

Tefillah Tips

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,

Orthodox Union Department of Community Services

Frank Buchweitz, National Director

Hannah Chornock, Program Associate

Maya Carni, Administrative Assistant

Rabbi Ephraim Epstein for Tefillah Tips

Prepared by Rabbi Ephraim Epstein—Congregation Sons of Israel, Cherry Hill, NJ Rabbiepstein@sonsisrael.org
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An initiative of the Orthodox Union Department of Community Services.
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