
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS

Musaf l'Yom Tov

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described: Each cried out to the other:

“Holy, holy, holy is ADONAI Tz’va’ot, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

God’s glory fills the universe. One angelic chorus asks, “Where is the place of God’s glory?” Another responds:

“Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God’s oneness, reciting the Sh’ma:

“Hear, O Israel, ADONAI is our God, ADONAI is one.”

Sh’ma yisrael, Adonai eloheinu, Adonai ehad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: “I, ADONAI, am your God.”

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v’hu yashmi-einu b’rahamav sheinit l’einei kol hai, lihyot lakhem leilohim. Ani Adonai eloheikhem.

The following paragraph is omitted on Shabbat Hol Ha-mo-ed:

Majesty, our majesty, ADONAI, our master: how majestic is Your name throughout the world! ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:

“ADONAI will reign forever; your God, O Zion, from generation to generation.

Halleluyah!”

Yimlokh Adonai ’olam, elohayikh tziyon l’dor vador, hal’luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

L’dor vador nagid godlekha, u-l’netzah n’tzahim k’dushatkha nakdish, v’shivhakha eloheinu mipinu lo yamush l’olam va-ed, ki El melekh gadol v’kadosh atah.

Barukh atah ADONAI, the Holy God.

We continue on the next page with the Fourth B'rakhah, “Lovingly, You have bestowed on us.”

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נְעֲרִיצָךְ וְנִקְדִישְׁךָ בְּסוּד שְׁיַח שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שְׁמֶךָ בְּקֹדֶשׁ, בְּפָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתֵּיו שׁוֹאֲלִים זֶה לְזֶה,

אֵיזָה מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ עֲרַב

וְבָקֵר בְּכִלְיוֹם תְּמִיד, פְּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מִלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי,

לְהִיּוֹת לָכֶם לְאֱלֹהִים.

אֲנִי יְהוָה אֱלֹהֵיכֶם.

The following paragraph is omitted on Shabbat Hol Ha-mo-ed:

אֲדִיר אֲדִירְנוּ יְהוָה אֲדוֹנֵנוּ,

מָה אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ.

וְהָיָה יְהוָה לְמִלְךָ עַל כָּל־הָאָרֶץ.

בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשְׁמוֹ אֶחָד.

וּבְדַבְרֵי קֹדֶשְׁךָ פָּתוּב לְאֹמַר:

יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדֹר וְדֹר, הַלְלוּיָהּ.

לְדוֹר וְדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנִצְחַח נִצְחִים קֹדֶשְׁתֶּךָ נִקְדִּישׁ,

וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד,

כִּי אֵל מִלְךָ גְּדוֹל וְקְדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, “Lovingly, You have bestowed on us.”

THE KEDUSHAH. In reciting the Kedushah, the angels’ song, we too become an angelic chorus. It is as if, in this moment, heaven and earth have become as one. Therefore, the tradition recommends that we stand with feet together while reciting the Kedushah—in imitation of angels (Ezekiel 1:7).

The Kedushah of Musaf includes prophetic visions of the angelic chorus, as found in Isaiah 6:3 and Ezekiel 3:12; the people Israel’s declaration of faith as articulated in the Sh’ma, Deuteronomy 6:4; and expressions of God’s sovereignty, taken from Numbers 15:41, Zechariah 14:9, and Psalm 146:10.

EACH CRIED OUT TO THE OTHER זֶה אֶל זֶה. The Hebrew kara, “cried” or “called,” evokes one of the Torah’s names for the three festivals: mikra-ei kodesh, days that are “called holy,” which might be translated as “days when we are called to holiness.” We might think of these days as divine messengers, summoning us to gather, calling us to aspire to a greater level of holiness. Reciting the Kedushah together at this moment of the special festival service is our response to their call.

AGAIN שְׁנִית. Literally, “a second time.” The first time was the exodus from Egypt. The biblical story of the liberation from Egypt, the revelation at Sinai, and the

march through the desert is a template for our own existence, as we struggle to achieve our own freedom and our revelation. It is also a pre-figuration of the time of redemption, a time of freedom for all, and a time when justice and truth will reign throughout existence.