
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

SUNDAY SERVICE

FEBRUARY 9th at 10:30 A. M.

RABBI ROSENBAUM

will speak on

"THE GREAT HATRED"

Alumni

ONEG SHABBAT

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

ALUMNI HALL

For your enjoyment and pleasure

★

DOUBLE OR NOTHING QUIZ

Entertainment

Refreshments

Preceded by a Service in the Chapel

★

For Alumni and their friends

★

VICTOR KARP, Chairman

A discussion of
Maurice Samuel's
latest and most
challenging book.

★

Friday evening twilight service

5:30 to 6 P. M.

●

Sabbath morning service

11 to 12 noon

REMEMBER THE TEMPLE IN YOUR WILL

We ask members of the congregation to keep the temple in mind when making out their wills and legacies.

Although the temple has a fine income from dues, it is not enough to carry on the expanding program of activities that we project each year.

Our temple not only provides services of worship and religious education for the children but it does a very intensive piece of Jewish cultural work. It also engages in the promotion of good will through the lecture course, the annual Institute for the Christian Ministers, and interfaith meetings with groups of various churches.

The temple also needs to take care of capital improvements, for our buildings are not new and require constant modernization in order to keep them up to date. We also have a mortgage that should be cleared.

We indicate these facts to those who say, what does the temple need money for?

We take the following from the bulletin of Rodeph Sholom Congregation of New York: The late Julius Rosenwald, one of the wisest and most generous of philanthropists, founder of the Rosenwald Fund once said: "It is easier to make a million dollars honestly than it is to give it away wisely." In these days of high income taxes, gift taxes, inheritance taxes and other taxes too numerous to mention the problem of giving or bequeathing money with assurance that a major portion of the gift will reach the desired beneficiary or accomplish the will of the donor becomes increasingly difficult.

Funds bequeathed to a Congregation are free of taxation and immediate donations made to Religious causes are deductible from the income tax report to the extent of 15 per cent of the total taxable income. Cash gifts made at the moment towards the reduction of the

Temple mortgage mean an annual saving in interest charges.

The legal staff of the Congregation will be glad to give its advice in the assignment of funds for this purpose and in the drawing up of the bequest in the will.

WITH THE RABBI

At the invitation of the National Conference of Christians and Jews, Rabbi Brickner will go on a good will tour next week. He will give addresses at a number of Eastern Colleges, Theological Schools and other organizations.

His schedule is as follows: Sunday, February 9th, Forum of the Y. M. & W. H. A. in Wilmington, Del.; Monday, February 10th, New Jersey State Teachers College in Newark, N. J., and the Lecture Forum of the Y. M. & W. H. A. in Newark; Tuesday, February 11th, University of Delaware, in Wilmington, Del., and St. Mary's Catholic Seminary in Baltimore; Wednesday, February 12, at Swarthmore College, Swarthmore, Pa., and at the Massachusetts State College at Amherst, Mass.; Thursday, February 13th, at Framingham State Teachers College in Framingham, Mass., and at Simmons College Y. M. C. A. and Menorah Club in Boston and that evening at the Temple B'nai B'rith in Somerville, Mass.; Friday morning, February 14th at Wellesley College, Wellesley, Mass., at a luncheon at the Harvard Divinity School, Cambridge, Mass., and at the Massachusetts Institute of Technology, Cambridge, Mass.

Rabbi Brickner will be glad to meet the boys and girls of our temple, who may be attending these various schools, and would appreciate it if their parents would notify them when he will be speaking.

Rabbi Brickner will return to his pulpit here on Sunday morning, February 16th.

SISTERHOOD MOTHER-DAUGHTER DAY • SATU
Reserv

CHALLENGE TO JEWISH YOUTH

There is a final challenge which must be faced by intelligent Jewish leadership. It is a challenge which has been created because some of the best brains in Jewish life have become so concerned with world issues that they have completely lost their concern for Jewish survival. In a sense the challenge comes from a healthy instinct. We have learned that Jewish survival is intimately bound up with the survival of the democratic dogma. Democracy alone protects the sanctity of the individual the right of group uniqueness, and above all, the principle of equality of opportunity. Wherever the democratic way has been firmly grounded, Jewish life has enjoyed unfettered development. The inevitable concomitant follows: political democracy by itself is weak and unreal. Constitutional rights, freedom of speech, freedom of press, right of assembly—all these have no meaning except in relation to economic security. Max Lerner put it in a brilliant phrase when he said, "Democracy is personal liberty plus groceries."

All of this has fortunately become axiomatic for most of our Jewish community leaders. But many ardent spirits have gone to extremes. Since the battle for minority integrity must be fought on the democratic front they have simply abandoned all devotion to Jewish institutions, to Jewish culture, to Jewish survival values in order to fight on the wider world front. From the way they speak one would imagine that the good fight cannot be continued except through desertion from the Jewish ranks.

I am not exaggerating this danger. I experience it constantly in my own work on university campuses. It is my task to stimulate the cultural and religious loyalty of our students to their Jewish heritage. I find whole groups of brilliant, dedicated, able young people enlisted in the ranks of anti-fascism, giving their energies for Chinese relief, for the defense of Negroes, or publicizing the plight

of sharecroppers, for other superb worthwhile causes. I join them in these causes. The masses of Jews belong in these ranks. But when I ask for their interest and their energy and their consecration for our own Jewish causes, they cry out, "How can we worry about Jewish questions? How can we be concerned with Jewish cultural groupings? The world is in flames and we must give our energies to fight the large battle."

I am heartsick when I see the dedication of these young people for every cause except our own. I believe they can be helped in the larger battle from the inspiration of Isaiah and Jeremiah and Hillel and Spinoza and Tchernichovsky. To save the world must we abandon our next door neighbor? To win the democratic battle must we sacrifice the individual units that lend richness and profundity to democratic diversity?

—Dr. Abram L. Sachar

SISTERHOOD AIDS MINISTERS SEMINAR

The delicious lunch served to the ministers last Tuesday noon was prepared and served by Mrs. L. E. Blachman and her committee consisting of Mesdames: E. M. Kaufman, Sidney Weiss, M. H. Bondy, Martin E. Blum, L. J. Cort, C. Roubicek, Emery E. Klineman, Max Green, Albert Camin, Sam F. Deutsch, Adolph Loeb, Louis Neuman, E. M. Bloom, L. E. Blachman and Miss Rollie New.

THE CRADLE ROLL COMMITTEE takes great pleasure in enrolling the following new members:

Michael M. Kohn, Linda Jo Newman, William Albert Silver, Marilyn Ethel Goldman, Lois Cowan, Ruth Anne Schuster and Diane Joan Lewis.

CONGRATULATIONS TO:

Mrs. Joseph Korach on the birth of a granddaughter to Mr. and Mrs. Richard Royce.

Mrs. J. Kahn on her 81st birthday.

RDAY, FEBRUARY 22nd • SERVICE PAGEANT •
 ations 85c per person. Call Mrs. W. R. Loveman, Yellow

DON'T BE YOUR OWN ENEMY!

By Dr. Mordecai M. Kaplan

(We reprint excerpts from this recent article by Prof. Kaplan of the Jewish Theological Seminary of America.)

Though the Jew cannot change outward events, he can change their effects upon himself. It is not in his power to undo their destruction of his chances to make his way in the world on an equal footing with non-Jews. But it is assuredly in his power to prevent their destruction of his mental health and self-respect. If the possession of mental health and self-respect is indispensable to happiness, then one thing that must always stand between the Jew and happiness is ignorance of his cultural and spiritual heritage, for the Jew who is illiterate in matters pertaining to his people and its way of life is bound to be cursed with a sense of inferiority and to be forever at war with himself. **The illiterate Jew is a living illustration of what it means for a man to be his own worst enemy.** The only way the Jew can ever make peace with himself is for him to cultivate his cultural and spiritual heritage.

The illiterate Jew is his own worst enemy because he himself is to blame for the breakdown of his morale under the impact of anti-Semitism. Morale is courage in the face of danger. It presupposes an undivided mind and self-confident spirit. When the enemy succeeds in getting us to doubt ourselves, it is entirely our own weakness and not his strength that undermines our self-confidence. Our ignorance of the Jewish tradition renders us susceptible to self-doubt which brings on inner strife and breaks down our resistance.

The Jew who cultivates the tradition of his people does not merely inform his mind. He gains for himself an ancestry; he acquires status; he satisfies the need to belong to a permanent kinship and to

be a part of a spiritual organism. The Jew who can rise to his feet and before all the world acclaim, "Our God and the God of our fathers," is heir to noblesse which excels any that the proudest titles could confer.

An illiterate Jew may well hate, at the bottom of his heart, his fellow Jews. Hatred of one's kind destroys one's inner peace, for it is intuitively felt to be abnormal. Why then does he hate them? Because the only thing he has in common with them is in being the object of universal scorn and attack. He is certain he has nothing to thank them for. They have never enriched his mind. They have never warmed the cockles of his heart. They have, without consulting him, imposed themselves upon him and are claiming him for their own, so as to be able to tax him for all their miserable needs. For ever and anon, it is this anti-Semitic libel, or that anti-Semitic attack, against which he has to defend himself; while all the time he is sure that it is the "other" Jews who are the cause of anti-Semitism.

The illiterate Jew is not only his own worst enemy but also that of his children. To them he transmits merely the name Jew, emptied of all challenging and inspiring significance. Being a Jew is to them even more of a burden and a handicap than it is to him, because they are a generation further removed from the last trace of endearing reminiscence. As soon as they leave their home they are made aware that they belong to an inferior species of mankind, unwanted and superfluous. They are doomed to a life of perpetual inner conflict.

If their parents, however, knew enough about the sanctities of Jewish life to translate them into their home surroundings, their children would never come to such a pass. No religious civilization

(Continued on Page 6)

LUNCHEON AND PROGRAM • VALUABLE SOUVENIRS

SPECIAL HEBREW DEPARTMENT MERIT CERTIFICATES

For Excellent Records in Effort, Progress and Conduct

Hebrew I—Mrs. Palay

Judy Aronovitz
Richard Barris
Richard Hexter
Flora Kaufman
Patsy Klein
Francine Lish
Barbara Loeb
Robert Platzter
Allen Rutsky
Robert Schuster
Hugh Weinberg
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Hebrew II—Mrs. Henig

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Herbert Polk
Joan Raab
Norton Rose
Jack Shapiro
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Adelle Bruder
Leatrice Cole
Martin Gal
Edelyn Goldman
Ruth Kahn
Renee Kohrman
Jacqueline Less
Marian Livingstone
Ruth Michaelis
Sonya Monosoff
Miriam Verk

Hebrew VII—

Miss Sugarman

Lois Goldston
Elaine Wodicka
Elaine Bloch
Joy Friedman

Hebrew VIII—

Mr. Goelman

Renee Shulman
Vivian Darnovsky

FUNDS

LIBRARY FUND: Misses Rena, Lenore, and Sylvia Stein in memory of father, Bernard Stein. M. M. Berger and children in memory of wife and mother, Doris Berger. T. M. Rini and Vincent Palmisano in memory of Fanny Gore.

ALTAR FUND: Mrs. Cora F. Reinthal in memory of father, David Fuld and sister, Rosetta B. Fuld. Mrs. Bertha G. Klein in memory of parents, Celia and William Grossman. Mrs. Ph' Sobel in memory of mother, Sallie Rosenblum. Mrs. R. Schaffer and Mrs. I. J. Kabb in memory of dear ones.

SCHOLARSHIP FUND: Mrs. Joseph Korach

in honor of grandchild, Linda J. Newman.

PRAYERBOOK FUND: The Sondheimer Family in memory of their dear ones. Miss Sophie Fishel and Mrs. Henry H. Emsheimer in memory of father, Simon Fishel.

IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved families of George Myers and Marvin Pollak.

FATHER

Have you made reservations for yourself and your son?

SON

Are you urging Dad to make his reservations for the

DINNER

to be served at 6 P. M. at the Euclid Avenue Temple, Alumni Hall, February 16.

* * *

FULL COURSE PROGRAM OF

Celebrities from the "World of Sports" including Bill Edwards, Coach of W. R. U. Football Team "Take it or Leave it"—for the Juniors

Novel Entertainment
Colored Movies of W. R. U.
Sun Bowl Game

EXTRA HELPING OF

Valuable awards
Souvenirs for every boy under 16.

* * *

Tickets at \$1.25 are available from Mr. J. H. Rosenthal at the temple office. Special rate for Men's Club members.

* * *

COMMITTEE: I. S. Rose, Chairman, Joe Weinberger, co-chairman, Al Berk, Martin Goulder, Jack Grodin, B. S. Kaufman, Louis Kaufman, Dr. M. Krall, Henry Pasternak, and David Schlesinger.

JEWES OF GREECE

The Jewish community of Greece, although small in numbers, has been one of the most ancient and peaceful of all Jewish settlements. Even though under a dictatorship within the past four years, the government, under the late Premier Metaxas, had continued the policy of fair treatment of its 73,000 Jewish citizens, avoiding anti-Semitism and granting subsidies for Jewish cultural, religious and philanthropic purposes.

In earliest times there was a friendly relationship between these two ancient sources of civilization, Greece and Judea. The New Testament speaks of synagogues at Corinth and Athens. The Greek peoples took a great interest in the Jewish faith and many individuals were converted to it. Jews, in turn, took up and enriched Greek literary culture. Alexander the Great treated his Jewish subjects kindly, and they continued to enjoy equal citizenship under the Roman Emperors. Even in later and darker periods, they remained relatively untroubled, prospering especially as cultivators of the silkworm and as silk weavers and dyers, and conducting their Jewish schools on a high level. It was from Greece that Don Joseph Nasi, Duke of Naxos in the 16th century, journeyed to Palestine to rebuild Tiberias, introducing the silk industry there.—From "The Jewish Scene."

TUNE IN WTAM

In cooperation with the local Jewish National Fund Council the Bureau of Jewish Education will present a Chamishoh Osor Bi-Sh'vot Radio Program over Station WTAM on Saturday, February 8th from 6:45 to 7:00 P. M.

The program designed for children will present a dramatization of the Chamishoh Osor Bi-Sh'vot story in a modern setting.

Tune in on this program. Your comments and suggestions will be welcome.

(Continued from Page 4)

is as rich as the Jewish in ways of rendering the home spiritually beautiful and sustaining. The more the higher values are crowded out from the active concerns of the shop, the marketplace, and the forum, the more essential it is that the home should serve as a sanctum for the conservation and development of these values. Modern industry and the growing division of labor are known to have a disintegrating influence on the home. Yet some way will have to be found to save it, for it is the one indispensable builder of ethical character and the nursery for the nurturing of the human soul. But for such a consummation, the parents must know how to live as Jews and how to interpret the Jewish heritage to their children.

Thus, from whatever angle we view the present tendency of the Jew to act as his own worst enemy, whether from the angle of morale, tradition, kinship, religion, or the rearing of children, we come to the same conclusions. The only way in which he can overcome that tendency and make peace with himself is to cultivate his Jewish heritage. That heritage consists of a history, a language and literature, a world outlook, and a pattern of behavior. It embraces all the elements of a religious civilization. The alternative to abandoning this spiritual estate is cultivating it, improving it, and making it one's own. This is the work of a lifetime.

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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Cedar 8395

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