
THE EUCLID AVE. TEMPLE

BULLETIN

CLEVELAND, OHIO

Day of Atonement Services

YOM KIPPUR EVE, Friday, October 11th

KOL NIDRE SERVICE, 8 P. M.

Temple, Auditorium and Alumni Hall

★ ★ ★

Doors will be closed at 8:00 P. M. and no one will
be admitted until after the conclusion of the Kol Nidre.

★ ★ ★

YOM KIPPUR DAY, Saturday, October 12th

MORNING SERVICE, 9:30 A. M. Temple, Auditorium, Alumni Hall

CHILDREN'S SERVICE, 1:45 P. M. Temple

INTERMEDIATE SERVICE, 1:45 P. M. Auditorium

AFTERNOON SERVICE, 3:00 P. M. Temple and Auditorium

MEMORIAL SERVICE, 4:15 P. M. Temple, Auditorium, Alumni Hall

★ ★ ★

Doors will remain closed during the Memorial Service. Members are requested to be in their seats before 4:15 and to remain until the conclusion of the day's services.

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.

For the Yom Kippur Eve Service Rabbi Brickner will preach in the Temple, Rabbi Rosenbaum in the Auditorium and Mrs. S. Braverman will speak in Alumni Hall. For the morning service Rabbi Brickner will preach in the Auditorium and Rabbi Rosenbaum in the Temple and Alumni Hall.

Succoth Services

FIRST DAY

THURSDAY, OCTOBER 17th, 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.

★ ★ ★

CONCLUDING DAY

THURSDAY, OCTOBER 24TH, 10:30 A. M.

Simchath Torah Celebration
and

CONSECRATION CEREMONY OF FIRST GRADE CHILDREN

TEMPLE FLASHES

Thanks to the laymen who assisted in reading the Rosh Hashonah services—B. H. Sinks, Nathan Brilliant, I. F. Freiburger, Nathan Loeser, Jack W. Grodin, and James H. Miller . . . During the past week, Rabbi Brickner visited Canada, speaking on Sunday morning, October 6th, at the Chapel exercises of Queen's University in Kingston, Ontario—one of the oldest and most distinguished universities in the Dominion. On Sunday evening, he addressed the Jewish Community of Hamilton, Ontario, and on Monday a huge meeting of the women of Toronto . . . On Tuesday, he was in Dayton, Ohio, where he gave two addresses at two meetings—the Jewish Welfare Fund Campaign and the Annual Dayton Philharmonic Society Campaign . . . Many orders have already been placed for tickets for our Lecture Course—ten evenings with ten notable lecturers of local and national prominence.

SUCCOTH SPIRIT

Succoth—the Feast of Booths—comes to speed the Jewish heart from the days of awe and self-affliction back to the normal spirit of rejoicing in God's world. Even as Judaism's healthy-mindedness forbids excess in mourning for the deceased, so it limits the period of soul-searching solemnity, and turns immediately to prepare for the most festive week in the Jewish year. The Jew's first duty after the close of the Day of Atonement is to begin the building of his Succah. Nature's harvest loveliness thus the fitting refreshment from the ethical burdens and complex responsibilities that weigh so heavily on the soul of man.

Succoth in ancient times was called Hechag, The festival of the entire year. The singing, dancing and revelry of the pilgrims who gathered in Jerusalem to thank God for the earth's lavish gifts reached the peak of Jewish rejoicing. Despite the destruction of the Temple and the burdens of exile, later generations preserved the high spirit of the occasion, and even approximated the form of the Temple observance, in the dancelike processions around the synagogue with palm and citron, and, on Simchas Torah, with the scrolls themselves.—The Synagogue.

RELIGIOUS SCHOOL

THE CLUB DEPARTMENT began its activities this past week with an excellent attendance. This department of our Temple activities is beginning its fourteenth year under the supervision of Mrs. Sigmund Braverman. Following is a list of clubs, the name of the leader and the day on which the Club meets.

Monday

Habima Players _____ Margaret Ulmer
Young Judaea _____ Harold Waintrup

Tuesday

Bezalel Art _____ Marge Friedman
Junior High Boys _____ Alvin Kendis
Maccabees _____ Robert Dworkin

Tuesday Evening

Boy Scouts _____ Emil Zabell
Debate _____ Ivan Miller

Wednesday

Studio Players _____ Margaret Ulmer
Junior Choir _____ Erwin Jospe
Keren Ami Council.
Marionette _____ Mrs. James Rice
Re-uth _____ Ruth Gal

Thursday

Girl Scouts _____ Mrs. Milton Cowan
High School Players _____ Howard Robbins
Sosson _____ Mrs. Charles Bruml

Friday

Karnei Zion _____ Mrs. James Rice

Sunday Morning

High School Chorus _____ Mrs. Leo Kohn
Journalism _____ Joseph Persky
Debating _____ Ivan Miller
Club Leaders Training _____ Meyer Bass

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 home Succoth dinner and then brought to the Temple on Saturday, October 19th or Sunday, October 20th as an entry in the contest.

CONGRATULATIONS TO:

Mrs. David Hyman on her eighty-third birthday.

FUNDS

Chapel Fund

The Temple acknowledges with thanks a donation received in loving memory of Lee E. Unger from his brothers and sisters.

Another donation was received from Mrs. A. I. Sanger in loving memory of her husband, Albert I Sanger.

The names of Lee E. Unger and Albert I. Sanger will be inscribed on the plaque at the entrance of our Memorial Chapel.

To the Altar Fund: Mrs. Dave Sandrowitz, Mrs. Morris Woodle, Mrs. Ida Rigelhaupt, Mrs. S. S. Firth and family in memory of Joseph F. Korach. Mrs. S. F. Deutsch in memory of brother, Maurice Sacheroff. Mrs. Jacob Mendelsohn in memory of father. Mrs. Louis Loveman, Miss Edna Loveman, and Mrs. W. R. Loveman in memory of William Loveman. Mrs. M. H. Trau in memory of father, Sam Treister. The Lee Family in memory of Harry I. Lee. Mrs. B. Bogen in memory of father, Sam Treister. Mrs. M. J. Devay in honor of the recovery of Mrs. S. Propper. Mrs. M. J. Devay in honor of the birth of a son to Mr. and Mrs. Louis Shanbaum. Mrs. G. Holdstein, Mrs. M. F. Devay, M. J. Devay and Mrs. Martin Rosenberg in memory of Moe Mendel. Mrs. M. F. Devay and Mrs. M. J. Devay in memory of father, Morris Wertheimer. Mrs. M. Abrams in memory of father, Michael Nusbaum. Mrs. Cora Kohn in memory of Mary Corday.

The flowers used on the pulpit in the temple on Rosh Hoshanah and Yom Kippur were donated by Mrs. Meyer Miller in memory of her husband, Meyer Miller.

To the Library Fund: The Lee Family in memory of Mary Lee. Mr. and Mrs. I. Drechsler, Dr. and Mrs. D. B. Steuer and Mr. and Mrs. M. J. Devay in memory of Joseph F. Korach.

To the Jahrzeit Fund: Howard and Richard Schoenfeld in memory of mother, Regina Stern Schoenfeld. Leo W. Schoenfeld in memory of wife, Regina Stern Schoenfeld. Mrs. Irma Morris and Miss Hattie Stern in memory of sister, Regina Stern Schoenfeld. Children and husband in memory of Rosa L. Benjamin. Reba C. Wilson in memory of father. Mrs. R. S. Schwartz in memory of Julia Levy. Mrs. Emil Reich in memory of mother, Mathilda Spira. Shirley and Donald Marks in memory of father, Joseph D. Marks. A. W. Haiman in memory of mother, Fannie S.

Haiman. Mrs. A. W. Heiman in memory of Esther Einstein.

To the Scholarship Fund: Mrs. S. L. Haas in memory of Hannah Pollak.

To the Prayerbook Fund: Dr. and Mrs. S. Englander, Mr. and Mrs. Leo Kohn, Mr. and Mrs. George Goldman, and Mrs. Harry Korach in memory of Joseph F. Korach. Essie R. Cohen in memory of brother, Louis Cohen. Jane Reich in memory of grandmother, Sarah Lesser.

To the Fannye Copland Memorial Fund: Judge and Mrs. David Copland in memory of Rosa Talkin and Anna Copland, and in honor of the birth of a son to Mr. and Mrs. Harry Berlinger, Jr.

MY MOTHER'S SUCCAH

"My earliest Succah was my mother's. In those days—how many years ago I do not care to count! my summer holiday lasted exactly nine days a year. We needed no train to take us to our country destination—we just stepped into our little city garden. In brief, our one and only outing was spent in our Succah, and we young boys and girls enjoyed our change of scene far more than I have relished longer and more distant excursions in recent years. It has been said that the pleasures we make for ourselves are fuller and fairer than the pleasures which are given to us. Perhaps this is why we loved our Succah—for we made it ourselves. We did not employ a professional carpenter to put in a single nail, or plane a single beam. We bought rough logs and boards at the city timber yard, which was never rebuilt after the fire of a quarter of a century ago. We planed the logs and grazed our fingers, but the pain did not count. Though all these preparatory stages occupied a fortnight beforehand, the actual building operations never began until the night when the great Fast was over. Old traditions clung to us, and somehow we knew that it was a special merit to close the Day of Atonement, hammer in hand, putting in the

(Continued on page 6)

A SIGNIFICANT ACHIEVEMENT • OUR LECTURE COURSE • TEN EVENINGS FOR \$1.50

Profits will go toward philanthropic causes supported by the Sisterhood and the Men's Club

YOUR MONEY OR YOUR LIFE

Excerpts from a sermon by Dr. Henry Emerson Fosdick.

The phrasing of our subject, "Your Money or Your Life," is commonly associated with rougher scenes than a sanctuary suggests. Nevertheless, this world is a rough place today, and the maintenance of some of the finest traditions of our race, and of the most useful institutions of our society, is a matter of our money or our life. Indeed, this year I do not so much as usual dread the budget sermon. There are some things about money I should like to say.

A book has recently been published addressed by a scholarly Jew to his fellow Jews. It is rich with the history and lore of his people, and is filled with a poignant sense of the high mission of Judaism. In a book like that I was not expecting the sentence that, set in quotes, stares out from the center of the page: "No Jew today of even the most modest means has a right to feel that he is fulfilling his most elementary duty as a human being if he does not include as an indispensable part of his regular budget an item of maximum assistance to his disinherited and hounded fellow Jews." I do not see how a Jew can get around that. There is nothing in his Judaism he can use as a substitute for that, or an escape from that—"an indispensable part of his regular budget an item of maximum assistance to his disinherited and hounded fellow Jews." Were I a Jew I should know that I had to face that. I should know that a situation confronted me endangering the integrity of my own faith and the traditions of my people, saying, Your money or your life! . . .

Some say, Money is not the church's greatest need; vital spirituality is its profoundest want; that is what makes a church go. To which I answer, This is absolutely true. But, my friend, gasoline alone will not drive a car. Like it or not, gasoline must be mixed with air to make anything go. And, like it or not, this spirituality which you rightly call the

essential element in a church is in the same kind of fix. It must be mixed with money if it is going to drive an organized endeavor to help people. You know that . . .

Some say, I do not like to hear money talked about in a church; money is secular. To which, I answer, my friend, use your imagination. Sometimes in passing an ordinary post box I am tempted to take off my hat, thinking of all the human life that goes through it every day in messages of joy and sorrow, love and bitterness. That post box, if one has insight to see the truth about it, conjures up the whole drama of human life. It is, as it were, a crossroad where all life's griefs and joys pass by. Use your imagination on a collection plate too. That is not secular. The drama of human life is in that—the needs of children, the decisions of boys and girls, lives that we know personally saved from destruction, some families no longer haunted by the fear of eviction, youths, who otherwise would have gone down, supported by a helping hand, and countless personal redemptions and practical human satisfactions made possible. Do not tell me that such money is secular!

If some one says, Well, I give as the spirit moves, I answer, Just so! We are well acquainted with you; you are an emotional giver—happy-go-lucky, irregular, sporadic, haphazard. That Jew has something to teach us Christians. A man, he says, does not fulfill "his most elementary duty as a human being if he does not include as an indispensable part of his regular budget an item of maximum assistance." In a generation like this, with our dearest spiritual values at stake and countless folk whom we can help in need, so far as genuine, Christian loyalty is concerned, that demand challenges us, Your money or your life! . . .

Many of us have a blind spot, for example, regarding the historic and essential meaning of free churches in a nation. We Americans do not want a state church; we want free churches. When we say that, we habitually have in mind

(Continued on Page Six)

GUESTS IN THE SUCCAH

Believing that one good guest deserves another, the pious Jew invites two types to join his family in the Succoth repasts. On the one hand, he invites certain eminent Jews with whom he has felt very intimate since the days of his youth. These are Abraham, on the first night, Isaac, on the second, and so on, through Jacob, Joseph, Moses, Aaron, and David. On the other hand, he invites at least one poor Jew of his own time and place—for who could imagine these aforementioned holy patriarchs of Jewry accepting an invitation to a Succah where the needy were not welcome?—The Synagogue.

THE SISTERHOOD COMMUNITY SEWING starts Tuesday, October 15th at 9:00 A. M. Mrs. Adolph Loeb is chairman of the Sewing. Cafeteria lunch will be served at noon.

SISTERHOOD SUCCOTH TEA OPENING MEETING

Tuesday, October 22, 2:00 P. M.

speaker

RABBI MILTON STEINBERG

Of the Park Avenue Synagogue, New York City. Author of "The Making of a Modern Jew" and of the stirring novel, "As A Driven Leaf".

Mrs. Sam F. Deutsch, President

Mrs. J. C. Newman, Vice-President

Chairmen of the Day

Mrs. Emery E. Klineman, chairman of program, Mrs. Kathryn Leeds, chairman of teas, Mrs. James Dworkin, chairman of hostesses, Mrs. Arthur Dettelbach, chairman of ushers and Mrs. Irwin Freiburger, chairman of hospitality.

Admission by membership card

MEN'S CLUB

POLITICAL SYMPOSIUM

Tuesday, October 15, 8:30 P. M.
in the Auditorium

speakers

HON. LISTER HILL

United States Senator from
Alabama who nominated
President Roosevelt for
the third term.

and

A PROMINENT FIGURE

to represent the
Republican Party

Alfred I. Soltz, Chairman

Open to the Public

Ladies Invited

THE MEN'S CLUB IS WAGING a vigorous membership campaign under the leadership of Henry D. Pasternak and his committee consisting of J. W. Grodin, Lewis Benway, Alfred I. Soltz, Martin N. Goulder, Harry Jacobson, Dr. Louis Bard, Robert Desberg, Max Fanger, Marvin Gardner, Dr. Phillip Gilbert, Dr. Sidney Klein, Dr. Michael Krall, Dr. Al Marcus, Dr. Louis Podis, I. C. Reich, Burt Spiegle, Harry Wolpaw, P. J. Pasch, Mark Barris, Jerome Frankel, Martin Friedman, I. J. Kabb and Ed Klein.

IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved family of Barney Barnett.

(Continued from Page 4)

freedom of religious thought, freedom of religious worship, freedom of religious conscience, but we leave out one basic and indispensable ingredient of a free church—freedom, namely, to support our own churches and not to have the state support them. That is the very foundation of free churches, that they are supported by the freewill giving of the people, and the failure of that is the simplest way to lose them . . .

In this country you and I have taken free churches for granted. Like sunrise and sunset, like spring and autumn, they were here. It did not occur to us that they might sometime not be here. They were part of the American landscape. But we cannot take them for granted any longer. Look out across the world and see what can happen! The question faces America today, Do you really want free churches? You say that our free churches are full of faults and failures, I agree. You can criticize them from dawn to dark, and they may well deserve all you say. I too criticize the free churches, but only up to the point where I begin to fear that there may not be any free churches left to criticize. So I find fault with democracy, but only so long as I feel sure there is going to be some democracy left to find fault with. When I face the alternatives to democracy, and the alternatives to free churches. I say, Hold on now! Despite their faults, free democracy and free churches are the best we have . . .

Finally, this challenge applies to our church here. We are not complaining. We are very grateful for the large numbers of loyal givers who maintain our work. A country minister startled his people at a funeral service when he began the sermon over an aged parishioner by saying, "This corpse has been a member of our church for forty years." I should not feel moved to say that about many of our people.

Still, it is obvious that some of our members are still paying dues to this church as though it were a club, and are not giving to this church as though it were a cause, demanding, as an indispensable part of their regular budget, an item of maximum assistance . . .

Continued from page 3

first nail of the Succah, passing as the Psalmist has it 'from strength to strength.'

"Our Succah was much admired, but no critics were more enthusiastic than we were ourselves. It goes without saying that we had many visitors, for people in those days had a keen eye for a Succah. People who neglected us all the year, rubbed up their acquaintanceship as Tabernacles came round. We did not wonder that our Succah was popular, for we really believed that our architectural design was an original one, and I retained that notion until only a few days ago, when an old illustrated jargon book, printed in Amsterdam in 1723, was cruelly placed in my hands, and on Page 45 I beheld to my chagrin the picture of just such a Succah as ours was. We put it together in this fashion. Four upright beams were connected at the top and at the bottom with cross bars of wood, and thus was obtained a hollow shell of substantial strength. Our next step was to put in the flooring. How we wasted our wood by ingeniously cutting the boards just three-quarters of an inch too short! But that difficulty was overcome, after many councils of war, and we then put on the roof, not flat, but sloping. The sloping roof was a great conception. It did away almost entirely with the rain difficulty, for the water glided off the thick leaves at the top and saved us from the necessity of tarpaulins or glass superstructures." —From "Festival Studies" by Israel Abrahams.

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

BARNETT R. BRICKNER, Rabbi

MILTON ROSENBAUM, Asst. Rabbi

NATHAN BRILLIANT, Educational Director and Editor

LIBBIE L. BRAVERMAN

Director of Extension Activities

J. H. ROSENTHAL, Executive Secretary

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