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# THE EUCLID AVE. TEMPLE BULLETIN CLEVELAND, OHIO

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## *The High Holy Days Services*

Rosh Hashonah Eve, Wednesday, October 2nd, at 8:00 P. M.

Rosh Hashonah Morning, Thursday, October 3rd, at 9:45 A. M.

Rabbi Brickner will alternate with Rabbi Rosenbaum in conducting services in the Temple and Auditorium.

A group of young people from the Alumni have been trained to blow the Shofar (Ram's Horn) which will be sounded at all three places of worship.

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THE ROSH HASHONAH CHILDREN'S SERVICE on Thursday, October 3rd at 2:15 P. M. will be conducted by the following members of the 1940 Confirmation Class: Sheldon Gragreen, Nathan Goodman, Joan Stone, James Elsoffer, Robert Ganger, Herbert Cohn, Ruth Dragin, Madeline Cohen, Marjorie Frankel, Janice Grossman and Lucille Weiss.

ENROLLMENT OF NEW CHILDREN in all grades of the Religious School will be continued this Sunday morning, September 29th beginning at 9 o'clock.

ENROLL FIRST GRADE CHILDREN NOW to assure them the privilege of participating in the Consecration Ceremony in October.

YOUNG PEOPLE'S SERVICES in Alumni Hall will follow the above service schedule. Admission is by Junior or Senior Alumni membership card. A limited number of places are available to non-members.

Rabbi Brickner, Rabbi Rosenbaum and Mr. Brilliant will preach. The services will be read by the following Alumni members: Elaine Levy, Joseph Rosensweig, Bernard Bernon and Richard Lipman at the evening service. Robert Dworkin, Gertrude Green, Robert Kohrman, Regina Rosen, Alvin Kendis and Sheridan Horwitz at the morning service.

PRAYERBOOKS for the High Holy Days may be rented by Alumni members in good standing.

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Friday Evening Twilight Service 5:30 to 6:00 P. M.

Sabbath Morning Service 11:00 to 12:00 Noon

RABBI AND MRS. BARNETT R. BRICKNER  
extend their hearty good wishes for a very Happy New Year  
to all families of the Euclid Avenue Temple and friends

AT HOME — ROSH HASHONAH  
Thursday, October 3rd from 3:30 to 6:00 o'clock  
17800 Parkland Drive

### 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** entitling members of our congregation to admission to temples in other cities are available in our temple office for those of our members who will be out of the city for the High Holy Days.

### THREE CHOIRS PREPARING FOR HOLY DAYS

Under the direction of **Mr. Erwin Jospe**, three choirs with the largest number of singers in the history of our temple are preparing the music for the Holy Days. **Mr. Erwin Jospe** will be assisted by **Mr. Reuben Caplin** who is in charge of the choir that will sing in the Auditorium and by **Mrs. Leo Kohn** who will lead the choir at the Young People's Service in Alumni Hall.

An excellent staff of soloists is headed by **Mr. Norman Roman**. **Mr. Marcell Salzinger** who has won great renown as an opera and concert singer both in this country and abroad will be guest soloist in two of our Services.

As last year the Temple and Auditorium choirs will alternate during the Holy Day Services thus both choirs will be heard by all the members of our congregation.

### AN APPEAL TO PARENTS

Because we can provide our temple members with only two seats for the High Holy Days Services, we are unable to accommodate the young people of the family in the Temple or Auditorium.

We therefore urge parents to encourage their sons and daughters to attend the Young People's Services conducted by our Alumni in the beautiful and attractive Alumni Hall. These Services are complete in every respect.

Admission is by membership in the Junior or Senior Alumni. (Junior Alumni, ages 15 to 18, membership fee \$1.00. Senior Alumni, ages 18 to 27, membership fee \$3.00).

### THE JEWISH CALENDAR

The ordinary Jewish year consists of twelve months. In leap year another month known as the second Adar, is added. The year then consists of thirteen months.

The Jewish year commences with the seventh month, Tishri. On the first day of that month falls the solemn Day of Memorial, to which the additional name of New Year, or New Year's Day, is accordingly given. The Creation is affirmed by Tradition to have taken place on that day; and the Creation is theoretically the starting-point of Jewish chronology.

The months are lunar, i. e., they correspond in duration with the time it takes the moon to make one revolution around the earth. The English word "month" is derived from the word "moon"; similarly the Hebrew words for month are yerach (from yareach—the "moon") and chodesh, the moon's "renewal." It takes the moon about  $29\frac{1}{2}$  days to go around the earth; and that, strictly speaking, should be the length of each month. But as it would have been clearly inconvenient to divide a day between two months, the Jewish months alternately consist of 30 and 29 days. Thus Nisan, the first month, has 30 days; Adar, the last month, 29. In leap year, however, the first Adar has 30 days, and the second Adar 29. Moreover, Cheshvan and Kislev are not always respectively short and long. In some years they are both short, in others both long. The variation is designed, among other things, to prevent the Day of Atonement from immediately preceding or following a Sabbath.

Twelve months of alternately 29 and 30 days comprise altogether 354 days. But the solar year, i. e., the time it takes the earth to go around the sun, consists of about  $365\frac{1}{4}$  days, or roughly 11 days more; and the annual revolution has to be kept in view in fixing the Calendar. It has to be kept in view because the Pentateuch ordains that the Jewish Festivals shall be observed at certain agricultural seasons—Passover at the time of the first ripening of the barley, i. e., in the Spring; Pentecost at the time of the wheat harvest, i. e., in the Summer;

(Continued on Page 3)

## PUBLISH PROGRAM OF ACTIVITIES

We are happy to announce the publication of a booklet containing a complete description of all of our activities and announcements of the programs for the coming year of our temple and its constituent organizations — Sisterhood, Men's Club and Alumni. With all this information the booklet is nevertheless small enough to fit into a man's wallet or a woman's purse. We hope our members will make good use of the booklet and keep it as constant reference during the year.

**HIGH SCHOOL GRADUATES, CLASS OF 1940**, have been invited to the home of Mr. Nathan Brilliant for a social gathering this Friday evening, September 27th at 8:00 P. M.

**CONFIRMANTS OF 1940, 1939, and 1938** will hold a social gathering this Sunday afternoon, September 29th at 3 P. M. in Alumni Hall. Rabbi Brickner will speak, refreshments will be served and dancing will follow. A series of small intimate Round Table groups have been planned for the afternoon.

"Democracy is a legal relationship between liberty and equality, between the claims of the individual and society, a relationship which is liable and must be constantly reconstituted; and today everyone free to think for himself feels that in the union of liberty and equality the weight has shifted toward the side of equality and economic justice — from the individual, therefore, toward the social. Today democracy is on the agenda; only as liberty which has matured to social values, while preserving individual values by voluntary concessions to equality, only in this spiritual form, can democracy survive—within countries and between them."

—From *Two Visions of Peace*, by  
Thomas Mann, in *The Nation*.

"We should keep steadily before our minds the fact that Americanism is a question of principle, of purpose, of idealism, of character; that it is never a matter of birthplace, or creed, or line of descent." —Theodore Roosevelt.

(Continued from Page 2)

Tabernacles at the period of the "Ingathering," i. e., in the Autumn. But the Pentateuch also fixes certain days of the month on which the Festivals are to be celebrated. Thus Passover was to be observed on the 15th of Nisan, and so on. It therefore became necessary to take into account the discrepancy of eleven days just mentioned, otherwise the Festivals, through falling on fixed days of the month, would have occurred at varying seasons. Passover for example, would have fallen in the Spring in one cycle of years, in the Summer in another, in the Autumn in yet another, and so on with the rest of the Feasts. On the other hand, it was not possible to take the solar year of 365 days and divide it into twelve calendar or artificial months, as is done in the case of the ordinary calendar. For the Pentateuch indicates that the months are to be lunar months. Every new moon had to be observed as a minor festival, and the months have been lunar from time immemorial.

It thus became necessary to harmonize the lunar and solar years. And this was effected by means of the Second Adar. A simple sum in arithmetic will show that in 19 years the 11 days which constitute the difference between the solar and the lunar years amount to 209 days, or almost exactly 7 months. It was therefore arranged to add a Second Adar seven times in 19 years, i. e., on the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years of the series or cycle. Each of these years consequently is a leap year.

The Jewish Calendar then, as it now exists, is entirely based upon astronomical principles. The period at which it attained its present scientific form is uncertain. But its adoption in that form cannot safely be assigned to an earlier period than that of the close of the Talmudic Period in the year 500. There are grounds for placing it even a century later.

—Morris Joseph.



Wednesday, November 13

**MAX LERNER**

Former Editor of "The Nation"  
Professor, Williams College

# "AMERICA FACI

A Forum on P

1940-41 pres

**EUCLID AVE**



Wednesday, November 27

**HENRY MILLER BUSCH**

Head of Division of Social  
Sciences—Cleveland College

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LECTURES S



Wednesday, December 11

**DR. GEORGE T. HUNT**

Head of Department of History,  
Cleveland College

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Tuesday, January 7

**DR. ABRAM SACHAR**

National Director of  
Hillel Foundation



Tuesday, January 21

**SPENCER IRWIN**

Foreign Affairs Columnist—  
Cleveland Plain Dealer



# ING THE WORLD"

Public Questions

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Evenings for \$1.50

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ART 8:30 P. M.

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Reservations

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Tuesday, February 4  
**DR. JACOB C. MEYER**

Professor of History  
Western Reserve University



Tuesday, February 18  
**DR. JOSEPH REMENYI**

Professor of Comparative  
Literature—Cleveland College



Tuesday, March 4  
**DAVID DIETZ**

Science Editor  
Scripps-Howard Newspapers



Tuesday, March 18  
**DR. WILBUR WHITE**

Professor of Political Science  
Western Reserve University



Tuesday, April 1  
**THE SHAPE OF THINGS**  
A Symposium  
**DR. B. R. BRICKNER**  
**DR. JACOB C. MEYER**  
**PROF. HENRY M. BUSCH**



### IN THIS GRAVE HOUR:

A message to the Jewish parents of America from the American Association for Jewish Education.

In the world crisis through which mankind is passing, it is natural that parents should be anxious about the future of their children. Things that seemed to be firmly established, like human decency, the freedom of the individual, the right of a man to possess the legitimate fruits of his labors, are being openly and cynically challenged. What sort of a world will it be in which our children will have to live? How shall we prepare them for it? How shall we educate them? How shall we provide for them?

#### The Question

And Jewish parents, of course, are more bewildered than others. For reasons they cannot quite grasp, their people have become the special target of the black legions of the earth. Even in free and liberal America the hate-mongers are trying to poison the atmosphere against them. What shall Jewish parents do for their children in a time like the present? How shall they prepare them to stand up in a world that seems to have lost its balance?

#### The Light of the Past

Some people, it is said, learn nothing from experience. It would be more than sad—it would be tragic—if Jews ignored the experience of their long and incomparable history. Time and again in the course of this history, the Jews have faced tremendous crises. Their sufferings have been great, but so have been their triumphs—triumphs not for themselves alone, but for the advance of the human spirit. And if we learn anything from that vast experience, it is this: the Jews overcame those crises and are alive today because they were true to themselves, true to their God, true to their faith.

No people can possess anything more precious than a great past, but the past must be made a living force in the present. Haven't we seen strong nations go under because their past had become a dead letter in their souls? Fifth Columns have operated to kill first the souls, then the bodies of nations.

#### The Answer

History provides Jewish parents with a clear answer to the questions that

face them. How shall they strengthen their children against their enemies? By making the Jewish past a living inspiration in their children's souls! What can be more tragic in a time like the present than the Jew who is ignorant of the greatness and glory of his people, of what they have done and are doing for the progress of mankind, of the heroic struggle they have carried on for the glory of God and the brotherhood of man?

#### The Great Harmony

Loyalty to their people's past, loyalty to their faith and traditions, will bring Jewish children into closer harmony with the spirit of America. It will make them better Americans, better Jews, better and stronger men and women. Let no one in this hour of turmoil and crisis mistake the spirit of America! Let no American Jew be led by the propaganda of hate and falsehood, here or abroad, to doubt the deep and magnificent harmony that reigns between Judaism and Americanism. The inspiration towards freedom and democracy that came from the Old Testament and animated the founders of America testifies to this harmony. The Biblical inscription on the Liberty Bell, "Proclaim liberty throughout the land unto all the inhabitants thereof,"\* bears witness to it. The long roster of our people who have been great Americans and ardent Jews confirms it.

#### Knowledge

But loyalty must come from knowledge. Your children will not revere or admire what they don't know. Ignorance may, on the contrary, lead them to look upon their Jewish heritage with misgivings or worse. Ignorance is the Fifth Column that threatens to undermine the morale and soul of our people.

Thus the ancient admonition: "And thou shalt teach them (the Commandments) diligently to thy children,"\* acquires new force in the present. It stands like a beacon in the storm, lighting up the long road of the past. And it points the way for the Jews as a people and for the Jew—the Jewish child—as an individual.

#### Your Child

The individual Jewish child! That after all, is what the Jewish parent is  
(Continued on Page 7)

most deeply concerned about. How, he asks, can we enriched and strengthen the life of his own boy or girl in these days of uncertainty and alarm?

How, indeed, except through a richer and stronger spirit? How, except through a faith that will stand up like a fortress in prosperity and adversity? Does it seem a grievous burden to be a Jew? Jewish education will make it a pride and glory! Do the slanderers make it appear that Judaism is a badge of shame? Jewish education will make it what it is— a badge of honor!

Jewish parents! Is it a little thing to be able to do that for your children? All parents aim to leave their children something. Shall Jewish parents spend their lives gathering an inheritance of material things for them—things which the hurricane of hate may blow away—and fail to leave them the most precious heritage of all?

#### A Jewish Education

Your boy or girl will receive this priceless gift only by the road of education in addition to the secular education they receive in the public schools. It will not come by listening to sermons alone or merely by delivering a bar-mitzvah speech. It will not come with a mere smattering of knowledge. It will come through years of attendance in a Jewish religious school. It will come through a Jewish education that embraces at least the following goals:

**A KNOWLEDGE OF THE BIBLE**, the most important document of the human race. Your child should learn to read and understand most of the Bible in the original Hebrew. (He—or she—should acquire some knowledge of the other great Books that have fashioned and nourished the Jewish spirit.

**A KNOWLEDGE OF THE HISTORY OF THE JEWISH PEOPLE**: Four thousand years of struggle and spiritual achievement on which the moral life and progress of mankind still depend.

**A KNOWLEDGE OF, AND REVERENCE FOR, THE JEWISH WAY OF LIFE**: The teachings of the Jewish faith and its practices; the Jewish festivals and their significance; the ethics of the faith and its influence on civilization.

**THE HISTORY AND PLACE OF THE JEW IN AMERICA**: His contributions to the growth of the Republic; the harmony of Jewish and American ideals; the tasks that face American Jews in relation to the upbuilding of Palestine, to the plight of Jewries in other lands, and to the development of their own community life.

#### For Strength and Dignity

This call to the Jewish parents of America undertakes to offer no guarantee of happiness and security. Fortunately for American Jewry, its future is linked with that of a great, free and powerful democracy of which it is an integral and loyal part. We are only called upon in this grave hour to do the right as, in the words of Abraham Lincoln, "God gives us to see the right." But we are an old people, with four thousand years of experience! As parents, it is clearly our duty to apply for our children the knowledge we have of life and of the things that give it strength and dignity.

\*Deuteronomy VI, 7.

\*Leviticus XXV, 10.

#### HINENI

The following supplication, composed by a humble Hazan (Reader) in the Middle Ages, reveals the fervor and humility with which our forefathers prayed on these Days of Judgment. May we recapture its beautiful spirit of sincere piety and earnestness.

Behold, in deep humility

I stand and plead before Thee, God in high,

Great Lord who art enthroned above all praise,

O hearken and give heed unto my prayer.

Though unworthy of my sacred task,  
Though imperfect, too, and filled with awe,

I bow before Thy holy Presence here,  
To crave compassion for my erring folk.

O God of Israel's Patriarchs,  
Their children's children send me as their voice

To supplicate Thy pardon and Thy grace,  
To ask Thy mercy, Thy continued love,  
Though I stand not flawless in Thy sight,

(Continued on page 8)

(Continued from Page 7)

Condemn Thou not my people for my faults,  
Consider but their virtues, Righteous Judge  
Forgive us our iniquities,  
And Turn Thou our afflictions unto Joy.  
Thou great, exalted God who hearest prayer,  
Hear ours, and bless us all with life and peace.

### THE NEW YEAR

The New Year festival is far other than the mere opening day, according to the olden Jewish reckoning, of another year in the flight of time. Unlike the New Year celebrating of many ancient and modern nations, the Jewish New Year is not a time of revelry. It is a solemn season of self-examination and self-judgment in the life of a Jew. Scripture prescribes a special symbolic rite for this day, the sounding of the ram's horn, the Shofar. Whoever has once heard during the New Year service the shrill notes of this oldest of wind instruments will never forget them. And the meaning of this ceremony to the worshippers who listen to these notes in solemn awe is as stirring as the sounds themselves. Since days immemorial, the sounding of the ram's horn on the New Year has been interpreted in Israel as the clarion call to repentance and spiritual renewal, saying, "Awake, ye sleepers. Be not of those who miss realities in their hunt after shadows. Consider your deeds; purify your hearts. There is an Eye that seeth all things; there is an Ear that heareth all things. There is a heavenly Judge with whom is no unrighteousness, nor forgetfulness, nor respect of persons."

And on the High Festivals the Jew thinks not only of himself, but of peace and blessedness for all mankind. In the most ancient and solemn part of the services, both of the New Year and of the Day of Atonement, he prays God to hasten the time when the mighty shall be just and the just mighty; when all the children of men shall form one land of brotherhood; when national arrogance and oppression shall have passed away, like so much smoke from the earth.

—J. H. Hertz, 1924.

### CONGRATULATIONS TO:

Mr. and Mrs. Charles M. Korach on their 25th wedding anniversary.

Mr. and Mrs. Sam Morris on the marriage of their daughter Wilma, to Lynn Englander.

### FUNDS

**To the Library Fund:** Miss Della Bloch and Rena Jaffee in memory of Nora Rosenblatt and Julia Levy. Myrtle and Harry Levy in memory of Julia Levy. Mrs. Max Green in memory of father, Joseph A. Goodman.

**To the Prayerbook Fund:** Mrs. Gertrude Levitt in memory of parents Max and Sophia Fox. Mrs. Sam Benjamin, Mrs. Archie Weiss, Mrs. Sam Reich, Mrs. Moe Spitz, Mrs. J. W. Grodin, Mrs. Ben Reich, Mrs. William Altman, Mrs. Sam Spiro, Mrs. Jessi Fishman and Mrs. E. H. Silberman in memory of Lee Unger. Mrs. William Schnurmacher in memory of husband, William Schnurmacher, and Mr. and Mrs. William D. Reisman in memory of William Schnurmacher.

**To the Yachzeit Fund:** The Sicherman Family in memory of father, Simon Sicherman. The Sicherman Family in memory of mother, Lena Sicherman. Mrs. P. S. Sicherman in memory of mother, Augusta Feder. Mrs. William Hibschan in memory of father, Simon Kohn.

**To the Altar Fund:** Mrs. Max W. Newman, Mrs. Evelyn Newman Schwartz, and Mrs. Rhea Newman Siegel in memory of birthday of husband and father, Max W. Newman.

**To the Scholarship Fund:** Mr. and Mrs. James Miller in memory of Esther Einstejn. Mr. and Mrs. H. L. Sinek in memory of William Pollak and Charles Sinek.

### IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved family of Elizabeth Manheim.

### EUCLID AVENUE TEMPLE BULLETIN

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