

CONCLUDING HAFTARAH BLESSINGS

After the haftarah is chanted, the following blessings are said:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים צְדִיק בְּכָל
הַדּוֹרוֹת הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שְׁפָל דְּבָרָיו
אֲמֵת וְצַדִּיק:

נְאֻמָּן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנְאֻמָּנִים דְּבָרֶיךָ וְדָבַר אֶחָד מִדְּבָרֶיךָ
אֲחוּר לֹא יָשׁוּב רִיקָם כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה
יְהוָה הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲמֻךְ יִשְׂרָאֵל תּוֹשִׁיעַ בְּמַהֲרָה
בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְהוָה מְשִׁיחַ צִיּוֹן בְּבִנְיָה:

שְׂמַחֲנוּ יְהוָה אֱלֹהֵינוּ בְּאֵלֵיהֶוּ הַנְּבִיא עֲבָדְךָ בְּמַהֲרָה יָבוֹא וְיִגַּל
לְבָנָו: וְהָשִׁיב לָב אָבוֹת עַל בָּנִים וְלָב בָּנִים עַל אָבוֹתָם וּבִיתְךָ בֵּית
תְּפִלָּה יִקְרָא לְכָל הָעַמִּים: בְּרוּךְ אַתָּה יְהוָה מְבִיא שְׁלוֹם לְעַד: ←

COMMENTARY. Most liturgists agree that the practice of reciting a *haftarah*, generally a selection from the prophets, probably developed during a time when public reading of the Torah was banned. A selection roughly paralleling a major theme from the week's Torah portion was therefore selected. When public reading of the Torah became possible again, the popular custom of chanting the *haftarah* continued. The *haftarah* is usually chanted, utilizing a *trope* or cantillation system that has numerous variations. In modern times the bar/bat mitzvah has often taken on this responsibility as a sign of committed membership in the adult community.

D.A.T.

COMMENTARY. This version of the *haftarah* blessing eliminates the Davidic references and the hopes for a literal messiah that they invoke. In their place are Malachi 3:24 and a slightly altered version of Isaiah 56:7. Here Elijah is pictured coming to herald messianic days by uniting families, communities, and peoples through mutual understanding.

D.A.T.

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