
THE EUCLID AVE. TEMPLE

BULLETIN

CLEVELAND, OHIO

Services for Day of Atonement

YOM KIPPUR EVE, KOL NIDRE SERVICE, FRIDAY, OCTOBER 11th, 8 P. M.
(Temple and Auditorium)

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YOM KIPPUR DAY, SATURDAY, OCTOBER 12

Morning Service, 9:30 A. M. Temple, Auditorium, and Alumni Hall.

Children's Service, 1:45 P. M. in the Temple.

Intermediate Service, 1:45 P. M. Auditorium only.

Afternoon Service, 3:00 P. M. Temple and Auditorium.

Memorial Service, 4:15 P. M. Temple, Auditorium, and Alumni Hall

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For the Yom Kippur Eve Service Rabbi Brickner will officiate in the Temple and Rabbi Rosenbaum in the Auditorium. They will exchange Pulpits for the Morning Service.

The traditional KOL NIDRE will be rendered by tenor soloists and choir at the opening of the evening service. Doors will be closed at 8:00 P. M., and no one will be admitted until after the conclusion of the Kol Nidre.

The doors of the Temple will remain closed during the Memorial Service which begins promptly at 4:15 P. M. Members are requested to be in their seats before 4:15 and to remain until the conclusion of the day's services.

THE ALUMNI will conduct its Young People's Service in Alumni Hall following the above schedule. For the Intermediate and Afternoon Services Alumni members will be admitted to the Temple or to the Auditorium.

THE YOM KIPPUR CHILDREN'S SERVICE will be conducted with the following members of the 1939 Confirmation class: Florence Susan, Renee Shulman, Florence Rose, Orlin Lindner, Benson Fisher, Bert Goldman and Margery Bruml.

The entire lower floor of the Temple is reserved for CHILDREN ONLY during the CHILDREN'S SERVICE. Adults are requested to take seats in the balcony.

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

Sabbath Morning Service 11:00 to 12:00 Noon

THIS IS YOUR PARKING PROBLEM. HELP US SOLVE IT.

We have a very serious parking problem and must warn our members not to double and triple park on East 82nd Street at any time, and not to go into people's driveways as it creates considerable resentment. Traffic is held up and it is extremely dangerous.

The Sears-Roebuck Company has extended to us the courtesy of free parking in their extensive parking courts located from Euclid Avenue through Carnegie Avenue at 86th Street.

Automobiles can enter from either Carnegie or Euclid Avenue. This is only a short walk from the Euclid Avenue Temple.

Please keep East 82nd Street clear in the interest of safety for yourselves, your children and to avoid arousing the indignation of our neighbors.

COORDINATING COMMITTEE ELECTS

Mr. Jack Grodin was elected to the chairmanship of the Coordinating Committee of our Temple. He succeeds Mr. Chester Hess who has been chairman of the committee since its organization. Mr. Hess has been largely responsible for the effective work of the committee. Mrs. Emery E. Klineman was elected secretary.

The committee is composed of representatives of the Temple Board, the Men's Club, the Sisterhood, and the Alumni. It meets regularly with the Rabbi and the Executive Staff of the Temple, to plan the total program of the congregation, organize cooperative ventures and prevent overlapping and duplication.

The need of this kind of a committee has been amply illustrated, for our temple is a busy place with many activities going on morning, afternoon, and evening, meeting the needs of all of the age groups in our large temple family consisting of about 6000 individuals. Our activities even reach out into the general community that sends to our doors numerous participants.

IN MEMORIAM

We extend our heartfelt sympathy to the bereaved families of Anna Klein and Mary Corday.

SISTERHOOD COMMUNITY SEWING STARTS

Tuesday October 15th, 9 A. M.

Mrs. Adolph Loeb, Chairman
Cafeteria Lunch

THE ANNUAL SISTERHOOD CAMPAIGN FOR MEMBERSHIP will open on Monday, October 14th at 2:00 P. M. with a Tea at the home of Mrs. Bertram Amster, 3256 Ardmore Road.

Plans for the coming campaign will be mapped out by Mrs. Amster, chairman of the drive, with the aid of Rabbi Brickner, Mrs. Sam F. Deutsch, President of the Sisterhood, Mrs. Alex Sill, co-chairman of the membership drive and the members of the committee.

I AM A HEBREW

I will continue to hold my manner aloft. I find myself born—ay, born into a people and a religion. The preservation of my people must be for a purpose, for God does nothing without a purpose. His reasons are unfathomable to me, but on my own reason I place little dependence; test it where I will it fails me. The simple, the ultimate in every direction is sealed to me. It is as difficult to understand matter as mind. The courses of the planets are no harder to explain than the growth of a blade of grass. Therefore am I willing to remain a link in the great chain. What has been preserved for four thousand years was not saved that I should overthrow it. My people have survived the prehistoric paganism, the Babylonian polytheism, the aesthetic Hellenism, the sagacious Romanism, at one the blandishments and persecutions of the Church; and it will survive the modern diletantism and the current materialism, holding aloft the traditional Jewish ideals inflexibly until the world shall become capable of recognizing their worth.—Cyrus Adler, 1894.

MEN'S CLUB

A POLITICAL SYMPOSIUM AND STAG SMOKER is the first event on the Men's Club calendar for the new season. It will be held, **Tuesday, October 15th at 8 P. M.**

A vigorous membership campaign is now in progress under the chairmanship of Henry D. Pasternak.

ARE YOU A BOWLER? Join the new Temple Bowler's League made up of teams representing Men's Clubs of several temples. If interested call Mr. Martin Goulder, Cedar 0862.

RELIGIOUS SCHOOL

THE FIRST FOUR TO CALL WILL BE ACCEPTED! There is room for just four more children in the new beginners class of the Special Hebrew Department. Only children who are in grades 2, 3, and 4 of the Religious School are eligible. Phone the School office and ask for Mrs. Braverman.

THE HIGH SCHOOL AND COLLEGE DEPARTMENTS will begin their sessions on Sunday, October 6th at 9:30 A. M.

CONGRATULATIONS TO:

Mr. and Mrs. Joseph Loeb on the engagement of their daughter, Lois Jane to Arthur Philip Baumoel.

Mr. and Mrs. Charles Frankel on the birth of a grandson.

THE MESSAGE OF YOM KIPPUR

In large letters, so that even he that runs may read, does Yom Kippur spell forth the fundamentals of Judaism, of religion, of the higher life of man. Sin is not an evil power whose chains the children of flesh must helplessly drag towards a weary tomb. We can always shake off its yoke; and what is more, we need never assume its yoke. An an-

cient fable tells us of distant oceans with mountainous rocks of magnet of such terrific power that wreck and ruin befell any ship venturing near them. Instantly the iron nails would become nothing more than so many planks of wood, and all on board fall a prey to the hungry waters. Sins there are that, likewise unhinge all our stays of character, rob us of the restraints of past habits and education, and leave us helpless playthings on the billows of temptation and passion. Yet a man is the pilot of his life's barque, and can at all times steer it so as never to come near those mountains of destruction and death.

And, secondly, there is an atonement for man's sins. We may repair the ravages of sin, rebuild the shifting foundations of character, and join again the sundered strands of our spiritual fabric. We spurn the old pagan fatalism which declares that there is no forgiveness for sin. Nature provides some escape from physical disease; shall the soul, injured by temptation's fire, scarred by sin, not be able to recover its pristine strength and beauty? No matter how harsh nature and man may seem, the God of Eternal Right holds a deep pity that can atone and save, bury not only sin, but its grave and graveyard with it!

As clear as a bell resounds the third and greatest teaching of Yom Kippur: man himself must prepare himself for atonement, and no priest or mediator can prepare or work atonement for him. Virtue is victory by the individual himself over temptation that assails him. The battle cannot be fought nor the victory won by another. The human soul, wandering on the devious labyrinthine paths of sin, must itself essay to forsake the Way of Sorrow and proceed on the Way of Salvation. This is the most splendid, the most momentous fact in human life; that though man cannot always even half control his destiny, God has given the reins of man's conduct altogether into his hands

—J. H. Hertz, "Book of Jewish Thoughts."

THE DAY OF ATONEMENT

We implore Thee, "seal us in the book of life." Behold, we have already been sealed and the book is within us, the book of the spirit's life. Passion and power have been given us to grapple with the forces of death. Though strength should fail, courage need not fail. Steadfastness need not fail. Sealed unto life, unyielding be our battle with all that destroy-eth.

We implore Thee, "pardon and blot out our sins." Lord, pardon by blotting out our sins. The blotting out of our inclination to sin, is pardon. There is no other pardon. Thy gracious instrument of pardon is our own throbbing discontent with sin.

O better the fast day of hungering after the unattained high and good than the feast day of contentment with the commonplace and low! Our entire life, from the eventide when we were not—to the eventide of Death's Shofar call—consecrated let it be to this atoning quest.

—Prayers of the Jewish Advance." Cronbach.

HONOR TO EVERY MAN

People remarked to a Sage: "We have observed that thou ever showest honor to every man;" and he replied: "I have never come across one in whom I failed to recognize superiority over myself; therefore have I shown him respect. Were he older, I said he has done more good than I; were he richer, I said he had been more charitable; were he younger, I said, I have sinned more; were he poorer, I said he has suffered heavier tribulations; were he wiser, I honored him for his wisdom; were he not wiser, I said his fault is the lighter."

—From the Will of Judah Asheri.

Four sorts of men may be termed wicked men: one who threatens personal violence, one who borrows and refuses to pay, he who is abusive to another and has no remorse when his temper has cooled down, and he who causes strife and ill-feeling amongst his fellows.

—Midrash Rabba to Numbers, 18.

WHAT IS KOL NITRE?

What is Kol Nidre? A prayer and a melody. It was first a prayer, opening the Yom Kippur service—a simple petition asking that all vows made during the year be absolved and forgiven. As such it is in complete harmony with the Yom Kippur service, which seeks forgiveness for all sins. This prayer merely asks special pardon for vows made contrary to the will of God, or vows that could not be kept.

Kol Nidre came into its special significance in the day of the Spanish persecutions of the Jews. Many were forcibly converted to Christianity and took vows to that faith and against their own. But their hearts could not be coerced and they continued to practice Judaism in secret. These Marranos, as they were called, would assemble secretly, especially on Yom Kippur, to take advantage of the Kol Nidre prayer to renounce their vows to their new faith, and to ask God's forgiveness for this sin. Thus the prayer became a poignant symbol of the whole life pattern of the Marrano—a pattern as brave as it was horrible and perilous. Indeed, many perished in the Auto da fe, being discovered at this very service.

A German Chazan caught the meaning that life had infused into this prayer, and embodied it in music. Such is the origin of the soulful melody of Kol Nidre, full of awe, despair, and withal, serenity and hope.

—Synagogue.

"Hineni" which was published in last week's Bulletin was taken from The High Holy Day Prayer Book by Rabbi Morris Silverman.

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