai no'tain ha Torah. Amein

Blessed are You O L-rd our G-d, Ruler of the universe.
You have given to us the Torah of truth and planted eternal life in our midst.
Blessed are You O L-rd, Giver of the Torah. Amein

v) lev 14:21-32

Blessing Prior to Torah Reading

Barchu et Adonai hamvorach.

Baruch Adonai hamvorach le'olam va'ed.

Baruch Atah Adonai Eloheinu Melech ha'olam,

asher bachar banu mikol ha'amim

venatan lanu et Torah'toe.

Baruch Atah Adonai notein ha Torah. Amein

Praise the L-rd Who is worthy to be praised.

Praise the L-rd Who is worthy to be praised for all eternity.

You grant blessings O L-rd our G-d, Ruler of the universe,

Who has chosen us from all the peoples, and has given us His Torah.

Blessed are You, O L-rd, Giver of the Torah. Amein

21 "If he is poor, so that he can't afford to do otherwise, he is to take one male lamb as a guilt offering to be waved, to make atonement for him; two quarts of fine flour mixed with olive oil for a grain offering; two-thirds of a pint of olive oil;

22 and two doves or two young pigeons, such as he can afford, the one for a sin offering and the other for a burnt offering.

23 On the eighth day, he will bring them to the cohen for his purification, to the entrance of the tent of meeting before ADONAI.

24 The cohen is to take the lamb of the guilt offering and the two-thirds of a pint of olive oil and wave them as a wave offering before ADONAI.

25 He is to slaughter the lamb of the guilt offering; and the cohen is to take some of the blood of the guilt offering and put it on the tip of the right ear of the person being purified, on the thumb of his right hand and on the big toe of his right foot.

26 The cohen is to take some of the olive oil and pour it into the palm of his own left hand,

27 and sprinkle with his right hand some of the oil that is in his left hand seven times before ADONAI.

28 The cohen is to put some of the oil in his hand on the tip of the right ear of the person being purified, on the thumb of his right hand, on the big toe of his right foot - in the same place as the blood of the guilt offering.

29 Finally, the cohen is to put the rest of the oil in his hand on the head of the person being purified, to make atonement for him before ADONAI.

30 He is to offer one of the doves or young pigeons, such as the person can afford,

31 whatever his means suffice for - the one as a sin offering and the other as a burnt offering - with the grain offering; thus the cohen will make atonement before ADONAI for the person being purified.

32 Such is the law for the person who has tzara'at sores if he cannot afford the usual elements used for his purification.

Blessing after Torah reading

Baruch Atah Adonai Eloheinu Melech ha'olam

asher natan lanu Torat emet v'cha'yei olam nata b'to'che'nu.

Baruch Atah Adonai no'tain ha Torah. Amein

Blessed are You O LOrd our G-d, Ruler of the universe.

You have given to us the Torah of truth and planted eternal life in our midst.

Blessed are You O L-rd, Giver of the Torah. Amein

vi) lev 14:33-15:15

Blessing Prior to Torah Reading

Barchu et Adonai hamvorach.

Baruch Adonai hamvorach le'olam va'ed.

Baruch Atah Adonai Eloheinu Melech ha'olam,
asher bachar banu mikol ha'amim
venatan lanu et Torah'toe.

Baruch Atah Adonai notein ha Torah. Amein

Praise the L-rd Who is worthy to be praised.

Praise the L-rd Who is worthy to be praised for all eternity.

You grant blessings O L-rd our G-d, Ruler of the universe,
Who has chosen us from all the peoples, and has given us His Torah.

Blessed are You, O L-rd, Giver of the Torah. Amei

33 ADONAI said to Moshe and Aharon,

34 "When you have entered the land of Kena'an which I am giving you as a possession, and I put an infection of tzara'at in a house in the land that you possess,

35 then the owner of the house is to come and tell the cohen, 'It seems to me that there may be an infection in the house.'

36 The cohen is to order the house emptied before he goes in to inspect the infection, so that everything in the house won't be made unclean; afterwards, the cohen is to enter and inspect the house.

37 He will examine the infection; and if he sees that the infection is in the walls of the house, with greenish or reddish depressions that seem to go in deeper than the surface of the wall,

38 he is to go out of the house to its door and seal up the house for seven days.

39 The cohen will come again on the seventh day and examine the house; if he sees that the infection has spread over its walls,

40 he is to order them to remove the infected stones and throw them into some unclean place outside the city.

41 Next, he is to have the inside of the house thoroughly scraped, and the scraped-off plaster is to be discarded outside the city in an unclean place.

42 Finally, other stones must be set in the place of the first stones and other plaster used to replaster the house.

43 If the infection returns and breaks out in the house after the stones have been removed and the house scraped and plastered;

44 then the cohen is to enter and examine it. If he sees that the infection has spread in the house, it is a contagious tzara'at in the house; it is unclean.

45 He must break down the house and take its stones, timber and plaster out of the city to an unclean place.

46 Moreover, whoever enters the house at any time while it is sealed up will be unclean until evening.

47 Whoever lies down or eats in the house must wash his clothes.

48 If the cohen enters, examines and sees that the infection has not spread in the house since it was plastered; then he is to declare the house clean; because the infection is cured.

49 "To purify the house, he is to take two birds, cedar-wood, scarlet yarn and hyssop leaves.

50 He is to slaughter one of the birds in a clay pot over running water.

51 He is to take the cedar-wood, the hyssop, the scarlet yarn and the live bird and dip them in the blood of the slaughtered bird and in the running water, and sprinkle the house seven times.

52 He will purify the house with the blood of the bird, the running water, the live bird, the cedar-wood, the hyssop and the scarlet yarn.

53 But he is to set the live bird free outside the city in an open field; thus will he make atonement for the house; and it will be clean.

54 "Such is the law for all kinds of tzara'at sores, for a crusted area,

55 for tzara'at in a garment, for a house,

56 for a swelling, for a scab and for a bright spot,

57 to determine when it is clean and when it is unclean. This is the law concerning tzara'at."

Lev 15:1-15

1 ADONAI said to Moshe and Aharon,

2 "Tell the people of Isra'el, 'When any man has a discharge from his body, the discharge is unclean.

3 The discharge is unclean no matter whether it continues flowing or has stopped; it is still his uncleanness.

4 Every bed which the person with the discharge lies on is unclean, and everything he sits on is unclean.

5 Whoever touches his bed is to wash his clothes and bathe himself in water; he will be unclean until evening.

6 Whoever sits on anything the person with the discharge sat on is to wash his clothes and bathe himself in water; he will be unclean until evening.

7 Anyone who touches the body of the person with the discharge is to wash his clothes and bathe himself in water; he will be unclean until evening.

8 If the person with the discharge spits on someone who is clean, the latter is to wash his clothes and bathe himself in water; he will be unclean until evening.

9 Any saddle that the person with the discharge rides on will be unclean.

10 Whoever touches anything that was under him will be unclean until evening; he who carries those things is to wash his clothes and bathe himself in water; he will be unclean until evening.

11 If the person with the discharge fails to rinse his hands in water before touching someone, that person is to wash his clothes and bathe himself in water; he will be unclean until evening.

12 If the person with the discharge touches a clay pot, it must be broken; if he touches a wooden utensil, it must be rinsed in water.

13 "When a person with a discharge has become free of it, he is to count seven days for his purification. Then he is to wash his clothes and bathe his body in running water; after that, he will be clean.

14 On the eighth day, he is to take for himself two doves or two young pigeons, come before ADONAI to the entrance of the tent of meeting and give them to the cohen.

15 The cohen is to offer them, the one as a sin offering and the other as a burnt offering; thus the cohen will make atonement for him on account of his discharge before ADONAI.

Blessing after Torah reading

Baruch Atah Adonai Eloheinu Melech ha'olam

asher natan lanu Torat emet v'cha'yei olam nata b'to'che'nu.

Baruch Atah Adonai no'tain ha Torah. Amein

Blessed are You O L-rd our G-d, Ruler of the universe.

You have given to us the Torah of truth and planted eternal life in our midst.

Blessed are You O L-rd, Giver of the Torah. Amein

vii) lev 15:16-33

Blessing Prior to Torah Reading

Barchu et Adonai hamvorach.

Baruch Adonai hamvorach le'olam va'ed.

Baruch Atah Adonai Eloheinu Melech ha'olam,

asher bachar banu mikol ha'amim

venatan lanu et Torah'toe.

Baruch Atah Adonai notein ha Torah. Amein

Praise the L-rd Who is worthy to be praised.

Praise the L-rd Who is worthy to be praised for all eternity.

You grant blessings O L-rd our G-d, Ruler of the universe,

Who has chosen us from all the peoples, and has given us His Torah.

Blessed are You, O L-rd, Giver of the Torah. Amein

16 "If a man has a seminal emission, he is to bathe his entire body in water; he will be unclean until evening.

17 Any clothing or leather on which there is any semen is to be washed with water; it will be unclean until evening.

18 If a man goes to bed with a woman and has sexual relations, both are to bathe themselves in water; they will be unclean until evening.

19 "If a woman has a discharge, and the discharge from her body is blood, she will be in her state of niddah for seven days. Whoever touches her will be unclean until evening.

20 Everything she lies on or sits on in her state of niddah will be unclean.

21 Whoever touches her bed is to wash his clothes and bathe himself in water; he will be unclean until evening.

22 Whoever touches anything she sits on is to wash his clothes and bathe himself in water; he will be unclean until evening.

23 Whether he is on the bed or on something she sits on, when he touches it, he will be unclean until evening.

24 If a man goes to bed with her, and her menstrual flow touches him, he will be unclean seven days; and every bed he lies on will be unclean.

25 "If a woman has a discharge of blood for many days not during her period, or if her discharge lasts beyond the normal end of her period, then throughout the time she is having an unclean discharge she will be as when she is in niddah -she is unclean.

26 Every bed she lies on at any time while she is having her discharge will be for her like the bed she uses during her time of niddah; and everything she sits on will be unclean with uncleanness like that of her time of niddah.

27 Whoever touches those things will be unclean; he is to wash his clothes and bathe himself in water; he will be unclean until evening.

28 "If she has become free of her discharge, she is to count seven days; after that, she will be clean.

29 On the eighth day, she is to take for herself two doves or two young pigeons and bring them to the cohen at the entrance to the tent of meeting.

30 The cohen is to offer the one as a sin offering and the other as a burnt offering; thus the cohen will make atonement for her before ADONAI on account of her unclean discharge.

31 "In this way you will separate the people of Isra'el from their uncleanness, so that they will not die in a state of uncleanness for defiling my tabernacle which is there with them.

32 "Such is the law for the person who has a discharge; for the man who has a seminal emission that makes him unclean;

33 for the woman in niddah during her menstrual period; for the person, man or woman, with a discharge; and for the man who has sexual relations with a woman who is unclean.

Blessing after Torah reading

Baruch Atah Adonai Eloheinu Melech ha'olam

asher natan lanu Torat emet v'cha'yei olam nata b'to'che'nu.

Baruch Atah Adonai no'tain ha Torah. Amein

Blessed are You O L-rd our G-d, Ruler of the universe.

You have given to us the Torah of truth and planted eternal life in our midst.

Blessed are You O L-rd, Giver of the Torah. Amein

maftir) lev 15:31-33

Blessing Prior to Torah Reading

Barchu et Adonai hamvorach.

Baruch Adonai hamvorach le'olam va'ed.

Baruch Atah Adonai Eloheinu Melech ha'olam,

asher bachar banu mikol ha'amim

venatan lanu et Torah'toe.

Baruch Atah Adonai notein ha Torah. Amein

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Blessed are You, O L-rd, Giver of the Torah. Amein

31 "In this way you will separate the people of Isra'el from their uncleanness, so that they will not die in a state of uncleanness for defiling my tabernacle which is there with them.

32 "Such is the law for the person who has a discharge; for the man who has a seminal emission that makes him unclean;

33 for the woman in niddah during her menstrual period; for the person, man or woman, with a discharge; and for the man who has sexual relations with a woman who is unclean.

Blessing After Torah reading

Baruch Atah Adonai Eloheinu Melech ha'olam

asher natan lanu Torat emet v'cha'yei olam nata b'to'che'nu.

Baruch Atah Adonai no'tain ha Torah. Amein

Blessed are You O L-rd our G-d, Ruler of the universe.

You have given to us the Torah of truth and planted eternal life in our midst.

Blessed are You O L-rd, Giver of the Torah. Amein

Hagbah

V'zote haTorah asher sam Moshe leefnay b'nei Yisrael al pi'Adonai b'yad Moshe.

This is the Torah which Moses placed before the children of Israel.

It is in accord with the L-rd's command by the hand of Moses.



HAFTARA)

Blessing Prior to Haftara Reading

Baruch Atah ADONAI Eloheynu Melekh ha'olam
asher bachar, bin'vi'im tovim
v'ratsah b'divreihem
ha'ne'emarim b'emet
Baruch Atah ADONAI
habokher ba-Torah
uv'Moshe av'do
uv'Yisrael amo
uvin'viej ha'emet va-tzedek. Amein

Blessed are You, O L-rd our G-D, Ruler of the universe
Who selected good prophets
and was pleased with their words
which were spoken truthfully.
Blessed are You O L-rd
Who has chosen the Torah,
Your servant Moses;
Your people Israel;
And prophets of truth and righteousness. Amen

II kings 7:3-7:20

3 Now there were four men with tzara'at at the entrance to the city gate, and they said to each other, "Why should we sit here till we die?"

4 If we say, 'We'll enter the city, then the city has been struck by the famine, so we'll die there. And if we sit still here, we'll also die. So let's go and surrender to the army of Aram; if they spare our lives, we will live; and if they kill us, we'll only die.'

5 They got up during the twilight to go to the camp of Aram. But when they reached the outskirts of the camp of Aram, they saw no one!

6 For ADONAI had caused the army of Aram to hear the sound of chariots and horses; it sounded like a huge army; and they said to each other, "The king of Isra'el must have hired the kings of the Hitti and the kings of the Egyptians to attack us."

7 So they jumped up and fled in the twilight, leaving their tents, horses, donkeys and the whole camp just as it was, and ran for their lives.

8 When these men with tzara'at reached the outskirts of the camp, they entered one of the tents, ate and drank; then took some silver, gold and clothing; and went and hid it. Next they returned and entered another tent, took stuff from there, and went and hid it.

9 But finally they said to each other, "What we are doing is wrong. At a time of good news like this, we shouldn't keep it to ourselves. If we wait even till morning, we will earn only punishment; so come on, let's go and tell the king's household."

10 So they came and shouted to the gatekeepers of the city and told them the news: "We went to the camp of Aram, and no one was there, no human voice - just the horses and donkeys tied up, and the tents left in place."

11 The gatekeepers called and told it to the king's household inside.

12 Then the king got up in the night; he said to his servants, "I'll tell you what Aram has done to us. They know that we're hungry, so they've gone outside the camp and hidden in the countryside, saying, 'When they come out of the city, we'll take them alive and then get inside the city.'"

13 One of his servants answered, "I suggest letting some men take five of the remaining horses that are left in the city - they're like everything else in Isra'el that remains, like everything else in Isra'el, practically finished - and we'll send and see."

14 So they took two chariots with horses, and the king sent after the army of Aram, saying, "Go, and see."

15 They went after them all the way to the Yarden, and found the entire distance strewn with clothing and other articles Aram had thrown away in their haste. The messengers returned and told the king.

16 Then the people went out and ransacked the camp of Aram - with the result that six quarts of fine flour was sold for only a shekel and half a bushel of barley for a shekel, in keeping with what ADONAI had said.

17 The king put the servant on whose arm he had leaned in charge of the gate, and the people trampled him down in the gateway, so that he died, as the man of God had said he would, who spoke when the king came to him.

18 For the man of God had said to the king, "Tomorrow by this time six quarts of barley will sell for only a shekel and half a bushel of fine flour for a shekel [in the market] at the gate of Shomron";

19 the servant had answered the man of God, "Why, this couldn't happen even if ADONAI made windows in heaven!" and Elisha had said, "All right, you yourself will see it with your own eyes; but you won't eat any of it!"

20 That is exactly what happened to him, because the people trampled him down in the gateway, so that he died.

Blessing After Haftara Reading

Baruch Atah ADONAI Eloheynu Melekh ha'olam

tsur kol ha'olamim, tsaddik b'kol ha'dorot

ha'El ha'ne'eman, ha'omair v'oseh,

ha'm'dabair um'kayaim,

sh'chol d'va-rav, emet va'tsedek.

Baruch Atah ADONAI, ha'El ha'ne'eman, b'khol d'varav. Amein

Blessed are You, O L-rd our G-D, Ruler of the universe

Rock of all eternities, Faithful in all generations.

The trustworthy G-D, Who says and does,

who speaks and makes it come to pass.

Faithful are Your Words, O L-rd,

For not one of Yours is turned back unfulfilled

Blessed are You, O L-rd,

The G-d Who is faithful in all His Words. **Amen**

ketuvei)

Blessing Prior to Ketuvei HaShelichim Reading

Baruch Atah ADONAI Eloheynu Melekh ha'olam

Asher natan lanu Mashiach Yeshua

V'had-varim shel ha-B'rit ha-Chadasha

Baruch Atah ADONAI,notein ha-Ketuvei ha-Shelichim. Amein

Blessed are You, O L-rd our G-D, Ruler of the universe,

Who has given us Messiah Yeshua

And the Words of the Renewed Covenant

Blessed are You O L-rd

Giver of the Writings of the Emissaries Amen

Luke 7:18-35

18 Yochanan's talmidim informed him of all these things. Then Yochanan called two of his talmidim

19 and sent them to the Lord to ask, "Are you the one who is to come? Or should we look for someone else?"

20 When the men came to him, they said, "Yochanan the Immerser has sent us to you to ask, 'Are you the one who is to come? Or should we keep looking -- for someone else?'"

21 Right then he was healing many people of diseases, pains and evil spirits, and giving sight to many who were blind.

22 So he answered them by saying, "Go, tell Yochanan what you have been seeing and hearing: the blind are seeing again, the lame are walking, people with tzara`at are being cleansed, the deaf are hearing, the dead are being raised, the Good News is being told to the poorp --

23 and how blessed is anyone not offended by me!"

24 When the messengers from Yochanan had gone, Yeshua began speaking to the crowds about Yochanan: "What did you go out into the desert to see? Reeds swaying in the breeze?

25 No? then what did you go out to see? Someone who was well dressed? But people who dress beautifully and live in luxury are found in kings' palaces.

26 Nu, so what did you go out to see? A prophet! Yes, and I tell you he's much more than a prophet.

27 This is the one about whom the Tanakh says, 'See, I am sending out my messenger ahead of you; he will prepare your way before you.'

28 I tell you that among those born of women there has not arisen anyone greater than Yochanan the Immerser! Yet the one who is least in the Kingdom of Heaven is greater than he!"

29 All the people who heard him, even the tax-collectors, by undergoing Yochanan's immersion acknowledged that God was right;

"Yerushalayim! Yerushalayim! You kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just as a hen gathers her chickens under her wings, but you refused! **38** Look! God is abandoning your house to you, leaving it desolate **39** For I tell you, from now on, you will not see me again until you say, 'Blessed is he who comes in the name of ADONAI.'"

Mt 24: 1-2

1 As Yeshua left the Temple and was going away, his talmidim came and called his attention to its buildings. **2** But he answered them, "You see all these? Yes! I tell you, they will be totally destroyed -- not a single stone will be left standing!"

MT 24:30-31

30 "Then the sign of the Son of Man will appear in the sky, all the tribes of the Land will mourn, and they will see the Son of Man coming on the clouds of heaven with tremendous power and glory.

31 He will send out his angels with a great shofar and they will gather together his chosen people from the four winds, from one end of heaven to the other.

Blessing After Ketuvei HaShelichim Reading

Baruch Atah ADONAI, Eloheynu Melekh ha'olam

Asher natan lanu ha-Davar ha-Chai ba-Mashiach Yeshua. Amein

Blessed are You O L-rd our G-D, Ruler of the universe,
Who has given us the Living Word in Messiah Yeshua. Amein

Mourners Kaddish

Yit-gadal v' yit-kadash sh'mei ra-ba. Amein.

B'alma di-v'ra chir-u-tay. v'yam-lich mal-chu-tei, b'cha-yei-chon u-v'yomei-chon

u-v'cha-yei d'chol beit Yisrael, ba-a-ga-la u-viz-man ka-riv. V'im-ru: Amein

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-me' al-ma-ya.

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,
v'yit-ha-dar, v'yit-a-leh, v'yit-ha-lal sh'mei d' kud'sha. B'rich Hu.

L'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-che-ma-ta da-amiran b'al-ma, v'im-ru: Amein.

Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim a-lei-nu v'al kol Yisrael, v'imru: Amein

Oseh shalom bim-ro-mav, hu ya-a-seh shalom aleinu v'al kol Yisrael, v'imru : Amein.

Let the glory of G-d be extolled and G-d's great Name be hallowed in the world whose creation G-d willed.

May G-d rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

Let G-d's great Name be blessed forever and to all eternity.

Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One,

Whom yet we glorify, honour, and exalt. And let us say: Amein

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amein

May He who causes peace to reign in the high places, let peace descend on us, on all Israel, and all the world, and let us say: Amein.

May the Source of peace send peace to those who mourn, and comfort all who are bereaved. Amein.

Etz Chayim

Etz chayim hi lamachazikim ba vetome'checha m'ushar.
Dera'chey-ha darchey noam vekhol netivotey-ha shalom.
Hashivenu Adonai elei-cha venashuvah.
Chadesh, chadesh yamei-nu,
chadesh yamei-nu ke-kedem.



A tree of life is wisdom to those who hold her fast
And all who uphold her shall be blessed.
Her ways shall be the ways of delight and pleasantness
and all her paths are paths of wholeness and peace.
Cause us to turn to You, oh Adonai. Unto You oh L-rd, we shall return,
Renew, renew our days. Renew our days as the days of old.

Ki Mitzion

Ki mitzion, tetzei Torah!
Ki mitzion, tetzei Torah!
Ud'var Adonai mi-Yerushalaim.
Baruch sh'natan Torah Torah
Baruch sh'natan Torah, Torah
L'amo Yisrael bik-dushato.

For out of Zion shall come forth Torah, out of Zion shall come forth Torah
And the Word of the L-rd from Jerusalem.
Praised be the One Who gives Torah, praised be the One Who gives Torah
To His people Israel in holiness.

BaYom Hahu

Ba-yom ha-hu; ba-yom ha-hu
Yi'h'yeh A-do-nai Echad
U'sh'mo, u'sh'mo, u'sh'mo e-chad.
In that day there will be only One L-rd
And His Name the Only Name;
When every knee shall bow and every tongue confess:
Yeshua HaMashiach Hu Adonai! - Yeshua the Messiah is L-rd!

Davar Torah

Avot

Baruch Atah Adonai, Eloheinu v' Elohey avoteinu v'imoteinu:
Elohey Avraham, Elohey Yitzchak, v' Elohey Ya'akov.
Elohey Sarah, Elohey Rivka, Elohey Leiah v' Elohey Racheil.
Ha-El ha Gadol Ha Gibor v' hanorah, El Elyon. Gomel chasidim tovim,
v' konei hakol, v' zocher chasdei avot v'imachot,
u' meivi g'u-la livney b'neihem, l' ma'an sh'mo b'ahavah.
Melech ozeir u' Moshia u' magen. Baruch Atah Adonai, magen Avraham v' ezrat Sarah.

Praised be our G-d, the G-d of our fathers and our mothers:
G-d of Abraham, G-d of Isaac, and G-d of Jacob;
G-d of Sarah, G-d of Rebekah, G-d of Leah, and G-d of Rachel.
Great, mighty, and awesome G-d, G-d supreme.
Ruler of all the living, Your ways are ways of love.
You remember the faithfulness of our ancestors,
and in love bring redemption to their children's children for the sake of Your name
You are our Sovereign and our Help, our Redeemer and our Shield.
We praise You, Eternal One, Shield of Abraham, Protector of Sarah.

Geebore Adonai – The Might Of G-d

Ah-ta gee-bore l'oh-lahm Adonai, m'cha-yaye may-team ah-ta rahv l'hoe-she-ah.

M'chahl-kale cha-yeem b'cheshed m'cha-yaye may-team b'ra-cha-meem ra-beem, so-maych nof-leem v'ro-fay cho-leem-oo-ma-teer ah-soo-reem, oo-m'ka-yaym eh-moo-na-toe lee-shay-nay ah-fahr. Me cha-moe-cha ba-ahl g'voo-rote oo-me doe-meh lahch, meh-lehch may-meet oo-m'cha-yeh oo-hahtz-me-ahch Yeshua. V'neh-eh-mahn ah-ta l'ha-cha-yote may-team. Ba-rooch ak-ta Adonai m'cha-yaye ha-may-team.

You O L-rd are mighty forever. You raise the dead, You are mighty to save.
You sustain the living with grace, resurrect the dead with abundant mercy, uphold the falling, heal the sick, set free those in bondage, and keep faith with 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 O L-rd, Who Resurrects the dead.

Aleinu

Aleinu l'shabeiach la-Adon hakol, lateit gedulah l'yotser bereshit,
shelo asanu kegoyay ha'aratsot, v'lo samanu k'mishpechot ha'adamah,
shelo sam chelkeinu kahem, v'goraleinu kechol ha'monam.
Va-anachnu corim u'mishtachavim umodim, lifney Melech malchay ha'mlachim,
haKadosh Baruch Hu.

It is our duty to praise the Master of all, to ascribe greatness to the author of creation; for He has made us unlike the nations of the lands and has not placed us like the families of the earth. He has not made our portion like theirs, and our lot like all their multitudes, And we bend the knee and bow, and acknowledge our thanks before the King over kings, the Holy One, praised be He.

V'ne-emar, v'haya Adonai, l'Melech al kol ha'aretz,
ba-yom hahu, ba-yom hahu, yihyeh Adonai echad,
u'shemo, u'shemo, u'shemo echad.

And it is said: The L-rd shall be King over all the world;
On that day the L-rd will be One and His Name One.
When every knee shall bow, and every tongue confess,

"Yeshua HaMashiach Hu HaAdon!" - "Yeshua the Messiah is THE L-rd!"

Aaronic Benediction (Hebrew; French; English)

Y'va-reh-ch'cha Adonai V'yish'm'reh-cha.

Ya-air Adonai pa-nahv ay-leh-cha vi'chu-neh-cha:

Yee-sa Adonai pa-nahv ay-leh-cha v'ya-same l'cha Shalom.

B'shem Yeshua HaMashiach, Sar Shalom.

Puisse le Seigneur vous bénis et vous protège

Puisse le Seigneur cause Sa contenance luire devant vous

Puisse le Seigneur rende à vous Sa grace

Puisse le Seigneur soulève Sa contenance vers vous et vous accorde Sa paix

En nom de notre Seigneur, Yeshua. Amen

May the L-rd bless you and keep you.

May the L-rd make His face to shine upon you and be gracious unto you.

May the L-rd lift up His countenance toward you and grant you His peace.

A true Shalom that will last forever.

B'Shem Yeshua HaMashiach, Sar Shalom

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

Amein and Amein