

A-mi-dah

עֲמִידָה

A-do-nai s'fa-tai tif-tach
u-fi ya-gid t'hi-la-te-cha.

אֲדֹנָי שְׁפָתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ :

*Recite the Amidah while standing quietly with your feet together.
Take three steps backward, then three forward, as if approaching God, the Supreme Ruler.
Bend your knees at Ba-ruch; bow at A-tah, straighten up at A-do-nai.*

A-vot v'l-ma-hot

Ba-ruch A-tah A-do-nai E-lo-hei-nu
vEi-lo-hei a-vo-tei-nu v'imo-tei-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-chel, vEi-lo-hei Lei-ah.
Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra
Eil el-yon,
go-meil cha-sa-dim to-vim,
v'ko-nei ha-kol,
v'zo-cheir chas-dei a-vot v'i-ma-hot
u-mei-vi [go-eil | g'u-lah]
li-v'nei v'nei-hem
l'ma-an sh'mo b'a-ha-vah.

אָבוֹת וְאִמּוֹת
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה :
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסָדֵי אָבוֹת וְאִמּוֹת,
וּמְבִיא [גּוֹאֵל | גְּאוּלָּה]
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה :

On the Shabbat before Yom Kippur, say:

Zoch-rei-nu l'cha-yim, me-lech cha-feitz ba-cha-yim,
v-chot-vei-nu b'sei-fer ha-cha-yim, L'ma-an-cha E-lo-him Cha-yim.

זְכוּרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Me-lech o-zeir
u-mo-shi-a, u-ma-gein, u-fo-keid.

מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ, וּמְגִן, וּפוֹקֵד :

Standing (Prayer)

O God, open up my lips
that my mouth may declare Your praise.

The *A-mi-dah* is said quietly to yourself as a private conversation with God. You may use the words in the siddur, or the words in your own heart.

O God, open up my lips as I begin to pray.
Hanna Tiferet Siegel

*Recite the Amidah while standing quietly with your feet together.
Take three steps backward, then three forward, as if approaching God, the Supreme Ruler.
Bend your knees at Blessed; bow at are You, straighten up at Adonai.*

God of Our Ancestors

Blessed are You Adonai, our God
and God of our ancestors,
God of Abraham,
God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca,
God of Rachel, and God of Leah.
The great, mighty and awesome God,
supreme God
who performs beneficent deeds of kindness
and creates all things,
and remembers the good deeds of our ancestors,
and brings [a redeemer | redemption]
to their children's children
for the sake of The Name, with love.

God of Our Ancestors

Standing in the shadow of history,
I approach You, God of all Generations.

As You protected Abraham,
brought Wonder to Isaac,
and redeemed Jacob;
as You remembered Sarah,
granted the prayers of Rebecca,
listened to Leah,
and heard Rachel's cry,
also hear our cry.
Listen to us;
grant our prayers and remember us.
Redeem us, teach us to Wonder, and protect us.

For You are the Source of Protection
and the Mind of Remembrance.

Praise is Yours,
Enduring throughout the Generations.

On the Shabbat before Yom Kippur, say:

Remember us for life, Ruler who desires life,
and write us in the Book of Life for Your sake, Living God.

Ruler who helps
and saves and protects, and remembers!

Orthodox and Conservative Judaism teach that God will bring a Messiah [*Go-eil*, Redeemer] to redeem the Jewish people. Reform and Reconstructionist Judaism teach that God will bring a Messianic Age [*G'u-lah*, Redemption] to the Jewish people.