

1. Haneslama Lach

הַנְּשָׂמָה לַיהוָה, וְהַגּוֹף פְּעֻלָּהּ חוֹסֶה עַל עֲמָלָהּ
Haneslama Lach v'Ha-guf pa'alach Husah Husah al Amalach

2. V'haviotim

וְהִבְיֵאתִים אֶל הַר קָדְשִׁי וְשִׁמְחֵתִים בְּבֵית תְּפִלָּתִי
עוֹלוֹתֵיהֶם וְזִבְחֵיהֶם לְרִצּוֹן עַל מִזְבְּחִי
: כִּי בֵיתִי בֵּית תְּפִלָּה וְקָרָא לְכָל הָעַמִּים

“And I will bring them to My holy mountain, and make them joyful in My House of Prayer; their burnt-offerings and sacrifices will be accepted with favor on My Altar, for My House, will be called a House of Prayer for all peoples.”

3. Torah Torah

Torah, Torah, Torah (2X) Torah Ziva Lanu Moshe! (2X) Moreshet Kehilat Yakov (2X)

A prayer for Israel at a time of anguish

This prayer holds the personal and collective anguish of this moment: those of us in immediate peril, those of us who are wounded, those of us clinging to phones waiting to hear from beloved soldiers, those of us desperate for news of someone missing or in captivity, those of us in mourning, those of us huddling in shelters, and all of us sharing in this pain.

Aheinu kol beit yisrael,
ha-n'tunim b'tzarah u-vashivyah,
ha-omdim bein ba-yam u-vein ba-yabashah,
ha-makom y'raheim aleihem,
v'yotzi-eim mi-tzarah lirvatyah,
u-mei-afellah l'orah,
u-mi-shibud lig'ullah,
hashta ba-agala u-vizman kariv,
v'nomar amen.

אֲחֵינוּ כֹּל בֵּית יִשְׂרָאֵל
הַנְּתוּנִים בַּצָּרָה וּבַשִּׁבְיָה
הָעוֹמְדִים בֵּין בַּיָּם וּבֵין בַּיַּבֶּשֶׁה
הַמְּקוּם יְרַחֵם עֲלֵיהֶם
וְיוֹצִיאֵם מִצָּרָה לְרוֹחָה
וּמֵאֶפֶלָה לְאוֹרָה
וּמִשִּׁבּוּד לְגִאּוּלָה
הַשָּׂתָה בְּעֵגְלָה וּבְזִמָּן קָרִיב
וְנֹאמְרוּ אָמֵן

For all our family of the House of Israel, fellow Jews who face anguish and captivity, whether on sea or on land:

May the Divine have compassion upon them, and bring them from distress to relief,
from darkness to light,
from subjugation to redemption,
now, speedily, soon,
and let us say: Amen

Where Was Sarah during the Sacrifice of Isaac?

The following sources provide insight into the question of

"where was Sarah during the story of the near-sacrifice of her son, Isaac?"

Here we have both traditional ancient sources and some more modern feminist Midrash from a collection entitled, *Dirshuni*, that attempts to answer the question from the perspective of some well known women of the Bible.

Leviticus Rabbah 20:2

A son was born to Abraham when he was a hundred years old, and in the end the Holy One, blessed be He, said to him: "Take now your son... and offer him... for a burnt-offering" (Genesis 22:2)! ...Had not an angel from heaven called him, Isaac would have already been slain.

There is proof that this is so, for Isaac returned to his mother and she said to him: 'Where have you been, my son?' Said he to her: 'My father took me and led me up mountains and down hills,' etc. 'Alas,' she said, 'for the son of a hapless woman! Had it not been for the angel you would by now have been slain!' 'Yes,' he said to her.

Thereupon she uttered six cries, corresponding to the six blasts of the shofar.

It has been said: She had scarcely finished speaking when she died.

And Where Was Sarah? TAMAR BIALA from *Dirshuni* (HBI Series on Jewish Women) (p. 40)

And where was Sarah at the time that Abraham gathered the donkey, the lads, and their son Isaac, and split the wood, when the only thing he did not take with them was a sheep?

1. The First answer is offered by **Hagar**, Sarah's maidservant. Hagar questions Sarah's maternal instincts and her love for her son Isaac, since, after all, she banished Abraham and Hagar's son Ishmael to the wilderness and showed him no mercy.

Hagar came and said: Sarah did not go looking for her husband Abraham or her son Isaac at all, and God knew it would be like that. When the Holy Blessed One saw that she sought to

send away Abraham's first son to the desert, mercilessly, He feared that she wouldn't have mercy on her own son either, her only one, and so He spoke to Abraham with precision: *take your son, yours, and not hers, for through Isaac, seed will be called by your name* (Gen 21:12). By your name, yours and not by hers.

2. The second response is suggested by **Dinah**, the daughter of Leah and Jacob, who was kidnapped and raped by Shechem, the son of Hamor (Gen 34). Dinah identifies with Sarah, who was also forcibly taken to the castle of a foreign king.

Dinah said: Sarah was in the tent and didn't know of their departure, for ever since she had returned from the palace of Avimelekh, her husband had told her, *All the princess's treasure is inward* (Ps 45:14). She would hide within the tent and no longer took notice of other people.

3. The third answer is proposed by the **Shunamite Woman**, who, like Sarah, experienced a prolonged period of barrenness before ultimately meriting to birth a son (2 Kgs 4:14).

The Shunamite Woman said: Sarah hurried after Abraham to stop him from slaughtering their son, but judges and officers at the gates prevented her, until she returned to her tent and buried herself in it.

In this traditional midrash from **Midrash Tanhuma**, we see a variation from the Vayikra Rabbah source above, where Isaac informed her afterward that he was to be sacrificed. Here, it is Satan - the inciter - who comes to Sarah as Isaac, and tells her what has transpired. Upon realizing the close call her son had at the hands of her own husband, she dies - a nod to the Torah portion that follows, detailing the death of Sarah and Abraham's burial/mourning period.

Midrash Tanhuma VaYera 23:5

(5) While all this was transpiring, Satan visited Sarah in the guise of Isaac. When she saw him she asked: "What did your father do to you, my son?" He replied: "My father led me over mountains and through valleys until we finally reached the top of a certain mountain. There he erected an altar, arranged the firewood, bound me upon the altar, and took a knife to slaughter me. If the Holy One, blessed be He, had not called out, Lay not thy hand upon the lad, I would have been slaughtered." He had hardly completed relating what had transpired when she fainted and died, as it is written: And Abraham came to mourn for Sarah, and to weep for her (ibid. 23:2). From where did he come? From Mt. Moriah.