

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

נְעַרִיצָה וְנִקְדִישָׁה בְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ הַמְּקֹדְשִׁים
שָׁמְרָה בְּקֹדֶשׁ, כְּפָתוּב עַל יַד נְבִיאָהּ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,

מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתֵינוּ שׂוֹאֲלִים זֶה לָזֶה,

אֵיךְ מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחַן עִם הַמִּיחָדִים שְׁמוֹ עָרַב

וּבִקְרָב בְּכָל-יוֹם תָּמִיד, פְּעֻמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמֵינוּ שְׁנִית לְעֵינֵי כָּל-חַי,

לְהִיּוֹת לָכֶם לֵאלֹהִים.

אֲנִי יְהוָה אֱלֹהֵיכֶם.

וּבְדַבְרֵי קֹדֶשׁ פָּתוּב לֵאמֹר:

יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָר וְדָר, הַלְלוּהָ.

לְדוֹר וְדוֹר נִגִּיד גְּדֻלָּהּ, וְלִנְצַח נִצְחִים קֹדֶשְׁתָּהּ נִקְדִישׁ,

וְשִׁבַּחְהָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,

כִּי אֵל מְלֶכֶה גְּדוֹל וְקֹדֶשׁ אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

On Shabbat Shuvah we substitute: בְּרוּךְ אַתָּה יְהוָה, הַמְּלֶכֶה הַקְּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, תְּכַנֵּן שַׁבָּת.

acknowledges both God's immanence, a palpable presence, and God's transcendence, the knowledge that the Divine is beyond our understanding. Thus, we say "The whole world is filled with God's glory," and we then immediately praise God "wherever God dwells."

WILL . . . PROCLAIM יִשְׁמִיעֵנוּ. The relationship of God and humanity is manifested by a reciprocal call and response. On the one hand, God calls to us and we respond to that calling. At the same time, we call to God and God responds by bringing redemption.

YET AGAIN שְׁנִית. Literally, "a second time." The first redemption was the exodus from Egypt. Much of Jewish theology maintains the perspective that we exist between the promise of freedom announced in the exodus and its eventual fulfillment in the messianic era.

THE KEDUSHAH is composed of an interweaving of two prophetic visions: that of Isaiah, who witnessed the angels singing "Holy, holy, holy," and that of Ezekiel, who heard the angels cry "Praised is Adonai's glory wherever God dwells." In heaven, one chorus of angels responds to another; on earth, leader and congregation respond to each other. Additionally, in the version of the Kedushah recited at each Musaf service, Israel's recitation of the Sh'ma is offered as a counterpoint to the angelic praise. Ultimately, our prayer brings heaven and earth into a momentary unity, when we recite the angelic prayer while proclaiming Israel's credo of one God. The quotation from Isaiah, remarking that "each cries out to the other," thus has a dual meaning in the liturgy: one chorus of angels responds to the other in agreement, and heaven and earth stand in agreement with each other, both acknowledging God's presence.

WHEREVER GOD DWELLS מִמְּקוֹמוֹ. As noted above, the Kedushah combines two different prophetic visions: that of Isaiah and that of Ezekiel. By placing these biblical verses side by side, the Kedushah