

The *Kedusha*

by
Scott Moore

Welcome to Worship Shorts!

Today, I will focus on the *Kedusha*, which is the introduction to the third benediction during the repetition. What? I understood all those words – "introduction," "benediction," "repetition." But what on earth am I talking about? Well, first of all, when I use the word "repetition," it is shorthand for the Reader's Repetition of the *Amidah*. In Jewish prayer, you have a Reader who has a certain role in the service. This role is usually performed by a cantor or *chazzan*, but not necessarily. Any Jewish man, above the age of *Bar Mitzvah*, is considered eligible, and it is considered an honor to be asked to be the Reader.

What I am sharing here is the traditional version of the *Kedusha*, and there are some variations within the different forms of Judaism. We also, at Ohev, embrace some of those variations, and we are looking at the *Kedusha* right now as a part of the *Amidah* that we may change in the future. Although it's different for the evening service, when praying the *Amidah* section of the service in the morning or the afternoon, the congregation stands and reads the entire *Amidah* silently. During this silent reading, the *Kedusha* is not prayed. If someone finishes the *Amidah*, he may sit. Then, when it appears that nearly all of the people have completed their reading, the Reader begins again, but this time, he reads aloud. The congregation immediately stands and responds to the Reader's repetition of each of the first two blessings with an "Amen."

On *Shabbat*, the third blessing of the *Amidah* during the Reader's repetition is the *Kedusha*. If there is no *minyán*, the Reader's repetition is not done, and therefore the *Kedusha* is not prayed. After the "Amen" of the second blessing, the Congregation begins reading the *Kedusha* out loud, on their own.

(Sing: *N'kadesh et shimcha ba'olam k'shem sh'makdishim bishmei marom kakatuv al yad n'vi-echa v'kara zeh el-zeh v'amar*). "We will sanctify Your name on earth, as they sanctify it in the highest heavens, as is written by Your prophet, 'And they [the angels] call to one another saying:'"

The Reader repeats this phrase, and at his completion, the entire congregation recites:

(Sing: *Kadosh, kadosh, kadosh Adonai tz'va'ot m'lo kol ha'arets k'vodo*)
"Holy, holy, holy is the Lord of hosts, the whole earth is filled with His glory."

On each of the three words, "Holy," the congregation rises on their feet to stand on their toes, perhaps signifying our desire to be holy and to be participants in worshipping as the angels worship. The Reader repeats this prayer and continues from Ezekiel - I'll give the English:
"Then with a sound of mighty noise, majestic and strong, they make their voice heard, raising themselves toward the Seraphim, and facing them say: 'Blessed'...' The Congregation in unison says, "*Baruch k'vod Adonai mim'komo;*" which means "Blessed is the Lord's glory from His place."

Again the Reader repeats and adds the following (in English): "Reveal Yourself from Your place, O our King, and reign over us, for we are waiting for You. When will You reign in Zion? May it be soon in our days, and may You dwell there forever and all time. May You be exalted and sanctified in the midst of Jerusalem, Your city, from generation to generation for evermore. May our eyes see Your kingdom, as it is said in the songs of Your splendor, written by David your righteous anointed one:" The Congregation

in unison says, “*Yimloch Adonai l’olam elohaiyich Tzion, l’dor va’dor, halleluyah,*” “The Lord shall reign forever. His is your God, Zion, from generation to generation, *Halleluyah.*”

Then the Reader repeats and finishes: “From generation to generation we will declare Your greatness, and we will proclaim Your holiness for evermore. Your praise, our God, shall not leave our mouth forever, for You, God, are a great and holy King. Blessed are You, Lord, the holy God.” Whereupon the congregation responds: *Amen.*

Thank you for listening to Worship Shorts.