

TEFILLAH TIPS



Dear Friends: I hope that you all enjoyed meaningful and beautiful Yomim Tovim/Holidays. I hope that all of our prayers will be answered for the good in the year to come. This semester in Tefillah Tips I intend to explore and share insights about Shabbat Mincha.

Uvah Letzion Goel Uleshavei Pasha Beyaakov

Shabbat Mincha like all other *Mincha* prayers throughout the week begins with Psalm 145, *Ashrei*. We have already learned about *Ashrei* in our *Mussaf* Tips – (see there).

The second *Tefillah* is one that we also recite all week long in the morning at the end of *Shacharit*; it is called *Uvah Letzion*- There will come unto Zion.

Uvah Letzion begins with a declaration that G-d will be sending a Redeemer to Zion, and to all those that grow closer unto Him. It then states that our Covenant with G-d is eternal and includes our children, grandchildren, great grandchildren etc...

Uvah Letzion also contains ***Kedushah***. We call this *Kedushah* – *Kedushah Desidrah* – The *Kedushah* of Order. Just like the other two places in *Shacharit* i.e. before *Shema* and during the repetition of the *Amidah*, as well as in every other *Mincha* after the silent *Amidah* this *Kedushah* contains an introduction, *Kadosh* 3X, *Baruch Kevod Hashem Mimkomo* and *Hashem Yimloch Leolam Va'ed*. Unlike the other versions of *Kedushah* here there is also an Aramaic translation that follows. The question is: Why do we say *Kedushah* during *Uvah Letzion* during the week as well as at *Shabbat Mincha*?

The *Siddur Otzar Hatefilloth* advances three answers to our question:

1. There was a time in history when the authorities of the land banned the recitation of *Kedushah*. In response our sages instituted that we wait until after the *Amidah* and recite *Kedushah* twice in a subsequent prayer after the officials would have left the scene. Therefore *Kedushah* was added to the end of prayers together with an Aramaic translation and to *Shabbat* afternoon services.

2. A different reason offered is that this latter *Kedushah* is included for the latecomers. We all know that not everyone gets to synagogue as early as they would like to. Therefore the sages instituted an additional recitation of *Kedushah* both in Hebrew and Aramaic at the end of prayers for the latecomers.
3. The final answer is based on the Talmudic statement: *After the Beit Hamikdash – Holy Temple was destroyed in 70 CE the Gates of Prayer in heaven were closed; but the gates of Teshuvah-Repentance will always remain opened.* Therefore an additional *Kedushah* was inserted at the end of prayers each day together with a call for Teshuvah- *Uvah Letzion Goel Uleshavei Pasha Beyaakov* – A Redeemer will come to Zion **BECAUSE** of those that do Teshuvah – repent.

On Shabbat afternoon, the holiest time of Shabbat, after *Ashrei* we recite the *Uvah Letzion* together with *Kedushah* right before we open the ark and bring forth and read from the Torah. After a full day of Shabbat prayers and celebration we reflect on repentance and invoke the *Kedushah* one final time during the day.

Shabbat Shalom,

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Archived *Tefillah* Tips and videos may be found at: www.oucommunity.org under **The Tefillah Initiative** banner.