
THE EUCLID AVE. TEMPLE

BULLETIN

CLEVELAND, OHIO

THE DAY OF ATONEMENT

Yom Kippur Eve—Tuesday, October 4th at 7:45 P. M. (Temple and Auditorium)
Morning Service—Wednesday, October 5th at 9:45 A. M. (Temple and Auditorium.)
Children's Service—Wednesday, October 5th at 1:45 P. M. (Temple)
Intermediate Service—Wednesday, October 5th, 1:45 P. M. (Auditorium)
Afternoon Service—Wednesday, October 5th, 3:00 P. M. (Temple and Auditorium)
Memorial Service—Wednesday, October 5th, 4:00 P. M. (Temple and Auditorium)

DR. B. R. BRICKNER and DR. ISRAEL BETTAN will alternate in conducting the services
in the Temple.

The traditional KOL NIDRE will be rendered at the opening of the evening service accompanied by the string quartet. Doors will be closed at 7:45 P. M. and no one will be admitted until after the conclusion of the KOL NIDRE. Members are therefore requested to come promptly in order not to miss this very beautiful and inspiring opening.

Mr. Erwin Jospe, choir director has arranged a special musical program to be rendered by the Ben Silverberg String Quartet at the Yom Kippur Eve Service. The members of the quartet are associated with the Cleveland Symphony Orchestra. (Mr. Silberberg also conducts the WTAM Ensemble). The quartet will play a special arrangement of the Kol Nidre.

The entire lower floor of the Temple is reserved for CHILDREN ONLY during the CHILDREN'S SERVICE. Adults are requested to take seats in the balcony.

The doors of the Temple will remain closed during the Memorial Service which begins promptly at 4:00 P. M. Members are requested to be in their seats before 4:00 and to remain until the conclusion of the day's services.



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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GUARDIANS OF THE CITY

Two rabbis were sent out on a mission to inspect the state of education throughout Palestine. They came to a certain place and asked the inhabitants for the guardians of the city. The military guard was brought before them. "These are not guardians of the city," said the rabbis; "they are its destroyers."

"Then who are the guardians of the city?" asked the inhabitants.

Answered the rabbis: "Your teachers are the guardians of the city."

—The Midrash.

VESTIGIA

I took a day to search for God,
And found Him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw His footprint in the sod.

Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard His voice upon the air.

And even as I marvelled how
God gives us Heaven here and now,
In a stir of wind that hardly shook
The poplar leaves beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had
learned

And all that there was still to probe—
I caught the glory of His robe
Where the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
In making saving Beauty be . . .
And from that kindling ecstasy
I knew God dwelt within my heart.

—Bliss Carman.

SISTERHOOD

OPENING MEETING AND TEA,
Tuesday, October 11th at 2:15 P. M., in
the Temple Auditorium.

Dr. Everett R. Clinchy, director of the National Conference of Jews and Christians, who spent considerable time in Europe recently, will speak on "Budapest, Prague, Berlin and Geneva."

Rabbi Brickner will give a word of greeting.

Mrs. Albert Ullman is the program chairman of the Sisterhood.

Mrs. Emery E. Klineman is chairman of the day.

Please bring Sisterhood Membership Cards.

COMMUNITY SEWING begins WEDNESDAY, OCTOBER 19th.

FOR ELUL—MONTH OF MEDITATION

For most of us life is simply an aggregate of unimportant acts; but is none the less possession of great worth to be worthily used. To most of us life presents no great issues but to all it presents the great issue how to live. We live for the most part unconsciously, but it is necessary from time to time to examine consciously our unconscious living. . . .

We can choose the way of our life. Not in all things of life have we a choice, but to every normal man life presents one choice with the power to choose; how he shall live.

. . . Let no one, however humble or insignificant he be, despairing of a better fortune, scruple to become a suppliant of God. Even he can expect nothing more, let him give thanks to the best of his powers for what he has already received. Infinite are the gifts he has: birth, nature, soul, sensation, imagination, desire, reason.

—Philo Judaeus, 1st Century.

A THOUGHTFUL ACT

Mrs. J. C. Newman and Mrs. Harry A. Jacobson who are respectively the chairmen of Sick and Welfare Committees for the Sisterhood and the Men's Club urgently request that you inform them when their services are needed. It will be greatly appreciated, if you will call the Temple directly—CEdar 0862.

FUNDS

The Temple gratefully acknowledges receipt of the following donations:

To the Yahrzeit Fund: Mrs. J. Elias in memory of mother Julia Levy. Mrs. R. S. Schwartz in memory of aunt Julia Levy. Della Bloch in memory of Nora Rosenblatt and Julia Levy. Mrs. Joseph Weil in memory of husband. The Sicherman family in memory of Simon and Lena Sicherman. Mr. and Mrs. Julius Polatschek in memory of Bernard and Ida Hurwitz and Samuel Polatschek. Mrs. Wm. Hibsman in memory of father, Simon Kohn.

To the Prayer Book Fund: Mrs. Jos. B. Leeb in memory of father and mother, Sadie and David Kluger.

To the Betty Jane Finkle Memorial Fund: Mr. and Mrs. L. B. Reich in memory of father, Michael Reich.

To the Fanny Copland Memorial Fund: Judge and Mrs. David Copland in memory of their mothers, Anna Copland and Rosa Talkin.

To the Library Fund: Mrs. Max Green in memory of father, Joseph A. Goodman.

To the Altar Fund: Mrs. B. Bogen in memory of father Samuel Triester. Mrs. M. H. Trau in memory of father Samuel Triester. Mr. and Mrs. Julius Polatschek in memory of parents Bernard and Ida Hurwitz and father Samuel Polatschek. Mrs. H. H. Kahn in memory of father, Harry Lee, Mrs. Wm. Schnurmacher in memory of William Schnurmacher.

To the Scholarship Fund: Mrs. L. W. Lampl in memory of father, Samuel Lampl. Mrs. Ida Kornhauser in memory of Henry Emsheimer.

RELIGIOUS SCHOOL

HIGH SCHOOL DEPT. opens Sunday, October 9th at 9:30 A. M.

SPECIAL HEBREW DEPT. opened last Friday, September 23rd.

New Classes are now being organized for children who are in Religious School Grades, 2, 3 and 4. See Mrs. Braverman.

MEN'S CLUB

A **SMOKER ON OCTOBER 11th** will open the Men's Club season. Geo. E. Frankel, chairman of the program for the meeting announces that a speaker of national importance will be presented.

THE POWER OF TRADITION

It is a great mistake to think that the wall of tradition can be overthrown today by a blast of the trumpet. We have to take into account the powerful feeling of respect for antiquity, which guards the wall like an armed battalion, and is but roused by the trumpet sound to a more strenuous defence. In the day when there has been born and developed in us a new kind of need, a need to understand the rise and growth of traditional practices as a natural process; when we have a new Maimonides, gifted with the historical sense, to rearrange the whole Law; when in place of critics of the Shulhan 'Aruk, proclaiming that "this is not our Law," we have commentators of a new kind, who shall try to discover the source of its ordinances in the mental life of the people, to show why and how they grow up from within, or were imported and naturalized through stress or favor of circumstances: in that day, but not before, will there be a severance of the link between the feeling of respect for antiquity and practical life; and we shall be able to love and respect the spirit of our people perhaps even more than we do now, and to feel in every nerve the intense tragedy that lurks beneath even the most barbarous relics of our past, without being compelled to regard our tradition, in all its details as a body of laws and ordinances superior to time and place.

—Ahad Ha-am.

CONFIRMANTS OF '36, '37, '38

**It is your duty to affiliate yourselves
with the Temple by joining**

THE JUNIOR ALUMNI

DIVIDE AND CONQUER

Editorial from N. Y. Times

The shocking treatment of the Jews in Germany and Austria and the wave of anti-Semitism which has been felt with varying force in other countries are among the most disturbing symptoms of the strange sickness that has come over the modern world. They cannot be understood if they are thought of as affecting only the adherents of a single religious faith or the members of a single race. We come no closer to the solution when we regard the Jews as a singularly virtuous and intelligent group than Streicher does when he denounces them as vicious and corrupt. Looked at in either way, the Jew is a myth. There can be no rounded description of his virtues and his faults that is not also a description of the faults and virtues of civilized man as a whole. The Jew is not racially, religiously or culturally a unit. He is an aggregation of diverse groups which, for purely historic reasons, can usually be identified in the countries in which he lives.

Historically, the Jew in most countries has clung to a religious faith which is, in the theological sense, non-Christian. Actually, he has been a part of Christian culture in all its everyday expressions. To put the same thing in another way, Christian culture—as distinct from the Christian religion—is a combination of ideas which arose in the Eastern Mediterranean lands with those which developed in Northern Europe. The Greeks, the Jews, the Arabs, the Egyptians, the Romans, the Goths, even the Huns and Vandals, all have had a share in it. The Jew did not accept the religion of Christ, yet some of the sacred books of the Christian are sacred also to him. Like the rest of the Western world he was profoundly influenced by the humanitarianism, the respect for human rights and human freedom, which are implicit in the New Testament. In secular matters there has not been, and is not, any wall between the best of the Jewish philosophers, scientists, artists and men of

An Alumni Membership Card

is the

“OPEN SESAME”

**to the College Tea Dance, Discussion
and Dramatic Groups, Thanksgiving
Formal Reunion Dinner, Inter-Church
Gathering and Spring Dance.**

action and the best of the Christian. They might belong to any one of a hundred religious sects, or to none, but they could march together to a common objective, democratic, scientific and humane. There was a brotherhood among them which overpassed religious and racial barriers.

The attack upon the Jew therefore, cannot be treated as merely an attack upon a given religion or given race. It is an attempt to conquer democratic civilization by dividing its forces. The Jew, as an identifiable mark, is the first to suffer. Anti-Semitism has always been the first weapon of tyranny and reaction—the first simply because it is the handiest. But it is never a final step. The freedom and security of the Jew are inextricably united with the freedom and security of his Gentile brother. When the Jew is persecuted, there is no longer any safety for freedom, tolerance or intelligence among the members of any race or the adherents of any faith.

If we value these things the Jew need not ask to be defended as a Jew, nor will the sympathies of democratic and liberal people go out to him on that score. He should not regard himself nor be regarded as a martyr set aside from the rest of humanity. He stands not only because he has been selected to bear the brunt of an assault upon all free men everywhere. His identification as a Jew is of small importance compared with his identification as one of a great company of men of all faiths and all races who will not forever brook the arrogance of dictators and the stupidity and brutality of their uniformed lackeys.

Tyranny sets men apart but freedom unites them. In our day's mighty struggle there are no Jews and no Gentiles. There are only those who love freedom and those who do not.