

A-mi-dah

A-do-nai, s'fa-tai tif-tach,
u-fi yag-gid t'hil-la-té-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 stepping into God's presence. (At the end of the Amidah, this is reversed.) In introducing ourselves, we bend our knees at "Baruch," bow at "Attah," 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'rachah on pp. 67 and 70.)

A-vot v'im-ma-hot

Ba-ruch At-tah A-do-nai,
E-lo-héi-nu vEi-lo-hei a-vo-téi-nu v'im-mo-téi-nu,
E-lo-hei Av-ra-ham,
E-lo-hei Yitz-chak, vEi-lo-hei Ya-a-kov,
E-lo-hei Sa-rah, E-lo-hei Riv-kah,
E-lo-hei Ra-cheil, vEi-lo-hei Lei-ah.
Ha-Eil ha-ga-dol ha-gib-bor v'ha-no-ra,
Eil El-yon.
Go-meil cha-sa-dim to-vim,
v'ko-neih ha-kol.
V'zo-cheir chas-dei a-vot v'im-ma-hot,
u-mei-vi [go-eil | g'ul-lah]
liv-nei v'nei-hem
l'má-an sh'mo b'a-ha-vah.

On the Shabbat before Yom Kippur add:

Zoch-réi-nu l'chay-yim,
né-lech cha-feitz ba-chay-yim.
v'chot-véi-nu b'séi-fer ha-chay-yim,
l'ma-an-cha E-lo-him chay-yim.

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

Mé-lech o-zeir u-mo-shí-a u-ma-gein [u-fo-keid].
Ba-ruch At-tah A-do-nai,
ma-gein Av-ra-ham
[u-fo-keid | v'ez-rat] Sarah.

עֲמִידָה

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ.

אָבוֹת וְאִמָּהוֹת

בְּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְּקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן.
גּוֹמֵל חַסְדִּים טוֹבִים,
וְקוֹנֵה הַכֹּל.
זוֹכֵר חַסְדֵי אָבוֹת וְאִמָּהוֹת,
וּמְבִיא [גּוֹאֵל | גְּאֹלָה]
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאֵהָבָה.

On the Shabbat before Yom Kippur add:

זְכוּרֵנוּ לְחַיִּים,
מְלַךְ חַפְצֵן בְּחַיִּים.
וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן [וּפוֹקֵד].
בְּרוּךְ אַתָּה יי,
מְגַן אַבְרָהָם
[וּפוֹקֵד | וְעוֹנֵת] שָׂרָה.

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
1 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'rachah, 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. 54ff).
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 (גּוֹאֵל – goeil). We may instead interpret the promise as a process of redemption (גְּאֹלָה – g'ullah), affirming that through our partnership with God, better days lie ahead, for the Jewish people and, indeed, for the whole world.