
THE EUCLID AVE. TEMPLE

BULLETIN

CLEVELAND, OHIO

SERVICES FOR THE DAY OF ATONEMENT

Friday Evening, September 22nd, and all day Saturday, September 23rd

EVENING SERVICE 7:45 P. M.

AFTERNOON SERVICE 3:00 P. M.

MORNING SERVICE 9:45 A. M.

MEMORIAL SERVICE 4:30 P. M.

INTERMEDIATE SERVICE 1:45 P. M.

CHILDREN'S SERVICE 1:45 P. M.

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For the Yom Kippur Eve Service Rabbi Brickner will officiate in the Temple and Dr. Bettan in the Auditorium. They will exchange pulpits for the Morning Service.

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THE YOUNG PEOPLE will conduct their Evening Service at 8:00 P. M. the Morning Service at 10:00 A. M. and the Memorial Service at 4:30 P. M. For the Intermediate and Afternoon Services Alumni Members will be admitted in either the Temple or Auditorium.

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The traditional KOL NIDRE will be rendered at the opening of the evening service. Doors will be closed at 7:45 P. M. and no one will be admitted until after the conclusion of Kol Nidre.

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The doors of the Temple will remain closed during the Memorial Service which begins promptly at 4:30 P. M.

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At the Memorial Service on Yom Kippur only the names of those who have passed away during last year will be read. We would appreciate it if people would hand in only such names.

## SUCCOTH SERVICES---FIRST DAY

Thursday, September 28th, 10:30 A. M.

RABBI BRICKNER OFFICIATING

Succoth commemorates the Feast of In-Gathering which our people celebrated in Palestine and it also stands for the Jewish Feast of Thanksgiving. It is a festival marked with the spirit of joy and gladness. The symbols of the Festival are the Succah, the Ethrog and the Lulav.

As has been the custom of many years, the Temple pulpit will be transformed by the Sisterhood Committee, under the chairmanship of Mrs. I. J. Kabb, into a beautiful Succah, decorated with evergreens, flowers and fruits of the harvest season.

## EUCLID AVENUE TEMPLE BULLETIN

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### WHY YOUR CHILD SHOULD STUDY HEBREW

1. The knowledge of Hebrew gives your child an opportunity to participate intelligently in Jewish religious life.
2. Hebrew provides the key to the classic, medieval and modern Jewish literature.
3. Through Hebrew your children become possessors of the universal language of the Jews.
4. The Hebrew language serves as a bond unifying Jewry throughout the world.
5. The knowledge of the Hebrew language enables the children to read the Bible in the original.
6. This, in turn, leads to an intelligent appreciation of the greatest book of all time.
7. The entire past of the Jew is made clearer to your child through his familiarity with our ancient language.
8. Hebrew brings children in closer contact with the present creative effort in Palestine.
9. Some children may obtain sufficient mastery to be able to write and create in the Hebrew language.

You and we are interested in the training of our youth for a life of self-respecting American-Jewish citizenship.

A Jew trained in the language, history, and culture of his people is a self-respecting Jew.

A self-respecting Jew will be properly integrated into his environment.

The survival of the Jewish people depends on Jewish education.

## RELIGIOUS SCHOOL

**THE SPECIAL HEBREW DEPARTMENT** opens Friday, September 29th at 4:15 P. M. This Department is intended for children who wish to study more intensively Hebrew as a language. Classes are held Friday afternoon, Saturday and Sunday mornings. New classes are now being organized for children who are in Religious School grades, 2, 3 and 4.

**THE HIGH SCHOOL AND COLLEGE DEPARTMENTS** will begin their sessions on Sunday, October 8th at 9:30 A. M.

**A MINIATURE SUCCAH BUILDING CONTEST** is offered to children in all grades of the Religious School. Prizes will be awarded by the Men's Club in each department.

The Miniature Succah will be used first as a centerpiece at the Succoth Dinner and then brought to the Temple on Saturday, September 30th or Sunday, October 1st as an entry in the contest.

### CONGRATULATIONS TO:

Mr. and Mrs. Alex S. Holstein on their 30th wedding anniversary.

Miss Jennie Steiner on her 75th birthday.

Mr. and Mrs. Harry Warren on the marriage of their daughter Joy, to Robert Arnold.

Mr. and Mrs. James D. Dworkin on the marriage of their daughter Vivienne, to Irving Stotter.

Mr. and Mrs. Henry D. Dolinsky on the engagement of their son, Stanley to Sylvia Sebransky.

Mr. and Mrs. Harry Rosenberg on the engagement of their son Rabbi Bernard D. Rosenberg of Seattle, Wash., to Miss Ruth Phillips.

Mr. Jacob Campen on his 88th birthday.

Dr. and Mrs. Don Palay on the birth of a baby daughter.

*The Sisterhood presents at its*

## OPENING MEETING AND SUCCOTH TEA

Tuesday, October 3rd, 2:15 P. M.

RABBI AND MRS. BARNETT R. BRICKNER

*who will speak on*

### "OUR IMPRESSIONS AND EXPERIENCES IN EUROPE"

When word arrived that Mr. Michael Williams, Editor of the Catholic magazine "Commonweal", whom the Sisterhood had engaged early last summer, would not be able to come on account of illness, it was unanimously agreed to invite Rabbi and Mrs. Brickner. Many members and friends have been looking forward to the opportunity of hearing the Rabbi and his wife tell of their recent experiences in Europe. Mrs. Brickner is a gifted speaker in her own right. She has appeared frequently before large audiences both in this city and elsewhere throughout the country.

Mrs. Milton M. Halle will be chairman of the day.

Admission by Sisterhood Membership Card.

The Sisterhood invites recent arrivals from Germany, Austria and elsewhere to be their guests.

### NEW YEAR'S MESSAGE

Dante did not in his Inferno paint any horror as black as that which our brother Jews have suffered throughout 5699! Not our brother Jews alone, for we have suffered with them in the knowledge of their undeserved fate and not least by reason of our sense of impotence to save them.

In our own beloved country, the Jewish population has not been without grave problems to face. However blandly timid optimists may chirp, anti-Semitism is become an American problem, not to be over-stated and not to be under-rated.

And now the Zionist Congress is over! Two things were hoped for and came to pass: One—a strong but not truculent protest against the White Paper, challenging the moral and legal validity of

the Palestine policy, above all, as a violation of Jewish rights, including the appeal from the MacDonald six-month ban on Jewish immigration; two—a firm and unequivocal decision to continue every effort to colonize and resettle refugees and all Jews who may choose to rebuild Palestine.

The writer wishes to make one thing clear as he ends this most mournful of all New Year's messages. Jews have not willed war. We have ever been the enemies of war and the friends of peace. As long as America remains neutral, as long as the President bids the American nation maintain neutrality, we shall continue to be law-abiding citizens of the nation. But obedience to law cannot affect the fact of our hope and prayer and faith that humankind shall at last free itself from the grimmest spectre that

(Continued on Page 6)

## SUCCOTH EXPLAINED

A charming explanation of Succoth and its customs is given by the great Jewish philosopher, Maimonides, in his "Guide for the Perplexed," through which he sought to make all Judaism reasonable and appealing. The moral lesson of this festival, he says, is this: "A man ought to remember his bad days in his days of prosperity. This will lead him to thank God continually, and to lead a modest and humble life . . . On Succoth we leave our houses in order to dwell in tabernacles, as do the inhabitants of deserts that are without comfort. It is thus that we remember that this was once our condition, although now we dwell in elegant houses, in the best and most fertile land, by the kindness of God."

Of the four spices—palm branch, citron, myrtle and willows,—Maimonides says simply that these were chosen for their pleasantness and fragrance, to represent Israel's joy at coming into a fruitful country. Besides, he points out, these spices were all plentiful there, and "they keep green and fresh for seven days, which is not the case with peaches, pomegranates, asparagus, nuts and the like."

## EARLY AMERICAN JEWS

The story of the Jew in early American life is entwined with the very beginnings: the periods of discovery and colonization. That Columbus' expeditions were possible only because of the financial support of two Spanish Marranos, Luis de Santangel, counselor of the King, and Gabriel Sanchez, treasurer of Aragon, is well known. As one historian put it: "Not Isabella's jewels, but her Jews, were responsible." Columbus likewise owed a debt to Jewish scientists, especially Judah Crescas, the "map Jew," and Abraham Zacuto, the astronomer. Five of his sailors were converted Jews and it seems that one, Luis de Torres, an interpreter, was the first to go ashore.

Although Spain at that time forbade all non-Catholics, and even new con-

verts, from going to her colonies, such laws could not have been rigidly enforced, for it was deemed necessary to establish the Inquisition on the American shores, as well. This terrible institution preyed on Marranos seeking freedom. It claimed its first Jewish victim in Mexico City in 1574, and many more throughout the subsequent century. The secret Jews of Brazil therefore welcomed the conquest of that country by the liberty-loving Dutch in 1631. Many openly returned to Judaism. The reconquest by Portugal, however, dispersed the large Jewish colony. Although many fled to Holland, some joined the free Jewish settlement in Dutch Guiana, where they prospered in trade and the cultivation of sugar. Others entered the Jewish quarters of Curacao in the Dutch West Indies, or of Jamaica, which had been recently taken by the British. It was from these various colonies that the first Jews came to North America.

## CONFESSION

Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but, no, the universities immediately were silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly.

Dr. Albert Einstein.

## FUNDS

**To the Yahrzeit Fund:** Mrs. Charles Gerstle and family in memory of Charles and Samuel Gerstle. Mr. Adolph Adler in memory of wife. Mrs. Harry Miller in memory of mother, Theresa Kahn Goldsmith. Mr. and Mrs. J. S. Gitson in memory of Rebecca Grossberg. Mr. and Mrs. Herman Freedlander in memory of Max Bloomberg. Mrs. B. Bogen in memory of father, Sam Treister. Mrs. M. H. Trau in memory of father, Sam Treister. Mr. and Mrs. Julius Polatschek in memory of parents, Bernard and Ida Hurwitz. Mr. and Mrs. Julius Polatschek in memory of father, Samuel Polatschek. Mrs. J. H. Rosenthal in memory of father, Joseph Weil.

**To the Prayer Book Fund:** Mrs. William Newman, Miss Betty Newman and Mrs. George J. Kichler in memory of Mary Stern Levine. Mrs. Bertha Jacobs in memory of Henry S. Jacobs and Albert Sondheimer. Mr. and Mrs. Harry Mandel in memory of Julia Katz. Mrs. R. Kahn in memory of husband. Mr. and Mrs. Harry Mandel in memory of Minnie Halle Reinthal.

**To the Fanny Copland Fund:** Judge and Mrs. David Copland in memory of Rosa Talkin and Anna Copland.

**To the Scholarship Fund:** Mrs. Hannah Hyman and Mrs. Adella Regenstein in memory of Julia Katz.

**To the Altar Fund:** Mr. and Mrs. H. Sulka in memory of Mrs. Myer Brody and Mr. Harry Dasch. Mr. and Mrs. A. Keller in memory of Harry Meisel. Mr. and Mrs. Arthur M. Lindheim in memory of Meyer H. Miller. Mrs. E. Goodman, Mrs. E. K. Straus, Morris and Rollie New in memory of parents. Mr. and Mrs. Julius Polatschek in memory of sister, Bertha Polatschek Weinberger. Mr. and Mrs. S. F. Deutsch in memory of brother, Maurice Sacheroff.

**To the Chapel Fund:** The Temple acknowledges with thanks a donation from Martin A. Katz and family in loving memory of wife and mother, Julia Katz; from Mrs. Max S. Miller in loving memory of her husband, Max S. Miller.

Their names will be inscribed on the plaque at the entrance to our Memorial Chapel.

## THE MEN'S CLUB

### OPENING SMOKER—October 3rd

The first Men's Club event, a **get-together Smoker**, will take place **Tuesday night, October 3rd**, in the newly decorated Recreation Hall, and will feature a talk by Rabbi Brickner who will give his first hand impressions of the scene in Europe. All members of the Club and their friends, both Jew and Gentile are invited. Chairman of the evening will be Harry Jacobson, with Jerome Frankel, co-chairman.

Henry Pasternak was re-appointed chairman of the Membership Committee; Martin Goulder, Chairman of the Day Round Table and Dr. S. S. Sidenberg, chairman of the Evening Round Table.

All indications point to a year of unusual activity in Men's Club affairs. Members are urged to send in their current dues, **NOW**.

### WHERE? . . .

"Where do you think it is all taking you? Where? You can beat me up. You can beat up a thousand Jews. You can kill us. You can kill all the Jews in your country. Where will you be then I ask you? You do not know—I will tell you. You will be, sooner or later, where all the enemies of Israel are now. You will be where Egypt is, where Moab is, where Rome is . . . and we, where will we be? We will be where we have always been. Going to Synagogues, bringing up families, writing a few books, making a little business, asking a few questions—that's where we'll be Herr. Heinkes."

—From Mr. Emmanuel by Louis Golding.

### IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved families of Aaron Straus and Bella Katz.

## POETIC PICTURE OF GOD'S JUDGMENT

The meaning of the High Holy Days is dramatized in a single vivid prayer. It is called "Un 'saneh Tokef," and begins: "We mightily affirm the holiness of this day." It pictures in poetic fashion, God's all-seeing judgment of men, causing each to pass before Him as a shepherd makes his flock to pass beneath his staff, and appointing unto each the measure of his destiny. The austerity of the prayer is softened by its final word of consolation: "But Repentance, Prayer, and Charity avert the evil decree." In the Reform Service, this prayer is part of the afternoon devotions of the Day of Atonement.

### WAITING

Serene, I fold my hands and wait,  
Nor care for wind, or tide, or sea;  
I rave no more 'gainst time or fate,  
For lo! my own shall come to me.

I stay my haste, I make delays,  
For what avails this eager pace  
I stand amid the eternal ways,  
And what is mine shall know my face.

Asleep, awake, by night or day,  
The friends I seek are seeking me;  
No wind can drive my bark astray,  
Nor change the tide of destiny.

What matter if I stand alone?  
I wait with joy the coming years;  
My heart shall reap where it has sown,  
And garner up its fruit of tears.

The waters know their own and draw  
The brook that springs in yonder  
height;

So flows the good with equal law  
Unto the soul of pure delight.

The stars come nightly to the sky;  
The tidal wave unto the sea;  
Nor time, nor space, nor deep, nor high,  
Can keep my own away from me.

—John Burroughs.

## YOUNG PEOPLE'S SERVICE AN INNOVATION

What is probably the only service of its kind in the country was conducted by the **Alumni Association** for Young People between the ages of 16 and 28 during the High Holy Days. A congregation of about 400 came to worship in the Recreation Hall which was beautifully redecorated and refurnished, especially for these Services.

The young people themselves read the entire service, with prominent laymen delivering the sermons. The choir consisted of a volunteer group of Alumni members who had formerly been members of the High School Chorus.

The impressive beauty of the Hall itself, the perfect decorum, the skilful ushering by Alumni members, all contributed to a memorable and inspiring spirit of solemn worship. It is the hope of the Alumni Association to make the High Holy Day Services a permanent feature of its activities that already include the Oneg Shabbat with its accompanying Friday evening Service and a number of other cultural activities.

## NEW YEAR'S MESSAGE

(Continued from Page Five)

has oppressed mankind in a millennium. Our sympathy goes out unreservedly to the Jews within the German Reich who are free only to suffer and endure. A double portion of our sympathy goes out to our fellow-Jews in Poland, three million of them. These have put aside every remembrance of hurt and wrong and stand united with the Polish people.

If it be a sin to covet the unending rule of democracy for our people and for all peoples, then must we Jews be ready to remain the most offending souls alive. More than ever in this hour of decision, democracy is for us, sons and daughters of the Jewish people, not a political expedient nor hope, but an irrepealable article of our unshatterable faith.

—Dr. Stephen S. Wise, in October Opinion.