

◀ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רְצֵה בְּמִנוּחָתָנוּ.
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
 שִׁבְעֵנוּ מִטוֹבֶךָ, וְשִׁמְחֵנוּ בִּישׁוּעָתֶךָ,
 וְטִהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
 וְהִנְחֵילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שִׁבַּת קִדְּשֶׁךָ,
 וְיִבְוָחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שִׁמְךָ.
 בְּרוּךְ אַתָּה יְהוָה, מִקִּדְּשׁ הַשַּׁבָּת.

קִדְּשׁ KADDISH SHALEM
 שְׁלָם. In the ancient
 synagogue, Kaddish Shalem
 marked the conclusion of
 the service. The congrega-
 tion responded to the
 leader's invitation to praise
 God's name at the begin-
 ning of the service, and it
 does so here as well, at the
 conclusion of the service.

The request that the
 prayers of all Israel be
 received favorably and that
 peace reign is an appro-
 priate conclusion of the
 service. In the late Middle
 Ages, a more elaborate
 ending to the service was
 considered fitting and so
 the songs and prayers that
 follow were appended; to
 this day, some rites con-
 clude here.

AND TO ALL WHO DWELL
 ON EARTH וְעַל כָּל-יוֹשְׁבֵי תְּבִלָּה. The inclusion of these
 words follows the liturgical
 practice of many Conser-
 vative prayerbooks and
 congregations of including
 a universalist dimension to
 certain prayers for peace,
 which would otherwise
 mention only Israel. The
 prayer thus prompts us
 to envision an expand-
 ing peace, beginning with
 ourselves and radiating
 outward: first to all the
 people Israel, and then to
 all created beings.

The 20th-century philos-
 opher Emmanuel Levinas
 asserts that the designa-
 tion "Israel" includes most
 broadly all human beings
 who are committed to the
 ethical care of the stranger.

In our prayers, we may move among various under-
 standings of "Israel": Israel as Jewish community, Israel
 as national home, and Israel as emblematic of all those
 who uphold an ethical universe.

קִדְּשׁ שְׁלָם

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
 וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
 יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמַּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעֵלְמֵי עֵלְמֵיָא.

Leader:

יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקִדְּשָׁא, בְּרִיךְ הוּא,
 לְעֵלְא מִן כָּל- [לְעֵלְא לְעֵלְא מִכָּל- [on Shabbat Shuvah we substitute:
 בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאֲמִירָן בְּעֵלְמָא,
 וְאָמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְכָל-יִשְׂרָאֵל קָדָם אֲבוּהוֹן
 דִּי בְשַׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
 וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלָוִם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלָוִם
 עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תְּבִלָּה], וְאָמְרוּ אָמֵן.