**Thanksgiving: Modim Anahnu Lakh**

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| מודִים אֲנַחְנוּ לָךְ. שָׁאַתָּה הוּא ה' אֱלהֵינוּ וֵאלהֵי אֲבותֵינוּ לְעולָם וָעֶד. צוּר חַיֵּינוּ. מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדור וָדור:   נודֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ. וְעַל נִשְׁמותֵינוּ הַפְּקוּדות לָךְ. וְעַל נִסֶּיךָ שֶׁבְּכָל יום עִמָּנוּ. וְעַל נִפְלְאותֶיךָ וְטובותֶיךָ שֶׁבְּכָל עֵת. עֶרֶב וָבקֶר וְצָהֳרָיִם:   הַטּוב כִּי לא כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם כִּי לא תַמּוּ חֲסָדֶיךָ. מֵעולָם קִוִּינוּ לָךְ:  וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרומַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעולָם וָעֶד:  וְכל הַחַיִּים יודוּךָ סֶּלָה. וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת. הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה.  בָּרוּךְ אַתָּה ה', הַטּוב שִׁמְךָ וּלְךָ נָאֶה לְהודות: | We acknowledge You, that You, Adonai, are our God and God of our ancestors for ever and ever. You are the rock of our lives and the shield of our salvation from generation to generation.  We acknowledge you and we tell Your praises for our lives which are in Your hand. And for our souls which are entrusted to You. And for the miracles that are with us each and every day. And for the wonder and goodness at every time, evening, morning and afternoon. You are good, for your mercy never ceases. You are merciful, for you kindness never ends. We have always hoped for You.  For all of these Your name will be blessed and exalted, our king, forever to the ends of time.  All that lives will gratefully acknowledge You forever and praise your name in truth, God, our salvation and our help, forever.  Blessed are You, Adonai, whose name is good and to whom giving grateful acknowledgement is pleasing. |

**Thanks or Acknowledgement**

The word מודה or מודים is the same word as תודה, which usually means "thanks." However, in the Hebrew the same word can mean—"we agree with you" or "we admit to you [that you are right]." Thus the opening line of this berakhah could be "we thank You, that You Adonai are our God" or as is translated above. The same could be true in the remainder or the berakhah. Everywhere that it says "acknowledge" could alternatively be translated "thank."

What is the difference between "acknowledge" and "thank"? Are they the same?

Which do you think is a better translation?

What other prayers use the words מודה or נודה?

**Two Versions of Modim**

In most siddurim you will notice two versions of this prayer. One that is recited whenever one recites the silent Amidah and that is always recited by the shaliach tzibbur. The other version is recited only by the tzibbur (the congregation). This berakhah is the only berakhah where the tzibbur,says something with the shaliach tzibbur (the prayer leader) when s/he is repeating the Amidah.

The Talmud asks: What does the tzibbur say when the shaliach tzibbur is saying "Modim"?

Rav says: We thank You, Adonai, our God, that we are thanking you.

Shmuel says: We thank You, God of all flesh, that we are thanking you.

* Why should we thank God that we are thanking God?
* Why do you think that in this case the tzibbur says something whereas there is nothing for the tzibbur to say in other prayers?

**The Miracles that are with us Each and Every Day**

The berakhah emphasizes that every day there are ordinary "miracles" with us or "wonders" and "goodness" that exist at all times. There are two famous stories in Judaism that cause us to pay attention to miraculous ordinary activities. Interestingly, both of these stories include the element of fire, which seems to be both totally ordinary and at the same time incredibly amazing.

The first story is the Hannukah story. On Hannukah we light the hannukiah for eight days to commemorate the 8 day "miracle of the oil." But was the first day really miraculous? After all, even without a miracle the oil would have lasted for 8 days. Really the miracle was for 7 days! The fact that we celebrate the holiday for 8 days reminds us that fire itself is a miracle. The fact that we can gain such benefit from destruction by burning teaches us that we should pay attention to the simple wonders of our world.

The second story is Moses passing by the burning bush. Moses looks at the bush and notices that despite the fire, the bush was not being consumed. But how long would it take to notice such a thing? Moses must have stopped to look at the fire for a while before he noticed that the bush was not being burned up by the fire. Why did Moses stop and look? Why didn't he just move on, perhaps flee from the dangerous fire? It might be that Moses was also looking at the everyday miracle of fire and admiring that something that doesn't have any substance can destroy things that have substance. Perhaps he was only able to see the deeper miracle once he had already noticed the everyday one.

* Do you see miracles around you on a regular basis?
* Why would you call these things miracles?
* What's the point of paying careful attention to the little things that are occurring all the time around us?

**Modim: A Prayer Said Even At the End of Times**

"In the time to come all prayers will cease, but the prayer of thanksgiving (Modim) will not cease" (Leviticus Rabbah 9:7).

According to this source, in the future messianic age people will no longer say the entire Amidah. But they will say this one prayer, Modim. There is clearly something different about Modim, such that the other prayers will no longer be required but this one will.

* What is different about Modim?
* Why does this midrash say that even in the future age people will still say it?
* What values is the midrash trying to express?