
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

The Religious School Opens

Saturday, September 14th, 9:00 A. M.

JUNIOR HIGH DEPARTMENT—Grades 7, 8 and 9

Children who were in the sixth grade last year and are now entering the seventh will report to the auditorium at 9 o'clock on Saturday morning.

Sunday, September 15th, 9:30 A. M.

PRIMARY AND INTERMEDIATE DEPARTMENTS—Kindergarten through Grade 6.

Sunday, October 6th, 10:00 A. M.

SENIOR HIGH AND COLLEGE DEPARTMENTS

Friday, September 27th, 4:15 P. M.

SPECIAL HEBREW DEPARTMENT

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**NEW CHILDREN WILL BE ENROLLED IN ALL GRADES THIS SUNDAY
MORNING, SEPTEMBER 15th, BEGINNING AT 9 O'CLOCK**

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ENROLL FIRST GRADERS NOW

Children who are of age for admission into the 1st grade should be enrolled in the Religious School immediately so as to assure them the privilege of participating in the Consecration Ceremony.

Our Temple was among the very first to introduce this new and very impressive ceremony of inducting the child into the Religious School life. Late registration will deprive your child of participation in this meaningful ceremony.

Children whose birthdays fall in the year 1934 are of age for admission into the first grade.

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Friday evening Twilight service 5:30 to 6 P. M.

Sabbath morning service 11 to 12 noon

HIGH HOLY DAYS SERVICES

The New Year

Rosh Hashonah Eve, Wednesday, October 2nd, at 8:00 P. M.

Rosh Hashonah Morning, Thursday, October 3rd at 9:45 A. M.

Day of Atonement

Yom Kippur Eve, Friday, October 11th, at 8:00 P. M.

Yom Kippur Day, Saturday, October 12th at 9:30 A. M.

Rabbi B. R. Brickner will alternate with Rabbi Milton Rosenbaum in conducting services in both the Temple and Auditorium. They will also preach at the Young People's Services.

YOUNG PEOPLE'S SERVICES

will again be conducted this year by the Alumni Association in Alumni Hall. The services will follow the same schedule as that followed in the Temple and in the Auditorium.

The Young People's Services will also be open to the members of the Junior Alumni.

FUNDS

To the Library Fund: Mr. and Mrs. H. S. Goldsmith in memory of Della Schwarz.

To the Altar Fund: Miss Sophie Fishel and Mrs. H. Emsheimer in memory of Rosa Fishel. Mrs. Millie Emsheimer in memory of husband, Henry H. Emsheimer. Friend in memory of birthday of J. C. Mendelsohn. Mr. and Mrs. H. L. Sinek in memory of Esther Einstein.

To the Prayerbook Fund: Miriam Friedman in memory of father, Anton Friedman. Mrs. L. H. Lederer in memory of Lena Abrams and William Levy.

IN MEMORIAM

We record with sorrow the names of those who passed away during the summer. We extend our heartfelt sympathy to the bereaved families.

Sadie Bernon Levine	Joseph F. Korach
Dr. Adolph Steiner	Dena Schwab
Nanette Kahn	Lee E. Unger
Joe Steiner	Harry Glick
Sophia Kaufman	Esther Einstein
Bessie Frank	Harry B. Levin
Sara Rebecca Resler	Anna Ripner
Morris Ungar	Carrie Scheibel
	Moses J. Mendel

Welcome

The year of activities begins anew. We trust that you have all had a restful and healthful summer.

As the New Year dawns on what we hope will be a more cheerful outlook, let us once again renew our intimate ties and give ourselves wholeheartedly to a congregational program that promises to be one of the finest and most diversified we have had in years.

May the New Year bring us happiness and may it find us all inscribed in the Book of Life.

THEY ASKED THE RABBI

It is by no means a modern innovation to "ask the Rabbi." Since ancient times one of the most interesting and revealing phases of Jewish literature has been its "Questions and Answers" (She'elos u-S'shuvos.) These comprised the questions addressed to the scholarly authorities of the day by the far-flung Jewish communities, and answered by these scholars. Gathered as a separate literature, called "Responsa," and contributed to by the great figures of each succeeding age, these replies cover the entire gamut of the life of the day. The Jewish communities inquired of their spiritual leaders regarding all matters dealing with the application of Jewish law, which through its detail, touched every aspect of society. Their questions included theoretical questions relating to the philosophy of religion, as well as scientific problems in astronomy, mathematics, geography, etc. Men in those days did not write history as such, so the "Responsa" often serve as a source book for a detailed knowledge of the times.

"Whosoever Hateth His Brother is a Murderer"

Most Catholics know by this time that many of the slanders and calumnies which are being spread about the Jews had their source in Nazi propaganda or were previously used by 'nativist' movements in this country, like the Klan, which were both anti-Jewish and anti-Catholic. And Catholics realize that they have a double duty; first the duty in justice, to refute the calumnies which are being spread against the Jews, and secondly, the duty in charity, to show an active positive love towards their Jewish neighbors during this time of persecution.

Some Catholics have taken the position that the anti-Jewish drive was no concern of theirs so long as they were not guilty of participation, have been shaken by events of the last few months. They realize that the Jew-baiting in this country was beginning to show symptoms unpleasantly like the Nazi disease. The branding of a Jewish boy in Baltimore, the signs 'Get Out, Jew' smeared on the house of the Mayor of Newark, the street fighting in New York, and finally the spectacle of a retired general mouthing the standardized anti-Semitic charges of the Nazis and acclaiming a Bund meeting as 'impressively patriotic' were incidents awakening many people to the danger.

We shall probably be compelled to devote some attention to the un-American activities of Communists for an indefinite period of time, but the un-American campaign of anti-Semites is a more stupid and emotional affair, which has had a mushroom growth and can be eliminated within six months if only we do our share in an active, Christian way.

A group of Catholics composed of representatives from the secular clergy and the religious orders, of Catholic editors and professors and public officials, have pledged themselves to combat anti-Semitism in a positive way without personal attacks upon anyone . . . Our duty is clear. And the way we follow—or fail

SISTERHOOD

SAVE YOUR TAX STAMPS for the Euclid Avenue Temple Sisterhood's charitable and philanthropic funds. Bring them to the Tuesday sewing meetings or drop them at any time in the box provided for that purpose at the office of the Euclid Avenue Temple. Your cooperation will be appreciated.

THE RED CROSS SEWING GROUP of the Euclid Avenue Temple has been meeting during the entire summer on Tuesday mornings at 9 A. M.

Set aside Tuesday as your Sisterhood day and come.

MENS CLUB

THE MEMBERSHIP CAMPAIGN is now in full swing. The chairman, Mr. Henry D. Pasternak and his committee are working on this drive. The Men's Club expects a substantial increase in its membership this year.

WE ARE HAPPY TO WELCOME RABBI MILTON ROSENBAUM to our midst. He was elected at the June meeting of the Board of Trustees to serve as Assistant to Rabbi Brickner.

Rabbi Rosenbaum was born in New York, attended public school there and in 1934 was graduated from the Talmudical Academy High School and Teachers Institute of the Isaac Elchanan Theological Seminary of New York City.

Last May Rabbi Rosenbaum was ordained at the Hebrew Union College, receiving the degree of Master of Hebrew Letters. During the past year he served in Saginaw, Mich., as student Rabbi.

to follow—the admonitions of the Holy Father and our Bishops may be taken as a fair index of our Christianity.

—Reprinted from "Our Lady of Perpetual Help," July, 1939, Published by the Redemptionist Fathers, New York City.)

My Reply to a Resigning Member

Recently I received a letter from a Jewish resident of Detroit, stating that he was resigning from the Congregation, which meant that he had elected hereafter to stand outside the circle of Jewish life.

However, such a choice by him is more or less meaningless. An individual may resign from a congregation, but he cannot resign from the Jewish community. Even though he is no longer officially a member of the Temple, he will continue to consider himself a part of it, and whenever asked about his affiliation, he will in all likelihood say, "Oh yes, I belong to the Temple," etc. This is the universal experience of congregations.

When the rabbi of the Temple is highly spoken of for his work in the community he will pridefully respond that he is happy that "our Rabbi" is appreciated. Yet, he is usually the one who self-righteously and authoritatively will criticize the rabbis for what he thinks they say in sermons which he never hears. And he will be the first to demand that the congregation keep its facilities available for his use in buildings which he does not help to support. He will call on the rabbis to officiate for him and his family in times of joy and of sorrow and he will ask for services which could not be available unless others were making sacrifices in which he does not share. He will come to the Temple on the anniversary of the death of his dear ones and say Kaddish in a Synagog to the maintenance of which he contributes nothing. Asked to join the Temple, he will say, "When my child is old enough to go to the Religious School, perhaps I will join."

To persons of the type here described, I put the question: "Do you and your friends ever require or desire the services which the Temple makes available? Do you and your friends realize that the Congregation is the institution that, more than any other, helps to maintain the respect of the Jew to gain for him the respect of the non-Jewish commu-

nity? Do you and your friends understand that the Congregation is the bulwark of your traditions and your faith? If you do, would you by voluntarily separating yourself from the Congregation subject yourself and your children to the humiliation which non-affiliation is bound to bring to you and to them? It is up to you to answer this question.

(The above item was published in the Temple Beth-El Bulletin of Detroit. It is a reply to a resigning member from the president of the Congregation Beth-El.)

THE PRESIDENT ON RELIGION

No greater thing could come to our land today than a revival of the spirit of religion—a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to his will for themselves and for their world. I doubt if there is any problem, social, political or economic, that would not melt away before the fires of such a spiritual awakening.

—Franklin D. Roosevelt.

Man in distress pledges himself to good deeds—man in prosperity forgets his good resolutions.

—Midrash Rabba to Genesis—75.

What has now become a popular expression, viz., "The man in the street," is a phrase used in the Midrash.

—Midrash Rabba to Genesis—41.

A great and good man sheds lustre on the place in which he happens to live.

—Midrash to Ruth, 2.

EUCLID AVENUE TEMPLE BULLETIN

Published Weekly from September to May at S. E. Cor.
Euclid Avenue and East 82nd St., Cleveland, Ohio

Telephone, Cedar 0862-3 Subscription 50 cents per Annum

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Entered as second-class matter April 9th, 1926 at the Post Office, Cleveland, Ohio, under the Act of March 3rd, 1879