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THE EUCLID AVE. TEMPLE  
**BULLETIN**  
CLEVELAND, OHIO

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SUNDAY SERVICE

FEBRUARY 2nd at 10:30 A. M.

**RABBI BRICKNER**

*will speak on*

**"FINDING THE RIGHT MATE"**

An occasion for relaxation  
and enjoyment

ALUMNI ONEG SHABBAT  
(A Pleasant Sabbath)

Friday, February 7, 8:15 P. M.  
ALUMNI HALL

★

Program

*"Double or Nothing" Quiz*  
*Songs by Jeanne Sicherman*  
*Coffee and Cake*

★

Preceded by a Service in the Chapel

★

*For Alumni and their friends*

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

●

Sabbath morning service  
11 to 12 noon

★

Rabbi Brickner will broadcast  
this Saturday at 6:30 P. M.  
over Station WGAR



*Sixth  
Forum Lecture*

**Tuesday,  
February 4th  
8:30 P. M.**

**DR. JACOB C. MEYER**

will speak on

**"THE IDEA OF MAJORITY RULE  
IN THE UNITED STATES"**

**THE 1941 CONFIRMATION CLASS** will hold its first social Sunday afternoon, February 2nd in the Alumni Hall. Dancing, games, and refreshments are planned.

### FUNDS

**TO THE PRAYERBOOK FUND:** Mrs. Jack Diamond in memory of Sophie Berman. Mr. Jack Diamond in memory of David Diamond.

**TO THE SCHOLARSHIP FUND:** Mr. and Mrs. Howard Silver in honor of son, William Albert.

**TO THE ALTAR FUND:** Lois H. Bernon in memory of brother, Leroy.

**TO THE BRAILLE FUND:** Mr. and Mrs. Charles M. Korach in memory of sister, Rellie Kux. Sisterhood Braille Transcribers in honor of Mr. and Mrs. Charles M. Korach's 25th wedding anniversary.

**TO THE YAHRZEIT FUND:** Mrs. Joseph F. Korach in memory of mother Lena Friedman. Mrs. Golda Loveman in memory of mother, Rosa Marks.

**TO THE LIBRARY FUND:** Friends in memory of Becky Cohn. Mrs. Jack Lewis in memory of father, Joseph M. Weiss. Mrs. Dora Reich in memory of son, Herbert Reich. E. J. Pollak. Lily Medalie in memory of Rellie Kux. Mrs. Harry Korach, Mrs. A. M. Klein, Mr. A. H. Wohlgenuth and Mr. H. L. Wohlgenuth in memory of father, Bernard Wohlgenuth.

### IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved families of Harry Golden and Martin A. Arenswald.

## SISTERHOOD

**SEWING WILL BE RESUMED ON  
TUESDAY, FEBRUARY 4th**

### ONE OF THE SISTERHOOD'S PHILANTHROPIES

Fashioning and cutting children's coats, boy's suits, girl's jumpers, dresses and skirts from short ends of material, is under the chairmanship of Mrs. Albert Licker. When garments are completed, 75 per cent is turned over to the Jewish Social Service Bureau and 25 per cent to the Jewish Welfare Association for Jewish Children.

Mrs. Licker's co-workers come faithfully and regularly every Tuesday morning and have been instrumental in making this department a success.

Any firm that may have short ends on hand and would like to donate to a good cause may send them to Mrs. Albert Licker, care of Euclid Avenue Temple, 82nd and Euclid avenue or by calling CEDar 0862. Arrangements will be made for collection.

**BOOK REVIEW GROUP** will meet on Monday, February 3rd at 2 p. m. in the Parlor. Rabbi Milton Rosenbaum will review three books by Marvin Lowenthal—"Gluckel of Hameln," "History of the Jews in Germany" and "A World Passed By."

### CAMP COUNSELLORS TO TRAIN

The seventh annual winter institute of the Camp Wise Crew and Camp Baker leaders, will be held at the Heights Temple, 3130 Mayfield road, on ten consecutive Tuesday evenings from 7:45 to 10 p. m. beginning Tuesday, February 11. Prospective counsellors will be trained for this coming season.

The institute is open to young men and women eighteen years and over. Registration will be held at the Jewish Young Adult Bureau, 9801 Euclid Avenue on Tuesday, February 4, and Thursday, February 6 from 7:30 to 10 p. m. There will be a 25c fee for those who are not members of the Camp Wise Crew.

# FATHER-SON DINNER

# SUNDAY,

*Program: "Tah"*

## THE PHILOSOPHY OF JEHUDAH HALEVI

"The thought of Chosenness is the thought of genius. Those who are modest and make no pretensions of being different from others do by that fact drop back into the nameless herd. Those with a special calling feel that they are chosen. Through the free spending of self they must unceasingly make good their calling. All history-creating peoples have claimed a divine election of some kind; all supreme creative peoples have felt themselves as special God-bearers. So, notably amongst others, Dostoyevsky claimed it for the Russians. And so classically and in the very shaping of history the Jewish people. For that supreme reason Jehudah Halevi claims for it that it has been raised above chance and fate and natural law.

All other nations, engaged as they are in the struggle for pomp and power, are by that token subject to the law of cause and effect, to the rhythm of grandeur and decline and fall; the Jewish people alone, with its face turned toward the Godhead, with the secret of the Shekinah entrusted to its safe keeping for all men, is the object of a special Providence and exempt from the casual law. Suffering there will be in abundance; suffering there is bound to be in a world in which it is the mark and price of distinction. This they must gladly take upon themselves, and better gladly than unwillingly. For in the establishment of the Kingdom of God which is their special concern, the image of the suffering servant has been given them as pattern in the greatest chapter ever written by man, the fifty-third of Isaiah.

(Excerpts from the article by the same name as it appeared in "The Jewish Frontier," Jan. 1941, by Henry Slonimsky, Dean and Professor of Philosophy at the Jewish Institute of Religion.)

## DON'T JUDGE TOO HARD

Pray don't find fault with the man who  
limps,

Or stumbles along the road,  
Unless you have worn the shoe he wears  
Or struggled beneath his load.

There may be tacks in his shoes that  
hurt,

Though hidden away from view,  
Or the burden he bears, placed on your  
back,

Might cause you to stumble too.  
Don't sneer at the man who's down today  
Unless you have felt the blow  
That caused his fall, or felt the same  
That only the fallen know.

You may be strong, but still the blows  
That were his, if dealt to you  
In the selfsame way, at the selfsame  
time,

Might cause you to stagger too.  
Don't be too harsh with the man who  
sins

Or pelt him with words or stones,  
Unless you are sure, yes DOUBLY sure,  
That you have no sins of your own.

For you know perhaps, if the tempter's  
voice

Should whisper as soft to you  
As it did to him when he went astray,  
'Twould cause you to falter too.

—Author Unknown.

And Rabbi Hillel said 2000 years ago  
in the Talmud:

"Pass not judgment upon thy neighbor  
until thou art come into his place."

Every great experience in life is likely to deepen the religious consciousness and to strengthen religious feeling. I believe that the war has done just that for all peoples, including our own, though of course many questions are asked by them that seek the truth that cannot lightly be answered. The battle for freedom, which is free men's resistance to enslavement, is in itself the expression of one of the deepest quests and passions of religion.—Rabbi S. S. Wise.

**FEBRUARY 16**

**DINNER, \$1.25**

*or Leave It", Sports quiz, Entertainment, Movies, Sport C*

## WHAT HEBREW WORDS ARE PART OF THE ENGLISH LANGUAGE?

The word "Amen" comes from the root which means "faithful" or "firm." Thus the Hebrew word for "faith" is "Emunah." When, therefore, it is used in connection with prayer, as is its common use, it means "may this prayer be confirmed by God." In other words, it signifies "so may it be." The earliest Biblical use of this word was not quite the same as the one with which we are most familiar, namely, at the end of a prayer. It was used at the beginning of a prayer or a wish. Thus, when King David (I Kings 36) said to his general Benaiah that he intended to have Solomon reign as king after him (i. e. after David), Benaiah answered: "Amen, so say the Lord, the God of my lord, the King." In other words, Benaiah meant: may your intention be confirmed by God.

This "initial" use of the word "Amen" was gradually supplanted by the "final" use of the word, namely, at the end of prayers. In Deuteronomy 27 Moses lists the curses which must be recited upon Mount Gerizim and which are predicted as falling upon those who commit certain specified sins. After each curse the people are required to say "Amen." By this use of the word "Amen" they meant to imply: so be it, we accept this penalty if we are guilty of incurring it. In a number of Psalms the word "Amen" is quoted at the end of the poem as if it were the people's response to the praises of God chanted by the Reader or by the Levites in the Temple. The clearest use of this "Amen" at the end of Psalms of praise is found in the closing sentence of Psalm 106: "Blessed be the Lord, the God of Israel from everlasting even to everlasting and let all the people say 'Amen.'"

These Psalms were recited by the Levites in the Temple on Mount Zion and also by the readers in the various synagogues scattered throughout the land. Was "Amen" used in both of these institutions? It seems that in the

Temple itself on Mount Zion, it was generally not the usage for the people to recite the word "Amen." Instead, they would use the longer formula: "Boruch shem ch'vcd," etc.—"Praise be the name of His glory forever." But outside of the Temple, in the various synagogues, the people used the shorter formula "Amen"—"so be it." At all events, we know that in the description of the great synagogue in Alexandria given in the Talmud (b. Succah 51b) we are told that the synagogue was so vast in size that at the end of every blessing a man waved a flag so that the people in the far reaches of the auditorium would know when each blessing was over so that they would respond "Amen."

—By Rabbi Solomon Freehof in the Temple Bulletin of the Rodef Shalom Congregation, Pittsburgh.)

## THEODOR HERZL ON ANTI-SEMITISM

"We have everywhere made an honest attempt to merge ourselves in the population surrounding us and to preserve only the faith of our fathers. This is not permitted. In vain are we loyal and in many cases exaggerated patriots; in vain do we make the same sacrifices of blood and treasury as other citizens; in vain do we strive to promote the honour of our native country in the arts and sciences, or to increase its wealth in trade and industry. In our native land, in which we, too, have lived for centuries, we are denounced as aliens, often by those whose families were not living in the country when our forefathers were groaning there. The majority is able to decide who is an alien and who is not; this is a question of power like everything else among the nations . . . Thus we are everywhere good patriots in vain, as was the case with the Huguenots, who were also forced into exile. If only they would leave us in peace! . . . But I do not believe they will ever leave us in peace."

—Temple Israel Bulletin, St. Louis, Mo., from "Der Judenstaat."

# SPECIAL RATE FOR MEN'S CLUB MEMBERS

*celebrities, Souvenirs*



# RELIGIOUS SCHOOL MID-YEAR HONOR ROLL

Children of the Intermediate and Junior High and Special Hebrew Departments who have achieved excellent records in effort, progress and conduct, are awarded Merit Certificates semi-annually. Merit Certificates are not awarded to the children of the Primary Department. In a subsequent issue the Special Hebrew Department will appear.

## 4A—Mrs. Fox.

Dorothy Tobkin  
Merna Porus  
Irvin Inglis  
Louise Merlin  
Joy Cohn  
Judy Aronovitz  
Louise Pillersdorf  
Flora Kaufman  
Carol Schnerb  
Marcia West  
Rita Katz  
Serene Goulder  
Lloyd Goldman  
June Fuhr

## 4B—Mrs. Friedman

Phyllis Katz  
Barbara Less  
Lawrence Levy  
Marilyn Miller  
Hugh Weinberg  
Marylin Winograd

## 4C—Mrs. Rutsky

Paul Grossberg  
Richard Breitbart  
Merton Bland  
William Neides  
Victor Pollak

## 5A—Miss Dorfman

Myron Viny  
Elaine Lish  
Beverly Schechtman  
Sally Bruder  
Ruth Cappel  
Joan Goldhamer  
Joanne Gomborg  
Jessie Heiser  
Dorothy Shapero  
Phyllis Shapiro  
Gloria Werner  
Charlotte Wohl  
Donne Kane

## 5B—Mrs. Sontag

Emily Freedman  
Robert Miller  
Jay Wachs  
Carol Rubin

## 5C—Miss Schwartz

Harriet Frost  
Barbara Blum  
Elaine Grossman  
Robert Kichler  
William Shapiro  
Barbara Zell

## 6A—Mrs. Bloomfield

Patricia Bertman  
Sue Friedman  
Leonard Gordon  
Marvin Lubeck  
Edith Merlin  
Betty Neides  
Ruth Orkin  
Audrey Parnes  
Richard Porus  
David Shaber  
Joanne West  
Melvin Goodweather

## 6B—Mrs. Turkel

David Babin  
Evangeline Black  
Richard Burk  
Maxine Cass  
Esther Medalie

## 6C—Mr. Lakritz

Richard Forman  
Arnold Meyer  
Herbert Polk  
Annette Weiss  
Jack Shapiro

## 7A—Mrs. Bloomfield

Marvin Bendau  
Anita Blachman  
Vivian Darnovsky  
Lois Gilman  
Edelyn Goldman  
Lilly Kramer  
Marian Livingstone  
Sue Pollack  
Marcene Salsburg  
Beryl Shapiro  
Sol Shulman  
Miriam Verk

## 7B—Miss Dorfman

Miriam Goldberg  
Shirleen Berman  
Lionel Greenbaum  
Howard Lichtner  
Elaine Lev  
Patricia Schnee  
John Blum  
Phyllis Miller

## 7C—Mr. Bass

Rita Barnett  
Norma Bleier  
Roger Siegel

## 7D—Mrs. Henig

Jane Rose  
Marjorie Rogoff  
Ronald Fetterman

## 8A—Mr. Belkin

Greta Arnold  
Elaine Bloch  
Adelle Bruder  
Leatrice Cole  
Joy Friedman  
Martin Gal  
Francine Goldman  
Ruth Kahn  
Lee Kohrman  
Jacqueline Less

## 8B—Rabbi Rosenbaum

Lois Hanis  
Karl Zucker

## 8C—Mrs. Rutsky

Constance Beyer  
Marilyn DeYoung  
Dolores Freedman  
Bernard Hollander  
Lois Peltz  
Revera Bradley  
Elaine Tobkin  
Audrie Morrison

## 8D—Mr. Lakritz

Elliott Berenson  
Sonja Kutisker  
Alan Landy

## 9A—Mrs. Rehmar

James Brenner  
Shirley Fetterman  
Lois Goldston  
Lois Hersch  
Renee Kohrman  
Fred Livingstone  
Ruth Michaelis  
Julius Paul  
Howard Schoenfeld  
Barbara Wilson  
Elaine Wodicka

## 9B—Mr. Persky

Robert Deutsch  
Fred Green  
Judith Lamm  
Carla Singer  
Carol Wachs  
Beverly Wolf  
Sue Zipp  
Natalie Zuckerman

## 9C—Mrs. Sontag

Joanne King  
Freda Kessler  
Helene Frankel  
Ralph Friedman

## "I WAS A TUMBLEWEED"

Have you ever seen a rounded mass of withered vegetation rolling over the ground before the winter wind? That was a tumbleweed. While it was growing and vigorous, it was firmly rooted in the ground. But it ceased to draw sustenance and became parched and lifeless. Soon the wind tugged it loose and sent it tumbling over the fields and roads

under the gullies and ditches.

There are human tumbleweeds. The Jew born into his faith, but drifted away from it, is a Jewish tumbleweed. Because Judaism is our soil and sustenance, we are vigorous as long as we are rooted in our soil. But we become lifeless weeds when we drift away from it.—Temple Israel, Minneapolis, Minn.

### THE HEBREW UNION COLLEGE

(The second article in a series describing the activities of the Union of American Hebrew Congregations.)

Sixty-five years ago, Isaac Mayer Wise dreamed a dream. He envisioned a rabbinical training school which would prepare American young men to minister to American Jews. Few men live to see their dreams come true, but Dr. Wise witnessed the realization of his vision. The Hebrew Union College, the oldest child of the Union of American Hebrew Congregations, stands as a living monument to his faith in Reform Judaism, and to the spirit and ideal of its founder. It has been followed by other similar academies.

Today, this oldest Jewish theological institution in America is beautifully and impressively housed. The College occupies five buildings upon eighteen acres of ground high on one of Cincinnati's hilltops. It has graduated more than four hundred Reform Rabbis who occupy pulpits in England, Canada, Palestine, Cuba and South Africa. Many of its graduates have achieved prominence in social and educational fields. The faculty is recognized for its scholastic ability, its members are widely known for work in their respective fields.

### CONGRATULATIONS TO:

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

Mr. and Mrs. James H. Miller on the marriage of their son, Richard to Helen Horwitz.

Mr. and Mrs. S. Hersh on the marriage of their son, Bernard to Rose Newfeld.

### CHAPEL FUND

The Temple acknowledges with thanks a donation from Mrs. J. Gelb and children in loving memory of husband and father, Jeremias Gelb.

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

### PAY TRIBUTE TO CHOIR

Mr. Erwin Jospe, our Choir Director, received the following letter, one from Mr. Sol Reinthal and the other from Mr. Arthur Shepherd of the Music Teachers' National Association.

Mr. Shepherd writes: "I would like to express to you my appreciation and enjoyment of your fine contribution to the M. T. N. A. meeting. The tastefulness and skill exemplified in the performance of your choir bears testimony to the high standards which we are all mutually interested in and doing our best to maintain."

Mr. Reinthal writes: "Last evening I tried to get in touch with you as I wanted to tell you how the music at yesterday morning's services, inspired me; it was superbly and magnificently done."

### HEBREW CULTURE

"The influence of Hebrew culture went far beyond the bounds of technical scholarship and professional training for theologians.

"The interest in Jewish studies in Yale College was intensified by Ezra Stiles, who became president in 1778 . . . On his accession to the presidency of Yale College, he at once set about encouraging the study of Hebrew. He regarded it as an important element in a liberal education, as the key to a vast storehouse of knowledge which could make possible an understanding of a highly significant aspect of human culture." —President Seymour of Yale University.

### EUCLID AVENUE TEMPLE BULLETIN

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