

TORAH, TALMUD, AND SIDDUR - BOOKS OF REMEMBRANCE

As we move from superstition to myth; from myth to religion; and from religion to an inclusive and universal (moral, ethical, and just) way of life; the real danger is not the assimilation of Jews by the Gentiles (Christians in particular), for Jesus Christ (Yehoshua Hamashiah) is Jewish and never departed from that. The real danger is ignorance on the part of the Gentiles that Jesus Christ (Yehoshua Hamashiah) is Jewish.

It is the failure on the part of the Jewish people to Remember (honor) him as teacher and prophet to his people which causes so much confusion and misunderstanding. And it is the adamant denial taken by the Jewish people concerning the true meaning and value of his thoughts, words, and deeds (including many miracles) that necessitated such a breaking away. Perhaps to leave Jesus Christ (Yehoshua Hamashiah) out of the Jewish Book of Remembrance is a most grievous sin? The life he lived, his teachings and prophecies, and the sacrifice he made, surely make him worthy of his own people's remembrance.

This has brought about great confusion and misunderstanding, even causing some to consider the Jew as anti-Christ, because they are under the perception that Jews deny him and the meaning of his life, while he is highly esteemed and loved by all those who believe that he is God's (Hashem's) own sacrifice, made for the salvation of mankind. It is not Jesus Christ (Yehoshua Hamashiah) that most Gentiles worship (this is a misconception on the part of the Jews). The Gentiles worship the same God (Hashem) as the Jews, yet they remember and honor God's (Hashem's) sacrifice, as instructed in the teachings of Jesus Christ (Yehoshua Hamashiah).

On my part as a Jew, I am asking that thoughtful consideration be made to include the Remembrance of Jesus Christ (Yehoshua Hamashiah) in the Jewish Siddur, notwithstanding at least on the Passover, when the bread and wine are blessed; for it was then that God (Hashem) required of Himself, that which He would not require of Abraham, such is His love for the Jewish people and all mankind.

Though some may disagree - The world does not need perfecting by man; it is not broken. It is God's (Hashem's) people that are fragmented and broken. The Creation is complete and needs not man's help. The Sabbath is complete and

needs not man's help. The Sacrifice is complete and needs not man's help. It is only Redemption that is incomplete and needs man's help. It has always been Israel's responsibility to participate in the redemption of the world. Nothing has changed *but a remembrance has been lost*.

God (Hashem) has done his part; Jesus Christ (Yehoshua Hamashiah) has done His part; the true-believing Gentile (Christian) has done his part; and now what of the faithful Jew? For as with the Creation, Sabbath and Sacrifice; the Redemption is God's (Hashem's) work and not our own; may we all enter into that work.

Shalom Aleichem,

Mark (Moshe) B. Sostrin

(1 Attachment)

Please know that I do not presume myself worthy of authorship in the Siddur, yet I must at least provide some material for consideration. Suggested Psalms, readings from the Prophets, and Prayers that might be added to the Siddur for Passover follow:

For the Bread:

Why do nations assemble, and peoples plot vain things; kings of the earth take their stand, and regents intrigue together against the Lord and against His anointed? “Let us break the cords of their yoke, and shake off their ropes from us!” He who is enthroned in heaven laughs; the Lord mocks at them. Then He speaks to them in anger, terrifying them in His rage, “But I have installed My king on Zion, My holy mountain!” Let me tell of the decree: the Lord said unto me, “You are My son, I have fathered you this day. Ask it of Me, and I will make the nations your domain; your estate, the limits of the earth. You can smash them with an iron mace, shatter them like potter’s ware.” So now, O kings, be prudent; accept discipline, you rulers of the earth! Serve the Lord in awe; tremble with fright, pay homage in good faith, lest He be angered, and your way be doomed in the mere flash of His anger. Happy are all who take refuge in Him. (Source – Tanakh, Psalm 2: 1-12).

But hear now, O Jacob My servant, Israel whom I have chosen! Thus said the Lord, your Maker, Your Creator who has helped you since birth: Fear not, My servant Jacob, Jeshurun whom I have chosen, Even as I pour water on thirsty soil, And rain upon dry ground, So will I pour My spirit on your offspring, My blessing upon your posterity. And they shall sprout like grass, Like willows by watercourses. One shall say, “I am the Lord’s” Another shall use the name of “Jacob,” Another shall mark his arm “of the Lord” And adopt the name of “Israel”. Thus said the Lord, the King of Israel, Their Redeemer, the Lord of Hosts: I am the first and I am the last, And there is no god but Me. Who like Me can announce, Can foretell it – and match Me thereby? Even as I told the future to an ancient people, So let him foretell coming events to them. Do not be frightened, do not be shaken! Have I not from of old predicted to you? I foretold, and you are My witnesses. Is there any god, then, but Me? “There is no other rock; I know none!” (Source – Tanakh, Isaiah 44: 1-8).

As we bless this bread and derive substance from the earth, may we remember the sacrifices made by our people Israel throughout the ages and honor those who gave their lives for their people. As we have always remembered our beloved teacher and Prophet Moses at the Passover, to fulfill all righteousness may we now also bless God (Hashem) by remembering Yehoshua Hamashiah, who gave his life for us, and who taught us not only to love one another, but also to remember him in the blessing of the bread at the Passover.

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

May this bread truly sustain us and enable us to live our lives in a manner pleasing to God (Hashem) and all of creation.

For the Wine:

I extol You, O Lord, for You have lifted me up, and not let my enemies rejoice over me. O Lord, my God, I cried out to You, and You healed me. O Lord, You brought me up from Sheol, preserved me from going down into the Pit. O you faithful of the Lord, sing to Him, and praise His holy name. For He is angry but a moment, and when He is pleased there is life. One may lie down weeping at nightfall; but at dawn there are shouts of joy. When I was untroubled, I thought, "I shall never be shaken," for You, O Lord, when You were pleased, made [me] firm as a mighty mountain. When You hid Your face, I was terrified. I called to You, O Lord; to my Lord I made appeal, "What is to be gained from my death, from my descent into the Pit? Can dust praise You? Can it declare Your faithfulness? Hear, O Lord, and have mercy on me; O Lord, be my help!" You turned my lament into dancing, you undid my sackcloth and girded me with joy, that [my] whole being might sing hymns to You endlessly; O Lord my God, I will praise You forever. (Source – Tanakh, Psalm 30: 1-12).

As I looked on, in the night vision, One like a human being Came with the clouds of heaven; He reached the Ancient of Days And was presented to Him. Dominion, glory, and kingship were given to him; All peoples and nations of every language must serve him. His dominion is an everlasting dominion that shall not pass away, And his kingship, one that shall not be destroyed. (Source – Tanakh, Daniel 7: 13-14).

As we bless this wine and lift up this cup of salvations, may we remember the sacrifices made by our people Israel throughout the ages and honor those who gave their lives for their people. As we have always remembered our beloved teacher and Prophet Moses at the Passover, to fulfill all righteousness may we now also bless God (Hashem) by remembering Yehoshua Hamashiah, who gave his life for us, and who taught us not only to love one another, but also to remember him in the blessing of the wine at the Passover.

May we all drink the joy of redemption as that of the first-born son.

“Blessed art thou, O lord our God, King of the universe, who hast sanctified us by thy commandments, and given us command concerning the redemption of the son. Blessed art thou, O lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season. This is instead of that, this in commutation for that, this in remission of that. May this child enter into life, into the Law and the fear of Heaven. May it be God’s (Hashem’s) will that even as he has been admitted to redemption, so may he enter into the Law, the nuptial canopy, and into good deeds. Amen. God make thee as Ephraim and Manasseh. The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace. For length of days, and years of life and peace shall they add to thee. The Lord shall guard thee from all evil; he shall guard thy soul. Amen.” (Source: Daily Prayers, Service for the Redemption of the First-Born).

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

May this wine truly gladden our hearts and the hearts of all humanity.

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