

Synagogue Worship

A Companion Guide

*Shabbat Worship Structure, Terms, and Process
Includes Annual Reading Schedule of Orthodox Jews*

Charles Kim

The Grace and Mercy Foundation



Photo: Congregation Shearith Israel



Public
Reading of
Scripture

Synagogue Worship

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Charles Kim

*Global Head of PRS/JSU Research,
Training, and Engagement*
The Grace and Mercy Foundation

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Facts about Congregation Shearith Israel

The oldest Orthodox Jewish congregation in the U.S.



- It is known as "**The Spanish and Portuguese Synagogue**" and is the **oldest Jewish congregation in the United States**.
- Founded in **1654** by **twenty-three Jewish refugees from Recife, Brazil**, fleeing persecution under the Portuguese Inquisition.
- Played a key role in early American Jewish life, helping to establish Jewish religious, social, and civic institutions.
- Leaders from Shearith Israel were active during the **American Revolution** and in the founding of New York's first Jewish charitable organizations.
- A **Sefer Torah** (Torah scroll) was sent from Amsterdam in 1655.
- Shearith Israel was **the only Jewish congregation in New York City** from **1654 until 1825**.
- George Washington and other early American leaders corresponded with Jewish communities like Shearith Israel, affirming the values of **religious liberty** and **tolerance** in America.
- A synagogue existed on **Beaver Street** by **1695**; later moved to **Mill Street**.
- In **1730**, the first purpose-built synagogue was erected (**Mill Street Synagogue**).
- **Rabbi Dr. Meir Y. Soloveichik** is a **prominent American Orthodox rabbi**, scholar, and public intellectual. Director of the **Straus Center for Torah and Western Thought** at **Yeshiva University**.



1776

In 1776, the British forces took possession of New York City. Many of Shearith Israel's congregants fled the city, with a significant number of the men joining the military of the American patriots. Several British soldiers desecrated two of Shearith Israel's Torah scrolls; the Congregation maintains these scrolls as historical memorials of the Revolutionary War period. The soldiers who desecrated the Torah scrolls were severely punished by the British military authorities.

The Spirituality of Listening

by Jonathan Sacks

It is one of the most important words in Judaism, and also one of the least understood. Its two most famous occurrences are in last week's parsha and this week's: "Hear O Israel, the Lord our God, the Lord is one" (Deut. 6:4), and "It shall come to pass if you *surely listen* to My commandments which I am commanding you today, to love the Lord your God and to serve Him with all your heart and all your soul" (Deut. 11:13) - the openings of the first and second paragraphs of the *Shema*. It also appears in the first line of the *parsha*: "It shall come to pass, if you *listen* to these laws" (Deut. 7:12).

The word, of course, is *shema*. I have argued elsewhere¹ that it is fundamentally untranslatable into English since it means so many things: to hear, to listen, to pay attention, to understand, to internalise, to respond, to obey. It is one of the motif-words of the book of Devarim, where it appears no less than 92 times - more than in any other book of

the Torah. Time and again in the last month of his life Moses told the people, *Shema*: listen, heed, pay attention. Hear what I am saying. Hear what God is saying. Listen to what he wants from us. If you would only listen ... *Judaism is a religion of listening*. This is one of its most original contributions to civilization.

The twin foundations on which Western culture was built were ancient Greece and ancient Israel. They could not have been more different. Greece was a profoundly visual culture. Its greatest achievements had to do with the eye, with seeing. It produced some of the greatest art, sculpture, and architecture the world has ever seen. Its most characteristic group events - theatrical performances and the Olympic games - were spectacles: performances that were watched. Plato thought of knowledge as a kind of depth vision, seeing beneath the surface to the true form of things.

This idea – that knowing is seeing – remains the dominant metaphor in the West even today. We speak of *insight*, *foresight*, and *hindsight*. We offer an *observation*. We adopt a *perspective*. We *illustrate*. We *illuminate*. We *shed light* on an issue. When we understand something, we say, “I see.” (See George Lakoff and Mark Johnson, *Metaphors We Live By*, University of Chicago Press, 1980.)

Judaism offered a radical alternative. It is faith in a God we cannot see, a God who cannot be represented visually. The very act of making a graven image – a visual symbol – is a form of idolatry. As Moses reminded the people in last week’s *parsha*, when the Israelites had a direct encounter with God at Mount Sinai, “You heard the sound of words, but saw no image; there was only a voice.” (Deut. 4:12). God communicates in sounds, not sights. He speaks. He commands. He calls. That is why the supreme religious act is *shema*. When God speaks, we listen. When He commands, we try to obey.²

Rabbi Lord Jonathan Sacks was a global religious leader, philosopher, the author of more than 25 books, and the moral voice for our time. Until 1st September 2013 he served as Chief Rabbi of the United Hebrew Congregations of the Commonwealth, having held the position for 22 years. To read more from Rabbi Sacks, please visit www.rabbisacks.org.

1. See *Covenant & Conversation* on Mishpatim: “Doing and Hearing.”
2. <https://outorah.org/p/167049>

Orthodox Jewish Shabbat Worship

Summary Facts

1. The Public Reading of Scripture is **the primary focus** of Shabbat worship.
2. The **weekly portion** of Torah reading is called the **Parashah**.
3. There are **54 parashot** (plural of *parashah*) in the **annual Torah reading cycle**.
4. Throughout the year, the entire **Torah** (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) is **completed** through weekly readings.
5. Each parashah has a **traditional name**.
6. Public reading and division of the Torah into portions dates back to at least the time of **Ezra** (Nehemiah 8:8).
7. The **Haftarah** refers to a **series of selections from the books of the Prophets**.
8. It is drawn from texts such as **Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets** (e.g., *Hosea, Amos, Micah*).
9. The Haftarah portion typically has a **thematic link** to the weekly **Torah portion**.
10. **Shabbat worship** is followed by a meal together with *Kiddush* (blessing).

Orthodox Jewish Worship Terms

Aliyah (עלייה): Being called up to the Torah to recite blessings before and after the reading.

Amidah (עמידה) is the central prayer of Orthodox Jewish worship. It is recited silently while standing, which is why it is called Amidah, meaning "standing."

Ark / Aron Kodesh (ארון קודש): The sacred cabinet at the front of the synagogue that holds the Torah scrolls.

Bimah (בימה): The raised platform in the synagogue where the Torah is read.

Cantor / Chazzan (חזן): The person who **leads the congregation in prayer** through chanting and liturgical melodies.

Gabbai (גבאי): A synagogue official who **organizes the service**, calls people up for the Torah reading (aliyot), and ensures everything runs properly.

Kaddish Le'ela (קדיש לעילא) refers to a special expanded form of the Kaddish prayer.

Kiddush (קידוש): A blessing over wine that sanctifies the Sabbath or a holiday, often followed by a communal gathering.

Minyan (מנין) is the quorum of ten adult Jewish men required to conduct certain communal prayers and religious activities.

Sexton / Shamash (שמש): The caretaker or attendant of the synagogue who handles practical matters such as preparing the Torah scrolls, opening the ark, and maintaining the synagogue.

Siddur (סידור): The Jewish prayer book used during services.

Tallit (טלית): The prayer shawl worn during morning prayer.

What happens before the Torah reading?

The first part of the Shabbat service consists of a series of prayers, psalms, and declarations of faith that prepare worshippers for the reading of the Torah. During this portion of the service, the congregation praises God through biblical psalms, affirms the central Jewish belief in the unity of God through the Shema, and recites the Amidah, the central standing prayer of Jewish worship. Together, these prayers create a spiritual framework of praise, reflection, and communal devotion before the Torah.

Note: Introduction to Jewish Shabbat Worship

The liturgy presented here is not exhaustive and does not include every prayer or passage that may be used in Jewish worship. During festivals and holidays, additional prayers and scriptural readings are included. The order below represents the prayers and core liturgical elements typically used in Shabbat worship in the Sephardic tradition of Congregation Shearith Israel.

Before Torah Reading

SABBATH MORNING SERVICE

The Candor prays

Lord our God, the soul of all living shall bless Thee,
The spirit of all flesh ever praise and extol Thee, our King.
From eternity to eternity Thou art God.
Besides Thee we have no King and Deliverer,
Savior, Redeemer, Rescuer who answers us
with loving succor
At every time of sorrow and distress,
God of the beginning, God of the end
God of all that exists, Lord of all that has birth,
Thou art extolled in all songs of praise.
With love Thou guidest Thy world,
With tender love those whom Thou hast created.
O Lord, in Thy watchful care
Thou dost not slumber nor sleep;
Thou awakenest those who sleep,
Stirring them from deep sleep.
Thou healest the sick, Thou quickenest the dead.
Thou openest blind eyes,
Thou makest the bowed walk upright.
Thou causest the dumb to speak,
Giving utterance to lips that are sealed.

Therefore Thee, Thee alone, do we thank and praise.

Yet, were our mouth filled with singing as the never silent sea, our tongue uplifted in song as its tumultuous waves, were our lips vibrant with praise as the spacious firmament, our eyes glowing as sun or moon, our hand outstretched as pinions of eagles of heaven, and our feet swift as hinds, we would still not be able to offer Thee fit blessing and praise, Lord our God and King, for even one of the countless, yea, infinite wondrous and glorious bounties which Thou hast bestowed on us, as on our fathers of old. From Egypt Thou didst redeem us, Lord our God, and save us from the house of bondage. In hunger Thou hast fed us, in plenty sustained us. Thou hast saved us from the sword, delivered us from pestilence and from grievous diseases untold. Hitherto Thy loving mercy has been our help and Thy tender love has never failed us.

Therefore the tongue Thou hast set in our mouth, yea, all the physical body with which Thou hast endued us, and the spiritual soul Thou hast breathed within us, all bless and worship Thee our divine Ruler, and sing Thy praises evermore. Yea, every mouth shall give Thee praise, every tongue shall glorify Thee, all eyes shall look to Thee, all knees shall bend to Thee, and all that is upstanding bow down before Thee. All hearts shall revere Thee and all our innermost being shall chant Thy praises, even as the Psalmist sings,

“All my bones shall say, Lord, who is like Thee!
Who deliverest the afflicted from one stronger than he,
The afflicted and the needy from one who would rob
him.”

The cry of the afflicted Thou hearest,
Thou hearkenest to the outcry of the poor, and
dost save him.

“Sing for joy in the Lord, O ye righteous,
His praise be seems the upright.”

In the mouth of the Righteous Thou art exalted.
Singing lips of the Innocent evermore bless Thee.
Ardent words of the Blissful sing of Thy holiness.
Amidst praise of the Consecrate Thou art belauded.
Choirs of Israel Assemble to bless Thee.

For all Thy handiwork must sing. Thy praises, Lord
our God, God of our fathers, extolling Thy glory,
lauding Thee in worship and triumphantly adoring
Thee in the words of the psalms of praise of David
son of Jesse, Thine anointed servant.

Therefore, praised be Thou our Ruler for ever, God
our King, great and holy in heaven and on earth. For
to Thee, Lord our God, God of our fathers, pertain
evermore song and praise, adoration and psalmody.
To Thee, God of greatness, pertain strength and do-
minion, power and greatness and might. To Thee, holy

God, pertain praise and glory, sovereignty, blessing and thanksgiving. From everlasting to everlasting Thou art God. Blessed art Thou, Lord our King, great, glorified and adored.

Author of all souls,
Blessed God of praise and wonder,
Ruler of all creation,
Adored in songs to please Thee,
Master of life eternal. Amen.

KADDISH LE'ELA

(Blessings)

When minyan is present the Reader chants this Kaddish and the following summons to blessing

Exalted and hallowed be God's great name in this world of His creation. Amen.

May His will be fulfilled by the revelation of His sovereignty and the flowering of His salvation. Amen.

May He hasten the coming of His anointed Messiah in your lifetime and in the life of the whole house of Israel, speedily and soon; and say ye, Amen.

Be His great name blessed forever, yea, throughout eternity.

The name of the most Holy One be blessed, praised and honored, extolled and glorified, adored and supremely exalted beyond the power of all blessings, hymns, praises and consolations of this world to express; and say ye, Amen.

Bless ye the Lord, the blessed One.

Silent meditation

Praised and glorified be the name of the supreme King of kings, the Holy One, blessed be He. For He is first, He is last, and besides Him there is no God. "Be the name of the Lord blessed from now evermore," though sublime above all blessing and praise.

Response, while bowing

Blessed be the Lord who is blessed for all eternity.

Chanted by the congregation, seated

Blessed art Thou, Lord our God, Ruler of the universe, who formest light and createst darkness,

who makest peace and createst all things.

All things shall praise Thee, all shall extol Thee,
All shall declare 'none holy as the Lord!'
All shall exalt Thee for evermore,
Creator of the universe.

Each day God opens the gates of the East;
He opens the casements of heaven's vault,
And brings forth the sun from its meted place,
The moon from its set habitation.

In His love He lights up the whole world and its folk,
He sheds light in His love on the world of the living
That He made by His virtue of mercy,
In His goodness reviving ever anew
Each day His work of creation.

"How manifold Thy works, O Lord!
In wisdom Thou hast made them all,
The earth is filled with Thy handiwork."

Ruler, exalted uniquely from aye,
Extolled, praised, uplifted from days of old,
Abounding in pity, show mercy to us.

God of all time, our sheltering Rock,
God of our strength, our shield and protection,

None can be like Thee,
For none is besides Thee.
None is except Thee,
So who can be like Thee!
In this world, Lord our God,
None can be like Thee.
In the world to come, divine King,
None is besides Thee.

In the days of Messiah, O our Redeemer,
None will be except Thee.
When the dead live again, O our Savior,
Who can be like Thee?

Almighty is God over all of His works,
Blessed, yea blessed by the breath of each soul.
Creation is filled with His might and His mercy.
Deep knowledge and wisdom gird about Him
Exalted above all His holiest works.
Far grander His radiance than the empyrean.
Guarding His throne is His justice all pure.
His glory is instinct with merciful love.
Illumining orbs He has made for our good,
Just wisdom and knowledge alone gave them form;
Kindling within them power and strength.
Loftily ruling the courses of space,
Manifest luster and splendor effulgent -
Nature throughout is aglow with their radiance.

On rising and setting alike they rejoice,
Performing in homage the will of their Maker,
Quiring His name in harmonious glory,
Rejoicing in paeans of song to His rule.
Swift rises the sun at His morning behest,
The moon in its phases He gives to the night.
Unto Him heaven's host chant the music of spheres,
Vastly resounding in radiant glory,
Winging their way through celestial orbits.
Yea, praises melodic engirdle the welkin.
Zodiac's mysteries sing of His holiness.

Such praise be to God who rested from all His work
of creation on the seventh day and enthroned Himself
exalted in glory. With distinction He vested the day
of rest, calling the Sabbath a day of delight; for on it
God rested from all His work, with a song extolling
Sabbath day." For this let all His handiwork acclaim
God, ascribing praises resplendent and greatness and
glory to the King supreme, creator of all, who grants
to Israel His people the heritage of rest on the holy
Sabbath.

Lord our God, hallowed be Thy name; Divine Ruler,
adored be Thy name on this earth beneath as in the
heavens above, more than in all the praises chanted of
Thee everlastingly by the works of Thy hands and by
the luminaries of Thy creation.

Be Thou eternally blessed, our Rock, our King, our
Redeemer, creator of holy beings. Be Thou for ever
extolled, our King, creator of ministering angels who
subsist in the lofty empyrean, reverently proclaiming
in unison the words of the living God, the King of the
universe. They are all beloved, all pure, all mighty,
all holy. They all perform in reverent awe the will of
their Maker. Opening their mouth with jubilant song
of purity and holiness, they all bless and praise the in-
finite sovereign holiness of God, the Ruler omnipotent,
awe-inspiring and holy. Mutually accepting for them-
selves His heavenly rule, in unison they all give one
another the word to hallow their Creator in serene,
pure utterance of sacred harmony, in awed chorus all
reverently proclaiming:

"Holy, holy, holy, is the Lord of hosts,
The fulness of all the earth is His glory."

From His heavenly servitors soaring in mighty response,
resounds His praise:

"Blessed be the Lord's glory throughout all space."

Thus they chant in melodious psalmody to the
blessed God; they raise their songs of lauding and
praise to their King, the eternal God of life. For He
alone in exalted holiness is ever anew supreme in

achievement, the Lord over struggle, sowing victory and reaping triumph. He creates healing, for He is Lord of wonders, awesome in praises. In His goodness He ever revives. each day anew His work of creation. In the psalm it is sung "To Him who made great luminaries, for His mercy endures forever." He gladdens the world of His creation by establishing heavenly lights. Blessed art Thou, Creator of heavenly light.

Lord our God, Thou hast loved us with love everlasting; Thou hast lavished on us tenderness great and profuse. Our Father and Ruler, to our fathers who trusted in Thee Thou didst teach the laws of life that they should do Thy will with a perfect heart. So also for Thy great sake and for their sake be gracious unto us, our Father, all-merciful Father. Have pity on us, Thou who art merciful. Give to our heart discernment and full understanding to hearken to all the words of Thy teaching, and learn and transmit them by observing, practicing and fulfilling them with love. Enlighten our eyes through Thy Torah. Make our heart cleave to Thy commandments, yea make it a harmony of love and reverence of Thee, that we never be brought to in Thy great power and awesome holiness. Let us be glad and rejoice in Thy saving power, O Lord our God, and may Thy manifold loving tenderness never fail us. 'Hasten to bring swiftly upon us blessing and peace from the four corners of the earth. Break the alien

yoke from our necks, and speedily lead us upright to our land. For Thou art God who grantest deliverance, and Thou, divine Ruler, hast chosen us from all other peoples and tongues and in love drawn us near to Thy greatness, to sing Thy praises, proclaim Thy unity and love Thy name. Blessed art Thou who in Thy love chooseth Thy people Israel.

SHEMA YISRAEL

Deuteronomy 6:4-9

HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE.

(Blessed be His name and glorious sovereignty forever and ever.)

And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might. And these words which I command thee this day shall be in thy heart.

And thou shalt teach them diligently unto thy children, speaking of them when thou sittest in thy house and when thou walkest by the way, when thou liest down and when thou risest up.

And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the doorposts of

thy house and upon thy gates.

Deuteronomy 11:13-21

And it shall be that if you will hearken diligently unto My commandments which I enjoin on you this day, to love the Lord your God and to serve Him with all your heart and with all your soul, then will I send the rain for your land in its due season, the autumn rain and the spring rain, that you may gather in your corn, your wine and your oil. And I will give grass in your field for your cattle and you shall eat and be satisfied. Take heed to yourselves lest your heart be deceived, and you turn aside and serve other gods and worship them. For then the Lord's wrath will be kindled against you, and He will shut up the heavens that there be no rain, the land will not yield her produce, and you shall perish quickly from off the goodly land which the Lord gives you. Therefore you shall lay these My words to your heart and to your soul, and you shall bind them for a sign upon your hand and they shall be as frontlets between your eyes. And you shall teach them to 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 write them upon the doorposts of your house and upon your gates. That your days and the days of your children may be long as the days of the heavens

above the earth, in the land which the Lord promised to your fathers to give to them.

Numbers 15:37-41

And the Lord spoke unto Moses, saying, speak unto the children of Israel and bid them make for themselves throughout their generations a fringe' on the borders of their garments, putting a thread of blue upon the fringe of the border. And it shall be to you a fringe that ye may look upon, and remember all the commandments of the Lord and do them. Then shall you not stray after your heart and your eyes whereafter ye are wont to lust. So may you remember and do all My commandments and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True IT IS, firmly established and founded, right and constant, lovely and precious, pleasant and sweet, solemn and revered is this deeply cherished, good and beautiful teaching that has been revealed to us and received by us in love for all time.

True IT IS that the eternal God our Ruler, the Rock of Jacob, our protecting shield, exists eternally for generations without end. He is eternal; His throne is

established, and His rule unchanging abides forever.

His teachings are eternally existent, precious and unchanging for all time for our forefathers as for us, our children and descendants and all generations from first to last of the seed of Israel His servants. They are a doctrine that is good and enduring in unchanging truth, a law that shall not pass away.

True IT IS that Thou art the Lord our God and God of our fathers, our divine Ruler and Ruler of our fathers, our Redeemer and Redeemer of our fathers. From of old Thou hast been our Rock, the Rock of our salvation and our saving deliverer, and never shall we have another God besides Thee.

From of old Thou hast been the help of our fathers, A shield and a savior for them and their children in every generation.

Though Thy dwelling be in the empyrean,
Yet Thy righteousness and works of justice extend to the ends of the earth.

True IT IS that happy is the man who hearkens to Thy commandments,
Who sets Thy Law and Thy word in his heart.

True IT IS that Thou art the Lord of Thy people,
Their mighty King to plead their cause in every generation.

True IT IS that Thou art the first and Thou art the last,
And besides Thee we have no king to save and redeem.

True IT IS that Thou, Lord our God, hast redeemed us from Egypt and rescued us from the house of bondage,
slaying all the first-born of Egypt and saving Thy first-born Israel. For him Thou didst part the Red Sea and sink his oppressors. Thy beloved passed through the sea, but "the waters covered their enemies, not one of them remained."

Therefore His cherished people sing exalting praises to Goa, and His beloved render glad songs of blessing praise and thanksgiving to their divine Ruler who is the ever-living God. He who is supremely exalted, all-powerful,
and awe-inspiring, brings down oppressors to earth, raises the meek on high, frees the bound, rescues the humble, helps the needy, and answers His people Israel when they cry to Him and sing, praise to the supreme God their Savior, ever blessed be He.

To Thee sang Moses and all the children of Israel,
proclaiming with great exultation,

"Who is like unto Thee, O Lord, among the mighty,
Who is like unto Thee, glorious in holiness,
Inspiring in praises, working wonders?"

By the shore of the Red Sea, those whom Thou didst
rescue sang to Thy great name a new song of praise
Together they praised Thee, proclaiming Thy kingly
power, and said,

"The Lord shall reign for ever and ever."

So also it is said:

"Our Redeemer, the Lord of hosts is His name,
The Holy One of Israel."

Blessed art Thou, Lord who hast redeemed Israel.

Torah Reading Structure and Recitation Process

Order of the Torah Reading Service

- A. Opening the Ark and Removing the Torah
- B. The Torah Procession
- C. Torah Reading Sections
- D. Concluding the Torah Reading
- E. The Haftarah: Prophetic Reading and Blessings
- F. Announcements and Continuation of Prayer
- G. Returning the Torah to the Ark
- H. Kiddush (Meal and Fellowship After)

A. Opening the Ark and Removing the Torah

Note: The Torah service begins after the **Shacharit** (morning Amidah). The Ark (*Aron HaKodesh*) is opened, and the congregation stands in reverence. It is customary to recite opening verses that exalt God's uniqueness and kingship as we prepare to take out the Torah scroll.

The doors of the Ark are opened, the scroll of the Torah is taken from it, and the Reader chants

*"Exalt ye the Lord with me,
And let us extol His name in unison."*

*Blessed be Thy name, Lord of the universe, blessed
be Thy crown, blessed Thine abiding place.
May Thy favor be with Thy people Israel forever.
In Thy Temple show Thy people Thy right hand's
redeeming power. Grant us of Thy beneficent light
and accept our prayers in mercy.*

*May it be Thy will to prolong our life in goodness,
and may I also be accounted among the righteous,
that Thou mayest show me love and in Thy keeping*

hold me and mine with all Thy people Israel.

*Thou art He who provides food for all and sustains
all. Thou art He who rules over all. Thou art He
who rules over monarchs, for dominion is Thine.*

*I am the servant of the Holy One, blessed be He,
before whom and before whose glorious Torah I
bow myself at all times. Not in man do I trust, nor
do I rely on a son of God, but only in the God of
the heavens who is the God of truth, whose Torah
is truth and whose prophets are truth, and who
abounds in doing goodness and truth. In Him alone
I trust, and to His glory and glorious name I utter
praises.*

*May it be Thy will to open my heart in Thy Torah,
and to fulfil the desires of my heart and the heart of
all Thy people Israel for good, for life and peace.
Amen.*

B. The Torah Procession

As the scroll of the Torah is carried on the right arm to the Tebah (Reader's Desk), the congregation chants

*Exalt ye the Lord our God,
And worship at His footstool,
For He is holy.
Exalt ye the Lord our God,
And worship at His holy mountain,
For the Lord our God is holy.
There is none other holy as the Lord,
For there is none besides Him,
Nor Rock like unto our God.
For who is God except the Lord,
Or who the Rock besides our God?
A Law Moses commanded us,
A heritage for the congregation of Jacob.
It is the tree of life for those who lay hold of it,
And happy they who hold it fast.
Its ways are ways of pleasantness,
And all its pathways peace.
Great peace have they who love Thy Torah,
And for them there is no stumbling.*

*The Lord will give strength to His people,
The Lord will bless His people with peace.
When I proclaim the name of the Lord,
Ascribe ye greatness to our God."
Ascribe, ye all, power unto God,
And give honor to the Torah.*

C. Torah Reading

(For Torah Reading Schedule, see page 66)

Note: Once the Torah scroll is placed on the bimah, the actual **K'riat HaTorah** (Torah reading) begins. The weekly Torah portion (*Parashat ha-Shavua*) is divided into a series of sections.

On Shabbat morning there are **seven aliyot** (sections) in the Torah reading. Each aliyah follows a set procedure: a synagogue official (the **gabbai**) calls up the person by their Hebrew name (often specifying if they are a Kohen or Levi for the first two aliyot, per Orthodox custom).

For example, the call might be: "Ya'amod [Name] ben/bat [Father's Name]... **HaKohen/HaLevi/Yisrael...** li'aliyah rishon" ("Let [Name] son of [Name]... come up for the first aliyah"). The person called (the *oleh*, "one who goes up") approaches the Torah.

The scroll of the Torah, divested of its bells, mantle, and wrapper, is opened, held up by one of the levantadores (lifters) and shown towards the west, south, east, and north, so that all may see the writings and declare

"This is the Torah which Moses set before the children of Israel. A Law Moses commanded us, a heritage for the congregation of Jacob."

The congregation reply

*"The way of God is perfect,
The word of the Lord is true-tested;
A shield is He to all who trust in Him."*

The Parashah (weekly portion of the Torah) is then read successively to a Cohen, a Levite, and five others. As each approaches the Torah, he says

"The Lord be with you."

The congregation reply

"The Lord bless thee."

The one called continues

"Bless ye the Lord, the blessed One."

The congregation reply

"Blessed be the Lord who is blessed for all eternity."

The congregant touches with his Taleth the section to be read in the Torah and says

“Blessed be the Lord who is blessed for all eternity.

Blessed art Thou, Lord our God, Ruler of the universe.

Thou hast chosen us from all peoples and given us Thy Torah.

Blessed art Thou, Lord, giver of the Torah.”

Note: **Before the reading**, the oleh touches the edge of the Torah scroll’s text with the fringes of his tallit or the sash of the Torah, then kisses them – showing love for the words of Torah. He then grasps the wooden handles of the scroll (**atzei chayim**) and recites the **blessing before the Torah reading**, which is a public sanctification of this mitzvah. The blessing consists of a call-and-response and then a benediction:

בָּרְכוּ אֶת יְהוָה הַמְבָרֵךְ

Bar’chu et Adonai ham’vorach.

Congregation responds: בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֵד

Baruch Adonai ham’vorach l’olam va’ed.

The oleh then repeats: בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֵד

Translation: “Bless the LORD, who is to be blessed.”

*Response: “Blessed is the LORD, who is blessed for ever and ever.”**

This **Bar’chu** exchange formally invites the congregation to bless God and acknowledges that God is eternally worthy of blessing. It hearkens back to the ancient practice of calling the community to prayer, and here specifically to bless God for the Torah.

Blessing Before Torah Reading (First Aliyah):

מִיִּמְעָה לְכִמּוֹ וּנְבַר רַחֲמֵי רִשְׁאָא, בְּלוּעָה הַקְּלָמ וּנְיַהֲלָא, תְּהִי תַתְּא דְיִהוּב

וְתִרְוֵת תְּאָ וּנְלָ נְתַגְו

תְּרִוֵתָהּ נְתוּנ, תְּהִי תַתְּא דְיִהוּב

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher

bachar banu mikol ha’amim v’natan lanu et Torato.

Baruch Atah Adonai, noten haTorah.

Translation: “Blessed are You, LORD our God, King of the universe, who has chosen us from among all peoples and given us His Torah. Blessed are You, LORD, Giver of the Torah.”

Note: This blessing before reading thanks God for choosing the people of Israel to receive the Torah and for the gift of the Torah itself. It highlights a

core theological belief: that the Torah is a precious inheritance and a direct revelation from God to Israel.

The text is read directly from the handwritten scroll in Hebrew, using the traditional melody and cantillation marks (*trop*). The chanting is done with a special tune that has been passed down for centuries, which both beautifies the scripture and encodes punctuation/grammar to aid understanding. Many consider this public reading a re-enactment of the revelation at Sinai - an act of hearing God's words anew. In fact, **sages teach that whenever the Torah is read publicly, it is as if we receive it afresh at Sinai.**

At the conclusion of each reading from the Torah, the congregation recites the following blessing

“Blessed art Thou, Lord our God, Ruler of the universe. Thou hast given us Thy Torah of truth, and thereby planted among us life eternal. Blessed art Thou, Lord, give of the Torah”

ברוך אתה יהוה, אלהינו מלך העולם, אשר נתן לנו תורת אמת, ונתן
עולם נשע בתוכנו. ברוך אתה יהוה, נותן התורה

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher natan lanu Torat emet, v'chayei olam nata b'tochenu.
Baruch Atah Adonai, noten haTorah.*

Note: This closing blessing praises God for the **“Torah of truth”** and **“eternal life”** implanted within us - affirming that the Torah's teachings are true and life-giving. It conveys the belief that living by the Torah brings spiritual life and longevity to Israel. Again the congregation responds **“Amen.”**

With that, one aliyah is complete. The **oleh** steps aside (traditionally remaining near the bimah until the next person finishes, out of respect for the Torah reading). The next person is then called up for the second aliyah, and the cycle repeats. On **Shabbat there are seven such aliyot**, each introduced and concluded by these blessings by a different person.

After each aliyah's blessings, it is common for them to softly wish the oleh **“Yasher koach!”** (meaning “May your strength be firm/upright,” colloquially “Well done!”), acknowledging the honor and thanking them for the blessing. In many congregations, a brief **“Mi Shebeirach”** blessing is said by the gabbai for the person who just read - praying for their health and well-being in merit of their honoring the Torah.

Theological significance: The aliyah system involves the community directly in the Torah service. Each person called up represents all of Israel in thanking God for the Torah. The blessings emphasize that God lovingly “chose us” and gave us a *true Torah*, implying the enduring covenant. The public reading – rather than private study alone – highlights that Torah belongs to the entire community and is read *in the presence of all*. This public aspect dates back to Ezra the Scribe, who instituted the practice of reading the Torah aloud regularly to the people.

D. Concluding the Torah Reading

When the reading from the Torah is completed, the Reader recites

KADDISH LE'ELA

Exalted and hallowed be God's great name in this world of His creation. Amen.

May His will be fulfilled by the revelation of His sovereignty and the flowering of His salvation. Amen.

May He hasten the coming of His anointed Messiah in your lifetime and in the life of the whole house of Israel, speedily and soon; and say ye, Amen.

Be His great name blessed forever, yea, throughout eternity.

The name of the most Holy One be blessed, praised and honored, extolled and glorified, adored and supremely exalted, beyond the power of all blessings, hymns, praises and consolations of this world to express; and say ye, Amen.

The Reader repeats the last few verses of the

Parashah (or on designated Sabbaths a special reading from a second scroll of the Torah followed by Kaddish Le'ela) to the eighth man called to the Torah (the Maftir). The scroll of the Torah is then removed from the reading desk as the congregation rises and the Reader chants

*"Lord of hosts, turn us back to Thee,
Let Thy countenance shine that we may be saved.
O Jeshurun, there is none like God
Riding o'er the heavens as thy help,
And o'er the skies in His sublimity."*

Note: After the seven aliyot on Shabbat, a final reading called the **Maftir** is done. The word *maftir* means "concluder," related to *haftarah* (conclusion).

The **maftir aliyah** is usually a **repeat of the last few verses** of the weekly portion (or an additional section if it's a special Sabbath). It is often given to the same person who will read the Haftarah. This extra reading formally concludes the Torah portion and also serves to honor the forthcoming prophetic reading. On normal weeks, the maftir simply reiterates part of the 7th aliyah.

On special occasions (holidays, new moon Shabbatot, etc.), the maftir may be a different selection pertaining to the day, sometimes read from a **second Torah scroll** set out for that purpose.

The blessings before and after the maftir reading are the same as above, since it is essentially an eighth *aliyah* (albeit a repeat).

Immediately following the Torah readings, the congregation performs **Hagbah (lifting the Torah)** and **Gelilah (rolling and binding it)**. In Ashkenazi practice, the Torah scroll is held up open for all to see after the readings (in Sephardi practice, the lifting is done *before* the reading). The *magbiah* (lifter) raises the scroll high, and the congregation sings or recites: **"V'zot haTorah asher sam Moshe lifnei b'nei Yisra'el..."** - *"And this is the Torah that Moses placed before the Children of Israel"* (a proclamation based on Deuteronomy 4:44)

Many add: **"...al pi Adonai b'yad Moshe"**, *"by the mouth of the LORD, through Moses' hand,"* to underscore that the Torah's origin is divine. Everyone gazes at the sacred text, affirming that this scroll contains the very Torah given through Moses. This moment visually connects the community to the words they just heard. It is considered a merit to see

the Hebrew text, and some people point at it with their pinky as they say “V’zot haTorah...”.

The scroll is then wrapped, tied, and covered by the *golel* (the one performing Gelilah). **Hagbah and Gelilah** demonstrate reverence and care for the Torah. Theologically, lifting the Torah reminds us that the Torah is meant to be seen and upheld by the entire community - it’s a “Tree of Life” held high for all to embrace. As Proverbs states (and as the congregation will soon sing), “*It is a tree of life to those who hold fast to it*”.

At this point, in many communities, additional prayers are inserted before the Torah is put away. For example, the “**Yekum Purkan**” prayers (Aramaic petitions) are often recited. These two prayers ask God to bless the rabbis, scholars, and community members - highlighting the link between supporting Torah study and the wellbeing of the community.

A special **Mi Sheberach** may be said for the sick or for those who have contributed to the service, reflecting the value of compassion and charity alongside Torah. These interludes underscore that learning Torah is meant to inspire prayer for others and communal responsibility, not just personal piety.

E. The Haftarah: Prophetic Reading and Blessings

The Maftir then chants the Haftarah (weekly selection from the historical or prophetic books of the Bible) of that Sabbath, preceding it by this blessing

*“Blessed art Thou, Lord our God, Ruler of the universe,
who didst choose Thy faithful prophets
and find delight in their words uttered in truth.
Blessed art Thou, Lord who hast chosen the Torah,
Thy servant Moses,
Thy people Israel and
Thy prophets of truth and righteousness.”*

Note: After the Torah has been read (and often while it is still resting on the bimah, wrapped), the service continues with the **Haftarah**. The Haftarah is a reading from the books of the Prophets (*Nevi'im*). It is traditionally connected in theme or content to the Torah portion of the day. For example, if the Torah reading was about a certain event or mitzvah,

the haftarah might be a passage from the Prophets reflecting a similar lesson or historical parallel.

The practice of reading a haftarah dates back to ancient times - according to tradition, it originated when foreign rulers forbade Jews from reading the Torah, so the sages selected prophetic readings to substitute and remind people of the Torah's message.

The word *haftarah* itself means "conclusion" (it **does not** mean "half-Torah"). The individual called for the maftir aliyah generally reads (or chants) the Haftarah. The Haftarah is usually chanted in a special cantillation melody distinct from the Torah trope, often more melismatic or song-like. Before reading the Haftarah, the reader recites a blessing to honor the Prophetic message, similar in structure to the Torah blessings but specific to prophets:

Blessing Before the Haftarah:

ברוך אתה יהוה אלהינו מלך העולם, אשר בחר בנביאים טובים, ורצה
בדבריהם הנאמרים באמת. ברוך אתה יהוה, הבוחר בתורה ובמלשה עבדו,
ובמשראל עמו, ובנביאי האמת וצדק

*Baruch Atah Adonai Eloheinu Melech ha-olam, asher
bachar bin'vi'im tovim, v'ratzah b'divreiheh ha-
ne'emarim be'emet. Baruch Atah Adonai, ha-bocher
baTorah u'v'Moshe avdo, u'v'Yisra'el amo, u'vinvi'ei
ha-emet va-tzedek.*

Translation: "Blessed are You, LORD our God, King of the universe, who has chosen good prophets, and was pleased with their words which were spoken in truth. Blessed are You, LORD, who chose the Torah and Moses His servant, and Israel His people, and the prophets of truth and righteousness."

This blessing emphasizes that the prophets were chosen by God and that their words are true. It links the Prophets back to the Torah of Moses - noting that the same God who chose Moses and Israel also chose these prophets of "truth and justice." It affirms the continuity of revelation: Torah and Haftarah together convey God's message. The congregation answers "Amen," and the Haftarah passage is then chanted in Hebrew.

After the Haftarah reading, a series of blessings is recited to conclude the prophetic portion. These Haftarah blessings thank God for the words of the prophets and include prayers for mercy, the restoration of Zion, the coming of Elijah, and the rebuilding of Jerusalem and the Temple - tying the prophetic vision to our hopes. In total, there are typically four to seven blessings after the Haftarah, but they are often chanted as a continuous series. Key elements include:

- **First Blessing After Haftarah (praising God's truthfulness):**

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן, הַאֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׂכַל דְּבָרָיו אֱמֶת וְצֶדֶק

Baruch Atah Adonai Eloheinu Melech ha-olam, Tzur kol ha-olamim, tzaddik b'chol ha-dorot, ha-El ha-ne'eman, ha-omer v'oseh, ha-medaber um'kayeim, she'kol devarav emet va-tzedek.

Translation: "Blessed are You, LORD our God, King of the universe, Rock of all worlds, righteous in all generations, the faithful God - who speaks and fulfills, who declares and establishes - all of whose words are true and just."

This blessing extols God as eternally faithful and true, underscoring that the prophecies we heard are trustworthy and will be fulfilled. It expresses trust in God's promises (a core theme of the Prophets).

- *(Further blessings continue, asking God to have mercy on Zion and to restore Jerusalem and the Davidic monarchy. One such blessing ends: "Baruch Atah Adonai, magein David." - "Blessed are You, O Lord, Shield of David," invoking God's protection over the legacy of King David.)**

- **Final Blessing After Haftarah (for Shabbat):** The last blessing praises God for the holiness of this Shabbat day and the comfort of prophecy, often concluding with:

בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת

Baruch Atah Adonai, mekadesh ha-Shabbat.

Translation: "Blessed are You, LORD, who sanctifies the Sabbath."

One translation of the concluding lines is: *"May Your name be blessed forever by every living being. Praised are You, Adonai, for the Sabbath and its holiness."*

This ties the Haftarah back to the day's holiness - implying that the prophetic message heard is part of Shabbat's spiritual gift to people.

After chanting the Haftarah, the Maftir continues

("Our Redeemer, the Lord of hosts is His name, the Holy One of Israel.")

Blessed art Thou, Lord our God, Ruler of the universe, Rock of all ages, true in all generations.

God who keeps faith, who promises and performs, who speaks and fulfils, all Thy words are true and right. Faithful art Thou, Lord our God, and trustworthy are Thy promises; yea, not one of Thy words shall return unfulfilled. For Thou art God, the King who keeps faith.

Blessed art Thou, Lord God, faithful in all Thy words.

Have pity on Zion, for it is the home of our life, and soon in our own time save Thy city afflicted of spirit. Blessed art Thou, Lord who makest Zion rejoice in her children.

Lord our God, make us rejoice in the coming of Thy servant Elijah the prophet, and in the rule of Thine anointed of the house of David. May his early advent gladden our hearts. Suffer no stranger to sit on his throne, nor others still to possess themselves of his glory; for unto him hast Thou sworn by Thy holy name that his lamp shall never be extinguished. Blessed art Thou, Lord the shield of David.

Lord our God, we thank Thee and bless Thee for the Torah and the prophets, for our worship and for this Sabbath day that Thou hast given us for hallowing, rest, glory and beauty; yea, we thank and bless

Thee, Lord our God, for all things. Blessed be Thy name in the mouth of all living for all time evermore. Blessed art Thou, Lord who sanctifiest the Sabbath.

F. Announcements and Continuation of Prayer

Congregational announcements are made here by the Reader.

*"Thy love, O Lord, be upon us,
Even as we hope in Thee."*

*"Happy are they who dwell in Thy House,
Forever shall they praise Thee. Selah.
Happy the people whose lot is thus,
Happy the people whose God is the Lord."*

Psalm 145

*I extol Thee, O King, my God,
And evermore would bless Thee.
Every day I bless Thee,
And would praise Thee forever and ever.
Lord, Thou art great and highly extolled, But
inscrutable is Thy greatness.
One generation to another shall praise Thy works,
And recount Thy mighty acts.
O let me speak of the brilliant glory of Thy majesty,
And of Thy wondrous works.
Men shall speak of the might of Thine awesome acts,
And I will declare Thy greatness.*

*They shall recount Thy goodness abundant, And
joyously sing of Thy righteousness.
The Lord is gracious and compassionate, Long
forbearing and great of mercy.
The Lord is good to all,
And His tenderness is over all His works.
All Thy works shall praise Thee, Lord,
And Thy devoted servants shall bless Thee.
They shall speak of Thy glorious rule, And
discourse of Thy power,
To make known to men Thy mighty acts, And Thy
rule of glorious splendor.
Thy rule is an everlasting rule,
Thy dominion is through all generations.
Lord, Thou upholdest all the falling, And raisest up
all who are bowed.
The eyes of all wait upon Thee,
And Thou givest them their food in its season.
Thou openest Thy hand
And satisfiest all living with Thy favor.
The Lord is righteous in all His ways,
And gracious in all His works.
The Lord is nigh unto all who call upon Him, To all
who call upon Him in truth.
He fulfils the desire of those who revere Him, He
hears their cry and saves them.*

The Lord preserves all who love Him, But all the wicked He destroys.

My mouth shall utter the praise of the Lord,

Yea, all flesh bless His holy name forever and ever

And we, we will bless the Lord,

Henceforth and forever. Hallelujah -Praise ye the Lord."

1 Kings; 8:56-60

"Blessed be the Lord who has given rest to His

people Israel in keeping with all that He promised.

Not one word has failed of all His good promise

which He made through Moses His servant. The

Lord our God be with us as He was with our

fathers; may He not forsake us nor abandon us, but

may He turn our heart to Him that we walk in all

His ways and keep His commandments, statutes,

and laws which He commanded our fathers. And

may these my words where-with I have entreated

before the Lord, be nigh unto the Lord our God day

and night, so that He shall maintain the cause of His

servant and of His people Israel day by day, that all

the peoples of the earth may know that the Lord He

is God, there is none else."

Joshua 1:8-9

"This book of the Torah shall not depart out of thy

mouth, but thou shalt meditate therein day and

night in order that thou observe to do as all that is

written therein, for then shalt thou make thy way

prosper, and then shalt thou do wisely. Have I not

commanded thee be strong and of good courage, be

not daunted neither be dismayed, for the Lord thy

God is with thee whithersoever thou goest."

Chanted twice, responsively, while standing

"The Lord shall reign forever,

Thy God, O Zion, through all generations.

Hallelujah -Praise ye the Lord."

G. Returning the Torah to the Ark

The final step of the Torah service is returning the Torah scroll to the Ark. This too is done with honor and meaningful verses. The congregation rises as the Torah is lifted again by the one holding it.

The following Psalm is chanted while the scroll of the Torah, carried on the right arm, is returned to the Ark

Psalm 29

Psalm of David

“Ascribe to the Lord, ye children of might, Ascribe to the Lord glory and power.

*Ascribe to the Lord the glory due unto His name,
Worship the Lord in the beauty of holiness.*

The voice of the Lord is over the waters,

The voice of the Lord with power, The voice of the Lord with majesty.

*The God of glory thunders,
The Lord over mighty waters.*

*The voice of the Lord shatters the cedars,
Yea, the Lord breaks in pieces the cedars of*

Lebanon,

Making the mountains to skip like a calf, Lebanon and Siryon like a young steer.

The voice of the Lord cleaves out lightnings.

The voice of the Lord shakes the wilderness, The Lord shakes the wilderness of Kadesh.

The voice of the Lord twists the oaks; It strips the forests,

While all in His temple bespeaks glory.

The Lord was enthroned at the flood,

The Lord was enthroned as King for ever.

The Lord will give strength to His people,

The Lord will bless His people with peace.”

Offerings may be made when the scroll of the Torah is replaced in the Ark. The Reade, then chants

Return, O Lord, to Zion Thine abode and dwell in the place of Thy choice, that every mouth and every tongue may glorify the majesty of Thy dominion.

And when the Ark rested, Moses would say, 'Return, O Lord, unto the myriads of families of Israel.'

*Lord, turn us again towards Thee, yea let us return;
renew our days as of old."*

*("For I have given you a good doctrine, My
teaching forsake it not.")*

KADDISH LE'ELA

*Exalted and hallowed be God's great name in this
world of His creation. Amen.*

*May His will be fulfilled by the revelation of His
sovereignty and the flowering of His salvation.
Amen.*

*May He hasten the coming of His anointed Messiah
in your lifetime and in the life of the whole house of
Israel, speedily and soon; and say ye, Amen.*

*Be His great name blessed forever, yea, throughout
eternity. The name of the most Holy One be blessed,
praised and honored, extolled and glorified, adored
and supremely exalted, beyond the power of all
blessings, hymns, praises and consolations of this
world to express; and say ye, Amen.*

The Torah reading portion of the service is now complete. The congregation has collectively experienced receiving the Torah (taking it out with

vayehi binsoa), hearing its words (the aliyot and Haftarah), and returning it with reverence (*uv'nucho yomar*). Throughout, the **liturgical flow** moves from praise and proclamation, to learning and listening, and back to praise and supplication. Each element carries theological significance: God's uniqueness (*Ein kamocha*), the centrality of God's Word (*Shema* and the Torah readings), the truth of prophetic teaching, and the enduring bond between God, Torah, and Israel (*Etz Chayim*).

By the end, congregants have not only heard God's teachings but also responded with blessings and prayers, thereby **integrating the Torah's message into communal worship**. In Orthodox practice, this entire Torah service is conducted with meticulous adherence to tradition - ensuring authenticity to age-old customs. The use of Hebrew for the core texts connects the service to its biblical roots, while the transliteration and translations (as provided above) help worshipers of all backgrounds understand and participate. The service then continues with **Mussaf** (the additional Shabbat Amidah), but the spiritual peak of **kriyat haTorah** - the public reading of God's Torah - leaves a deep impression, reinforcing the idea that on Shabbat, not only rest but also rededicate lives to God's Torah and its way of life.

H. Kiddush

In many Modern Orthodox communities, **Kiddush** is the social bridge between synagogue services and the rest of Shabbat. After Shabbat morning davening, people gather at the social hall for wine or grape juice and a light spread (commonly challah, kugel, herring, salads, and sweets). It's a chance to say "Good Shabbos," welcome guests, celebrate life events, and strengthen community ties. Even when it's simple, Kiddush functions as a weekly ritual of hospitality and connection: a place where newcomers meet people, friendships form, and the synagogue feels like more than a place to pray.

The rest of Shabbat in Modern Orthodox life usually follows a steady rhythm of meals, rest, and spiritual focus, with less emphasis on screens, work, and errands. After Kiddush, families and guests typically walk home for a longer Shabbat lunch that includes blessings, songs, and conversation—often with a short Torah thought about the weekly portion.

The afternoon may include reading, a nap, visiting friends, or learning, followed by Mincha (afternoon prayers) and later Seudah Shlishit (the third meal). Shabbat concludes after nightfall with *Maariv* and

Havdalah, marking the transition back into the workweek while carrying forward the calm and meaning that Shabbat is meant to cultivate.

Weekly Torah Portions and Haftarah Readings

A comprehensive list of the **weekly Torah portions (Parashot)** along with their corresponding **Haftarah readings**, which are selections from the Prophets (Nevi'im). This traditional cycle is observed **in Jewish communities worldwide, completing the entire Torah annually.**

Jewish Calendar Year

Week	Parashah	Torah Portion	Haftarah Portion
1	Bereshit	Genesis 1:1-6:8	Isaiah 42:5-43:10
2	Noach	Genesis 6:9-11:32	Isaiah 54:1-55:5
3	Lech-Lecha	Genesis 12:1-17:27	Isaiah 40:27-41:16
4	Vayera	Genesis 18:1-22:24	II Kings 4:1-37
5	Chayei Sarah	Genesis 23:1-25:18	I Kings 1:1-31
6	Toldot	Genesis 25:19-28:9	Malachi 1:1-2:7
7	Vayetze	Genesis 28:10-32:3	Hosea 12:13-14:10
8	Vayishlach	Genesis 32:4-36:43	Obadiah 1:1-21
9	Vayeshev	Genesis 37:1-40:23	Amos 2:6-3:8
10	Miketz	Genesis 41:1-44:17	I Kings 3:15-4:1
11	Vayigash	Genesis 44:18-47:27	Ezekiel 37:15-28
12	Vayechi	Genesis 47:28-50:26	I Kings 2:1-12
13	Shemot	Exodus 1:1-6:1	Isaiah 27:6-28:13; 29:22-23
14	Va'era	Exodus 6:2-9:35	Ezekiel 28:25-29:21
15	Bo	Exodus 10:1-13:16	Jeremiah 46:13-28
16	Beshalach	Exodus 13:17-17:16	Judges 4:4-5:31
17	Yitro	Exodus 18:1-20:23	Isaiah 6:1-7:6; 9:5-6
18	Mishpatim	Exodus 21:1-24:18	Jeremiah 34:8-22; 33:25-26
19	Terumah	Exodus 25:1-27:19	I Kings 5:26-6:13
20	Tetzaveh	Exodus 27:20-30:10	Ezekiel 43:10-27
21	Ki Tisa	Exodus 30:11-34:35	I Kings 18:1-39
22	Vayakhel	Exodus 35:1-38:20	I Kings 7:40-50
23	Pekudei	Exodus 38:21-40:38	I Kings 7:51-8:21
24	Vayikra	Leviticus 1:1-5:26	Isaiah 43:21-44:23
25	Tzav	Leviticus 6:1-8:36	Jeremiah 7:21-8:3; 9:22-23
26	Shemini	Leviticus 9:1-11:47	II Samuel 6:1-7:17
27	Tazria	Leviticus 12:1-13:59	II Kings 4:42-5:19

Week	Parashah	Torah Portion	Haftarah Portion
28	Metzora	Leviticus 14:1-15:33	II Kings 7:3-20
29	Acharei Mot	Leviticus 16:1-18:30	Amos 9:7-15
30	Kedoshim	Leviticus 19:1-20:27	Amos 9:7-15
31	Emor	Leviticus 21:1-24:23	Ezekiel 44:15-31
32	Behar	Leviticus 25:1-26:2	Jeremiah 32:6-27
33	Bechukotai	Leviticus 26:3-27:34	Jeremiah 16:19-17:14
34	Bamidbar	Numbers 1:1-4:20	Hosea 2:1-22
35	Naso	Numbers 4:21-7:89	Judges 13:2-25
36	Beha'alotecha	Numbers 8:1-12:16	Zechariah 2:14-4:7
37	Shelach	Numbers 13:1-15:41	Joshua 2:1-24
38	Korach	Numbers 16:1-18:32	I Samuel 11:14-12:22
39	Chukat	Numbers 19:1-22:1	Judges 11:1-33
40	Balak	Numbers 22:2-25:9	Micah 5:6-6:8
41	Pinchas	Numbers 25:10-30:1	I Kings 18:46-19:21
42	Matot	Numbers 30:2-32:42	Jeremiah 1:1-2:3
43	Masei	Numbers 33:1-36:13	Jeremiah 2:4-28; 3:4
44	Devarim	Deuteronomy 1:1-3:22	Isaiah 1:1-27
45	Va'etchanan	Deuteronomy 3:23-7:11	Isaiah 40:1-26
46	Eikev	Deuteronomy 7:12-11:25	Isaiah 49:14-51:3
47	Re'eh	Deuteronomy 11:26-16:17	Isaiah 54:11-55:5
48	Shoftim	Deuteronomy 16:18-21:9	Isaiah 51:12-52:12
49	Ki Teitzei	Deuteronomy 21:10-25:19	Isaiah 54:1-10
50	Ki Tavo	Deuteronomy 26:1-29:8	Isaiah 60:1-22
51	Nitzavim	Deuteronomy 29:9-30:20	Isaiah 61:10-63:9
52	Vayelech	Deuteronomy 31:1-30	Hosea 14:2-10; Micah 7:18-20; Joel 2:15-27

Week	Parashah	Torah Portion	Haftarah Portion
53	Ha'azinu	Deuteronomy 32:1-52	II Samuel 22:1-51
54	V'Zot HaBerachah	Deuteronomy 33:1-34:12	Joshua 1:1-18

Special Reading Plans for Holidays and Festivals

Rosh Hashanah (Day 1)	Genesis 21:1-34	I Samuel 1:1-2:10
Rosh Hashanah (Day 2)	Genesis 22:1-24	Jeremiah 31:1-19
Yom Kippur (Morning)	Leviticus 16:1-34	Isaiah 57:14-58:14
Yom Kippur (Afternoon)	Leviticus 18:1-30	Jonah 1:1-4:11; Micah 7:18-20
Sukkot (Day 1)	Leviticus 22:26-23:44	Zechariah 14:1-21
Sukkot (Intermediate Days)	Numbers 29:17-34	Ezekiel 38:18-39:16
Shemini Atzeret	Deuteronomy 14:22-16:17	I Kings 8:54-66
Simchat Torah	Deuteronomy 33:1-34:12; Genesis 1:1-2:3	Joshua 1:1-18
Passover (Day 1)	Exodus 12:21-51	Joshua 5:2-6:1
Passover (Day 7)	Exodus 13:17-15:26	II Samuel 22:1-51
Shavuot (Day 1)	Exodus 19:1-20:23	Ezekiel 1:1-28; 3:12
Shavuot (Day 2)	Deuteronomy 15:19-16:17	Habakkuk 3:1-19
Fast of Esther	Exodus 32:11-14; 34:1-10	Isaiah 55:6-56:8
Purim	Exodus 17:8-16	Esther 5:1-14; 8:15-17
Tisha B'Av (Morning)	Deuteronomy 4:25-40	Jeremiah 8:13-9:23
Tisha B'Av (Afternoon)	Exodus 33:12-34:26	Micah 7:18-20
Chanukah (Various Days)	Numbers 7:1-8:4 (daily sections)	Zechariah 2:14-4:7
Rosh Chodesh	Numbers 28:1-15	Isaiah 66:1-24

Website Resources

- www.myjewishlearning.com
- www.sefaria.org
- www.chabad.org
- Siddur Sim Shalom - Liturgy for removing the Torah (Ein Kamocha, etc.)
- www.manettohilljc.org
- www.jewfaq.org
- outorah.org
- sephardicu.com

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He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the Lord.

—Deuteronomy 8:3



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