
THE EUCLID AVE. TEMPLE

BULLETIN

CLEVELAND, OHIO

The High Holy Days Service

THE NEW YEAR

Rosh Hashonah Eve—Sunday, September 25th at 7:45 P. M.

Rosh Hashonah—Monday, September 26th at 9:45 A. M.

Children's Service—Monday, September 26th at 2:15 P. M.

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

THE DAY OF ATONEMENT

Yom Kippur Eve—Tuesday, October 4th at 7:45 P. M. (Temple and Auditorium)

Morning Service—Wednesday, October 5th at 9:45 A. M. (Temple and Auditorium.)

Children's Service—Wednesday, October 5th at 1:45 P. M. (Temple)

Intermediate Service—Wednesday, October 5th, 1:45 P. M. (Auditorium)

Afternoon Service—Wednesday, October 5th, 3:00 P. M. (Temple and Auditorium)

Memorial Service—Wednesday, October 5th, 4:00 P. M. (Temple and Auditorium)



DR. B. R. BRICKNER will alternate with DR. ISRAEL BETTAN of Hebrew Union College in conducting services in both Temple and Auditorium.

Friday evening twilight service 5:30 to 6:00 P. M.

Sabbath morning service 11:00 to 12:00 noon.

The Religious School Opens

Saturday, September 17th, 9:00 A. M. for the Junior High Department,

Sunday, September 18th, 9:30 A. M. for the Elementary Department.

Sunday, October 9th, 9:30 A. M. for the High School and College Departments.

Enrollment of new children this Sunday from 9:00 to 12:00 A. M.

(See Page 3 for further details)

EUCLID AVENUE TEMPLE BULLETIN

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WE ARE HAPPY TO WELCOME YOU all back again. We hope that your summer has been a restful and healthful one.

With the dawning of a New Year, let us renew our intimate ties, and give ourselves whole-heartedly and with a sense of consecration to our congregation and its program.

A Happy and Prosperous New Year!

HIGH HOLY DAY NOTES

Cards of admission must be presented at each service. There will be no admission without a card.

Members are requested to bring with them, at all services, **The Union Prayer Book, Volume 2, Revised Edition**. No Prayer Books will be distributed on the High Holy Days. Prayer Books may be purchased at the Temple Office before the holidays.

Courtesy Cards which entitle members of this congregation to admission to temples in other cities are available in the Temple Office for those members who will be out of the City for the High Holy Days.

RABBI BRICKNER addressed a large audience at the Cain Park Theatre last Sunday evening upon the invitation of Mayor Frank Cain and a Citizen's Committee of Cleveland Heights.

Last week he addressed a private meeting of Toronto Zionists in behalf of the Emergency Defense Fund for Palestine. A substantial sum of money was raised.

SISTERHOOD

THE OPENING MEETING of the season on Tuesday afternoon, October 11th, will feature **Dr. Everett R. Clinchy**, Director of the National Conference of Jews and Christians. A Succoth Tea will close the program.

Tickets for the **Friday Morning Cultural Course** are now available. Call Mrs. W. R. Loveman, Yellowstone 2734 or our Temple Office—CEdar 0862.

Mrs. Oscar Steiner, president of the Sisterhood announces the appointment of the following committee chairmen for 1938-39:

- Altar**—Mrs. I. J. Kabb.
- Auto Corps**—Mrs. Jack Grodin.
- Braille**—Mrs. Charles Korach.
- Budget & Finance**—Mrs. Myron Rice.
- Cultural Courses**—Mrs. M. E. Bland.
- Ceremonials**—Mrs. Murray Lawton.
- Dues Collections**—Mrs. Sidney Weiss.
- Federation of Women's Organizations**—Mrs. J. C. Newman.
- Federation of Jewish Women's Organizations**—Mrs. Albert T. Fischer.
- Hospitality**—Mrs. Joseph Laronge.
- House**—Mrs. Gus Bamberger.
- International Relations**—Mrs. Ralph M. Wertheimer.
- Membership**—Mrs. Emery Klineman.
- Memory Book**—Mrs. Albert Mendelsohn.
- Program**—Mrs. Albert Ullman.
- Publicity**—Mrs. William Kutler.
- Refreshment**—Mrs. Adelle Bercu.
- Religious School**—Mrs. Bernard Kane.
- Religious Welfare**—Mrs. Hattie Dettelbach.
- Scholarship**—Mrs. Ida Kornhauser.
- Sewing**—Mrs. Sam F. Deutsch.
- Social Service**—Mrs. Harry Korach.
- Student Activity**—Mrs. David Geller.
- Telephone**—Mrs. Alex Sill.
- Temple Attendance**—Mrs. Arthur Lindheim.

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HOLY DAYS FOR THE INDIVIDUAL

Of all the Jewish Holy Days, Rosh Hashonah and Yom Kippur are among the few that do not center about some event in the history of our people; their concern is rather with the individual. For it is the profound logic of Rosh Hashonah that the Jewish year is to begin by perfecting each individual Jew through bringing him into intimate communion with God. The Talmud records the ancient Jewish idea that on Rosh Hashonah three account books are opened, wherein the various types of men are recorded; the righteous, the wicked, and the intermediate. The righteous are thereupon inscribed immediately "for life," and the wicked for destruction. But the intermediate, who are wholly wicked, are given the ten intervening days until the Day of Atonement to repent and become righteous.

A special prayer, added to the ordinary devotions, characterizes the services of Rosh Hashonah and Yom Kippur. It is a prayer expressive, not of the hopes of the people, nor of the ideals of humanity, but of the hunger of the individual—the simple prayer for life itself: "Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thy sake, O God of life."

THE SHOFAR

The sounding of the Shofar (ram's horn) has always been the characteristic ceremony of Rosh Hashonah. The Bible itself distinguishes this day as "a memorial proclaimed with the blast of horns," but it fails to tell us what these horns signify. Later generations explained that the Shofar recalls the intended sacrifice of Isaac by his father Abraham. And since God provided a ram to be offered up in his place, the sounding of the ram's horn reminds us of God's providence. Subsequent Jewish thinkers such as Maimonides said that

MEN'S CLUB

A RICH AND VARIED PROGRAM of activities is announced for the Men's Club by its president, Dr. Michael Krall.

The opening event early in October will be a **Smoker** to mark the first step in the Membership Drive under Henry Pasternak's leadership. Then will follow a **Thanksgiving Dance** in November, **President's Night** in December and an event of outstanding importance in January.

The **Round Table** under the leadership of Rabbi Brickner will begin its thirteenth year. It will meet at noon as in previous years, but will also introduce for the first time, several evening sessions.

The success of the Club's program depends upon the size of its membership. **Pay Your Dues Now.**

the sound of the Shofar has the power to penetrate the human heart and fill it with awe. Certainly the original use of the horn, as a summons of attention, and often of alarm, must have caused, the hearts to tremble.

The Shofar is one of the oldest of all surviving forms of musical instruments. Its preparation is a matter of skill, the horn being softened by boiling, scraped inside and out, and finally well hardened, that it may be vibrant. The types of horns used have varied greatly in shape and length; and many have been ornately carved and inscribed. No little skill is required to sound them, since the mouthpiece and pitch of no two are identical.

On Rosh Hashonah no member of a Jewish household was permitted to taste of food until he had heard the Shofar. In the case of those confined to their homes, the Shofar was brought to them and sounded.

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Ticket—Mrs. L. J. Cort.

Teas—Mrs. Otto J. Zinner.

Uniongrams—Mrs. Joseph Engelman.

Visiting—Mrs. J. C. Newman.

Ways & Means—Mrs. Frank Weisberg.

Sewing Attendance—Miss Rollie New.

Welfare—Mrs. Sam Miller.

League for Human Rights Against Nazism—Mrs. J. O. Stein.

FUNDS

The Temple gratefully acknowledges receipt of the following donations:

To The Yahrzeit Fund: Mrs. Mary David in memory of Moses David. Mrs. Marie Marks in memory of Joseph D. Marks.

To The Prayer Book Fund: Mrs. M. Halle in memory of Jennie Haas.

To The Library Fund: Dr. and Mrs. Louis E. Blackman in honor of the Bar Mitzvah of their son, Stanley; Mrs. E. S. Weil for gift of books.

To The Altar Fund: Mr. and Mrs. Milton M. Halle in memory of Sam Livingston, Henry Emsheimer, Mrs. Eugene Freed and Mrs. J. L. Haas.

To The Chapel Fund: Mr. and Mrs. Maurice J. Lazar, Maurice Fishel and Louise Fishel in memory of Rosa Fishel, Fannie E. Fishel and Henry H. Emsheimer.

OUR APPRECIATION to Rabbi Adolph Feinberg for the very able manner in which he conducted the services during the summer.

CONGRATULATIONS TO:

Dr. and Mrs. L. E. Blackman on the Bar Mitzvah of their son Stanley.

Mrs. Jacob Bruml on her 80th birthday.

IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved family of William Grossman.

A BOOK OF BEAUTY AND KNOWLEDGE

Many books have been written on the Jewish Holidays. But none combines the wealth of information, the simple appealing style, and the sheer beauty of photographic illustration as does "The Jewish Festivals," by Hayyim Schauss. Recently published by the Union of American Hebrew Congregations, the volume is the first of its kind to present not only the origins of each festival but its varied manner of observance in different lands and ages up to the present. Here are found the rich details of song and ceremony, in synagogue and home, the meaning of the essential prayers, even the special dishes and glowing legends that have attached themselves to each Jewish Holiday. So carefully and completely have its 320 pages been written that they will bring much of interest to the attention of the scholar, and so dramatically and with such warmth that they cannot fail to delight every reader.

The following is an excerpt from "The Jewish Festivals."

The History of the New Year

Various people have various ways of reckoning their calendar. There is a long history behind the Jewish Calendar. The same statements may be made regarding the New Year.

Various peoples observe the New Year at different seasons of the year. The Babylonians and the Persians, for instance, began their year in the spring. The ancient Egyptians began theirs in the summer, when the waters of the Nile begin to rise; the Romans celebrated the new year in the winter, the present secular New Year; and the in-

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habitants of Palestine began their year in the fall.

Under what conditions the Jews of old observed the New Year is a matter that is somewhat obscure and complicated. The Bible calls for the observance, in autumn, of the "feast of ingathering, at the end of the year." From that we learn that the Jews started the year in the fall, when all the work of the year was completed and all the produce of field and orchard were gathered in barn and bin; when the earth was seared with heat and the rains were awaited to bring forth new growth and life.

But another passage of the Bible tells us that the first month of the year is Nisan, and the months were numbered beginning with the spring, making Pesach the first festival. The usual explanation given by the critics of the Bible is that, in older times, Jews began the year in the fall, but that they were later influenced by the practices of the Babylonians, who observed the New Year in the spring. The Jews, therefore, arranged their calendar to begin at that time. The religious ceremonies in honor of the New Year, however, they continued to observe in the fall. It was in this way that the observance of the New Year occurred in the seventh month of the calendar.

The Jews of old, then, began the year in the fall, but there was no special New Year festival, no holiday by the name of Rosh Hashonah. Such a festival originated among Jews quite late, a long time after the Babylonian Exile. The Pentateuch states only that "in the seventh month, in the first day of the

month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy convocation." But the first of every month was an occasion for the blowing of trumpets, as a memorial before God. The only difference was that short blasts were blown at the New Moons of other months, while long alarm blasts were sounded on the New Moon of the seventh month.

We cannot, then, be certain what kind of festival the first of Tishri was in ancient times. It is possible that it was already a form of New Year, the beginning of the year, according to the moon. But it is also possible that it was nothing more than an exalted New Moon observance, the holiest one of the year, the New Moon of the holy seventh month. For exactly as the seventh day and the seventh year were holy, so, undoubtedly, was the seventh month.

It is worthy of note that the Bible does not refer to the day as the New Year; neither do any Jewish books written in the period of the second Temple. We must, however, take it for granted that about the time of the destruction of the second Temple the day was observed as the New Year. In those days the belief was already popular that Rosh Hashonah marked the day on which mankind was judged in heaven and man's fate settled.

At any rate, a generation or two after the destruction of the second Temple, Rosh Hashonah had all the outstanding characteristics associated with it today. The Shofar was blown in the synagogue and various interpretations had been read into the custom. The festival was observed, as today, mainly in the syn-

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RELIGIOUS SCHOOL

ENROLL FIRST GRADERS NOW!

Parents with children who are of age for admission into the 1st grade are strongly urged to enroll them in the Religious School immediately so as to assure them of the privilege of participating in the Consecration Ceremony.

Our Temple was among the very first to introduce this new and very impressive ceremony of inducting the child into the Religious School life. Late registration will deprive your child of participation in this meaningful ceremony.

Children whose birthday falls in the year 1932 are of age for admission into the first grade.

New children will be enrolled in all grades this Sunday, September 18th beginning at 9:00 A. M.

RELIGIOUS SCHOOL OPENS

Junior High School (Grades 7, 8 and 9) Saturday, September 17th at 9:00 A. M. Children who were in the sixth grade last year report to the Auditorium at 9:00 o'clock.

Elementary Department (Kindergarten through Grade 6) on Sunday, September 18th at 9:30 A. M.

The High School and College Depts., will open on Sunday, October 9th.

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agogue. The services were longer and already included the prayers of Malchiyos, Zichronos, Shoforos, and the use of different leaders of prayer for the morning and Musaf (additional) services. Later, other prayers were added, and

BECAUSE IT IS YOUR BUSINESS:

As Jews, to be more fully represented by an alert, progressive organization.

As Members of this congregation, to continue your support of the Temple of your confirmation.

As Individuals, to broaden your cultural and social contacts, and better enjoy the full life.

Join The Alumni Now

and take advantage of Discussion Groups, Thanksgiving Formal Dance, Dramatic Group, Reunion Dinner, Inter-Church Youth Gathering, Spring Dance.

Alumni Members entitled to seats at High Holy Days Services.

THIS WILL BE OUR GREATEST
YEAR

MEMBERSHIP\$3.00

still later the Piyut, liturgical poetry of the Middle Ages, making the Rosh Hashonah services still richer and more impressive.

Of all the prayers and the poetical insertions that were added to the Rosh Hashonah services none became as popular as the prayer, Un'saneh Tokef. This poetic prayer gives the most vivid picture of Rosh Hashonah as the day of God's judgment of the world. The moment when Un'saneh Tokef is recited is the most earnest and awesome in the entire service of Rosh Hashonah.