

Haftarot for a Triennial Cycle Torah Reading

Shulchan Arukh, Orach Chayim 284:1

There was a split vote on this teshuvah. This teshuvah was approved on April 30, 2014 by a vote of twenty in favor, one against, and zero abstaining (20 - 1 - 0). Voting in favor: Rabbis Aaron Alexander, Pamela Barmash, Elliot Dorff, Baruch Frydman-Kohl, Susan Grossman, Reuven Hammer, Joshua Heller, David Hoffman, Jeremy Kalmanofsky, Jane Kanarek, Adam Kligfeld, Gail Labovitz, Amy Levin, Jonathan Lubliner, Daniel Nevins, Paul Plotkin, Avram Reisner, Elie Spitz, Jay Stein, and Loel Weiss. Voting against: Rabbi David Booth.

When synagogues in the Conservative Movement began to convert to a triennial cycle of Torah reading, they did so individually. But eventually the movement began to pick up speed, until the triennial cycle was regularized by the CJLS approved responsa of Rabbi Elliot Dorff, *Annual and Triennial Systems for Reading the Torah* in 1987 and of Rabbi Richard Eisenberg for CJLS, *A Complete Triennial System for Reading the Torah* in 1988. Coming at the heels of a development that had preceded them, and seeking only to approve and regularize it, neither paper presents a reason behind the move to a shorter Torah reading. However, the reason seems clear. There was little patience in our congregations for the lengthy Hebrew Torah reading which few understood. It seemed preferable to focus on the service and sermon than on what had traditionally been the heart of the Shabbat morning service – the Torah reading. Rabbi Lionel Moses, whose suggestion for a sequential triennial cycle (*Is There An Authentic Triennial Cycle of Torah Readings*) was approved as a minority position in CJLS but was overwhelmed by the system proposed by Rabbis Dorff and Eisenberg, presented the reason in those terms. Claiming precedent from the ancient Palestinian practice of reading Torah in a triennial cycle, “apparently in order not to weary the congregation by too prolonged a service,” he goes on to argue that,

Since the ostensible purpose of reading the Torah... was pedagogic and since currently the purpose of the sermon ideally should be to teach Torah and make its message more understandable, there seems to be... justification for abbreviating the formal reading of the Torah to allow ample time for its amplification.

That being the case, it has always seemed odd that the drive to abridge the Torah portion did not find its corollary in abridging the haftarah. It seems incongruous when a short Torah portion is teamed with what is, in comparison, a quite lengthy haftarah. Though the specific occasion of his ruminations was a different one, David bar Samuel HaLevy writes in his commentary Magen David to Orach Chayim 284, in #1, that it is necessary that everyone recognize that the Torah is more important than the prophetic portion, and that we not allow a situation where “the honor granted the Torah portion and the prophetic portion be equal.”

If for those reasons or others, a shortened Torah portion seems to demand a proportional reduction in the length of the haftarah. As such, this teshuvah is not primarily for those congregations retaining the annual Torah reading cycle. But, there is an additional educational opportunity, here, which was of particular interest to me. We are able, in this way, to add into the canon of haftarot many sections of the prophets, particularly the former prophets, that are not now familiar to our congregants as well as additional readings from the poetry of the latter prophets. For the traditional haftarah, abridged, need not be repeated for each reading of the parashah. It would appear reasonable to assign the abridged traditional haftarah to that section of

the parashah wherein lies the association for which it was assigned, and new haftarot could be assigned for the remaining portions which are matched to the specific third of the parashah being read.¹ It is this possibility, more than the advantages of a shorter haftarah, that animates this teshuvah.² It remains necessary to ask, are we, in fact, permitted to reduce the length of the haftarah?

How long must a haftarah be?

Megillah 23a reports a baraita that requires 21 verses in the haftarah, parallel to the minimum of seven aliyot of three verses in the Torah reading. That ruling is represented as the halakhah by Shulchan Arukh, Orach Chayim 284:1. But a careful reading of the Talmud text suggests that the matter may be less clear.

The baraita is not reported by the Talmud as a matter of law. It is used by the Talmud, there, to attempt to bring a proof about the number of aliyot that there are. But Rava sees it as a ruling and challenges it on factual grounds, citing the haftarah “עולותיכם ספוי”, the haftarah of parashat Tsav, which he points out is less than 21 verses. Several other haftarot today are likewise less than 21 verses (the haftarah of Ki Tetze, “רני עקרה,” Isaiah 54:1-10, 10 verses; the haftarah of Vayak-hel “ויעש הירום,” I Kings 7:40-50, 11 verses, to name a few). The talmud’s anonymous response to Rava’s challenge is: “That is different, because the issue comes to an end (שאני התם דסליק עניינא).” But that justification is somewhat hard to accept, given the often run-on

¹ The traditional haftarah reading is taken exclusively from N’vi-im and not K’tuvim. Thus, I felt bound to that limitation, even though I found no textual source that so specified. It may be noted that the tradition of reading a haftarah “from the N’vi-im” is already assumed and apparently well-established by the period of the Tannaim -- that is, essentially from before the formal start of our liturgy.

Just how early did the reading of the haftarah begin? We cannot know for sure, but the fact that the pesher texts found at Qumran focus on prophets, psalms and the megillot supports the speculation that these texts may already have attained at least customary status as texts that are read in communal assembly even then. The popular notion that the haftarah was enacted because of decrees against the reading of the Torah, in particular the Antiochian decrees in the second century BCE, has no legs, being first reported in the early middle ages. Seeking the origins of the reading of the haftarah, Ismar Elbogen (Jewish Liturgy, p. 143) speculates that it **preceded** the canonization of the prophets, but was certainly well established practice early in the 1st century, as attested by the New Testament, see particularly Acts 13:15. Thus no consideration was given here to eliminating the reading of the haftarah altogether.

² In reviewing this teshuvah in committee, it was noted that it is not uncommon for Bnai Mitzvah to return to synagogue to reprise their BM Haftarah, and that that option would be severely reduced by this proposal. I was well aware of that, and while it cannot be avoided, I offer these words in defense of this suggestion. Although the triennial Torah reading was introduced, as I understand it, primarily to shorten the time demanded for the reading of the Torah, it had the unanticipated benefit of shortening aliyot and making them more easily attainable for congregational volunteers, whereas a full Torah reading typically called for a professional *baal koreh*. Similarly here, I expect the much shorter haftarot proposed here to be much more easily and frequently undertaken by a segment of our congregants that have been unwilling to prepare the longer haftarot. It is to be hoped that more of our Bnai Mitzvah can be urged to undertake preparation of another, instead of simply reprising their BM Haftarah. But nothing in this teshuvah precludes a *Mara d’Atra* with a candidate who wishes to reprise the haftarah from his or her Bar or Bat Mitzvah in a year wherein a different third of the parashah is being read from doing so that year. The week is defined by its full Torah portion -- that is inherent in our non-sequential triennial system -- therefore any haftarah assigned to it can be considered appropriate in any year. Doing so would temporarily obviate the tighter fit to one particular third that this system tries to develop, but would not impact one’s choice of haftarah in other weeks.

nature of haftarot. Indeed, it may be that Rava was imagining the haftarah of Tzav as only from Jeremiah 7:21 until 8:3, a unit that begins “Thus says the Lord (כֹּה אָמַר דְּ)” and ends “The words of the Lord of Hosts (נֹאֵם דְּ צְבָאוֹת).” That would be only 17 verses and appear to end at a natural break. But today we read an additional two verses from chapter 9 (22-23) as an addendum. Given the tradition’s willingness to add such codas, why should we have added only two sentences, and not seized the opportunity to fill out the required complement of 21? The cogency of the response that the case is “different” because it comes to a natural end suffers, yet we do not seem bound to attain the requisite number of verses.

Nor is that rule supported by the continuation of the gemara, for the anonymous Talmud that sought to neutralize Rava’s case as “different” moves to reject that justification by pointing out that there is on record a separate historical note by Samuel bar Abba, that R. Yochanan, the great second generation Palestinian amora, would not allow haftarot to go beyond ten verses³. The Talmud concludes that that is in fact the case where there is translation, as Rashi explains, because of the nuisance to the congregation of such a lengthy procedure, and cites a Tosefta-like text to that effect. Thus a correct restatement of the conclusions of the sugya would be that ten verses suffice where there is a translator, that a “natural end” is acceptable, but that the 21 verse rule holds where neither of those is the case. But a more skeptical reading might be that the ultimate legitimacy of the 21 verse rule is in doubt.

There is a parallel discussion in the Palestinian Talmud, at Megillah 4.3. There the baraita of 21 verses is introduced for the same purpose, as proof of the number of aliyot, but the amora who introduces it immediately explains that it applies only in the absence of translation. How many if there is translation? “3”. Some commentators prefer to understand that as 3 verses, and others, taking their cue from the passage in the Babylonian Talmud, understand it to mean the equivalent of 3 aliyot, that is ten verses⁴. R. Yochanan also appears in this parallel sugya for having the shorter haftarah at his services (“3”)⁵. This time the Palestinian Talmud offers that it was not because there was translation at his service, but the shorter haftarah was on account of his teaching. Thus, the matter of delay of the congregation is proposed on account of the sermon as well, and the justification of abridging in favor of a d’var Torah is established, specifically about the haftarah.

A third window on this legislation is found in M’schet Sofrim, 12:6, reported again in 13:15. M’schet Sofrim appears to be of Palestinian provenance, but probably should be dated later than the editing of the Palestinian Talmud. The complete text of 12:6 is as follows:

וּאִם הָיָה בְּשִׁבְתָּ מִתּוֹרַגְמָן אִו דּוֹרֵשׁ – מִפְּטִירִין בְּנֵי אִי אִו שְׁלֹשָׁה פְּסוּקִים אִו חֲמִשָּׁה אִו שִׁבְעָה,
וְאִינוּ חוֹשֵׁשׁ לְעֵשְׂרִים וְאֶחָד פְּסוּקִים

³ Samuel bar Abba’s report was made in a context that is not identified. His was not a response to Rava as he flourished in the generation before Rava, and in Israel, and his historical note is cited as independent of Rava’s comment. Alfasi reports this as stated by Nachman bar Abba reporting the practice of Nachman. That report changes the venue to Babylonia from Palestine and moves the date to the third generation.

⁴ Although each aliyah requires a minimum of only 3 verses, the minimum Torah portion on a weekday, for instance, is three aliyot and ten verses – Megillah 21b.

⁵ Seeming to confirm the interpretation that “3” in the Yerushalmi refers to aliyah equivalents and equals 10 verses, as Yochanan is cited as holding by the Bavli.

If on that Shabbat there was a translator or speaker – one reads a maftir from the prophets of only three verses or five or seven. One does not need to worry about twenty-one verses.

and chapter 13 asserts that where there is a translator or speaker one reads 3 / 5 / 7 ודין – and that is enough. Thus M'schet Sofrim supports the notion that any lengthy extension of the service was to be avoided.

A fourth, non-textual, window onto Palestinian practice in the period after the composition of the Palestinian Talmud comes from the vestiges of midrash and poetry, and indeed Haftarah lists, that remain. The primary source collecting and studying this material is Jacob Mann, *The Bible as Read and Preached in the Old Synagogue*⁶, and a complete set of a traditional Palestinian sequential triennial Torah cycle with complementary haftarot based on Mann's work was presented by Rabbi Simcha Roth in the sixth volume of Responsa of the Va'ad Halakhah of the Rabbinical Assembly in Israel. We need not review the list, but simply note that on the matter of the length of the haftarot therein, they tend to be approximately ten verses, as reportedly was the custom of R. Yochanan, and they often are composed of a shorter portion of six or seven verses with an addendum of a few verses to complete the minyan of ten, but on occasion they are shorter still (the shortest appears to be only 5 verses). None were much longer. Thus ten verses seemed to have been the target length, but fewer was acceptable. And the twenty-one verse rule was, in fact, not in use.

Reflecting this history, Rabbi Judah alBargeloni, the early twelfth century Spanish author of Sefer haItim, justifies the minhag of replacing the statutory haftarah of a given Shabbat by a special haftarah on the Shabbat preceding a wedding, noting “He is permitted to do so. It does not matter. For the reading of the haftarah is not such a standardized thing (מילתא דקביעותא) that one does not defer it as necessary.”⁷ We should aim for ten to fifteen verses, but set a lower limit of seven verses, one per aliyah, in the spirit of the original baraita of 21 verses which asked for three verses per aliyah, one third the length of the old requirement, in parallel to our reading of just one third of the parashah.

Psak #1: CJLS, in its capacity as an adjudicator of Jewish Law, rules that it is permissible to have haftarot below the twenty-one verse minimum mentioned on Megillah 23a and codified at Shulchan Arukh, Orach Chayim 284:1. While haftarot will vary in length, we should aim for ten to fifteen verses, but set a lower limit of seven verses, one per aliyah.

The triennial cycle of haftarot

In preferring the modified triennial cycle to a sequential triennial reading, the thought was that it was desirable for the whole Jewish world to be on a similar cycle (there are small variations due to holidays in Israel and the diaspora). One option would be to abridge each haftarah and read it each year.⁸ But the Jewish world is keyed to the parashah in a way that it is

⁶ This book appeared in two volumes many years apart. Vol. I in 1940 and Vol. II in 1966, both published by HUC in Cincinnati.

⁷ Sefer haItim 188.

⁸ There are those who might wish to abridge haftarot, but are unwilling to depart from the received cycle and seek to abridge instead within the parameters of Etz Hayim. For those, it should be noted that there is an abridgement of the

not to the haftarah, and, as noted above, adding to the repertoire of haftarot is an educational opportunity that I feel we should take advantage of.

In the triennial cycle of haftarot proposed below I attempted to maintain as many of the traditional haftarot as possible, while abridging them and assigning them to the third of the parashah to which they were connected. Where possible and appropriate, the remaining haftarah was assigned to a different third of that parashah. At times, the remaining haftarah was better placed in a different location, but its preservation at some place in the cycle seemed preferable to its abandonment. In the chart below each haftarah from the existing cycle is marked as TA = Traditional, Ashkenaz, if it is the full text that has traditionally been read by Ashkenazim, TS = Traditional, Sfarad, if it is the full text traditionally read by Sefaradim, or TAA or TSA, if it is an abridgment of a traditional haftarah. These appear with the Etz Hayim page number where they are found.

It was my aim to introduce much more of N'vi'im Rishonim, stories that are otherwise insufficiently familiar to our congregants. Though the introduction of a short haftarah clip cannot tell a whole extended story, it opens up the option for congregations to study the story in conjunction with the haftarah. After exhausting correlations between the parashah and stories in N'vi'im Rishonim, I turned to Rabbi Simcha Roth's compendium of haftarot found in the Palestinian tradition and correlated to the parashah thirds to start to fill remaining gaps. I found this not to be helpful, however. Often the connection was opaque, based on word usage or a midrashic connection that was not readily apparent rather than on a thematic connection of the sort that I sought. Furthermore, the Palestinian sidrot did not correlate well to the thirds of parshiyot in our triennial system, and the ancient Palestinian cycle had no hesitation repeating the same haftarah four and five times per year, whereas I tried to avoid duplication save for a verse or two at the margins. (The only duplications that exist here are those that exist in the extant traditional cycle with regard to holidays and special occasions which I maintained in abridged fashion). I next exercised my judgment in finding a passage from the literary prophets that seemed relevant. I noticed that the traditional haftarah cycle included no excerpts from three of the minor prophets -- Nachum, Zephaniah and Haggai. I sought and was able to find passages to serve, such that every book of the prophets is represented in this expanded haftarah cycle. The table below indicates briefly the point of relevance that I have identified between the parashah third being read and the haftarah matched to it.⁹ At the end of this paper is an Appendix

traditional haftarah for each parashah within this expanded lectionary, in some cases two. (Note that the abridgments of the traditional haftarot of Tazria and M'tzora are both listed here as haftarot for Metzora (pp. 673 and 676). Note also that the abridgment of the haftarah of Vayetze listed here requires leafing backward. An alternative is to read Hosea 14:1-10 on page 191 as on Shabbat Shuvah).

⁹ It was further noted in committee that there were several traditional haftarot whose appearance is drastically curtailed by calendrical features [such as Haftarat Miketz that appears just 10% of the time, since that parashah is usually read on Shabbat Hanukkah (Ofer, J., Shechichutan shel Kevi'ut Hashanah v'shel Hahaftarot [=The Frequency of the Configuration of the Years and the Haftarot]. Sinai, 5758. 181 (Shevat-Adar): pp. 216-220. Thanks to Daniel Zvi Werlin and Rabbi Joshua Heller for calling attention to that article.)], and would now be further curtailed by their association with just one specific third of the parashah. Rabbi Heller urged that I leave a single haftarah in such cases. Upon consideration -- and Miketz is the best single example -- my desire to introduce new material trumped, in my mind, the defense of the traditional haftarah, even if each is consigned to only a few appearances in a century. I note that CJLS just recently approved a revision to the triennial cycle to accommodate a phenomenon that occurs even less often.

identifying all those verses of Navi that are represented during the full three year cycle and a second appendix correlating the Navi verses to the parashah third or occasion when it is read.

This teshuvah was approved on April 30, 2014 by a vote of twelve in favor, 5 against, and five abstaining (12 - 5 - 5). Voting in favor: Rabbis Kassel Abelson, Aaron Alexander, Pamela Barmash, Elliot Dorff, Jeremy Kalmanofsky, Adam Kligfeld, Amy Levin, Daniel Nevins, Avram Reisner, Elie Spitz, Jay Stein, and Loel Weiss. Voting against: Rabbis David Booth, Susan Grossman, David Hoffman, Jane Kanarek, Jonathan Lubliner. Abstaining: Rabbis Baruch Frydman-Kohl, Reuven Hammer, Joshua Heller, Gail Labovitz, Paul Plotkin.

Psak #2: The mara d'atra may choose to use the new recommended lectionary spelled out below¹⁰. Given that redoing Etz Hayim is not desirable, the Rabbinical Assembly is urged to prepare a stand alone soft cover pamphlet that would include this complete triennial haftarah chart with the designation of verses and Etz Hayim pages of those haftarot included therein, and the full text of the new haftarot. Until the time that such a pamphlet is published, an electronic file might serve, to be printed by any congregation seeking to use this haftarah cycle. It is my hope that this new haftarah cycle will prove more accessible and of more interest to our congregants than the current traditional cycle, and that it will encourage more of our members to strive to read the haftarah for the congregation on a more regular basis, and thus initiate a new engagement with the haftarot.

Avram Israel Reisner

Nisan 5774 // April 2014

Adar I 5774 // February 2014

Heshvan 5774 // October 2013

(Adar 5773 // February 2013) / (First begun and abandoned -- Adar 5768 // February 2008)

¹⁰ While this lectionary was designed to function in conjunction with the triennial cycle, no part of this teshuva should be construed as militating against its use beside the traditional full Torah reading cycle.

Traditional Haftarat – abridged for the triennial reading, with new selections

T -- Traditional, Ta -- Traditional abridged, TA -- Traditional Ashkenaz, TAa -- Traditional Ashkenaz abridged,
TS -- Traditional Sfarad, TSa -- Traditional Sfarad abridged

<u>Parashah</u>	<u>EH</u>	<u>Citation</u>	<u>Connection to parashah</u>	<u># vs.</u>
B'reshit --				
1 [Gen. 1:1-2:3] --	36	Isaiah 42:5-21	God identified as the creator // Creation	TS 17
2 [2:4-4:26] --		Isaiah 40:25-31	God created, called by name // Eden [sugg. by fragment, p. 95]	7
3 [5:1-6:8] --		II Kings 2:1-13	Elijah taken // Hanokh	13
Noach --				
1 [6:9-8:14] --	67	Isaiah 54:11-55:5	Storm tossed boat // Ark	TAa 12
2 [8:15-10:32] --	65	Isaiah 54:1-10	waters of Noah no more	TS / TAa 10
3 [11:1-11:32] --		Zephaniah 3:9-20	one language // babel	12
Lekh l'kha --				
1 [12:1-13:18] --		Judges 6:24-32	Gideon smashes dad's idol // Abraham and Terach's idols (midrash)	9
2 [14:1-15:21] --		Joshua 10:1-14	battle of Gibeon // battle of 4/5 kings	14
3 [16:1-17:27] --	97	Isaiah 41:8-16	Israel, Abraham's progeny // promise to Abraham	Ta 9
Vayera --				
1 [18:1-18:33] --	124	II Kings 4:8-17	birth of promised child // promise to Sarah	TAa / TSa 10
2 [19:1-20:18] --		II Kings 6:8-23	blinding episode // Sodom	16
3 [21:1-22:24] --	125	II Kings 4:18-36	saving of child // akedah	TAa 19
Chayei Sarah --				
1 [23:1-24:9] --		Isaiah 51:1-11	Sarah and Abraham as models	11
2 [24:10-24:52] --		I Samuel 14:1-12	Jonathan's sign // Eliezer's sign	12
3 [24:53-25:18] --	143	I Kings 1:11-31	David's old age // Abraham's	Ta 21
Toldot --				
1 [25:19-26:22] --	163	Malakhi 1:1-14	Jacob / Esau	Ta 14
2 [26:23-27:27] --		II Samuel 19:32-40	Barzilai infirm in old age // Isaac	9
3 [27:28-28:9] --		Judges 3:15-27, 30	Ehud's ploy // Jacob's ploy	14
Vayetze --				
1 [28:10-30:13] --	196 + 189	Hosea 12:3-14	Jacob story [sugg. by frag. p. 189]	TSa + TAa 12
2 [30:14-31:16] --		Zekhariah 1:7-17	striped horses // streaked sheep	11
3 [31:17-32:3] --		I Samuel 19:11-18	deceit / terafim / female wiles // Rachel hides terafim	8
Vayishlach --				
1 [32:4-33:20] --	223	Ovadiah 1:10-18, 21	Jacob defeats Edom (Babylon) // Jacob meets Esau	Ta 10
2 [33:1-35:15] --		Jeremiah 30:10-22	Jacob will return, settle // Jacob's early settling in Shechem and Bet El	13
3 [35:16-36:43] --		Amos 1:1, 11-2:3	prophecy against Edom // genealogy of Edom	9
Vayeshev --				
1 [37:1-37:36] --	247	Amos 2:6-3:2, 7-8	reference to sale of righteous // sale of Joseph	Ta 15
2 [38:1-38:30] --		I Samuel 24:2-15	recognition of significant object David to Saul // Tamar to Judah	15
3 [39:1-40:23] --		Judges 7:9-20	Gideon dream interpretation // Joseph's in jail	12
Miketz --				
1 [41:1-41:52] --		I Kings 3:5-15	Solomon's dream // Pharaoh's dream	11
2 [41:53-43:15] --	272	I Kings 3:16-4:1	Solomon's wisdom // Joseph's	Ta 14
3 [43:16-44:17] --		I Kings 10:1-9	Solomon's wisdom and household // Joseph's	9

<u>Parashah</u>	<u>EH</u>	<u>Citation</u>	<u>Connection to parashah</u>	<u># vs.</u>	
Vayigash --					
1 [44:18-45:27] --	291	Ezekiel 37:15-28	Judah and Joseph united	T	14
2 [45:28-46:27] --		Zekhariah 10:3-12	Judah and Joseph, return from Egypt // J & J, brothers return to Jacob		10
3 [46:28-47:27] --		Isaiah 41:1-10	brother helps / Jacob not fear // Joseph settles his family in Goshen		10
Vay'chi --					
1 [47:28-48:22] --		Amos 5:4-15	prophecy to remnants of Joseph // Joseph and kids		12
2 [49:1-49:26] --	313	I Kings 2:1-12	David's // Jacob's last speech	T	12
3 [49:27-50:26] --		II Samuel 1:12, 17-27	(lament over) deaths of Saul and Jonathan // deaths of Jacob, Joseph		12
Sh'mot --					
1 [Ex. 1:1-2:25] --	343	Isaiah 27:6-13; 29:22-23	growth of Jacob / Israel // Israel in Egypt	TAa	10
2 [3:1-4:17] --		Joshua 5:13-6:5, 15-16	Joshua shoes off // burning bush [sugg. by fragment, p. 1300]		10
3 [4:18-6:1] --		I Samuel 9:15-21, 27-10:1	anointing of Saul // Moses		9
Vaera --					
1 [6:2-7:7] --	347	Jeremiah 1:1-10, [8]	appointment of Jeremiah // Moses	TSa (Sh'mot)	11
2 [7:8-8:15] --	370	Ezekiel 28:25-29:12, 21	Speak to Pharaoh, show Egypt, strike Nile	Ta	15
3 [8:16-9:35] --		Isaiah 10:12, 15-26, 32-33	smite Assyria as Egypt		15
Bo --					
1 [10:1-11:3] --		Jeremiah 10:1-10	goyim will fear signs from heaven // plagues		10
2 [11:4-12:28] --	395	Jeremiah 46:13-28	Egypt's fall / Israel's redemption // Exodus	T	16
3 [12:29-13:16] --		II Samuel 7:18-29	David recalls Exodus		12
B'shallach --					
1 [13:17-15:26] --	424	Judges 4:4-24	defeat of Sisera // defeat of Pharaoh	TAa (long)	21
2 [14:15-16:10] --	426	Judges 5:1-31	Deborah's song // Moses' song of sea	TS / TAa (long)	31
3 [14:26-17:16] --		Joshua 3:9-17, 4:19-24	splitting Jordan, crossing on dry land // splitting Red Sea		15
Yitro -- [18:1-20:23 every year, or triennial divisions below]					
1 [18:1-18:27] --	452	Isaiah 6:1-13	Isaiah's revelation of God // Moses' revelation at Sinai	TS / TAa	13
2 [19:1-20:23] --	609	Isaiah 44:9-23	making idols to false god // you shall have no other Gods	Ta (Vayikra)	15
3 [19:1-20:23] --		Ezekiel 16:4-14	Israel's birth / covenant / marriage(?) // revelation at Sinai		14
Mishpatim --					
1 [21:1-22:3] --	482	Jeremiah 34:12-22; 33:25-26	Jeremiah refers to the law that followed the covenant // Mishpatim	TAa	13
2 [22:4-23:19] --		I Samuel 18:20-28	Michal's bride price // a law of Mishpatim		9
3 [23:20-24:18] --		Joshua 24:16-28	Joshua's covenant // na'aseh v'nishma		13
T'rumah --					
1 [25:1-25:40] --		Zekhariah 2:5-17	God's presence in Israel -- vshakhanti b'tokhekh [sugg. by fragment, p. 837]		13
2 [26:1-26:30] --	500	I Kings 6:1-13	Temple // Tabernacle	Ta	13
3 [26:31-27:19] --	647	II Samuel 7:1-16	Temple // Tabernacle	TAa (Sh'mini)	16
T'zaveh --					
1 [27:20-28:30] --	520	Ezekiel 43:10-17	Temple // Tabernacle	Ta	8
2 [28:31-29:18] --		Haggai 1:1-12	T / T		12
3 [29:19-30:10] --		Haggai 2:1-9	T / T		9

<u>Parashah</u>	<u>EH</u>	<u>Citation</u>	<u>Connection to parashah</u>	<u># vs.</u>	
Ki Tissa --					
1 [30:11-31:17] --		Jeremiah 17:19-27, [24-25]	re observance of Shabbat	11	
2 [31:18-33:11] --	549	I Kings 18:20-39	Elijah on Carmel // Golden Calf	20	
3 [33:12-34:35] --		Isaiah 63:17-64:8	seeking forgiveness // Moses after Golden Calf	11	
* <u>INSTRUCTIONS REGARDING DOUBLE PARSHIYOT</u>					
In any 3 year sequence, in some years these parshiyot are read together and in some they are read separately.					
When separated: read the next haftarah of the parashah being read. When together: when reading the first third, read the next haftarah of the first parashah, when reading the latter two thirds, read the next haftarah of the latter parashah.					
*Vayak-hel -- P'kudei --	[35:1-40:38]				
V	1 --	574 I Kings 7:40-50	T / T	TA / TS (P'kudei)	11
	2 --	576 I Kings 7:13-26	T / T	TS	13
	3 --	Ezekiel 43:1-9	T / T		9
P	1 --	580 I Kings 8:1-11	T / T	TAa	11
	2 --	581 I Kings 8:10-21	T / T	TAa	12
	3 --	I Kings 8:22-39	T / T		18
Vayikra --					
1 [Lev. 1:1-2:16] --	607	Isaiah 43:21-44:8	sacrifices	Ta	16
2 [3:1-4:26] --		I Samuel 2:13-26	misbehaving kohanim // if a priest sins		14
3 [4:27-5:26] --		Malakhi 2:13-3:4	sinfulness ruins offering // sin offerings		9
Tsav --					
1 [6:1-7:10] --	627	Jeremiah 7:21-28, 9:22-23	justice over sacrifices // sacrifices at Tabernacle	Ta	10
2 [7:11-7:38] --		Jeremiah 33:14-22	priests offer sacrifices // sacrifices at Tabernacle		9
3 [8:1-8:36] --		Ezekiel 42:13-20	priestly precincts / clothes // priestly vestments		8
Sh'mini --					
1 [9:1-10:11] --	645	II Samuel 6:1-15	Uzza struck down // Nadav and Avihu	TAa / TSA	15
2 [10:12-11:32] --	521	Ezekiel 43:18-27	8 th day sacrifices	Ta (T'tzaveh)	10
3 [11:1-11:47] --		Hosea 9:1-9	Israel has eaten non-kosher // kashrut rules		9
*Tazria -- M'tzora --	[12:1-15:33]	(see instructions regarding double parshiyot, above)			
T	1 --	Isaiah 46:3-13	since birth // birth		11
	2 --	Jeremiah 30:1-9	im yoled zakhar // v'yaldah zakhar		9
M	1 --	673 II Kings 5:1-14	Healing of a leper	Ta (Tazria)	14
	2 --	676 II Kings 7:3-16	4 lepers discover Aram's flight	Ta	14
	3 --	II Kings 5:20-27	Gechazi gets leprosy		8
*Acharei -- K'doshim --	[16:1-20:27]	(see instructions regarding double parshiyot, above)			
A	1 --	710 Ezekiel 22:1-16	abominations // arayot	TS / TAa	16
	2 --	714 Ezekiel 20:2-20	abominations of Egypt // arayot	TS (K'doshim)	19
K	1 --	Isaiah 61:1-9	you shall be called Priests // kedoshim		9
	2 --	706 Amos 9:7-15	opposite of chosenness	T	9
	3 --	Hosea 4:1-15	opposite of holiness / niuf // kedoshim, arayot		15

<u>Parashah</u>	<u>EH</u>	<u>Citation</u>	<u>Connection to parashah</u>	<u># vs.</u>
Emor --				
1 [21:1-22:16] --	735	Ezekiel 44:15-24	the conduct of kohanim	Ta 10
2 [22:17-23:22] --		Malakhi 2:1-10, [7]	conduct of kohanim / chillul hashem // particularly vs. 22:31-32	11
3 [23:23-24:23] --		Nachum 1:1-7, 2:1-3, [2b-3a]	Judah shall observe its festivals // complete festival calendar	11
*B'har -- B'chukotai -- [25:1-27:34] (see instructions regarding double parshiyot, above)				
Bh 1 --	759	Jeremiah 32:6-15	land redemption // shmittah	Ta 10
2 --	760	Jeremiah 32:16-27	prayer -- will Israel ever redeem its land // shmittah	TAa 12
Bch 1 --	763	Jeremiah 17:1-14	blessings and curses // tokhechah	Ta 14
2 --		Jeremiah 16:9-15, 19-21	desolation and redemption // tokhechah [sugg. by fragment, p. 763]	10
3 --	1296	Malakhi 3:5-12	curses and blessings // tokhechah	Ta (Shabbat haGadol) 8
B'midbar --				
1 [Num1:1-1:54] --	787	Hosea 2:1-7; 16-22	number, lead thru desert as after Egypt // census, desert wanderings	Ta 14
2 [2:1-3:13] --		Isaiah 63:7-16	God carries us as in desert // desert wanderings	10
3 [3:14-4:20] --		Joshua 8:30-35, [33]	kohanim who carried the ark // korachites	7
Naso --				
1 [4:21-5:10] --		Joshua 6:5-14, [12]	kohanim carrying ark // gershunites and merarites	11
2 [5:11-6:27] --	813	Judges 13:2-14; 24-25	Samson // nazirite rules	Ta 15
3 [7:1-7:89] --		Joel 1:8-13, 2:12-14	end of sacrifices, hope for restart // dedication of Tabernacle	9
B'haalot'kha				
1 [8:1-9:14] --	837	Zekhariah 3:1-5, 4:1-7	Purifying kohen, Menorah // Menorah, purifying leviim	Ta 12
2 [9:15-10:34] --		Joshua 3:3-8, 17- 4:7	Ark leads in travel	14
3 [10:35-12:16] --		II Kings 20:1-11	Hezekiah healed thru prayer // Miriam	11
Sh'lach --				
1 [13:1-14:7] --	857	Joshua 2:1-11	spies	Ta 11
2 [14:8-15:7] --		Joshua 14:6-15	Calev's reward	10
3 [15:8-15:41] --		I Kings 17:1-16	mkosheshet etzim // mkoshesh etzim	16
Korach --				
1 [16:1-17:15] --	877	I Samuel 12:1-13	Samuel's apologia references Moses leadership // Moses' self-defense	Ta 13
2 [16:20-17:24] --	878	I Samuel 12:13-22	appointing non-prophet as leader // Korach's rebellion	Ta 10
3 [17:25-18:32] --		Ezekiel 45:1-15	portion of kohen and levi	15
*Chukkat -- Balak -- [19:1-25:9] (see instructions regarding double parshiyot, above)				
Ch 1--		Judges 15:9-20	Samson gets miraculous water from split ground // splitting rock	12
2 --	911	Judges 11:12-27	journey across Moav recalled	Ta 16
3 --		II Kings 18:1-13, 19:15-19	Hezekiah destroys nachash n'choshet // Moses builds nachash n'choshet	18
B 1 --	916	Micah 6:1-8	events of Balak recalled	Ta 8
2 --		Micah 5:1-8	she'erit Yaakov described // Bila'am's blessing [sugg. by frag., p. 915]	8
3 --		Joshua 24:1-14	history mentions Balak	14
Pinchas -- (this haftarah may be preempted by the first haftarah of Puranuta if Pinchas is read after 17 Tammuz)				
1 [25:10-26:51] --	938	I Kings 19:1-16	Elijah's zeal // Pinchas	Ta 16
2 [26:52-28:15] --		Joshua 17:1-6, 17-18	Bnot Tzlofhad	8
3 [28:16-30:1] --		Ezekiel 46:1-11	sacrifices on Shabbat and holidays // detailed festival sacrifices	11

<u>Parashah</u>	<u>EH</u>	<u>Citation</u>	<u>Connection to parashah</u>		<u># vs.</u>	
1 Puranuta (Pinchas or Mattot)--						
1 --	970	Jeremiah 1:11-2:3	miztafon tipatach hara'ah	Ta	12	
2 --		II Kings 22:8-19	hinnei mevi ra'ah (Hezekiah's discovered book of Torah)		12	
3 --		Jeremiah 14:11-22	ki yatzumu, eineni shomea		12	
2 Puranuta (Mattot-Masei or Masei) --						
1 --	973	Jeremiah 2:4-13; 4:1-2	shtayim ra'ot asah ami	TSa	12	
2 --	974	Jeremiah 2:14-28; 3:4	ra vamar ozvekh	TAa	16	
3 --		I Kings 9:2-9, [4-5a]	l'mashal v'lishninah		10	
3 Puranuta (chazon / Devarim) --						
	1000	Isaiah 1:1-27	eichah hayetah l'zonah (every year)	T (long)	27	
1 Nechemta (nachamu / Vaetchanan) --						
	1033	Isaiah 40:1-26	mal'ah tzva'ah, nirtzah avonah (every year)	T (long)	26	
2 Nechemta (Ekev) --						
1 --	1056	Isaiah 49:14-26	ani moshiekh	Ta	13	
2 --	1058	Isaiah 50:1-51:3	sason v'simcha yimatze	Ta	14	
3 --		Zekhariah 8:1-8	be'emet u-vitzdakah		8	
3 Nechemta (Re'eh) --						
1 --	1085	Isaiah 54:11-55:5**	aniya soarah	T	12	
(**when this haftarah is pre-empted by Rosh Hodesh, it has been the tradition to recite it at the end of the haftarah of the fifth week of nechemta, in its natural order. Those who wish may do so, but there is no need to, as the resulting double haftarah would be quite long.)						
	2 --	39	Isaiah 43:1-10	al tira ki g'altikha	TAa (B'reshit)	10
	3 --		Isaiah 43:11-20	ami v'chiri		10
4 Nechemta (Shoftim) --						
1 --	1108	Isaiah 51:12-23; [22]	anokhi anokhi	Ta	13	
2 --	1109	Isaiah 52:1-12	uri uri	Ta	12	
3 --		Isaiah 44:24-45:7	l'ma'an avdi		12	
5 Nechemta (Ki Tetze) --						
1 --	1138	Isaiah 54:1-10	roni akarah	T	10	
2 --		Jeremiah 33:1-11	kol sason v'kol simchah		11	
3 --		Isaiah 48:12-21, [20]	goalekh k'dosh yisrael		11	
6 Nechemta (Ki Tavo) --						
1 --	1161	Isaiah 60:1-9	kumi ori	Ta	9	
2 --	1162	Isaiah 60:13-22	amekh kulam tzadikim	Ta	10	
3 --		Zekhariah 8:11-22	emet umishpat shalom		12	
7 Nechemta (Nitzavim or Nitzavim-Vayeilekh) --						
1 --	1180	Isaiah 61:10-62:12	sos asis	Ta	14	
2 --	1183	Isaiah 63:1-9	tzaratam lo tzar	Ta	9	
3 --		Isaiah 65:16-25	terem yikrau ani e'eneh		10	
Haazinu --						
[Deut. 32:1-52]	1 --	1197/1199	II Samuel 22:1; 31-51	David // Moses' song	Ta	22
	2 --	1197/1198	II Samuel 22:1, 19-31	David //Moses' song	Ta	14
	3 --		Joshua 23:1-11	Joshua's farewell		11

Special Haftarat – every year, as called for

<u>Occasion</u>	<u>EH</u>	<u>Citation</u>	<u>Connection to parashah</u>		<u># vs.</u>	
***Machar Chodesh –	1216	I Samuel 20:18-42	Jonathan and David (machar chodesh)	T (long)	25	
***Rosh Chodesh --	1220	Isaiah 66:1-14; 22-24; [23]	chodesh v'shabbat	Ta	18	
(*** when these haftarat are pre-empted by special haftarat some have the custom of appending the first and last verse of these haftarat after the special haftarah of the day).						
Rosh Hashanah 1 --	1225	I Samuel 1:1-2:10	Chanah	T (long)	38	
Rosh Hashanah 2 --	1231	Jeremiah 31:2-20	m'azreh yisrael y'kabtzenu	T	19	
Shabbat shuvah --	1235	Hosea 14:2-10; Micah 7:18-20	shuvah yisrael	TS	11	
	<u>or</u>	1236	Joel 2:15-27	shofar b'tziyon	Ta	13
YK shacharit --	1242	Isaiah 58:1-14	halazeh tzom evcharehu	Ta	14	
YK Minchah (Jonah) –	1247	Jonah 1:1-4:11; Micah 7:18-20	Jonah	T (long)	51	
Sukkot 1 --	1253	Zekhariah 14:1-9; 16-21	sukkot and rain	Ta	15	
Sukkot 2 --	1257	I Kings 8:2-13	Temple dedication on Sukkot	Ta	12	
Shabbat ChhM Sukkot –	1260	Ezekiel 38:18-39:7	War of Gog supposed on sukkot	Ta	13	
Sh'mini Atzeret --	1263	I Kings 8:54-66	Temple dedication, sukkot ends	T	13	
Simchat Torah --	1267	Joshua 1:1-9	Forward from Torah's end	TS / TAa	9	
Hanukkah 1 --	1271	Zekhariah 3:6-4:7	Menorah	Ta	12	
Hanukkah 2 --	1274	I Kings 7:40-50	T / T	T	11	
Sh'kalim --	1277	II Kings 12:1; 5-16	Temple finance	Ta	13	
Zakhor --	1282	I Samuel 15:7-23	Amalek	Ta	17	
Parah --	1287	Ezekiel 36:16-28	purification	Ta	13	
HaChodesh --	1291	Ezekiel 45:16-25	sacrificial preparations	TAa	10	
HaGadol --	1297	Malakhi 3:13-24; [23]	coming of Elijah	Ta	13	
Pesach 1 --	1300	Joshua 5:2-12	Joshua's circumcision and Pesach	Ta	11	
Pesach 2 --	1304	II Kings 23:1-9; 21-23	Josiah's Pesach	Ta	12	
Shab. ChhM Pesach –	1308	Ezekiel 37:1-14	resurrection supposed on Pesach	T	14	
Pesach 7 --	1311	II Samuel 22:1-19	David's song // Moses' song	Ta	19	
Pesach 8 --	1316	Isaiah 11:1-12; 16	Deliverance, as from Egypt	Ta	13	
Yom HaAtzmaut –	1317	Isaiah 11:11-12:6	Exodus to Israel, rejoice	(T)a	12	
Shavuot 1 --	1321	Ezekiel 1:1-28; 3:12	Chariot	T (long)	29	
Shavuot 2 --	1326	Havakuk 3:1-13; 18-19	God at Sinai	Ta	15	
Tishah B'Av Shacharit –	1 -- 1329	Jeremiah 8:13-23; 9:22-23	wailing	Ta	13	
	2 -- 1332	Jeremiah 9:1-10; 22-23	wailing	Ta	12	
	3 -- 1333	Jeremiah 9:11-23	wailing	Ta	13	
Fast Day Minchah –	1336	Isaiah 55:6-13	repent	Ta	8	
or	1337	Isaiah 56:1-8	repent	Ta	8	

Appendix I: Prophetic Verses Represented in the Complete Triennial Haftarah Cycle

Joshua 1:1-9; 2:1-11; 3:3-4:7, 19-24; 5:2-6:16; 8:30-35; 10:1-14; 14:6-15; 17:1-6, 17-18; 23:1-11; 24:1-14, 16-28.

Judges 3:15-27, 30; 4:4-5:31; 6:24-32; 7:9-20; 11:12-27; 13:2-14, 24-25; 15:9-20.

I Sam 1: 1-2:10, 13-26; 9:15-21, 27-10:1; 12:1-22; 14:1-12; 15:7-23; 18:20-28; 19:11-18; 20:18-42; 24:2-15.

II Sam 1:12, 17-27; 6:1-15; 7:1-16,18-29; 19:32-40; 22:1-51.

I Kings 1:11-31; 2:1-12; 3:5-4:1; 6:1-13; 7:13-26, 40-50; 8:1-39, 54-66; 9:2-9; 10:1-9; 17:1-16; 18:20-39; 19:1-16.

II Kings 2:1-13; 4:8-36; 5:1-14, 20-27; 6:8-23; 7:3-16; 12:1, 5-16; 18:1-13; 19:15-19; 20:1-11; 22:8-19; 23:1-9, 21-23.

Isaiah 1:1-27; 6:1-13; 10:15-26, 32-33; 11:1-12:6; 27:6-13; 29:22-23; 40:1-41:16; 42:5-21; 43:1-45:7; 46:3-13; 48:12-21; 49:14-52:12; 54:1-56:8; 58:1-14; 60:1-9, 13-64:8; 65:16-66:14, 22-24.

Jeremiah 1:1-2:28; 3:4; 4:1-2; 7:21-28; 8:13-9:23; 10:1-10; 14:11-22; 16:9-15, 19-17:14, 19-27; 30:1-22; 31:2-20; 32:6-27; 33:1-11, 14-22, 25-26; 34:12-22; 46:13-28.

Ezekiel 1:1-28; 3:12; 16:4-14; 20:2-20; 22:1-16; 28:25-29:12, 21; 36:16-28; 37:1-28; 38:18-39:7; 42:13-43:27; 44:15-24; 45:1-46:11.

Hosea 2:1-7, 16-22; 4:1-15; 9:1-9; 12:3-14; 14:2-10.

Joel 1:8-13; 2:12-27.

Amos 1:1, 11-2:3, 6-3:2, 7-8; 5:4-15; 9:7-15.

Ovadiah 1:10-18, 21.

Jonah 1:1-4:11

Micah 5:1-8; 6:1-8; 7:18-20.

Nachum 1:1-7; 2:1-3.

Havakuk 3:1-13, 18-19.

Zephaniah 3:9-20.

Haggai 1:1-12; 2:1-9.

Zekhariah 1:7-17; 2:5-4:7; 8:1-8, 11-22; 10:3-12; 14:1-9, 16-21.

Malakhi 1:1-2:10, 13-3:24.

Appendix II: Prophetic Verses Correlated to the Triennial Torah Cycle

Joshua 1:1-9	Simchat Torah	II Samuel 1:12, 17-27	Vay'chi 3
Joshua 2:1-11	Sh'lach 1	II Samuel 6:1-15	Sh'mini 1
Joshua 3:3-8, 17-4:7	B'haalot'kha 2	II Samuel 7:1-16	T'rumah 3
Joshua 3:9-17, 4:19-24	B'shallach 3	II Samuel 7:18-29	Bo 3
Joshua 5:2-12	Pesach 1	II Samuel 19:32-40	Toldot 2
Joshua 5:13-6:5, 15-16	Shmot 2	II Samuel 22, 1-19	Pesach 7
Joshua 6:5-14, [12]	Naso 1	II Samuel 22:1, 19-31	Haazinu 2
Joshua 8:30-35, [33]	B'midbar 3	II Samuel 22:1, 31-51	Haazinu 1
Joshua 10:1-14	Lekh l'kha 2		
Joshua 14:6-15	Sh'lach 2		
Joshua 17, 1-6, 17-18	Pinchas 2	I Kings 1:11-31	Chayei Sarah 3
Joshua 23:1-11	Haazinu 3	I Kings 2:1-12	Vay'chi 2
Joshua 24:1-14	Balak 3	I Kings 3:5-15	Miketz 1
Joshua 24:16-28	Mishpatim 3	I Kings 3:15-4:1	Miketz 2
		I Kings 6:1-13	T'rumah 2
		I Kings 7:13-26	Vayak-hel 2
Judges 3:15-27, 30	Toldot 3	I Kings 7:40-50	Vayak-hel 1, Hanukkah 2
Judges 4:4-24	B'shallach 1	I Kings 8:1-11	P'kudei 1
Judges 5:1-31	B'shallach 2	I Kings 8:2-13	Sukkot 2
Judges 6:24-32	Lekh l'kha 1	I Kings 8:10-21	P'kudei 2
Judges 7:9-20	Vayeshev 3	I Kings 8:22-39	P'kudei 3
Judges 11:12-27	Chukkat 2	I Kings 8:54-66	Sh'mini Atzeret
Judges 13:2-14, 24-25	Naso 2	I Kings 9:2-9, [4-5a]	2 Puranuta 3
Judges 15:9-20	Chukkat 1	I Kings 10:1-9	Miketz 3
		I Kings 17:1-16	Sh'lach 3
		I Kings 18:20-39	Ki Tissa 2
		I Kings 19:1-16	Pinchas 1
I Samuel 1:1-2:10	Rosh Hashanah 1		
I Samuel 2:13-26	Vayikra 2		
I Samuel 9:15-21, 27-10:1	Sh'mot 3	II Kings 2:1-13	B'reshit 3
I Samuel 12:1-13	Korach 1	II Kings 4:8-17	Vayera 1
I Samuel 12:13-22	Korach 2	II Kings 4:18-36	Vayera 3
I Samuel 14:1-12	Chayei Sarah 2	II Kings 5:1-14	M'tzora 1
I Samuel 15:7-23	Zakhor	II Kings 5:20-27	M'tzora 3
I Samuel 18:20-28	Mishpatim 2	II Kings 6:8-23	Vayera 2
I Samuel 19:11-18	Vayetze 3	II Kings 7:3-16	M'tzora 2
I Samuel 20:18-42	Machar Chodesh	II Kings 12:1, 5-16	Sh'kalim
I Samuel 24:2-15	Vayeshev 2	II Kings 18:1-13, 19:15-19	Chukkat 3
		II Kings 20:1-11	B'haalot'kha 3
		II Kings 22:8-19	1 Puranuta 2
		II Kings 23:1-9, 21-23	Pesach 2

Isaiah 1:1-27 3 Puranuta
 Isaiah 6:1-13 Yitro1
 Isaiah 10:15-26, 32-33 Vaera 3
 Isaiah 11:1-12, 16 Pesach 8
 Isaiah 11:11-12:6 Yom HaAtzmaut
 Isaiah 27:6-13, 29:22-23 Sh'mot 1
 Isaiah 40:1-26 1 Nechemta
 Isaiah 40:25-31 B'reshit 2
 Isaiah 41:1-10 Vayigash 3
 Isaiah 41:8-16 Lekh l'kha 3
 Isaiah 42:5-21 B'reshit 1
 Isaiah 43:1-10 3 Nechemta 2
 Isaiah 43:11-20 3 Nechemta 3
 Isaiah 43:21-44:8 Vayikra 1
 Isaiah 44:9-23 Yitro 2
 Isaiah 44:24-45:7 3 Nechemta 3
 Isaiah 46:3-13 Tazria 1
 Isaiah 48:12-21, [20] 5 Nechemta 3
 Isaiah 49:14-26 1 Nechemta 1
 Isaiah 50:1-51:3 1 Nechemta 2
 Isaiah 51:1-11 Chayei Sarah 1
 Isaiah 51:12-23, [22] 4 Nechemta 1
 Isaiah 52:1-12 4 Nechemta 2
 Isaiah 54:1-10 Noach 2, 5 Nechemta 1
 Isaiah 54:11-55:5 Noach 1, 3 Nechemta 1
 Isaiah 55:6-13 Fast Day Minchah (one choice)
 Isaiah 56:1-8 Fast Day Minchah (other choice)
 Isaiah 58:1-14 YK Shacharit
 Isaiah 60:1-9 6 Nechemta 1
 Isaiah 60:13-22 6 Nechemta 2
 Isaiah 61:1-9 K'doshim 1
 Isaiah 61:10-62:12 7 Nechemta 1
 Isaiah 63:1-9 7 Nechemta 2
 Isaiah 63:7-16 B'midbar 2
 Isaiah 63:17-64:8 Ki Tissa 3
 Isaiah 65:16-25 7 Nechemta 3
 Isaiah 66:1-14, 22-24, [23] Rosh Chodesh

Jeremiah 1:1-10, [8] Vaera 1
 Jeremiah 1:11-2:3 1 Puranuta 1
 Jeremiah 2:4-13, 4:1-2 2 Puranuta 1
 Jeremiah 2:14-28, 3:4 2 Puranuta 2
 Jeremiah 7:21-28, 9:22-23 Tsav 1

Jeremiah 8:13-23, 9:22-23 Tishah B'Av shacharit 1
 Jeremiah 9:1-10, 22-23 Tishah B'Av Shacharit 2
 Jeremiah 9:11-23 Tishah B'Av Shacharit 3
 Jeremiah 10:1-10 Bo 1
 Jeremiah 14:11-22 1 Puranuta 3
 Jeremiah 16:9-15, 19-21 B'chukotai 2
 Jeremiah 17:1-14 B'chukotai 1
 Jeremiah 17:19-27, [24-25] Ki Tissa 1
 Jeremiah 30:1-9 Tazria 2
 Jeremiah 30:10-22 Vayishlach 2
 Jeremiah 31:2-20 Rosh Hashanah 2
 Jeremiah 32:6-15 B'har 1
 Jeremiah 32:16-27 B'har 2
 Jeremiah 33:1-11 5 Nechemta 2
 Jeremiah 33:14-22 Tsav 2
 Jeremiah 34:12-22, 33:25-26 Mishpatim 1
 Jeremiah 46:13-28 Bo 2

Ezekiel 1:1-28, 3:12 Shavuot 1
 Ezekiel 16:4-14 Yitro 3
 Ezekiel 20:2-20 Acharei 2
 Ezekiel 22:1-16 Acharei 1
 Ezekiel 28:25-29:12, 21 Vaera 2
 Ezekiel 36:16-28 Parah
 Ezekiel 37:1-14 Shabbat ChhM Pesach
 Ezekiel 37:15-28 Vayigash 1
 Ezekiel 38:18-39:7 Shabbat ChhM Sukkot
 Ezekiel 42:13-20 Tsav 3
 Ezekiel 43:1-9 Vayak-hel 3
 Ezekiel 43:10-17 T'tzaveh 1
 Ezekiel 43:18-27 Sh'mini 2
 Ezekiel 44:15-24 Emor 1
 Ezekiel 45:1-15 Korach 3
 Ezekiel 45:16-25 HaChodesh
 Ezekiel 46:1-11 Pinchas 3

Hosea 2:1-7, 16-22 B'midbar 1
 Hosea 4:1-15 K'doshim 3
 Hosea 9:1-9 Sh'mini 3
 Hosea 12:3-14 Vayetze 1
 Hosea 14:2-10
 + Micah 7:18-20 Shabbat Shuvah (one choice)

Joel 1:8-13, 2:12-14 Joel 2:15-27	Naso 3 Shabbat Shuvah (other choice)	Malakhi 1:1-14 Malakhi 2:1-10, [7] Malakhi 2:13-3:4 Malakhi 3:5-12 Malakhi 3:13-24, [23]	Toldot 1 Emor 2 Vayikra 3 B'chukotai 3 HaGadol
Amos 1:1, 11-2:3 Amos 2:6-3:2, 7-8 Amos 5:4-15 Amos 9:7-15	Vayishlach 3 Vayeshev 1 Vay'chi 1 K'doshim 2		
Ovadiah 1:10-18, 21	Vayishlach 1		
Jonah 1:1-4:11 + Micah 7:18-20	YK Minchah		
Micah 5:1-8 Micah 6:1-8 Micah 7:18-20	Balak 2 Balak 1 added at end of Shabbat Shuvah after Hosea 14 at end of YK Minchah after Jonah		
Nachum 1:1-7, 2:1-3, [2b-3a]	Emor 3		
Havakuk 3:1-13, 18-19	Shavuot 2		
Zephaniah 3:9-20	Noach 3		
Haggai 1:1-12 Haggai 2:1-9	T'tzaveh 2 T'tzaveh 3		
Zekhariah 1:7-17 Zekhariah 2:5-17 Zekhariah 3:1-5, 4:1-7 Zekhariah 3:6-4:7 Zekhariah 8:1-8 Zekhariah 8:11-22 Zekhariah 10:3-12 Zekhariah 14:1-9, 16-21	Vayetze 2 T'rumah 1 B'haalot'kha 1 Hanukkah 1 2 Nechemta 3 6 Nechemta 3 Vayigash 2 Sukkot 1		