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# THE EUCLID AVE. TEMPLE BULLETIN CLEVELAND, OHIO

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## SUNDAY MORNING SERVICE

January 30th, at 10:30 A. M.

### DR. JOACHIM PRINZ

young and brilliant orator, recently forced to leave Berlin where as Rabbi he attracted large congregations of young people.

*will speak on*



## "FASCISM AND THE FUTURE OF EUROPE"

Widely known as a writer, scholar and lecturer, Dr. Prinz recently came to America to settle permanently in this country. He speaks English well.

At the request of the German Secret Police, Dr. Prinz was compelled to leave Germany because of his outspoken comments on political subjects and his vigorous defense of Jewish rights under the Nazi regime.

His talents as a speaker and scholar won him unusual recognition when, in 1926, he was called to a pulpit in Berlin

—the first young Rabbi in the German capitol, which had previously demanded decades of service in the provinces of those it summoned. Before long, his Friday evening services were so crowded that the doors of the synagogue had to be closed long before the services were scheduled to start.

After a courageous struggle, against the Nazis, he was finally compelled to leave Germany, for America—"the land," he says, "where the Jewish future will be determined."



*A capacity congregation filled our Temple to over-flowing last Sunday morning at the service conducted by Rabbi Louis Wolsey.*

FRIDAY EVENING TWILIGHT SERVICE 5:30 to 6:00 P. M.  
SABBATH MORNING SERVICE 11:00 to 12:00 NOON.

## EUCLID AVENUE TEMPLE BULLETIN

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BARNETT R. BRICKNER, Rabbi

NATHAN BRILLIANT, Educational Director and Editor

LIBBIE L. BRAVERMAN

Director of Extension Activities

J. H. ROSENTHAL, Executive Secretary

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### A WARNING

By Rabbi Solomon Goldman

We are assuming that those Rabbis who of late are urging upon our people to accept Jesus and give him a place in the Synagogue, do so from the noblest motives. We refuse to believe that there is a Rabbi anywhere with so little appreciation of the significance of Jesus in history and with so little reverence for his name that he would exploit them as a publicity stunt. The Rabbis who extol Jesus, or who advocate his acceptance, do so, we take it, for one of two reasons. Either they have found in him ethical and spiritual values which in their opinion are indispensable to the Jew, or they believe a friendlier attitude on the part of our people toward Jesus will dull the edge of anti-Semitism, and alleviate our plight. Noble as these motives are, we cannot help but say to these gentlemen, "your way of thinking is indeed pleasing to the Creator, but not your way of acting."

Assuming that they discovered in the Gospels something which has escaped the master minds in Israel for well-nigh nineteen centuries, are they to shriek it from the housetops? Why such haste and impetuosity? Is not the most brilliant of men duty-bound to act with caution when he is re-evaluating a literature and a personality which were not unknown to Akiba, Abbahu of Caesarea, Jehiel of Paris, Nahmanides, Abravanel, Bahur, Mendelssohn, Krochmal, Geiger and Schechter? If some

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## SISTERHOOD

### FRIDAY MORNING COURSE

Speaker—Boris Goldovsky.

Subject—"Wagner to the Present Day."

Date—Feb. 4th at 11:00 A. M.

## ALUMNI

DR. ISAAC RABINOWITZ, director of Youth Activities of the Union of American-Hebrew Congregations, was recently the guest of the Alumni Association. He addressed the members of the Board, who remained until a late hour discussing with him the many problems facing Jewish Youth.

### WHO CREATED THE WORLD?

A skeptic once asked Rabbi Akiba, "Who created the world?" Akiba answered: "The Holy One, blessed be He." "Prove it," retorted the skeptic. Said Rabbi Akiba: "What are you wearing?" "A cloak," answered the skeptic.

"Who made it?"

"Why, the weaver."

"I don't believe you," responded the Rabbi. "Prove it to me."

"How can I prove it to you? Don't you know that a weaver made my cloak?"

"And don't you know that God created the world?" responded Akiba.

After the skeptic had departed Rabbi Akiba expounded to his students: "Just as a house declares the existence of a builder, the cloak a weaver, the door a carpenter, so does the universe declare the existence of God."

The Talmud.

### ON MARRIAGE

"The essential duty of the wise man is to find for himself, in his youth, a companion who can fill his life with light and loveliness."—(Samuel David Luzzatto, Italian-Jewish scholar of the last century.)

# THE MEN'S CLUB ANNOUNCES TH

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of our contemporaries have discovered the ethics and mission of Jesus to have been unique, why don't they commit their findings to writing and submit them to their colleagues for careful study and meditation? If the Jews have been in error all these centuries, shall every man who occupies a pulpit enjoy the privilege of shouting our shame? Would it not be less painful and more honorable to deal more respectfully with our confession?

What if a score of Rabbis "have seen the light," how about the whole house of Israel? Shall the few add to the humiliation of the many? Ninety-nine per cent of the Jews of the world have never read the Gospels or any other part of the New Testament. Most of them consider Jesus the main cause for their suffering. Certainly the Jewish masses of Czarist Russia who represented more than two-thirds of the Jewish population of the world were not to be blamed that for them the cross was a synonym for pogroms. Certainly the Jew did not coin the expression "Christ killer." Should not our good Rabbis first have estimated properly the size of the task ahead of them? Should they not remove our prejudices tenderly and lead us to Nazareth gently "according to the pace of the children?" Would it not have been more prudent to teach Jerusalem first and then proclaim the glad tidings unto Rome? Are fifing and drumming generalship?

To want to rid the world of anti-Semitism is a most noble ambition. But will irresponsible prattle about Jesus achieve that end? Do not these good men who would bring us healing realize that their efforts will only prove a boomerang? For a time most responsible Jews will hold their peace. They will not hastily re-open an old wound and make Jesus the center of Jewish controversy. But human patience is not enduring. Sooner or later some Jews will feel called upon to speak out in the name of Kiddush Ha-Shem. What then? Will not our enemies rejoice and be glad? Will they not seize the opportunity to declare that not only did we crucify their Lord in antiquity, but that even today we bespatter and besmirch those in our midst who would say a kind word about Him?

Some years ago several Rabbis, throwing prudence to the wind, hailed

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## MEN'S CLUB

**THE ONEG SHABBAT** not only attracted the usual capacity crowd but held it interested until the very end of a long program of unusual excellence.

Thanks and appreciation is expressed to the following who have been responsible for the success of the evening:

To **Judge Lewis Drucker** and **Wayne Mack** of **WGAR** for the competent manner in which they conducted the "Question and Answer Period."

To the contestants, who apparently enjoyed the ordeal.

To the **Oneg Shabbat Committee**, chairmaned by **Dr. S. S. Sidenberg**, and consisting of **I. J. Kabb**, **Dr. L. B. Podis**, **Dr. M. Krall**.

To the **Women's Committee** headed by **Mrs. Arthur Elsoffer** and consisting of **Mesdames S. F. Deutsch**, **Frank Weisberg**, **Manny Bondy**, **Martin Golden**, **Louis Cort**, **Sidney Weiss**, **Nathan Gitelson**, **Max Caplin**, **I. J. Kabb**, **Sol Freyer**, who were responsible for the beautifully set tables.

To the cast of "**Mendel Marantz**," consisting of **Babette D. Rosenberg**, **Hariet Friedman**, **Vivien Dworkin**, **Jerry Bigelson**, **Mal Siegel** and **Edwin Lewis**, and to the director of the play, **Libbie L. Braverman**.

To our **Temple Choir** and to **Norman Roman** for his chanting of the **Kiddush**, his conducting of the community singing and his solo singing.

To **Mrs. Brickner** for the lighting of the candles.

## MEN'S CLUB SMOKER

Thursday Evening, February 10th

Speaker

Entertainment

Smokes

Food

Admission free to members of the Men's Club

ANNUAL FATHER-SON BANQUET FOR SU

## FUNDS

The Temple gratefully acknowledges receipt of the following donations:

**To The Jahrzeit Fund**—Florence L. Englander and Celia Gimps in memory of Stella Schwartz. The Friday Club in memory of Stella Schwartz. The Keno Club in memory of Stella Schwartz. Morton Katzenstein in memory of father, Samuel Katzenstein.

**To The Prayer Book Fund**: Mrs. D. J. Haas in memory of father, Joseph M. Weiss. Mrs. Irwin Freyer, in memory of Benjamin Freyer. Mrs. J. Stern in memory of Stella Schwartz. The Friday Club in memory of Stella Schwartz. The Keno Club in memory of Stella Schwartz.

**To The Scholarship Fund**: Mr. and Mrs. Stanley Feil in memory of Sam Campen. In memory of Saly Medalie from Mesdames L. C. Steiner, Ben Folkman, Saly Rosenblatt, Harry Kohn, Emil Glick, R. Recht, L. Loveman I. J. Kabb, Sam Deutsch, Chas. Korach, L. Friedl, S. E. Hartz, L. Desberg, M. Kux S. Englander, J. Korach S. J. Wallach, L. S. Kux, J. O. Stein, S. S. Rosenberg, Quilting Group and Miss Tillie Cohn.

**To The Library Fund**: David G. Skall in memory of father, Sol M. Skall. In memory of Stella Schwartz from Mesdames H. Kaufman, J. Wagner, Max Friedman, N. Rosenberg, S. Haiman, E. Wagner and L. Baumoel. Mrs. Chas. Reich in memory of son Herbert Reich. Mrs. J. Kahn and Mrs. L. Zimaman in memory of Meyer G. Moses. Mrs. L. Zimaman and Mrs. J. Kahn in memory of Morris C. Resek.

**MRS. HARRY ROSEWATER**, head of the Primary Department of our Religious School, has contributed several articles to the Jewish Teacher, a magazine published by the Union of American Hebrew Congregations. These articles have now been collected and have appeared in a pamphlet: "Primary Songs and Games for Children in the Jewish Religious School."

## JUNIOR ALUMNI FIRE SIDE

**Sunday, February 6th, 4 P. M.**

*featuring*

**A CROSS EXAMINATION DEBATE**

**The Euclid Avenue Temple**

**vs.**

**The Temple**

**Question:**

"Resolved That the Principle of Partition of Palestine be Approved by World Jewry."

**SUPPER AT 6:00 P. M.**

**Entertainment and Dancing**

**Free to Junior Alumni Members**

**Others 50c**

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way as the begotten son of God. One does not go to Jesus for ethics. The teachings of Laotse, Zoroaster, or Buddha are most lofty—perhaps not inferior to Christian ethics. One goes to Jesus—to the Christ, to worship Him and to be saved by Him." "You are right, father, you are right," came from every corner of the room. The face of my Unitarian host darkened, and he offered me a fresh cigar.

One thing we do admit. Jesus may solve the problem of anti-Semitism. For anti-Semitism will disappear with the disappearance of the Jew. And in a dynamic, commercial, Christian environment the Jews cannot survive their acceptance of Jesus by more than half a century. A Christmas tree in the home, a New Year's party at the club, and Jesus in the pulpit, and the world will soon enough be rid both of the Jew and anti-Semitism. If this be the aim of our rabbis they have indeed chosen the best way of attaining it.—Reprinted by courtesy of The Sentinel.



## THE JEWISH CULTURAL INSTITUTE

*made possible through the Chapel Educational Fund  
and conducted jointly by*

THE ALUMNI, THE MEN'S CLUB, THE SISTERHOOD

presents

The Dean of American-Jewish Educators

**A. H. FRIEDLAND**

*Poet, Author, Literary Critic*

in a series of two lectures



*Wednesday Evening, February 2nd, at 8:00 P. M.*

**"European Influences on Jewish Literature"**

*Thursday Evening, February 3rd, at 8:00 P. M.*

**"Jewish Influences on European Literature"**

Mr. Friedland's literary criticisms embrace many languages for he finds himself equally at home in English, French, Italian, German and Spanish Literature as well as in the literature of Hebrew and Yiddish. He is a popular speaker, witty, colorful and eloquent.

That there have been European influences on Jewish literature is taken for granted, but not many are familiar with the influences of Jewish writers on the literature of Europe. These two lectures will open up an entirely new field of thought.

Admission is limited to the membership of the congregation and its affiliated organizations—the Alumni, the Men's Club and the Sisterhood.

### THE SPIRIT OF JUDAISM

In the plain of Babylonia palaces have been unearthed, each brick of which has the name of King Nebuchadnezzar, its builder, engraved in it. So does every single law in the Mosaic Books, no matter when they were written, bear the stamp of that mind which liberated the Hebrew slaves by the principle of justice, saying: "Yield not! Swerve not! Right must triumph over every wrong!" Harken to the awe-inspiring threats of the Pentateuch! Read the fulminant and fury-lashed appeals of the prophets! Or peruse the minute statutes of Talmudi-

cal casuistry. They are all born of the same spirit of unbending righteousness, of unflinching truth. The sum and substance of Judaism is: As God's eyes cannot behold evil, so banish all injustice from His sight. Stand up in defense of the right be it that of the high or the low-born, of the rich or the poor, the free or the slave, the native or the stranger! Yield not, for justice is God's. Brook no sin. Bad means can never be justified by good ends. There is forgiveness and repentance for sinners, but not until the wrong has been undone.

K. Kohler.

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the appearance of Professor Klausner's "Life of Jesus." What was the result? A storm in the public press, charges and countercharges, denunciations and threats of excommunication. Our enemies looked on and rejoiced. Even so friendly a Christian as Canon Danby took occasion to write: "From certain Orthodox circles there came nothing but a significant silence. From another direction came a substantial volume, couched in a tone of most lurid vituperation of the new book and scurrilous abuse of its author . . ." Speaking of the attacks on the Rabbis, Canon Danby wrote: "There was still playing its part a very great deal of the old leaven of Orthodox Jewish abhorrence towards any Jew who dared to turn his thoughts toward Christianity and its founder." From the London Jewish Chronicle he quoted: "For a Jew to preach—in any form—to Jews on Jesus is an abomination, it is 'death' or betrayal of the soul . . . the very name of the world-historic phenomenon, such as is the figure of Jesus, ought to fill the heart of every true Jew with trepidation. Is it not for nigh upon twenty centuries that the blood of innocent thousands of Jewish men, women and children has been and still is, spilt for Christ's sake?" And from the Hebrew Hadoar, Canon Danby adds, "I have always admired Ahad Ha-Am for his dislike of Christianity for both its content and its form. What a fine esthetic sense such dislike shows!"

Do then our present day spokesmen think that the renewal of such controversies will hasten the millenium, or that this miasma of conflict will generate good will?

But even if Jews were to hold their peace, of what avail are these pronouncements? Who but the most indifferent of Christians will heed them? Will the Catholic and Protestant Churches be particularly flattered that Rabbis in emphasizing the ethical character of Jesus are still stubbornly denying his Godhead? Is it a compliment or an offense to the Church to count Jesus among the Prophets? Don't these

men see the chasm yawning at their feet!

Several years ago I was a dinner guest at the home of the president of a Southern college. Present on the occasion, in addition to our hosts and myself, were a noted professor of philosophy, a distinguished Protestant theologian, a Presbyterian minister, a Catholic professor of scholasticism, and a few Christian laymen. The conversation somehow drifted, as it always does, to Christian-Jewish relations and to the place of Jesus in Judaism. After hours of discussion, the theologian turned to me and asked zealously, almost pleadingly: "Can the Jews accept Jesus?"

"I do not know," I replied, "what you mean by accepting Jesus. I have never accepted Moses or Isaiah or Akiba. I have been molded by their teachings, and I cherish their memories. I was raised on the Jewish Scriptures and Talmudic literature. I read the New Testament for the first time in my life at the age of twenty, and I must avow, dear doctor, that the reading of it did not add one iota to the ethical concepts that were already mine at the time. The ideals of justice, peace, brotherhood, humility, mercy, love, kindness, grace, penitence, forgiveness, the kingdom of God and the fatherhood of God, were already deeply imbedded in my consciousness from my Jewish studies. My experience is not unique—it is the experience of the Jewish people. I do not, therefore, understand what you mean with your question, 'can the Jews ever accept Jesus?' Unless I take your meaning to be that we accept Jesus' pilgrimage on earth and particularly the Passion as the representation and symbol of those ideals which are the Jew's age-old heritage."

"Quite so, quite so," the theologian enthusiastically shook his head, "quite so, let the Jews think of Jesus as the symbol and representation of the teachings of Hosea, Amos and Isaiah. Well put, rabbi, thank you." "Oh, no," interrupted the professor of scholasticism, "that is rank heresy. Forgive me, gentlemen, forgive me. Jesus can be accepted significantly in one and only one

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NDAY EVENING, FEBRUARY 20th