A·mi·dah

Adonai, s'latai tiffach,
ufi yaggid Thila tê cha.

The Amidah is structured and choreographed as an “audience” with God. At the beginning, standing with feet together, we take three steps backward, pause, then take three steps forward, as if approaching God, as if stopping into God's presence. At the end of the Amidah, this is reversed. In introducing ourselves, we bend our knees at "Baruch," bow at "Atah," and straighten up at "Adonai."

(We repeat this when we conclude our introductions on p. 59, and at the beginning and end of the thanksgiving b'rachot on pp. 67 and 70.)

A vot v'im·ma·hot

Baruch Atta Adonai,
Eloheinu ve· Eloheinu v'im·mo·tenu,
Elohei Avraham,
Elohei Yitzchak,
Elohei Yisrael,
Elohei Rachel,
Elohei Leah.
Ha El ha grafted ha gibbor V'Harana,
El Elion.
Gornen chan·o·distovim,
vi ko ne'ah harok.
V'zevch chas de· avot v'im·ma·hot,
urmei [goel | g'dolah]
Benei v'mehem
l'miran sh'mo b'ha-va'hah.

On the Shabbat before Yom Kippur add:
Lekhui ne'kol yitvey,
ve'hach chan·o·dav b'ko ne'ah
V'ado bi ne'em ne'em
Tanuchu Eino lo shayve.

We bow our knees at "Baruch," bow at "Atah," and straighten up at "Adonai."

On the Shabbat before Yom Kippur add:
M'lekh a'tez unoo show uma'gei [goel | g'dolah].
Baruch Atta Adonai,
ve'a'tem, Avraham,
[goel | g'dolah], Sarah.

Amidah

Adonai, bring words to my lips, let my mouth declare Your praise.
(Ps. 51:17)

See note at left.
Standing with feet together, we take three steps backward, pause, then take three steps forward.
We bend our knees at "We bless," bow at "You," and straighten up at "Adonai."

God of Our Ancestors

We bless You Adonai,
1 our God and God of our ancestors,
God of Abraham,
God of Isaac, and God of Jacob,
God of Sarah, God of Rebekkah,
God of Rachel, and God of Leah.

2,3 You are a great, powerful, and awesome God,
A God who is transcendent.
Yet You perform good and loving acts of kindness,
And You create all things.
You remember the good deeds of our ancestors, and
4 will lovingly bring [a redeemer | redemption] to their children's children,
For redemption is Your essence.

On the Shabbat before Yom Kippur add:
Remember us for life,
for You are the ruler who desires life.
Inscribe us in the Book of Life,
because You are the God of life.

See note at left.
You are a ruler who helps, saves, and protects [and remembers]. We bless You, Adonai, who protects Abraham
and [remembers | helps] Sarah.

Guideposts

Amidah. The Amidah ("standing") is the core prayer of every service. We recite it quietly in a respectful position, with the understanding that this can be our quality time with God. The Amidah for Shabbat and festivals consists of seven b'rachot, each named in the text and discussed in the guideposts. The flow of the Amidah is discussed in the shaded text below.

The First of Three Opening B'rachot — Avot: God of Our Ancestors. In this b'rachot, we reintroduce ourselves to God, reminding both God and ourselves of our relationship, which extends backward into the past and forward into the future.

Comments

1 You are God of our ancestors, but You are also our God, whom each of us struggles to understand and relate to.
2 Echoing the blessings before the Sh'ma, we reaffirm that the powerful God and the caring God are one and the same. Then, reflecting the blessing after the Sh'ma, we reaffirm that God's essence is redemption (see pp. 54f).
3 For discussion of "You ... God" (Deut. 10:17), see p. 39.

Alternatives

4 Brackets. Judaism traditionally understands God's redemptive promise as being personified in a Messiah, here referred to as a redeemer (m'shi'ah — goel). We may instead interpret the promise as a process of redemption (m'shi'a — g'dolah), affirming that through our partnership with God, better days lie ahead, for the Jewish people and, indeed, for the whole world.