

Mekabeitz nidchei amo Yisrael. Who gathers together the dispersed of His people, Yisrael.

Hashem gathers the dispersed of his People, Yisrael. Previously, in the brachah of Geulah, Redemption, the conclusion is: Goeil Yisrael, He redeems Yisrael. No mention of amo – His people. Why is this? In the sefer, Acharis L'Shalom (cited by Achas Shoalti), the author distinguishes between two distinct forms of redemption. When the Jews are worthy and deserving, the geulah is then the result of their having distinguished themselves. They catalyze their redemption through their worthiness. Under such circumstances (chas v'shalom, Heaven forbid) that they are unworthy and undeserving, the geulah will still occur, but only because they have suffered so much under their oppressors that Hashem must put a stop to it. Hashem's response to our sinful behavior is not punitive. He seeks to purify us, so that we see where we went wrong. For some, however, this too does not work. They then must be redeemed, or else there will be no one left to redeem.

The blessing, Teka b'shofar gadol, addresses the geulah which comes as a result of the nation's worthiness. Thus, the conclusion of the blessing is mekabeitz nidchei amo Yisrael, "Who gathers the dispersed of His People, Yisrael." We are still viewed as His People. The blessing of Goel Yisrael – sans amo, for otherwise, we will not survive the persecution of the nations who are oppressing us. In this case, we are Yisrael; not amo, just Yisrael.