

The Violence at the Sea
The Hasidic master Shalom Shakhna taught: That which results in the good cannot take place without opposition.

Blessing of Redemption
Let us bless the source of life,
source of faith and daring,
wellspring of new song
and the courage to mend.

—MARCIA FALK

ADONAI our God, You redeemed us from Egypt
and freed us from the house of bondage.
Their firstborn You slayed, Your firstborn You redeemed,
You split the sea, You drowned the wicked,
You rescued Your cherished ones.

The waters engulfed their oppressors; not one of them survived.
Then Your beloved sang in praise, acclaiming God for all that
had occurred.

The cherished people offered songs of thanksgiving, hymns
of praise, and blessings to the sovereign ever-living God,
who is transcendent, powerful, and awe-inspiring,
humbling the haughty, raising up the lowly,
freeing those in chains, redeeming the poor,
helping the weak, and answering God's people
when they cry out.

► Our homage is to God on high, who is ever praised.
Moses, Miriam, and the people Israel joyfully sang
this song to You:

“Who is like You, ADONAI, among the mighty!
Who is like You, adorned in holiness,
revered in praise, working wonders!”

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh,
nora t'hillot, oseh feleh.

► At the edge of the Sea, the rescued sang a new song of praise
to Your name; together, as one, they thanked You and
acclaimed Your sovereignty, saying:

“ADONAI will reign forever and ever.”
Adonai yimlokh l'olam va-ed.

Stronghold of the people Israel,
arise and help the people Israel!
Redeem, as You promised, Judah and the people Israel.
Our redeemer is called ADONAI Tz'va-ot,
the Holy One of the people Israel.

Tzur yisrael, kumah b'ezrat yisrael,
u-f'deih khinumekha y'hudah v'yisrael.
Go-aleinu Adonai Tz'va-ot sh'mo, k'dosh yisrael.

Barukh atah ADONAI, who liberated the people Israel.

The Amidah for Festivals is found on page 306.

MOSES, MIRIAM, AND THE
PEOPLE ISRAEL מֹשֶׁה וּמִרְיָם
וְבְנֵי יִשְׂרָאֵל The Torah is
emphatic that Moses led
the men and Miriam led
the women, so that all
the people Israel sang the
Song at the Sea. (See pages
143–144.)

WHO IS LIKE YOU כְּמִי
הַשְׁמַיִם The Sh'ma was preceded
by the song of the angels,
“Holy, holy, holy . . .” and
now is followed by our
singing a praise of God
from the Song at the Sea.
Through the recitation of
the Sh'ma, our song and
the angels' song become a
common chorus.

ADONAI WILL REIGN יְהוָה
יִמְלֹךְ Exodus 15:18.

ISRAEL יִשְׂרָאֵל The name
“Israel” is repeated four
times before the conclusion
of the *brakhhah*, empha-
sizing the plea for the
redemption of the people
Israel.

OUR REDEEMER הַצֹּדֵק הַיְשׁוּעָה
47:4.

LIBERATED THE PEOPLE
ISRAEL יִשְׂרָאֵל נָצַל This
brakhhah, in contrast to
most, concludes with a
verb in the past tense. We
can properly bless God for
the redemptive acts that
have already occurred—
not those we still hope
and pray for (Babylonian
Talmud, Pesahim 117b).

SH'MA AND THE AMIDAH.
The Babylonian Talmud
links this last *brakhhah* of
the Recitation of the Sh'ma,
mentioning God's redeem-

ing the people Israel from Egypt, to the personal prayers that now follow in
the Amidah, and recommends that there be no verbal interruption at this
point (Berakhot 9b). It is as if to say that the possibility of prayer flows out
of our experience of God's love as exhibited in freeing us from slavery.

כְּמִצְרַיִם נִצְּלָתֵנוּ יְהוָה אֱלֹהֵינוּ
וּמִבְּיַת עַבְדִּים פְּדִיתֵנוּ.

כָּל-צְבוֹרֵיהֶם הִרְגָתָּ וּבְכוֹרֶךָ נִצְּלָתָּ
וְזֶם סוּף בְּקִצְתָּ וְיָדִים טִפַּעְתָּ
וְיָדִידִים הִעֲבַרְתָּ

וְנִכְסוּ מַיִם צְרִיחָם, אַחַד מֵהֶם לֹא נוֹתַר.

עַל זֹאת שִׁבְּחוּ אֱהוֹיָבִים, וְרוֹמְמוּ אֶל
וְנִתְּנוּ יָדִידִים וְזִמְרוֹת שִׁירוֹת וְתִשְׁבְּחוּהָ,
בְּרִכּוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם.

רַם וְנִשְׂאָ, פְּדוּל וְנוֹרָא,
מִשְׁפִּיל נְאִים וּמְנַפִּיָה שְׁפִלִים
מוֹצִיא אֲסוּרִים וּפּוֹדֶה עֲגוּיִם

וְעוֹזֵר דְּעִלִּים
וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוֹעֵם אֱלֹוֹ.

► תְּהַלְלוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ.

מִשְׁוֵה וּמְרוֹם וּבְנֵי יִשְׂרָאֵל לָךְ עֲנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ בְּלִבָּם:

מִי כְמִכָּה בְּאֵלִים יְהוָה, מִי כְּמִכָּה נִצְּרָה בְּקִדְשׁ,
נוֹרָא תְהִלָּתָּ, עֲשֵׂה פִלָּא.

► שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְּאוּלָּים לְשִׁמְךָ עַל שִׁפְתֵי הָיִם,
יָחַד בְּלִבָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,

קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,

וּפְדֵה כְּנָאמְךָ יְהוּדָה וְיִשְׂרָאֵל.

נִצְּלָתֵנוּ, יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה, נְאֻל יִשְׂרָאֵל.

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