

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, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ.

Leader, facing the ark:

וְגִדְלוֹ לַיהוָה אֱתִי, וְנִרְוַמְמָה שְׁמוֹ יְחִידוֹ.

The Torah is carried in a circuit around the congregation.

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹדָה,  
כִּי כָל בְּשָׂמִים וּבְאַרְצֵן, לְךָ יְהוָה הַמַּמְלָכָה וְהַמְתַּנְשָׂא  
לְכָל לְרֹאשׁ. רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵינוּ,  
קְדוֹשׁ הוּא. רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַר קְדֻשׁוֹ,  
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

The Torah is placed on the reading table.

אֲב הַרְחַמִּים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית אִיתָנִים,  
וַיִּצִיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וַיִּגְעַר בְּיַצָּר הָרָע מִן  
הַנְּשׂוֹאִים, וַיַּחֵן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וַיִּמְלֵא  
מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וַיַּעֲזֹר וַיִּגֵּן וַיִּוְשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.  
הַכֹּל הָבּוֹ גָּדֹל לְאֱלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה.  
(בְּהֵן קָרְבִי, יַעֲמַד \_\_\_\_\_ בֵּן \_\_\_\_\_ הַפְּהֵן.)  
(בֵּת בְּהֵן קָרְבִי, תַעֲמַד \_\_\_\_\_ בֵּת \_\_\_\_\_ הַפְּהֵן.)  
(יַעֲמַד \_\_\_\_\_ בֵּן \_\_\_\_\_ רֹאשׁוֹן.)  
(תַעֲמַד \_\_\_\_\_ בֵּת \_\_\_\_\_ רֹאשׁוֹנָה.)  
בְּרוּךְ שְׁנַתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדְּבִקִּים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים כְּלִכֶּם 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 *וְאַתֶּם הַדְּבִקִּים*. 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 *וְגִדְלוֹ*. 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 *לְךָ יְהוָה*.

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

ALİYOT. 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