

What is 10-for-10?

Every evening and morning at Temple Emunah we offer each other the gift of community. Being part of this community is a way of making those horizontal and vertical connections to all Jews. We share rituals that have endured for centuries and will endure for time to come. We reach out to a grieving friend or open ourselves to the comfort of a new one. We introduce ourselves to a stranger, or catch up with someone we haven't seen in a long time. We make a place where one can talk with oneself, with others, and with God.

The making of such a community takes work; it takes people. In order to ensure that we have our community of prayer, our *minyan*, twice each day, we are asking each adult member to join our *minyan* at least 10 times a year. Each of us 10 times, to make the *minyan* of 10. **10-for-10.**

Choose any ten days (other than Shabbat morning or holidays). Those members who make a *minyan* at least ten times will be recognized at the end of the year. Even more than recognition, you will receive a gift much more valuable: the gift you yourself give by coming, the gift of community.

Usual Service Times*

Sunday	9:00 AM and 7:30 PM
Weekdays	7:00 AM and 7:30 PM
Friday	7:00 AM and 6:15 PM
Saturday	9:30 AM and <i>Minhah</i>

*see website for exceptions

www.templeemunah.org

*Will you help
make the
minyan?*



Count how many times you come to *minyan*.

1 2 3 4 5
6 7 8 9 10

FOR MORE INFORMATION,
and up-to-date service times,
visit us on the web at
www.templeemunah.org

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TEMPLE
EMUNAH

10-for-10 *Minyan* Program

Rabbi Nachman of Bratslav said,

Nine Tsaddikim

(righteous ones)

do not make a *minyan*,
but one common person
joining them,
completes the *minyan*.

What is a *minyan*?

Certain important parts of the Jewish prayer service may only be said in a community - a *minyan*. These include the various forms of the *Kaddish*, the reading of the Torah, the *Barekhu* and the *Kedushah*. At Temple Emunah ten Jewish adults - over the age of Bar/Bat Mitzvah - constitutes a *minyan*.

We hold prayer services twice daily at Temple Emunah. We often refer to weekday services as “*minyan*.” These services are casual - dress is informal - and lay led. The morning service, *Shaharit*, lasts about half an hour - a little longer when the Torah is read on Mondays, Thursdays, and holidays. The evening service, *Ma'ariv*, takes about 20 minutes. In the summer, when the sun sets after 7:30, it lasts about half an hour because we also *daven* the afternoon service, *Minhab*.

Our *minyan* includes people who come for a variety of reasons. Some come to say *Kaddish* for a recently departed loved one, or for *yahrzeit* (the anniversary of a loved one's death). Others come for a spiritual moment in a busy day. Some want to socialize and catch up with friends, while others come to sit with their thoughts. And then there are those who come simply to be the tenth, that is, to help make the *minyan*, a significant *mitzvah* in its own right. The people at *minyan* bring with them different levels of comfort with the service. Some wait for the cues – the page numbers, the “please rise,” the “you may be seated” - while others are more familiar with the Hebrew and the choreography. For whatever reason they come, and no matter their level of knowledge, just by being a Jewish adult in the room, each person counts toward the *minyan*, the **10**.



Why 10?

The Talmud fixes the number at **10** because the word “*edab*”, community, is used in the Torah (Numbers 14:27) to describe the ten scouts who gave a negative report on the land of Canaan. But the notion of ten as a significant minimum comes from Genesis 18:22-18:32. Abraham stands before God and pleads for the people of Sodom, “Will you sweep away the innocent along with the guilty? What if there be fifty innocent within the city?” Adonai answers, “If I find within the city of Sodom fifty innocent ones, I will forgive the whole place for their sake.” Abraham pleads again for forty-five, and then for forty, thirty, twenty. Finally Abraham says, “What if ten should be found there?” And God answers, “I will not destroy, for the sake of **10**.”

Why a Community?

From its beginnings, Jewish prayer has been communal. It allows us to share our *simhas* (joyous occasions) and sorrows. One may pray in private, but our tradition suggests that an individual's prayer resonates more powerfully when it comes from within a community - *tefillah b'tzibbur*. Originally, prayers were said from memory. By praying within a community, even those who had not memorized them could fulfill the *mitzvah* of prayer by listening to the blessings recited on their behalf by the *shaliach tzibbur* – emissary of the congregation – and responding “Amen.” Today, those who are unable to read Hebrew can also take part in this way.

More significantly, our liturgy emphasizes community and affirms the responsibility Jews have for each other. Most prayers are written in the first person plural - “*our* God and God of *our* ancestors . . . for all these blessings *we* shall ever praise and exalt You.” Some prayers have a part for a leader and a response from the group and, as such, they can only be recited by a community. In the words of Rabbi Jack Reimer, “Ours is not an I-Thou religion; ours is a We-Thou religion . . . To be a Jew means to be connected, horizontally and vertically, to all the Jews around the world and to all the Jews of the past, the present, and the future . . . We come before God not by our own merits but as part of a people. A Jew by himself is impossible.”