

Reader's Hatzi Kaddish

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעֲוִיתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאֲמִירָן
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

*On Shabbat Shuvah, repeat לְעָלְמָא.

Sabbath Amidah, page 68 or page 69.

(Festival Amidah, page 98 or page 99.)

TO MEET GOD IN PRAYER

Any kind of injustice, corruption, or cruelty, desecrates the very essence of the prayer adventure, since it encases one in an ugly little world into which God is unwilling to enter. If one craves to meet God in prayer, then one must purge oneself of all that separates us from God.

Joseph B. Soloveitchik

Reader's Short Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

Sabbath Amidah, page 68 or page 69.

(Festival Amidah, page 98 or page 99.)

A NOTE ON THE AMIDAH

The Amidah occupies a position of centrality in each of the daily, Sabbath, and Festival services. The Talmud calls it simply T'fillah—"The Prayer." Recited while in a standing position (b'amidah), it is a composite of nineteen benedictions (originally eighteen), encompassing a variety of themes. On Shabbat and Festivals, The Amidah contains seven benedictions.

The "standard" Amidah consists of three groups of blessings:

- three Blessings of Praise,
- thirteen Blessings of Petition—replaced by one: "Sanctification of the Day,"
- three Blessings of Thanksgiving.

The Amidah opens with the invocation of our earliest ancestors and of their merit (Zehut Avot). It ends with a prayer for peace. By following the teachings of our ancestors, we hope to attain peace and wholeness.

[In the "Blessings of Petition" we ask for knowledge, for reconciliation with God and Divine Pardon, for redemption from suffering, for the healing of illness, and for the earth's bounty. We also pray for liberation and "the ingathering of our exiles," for the restoration of righteousness in judicial life, for the elimination of slanderers and of evil adversaries, and for the bestowal of God's blessings on several categories of admirable individuals. Petitions for the restoration of Jerusalem and for the advent of the Messianic Era precede a plea that God compassionately hear our prayers.]

In all versions of the Amidah we praise God as our ancestral "Shield," acclaim God's might and holiness, express the hope that our worship will find favor, pray for the full return of God's presence to Zion, thankfully acknowledge the miracles in our lives, and look forward to the day when all humanity will praise God's name, in a world at peace.

The closing, "Guard my tongue from evil," cited in the Talmud as a personal meditation, stresses care in speech, humility, and forgiveness.