

EUCLID AVE. TEMPLE BULLETIN

CLEVELAND

Barnett R. Brickner, Rabbi
Nathan Brilliant, Educational Director

Vol. XI

September 11th, 1931

No. 2

The Holy Days Services

The New Year

Friday, September 11th, 7:45 P. M.

Saturday, September 12th, 9:30 A. M.

(Children's Service, 2:15 P. M.)

The Day of Atonement

Sunday, September 20th, 7:45 P. M.

Monday, September 21st, 9:30 A. M.

(Children's Service, 1:00 P. M.)

(Memorial Services, 3:30 P. M.)

Rabbi Brickner and Prof. Samuel S. Cohon of the Hebrew Union College, will alternate in conducting the services in the Temple and Auditorium.

The Shofar (Ram's horn) will be sounded in addition to the usual trumpet service.

Children's Service

A very beautiful service using the Shofar as the central theme has been prepared by Mr. Nathan Brilliant, our educational Director, for the children's Rosh Hashonah service to be held Saturday, September 12th at 2:15 P. M.

Children will occupy the center section. Parents accompanying them are requested to take seats in the rear or side sections.

The following children of the 1931 Confirmation Class will conduct the service: Leonard Abrams, Elmer Frankel, Maxine Goodman, Irwin Haiman, Judith Marx, Milton Selker, Shirley Sogg and Jean Zinner.

Opening of Religious School

Saturday, September 19th, 9:00 A. M.

Junior High Department

(VII, VIII, IX Grades)

Sunday, September 20th, 9:30 A. M.

Primary and Intermediate Departments
(Kindergarten Through VI Grades)

Sunday, October 4th, 10:15 A. M.

Senior High and College Department

(X Through XII Grades)

Friday Evening Twilight Service, 5:30
to 6:00

Sabbath Morning Service 11:00 to 12:00

Opening Meeting—Sept. 29th

Mrs. Jerome Trier, who was the outstanding speaker at the recent convention of the Union of American Hebrew Congregations, will be the guest of our Sisterhood at their Opening Meeting to be held Tuesday, September 29th at 2:15 P. M. Her beauty and charm coupled with the fine sense of logic of youth of today, make Mrs. Trier a person of rare ability.

Mrs. Henry Emsheimer, chairman of the program and Mrs. J. O. Stein, chairman of the afternoon, have arranged a Succoth meeting that will bring to the Sisterhood an inspirational harvest of thoughts for the New Year.

A peace declamation to music accompaniment will also be featured.

Mrs. Maurice Bernon, chairman of the Tea, will serve immediately following the meeting, which is open to Sisterhood members and their friends.

Hebrew Union College Library,

A. S. Oko, Librarian,

Cincinnati, Ohio.

EUCLID AVENUE TEMPLE BULLETIN

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NATHAN BRILLIANT, Editor

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Office, Cleveland, Ohio, under the Act of March 3rd 1879.

"A New Year Wish"

The sun is just rising on the morning of another day; the first day of a new year. What can I wish that this day, this year may bring to me? Nothing that shall make the world or others poorer, nothing at the expense of other men; but just those few things which in their coming do not stop with me, but touch me rather, as they pass and gather strength!

A few friends who understand me and yet remain my friends.

A work to do which has real value and without which the world would be poorer.

A return for such work small enough not to tax unduly anyone who pays.

A mind unafraid to travel, even tho the trail be not blazed.

An understanding heart.

A sight of the eternal hill and unresting sea and of something beautiful the hand of man has made.

A sense of humor and the power to laugh!

A little leisure with nothing to do.

A few moments of quiet, silent meditation. The sense of the presence of God.

And the patience to wait for the coming of these things, with the wisdom to know them when they come.

—W. R. Hunt.

Our Appreciation

We want to express our appreciation to Rabbi Jerome Folkman, who conducted the services during the month of June.

Rabbi Folkman has been called to the pulpit of Temple Beth Israel, Jackson, Michigan. We extend to him our heartiest congratulations.

Rabbi and Mrs. Barnett R. Brickner extend their hearty good wishes for a happy New Year to all families of the Euclid Avenue Temple.

They will be at home on New Year afternoon, Saturday, September 12th from four to six o'clock, at 2724 Coventry Road.

High Holy Days

Notes

Members are expected to present their cards of admission at each service. There will be no admission without a card.

Members are also requested to bring with them the Union Prayer Book, Vol. II revised edition. No prayer books will be distributed or sold on the holy days.

In Memoriam

The names of dear ones who have passed away since last Yom Kippur, which are to be read at the Memorial Service on Yom Kippur afternoon, must be sent to the Temple Office no later than Friday, September 18th.

Alumni

Join Now

A budget ticket entitles the holder to membership in the Alumni Association and with it go the following privileges: a seat for the High Holy Days; admission to all activities for the year which include the Alumni Day Informal Supper Dance; Sunday morning Alumni Service; Winter and Spring Dramatics; Forum Supper Dance; Annual Spring Formal Dance.

Budget tickets at \$3.00 may be obtained at the Temple Office.

Religious School

Register

New children will be registered on Sunday morning, September 13th and 20th from 9:30 to 12 o'clock. Children must be accompanied by a parent or guardian.

High School

Enrollment for the High School Courses takes place Sunday morning, September 13th at 10:15 in the Auditorium.

College Course

Enrollment takes place Sunday morning, September 20th at 10:15 A. M., in Room 301.

October 27th—Isa Kremer—

Recital of Folk Songs

Celebrated singer of ballads and folk songs. A marvelous interpreter of folk music of all peoples.

November 10th—Rabbi Stephen S. Wise—

"Is Corruption Inevitable in Larger Cities?"

One of the world's great Jewish leaders and recognized as the outstanding orator of America.

November 17th—Professor Herbert A. Miller—

"Educators and Their Bosses"

Internationally known sociologist whose recent dismissal from Ohio State University aroused nation-wide protest.

December 1st—Bertrand Russell—

"The Outlook for Civilization."

One of the genuinely distinguished and brilliant philosophic minds of the present day, and author of world-wide note.

January 5th—Discussion—

"Will Religion Disappear?"

Professor T. V. Smith of the University of Chicago says, "Yes".

Rabbi James Heller of Cincinnati says, "No".

(Monday) February 1st—Professor Harry A. Overstreet—

"Can Human Nature Be Changed?"

Noted psychologist and philosopher who makes difficult subjects simple. Author of "Influencing Human Behavior," "About Ourselves" and "The Enduring Quest."

February 16th—Toscha Seidel—

Violin Recital.

An Auer prodigy, famous in concert and radio recitals.

March 2nd—Dr. S. Parkes Cadman—

Subject to be announced.

Nationally known radio preacher and former president of the Council of Protestant Churches of America.

March 15th—Discussion—

"How to Face Life."

Presented from three points of view.

Dr. A. Eustace Haydon of the University of Chicago, Humanist.

Clarence Darrow, Pessimist.

Rabbi Barnett R. Brickner, Religious Liberal.

THE EUCLID AVENUE TEMPLE COURSE

Conducted under the auspices of the

EDUCATIONAL DEPARTMENT

Season of 1931-32

Dear Patrons:

In this, our fifth year, we offer you the choicest talent of the season; realizing that the times demand relaxation and diversion.

We present three great artist evenings, two unusual discussions, five straight lectures—the price, as heretofore, \$3.50 for the entire program.

Single admissions are on a new scale. \$1.50 for Mary Wigman, the dancer, New York's sensation last year; \$1.00 for Isa Kremer, Toscha Seidel and the two discussions; 75c for single speakers.

Figure it out and you will understand.

We hope that you value in full measure what this course offers to subscribers for 35c an evening.

Sincerely,

Mollie R. Bruders

Chairman.

On Alternate

TUESDAY EVENINGS at 8:30 P. M.

in the

TEMPLE HOUSE AUDITORIUM

82nd Street and Euclid Avenue

When a Jew Is Not a Jew

Some years ago I was telephoned to my Detroit residence from New York and was asked if I would come to New York on Sunday to attend a meeting. There was to be a conference of distinguished musicians who at that time were trying to foster a school of music in Palestine. The man who called me was a good friend of mine and he said: "We don't want you to do anything but just listen to the discussion of these great artists. If you sense anything coming out of the meeting, we would like to have you give us your impressions as to how to proceed with this school of music, how to proceed with the raising of funds."

The meeting was being held at the apartment of Jasha Heifetz. It was a beautiful apartment in the Forties or Fifties. A duplex penthouse—a regular Romeo and Juliet balcony—drapes lavishly and tastefully placed. The magnificent scene was topped off by an excellent portrait of Heifetz. It seemed so real that Heifetz looked as though he were stepping forth from the wall. In this room sat the most distinguished assembly of men.

On one side was Jasha Heifetz, Max Rosen and the late Leopold Auer, who was buried in a Catholic cemetery, but who attended a meeting for the purpose of building a school of music in Palestine. He was in that room—not as a Catholic, not as a Christian, but as a Jew with other Jews who were going to build a school of music in Palestine for Jews. No matter where they buried him later—he was then in that room. There were also Godowsky, Gabrilowitsch and a number of other celebrities.

It gripped me, as I sat on the side as an observer. Godowsky, a short-legged man was sitting in the center on a chair that had been raised—a piece of the stage scenery—on a platform. His legs were dangling back and forth as one speaker after another told of his part in the proposed undertaking. The conversation and discussion developed; it grew livelier. And all the time Godowsky's short legs were moving back and forth. Suddenly somebody asked Leopold Godowsky: "Tell me, why do you want a school of music in Palestine?" And, as though somebody had exploded a bomb in the room, a startling change took place in the man.

He spoke in a deep Russian voice. Just to give you as near an illustration as I can of what took place—I shall try to reproduce his exact phraseology. He said:

"Why do I want a school of music in Palestine? Who, me? I am Godowsky. What am I? Jew! No; I am Russian. And the newspapers the next day, what do they say: 'Who is it, Godowsky, the Jew?' No—Russian. And Jash Heifetz. I love Jasha. My sweet Jasha. No greater violinist ever lived. Leopold Auer, you taught him how to play the violin and Jasha plays so exquisitely. He has such marvelous technique, such human presentation. What is Jasha? The Jew? No, Russian. And then, Gabrilowitsch, the great conductor, a marvelous, wonderful pianist, a sweet man, fine Jew, and when the newspapers speak of Gabrilowitsch, they ask: 'Who is he? A Jew?' No, Russian.

"Some day I shall have a fight with a taxicab driver. I do not like taxicab drivers, and I shall have an argument. I shall have a fight. I know I shall have a fight with a taxicab driver, and I shall be arrested. They will take me to the police station and say: 'Godowsky, the distinguished musician, the great pianist is arrested.' It will be a news story and for the first time the world will know that Godowsky is not a great Russian, but a Jew."

And there expressed in his quaint English, Godowsky, the great musician, had condensed the whole philosophy of the eternal question: "When is a great man a Jew?" A year later Einstein expressed it more brilliantly when, asked for a definition of relativity, he said: "If my theory will be vindicated, the Frenchmen will call me a Jew and the Germans will call me a German. If my theory fares badly, the Frenchmen will refer to me as a German and the Germans will say 'that Jew Einstein'." When is a Jew a Jew?

—David A. Brown.

(Jewish Standard.)

"Church of the Air"

Jewish religious services will become part of the sustaining program of the Columbia Broadcasting System, together with services of the Protestants and Catholics, according to an announcement by William S. Paley, president of the system. "The Church of the Air" will begin its services September 13th. It is expected that the Jewish program, broadcast over a countrywide network, will begin at 5 o'clock that day, with an address by Rabbi Jonah B. Wise. It is expected that a majority of the Jewish programs will be held at 2:30 Sunday afternoons for a half-hour period. "The Church of the Air" is designed to abolish the commercial character of religious broadcasting.

The Ten Days of Penitence

The period from the first day of Rosh Hashanah until Yom Kippur (which falls on the tenth of Tishri) is called the Ten Days of Penitence (Ashereth Yemey Teshuvah).

On the day before Yom Kippur, the custom called *Kaporos* (ransom) was observed. The idea back of this custom is very old. In ancient times people sacrificed animals, believing that instead of offering their own bodies, they were substituting animals. During the time of the Temple, on every Yom Kippur a scapegoat (*Azazel*) was sent from the Temple into the desert, to carry away the sins of the people. (Leviticus 16:22). After the destruction of the Second Temple, it was impossible to continue the sending of a goat; and the people felt that they had no means of offering a ransom. They created a substitute in the form of *Kapporos*. They chose for their ransom a fowl, usually a chicken, upon the head of which each person laid his sins; and, while swinging the chicken above his head three times, he recited: "The chicken is my substitute and my ransom, and shall be killed that I may survive for a long and peaceful life." White chickens were preferable because white symbolized purity and innocence. After the ceremony, the fowl was killed and cooked, and served at the meal on the Eve of Yom Kippur. If lack of sufficient funds prevented the purchase of fowl, a few coins given to charity would constitute atonement. In spite of the strong opposition of many famous rabbis throughout the centuries, this custom still survives.

An hour before sunset on the Eve of Yom Kippur, Jews partake of the *Sseudah Hammafseketh* (cessation-meal), that is the end of all eating until about an hour after sunset of the following day.

As the day before Yom Kippur is considered a festival, candles are lit at the cessation meal, and the benediction recited as on the eve of the festivals. After the meal, long candles are lit, intended to last throughout the twenty-four hours.

After the meal, it was customary for the father to bless the children, his wife, and all the members of his household.

Before the beginning of the service, which started before sunset, each Jew sought forgiveness of anyone whom he had wronged, for Jewish doctrine teaches that the Day of Atonement does not atone for wrongs done to one's neighbor, unless the neighbor's forgiveness be obtained; and that there is no atonement before God until atonement before man be accomplished.

The Eve of Yom Kippur

Before the *Kol Nidre* service started every man put on a white robe called *Kittel*, and wrapped himself in the *Tallith*. These two garments the men wore all through the fast day. The *Kittel* was used not only for Yom Kippur, but also for the *Passover Seder* and for burial. Its use on Yom Kippur was intended as a reminder of death. At the opening of the service the curtains of the Ark are drawn, the scrolls are taken out, and the *Chazzan* sings that wonderful, awesome, inspiring tune *Kol Nidre*, from which the entire evening service takes its name.

The Day of Atonement

Yom Kippur to the Jew is the most sacred of days, one devoted entirely to prayer and meditation. All the household of Israel refrains from physical work and enjoyment, and from nourishment. The final service of Yom Kippur concludes with a prolonged call on the *Shofar*.

After the service in the Orthodox Synagogue, the *Chazzan* recites *Habdalah* over wine. Every householder, on his return home, was accustomed to repeat the ceremony after which he went into his yard and started building the *Succah*, in order to begin the New Year with some pious deeds.

Then followed the "Anbeissen," the breaking of the fast. Everyone was in high spirits, confident that a happy year had been granted him.