



*... one Nation under God, indivisible,
with liberty and justice for all.*

HIGH HOLY DAY BULLETIN

Elul 6, 5724

Tree of Life Congregation & Center

President: Mr. Julius Broida

Office Phone: 648-1903

August 14, 1964

Oil City, Pa.

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HIGH HOLY DAY SCHEDULE

Saturday Night, Aug. 29th 10:30 P.M.-12:30 A.M.
High Holiday Information Seminar & Selichoth Service
 Followed by Bagels and Lox Breakfast
 Sponsored by Our Sisterhood

Learn about the various aspects of the Holy Days. The observances, prayer meanings, melodies chanted. Seminar and English prayers conducted by Rabbi Sachs. Hebrew prayers chanted and melodies taught by Rabbi Shear of Titusville.
 Open to the entire Jewish community of Oil City and Titusville.
 An opportunity to meet the new Rabbi.

Rosh Hashanah Eve Inaugural Services

Sunday Night, September 6th 7:30 P.M.-8:30 P.M.
 Sermon: A Time to Remember
 Women and children are urged to attend.

Monday, Sept. 7th

First Day

8:30 A.M.-10:00 A.M.
 10:00 A.M.-10:45 A.M.
 10:45 A.M.-11:00 A.M.
 11:00 A.M.-11:30 A.M.
 11:30 A.M.- 1:00 P.M.
 7:30 P.M.- 8:15 P.M.

Shacharith
 Torah Reading
 Sermon: Sacrifice -
 Test of Man
 Shofar Blowing
 Mussaf
 Minhah and Maariv

Second Day

Tuesday Morning, Sept. 8th. Same schedule as first day
 Sermon: Tear of Repentant Sinner
 Concluding Services: 7:30 P.M.-8:15 P.M.

Tuesday Night, September 15th - Yom Kippur Eve Service

7:15 P.M.-7:30 P.M.
 7:30 P.M.-8:00 P.M.

Kol Nidrei
 Sermon: Little Things
 Mean a Lot

8:00 P.M.-9:15 P.M.

Maariv

Wed. Sept. 16th

Yom Kippur All-Day Service

9:00 A.M.-11:30 A.M.
 11:30 A.M.-12:30 P.M.
 12:30 P.M.- 1:00 P.M.
 1:00 P.M.- 1:30 P.M.
 1:30 P.M.- 3:45 P.M.
 3:45 P.M.- 5:00 P.M.
 5:00 P.M.- 6:30 P.M.
 6:30 P.M.- 8:00 P.M.
 8:00 P.M.- 8:10 P.M.

Shacharith
 Torah Reading
 Sermon: Our Parents - Our
 Children - Our Security
 Yizkor
 Mussaf
 Recess
 Minhah
 Neilah
 Concluding Service
 (Shofar Blowing)

Fast ends 8:10 P.M.

Followed by a Break-the-Fast Snack

Note: All services will include supplementary English Readings, page announcements, and prayer explanations to lend appropriate dignity and meaning to our sacred worship. Services to be conducted by Rabbi Sachs with the assistance of Cantor Samet of Far Rockaway, N.Y.

HIGH HOLY DAY CEMETERY MEMORIAL SERVICE

Sunday, Sept. 13th

Conducted by Rabbi Sachs

At Titusville Jewish Cemetery 12:00 P. M. Sharp
 At Sage Run Cemetery 2:00 P. M. Sharp

SUNDAY & HEBREW SCHOOL REGISTRATION

Tuesday, Sept. 1 - Sept. 4 9:30 A.M.- 11:30 A. M.
 Bring your children with you any time during these hours so that they can be placed in the proper classes.

Sunday School begins Sunday, Sept. 6th at 10:00 A.M.
 Hebrew School begins Wednesday, Sept. 9 at 3:45 P.M.

WEEKLY SERVICES

Shabbos Every Sat. morning 9:00 A.M.- 11:00 A. M.
 Sunday Beginning Sept. 6th 8:45 A.M.- 9:30 A. M.

Your Rabbi Speaks

Life is brief and uncertain. Many of us are frequently gripped with self-doubt and feelings of unfulfillment. "What is life all about?" we ask ourselves, life with its mad rush going nowhere.

Such thoughts about life's purpose and meaning are particularly pertinent with the advent of the High Holy Days and the inaugural of the new synagogue year. As we assemble once again for prayer, and as we plan the congregational activities for the coming year, we begin to have these thoughts. We sense life's brevity and we crave to come closer to whatever is abidingly noble, to the ultimate in life. We want to invest life with direction and purpose, with a feeling that our lives are worthwhile and meaningful.

Our Torah provides us with the answer, G-d brought us into existence as a people to uphold the Torah. This was destined to make us a "holy people" and a "light unto nations." It gives a detailed discipline of life, which requires our determination and sacrifice, to study its meanings, and to observe its commandments.

Here we have a purpose in life which is satisfying, abiding, and divinely sanctioned. All else in life is relative, man-made, and unfulfilling. To live a Torah life as a traditional Jew makes one feel part of a transcendent design, and that one's own striving and efforts are precious and ultimately important.

During the coming weeks and months, I, as your new spiritual leader, will be initiating many programs and projects for the purpose of making traditional Judaism meaningful and relevant to your daily lives.

Those of you who wish may resist my efforts. But it is my fervent hope and deepest conviction that the great bulk of our members will respond to my efforts to bring you closer to the Torah and G-d, and give you a purpose to life.

I remain your Rabbi,

Melamed Sachs

On behalf of Mr. Broida, the officers and myself, I would like to extend to all our congregation and their families a Leshanah Tovah Ticosevu and a wish for a prosperous year ahead.

Our best wishes to our fellow citizens of Oil City on the occasion of its recent All-American City Celebration for the fine work done in making ours a model community.

Our heartfelt sympathy is extended to Mrs. Louis Salkin and family upon the recent passing of her beloved husband. May she be comforted among the Mourners of Zion.

My personal thanks to the congregation for providing me with a beautiful, spacious apartment, conveniently near The Shul.

A note of appreciation to Mr. Herman Magdovitz for his usual fine job of mimeographing and Mr. Broida, Congregation president, and Marilyn Regal, Sisterhood president, for helping me to acclimate myself to my new position here.

Shalom to the Schwartzman and Nebin families, new Jewish residents in Oil City. We hope you enjoy your stay here.

Rosh Hashanah Observances

The Jewish religious calendar follows a lunar cycle unlike our secular solar calendar. Every $29\frac{1}{2}$ days a new moon is visible on the horizon and is the basis for the commencement of a new Jewish month. Since the yearly cycle of 12 moons on this basis adds up to 354 days, eleven short of our solar year, a leap year is added every two or three years to bring the lunar calendar into consonance with the secular one which prevents the holidays from falling out of their appropriate seasons.

The first day of Tishri is according to our tradition the day on which G-d created the first man. Consequently Rosh Hashanah is not only a parochial New Year celebration but is regarded as the universal birthday of all mankind and the judgment day on which G-d decides for Jew and Gentile alike their fate for the coming year. Because of its sombre implications the day is celebrated in a quiet, soul-searching, pensive mood unlike the noisy, carefree, and "let loose" atmosphere of a secular New Year celebration.

Elul, the last month of the old year is the period when we begin preparing for the High Holy Day Season which commences with Rosh Hashanah and concludes with Yom Kippur ten days later. On Rosh Hashanah our fate is written down temporarily for the coming year and on Yom Kippur our fate is sealed. During the Ten Day Intervening Period of Penitence we can influence G-d through our prayers and action to change our fate. The entire 40-Day Period of Elul and the Ten Days of Penitence was selected for this purpose because it was during this period that Moses obtained on Mt. Sinai forgiveness for his people's transgression in the Golden Calf incident. The Shofar is blown daily at the morning service except Shabbos in Elul as a call to repentance. New Year cards are sent wishing our friends a good fate using the traditional "May you be inscribed for a good year" greeting.

During the week before Rosh Hashanah, Selichoth

(Penitential Prayer) are said either at midnight or the morning services. The day before Rosh Hashanah we nullify our vows to G-d before three of our friends. However, vows to our fellow men can only be nullified by asking them personally because prayer to G-d can only account for our man-to-G-d relationships and not for our relationships with our fellow man. If we're sincere we'll be forgiven by others, and then we can approach G-d with a peace of mind.

The Rosh Hashanah service is a rather lengthy one and includes many poetic passages (Pyutin) found in the Mahzor, High Holiday Prayer. The Shofar is first blown prior to the Mussaf service. A ram's horn is used as a sign of the ram offering made by Abraham our patriarch in substitution for his son Isaac, whom he was about to slaughter in fulfillment of G-d's will. Even if we're not deemed worthy of being forgiven on our own merits, we ask for forgiveness for the sake of our noble and dedicated forefathers who were willing and ready to do anything for G-d. The Shofar is blown both days of the holiday but is never sounded on Rosh Hashanah which falls on Shabbos as the sanctity of the Sabbath is never superseded by the holiness of Rosh Hashanah. The Shofar is sounded 100 times during the course of each day and its notes are piercing, throbbing, wailing sounds to stir us to self-examination and open our hearts to seek repentance and a joyful optimistic sound, symbolizing that we can be successful in this endeavor. Anyone can blow the Shofar if trained to do so, but no mouth piece can be added to the traditional ram's horn.

The lengthiest silent devotion of our liturgy is the Mussaf of Rosh Hashanah whose main body is divided into three sections: Malchiot, Zichronot, and Shofrot which narrates the manifestation of G-d throughout history. Each section includes ten scriptural passages and, in the cantor's repetition of the silent devotion, is concluded by the blowing of the Shofar. Malchiot speaks of Divine Sovereignty, Zichronot, Divine Providence, and Shofrot, Divine Revelation.

Yom Kippur Observances

Yom Kippur is our day of Atonement when all Jews, regardless of how tenuous their year-around observances may be, come to the synagogue and ask G-d for forgiveness. To bring about this submissive feeling Yom Kippur ushers in a 25-hour fast and self-denial period of no washing, socialization, or wearing leather shoes. Sneakers and sandals are worn instead. Self denial of the basic pleasures in life does not only afflict the soul but strengthens it. Seeing that the main cause of sin is gratification of bodily pleasures, the fast proves to the sinner that man can conquer all physical cravings and that spirit can always master the body. Fasting strengthens one's moral fiber; it's a potential lesson in systematic self-control.

But Jewish law was never made to injure our health. Hence we're obligated to eat a sumptuous meal before the advent of the fast. No salty foods are served to prevent unquenchable thirst. No one is allowed to fast if he is very ill or under the age of nine. Despite the fast Yom Kippur was never meant to be a day of mourning. So we dress up in our holiday best and wish our friends Good Yom Tov since we're confident that G-d will forgive us our sins. However, in observance, Yom Kippur, unlike Rosh Hashanah, is similar to Shabbos when no smoking or cooking is permitted.

The services begin with the chanting of Kol Nidrei which asks G-d to absolve us of those vows made to Him during the past year. Individual vows have been absolved on Rosh Hashanah Eve. Kol Nidrei speaks of the vows made by the entire community. It's a protective formula which makes us cautious of any oral or written commitments that we make during the course of the year. The melody is stirring and haunting as it captures the mood of a historical period when Jews had to make vows to give up their religion to avoid loss of life. At the cost of their lives, they prayed secretly on Yom Kippur asking absolution of their pretense to abandon the faith of their fathers.

During the course of each of the day's five silent devotions and their repetition by the cantor, a confessional of all our sins is recited in a mournful tune accompanied by a beating of the breasts. Judaism does not require the intermediary of a rabbi to confess to G-d as we can approach Him in our own unique way. The list of sins is in the plural as we hold ourselves responsible for the weaknesses of our fellow Jew. So even if we're guiltless of a particular transgression, we still say it nevertheless. After the standard list of sins, we add our own particular ones as no list can possibly encompass all the acts of man.

Yizkor is recited during the morning services in memory of our parents. We remember our parents best by resolving to live up to their traditional way of life, and to give Tzedakah (charity) as atonement on their behalf. Those whose parents are still living walk out of the shul to avoid any psychological misinterpretations. During the memorial prayers, the names of all the deceased parents are recited in Hebrew.

Services are conducted all day to avoid our spending the day in inappropriate activities. Neilah is the final service recited with the ark open and the congregation standing to ask G-d to seal us in the Book of the Good Life, our last chance as the gates of heaven are closing. We conclude with the optimistic Shofar blast of triumph in our belief that atonement has been attained. The new year is immediately begun with a Mitzah, the building of a Sukkah to start off the year on the right foot.

Yom Kippur Resolutions for Parents

Register your daughters in our afternoon Hebrew School! Don't make them inferior to the boys. Give them an equal opportunity to learn. Encourage your sons to continue Hebrew School after their Bar-Mitzvah! Don't limit your children to elementary concepts of their faith.

BOOK REVIEW

The Conversion of Chaplain Cohen by Herbert Tarr

Available at The Oil City Library

Jewish Chaplains have always gone through interesting and rewarding experiences. Often they're criticized vehemently for tactless errors they make despite all their hard work and deep sincerity. The two-year military stint changes many a youthful student into a mature civilian rabbi. To an outsider the two years seem to be a loafing period for rabbis. After reading this book, you'll find that the above couldn't be further from the truth, and you'll appreciate the effort a rabbi puts in to set up a good chaplaincy program. Many of the problems faced by Chaplain Cohen have a familiar ring, as they were faced by our rabbi during his chaplaincy the last two years.

David Cohen is Conservative, age 24, and a bachelor from Brooklyn who has never been outside the confines of the New York area. He has been spoiled in typical Jewish fashion by doting parents and Jewish home cooking. To his chagrin, he discovers that his school is volunteering him as an Air Force Chaplain, where they tell him he'll have an excellent opportunity to practice his rabbinate. He obviously feels very "rabbinical" standing in line nude during his physical with the troops.

At Lackland Training School for chaplains in San Antonio, Texas, Rabbi Cohen learns to mix with his Christian colleagues. This leads to kidding each other about the other fellow's faith, and to serious inter-faith study. He encounters one sad incident of a roommate's Anti-Semitic sermon delivered while he was his guest in church. But he does not lose faith in good will, as he realizes that his roommate had never really come into contact with Jews before, and that every effort was being made to remove the practice of bigotry in the name of religion.

Before going into solitary confinement away from civilization, he attempts to date all religious Jewish girls in San Antonio, which he discovers to be only one, an out-of-towner from Dallas at that. The girl finds it difficult to relax with him being a rabbi. Much of their conversation is formal, and she becomes shocked when he tries to give her a goodnight kiss. This brings home to him the realization that he may be without a date for the next two years.

Many of the courses at chaplains school he finds quite useless, and that he must parrot back the information for the exams. But he becomes inspired by the dedication of the faculty in reminding him that he represents G-d to the military. To his shocking disappointment, after thinking that he could travel around the world in the military, he discovered that he is being shipped to a base in Mississippi.

Upon his arrival at his permanent duty station he offends the segregation mores of the Southern community by inviting a Negro Jew to a civilian service. At a Patriotic Day service he defends the State of Israel and criticizes the U. S. injustice to her by censuring her at the U.N., something which upsets the Public Information Officer greatly. To add insult to injury, he gets into a tiff with the commander's wife. But he learns from his mistakes to be more tactful in dealing with people.

His congregation being quite small, he spends most of his time counselling Gentiles. His seminary, it seems, never prepared him for this task. He gives the troops, regardless of rank, a feeling of individuality. At the same time, he struggles to maintain a proper military bearing. The story ends happily with his finally getting married and being appreciated by his congregation and the big brass. Our Rabbi hopes to have a similar fate.

Congregation Yahrtzeits

8 Elul	August 16	Abraham Serrins
13 Elul	August 21	Isaac Tucker
15 Elul	August 23	Mary Leah Snyder
16 Elul	August 24	Benjamin Lang
18 Elul	August 26	Ira Slesnick
20 Elul	August 28	Sam Mogilowitz
26 Elul	September 3	Lewis Siegall
27 Elul	September 4	Phillip Wein
3 Tishri	September 9	Libbie Lewis
8 Tishri	September 14	Abraham Brody

Yahrtzeits begins the evening before. Light is lit by name on memorial tablets.

NOTE: If you call Rabbi Sachs in advance, he'll be happy to arrange an evening & morning Minyon for you.

Shabbos and Holiday Candle Lighting Time

August 14 - 8:10 P.M.	September 4 - 7:34 P.M.
August 21 - 7:59 P.M. (R.H.)	September 6 - 7:25 P.M.
August 28 - 7:46 P.M.	September 11 - 7:21 P.M.
September 15 (Yom Kippur)	7:10 P.M.

For Holiday Blessing: Substitute "Shel Yom Tov" for "Shel Shobbas" and add a "Shecheyonu"

Sisterhood News

First meeting of the year is Wednesday, September 2, 8:15 P.M. Topic of discussion will be the forthcoming Bazaar. Rabbi Sachs will address the group about how a rabbi can work together with a sisterhood. Women are asked to volunteer their services for the Selichoth Breakfast and the Post-Yom Kippur Snack. Mrs. Stan Regal, her co-officers, and the Sisterhood membership wish the entire Congregation a Happy and Healthy New Year.

Bulletin will be published every month about the 15th. Next bulletin will appear Yom Kippur Time. Questionnaires are sent to you with the bulletin asking you to list your birthdays, anniversaries, Yahrtzeits. Return these soon so they can be listed each month. Let us turn in all news, Congregational and personal, so that it can be included next time.