



TEMPLE EMANU-EL Bulletin

Volume 80, Number 8

October 19, 2007

WORSHIP SERVICES

Friday evening, October 26
Temple Sanctuary

Organ Recital—5 P.M.

Sabbath Eve Service—5:15 P.M.

WQXR Radio (96.3 FM) and Internet
(www.wqxr.com) broadcasts—5:30 P.M.

Saturday morning, October 27
Women's Auxiliary Lounge

Torah Study—9:15 A.M.

Temple Sanctuary

Service—10:30 A.M.

Torah Portion—Vayera

Readings—Genesis 18:1-22:24

II Kings 4:1-37

Sermon: Rabbi Howard Goldsmith

Sabbath and holiday services are available for downloading from the Web site (www.emanuelnyc.org) generally within one hour of the conclusion of the live service and for up to one week.

NEW on Our Web Site:
WEEKLY TORAH COMMENTARY!

Read the Hebrew text and an English translation for a passage from the weekly Torah portion, followed by a commentary from a member of our Temple clergy or staff.

View the Torah commentary by clicking on "Learning: Adult Education."



Hearing Loop installed in Temple Sanctuary and Beth-El Chapel; switch aid to T-coil. Headsets or neck loops also available for use.

WOMEN'S AUXILIARY

WOMEN'S AUXILIARY:
Spin City Revisited
Tuesday, October 30
10 A.M.

A few openings remain for the second of two guided tours sponsored by the Women's Auxiliary to view New York's historic City Hall and Tweed Courthouse.



The tour will be led by **Joan Hirschhorn Bright**, director of Tour Programs for the Art Commission of the City of New York, a Women's Auxiliary member and a trustee of Congregation Emanu-El. Cost is \$40 per person, which includes lunch at City Hall Restaurant (131 Duane Street).

This event is open to members of the Women's Auxiliary only. Reservations are awarded on a first-come, first-serve basis and are limited to 22 people per tour. Checks should be made payable to the Women's Auxiliary. **Absolutely no walk-ins will be allowed. All attendees must bring photo ID.** The group will meet at City Hall (Murray Street at Broadway).

To register, call the Women's Auxiliary office at (212) 744-1400, ext. 235.

B'NEI MITZVAH

**The following students of
our Religious School will become
b'nei mitzvah this weekend:**

Henry G. Altman,
son of Ms. Marcy B. Friduss and
Mr. Bruce S. Altman

Gabriella Sarah Rebecca Garr,
daughter of Audrey and Andrew Garr

Jessica Verdi,
daughter of Mr. and Mrs. Ellis J. Verdi

**We are grateful for their sponsorship
of Friday evening's *Oneg Shabbat*.**

PULPIT FLOWERS

**Pulpit flowers at Sabbath services
this weekend are the generous
donation of our congregants:**

Ann and Robert Freedman
in loving memory of
Hilda Fertig

Honey Gold and Family
in memory of
my beloved husband,
Abe Gold

Eleanor Ressler
in loving memory of
my cherished husband,
Dr. Charles Ressler

*Inquiries to sponsor Pulpit Flowers or
an Oneg Shabbat should be directed
to (212) 744-1400, ext. 312 or
sponsorships@emanuelnyc.org.*

Charles S. Salomon
The Universal Funeral Chapel
1076 Madison Avenue (212) 753-5300
Our service is available in the Temple, home, or our Chapel.

**SUNDAY
SEMINARS**

Seminars are held
from 10 A.M. to 2 P.M.
Coffee and bagels are served.
Enter at One East 65th Street.
To register, call (212) 507-9580
or log on to our Web site at
www.adultjewishlearning.org.
Cost is \$50 per session.

SUNDAY, OCTOBER 28 — JEWISH MUSICIANS:

**Their Emancipation
and Subsequent Destruction
in the Third Reich**

Take a journey
through the
history of Jewish
emancipation and
assimilation from
the perspective of
Jewish composers,
conductors and
musicians of the
18th and 19th
centuries. Study
the place music



Lecturer:
*Dr. Jasmin
Bey Cowin*

had in the concentration camps
during World War II. Learn about
conductors and composers who
were friendly to the Nazis but later
denied any involvement. View video
footage of performances and enjoy
a live performance of Jewish music
that was performed in Europe
before, during and after the Third
Reich. Conclude with a look at the
influence of Jewish musicians on
the contemporary music world.

JASMIN BEY COWIN, a trained
German harpist, received her
master's and doctorate in educa-
tion from Columbia University.
She teaches at Hunter College, the
Opera Company of Brooklyn and
the New York Public Library.

The Cemeteries of Congregation Emanu-El Salem Fields and Beth-El

A limited number of above-ground crypts are available in
our community mausoleum. For information, please call
Dr. Mark W. Weisstuch at the Temple Office, (212) 744-1400.

EXPLORING KADDISH: SOUL MINDERS

By Rabbi David M. Posner

Jewish tradition (Mishnah Megillah 4:3) teaches that while a Jew may pray alone, the presence of a minyan is required in several situations, among them when reciting Kaddish—including the Mourner’s Kaddish. Failure to comply with the Mourner’s Kaddish, in particular, has cosmic implications for the soul of the dearly departed.

The notion that the general ritual and ethical piety demonstrated by a son or a grandson might have a redeeming influence on the soul of a departed father or grandfather first appeared in the talmudic and midrashic literature of the sixth century. The earliest direct link between mourners and the Kaddish appeared two centuries later:

After the chazan (cantor) finishes the Mussaf prayer, he goes behind the door of the synagogue... There he finds the mourners and all the relatives and recites a blessing over them. Then he recites Kaddish.

(Tractate Sofrim 19:12)

By the ninth century, as mysticism continued to grow in influence, the pre-existent talmudic belief that the punishments of *Gehinnom* (purgatory or hell) last for 12 months (Tractate Rosh Hashanah 17a) was combined with the notion that the piety of a son has a redeeming influence on the soul of a father. The 13th century anonymous work “Kol Bo” first expressed these notions in a decree that a son should recite the Mourner’s Kaddish for a period of 12 months.

Eventually, the notion of a 12-month stay in *Gehinnom* was revised. “The punishment of *Gehinnom* lasts for 12 months,” noted Rabbi Moses Isserles, the renowned 16th century author. “However, one does not wish to assume that one’s parent was

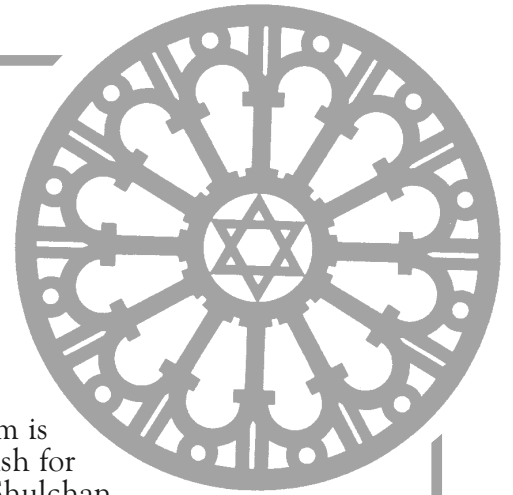
wicked; therefore, the custom is to recite Kaddish for 11 months.” (Shulchan Aruch, Yoreh De’ah, 376:4)

It was precisely at this point in history that the Mourner’s Kaddish became the most powerful motivating inspiration for communal attendance at worship services. If “person A” lost one of his parents and needed to recite the Mourner’s Kaddish, “person B” needed to go to the synagogue to be there for the mourner as part of the minyan. Why? Because when “person B” eventually loses one of his own parents, he will need “person A” there for him as part of the minyan. In other words, we have to

**WE HAVE TO “BE THERE”
FOR ONE ANOTHER
IN THIS WORLD SO
THAT OUR LOVED ONES
CAN REST IN PEACE
IN THE NEXT WORLD.**

“be there” for one another in *this* world so that our loved ones can rest in peace in the *next* world. According to this understanding, the relationship is not only horizontal in our own earthly community but also vertical between our community in this world and the community of the departed in *Olam Ha-Ba*, the world to come.

This is the reason why the daily afternoon service (*Minchah*) is recited in many of the business and professional firms in and around New York City. Busy Orthodox



CONTINUED ON PAGE 4

SOUL MINDERS (CONTINUED)

Jews attend services in order to “be there” for colleagues who are reciting the Mourner’s Kaddish, and they fully expect that, one day, their colleagues will do the same for them. In this light, the most powerful force capable of drawing Jews to worship services in the synagogue is the conviction that our physical presence as a community in this world has cosmic significance for our departed loved ones in the next.

For Reform Jews, belief in the next world is not a foreign concept; it is, in fact, an integral part of our liturgy. Take, for example, the blessing after the Torah that reads, “*V’chayyea olam nata b’tocheynu—Who has implanted within us eternal life*”; the prayer *Elohy N’shama* (recited as part of the *Shacharit* service every weekday, Shabbat and festival), which offers firm

belief in the soul and life everlasting; the memorial prayer *El Male Rachamim*, which intones the “world to come”; and the *G’vurot* prayer in the new Reform siddur, *Mishkan T’filah*, which includes the blessing, “Blessed are You Adonoi, who gives life to all (revives the dead).”

True, not all Reform Jews believe in the afterlife, a consequence perhaps, of our Movement’s confusion of uncertainty with irrationality. Belief in the world to come may be uncertain, but it is not irrational. After all, why would our Creator—our eternal, all-powerful and just Heavenly Parent—consign us to oblivion?

Note: This article is an excerpt from a piece by Rabbi Posner that appeared in the Spring 2007 issue of Reform Judaism magazine.

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