

We remove the Torah scroll from the ark and the leader faces the congregation. The following two lines are recited by the leader and we then repeat them:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.
אֶחָד אֱלֹהֵינוּ, גְּדוֹל אֲדוֹנָנוּ, קְדוֹשׁ שְׁמוֹ.

Leader, facing the ark:

וַיִּגְדְּלוּ לַיהוָה אֶתִי, וַיְגַדְּמֵנִי שְׁמוֹ יִחְדָּו.

The Torah is carried in a circuit around the congregation.

לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַהוֹדָה,
כִּי כָל בְּשָׂמִים וּבְאַרְצָן, לָךְ יְהוָה הַמְּמַלְכָה וְהַמְּתַנַּשֵּׂא
לְכָל לְרֹאשׁ. רוּמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוֶה לְהַדָּם רַגְלָיו,
קְדוֹשׁ הוּא. רוּמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוֶה לְהַר קְדָשׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

The Torah is placed on the reading table.

אֲב הַרְחַמִּים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית אֵיתָנִים,
וַיִּצִיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרְעוֹת, וַיַּגְעֵר בְּיַצָּר הָרַע מִן
הַנְּשׂוּאִים, וַיַּחֵן אוֹתָנוּ לְפַלְיטַת עוֹלָמִים, וַיַּמְלֵא
מִשְׁאֵלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וַיַּעֲזֹר וַיַּגֵּן וַיּוֹשִׁיעַ לְכָל הַחוּסִים בּוֹ, וַנֹּאמֶר אָמֵן.
הַכֹּל הֵבִי גְדֹל לְאֱלֹהֵינוּ וְתָנוּ כְבוֹד לְתוֹרָה.
(כֹּהֵן קָרֵב, יַעֲמֵד _____ בֵּין _____ הַכֹּהֵן.)
(בַּת כֹּהֵן קָרְבִי, תַעֲמֵד _____ בֵּת _____ הַכֹּהֵן.)
(יַעֲמֵד _____ בֵּין _____ רֹאשׁוֹן.)
(תַעֲמֵד _____ בֵּת _____ רֹאשׁוֹנָה.)
בְּרוּךְ שְׁנַתָּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

ACCLAIM נְדָלוּ. Psalm 34:4. This verse, asking the congregation to acknowledge Adonai, and the following verses, which form the congregational response, mark the oldest section of the Torah service. Since Judaism avoids any iconic representations of God, the Torah represents the most concrete symbol of God's presence on earth. When we bow in the direction of the Torah, we are acknowledging God's presence among us. In this vein, the Torah procession concludes with verses that speak of bowing before God.

YOURS, ADONAI לָךְ יְהוָה. 1 Chronicles 29:11. These verses are presented as part of David's last speech to the people Israel.

ALIYOT. A person called to the Torah is an *oleh/olah la-torah*, one who "goes up" to the Torah, since in the Middle Ages the reading table was on a raised platform. It is considered an honor to be called up to the Torah, to publicly recite the blessings over the reading. During the talmudic era, each person called to the Torah would chant the assigned passage directly from the scroll. Today, each person called to the Torah recites the *b'rakhot* and the Torah is chanted by a designated reader. (To this

day, Yemenite-Jews called to the Torah read their own *aliyah*.) The ancient rabbis instituted a practice of calling a *kohen* for the first *aliyah* and a *levi* for the second, in order to mitigate arguments about who deserved the opening honors. Some congregations retain this practice; others call congregants to *aliyot* without regard to status. It has become customary that each person called to the Torah uses either the corner of the *tallit* or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kisses the *tallit* or binder, reciting the *b'rakhah* while holding the wooden handles of the Torah rollers. When the reading is completed, this gesture is repeated.

YOU WHO CLING וְאַתֶּם הַדְּבָקִים. Deuteronomy 4:4. From Moses' speech to Israel in the wilderness. In its context here, the verse is an assertion that it is through Torah that the fullness of life can be achieved.

Procession of the Torah

*We remove the Torah scroll from the ark and the leader faces the congregation.
The following two lines are recited by the leader and we then repeat them:*

Hear, O Israel, ADONAI is our God, ADONAI is one.
Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Our God is one; great is our sovereign; holy is God's name.
Ehad eloheinu, gadol adoneinu, kadosh sh'mo.

Leader, facing the ark:

¶ Join me in glorifying ADONAI; let us together acclaim God's name.

The Torah is carried in a circuit around the congregation.

Yours, ADONAI, is the greatness, the strength, the glory,
the triumph, and the splendor—for everything in heaven
and on earth is Yours.

Yours, ADONAI, is the sovereignty and the majesty above all.
Exalt ADONAI, our God; bow down before God, the Holy One.
Exalt ADONAI, our God, and bow down at God's holy mountain,
for ADONAI our God is holy.

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzah v'hahod, ki khol
ba-shamayim uva-aretz. L'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.
Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav, kadosh hu.
Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho, ki kadosh Adonai eloheinu.

Reading from the Torah

The Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

May the one who is the source of compassion recall the covenant with our ancestors
and have compassion on this people borne by God. May the Divine rescue us in
difficult times, remove the impulse to commit evil from those who bear it, and grant us
enduring relief. May our requests be met with favor, deliverance, and compassion.

BEFORE THE FIRST ALIYAH

Leader:

May You help, shield, and save all who trust in You, and let us say: *Amen*.
Let us all declare the greatness of God and give honor to the Torah as [*the first
to be called to the Torah*] comes forward. Praised is God, who gave Torah to the
people Israel in holiness.

Congregation and Leader:

You who cling to ADONAI your God have all been sustained to this day.
V'attem ha-d'veikim badonai eloheikhem hayim kul'khem hayom.