

Welcoming the Torah	<b>Blessing Before the Haftarah</b>	
God's Thirteen Attributes	<i>Baruch atah, Adonai,</i>	בְּרוּךְ אַתָּה, יי,
The Torah in Our Midst	<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
Torah Blessings	<i>asher bachar binvi-im tovim,</i>	אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
Thanksgiving Blessing	<i>v'ratzah v'divreihem hane-emarim</i>	וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים
Blessing for the Aliyah	<i>be-emet.</i>	בְּאֱמֶת.
Torah Reading	Blessed are You, our God Eternal, supreme Power of the universe,	
Prayer for Healing	who called forth noble prophets to speak the truth.	
Raising the Torah		בְּרוּךְ אַתָּה, יי, הַבּוֹחֵר בַּתּוֹרָה, וּבְמִלְשָׁה עֲבָדוֹ,
Blessing before Haftarah		וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.
Haftarah	<i>Baruch atah, Adonai, habocheir baTorah, uvMosheh avdo,</i>	
Blessing after Haftarah	<i>uvYisrael amo, uvinvi-ei ha-emet vatzedek.</i>	
Shofar: Remembrance	Blessed are You, God of eternity, who delights in the Torah;	
Community Blessings	in Moses, God's servant; in Israel, God's people;	
Returning Torah to Ark	and in prophets of truth and right.	
Shofar: Hope		

*The alternative haftarah readings "Depart in Joy, Be Led Home in Peace" (Isaiah 55:6–13) and "The Source of Your Strength" (Nehemiah 8:1–10) are on pages 334–39.*

**BLESSING BEFORE THE HAFTARAH.** Following the Torah reading, on Shabbat and festivals, it is customary to read from the Prophets, the second of the Hebrew Bible's three sections. The Hebrew word *haftarah* comes from a verb meaning "conclude" or "complete," since the prophetic reading completes the reading from the Torah. Sometimes the two are thematically linked; sometimes the haftarah reading relates to the season or festival during which it is read. Unlike the Torah portion, which is read from a handwritten text on a parchment scroll without vowels or punctuation, the haftarah is usually recited using a printed text containing vowels and punctuation.

**WHO DELIGHTS IN THE TORAH** הַבּוֹחֵר בַּתּוֹרָה. Though the Sages viewed the prophetic literature with reverence, the highest degree of sanctity was attached to the Torah, and to Moses — teacher of Torah to the people Israel. Thus the blessing before the haftarah seeks to link the prophets to Moses, and to see them as his successors in the transmission and interpretation of God's words. In that sense, the Rabbinic sages who composed this blessing saw themselves as continuing the work of the prophets.