

# 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](http://www.adultjewishlearning.org).  
Cost is \$50 per session.

### SUNDAY, OCTOBER 28 — JEWISH MUSICIANS:

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

**T**ake 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  
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.



**Lecturer:**  
*Dr. Jasmin  
Bey Cowin*

**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

**J**ewish 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

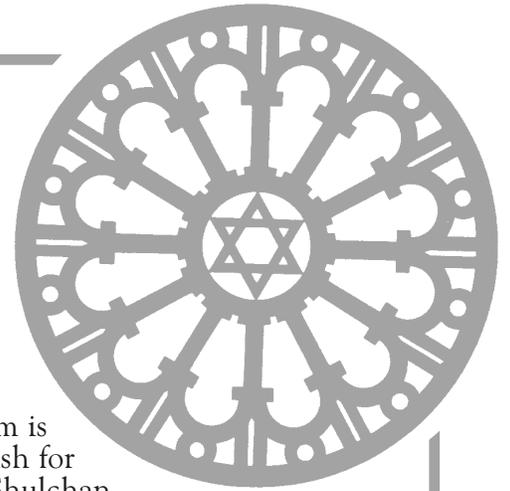
wicked; therefore, the custom is to recite Kaddish for 11 months.” (Shulchan Aruch, Yoreh De’ah, 376:4)

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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