

EUCLID AVENUE TEMPLE BULLETIN

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RABBI

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SUNDAY, DECEMBER 30th, 10:30 A. M.

RABBI BRICKNER

will speak on

"THE BALANCE SHEET OF 1934"

Friday Evening
Twilight Service
5:30 to 6:00

Sabbath Morning
Service
11:00 to 12:00

RABBI BRICKNER ON NATIONAL BROADCAST

During the month of January Rabbi Brickner will deliver the sermons at the Friday evening Services which are broadcasted over a National hook up. The dates, January 4th, 11th, 18th and 25th. The local station is WGAR. The time of broadcast is Friday from 10:30 to 11:00 P. M.

These services are arranged under the auspices of a Jewish laymen's committee of which Mr. Felix Warburg is chairman and Rabbi Jonah Wise program director. The series is called "Message of Israel."

THE COURSE PRESENTS RABBI WISE

On Tuesday evening, January 15th at 8:30 P. M., Dr. Stephen S. Wise, one of the most vigorous and dynamic figures in the American Rabbinate will appear on the Course. Single admissions 50c.

Rabbi Brickner broadcasts every Tuesday evening over Station WHK at 6:30 P. M.

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NATHAN BRILLIANT, Editor

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Office, Cleveland, Ohio, under the Act of March 3rd, 1879.

PRAYER IN AN EVIL TIME

God of pity and love, return to this
earth.

Go not so far away, leaving us to evil.
Darkness is loose upon the world; the
devil

Walks in the land, and there is nothing
worth.

Death like a dog runs howling from his
lair,

His life has made men mad, they follow
after

The howling too, and their demoniac
laughter

Drowns like a sea our solitary prayer.
Return O Lord, return. Come with the
day,

Come with the light, that men may see
once more

Across this earth's uncomfortable floor

The kindly paths, the old and loving
way.

Let us not die of evil in the night.

Let there be God again. Let there be
light.

—Robert Nathan, Harper's Magazine.

Hope for the salvation of the Lord,

In Him I trust, when fears my being
thrill;

Come life, come death, according to His
word,

He is my portion still.

Him will I serve, His am I as of old;

I ask not to be free.

Sweet is ev'n sorrow coming in His
name,

Nor will I seek its purpose to explore;

His praise will I continually proclaim,

And bless Him evermore.

—Abraham Ibn Ezra, 1092.

IN MEMORIAM

Our heartfelt sympathy is extended
to the bereaved families of

Florence Rosewater

Teresa Bruml

Peter Ripner

Out-of-Town Students Tea

Friday, December 28, 2:30 P. M.
in the Temple Parlor

arranged by

Sisterhood Student Welfare Committee

Rabbi and Mrs. Brickner, Hosts

SISTERHOOD NOTES

Sewing Group will meet on Wednes-
days instead of Tuesdays for the next
three weeks. The dates are January 2nd,
9th and 16th.

Plans for a Memorial Fund in mem-
ory of Rebecca Mansell Moses are being
formulated.

The Sisterhood in cooperation with
the Religious School has thus far this
year distributed seven hundred boxes of
Chanukah candles, paid the expenses of
four people to the Ohio-Indiana-Michi-
gan Jewish Religious teachers conven-
tion and arranged a Tea for Teachers.

Dr. Henry Goldblatt's lecture on "Vi-
tamins and Their Functions" has been
postponed to Friday, January 11th at
11:00 A. M.

Dr. Henry Miller Busch opens his
course on "History in the Making" on
January 18th.

Rabbi Brickner's course "Leading Jew-
ish Personalities" will open on January
25th instead of the date scheduled.

Maxine Goodman, 2401 Coventry Road
Cleveland Heights, has been appointed
feature editor of Makio, college year
book at Ohio State.

Elaine L. Goldberg, 16600 Parkland
Drive, Shaker Heights, has been elected
to Black Quill, honorary literary society
at the University of Michigan.

MEN'S CLUB NOTES

If you were not present at the Men's Club Smoker, December 19th, you missed a gala event. Just glance over this program. The Cosmopolitans from the Parisian Cocktail Room of the Hollenden Hotel, through the courtesy of Theodore DeWitt; Uncle Harry and Jackie from Station WGAR; the entire floor show from Frank Monaco's Restaurant, with Jimmy Parish as master of ceremonies; musical numbers and dance ballet from the Hordes Dancing Conservatory; the Continental Four from the Rainbow Room of the Carter Hotel, through the courtesy of Mr. Cruze; Dave Lurie by himself, and refreshments.

In progress now are the Bridge Class, and a Bowling Tournament. In process of organization a Music group and a Discussion Group.

The Men's Club is sponsoring a contest in the Religious School. Fifty dollars in prizes is being offered for poetry, poster work, original songs, original stories and essays. This is being done in connection with Chamisho Osor B' Shvat, Jewish Arbor Day, which falls on January 20th.

ALUMNI NOTES

The Discussion Group will meet on Thursday, January 3rd at 8:00 P. M. at the home of Mr. Brilliant, 1921 E. 97th Street.

The Art Group under the direction of Sam Bookatz meets Monday, January 7th at 8:00 P. M.

The Dramatic Reading Group meets Tuesday, January 15th at 8:00 P. M. under the direction of Bernard Lewy.

THE POLICE DEPARTMENT REQUESTS

No double parking on 82nd street on Sunday mornings.

No parking on west side of 82nd street.

Parking privileges have been generously given by the Sears Roebuck Company in its parking space for Sunday morning only. This space is not available on Tuesday evenings.

HEINRICH MANN'S ANTIDOTE FOR ANTI-SEMITISM

Those nations of our cultural realm that are self-confident are the least anti-Semitic. Anti-Semitism begins where people have not been accustomed to success for a very long period of time, and where they feel their own position in the world to be still a problem. It is aggravated wherever a people is enslaved. It persists in a more or less vicious form in accordance with national or political ambitions which are carried out externally but which, internally, have not yet been attained.

The German anti-Semite, or rather the "nationally" labelled human type (the human type characterized as "national"), a type representing most of the anti-Semites, was a Francophobe until the intervention of a German victory over France mollified him in this regard. He then had recourse to hatred for England, until the World War did him the kindness of reducing his opinion of the value of all Europe, including England.

Victors who are themselves not so well off generally gnaw less at their self assurance when it grows shaky than just before defeat. On the other hand the German anti-Semite cannot rid himself by means of violence of the torment which his hatred of the Jews causes him. This would result in self-destruction, for he has everything in common with his Jews: Fatherland, economic situation, mode of living and of thinking, his attitude to foreigners, his conduct in the face of universal tasks and, finally, even the goodness of his self-consciousness.

THE CASE OF A LEGEND

Chassidism, an 18th century Jewish movement which was characterized by piety, fervour, and ecstasy, has been the subject of much research and learned discussion. But it was essentially a folk movement and, as such, gave rise to a great folk literature. The following is an excerpt from a recent volume of charming Chassidic tales and legends, "The Golden Mountain," by Meyer Levin.

"Two hundred years ago, in a remote hut in the Carpathian Mountains, there lived a wonder-worker named Rabbi Israel. Some now say that he never existed; the like has been said of King Arthur and of Jesus; their legends remain with us. Some say that Israel was never a rabbi, but rather an unlearned peasant who took authority unto himself. It is told that even as a child he deserted the village schoolroom to run into the woods where he learned the speech of animals and birds, of trees, stones and flowers.

"A grown man, he knew all the secret mysteries of Cabbala; but he refused to lead the stifled life of the synagogue . . . and withdrew to the mountains, where he earned his livelihood as a lime-burner and where he would wander alone, sometimes for many days, absorbed in his strange reflections.

"When Israel came down from the mountains to Medzibuz it was to teach men to live with abounding joy, for joy in every living thing, he said, is the highest form of worship. The woods were holy, and the fields, every stone and blade of grass contained a spark of the living Soul; every act of living: breathing, eating, walking should be accomplished with fervour, joy, ecstasy, for every act spoken to God.

"Scholars who had passed their pale youth huddled over tomes of the law lifted their heads and for the first time saw the sky; he drew them out of the murky synagogue into the open fields; there, too, he said, God would hear them.

"He did not violate tradition; he enlarged it. He was observant of every point of the law, and he revered the house of prayer; but he said again that divinely simple truth that becomes lost in the ritual of every religion; he said that the full-hearted desire to worship was more important than the form or place of worship.

"Disciples gathered about him; soon legends began to grow of the wondrous deeds and teachings of Rabbi Israel, and then he was called the Baal Shem Tov, which means the Master of the Wondrous Name. . . .

"For a thousand years the Jewish folk genius for the creation of myth had made no new body of legend. But now the genius that had made the unsurpassable tales of the Bible and the gem-like parables of the Talmud was turned back to its natural sources, and at once it began to weave the marvelous fabric of the legend of the Baal Shem Tov."

THE SYNAGOGUE

The Synagogue as the center of Jewish religious, cultural, and social life is the cultural and spiritual home of Jewry. Even those who have forgotten the way to the Synagogue carry within their consciousness or subconsciousness something of its human idealism. Should the dark hour ever arise when the doors of the Synagogue shall be shut, the heart of Jewry will stop beating.

Prof. Samuel S. Cohen.