



TEMPLE EMANU-EL Bulletin

Volume 78, Number 31

April 7, 2006

PASSOVER AND SABBATH SERVICES

EVE OF PASSOVER

Wednesday evening, April 12
Beth-El Chapel—5:30 p.m.

FIRST DAY OF PASSOVER

Thursday morning, April 13
Lowenstein Sanctuary—10:30 a.m.
Sermon: Rabbinic Intern David Young

SEDER BROADCASTS

WQXR FM (96.3)—Wednesday,
April 12 from 7 p.m. to 8 p.m.
INTERNET (www.emanuelnyc.org)—
April 12, 12 p.m. – April 13, 12 p.m.

*(Internet broadcast made possible through
a contribution from Jeffrey S. Gould)*

CHOL HA MOED

Friday evening, April 14
Lowenstein 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, April 15

Women's Auxiliary Lounge

Torah Study—9:15 a.m.

Lowenstein Sanctuary

Service—10:30 a.m.

Readings—Exodus 33:12-34:26

Song of Songs 2:7-17

Sermon: Rabbi Amy B. Ehrlich

CONCLUSION OF PASSOVER

Tuesday, April 18—5:30 p.m.

Wednesday, April 19—10:30 a.m.

PANEL
DISCUSSION

Sunday, April 16

9:30 a.m.

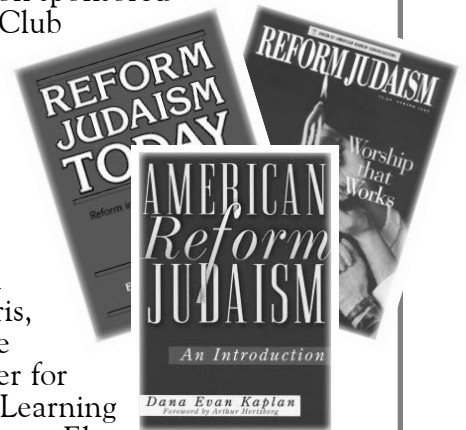
Breakfast and Discussion: Reform Judaism... Our Future

- What is Temple Emanu-El's role in today's Reform Movement?
- Are we facing changes?
- Where do we go from here?

These are just a few of the questions to be addressed in a not-to-be-missed panel discussion sponsored by the Men's Club for **Temple members only.**

Featured panelists are Senior Rabbi David M. Posner; Rabbi Leon A. Morris, director of the Skirball Center for Adult Jewish Learning at Temple Emanu-El; and past and present Temple Trustees Frances A. Hess and Charles Grossman. The panel will be moderated by Richard R. Valcourt, a Men's Club past president and current member of the Temple Finance Committee.

The cost for this event is \$20 per person, which includes breakfast. Make checks payable to the Men's Club. On the day of the event, enter at the Marvin and Elisabeth Cassell Community House, One East 65th Street. *Questions? Call (212) 744-1400, ext. 250.*



B'NEI MITZVAH

**The following students of
our Religious School will become
B'nei Mitzvah this weekend:**

*Brian Harmon Krantz, son of
Susan Green and Mark Krantz*

*Emily de La Bruyère, daughter of
Stacy Schiff and Marc de La Bruyère*

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

PULPIT FLOWERS

**Pulpit flowers at Passover services
are the generous donation of
our congregants:**

Dr. Barbara L. and Saundra M. Claster
in memory of *Della F. and Philip A. Leiner*
and *Miriam H. and Aaron H. Claster*,
loving parents and grandparents

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

Sivia Brodsky in loving memory of
her husband, *Andrew Brodsky*

Judie and Howard Ganek
in loving memory of our dear mother,
Elizabeth Goldstein

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.

Charles S. Salomon

The Universal Funeral Chapel

1076 Madison Avenue (212) 753-5300
Our service is available in the Temple, home, or our Chapel.

PASSOVER: JUDAISM AS

By Rabbi Irving Greenberg (From *The Jewish Way*)

PERIODICALLY, scholars survey historians' opinions as to what is the most influential event of all time. In recent decades, the Industrial Revolution has often appeared at the top of the list. For the politically oriented, not uncommonly, the French Revolution wins; for Marxists, the Russian Revolution. Christians often point to the life and death of Jesus as the single most important event of history. For [Muslims], Mohammed's revelations and his *hegira* have a similar transcendental authority.

Yet, when Jews observe Passover, they are commemorating what is arguably the most important event of all time—the Exodus from Egypt. If for no other reason than the fact that the Exodus directly or indirectly generated many of the important events cited by other groups, this is *the* event of human history. That it was a Jewish event is an eloquent tribute to the extraordinary role the Jewish people—so minute a fragment of the human race—have played in human history.

The Exodus transformed the Jewish people and their ethic. The Ten Commandments open with the words, "I am the Lord your God who took you out of the Land of Egypt, out of the house of bondage." Having no other God means giving no absolute status to other forms of divinity or to any human value that demands absolute commitment. Neither money nor power, neither economic nor political system has the right to demand absolute loyalty. All human claims are relative in the presence of God. This is the key to democracy.

Exodus morality meant giving justice to the weak and the poor. Honest weights and measures; interest-free loans to the poor; leaving part of the crops in the field for the stranger, the orphan and the widow; treating the alien stranger as a native citizen—these are all applications of the Exodus principle to living in this world. Thus, the Exodus, as articulated at Sinai, transformed the Jewish people and their religious ethical system. Inasmuch as Christianity and Islam adopted the Exodus as their core, almost half the world is profoundly shaped by the after effects of the Exodus event.

In modern times, the image of redemption has proven to be the most powerful of all. The rise of productivity and affluence has heightened expectations of the better life. Widely disseminated sci-

AN EXODUS RELIGION

entific ideas and conceptions of human freedom carry the same message: Do not accept disadvantage or suffering as your fate; rather, let the world be transformed! These factors come together in a secular concept of redemption. By now, humans are so suffused with the vision of their own right to improvement that any revolutionary spark sets off huge conflagrations. In a way, humane socialism is a secularized version of the Exodus' final triumph: The liberator is dialectical materialism, and the slaves are the

**AND MOSES SAID
UNTO THE PEOPLE:
“REMEMBER THIS DAY,
IN WHICH YE CAME OUT
FROM EGYPT, OUT OF
THE HOUSE OF BONDAGE;
FOR BY STRENGTH OF
HAND THE LORD
BROUGHT YOU OUT
FROM THIS PLACE.”**

— EXODUS 13:3

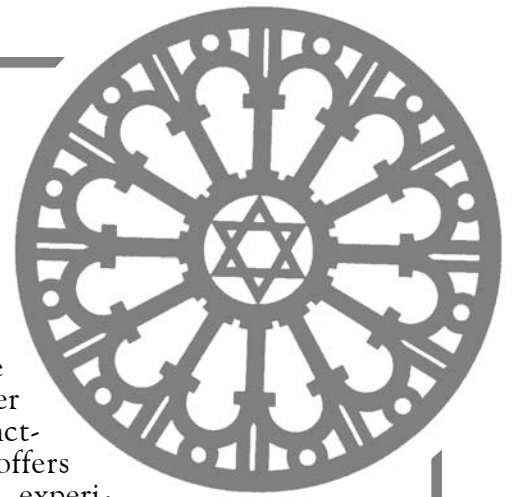
proletariat—but the model and the end goal are the same. Indeed, directly revived images of the Exodus play as powerful a role as Marxism does in the worldwide revolutionary expectations. In South America, the theology of liberation directly touches the hundreds of millions who strive to overcome their poverty.

The secret of the impact of the Exodus is that it does not present itself as an ancient his-

tory, a one-time event. [Because] the key way to remember the Exodus is reenactment, the event offers itself as an ongoing experience in human history. As free people relive the Exodus, it turns memory into moral dynamic. The experience of slavery that breaks and crushes slaves does not destroy free people. It evokes feelings of repulsion and determination to help others to escape that state. As participants eat the bitter herb, they remember the heartbreaking tale and the death of the children. They also remember that slavery gradually conditions people to accept servitude as the norm. The Israelites fell into that trap and were delivered, not by their own merit. The lesson is that a slave needs help to get started on liberation.

In the seder ritual, the family also acts as the transmitter of memory. The past is not excised but becomes an active part of the lives of the participants. Parents tell the story to children. At the same time, the children are not merely dependent. They ask questions and participate in the discussion. They must become involved, for it is essential that they join in the unfinished work of liberation. This is why when Pharaoh offered to let the adult Jews leave Egypt to worship God if the children were left behind, Moses rejected the offer: “With our youth and our elders we will go.”

The seder order deliberately is designed to hold the children's attention, to fascinate them with their people's history so that they will feel impelled to take up the covenantal task. Thus, by the magic of shared values and shared story, the Exodus is not some ancient event, however important; it is the ever-recurring redemption; it is the event from ancient times that is occurring tonight; it is the past and future redemption of humanity. The Exodus is the most influential historical event of all time because it did not happen once but recurs whenever people open up and enter into the event again.



AROUND THE TEMPLE

PROJECT BACKPACK

Under the direction of the Women's Auxiliary, Congregation Emanu-El will be partnering with Public School 112 in East Harlem for a wonderful mitzvah.

Through **Project Backpack**, we will be donating 100 backpacks filled with various school supplies (including construction paper, glue sticks, composition notebooks, crayons and pencils) to kindergarten students in need of assistance.

Your donation of \$20 will cover the cost of supplies for one backpack. Donations must be

received by May 15; make checks payable to the Women's Auxiliary. Questions? Call (212) 744-1400, ext. 235.



BOOK DISCUSSION GROUPS

The **Men's Club** Book Group will meet Tuesday, April 11 at 8:30 a.m. to discuss *Maimonides* by Sherwin B. Nuland. The **Women's Auxiliary** group will meet at 12:30 p.m. with Rabbi Nadia Gold to discuss *Unchosen: The Hidden Lives of Hasidic Rebels* by Hella Winston.



ENGLISH IN ACTION

The Women's Auxiliary is seeking volunteer tutors for the English in Action session that meets Wednesdays from 10:30 a.m. to 12:30 p.m. To sign up or for more information, interested persons should call (212) 744-1400, ext. 235.

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