

JEWRY HERE TO JOIN IN WORLD-WIDE OBSERVANCE OF ROSH HASHANAH

Ancient 10-Day Rites to Mark Year's Advent

Prayer, Fasting, Atonement Required in Ceremony, Rabbi Explains.

Beginning Wednesday at sundown and continuing for 10 days, Jews the world over are to celebrate with a festival unique in the world's religions—the Jewish New Year.

The first two days of the period are known as Rosh Hashanah, the New Year, and the last day as Yom Kippur, the Day of Atonement.

Rabbi Elias Charry, Congregation Beth-El-Zek, explaining the meaning and significance of the holiday, said the uniqueness obviously does not consist in the fact that Jews alone celebrate the advent of the new year, but lies in the manner in which the event is carried out.

Christian Joyful

Drawing a comparison between the Christian New Year and the same event celebrated by the Jews, Rabbi Charry said the former was a "joyous festive occasion attended with feasts and good cheer. It fairly bubbles over with hilarity, happiness and a good fellowship, and properly so, as the very origin of the festival calls for such a celebration, coming as it does eight days after the birthday of Jesus."

"Far different is the observance of the Jewish New Year, he continued. "It is the somberest period in the Jewish calendar. It is the time of casting up of accounts. Man's spiritual balance sheet is computed, his spiritual assets and liabilities are carefully listed."

In the words of the liturgy, every man appears before his Maker, as sheep before a loving shepherd who scrutinizes his flock minutely looking for blemishes to be rectified and for virtues to be rewarded.

It is the time when man, civilized, is responsible, created in the image of God, appears before his Creator, to account for his deeds of the past year and to earn a new sheet with the balance carried forward, the Jew begins again in the way that his former associates called heresy.

The most acute problem that "weighed with tradition," Rabbi Charry said. "The world was created, then Isaac, Joseph and Samuel were born in that month. Such is the practice of ancient peoples. By attributing the New Year date to any event, they added spiritual stature to it."

"Solemn prayer, the sounding of the Shofar (ram's horn) and fasting characterize this holy day period. Prayers are woven around the major themes—the advent of the Kingdom of God on earth. This is the central motif, elaborated and embroidered with a mass of stirringly beautiful liturgical creations."

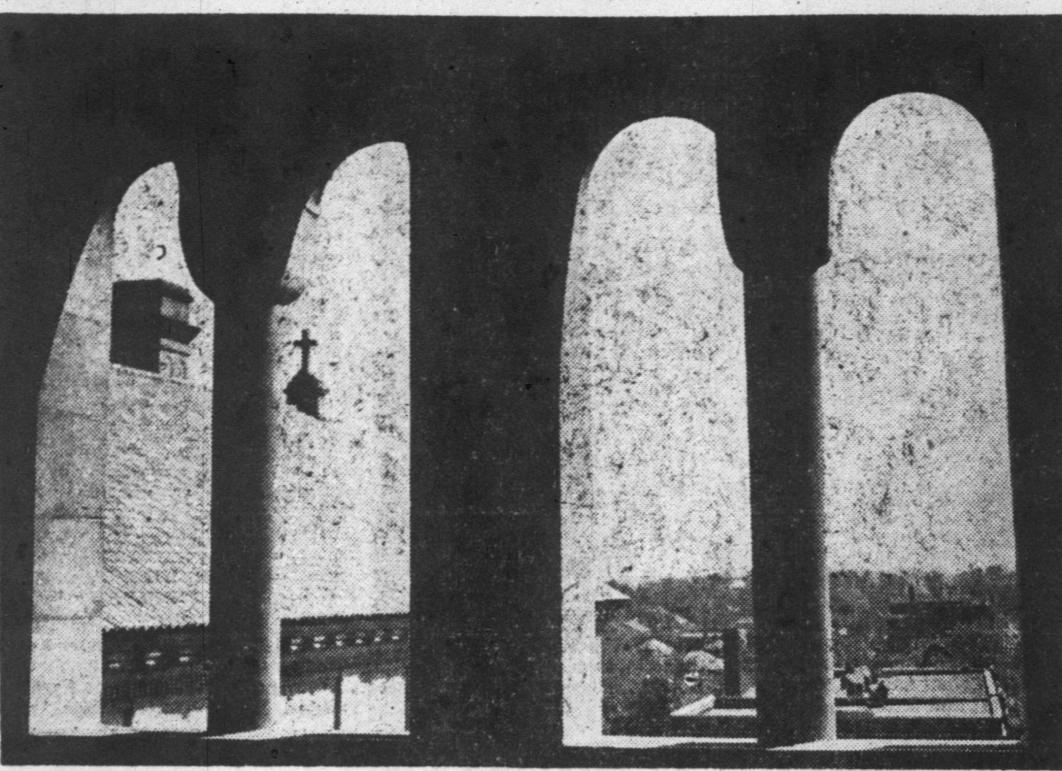
"These were written over the course of centuries and added from time to time to the body of the prayer service."

"Repentance calls for an inner transformation; a restatement of goals and a rededication of self to the attainment. Prayer provides the motivating and directing energies necessary for their attainment."

"The Shofar is blown as a call to arms, a spiritual rallying to the colors. Yom Kippur further carries out this theme. Then we also observe a 24-hour fast. It is still the custom, infrequently followed however, to remain awake and at prayers all through the night. The end of the day is proclaimed with the blowing of one blast on the Shofar."

The holiday later became

CAMPANILE MAY HOUSE AMPLIFIERS



This picture showing the cross on top of the St. Joan of Arc Catholic Church, Central-av and 42d-st, was photographed from within the church's campanile.

The campanile, constructed when the church was erected in 1928 to house a set of chimes, may never contain chimes but may be equipped with an amplifying system to broadcast chimes behind the church altar, according to the Rev. Maurice O'Connor, pastor.

Weekly Sunday School Lesson

The Council in Jerusalem

Text: Acts 15:1-35; Galatians 2

BY WM. E. GILROY, D. D.
International Uniform Sunday School
Lesson for Sept. 13

THE coming into the early church of Gentile converts brought problems that might have seemed easy of solution, but were difficult because the Jewish converts brought with them into their new faith in Jesus the faith and forms of Judaism.

Paul did not think himself as less a Jew because he was a follower of Jesus. On the contrary, he believed that, in accepting Jesus as the Messiah, he was following out the teachings and prophecies of the religion in which he had been trained. Thus he said that he worshipped the God of his Fathers, though it was in the way that his former associates called heresy.

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IN INDIANAPOLIS CHURCHES TOMORROW.

BAPTIST

Lyndhurst—The Rev. C. H. Scheick, pastor. Morning—"Jesus as Lord," night. "The Curse for Anxiety."

Calvary—The Rev. William O. Broadbent, pastor. Morning—"The Receiving Christ," night. "The Receiving Christ."

Tabernacle—The Rev. S. W. Hartman, pastor. Morning—"What Do You Know about the Sabbath," night. "Life's Supreme Lesson."

River Avenue—The Rev. George D. Rablach, pastor. Morning—"The Christian in Christ," night. "Sins of the Past."

"Memorial"—The Rev. George K. Kinsey, pastor. Morning—"The Art of Repentance," night. "The Devil's Favorite."

First—The Rev. Carlisle W. Atwater, pastor. Morning—"The End and Ideal for a Christian Life," night. "Keeping to the Highway."

North—The Rev. R. M. Best, pastor. Morning—"The Christian Under the Protection of Marion County Council of Religious Education," night. "Food's Foolishness."

Emerson Avenue—The Rev. H. G. Rose, pastor. Morning—"The Grace of God," night. "We Were Made for Each Other."

Woodruff Place—The Rev. L. C. Trent, pastor. Morning—"Thinking of His Love," night. "Believing in Seeing."

First—The Rev. Frederick R. Davies, pastor. Morning—"Preparing for a Useful Life."

Broadway—The Rev. Edward Sausman, pastor. Morning—"I Believe in the Church," night. "Young People's League."

Bethel—The Rev. Herbert J. Wilson, pastor. Morning—"The Good Man's Bluebird," night. "Birds."

Downey Avenue—The Rev. B. R. Johnson, pastor. Morning—"The March of Progress," night. "The Hosts of God," night. "He Said It With Bricks."

Friends—The Rev. Frederick R. Davies, pastor. Morning—"The Good Man's Bluebird," night. "The Hosts of God," night. "He Said It With Bricks."

Christian—The Rev. E. L. Day, pastor. Morning—"Christ's Call to Youth."

The Rev. C. M. Hamilton, pastor. Morning—"By What Authority?"

Hillside—The Rev. Herbert J. Wilson, pastor. Morning—"The Good Man's Bluebird," night. "Birds."

Northwood—The Rev. R. M. Best, pastor. Morning—"Have You Grown?"

University Park—The Rev. S. Grundy Fisher, pastor. Morning—"The Enrichment of Love."

Christian Science—Lesson sermon, "Substance."

CHURCH OF CHRIST—Twenty-ninth Street—Morning sermon.

Garden City—The Rev. George Hardison, pastor. Morning—"Loving for Jesus," night. "Via Niveta."

CHURCH OF GOD—West Street—The Rev. John J. Williams, pastor. Morning—"Broken Cisterns," night. "Tares Among the Wheat."

North—The Rev. C. H. Scheick, pastor. Morning—"The True Spirit of Christian Unity," night. "Christ, the Master of Every Thing."

EPISCOPAL—All Saints' Cathedral—The Rev. Robert Alexander, vicar. Morning—Holy Communion, 7:30; Church School, 9:45; morning prayer and sermon, 11. Night, evening prayer.

St. George's—The Rev. Francis Teulon, pastor. Morning—"The Holy Communion and Evening Prayer," night. "The Rev. C. F. Alexander, pastor. Morning—"The Speculator or Player," night.

St. Paul's—The Rev. C. F. Alexander, pastor. Morning—"The Holy Communion and Evening Prayer," night. "The Rev. C. F. Alexander, pastor. Morning—"The Speculator or Player," night.

Central Avenue—The Rev. Charles Drake Morris, pastor. Morning—"The True Life of Jesus," night. "Home-Coming Service in Charge of the Eborow League," night. "Eborow League."

UNIVERSALIST—The Rev. Oscar F. Voss, moderator. Morning—"The Unifying Power of Religion," night.

UNITARIAN—The Rev. L. Hayes, assistant pastor. Morning—"The Secret of the Lord," night. "The Watchfulness of the World."

North—The Rev. C. A. McPeeters, pastor. Morning—"The Ministry of the Word," night. "Eborow League."

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