

O Lord, open up my lips,
That my mouth may tell your praise.

אֲדַנִּי שְׁפֹתַי תִּפְתַּח וְפִי יִגִּיד תְּהִלָּתְךָ

Psalm 51

For the lead player, a David psalm,
Upon Nathan the prophet's coming to him when he
had come to bed with Bathsheba.

...

O Lord, open up my lips,
That my mouth may tell your praise.

For You desire not that I should give sacrifice,
Burnt-offerings You greet not with pleasure.
God's sacrifice -- a broken spirit.
A broken, crushed heart God spurns not.

תהלים נא

לְמַנְצֵחַ מִזְמוֹר לְדָוִד: בָּבוֹא־אֵלָיו נָתַן הַנְּבִיא
כְּאִשֶׁר-בָּא אֶל-בֵּת-שָׁבַע:

אֲדַנִּי שְׁפֹתַי תִּפְתַּח
וְפִי יִגִּיד תְּהִלָּתְךָ

כִּי לֹא־תִחַפֵּץ זֶבַח
וְאֶתְנָה עֹלָה לֹא תִרְצֶה
זִבְחֵי אֱלֹהִים רוּחַ נְשֻׁבָּה
לִב־נִשְׁבָּר וְנִדְכָּה אֱלֹהִים לֹא תִבְזֶה

Blessed are You, 'ה our God and God of our fathers
and mothers,
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebekkah, God of Rachel, and
God of Leah;
the great, mighty and awesome God, God Most
High,
who bestows acts of kindness and creates all,
who remembers the kindness of the fathers and
mothers
and will bring a Redeemer to their children's
children for the sake of His name in love.
King, Helper, Savior, Shield;
Blessed are You, 'ה, Shield of Abraham and
Rememberer of Sarah.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל
וְזוֹכֵר חֲסָדֵי אָבוֹת וְאִמּוֹת
וּמֵבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן:
בְּרוּךְ אַתָּה יְהוָה מִגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה

**Blessed are You, 'ה our God and God of our fathers
and otmhers**

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ

Jerusalem Talmud Bikkurim 3b

It is taught in the name of R' Yehudah: A convert himself brings first-fruits and recites. Why? Because, "I [God] have made you [Abraham] the father of many nations. (Gen. 17:5). In the past, you were a father of Aram, from now on, you are a father to all nations."

תלמוד ירושלמי ביכורים ג:ב

תני בשם רבי יהודה גר עצמו מביא וקורא מה טעם (בראשית י"ז:ה') כי אב המון גוים נתתיך. לשעבר היית אב לאדם ועכשיו מכאן ואילך אתה אב לכל הגוים

Rambam Responsum 293

The questions asked by R. Ovadiah, the righteous convert, from our Master Moshe and his answers...You asked regarding the blessings and prayers whether in private or communal prayer. Should you say, "our God and God of our ancestors," and "who has sanctified us with his commandments and commanded us," and "who has separated us," and "who has chosen us," and "who gave inheritance to our ancestors," and "who took us out of Egypt," and "who performed miracles for our ancestors," and all other similar formulations.

You should say them all exactly as they are; do not change a thing. Just as any citizen of Israel would pray and bless, so it is appropriate for you to bless and pray, whether in private or whether you are leading the community. The core point is that Avraham our father is the one who taught and educated the people, informing them of the religious truth and the unity of God, rejecting idols and their worship. He brought many into the Divine Presence and taught, instructed and commanded his descendants to follow God's way, as it is said in the Torah, "For I have singled him out, that he may instruct his children and his posterity to keep the way of the Lord..." Therefore, anyone in any generation who converts and anyone who unifies God's name as is written in the Torah is a student of Avraham our father and a member of his household and Avraham himself is responsible for setting him on the right path just as he did to the people of his own generation. Avraham our father is thus the father to all of his descendants who properly follow his example and also a father to all of his students and to any future convert. Therefore, you should say, "our God and God of our ancestors," for Avraham is your father. And you should also say "who gave inheritance to our ancestors," for the land was given to Avraham... but with respect to "who took us out of Egypt" or "who performed miracles for our ancestors", you may change this, if you wish, to the third person. But if you did not change these phrases, nothing is lost, since once you have come into the Divine Presence, there is no longer any difference between us and you. And of the miracles that happened are as if they happened to us and to you as well... there is no difference between us and you with respect to anything. And you certainly should say "who has chosen us" and "who has given us [the Torah]"...because God has already chosen you and separated you from the nations and given you the Torah.

God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebekkah, God of Rachel, and
God of Leah

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה

Exodus 3:5-6, 15

And He said, "Do not come closer. Remove your sandals from your feet, for the place on which you stand is holy ground.

"I am," He said, "the God of your father, **the God of Abraham, the God of Isaac, and the God of Jacob.**" And Moses hid his face, for he was afraid to look at God.

And God said further to Moses, "Thus shall you speak to the Israelites: 'ה', the God of your fathers, **the God of Abraham, the God of Isaac, and the God of Jacob,** has sent me to you: This shall be My name forever, This My appellation for all eternity."

שמות פרק ג:ה-ו, טו

וַיֹּאמֶר אֶל-תִּקְרַב הָלֵם שֶׁל-נַעֲלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמְתָּ-קֹדֶשׁ הוּא:
וַיֹּאמֶר

אֲנֹכִי אֱלֹהֵי אֲבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מִפְּנֵי כִּי יָרָא מִהִבֵּיט אֶל-הָאֱלֹהִים:

וַיֹּאמֶר עוֹד אֱלֹהִים אֶל-מֹשֶׁה כֹּה-תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל ה' אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה-שְּׁמִי לְעֹלָם וְזֶה זְכָרִי לְדֹר דֹּר:

The great, mighty and awesome God, God Most High,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן

Babylonian Talmud Megillah 25a

A particular individual descended before the ark as prayer leader in the presence of Rabbi Hanina. He extended his prayer and said: God, the great, the mighty, and the awesome, the powerful, and the strong, and the fearless.

Rabbi Hanina said to him: Have you concluded all of the praises of your Master? Even these three that we recite: The great, the mighty, and the awesome, had Moses our teacher not written them in the Torah and had the members of the Great Assembly not come and incorporated them into the Amida prayer (see Nehemiah 9:32), we would not be permitted to recite them. And you went on and recited all of these. It is comparable to a man who possessed many thousands of golden dinars, yet they were praising him for owning a thousand silver ones. Isn't that deprecatory toward him?

תלמוד בבלי מגילה כה:א

ההוא דנחית קמיה דרבי חנינא אמר האל הגדול הגבור והנורא האדיר והחזק והאמיץ

אמר ליה סיימתינהו לשבחיה דמרך השתא הני תלתא אי לאו דכתבינהו משה באורייתא ואתו כנסת הגדולה ותקנינהו אגן לא אמרינן להו ואת אמרת כולי האי משל לאדם שהיו לו אלף אלפי אלפים דינרי זהב והיו מקלסין אותו (באלף) דינרי קסף לא גנאי הוא לו?

Deuteronomy 10:17-18

For 'ה your God is God supreme and Lord supreme, the great, the mighty, and the awesome God, who shows no favor and takes no bribe, but upholds the cause of the fatherless and the widow, and befriends the stranger, providing him with food and clothing.

דברים י:יז-יח

כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא-יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד: עֹשֶׂה מִשְׁפָּט יְתוֹם וְאִלְמָנָה וְאֹהֵב גֵּר לַתֵּת לוֹ לֶחֶם וְשִׂמְלָה:

Who bestows acts of kindness and creates all

גומל חסדים טובים וקונה הכל

<p>Psalm 89:2-3 Let me sing the Lord's kindness forever. For all generations I shall make known with my mouth Your faithfulness. For I said, the world is built on kindness, In the heavens you set your faithfulness firm.</p>	<p>תהלים פט:ב-ג חֲסִדֵי ה' עוֹלָם אֲשִׁירָה לְדָר וְדָר אֹדִיעַ אֱמוּנָתְךָ בְּפִי כִי־אֲמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם תִּכַּן אֱמוּנָתְךָ בָּהֶם</p>
<p>Mishnah Peah 1 These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah.</p>	<p>משנה פאה א אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה</p>
<p>Creates all / Acquires all / Owns all</p>	<p>וקונה הכל</p>

Who remembers the kindness of the fathers and mothers

וזכר חסדי אבות ואמהות

<p>Michah 7:20 Grant truth to Jacob, kindness to Abraham, As You swore to our fathers in ancient days.</p>	<p>מיכה ז:כ תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִיְמֵי קֶדֶם</p>
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and will bring a Redeemer to their children's children for the sake of His name in love.

וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה

R' Zalman Schacter-Shalomi, Renewal is Judaism Now (Aleph, 2004)

I want to ask, what would Judaism be like without the idea of *mashiach* and how would we have managed? ... The answer to that question is what Michael Lerner describes as a state of "surplus powerlessness". The reason we avoided being put into a position of surplus powerlessness is because we knew there was a future drawing us. Not only were we energized by the experiences of the past and particularly by Sinai, we were also being attracted by a future which we called *mashiach* or *ymot mashiach*, the messianic age.

Mashiach is an essential part of what makes us who we are, almost like an amino-building block, something which makes up our vital protein. It is that which says, "*B-damayich chayyi* / Live in spite of your blood". Live, live. Have the *ko'ach* / strength! Be empowered to live. *Mashiach* is so necessary and vital an ingredient toward a Jewish elan, that it is necessary to include it in the *Ani Maamin*.

Deuteronomy 10:15

Yet it was to your fathers that the 'ה was drawn in His love for them, so that He chose you, their lineal descendants, from among all peoples—as is now the case.

דברים י"ז-טו

רַק בְּאַבְתִּיךָ חֲשַׁק ה' לְאַהֲבָה אוֹתָם וַיִּבְחַר בְּזַרְעָם
אַחֲרֵיהֶם בְּכֶם מִכָּל-הָעַמִּים כִּי־זֶה הָזֶה

King, Helper, Savior, Shield;
Blessed are You, 'ה, Shield of Abraham and
Rememberer of Sarah.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:

בְּרוּךְ אַתָּה ה' מֶגֶן אַבְרָהָם וּפּוֹקֵד שָׂרָה

Genesis 15:1

Some time later, the word of the LORD came to Abram in a vision. He said, "Fear not, Abram, I am a **shield** to you; Your reward shall be very great."

בראשית טו:א

אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר-יְהוָה אֶל-אַבְרָם
בְּמַחְזָה לֵאמֹר אֶל-תִּירָא אַבְרָם אֲנִי מֶגֶן לְךָ שְׂכָרְךָ
הַרְבֵּה מְאֹד

Psalms 3:4

And You, 'ה, a shield for me,
My glory, Who lifts up my head.

תהלים ג:ד

וְאַתָּה ה' מֶגֶן בְּעַדִּי כְבוֹדִי וּמְרִים רֹאשִׁי

Genesis 21:1

And 'ה remembered Sarah as He had said and 'ה did for Sarah as He had spoken.

בראשית כא:א

וְה' פָּקַד אֶת-שָׂרָה כְּאֲשֶׁר אָמַר וַיַּעַשׂ ה' לְשָׂרָה
כְּאֲשֶׁר דִּבֶּר