We recite the following biblical passages while standing.

**On Shabbat:**

Psalm 118:27 — We shall praise the Lord with solemn praise.

Psalm 135:3 — Therefore shall the earth be filled with the knowledge of the glory of the Lord.

Psalm 145:13 — Thus shall the earth be filled with the knowledge of the glory of the Lord.

Psalm 145:15 — And the heavens declare the glory of God; the firmament also sheweth his strength.

Leviticus 23:44.

**THE PEOPLE ISRAEL SHALL OBSERVE**

Exodus 31:16-17.

**THUS MOSES PROCLAIMED**

Deuteronomy 23:44.

**AND RESTED**

Or: “was refreshed.” The basic root meaning of this verb is “to breathe”; it is related to the noun nefesh, meaning “person” (i.e., the species in whom God has blown the breath of life). When one rests, one infuses oneself with a new breath of life.

The peculiarity of the phrasing of this verse gave birth to the idea of the n’shamah y’teirah, the “additional soul” granted us on Shabbat. (Reuven Hammer, adapted)

**HATZI KADDISH.** As remarked upon earlier, the evening service consists of two central moments: the recitation of the Sh’ma, and the Amidah (the silent personal prayer). The Hatz Kaddish separates the two sections. Its central line, y’hei sh’meih raba m’varakh, “May God’s great name be acknowledged,” expresses the same thought as the call to worship, Bar’khu, with which the evening service began. It is as if the leader is calling us to a new service of personal prayer that begins here.

On Shabbat, we continue with the Amidah on the next page.

On Festivals, we continue with the Amidah on page 306.