

## 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.

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 אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Leader, facing the ark:

גְּדְלוֹ לַיהוָה אֱתֵי, וּנְרוֹמְמָה שְׁמוֹ יְהִדּוּ.

The Torah is carried in a circuit around the congregation.

לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹדָה,  
כִּי כָל בְּשָׂמַיִם וּבְאָרֶץ, לָךְ יְהוָה הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא  
לְכָל לְרֹאשׁ. רוֹמְמֵנוּ יְהוָה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַדָּם רַגְלֵינוּ,  
קְדוֹשׁ הוּא. רוֹמְמֵנוּ יְהוָה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַר קְדָשׁוֹ,  
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

The Torah is placed on the reading table.

אָב הַרְחֵמֵנוּ, הוּא יְרַחֵם עִם עַמּוּסֵינוּ, וַיִּזְכֹּר בְּרִית אֵיתָנוּם,  
וַיִּצִיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וַיִּגְעַר בַּיָּצָר הָרַע מִן  
הַנְּשׂוּאִים, וַיַּחַן אוֹתָנוּ לְפִלִּיטַת עוֹלָמֵינוּ, וַיִּמְלֵא  
מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וַיַּעֲזֹר וַיִּגְן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.

הַבֵּל הָבוּ גְדֹל לְאֱלֹהֵינוּ וְתַנּוּ כְבוֹד לַתּוֹרָה.

(בְּהֵן קָרַב, יַעֲמַד \_\_\_\_\_ בֵּן \_\_\_\_\_ הַפְּהֵן.)

(בַּת פְּהֵן קָרַב, תַּעֲמַד \_\_\_\_\_ בַּת \_\_\_\_\_ הַפְּהֵן.)

(יַעֲמַד \_\_\_\_\_ בֵּן \_\_\_\_\_ רֹאשׁוֹן.)

(תַּעֲמַד \_\_\_\_\_ בַּת \_\_\_\_\_ רֹאשׁוֹנָה.)

בְּרוּךְ שְׁנַתְּנוּ תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדְּבֻקִים בַּיהוָה אֱלֹהֵיכֶם, חַיִּים בְּלַכֶּם הַיּוֹם.

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 הַדְּבֻקִים. 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.

ACCLAIM גְּדְלוֹ. 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