

לשנה טובה תכתבו

BEST WISHES FOR A HAPPY AND PROSPEROUS NEW YEAR

HAR HACARMEL

הר הכרמל

TIFEREETH ISRAEL SYNAGOGUE

SEPT.-OCT. 1949

MOUNT CARMEL, PA.

TISHRI 5710

HIGH HOLIDAY SERVICES

ROSH HASHONO:

Friday, September 23.

Mincha 6:15 p. m.
Evening Service 6:45 p. m.

Saturday, September 24:

Morning Service 8:00 a. m.
Torah Reading 10:00 a. m.
Sermon 10:45 a. m.
Mincha 6:00 p. m.
Evening Service 7:15 p. m.

Sunday, September 25:

Morning Service (EST) 8:00 a. m.
Torah Reading 10:00 a. m.
Sermon and Sounding of the
Shofar 10:30 a. m.
Mincha 5:00 p. m.
Evening Service 6:20 p. m.

YOM KIPPUR

Sunday, October 2:

Mincha 1:30 p. m.
Kol Nidrei 5:40 p. m.

Monday, October 3:

Morning Service 8:00 a. m.
Torah Reading 10:30 a. m.
Sermon and Memorial Service 11:15 a. m.
Mincha 4:15 p. m.
Neila 5:15 p. m.
End of Fast 6:15 p. m.

From Your Rabbi:

JEWISH PRAYER

"If a man does not know the meaning of the prayers, but worships God because He commanded that He should be worshipped—though he does not know even the meaning of the words, his prayer ascends and pierces the firmament, for the sacred words of the Torah and prayer contain a superior sanctity, and when they issue from the heart of a man who is praying for the sake of heaven they bring about great amendments in the superior worlds."

These are the words of the Baal Shem Tov, the great teacher of Chasidism, and they might well be written upon the door of every Synagogue and every Jewish home. For prayer, Jewish prayer, is more than a series of requests and thanks. Prayer to us is a necessary part of the normal relationship between man and God. It is the recognition by man of Him who by His constant guidance and vigilance keeps nature functioning and who makes man an important part of the Universe. It is an expression of our willingness to

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LISTEN TO THE VOICE OF ISRAEL EV

JEWISH PRAYER

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give up a small part of our time and turn our minds to the source of all existence. Prayer is a show of our loyalty to the God of Israel, an act whose value transcends the words of the liturgy and the "impressiveness" of the service. In prayer our soul, the divine spark in us, returns to the flame that generated it, for a renewal of its vitality.

Does prayer have to be an esthetic experience? Does a Synagogue service have to be an elaborate and impressive show? The answer to both questions is no. Jewish prayer is primarily a community activity. Tefilla Betzibbur, congregational prayer, is a common endeavor, a collective act. But it does not thereby lose its individual aspects; it does not degenerate into thoughtless following of the leader. It is a whole, a unit, but one in which every part counts and is recognizable. The Rabbi or Cantor co-ordinates the service. He is not the performer. The performance, if such it might be called, is that of every member of the congregation, and it is one of the heart rather than of the mouth, of warm emotion rather than of cold reason. For in the final analysis, we cannot demand or expect a religious activity of pure reason when it is directed at an object admittedly above and beyond the human mind. It is, then, not an absolute necessity that every single word of the prayers be understood by every worshipper; more than that, it is essential that the language of prayer be the time-honored Hebrew text used by all the past generations so that our devotions and those of all Israel everywhere can ascend together as the prayer of Israel, the collective expression of the Jewish heart of the Congregation of Israel all over the world. The Machzorim provided in our Synagogue contain an English translation for reference, but our language of prayer is Hebrew, which alone can give us the knowledge that we are united with all Jews in addressing our creator on the holiest days of the year.

It may not be amiss to say, in this connection, a word about the UJA drive that is being conducted here on September 28. Charity has always been a matter of great importance to us somewhat akin to prayer. Indeed, in our Holy Day prayers we find the statement that "Repentance, prayer, and charity avert the evil of fate."

Rabbi Arthur Oles

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DR. M. M. UFBERG President
M. ARTHUR OLES Rabbi

THE REBBETZIN'S CORNER

"Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honor, and shine forth in the splendor and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostrils may say: the Lord God of Israel is King, and his dominion ruleth over all."

These words in the New Year Amidah express most eloquently and powerfully the ultimate aim of humanity: the universal recognition by all humans of the God of Israel, and through this common acceptance of God, the creation of a strong bond between all the members of the human race. This collective search for God will draw all peoples closer together and will result in sympathetic understanding and brotherly love. Although this universal recognition of Divine Sovereignty is to come about with the arrival of the Messiah, the acknowledgement of the God of Israel by individuals, as a result of deep contemplation and spiritual growth, has not been an unusual phenomenon in the past and the present. Not only individuals but entire groups, such as the Geirim in Russia, have spontaneously embraced the Jewish faith. The recent conversion of a number of Italian Catholics in the town of San Nicardo represents a most fascinating episode. However, we shall here tell the story of but one individual who not only joined the ranks of Israel but who become a most illustrious member of our people.

Elishava, the great Jewish writer and poetess who died several months ago in the land of Israel, was born in 1895 of a Russian father and an English mother and was educated in Russian schools in Moscow.

She was a highly gifted person, particularly in the field of languages. Elishava, who was known originally as Elizabeta Ivanova Jircova, got her first

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EVERY WEDNESDAY---7:15 P. M. ON WISL

לשנה טובה תבנה

BEST WISHES FOR A HAPPY AND PROSPEROUS NEW YEAR

Rabbi and Mrs. Arthur Oles and daughter
Mrs. Bessie August and son
Mr. and Mrs. N. Baumel
Mr. and Mrs. S. Bronstein and family
Mr. and Mrs. David Cohen and sons
Mr. and Mrs. Louis Cohen and son
Nathan Cohen
Max Coplan
Mr. and Mrs. S. C. Douglas and family
Jack and Mynne Edelson
Dr. and Mrs. S. Eisen
Mr. and Mrs. Louis Forman
B. A. Friedman
Mr. and Mrs. Arthur Grossman and son
Esther Grossman
Mr. and Mrs. Harold Grossman and family
Mrs. Rebecca Grossman and son
Louis II
Mr. and Mrs. Sydney Grossman and family
William Grossman
Mr. and Mrs. Max Handshu and family
Mr. and Mrs. Norman Hecht
Mr. and Mrs. Robert Heller and daughter
Joseph Levine
Mr. and Mrs. Joseph Levinson
Mr. and Mrs. Philip Lippman and family
Mr. and Mrs. William Lippman and son
Mrs. Esther London and daughter

Mrs. Mary Marateck
Mr. and Mrs. Sanford S. Marateck and son
Mr. and Mrs. L. Matlow and family
Max Miller
Mr. and Mrs. Morris Miller
Mr. and Mrs. Lewis Pearl
Mr. and Mrs. Alex Peril
Mitchel Rapoport
Mr. and Mrs. Ben Riemer
Mr. and Mrs. Bernard Riess
Mr. and Mrs. Ben Roberts
Mr. and Mrs. J. Roberts and son
Mr. and Mrs. Israel Saluda
Mrs. R. Saluda and family
Mr. and Mrs. S. Silverstein and family
Mr. and Mrs. Dan Smigel and daughters
Dr. and Mrs. I. E. Smigelsky and Dick
Simon Smigelsky
Mr. and Mrs. Hyman Shapiro and daughter
Mr. and Mrs. Max Silverman and mother
Mrs. Celia Spector and Irving
Mr. and Mrs. David S. Spector
Mrs. Edith Spector
Mr. and Mrs. Robert Spector
Mrs. Rose Stern and sons
Mr. and Mrs. J. Weisbond
Mr. and Mrs. Wishkin
Mr. and Mrs. Henry Wolf and sons
Mr. and Mrs. Melvin Wolfe
Mr. and Mrs. Harry Zabits and sons

acquaintance with Judaism through a classmate of hers whose name was Raskin and who came from a very fine orthodox Russian-Jewish family. At the inspiration of her friend, Elishava studied Yiddish and Hebrew and soon became an admirer of Judaism and the Jewish tradition. In 1909, she published two volumes of poetry in Russian entitled "Minutes" and "Secret Songs". As her motto for these poems she chose the immortal words of Ruth: "Your people is my people and your God is my God". The fact that she selected this quotation reveals to us Elishava's innermost feelings toward Judaism, her yearning to accept the Jewish destiny and the Jewish faith.

Elishava's literary activities in the Jewish field began with a Russian translation of Imber's "In the Jewish Land" and some of Bialik's poetry. She translated many other Hebrew and Yiddish works into Russian, thus enabling those Russian Jews unfamiliar with Hebrew and Yiddish to become acquainted with some of the treasures

of Jewish literature. In 1921, under Bialik's influence, she published her first volume of original Hebrew poetry and from that time on Elishava became a prolific Hebrew writer not only of poetry but also of critical articles on many Jewish problems. She left Russia after the Revolution to settle in Jerusalem where she married a Jew and embraced the Jewish faith. She has since then written extensively in many well-known modern Hebrew periodicals and has published numerous volumes of poetry and critical essays. She died several months ago and her death was mourned as a great loss to not only to the Jewish literary world but to the entire Jewish people. Brought up in strange surroundings, Elishava became a true daughter of Israel, one whose love for Judaism and the Jewish people inspired her to create and thereby to enrich Jewish life not only in Israel but throughout the world.

In closing I want to wish all of you a healthy and happy New Year.

Your Rebbetzin.

HADASSAH ALL SET FOR SUCCESSFUL YEAR

This is a report to the membership as to the who and how of Hadassah's work during the coming year. Our meetings will be held as follows: Board meeting, on the second Thursday of every month; regular membership meeting on the third Thursday of every month.

The affairs of the Mount Carmel chapter will be conducted by the following officers and board members:

President: Mrs. Henry Wolf; 1st vice-president: Mrs. Sanford Marateck; 2nd vice-president: Mrs. Bessie August; Corresponding secretary: Mrs. Louis Cohen; Recording secretary: Mrs. Jack Weisbond; Treasurer: Mrs. Max Handshu.

Board:
Fund raising: Mrs. Sydney Grossman, Mrs. Melvin Wolfe, Mrs. Norman Hecht; Membership: Mrs. Bessie August; JNF: Mrs. Joseph Levinson, Mrs. Alex Peril;
Youth Aliyah: Mrs. Max Ufberg; Telephone: Mrs. Robert Spector; Publicity: Mrs. Rebecca Grossman; Donor: Mrs. Harold Grossman, Miss Ethel Lippman;
Program: Mrs. Sanford Marateck; Education: Mrs. Arthur Oles; Supplies: Mrs. Dan Smigel; Child Welfare: Mrs. Arthur Grossman.

The second board meeting will be held on October 13 at the home of Mrs. Henry Wolfe. Our guest at that meeting will be Mrs. David Marcus of Lancaster, Pa. The second regular meeting will be on October 20.

The Mt. Carmel chapter of Hadassah is looking forward to a successful year with the co-operation of all its members, and wishes all of them and their families a year full of happiness and health.

B'NAI B'RITH PREDICTS GOOD SEASON

On the occasion of Rosh Hashono the B'nai B'rith Lodge of Mt. Carmel wishes all its members and friends a very happy and peaceful new year. Our plans for 5710 call for new and better activities under the guidance of president Henry Wolf and the officers and committees. First on the agenda is a meeting on October 27, which will offer as a special treat a program in charge of brother Sydney Grossman and refreshments afterwards.

All members are asked to mark the fourth Thursday of each month on their calendars as B'nai B'rith night. Without going into further details, you may be assured that you will enjoy each and every meeting of B. B. as never before. And just as a reminder, here are the officers for the coming year: President, Henry Wolf; vice-president, Norman Hecht; secretary, Rabbi Arthur Oles; treasurer, Dan Smigel; guard Max Handshu; warden, Nathan Baumel; monitor, Sam Douglas, the outgoing president.

LADIES' AID GREETINGS

Rosh Hashanah, the New Year, is upon us, and with its arrival we of the Hebrew Ladies' Aid, not only as individuals but as an organization devoted to Jewish welfare, must consider our deeds of the past year and determine the pattern we will follow in the new year.

Our first meeting will be held on October 11, at which time plans will be made for the forthcoming season, a year you as members can help, one and all, to make a period of great and good accomplishments.

As your president of the Hebrew Ladies' Aid Society I wish to extend to you and your families best wishes for a very happy New Year—Leshono Tovo Tikosevu.

Evelyn Reiss.

CALENDAR

Candle lighting time is given for preceding Friday nights.

Sep. 24-25, Rosh Hashono	6:34
Sep. 26, Fast of Gedaliah	
Oct. 1, Haazinu	(EST) 5:24
Oct. 3, Yom Kippur	5:19
Oct. 8-9, Succos	5:13
Oct. 14, Hoshanno Rabbo	
Oct. 15, Shemini Atzeres	5:01
Oct. 16, Simchas Torah	
Oct. 22, Bereshis	4:50
Oct. 23-24, Posh Chodesh Chesvan	
Oct. 29, Noach	4:41
Nov. 5, Lech Lecho	4:33

**SUPPORT THE
UNITED JEWISH APPEAL
SEPTEMBER 28**