
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

SUNDAY SERVICE

December 22nd, at 10:30 A. M.

RABBI BRICKNER

will speak on

**"WHAT DO JEWS AND CHRISTIANS
BELIEVE ABOUT THE MESSIAH?"**

Friday, Dec. 27th at 8 P. M.

CHANUKAH ONEG SHABBAT

conducted by

The Sisterhood and Men's Club

Featuring:

Chanukah "Take It or Leave It"

**Chanukah Music — rendered by
our temple choir of 28 voices under
the direction of Erwin Jospe.**

Refreshments

- 1—The early Jewish idea of the Messiah
- 2—How the Christian world came to believe in Jesus as the Messiah?
- 3—Why the Jews did not accept him as such?
- 4—The Christian belief in the second coming of the Messiah.
- 5—The story of false Messiahs
- 6—The world's need of a great spiritual leader

Rabbi Brickner broadcasts every Sunday from 2 to 2:30 P. M. over Station WGAR

Friday Evening Twilight Service 5:30 to 6 P. M.

Sabbath Morning Service 11 to 12 Noon

CELEBRATING CHANUKAH

Saturday, December 21st — Chanukah Assembly for Junior High Department.

Sunday, December 22nd—Chanukah Assembly for Primary, Intermediate and High School Departments.

Tuesday evening, December 24th—Lighting of first candle. Exchange Chanukah gifts.

Friday evening, December 27th—Chanukah Oneg Shabbat.

Saturday, December 28th—Reading from the Book of Maccabees at Sabbath Morning Service.

Sunday, December 29th—Special Chanukah Service.

Throughout the week Clubs will hold Chanukah parties.

Classes will have their Chanukah parties on Saturday and Sunday, December 21st and 22nd.

RELIGIOUS SCHOOL

Chanukah candles and Chanukah candy will be distributed to every child in the Religious School by the Sisterhood.

All children from the fourth grade up are required to attend the Chanukah Service with their parents on Sunday, December 29th.

There will be no sessions on Saturday and Sunday, December 28th and 29th.

Parents are urged to light candles each night in accordance with the instructions given on page 5 of this Bulletin. Chanukah celebrates the first recorded victorious struggle for religious liberty. Let us not give up this right. Make much of Chanukah in your home. Exchange gifts, if possible, every single night of Chanukah. Let us celebrate Chanukah with joy, and thankfulness that we are privileged to reap the benefits of our centuries-old struggle for religious freedom.

All children of the Religious School have been asked to make a special contribution to Keren Ami for his fellow Jews on this happy occasion. Chanukah Gift envelopes have been distributed to the children and are to be returned this coming week-end.

CHANUKAH SERVICE—SUNDAY**THE 29th**

A special Chanukah Service will be held on Sunday morning, December 29th at 10:30 A. M. It will take the form of a rededication to the ideals of our faith with officers of our temple and of its affiliated organizations participating.

Pupils of the Junior High Department will present a "Chanukah Candle Parade of the Nations". The Choir, under the direction of Mr. Jospe, has prepared special Chanukah music, which they will sing from the pulpit of the temple entering with lighted candles. Rabbi Brickner will speak. The celebration will be distinguished by its color and beauty and a large attendance is expected.

Just as Purim Megillah Night has become an important function in our Temple religious life, filling the temple to capacity; so it is expected that the Chanukah service will also become an event that will bring parents and children in large numbers to worship in our temple.

OUT-OF-TOWN COLLEGE STUDENTS, children of members, who are at home for the winter vacation will be the guests of Rabbi and Mrs. Brickner on Thursday, December 26th at 2 P. M. at their home, 17800 Parkland Drive.

Will parents be good enough to send us the names of their **SONS AND DAUGHTERS ATTENDING LOCAL COLLEGES** because Rabbi and Mrs. Brickner would like to extend to them, too, an invitation to attend this annual "at home" for college students.

Rabbi Tanchuma . . . laid it down as a maxim that it is man's duty, when he becomes aware of anyone having come down in the world, to consider the best means of helping him as quickly as possible. He himself would never purchase anything for his household without, at the same time, providing an equal quantity for the poor. —Levit Rabba 34

CHAPEL FUND

The Temple acknowledges with thanks a donation from Mrs. E. F. Brainard in loving memory of her mother, Bertha Kahn.

Her name will be inscribed on the plaque at the entrance of the Memorial Chapel.

CONGRATULATIONS TO:

Mr. and Mrs. Albert Licker on their twenty-fifth wedding anniversary.

Mr. and Mrs. Emil Reich on the engagement of their daughter Sue, to Dr. Allan Markowitz.

FUNDS

To the Yahrzeit Fund: Dr. C. A. Licht and children in memory of wife and mother, Florence Licht. Mr. Joseph H. Weissstein in memory of daughter, Florence Licht. Mrs. B. F. Klein in memory of father, Solomon Firth. Mrs. A. Gilblom in memory of husband, Abe Gilblom. The Lustig Family in memory of mother, Betty Lustig. Mrs. Sam Unger in memory of Esther Einstein. Harry J. Gluck, and Joseph Engelman. Mrs. Abe Resler in memory of Joseph Engelman. Cora and Sadie Lederer in memory of Maude Goldberger.

To the Altar Fund: Mrs. E. Simon in memory of mother, Jennie White. Mrs. Herbert Rosenblatt in memory of father, Joseph Harris. Mrs. Minnie Mahrer in memory of husband, Adolph Mahrer. Mr. and Mrs. Ben Folkman in honor of the tenth anniversary of Rabbi and Mrs. Jerome Folkman of Grand Rapids.

To the Library Fund: Mr. Simon Schwartz and children in memory of Stella Schwartz. Mr. and Mrs. Max Green in memory of Hyman Silbert.

To the Prayerbook Fund: Mrs. Lamm in memory of mother, Yetta Sussan. Miss Ida Mendelsohn in memory of mother, Jennie Mendelsohn. Mrs. Harold L. Frensdorf in memory of parents, Sophie and Solomon Firth.

To the Betty Jane Finkle Memorial Fund: Mrs. L. E. Reich in memory of Betty Jane Finkle.

IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved families of Jacob B. Wise and Maurice Fishel.

TESTIMONIAL DINNER AND SERVICE PLANNED FOR JANUARY 12th

An unusual amount of interest is developing around the 94th Annual Congregational Meeting, which will celebrate Dr. B. R. Brickner's fifteen years of service as Rabbi of our Temple. There will be a Testimonial Service on the morning of Sunday, January 12th, and a dinner at the Statler Hotel that evening. A large meeting of the hostesses, under the chairmanship of Mrs. Emery E. Klineman, was held last week and plans were made to make the dinner a memorable event.

At the Service on the morning of January 12th, leaders of various branches of Cleveland's educational, religious, and civic life will offer their testimonial on Rabbi Brickner's fifteen years in Cleveland.

A movement has been started to bring to the Testimonial Service all of the Alumni. It will be interesting to see at the service over 1000 young people whom Rabbi Brickner confirmed.

OUR LECTURE COURSE REOPENS JANUARY 7th

Dr. Abram L. Sachar, historian, biographer, and educator will open the second half of the Lecture Course on Tuesday evening, January 7th at 8:30 P. M.

The lectures on alternate Tuesday evenings will offer, Spencer Irwin, Dr. Jacob C. Meyer, Dr. Joseph Remenyi, David Dietz, Dr. Wilbur White and for the closing meeting, a symposium with Dr. Meyer, Prof. Busch and Rabbi Brickner.

Course tickets for the remaining seven lectures are now available at the reduced price of \$1.25. Single lectures will continue to be 50c.

JUNIOR ALUMNI

THE ANNUAL SKATING PARTY will be held on Thursday, December 26, from 3 to 5 P. M. at Skateland.

Members of the Junior Alumni must present their membership cards at the door for free admission. For non-members, the charge is 25c.

CHRISTMAS FOR CHRISTIANS

While the kindly mood of Christmas is the Christian idea of which Jews most heartily approve, does it therefore follow that some sort of Christmas celebration is appropriate in the Jewish home? Those Jews who celebrate a sort of a "home" Christmas with a Christmas tree, etc., argue that they are not really celebrating a religious festival, that they do not mean to accept Christian theology, that they are merely picking out the pictorial elements of the festival, in a spirit of good will and fun.

This sounds like a reasonable argument but if I were a Christian I would bitterly object to those who do not believe in the essentials of my religion taking from me one of the most beautiful of my religious festivals, then willfully omitting the religious doctrine of the divine child and thus diluting it into an amusement for their children. If I were a Christian I would say: "Since Jews cannot sincerely celebrate our Christian religious festival, they ought to let it alone." The way Christmas is celebrated in some Jewish homes, as an occasion for play and for child amusement, is a caricature of something that is sacred to our fellow citizens. We have no moral right to do such a thing.

Furthermore, the part of Christmas that these Jews select is not Christian but Teutonic. The Nazis who hate Christianity insist, quite correctly, that the tree and the lights are an old German custom and are part of the Nazi pagan celebration. It seems to me that particularly in these days, Jews should not observe the type of celebration which indeed is not Christian, since it omits the Christ-child, but is purely pagan and Nazi. If a child asks for a Christmas tree, the parent should have enough moral courage these days to explain why it cannot have it.—Dr. Solomon B. Freehof. Cong. Rodef Shalom, Pittsburgh, Pa.

THE CHANUKAH MEMORIAL

Significant memories in the life of a people have a way of becoming distilled into a few essential symbols. Thus it is that the Menorah represents the meaning of Chanukah. The details of the Maccabean battles are ignored, the tearing down of the heathen altars and the re-institution of the Jewish sacrifices and incense are forgotten. But one element of the rededication of the Temple is remembered and made to symbolize it all: the rekindling of the holy lamp.

Originally the Menorah was merely the source of illumination for the Temple. Its traditional form of a seven-branched candelabrum was undoubtedly patterned after a tree, probably the almond tree—whose branches grow in this fashion from a single central trunk. Indeed, some of the early candelabra have the designs of almond leaves and blossoms upon them. Consecrated by the Chanukah spirit however, it came to represent religious freedom, a Jewish Statue of Liberty, as it were.

As a colorful and highly valuable object of art, the sacred Menorah was pompously exhibited in the triumphal procession in Rome after its conquest of Palestine, as is clearly shown to this day, by the bas-relief on the Arch of Titus.

FOR CHANUKAH

Father lighted candles for me;

Like a torch the Shamash shone.
In whose honour, for whose glory?

For Chanukah alone.

Teacher brought a big top for me,

Solid lead, the finest known.

In whose honour, for whose glory?

For Chanukah alone.

Mother made a pancake for me,

Hot and sweet and sugar-strewn.

In whose honour, for whose glory?

For Chanukah alone.

Uncle had a present for me,

An old penny, for my own.

In whose honour, for whose glory?

For Chanukah alone.

—From "Far Over The Sea"

By H. N. Bialik

HOME SERVICE FOR CHANUKAH

Chanukah week begins December 25th and the first candle will be lit Tuesday evening, December 24th. Light one additional candle each evening until eight are lit on Tuesday evening, December 31st.

Before kindling the lights, hold the lighted Shammas in your hand and pronounce the following blessings:

ברוך אתה יי, אלהינו מלך העולם, אשר
קדשנו, במצותיו, וצונו להדליק נר של חנוכה:

Praise be Thou, O Lord our God, Ruler of the world, who hast sanctified us by Thy Commandments and bidden us kindle the Chanukah lights.

ברוך אתה יי, אלהינו מלך העולם, שעשה
נסים לאבותינו, בימים ההם, בזמן הזה:

Praise be Thou, O Lord our God, Ruler of the world, who didst wondrous things for our fathers at this season in those days.

(For the first night only)

ברוך אתה יי, אלהינו מלך העולם, שהחיינו,
וקדמנו, והגיענו לזמן הזה:

Praise be Thou, O Lord our God, Ruler of the world, who hast granted us life, sustained us and permitted us to celebrate this joyous festival.



MO-OZ TSUR

Mo-oz tsur y'shu-o-si,
L'cho no-eh l'sha-be-ach
Tik-kon bes t'fil-lo-si,
V'shom todoh n'za-be-ach
L'es tochin mat-be-ach
Mits-tsor ham-m'na-be-ach
Oz eg'mor
B'shir miz-mor,
Cha-nu-kas ham-miz-be-ach.

ROCK OF AGES

Rock of ages, let our song
Praise Thy saving power;
Thou amidst the raging foes,
Wast our shelt'ring tower.
Furious they assailed us,
But Thine arm availed us.
And Thy word
Broke their sword
When our own strength failed us.

(See also Union Prayer Book, Page 351)

"THE GRAND OLD LADY OF PALESTINE"

She was born four score years ago on December 21st in Baltimore, Md. She grew up in an orthodox atmosphere. Her father was a Rabbi. They had three daughters and no son. No one to be Bar Mitzvah—no one to carry on the tradition of Jewish scholarship—no one to say Kaddish—a tragedy in a Jewish household.

Of the three daughters, Henrietta Szold grew up closest to her father. She it was who compensated him for the lack of a male offspring. She showed an interest in his studies—she learned Hebrew. She studied the Talmud. She would sit beside him at the table and pick up pearls of wisdom. She was her mother's favorite, too. She learned to sew and to knit. She painted china. She loved flowers. She not only knew English but studied German and French as well.

At 18 she became a teacher in one of the foremost schools in Baltimore.

In the eighteen nineties, when thousands of Jews fled to America it was Henrietta Szold who organized Americanization classes and taught them English and introduced them to American customs and American ideals.

Always a dynamic energetic person, she wrote and translated. As secretary of the Jewish Publication Society she rejected and accepted many manuscripts.

In the course of her work, she became interested in the Zionist organization, which she joined and in which she became active.

In 1909 she went to Palestine. She saw a land disease-ridden and barren—sanitation unheard of—infant mortality rate appalling—trachoma rampant.

She saw the need—she understood her responsibility. She returned to America and organized a small study group into a Hadassah group geared for action. They projected a health program for Palestine. From this group there sprang hundreds of others all over the United States. Today, 28 years later, there are over 350 Hadassah chapters

in this country with a membership of 94,000 women. The beginnings in those days were the foundation for the magnificent structures of hospitals, health centers and infant welfare.

She went on to greater endeavor. She went to live in Palestine and became the friend of the undeprivileged and the homeless and was responsible for the organization of a modern Social Service system.

The third and greatest period of her life finds her the mother of Youth Aliyah. Single handed, almost, she has been the prime mover in transferring over 6,000 children from lands of oppression where they were doomed to misery and despair to the land of freedom—their homeland—where they had the opportunity to reconstruct their lives.

Henrietta Szold stands out as the personification of steadfast service to her people—the greatest woman in American Jewry—the greatest Jewess living today—a prophetess in Israel—a woman of valor.

THE FEAST OF LIGHTS

Kindle the taper like the steadfast star,
Ablaze on evening's forehead o'er the
earth,

And add each night a lustre till afar

An eightfold splendour shine above thy
hearth.

Clash, Israel, the cymbals, touch the lyre,
Blow the brass trumpet and the harsh-
tongued horn;

Chant psalms of victory till the heart
takes fire,

The Maccabean spirit leaps new-born.
—Emma Lazarus.

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