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:

Leader, facing the ark:

לֹֽאְךָ יִשְׂרָאֵ֣ל יִתְנַשֵׁ֣שׁ וְנַעֲבָ֔ד יַהֲנֵ֖ם יְהֹוָֽה

The Torah is carried in a circuit around the congregation.

The Torah is placed on the reading table.

Leader:

אַ֖ב הַרְּכִּ֔מִים וְאֵרֵ֑אשׁ עֶמְצֵיָ֖ה בַּהֲרָ֣ךְ בֵּיתָ֗ו יְהֹוָֽה

בַּעַת קָרָ֤בָה יִנְדֵ֣מָה בֵּ֗ית מִלְּעַמְּרִים

בִּעְרָה יָמִ֣יָּה יָשְׁרוּ אֲלֹ֔הֵינוּ בֵּ֖ית מַעֲלֵיָ֑ה

Congregation and Leader:

כִּ֣י יִתָּבַדֵּ֤א בֵּיתָ֣ו יְהֹוָ֔ה יִשָּׁרֵ֖ו אַלְפֵי֙ לֶבָ֖ם חֲלַמְשֵֽׁנֶֽה.

ACCLAIM 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 יַעֲשֵׂ֨ה וְיִֽנָּשָׁ֔א הָאִ֖שֶּׁה. 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 brakhot 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 levî for the second, in order to mitigate arguments about who deserved the opening honors. Some congregations retain this practice; others call congregants to aliyyot 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 brakhah while holding the wooden handles of the Torah rollers. When the reading is completed, this gesture is repeated.

YOU WHO CLING דָּבַ֣רְתָּ וְשָׁמֵ֣א וּלְמַעַ֖רָה. 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.
Process 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'ha-hod, ki kho
ba-shamayim uva-aretz. L'kha Adonai ha-mamlakah v'ha-mitaasei l'khol l'rosh.
Rom'mu Adonai eloheinu v'hishta'havu la-hadom raglav, kadosh hu.
Rom'mu Adonai eloheinu v'hishta'havu 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.