

Women's Minyan/Discussion Service
Shabbat Shacharit
LEAD 2006

This service is for girls only, and is designed to have girls be in a comfortable position where they can discuss women's position in Judaism and their feelings on that position and the obligations that go with it. Everything under the prayers are topics of discussions or things you might want to bring up-its all optional. Feel free to spend more time on one prayer more than another if a discussion is going well, or to add things. If you can, have the chairs arranged in a circle or everybody sitting on the ground in a circle.

Before the service starts (if you have time)...go around the circle and ask each person to describe their female rolemodel, and why she is their rolemodel.

Page 2- Modeh Ani, Mah Tovu

How can we make this service appropriate for females? Why do you think that these and many other changes were added *after* the original prayers were written?

Page 10- Bircot Hashachar (rise) and continue on page 12 at the box

Did you know that one of the sentences "Who made me a Jew" originally said "Who didn't make me a woman". In fact, most orthodox communities still read the prayer that way

Page 54- Baruch She-Amar

Baruch Sh'amar deals with the importance of words. How have women achieved an equal voice and an equal say in society? In Judaism? Have women achieved equality with men from a religious perspective?

Page 80- Ashrei

Page 88- Hallelujah

Hallelujah describes the many ways to praise God. How do you think that women *would have* been able to participate in these forms of praising God? Is it different today, especially in the Conservative movement?

Page 92- Az Yashir (optional, and rise if you choose to do it)

Did you know that this prayer is directly connected to women? Miriam sang this song with her tambourine and the other women of Israel.

Page 334- Nishmat

Page 336- At the box and Shochan Ad

Page 338- Yishtabach (rise) and Hatzi Kaddish

Page 340- Barchu

Barchu is the main call to worship-the service officially starts here. This brings up the question of whether women should be counted in a minyan or not, based on their obligations. Conservative Judaism does believe that women should be counted-what do you think?

Page 342- El Adon (optional, but a lot of fun :-)

Page 344- At the box and continue until the next complete paragraph at the bottom of the page

Page 346- Ahavah Raba and Shema

The Ahavah Raba is about how much God loves us. Do you think that this prayer is directed towards women and men, or only men since they are the ones technically “obligated” to pray. Do you think that God possibly loves us in different ways based on our obligations, and do we agree with that idea in Conservative Judaism?

Page 348- Vayomer (second paragraph)

This prayer is about Tzitzit to remind us of God’s presence. How many girls here have talitot and wear them? Why do you do it, since it is not officially commanded to us as women to wear them? If no or very few girls wear them, does this prayer have any meaning to us?

Page 350- Do all 3 boxes

Page 352- Micah Moca

God is always referred to as male, throughout the services and in Judaism. This prayer states “Who is like you, oh Lord?” with the male form of “you”. Do you think that this affects the way women view this prayer or the service in general?

Page 354- Amidah and Kedusha (out loud)

Do the egalitarian version of the Amidah

Page 392- Kaddish Shalem