(1) My lord, open up my lip so that I may sing your praises
(2) Praised are you, Adonai, our God, and 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, wondrous God on High, giver of Good Kindness, acquirer of everything, and the one who remembers the kindness of our ancestors, and the one who redeems the generations in God's love.
(3) A Ruler who helps and saves and shields. Praised are you Adonai, shield of Abraham and rememberer of Sarah.
(4) You are ever mighty, Adonai. Giver of life to the dead, great is your saving power.
(5) Shemini Atzeret to Passover: who causes the wind to blow and the rain to fall.
(6) You sustain the living through kindness and love, and with great mercy give life to the dead, You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who
sleep in the dust. Who is like You, Almighty, and who can be compared to You? The sovereign who brings death and life and causes redemption to flourish. (7) You are faithful in bringing life to the dead. Praised are you Adonai, who gives life to the dead.

**Words to Know**

Praised
Love
Shield
Mighty one
Those who are ill

**Commentaries**

We say the Amidah standing. Amidah in Hebrew literally means, "the prayer said while standing." It is usually said quietly to oneself which is why it is called the 'Silent Prayer'. At the beginning of the Amidah, we should take three steps backward, then three steps forward. The three steps forward indicates that we are now in God's divine presence. The first two times the word בָּרוּך is said, we bend our knees then bow our back forward. We stand upright when we say God's name.

---Adapted from *Siddur Lev Shalem, The Rabbinical Assembly*

אַבְרָהָם אֱלהֵי are the exact words that God said to Moses at the Burning
Bush (Exodus 3:5-6). These words remind us of the generations before us that prayed to God, just like we are today. It also reminds us that we must remain focused when surrounded by God's divine presence.

-- Adapted from *Siddur Lev Shalem, The Rabbinical Assembly*

When we say "You sustain the living through loving kindness" we are reminded of the Hafetz Hayyim’s teaching that our prayers rely on our actions to come true. We must be kind to others so that God will be kind to us. How can we ask God to do for us what we are unwilling to do ourselves?

--Adapted from *The Koren Ani Tefillah Siddur, Koren Publishers*

**Discussion Question**

If you were to ask God for something for yourself, what would it be? What about the BJ community? What about the Jewish People? What about the world as a whole?

*Source Sheet created on Sefaria by Alex Hamilton*