

---

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

---

SUNDAY SERVICE

FEBRUARY 23rd at 10:30 A. M.

**RABBI RUDOLPH ROSENTHAL**  
OF THE TEMPLE ON THE HEIGHTS

*will speak on*

**"FOR WHOM THE BELL TOLLS"**

*By Ernest Hemingway*



Rabbi Brickner will be in Cincinnati this week-end to attend a very important meeting of The Union of American Hebrew Congregations. He will not broadcast Saturday night.

*Dear Member:*

*Purim this year falls on Wednesday, March 12th. For a number of years, it has been my custom to collect funds for Purim baskets—Mishloach Monos—which our Sisterhood Committee distributes to worthy poor in our community.*

*During the last few years, we have included in our list of local families a number of refugee families to all of whom we extend through this Purim gift the hand of friendship and show them that we care and think of them. I know that it doesn't solve any problems, but in this cold world, a gesture of kindness is appreciated and needed.*

*Last year, we sent out sixty-five baskets and the letters of thanks which came to me were very touching.*

*Mrs. Sidney Weiss has again agreed to head the Sisterhood Committee and to take charge of purchasing the food for the baskets and distributing them.*

*If you want to share with me in sending Mishloach Monos this Purim, then I will welcome your contribution.*

*Sincerely yours,*

**RABBI BARNETT R. BRICKNER.**

Friday Evening Twilight Service, 5:30 to 6 P. M.  
Sabbath Morning Service 11 to 12 noon.

## TEMPLE FLASHES

### THE FATHER-SON DINNER

Close to 500 fathers and sons sat down for dinner last Sunday evening. . . . **Outstanding features**—the "Take it or Leave it" program where half the contestants selected Jewish subjects rather than sports; the Scouts investiture ceremony; the novel and impressive flag salute; the souvenir automatic pencils and the valuable sports awards. . . . **Speakers**—Rabbi Brickner, Ed Bang, Parker Hall and Ted Livingstone of the Rams. . . . **Orchids** to Nig Rose for marvelous organization and fine program; to the committee that planned and served the dinner for excellent food and service. . . .

### Appreciates Ministers Institute

From Mr. Theodore C. Honold, Secretary of the Cleveland Ministers Association Rabbi Brickner received this note of appreciation—"The Cleveland Minister's Association wish to extend to you and your good people an expression of their deep appreciation for the very inspiring Seminar on Judaism . . . Occasions such as these certainly help to bridge the chasm between our two great faiths. Kindly accept our heartfelt gratitude."

### Called to the Colors

Leonard Hammer, Robert Grossman, Sanford Atlas, Marvin Shaps, Herbert Miller, Robert Bercu, Irving Stotter, Howard Robbins, Eugene Blazer, Richard Miller, Dr. Earl Smith.

### Pageant Appears in Synagogue

The "Animated Megillah Reading" prepared by Nathan Brilliant and Libbie L. Braverman for our annual Megillah Night on Purim was printed in full in the February 1941 issue of the "Synagogue."

**Added to the Mid-Year Honor Roll** of the Special Hebrew Department are David Babin, Lloyd Goldman, Norma Klanfer, Elaine Lish, Marilyn Miller, Norton Viny, Marcia West, Charlotte Wohl and Phyllis Shapiro of Hebrew II.

## SISTERHOOD

**MISS RENEE LONG**, Noted Fashion Expert, now at the Higbee Co. will be the guest speaker at the "Modern Woman in the Modern Setting" course given by the Sisterhood on **Tuesday, February 25th at 2 p. m.**

### JR. ALUMNI PLANS LECTURE AND DANCE

**Mr. Elias Newman**, noted Jewish artist, who was art director of the Palestine Art Pavillion at the New York World's Fair has been invited by the Junior Alumni as guest speaker for **Sunday, February 23 at 3 p. m.** Dancing will follow the lecture which will be illustrated with colored slides.

Cooperating with the Junior Alumni are the High School Departments of the Jewish Center, the Council Religious Schools and the Temple on the Heights.

## FUNDS

**TO THE ALTAR FUND:** Mr. and Mrs. I. J. Kabb in memory of Sara Sempliner.

**TO THE YAHRZEIT FUND:** Mrs. Mary Bruml in memory of Rose Thalman. Miss Florence Benjamin in memory of mother, Rosa L. Benjamin. Mrs. D. Loveman in honor of recovery of David Loveman. Miss Ida Adler in memory of father, Joseph Adler.

**TO THE SCHOLARSHIP FUND:** Mrs. Joseph Korach in honor of birth of Leslie Ann Royce.

**TO THE PRAYERBOOK FUND:** Mrs. J. Marks, Mrs. M. Goldman, and Mrs. H. Rogen in memory of Benjamin Bramson. Mr. and Mrs. Sol Edgert in memory of Esther Peskin, Benjamin G. Bramson and Julia Berne.

**TO THE LIBRARY FUND:** Mrs. Julius Raab in memory of Anna Goldberg. Mrs. Myron A. Cohen in memory of mother, Rosa Glauber Stone. Mrs. M. Goldman in honor of recovery of David Loveman.

**TO THE FANNYE COPLAND FUND:** Mrs. Ben Faulb in memory of Sam Kahn.

## IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved family of Dora Haber.

**MEN of the Congregation**

**MEN of the Men's Club**

**MEN of the churches of Greater Cleveland**

are cordially invited to attend the

## **INTER-FAITH MEETING**

Conducted by our Men's Club in cooperation  
with Men's Clubs of neighborhood churches  
In celebration of National Brotherhood Week

**THURSDAY, FEBRUARY 27th, 8 P. M.**

in the Auditorium



## **"RELIGION'S OBLIGATION TO THE WORLD TODAY"**

will be discussed by

**DR. C. V. THOMAS**

President, Fenn College

General Secretary of the Y. M. C. A.

**MR. OTTO J. ZINNER**

Secretary, Euclid Avenue Temple

Attorney-at-Law

**JUDGE JOY SETH HURD**

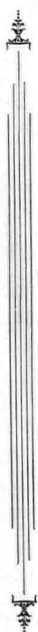
Common Pleas Court, Cuyahoga County

**Question period will follow**

\* \* \*

**Music by the Euclid Avenue Temple Choir**  
under the direction of Erwin Jospe

**Refreshments in Alumni Hall**



## COMMANDMENTS OF GOOD WILL

I. Thou shalt love truth with all thy heart, exalt it above all else worldly, and follow it faithfully to the end of thy days.

II. Thou shalt give no countenance to evil words and shalt refrain from giving further circulation to tales which do harm and bear injustice.

III. Thou shalt reply promptly to all persons of ill will, and ever be ready to answer lies with truth. Thou shouldst not suffer injustice to go unanswered.

IV. Thou shalt not discriminate against any man because of his race, creed or nationality.

V. Thou shalt seek out thy neighbor and cultivate his friendship and understanding.

VI. Thou shalt rear thy children in these paths to love truth and understand justice.

VII. Thou shalt not be quick to hold the many responsible for the transgressions of the few.

VIII. Thy good will shall flow from affirmative understanding, and not from mere tolerance.

IX. Thou shalt honor and respect the right of thy neighbor to follow his own beliefs, even as thou followest thine.

X. Thou shalt remember that all men are alike, created in the image of God, and that the spirit of the Lord was breathed into all mankind.—The Jewish Advocate.

---

## THE CODE FOR JEWS—AND CHRISTIANS

"Neither let us be slandered from our duty by false accusations against us; nor frightened from it by menaces of destruction to the government, nor of dungeons to ourselves. Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."—Abraham Lincoln.

## DECLARATION OF FAITH

(A credo for Americans, written by Archibald MacLeish for the Council for Democracy—Excerpts).

"We believe that freedom is still a cause! We believe that even now, after all the scorn, after all the violence, after all the victories of the enemies of freedom, freedom is still the greatest of human causes.

"We believe this because we believe that freedom is the one human cause dedicated to humanity. It is the one human cause which declares that humanity is not a means of an end but is itself an end. It is the one human cause which declares, and which proposes to demonstrate, that human beings, left to themselves, freed of the authority of masters, whether of the mind or of the soul or of the body, are capable of creating a good society and a humane life.

"True freedom of all men and of all women has never yet been realized on this earth. It may never be realized altogether. But if it is ever to be realized, the people of the United States, with their tradition of political responsibility, their mastery of the skills of industry and agriculture, their ownership of the wealth of the richest of all lands, have a better right to hope for its realization than any other nation has ever had.

"The destruction of that hope from without, or its surrender from within, would be an incalculable disaster.

"We who have signed this declaration of faith, declare our purpose to oppose by every means at our command the destruction of freedom in the United States.

"After all the violence, after all the victories of the enemies of freedom, freedom is still the cause to which we pledge our allegiance and for which we pledge our lives."

# Sisterhood Mother-Daughter Day

Saturday, February 22nd

10:45 A. M.

Service and Patriotic Pageant  
in the temple

12:15 P. M.

Luncheon  
Alumni Hall

A SOUVENIR FOR EVERY GIRL

Salute to flag led by Euclid Avenue Temple Girl Scouts

★ ★ ★

**The Service** will be read by the following girls of the 1941 Confirmation Class: Gloria Heiser, Lois Eichler, Elaine Sukenik, Ruth Kahn, Frieda Kessler, Elaine Wodicka, Florence Hollander, and Lois Klein.

**The Pageant, "Women of America"**, written and produced under the direction of Libbie L. Braverman by Madeline Cohen, Lois Freeman, Miriam Friedman, Ruth Gal, Elaine Levy, Jane Reich, Renee Shulman, Florence Susan, and Ellin Zucker.

**Voice of Flag:** Babette Devay Rosenberg.

**Solos by:** Betty Z. Kaufman, Richard Weinstein, Ruth Dratler, Florence Susan, Ruth Gal and Ellin Zucker.

**Choral Singing** under direction of Harriett K. Kohn: Lorry Bleiweiss, Ruth Brouman, Marjorie Epstein, Miriam Friedman, Peggy Grodin, Constance Grossman, Lenore Hollander, Harold Klarreich, Elaine Kopf, Nancy Korach, Frances Kramer, Greta Mervis, Richard Polatschek, Ellin Zucker, Marjorie Frankel, Ruth Grossman, Joseph Budin, Joan Schwalb, Merle Marks, Daniel Schwartz, and Phyllis Selzman.

**Choral Recitation** under direction of David Yellin: Susan Quint, Adele Sherman, Phyllis Goodweather, Bernice Routman,

Sheldon Grasgreen, Lucille Weiss, Idelle Bialosky, Betty Lesser, Murray Benway, Howard Wyman, Ruthe Dragin, Natalie Haiman, Beryl Feldman, Shirley Marks, Fred Livingstone, and Martin Gal.

**Pilgrims** under direction of Margaret Ulmer: Bertine Benjamin, Marilyn Haas, Mardell Wolstein, Stanley Lowitt, Adelle Firestone, Beverly Wolf, Howard Schoenfeld, Rosaline Miller, Betty Hollander, Mary Louise Rothman, Barbara Schnell, Natalie Zuckerman, Norma Newman, Muriel Frost, David Babin, Donna Auerbach, Victor Kramer, Sol Shulman, Maxine Cass, Jane Rose, Melvin Goodweather, and Annette Weiss.

**Rebecca Graetz Scene:** Ruth Gal, Dorothy Shapiro, Sally Brown, Audrey Roubicek, Jessie Heiser, Margaret Turkel and Beverley Stern.

**Clara Barton Scene:** Renee Shulman, Janice Fuhr, and Lois Freeman.

**Music:** Erwin Jospe.

**Costumes:** Margaret Ulmer, Mrs. Sidney Weiss and committee.

**Lighting:** David Yellin and Howard Wyman.

**Pianist at the Luncheon:** Eunice Podis.



We must from now onward learn to live and act in the knowledge that we are all responsible to and for one another, because we have one common eternal destiny and because we are dependent on the one father who made brothers of us all.—Pierre Van Paassen.

### CORRESPONDENCE COURSES

There are in this country many small settlements of Jews where it is impossible to organize a congregation, and where there are people who desire to acquaint themselves with the Jewish past. The only actual contacts which the Union of American Hebrew Congregations can make with these groups consist of occasional visits by regional rabbis and inter-county meetings which of necessity can only take place once a year.

Through the Correspondence School for adult education, inaugurated last year, the Union hopes to bring Jewish education to the smaller communities of the country. The school offers an opportunity to learn more about Jewish history and Jewish observances. It is also excellent preparation for the Religious School Teacher who has no other method of acquiring a Jewish background.

There is no charge for instruction for the School which has been made possible by a grant of funds by the National Federation of Temple Sisterhoods. The Union is interested in only one thing—helping the unaffiliated to understand the customs and ceremonies of Judaism, and to render a friendly service to American Jews who wish to learn about their illustrious past.

### JEWS WILL DEFEND DEMOCRACY

"In one thing Hitler is right—we Jews are the arch-democrats of history! From earliest times, even before the word had been coined in Greece, our forefathers were demanding that freedom from bondage, and insisting on that equal justice for all, which are fundamental to the democratic way of life. The age-long refusal of the Jew to yield to religious tyranny or political dictatorship attests the democratic passion of Israel. The emancipation of the Jew in modern times coincides with the rise of democracy in the western world. And, if the Jew is to survive, inwardly as well as outwardly, it can only be in terms of the survival of democracy.

"That is why we Jews have a special stake in the struggle now raging in the world. That is why, despite imperfections in the democratic structure of Britain and its allies, we recognize that their victory means the possibility of democracy while their defeat would mean the certainty of dictatorship. That is why we do more than give thanks that America has awakened in time to the necessity of self-defense against its enemies without and within. That is why, whether on the political or economic or military front, we Jews will defend democracy!"—(Excerpts from December "Opinion," by James Waterman Wise).

Dr. Walter C. Lowdermilk, Assistant Chief of the Soil Conservation Service of the U. S. Dept. of Agriculture writes: "The urge of Jews to build a National Home in Palestine is an outstanding and fascinating phenomenon of our times. Their agricultural colonization in Palestine is the most remarkable devotion to land, and reclamation of land, that I have seen in any country of the New or Old World. From the "Reconstructionist."

**ALUMNI EVENING SOCIAL**  
**Sunday, Feb. 23rd at 8:30 P. M.**  
**Alumni Hall**  
**- Dancing and refreshments**

## THE BIBLICAL CONCEPT OF HUMAN EQUALITY

### The Source of Our Democratic Ideals

Few writers, even among historians and sociologists, realize that the concept of human equality had its origin in the teachings of the Hebrew prophets. Even the foremost of the other thinkers of antiquity, the Athenian philosophers, justified and approved of differences in status between groups of men, and between the sexes. Plato envisaged an ideal Republic based on the caste system. Aristotle taught that "some men are by nature free, and others slaves, and for these latter slavery is both expedient and right." He also held that "the male is by nature superior and the female inferior; and the one rules, and the other is ruled."

The principle, formulated in our Declaration of Independence, that all men are created equal, derives not from Greek philosophy, but from the verse in Genesis: "This is the Book of the Generations of man. In the day that God created man, in the likeness of God made He him; male and female created He them." The ancient teacher, Ben Azzai, rightly called this verse the most comprehensive ethical statement in the whole Bible. Nothing surpassing it in breadth or depth of understanding of the human problem has ever been written. It denies all differences in status between races and between nations. All men—white, yellow, black or brown—bear in themselves the image of God. All people, male and female, are alike reflections of the Divine spirit . . .

One of the primary results of the Biblical teaching was the abolition of the primitive concept of family and clan responsibility, according to which children were punished for the sins of their parents. "Fathers shall not be put to death for children, neither shall children be put to death for fathers; every man shall be put to death for his own sin." Even the ancient theological principle, holding that parental guilt may be inherited by children, was limited in

Scripture, to such children as remain "my enemies." The standards set down in these verses of Scripture were so high that for centuries man was unable to attain them. In Elizabethan and even Stuart England, it was still common to punish the children of malefactors; and the custom is said to have been revived, with other forms of primitive paganism, in Nazi Germany.

The spirit of biblical legislation is summed up in the frequent reminder that the Hebrew people originated as bondmen, and must therefore always recognize themselves as brothers of the lowly and the oppressed. "Thou shalt not pervert the justice due to the stranger, or to the fatherless, nor take the widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt and the Lord, thy God, redeemed thee thence. Therefore command I thee to do this thing."

Certainly, this reflection on the lowly origin of one's own people is unique in the literature of the world. The insistence on it bears witness to the earnestness with which the concept of human equality was to be impressed on the popular mind . . .

Two books of the Bible have their central theme the emphasis on human equality; the books of Ruth and Jonah. Their moral has been obscured for readers, and even for students, by the idyllic romance of Ruth and the story of the whale in Jonah. Nevertheless, the primary significance of the books is their contribution to human ethics, the denial of any superiority of Israel over other peoples the author of Ruth records that an indigent foreigner became the ancestress of the royal family of Israel. The writer of Jonah declares that God's mercies extended to the people of Nineveh, who were Israel's enemies, as well as to the people of Israel . . .

Reared in these principles, the ancient Hebrew teachers developed the

(Continued on page 8)

(Continued from page 7)

doctrine of human immortality which is the very cornerstone of democratic thought. Every soul is immortal; and all must alike stand in judgment before God. Immortality includes all races and faiths, women as well as men, slave no less than free. In the presence of God, human disparity is abolished; there is only one distinction, that between righteousness and unrighteousness . . .

At last, in our own day, men began to envisage once more the possibility of realizing the ideal of human equality on a world-wide scale, but, at the moment, their hopes are being shattered through the threatened second collapse of world civilization. Democracy is giving way to totalitarianism; the principle of universal peace is being rejected in favor of the glorification of war; human equality is declared obsolete and is being replaced by doctrines of racial and national inequalities. No wonder that the struggle of the totalitarians against democracy takes the form, in part, of an attack on Scripture and on the Jewish and Christian faiths deriving from it. The totalitarian, whose whole life is devoted to the denial of democratic principles and to fomenting wars between nations, finds the Scriptures, with their insistence on universal peace and human equality, impossible of acceptance.

Whether the doctrines of Scripture will emerge victorious out of the struggle or will again be eclipsed, no one now living can predict. It is certain, however, that if democracy is to be preserved, its true foundations will have to be rediscovered. It will not be enough to defend democracy as an expedient form of government. It must be recognized as an expression of Divine truth. The arguments in its favor derive not only from prudence and calculation. They must be based on piety and con-

viction.

The exigencies of life have made the study of the origins of the democratic ideal one of the urgent issues of our time. To recognize the indebtedness of mankind to the Hebrew prophets for the formulation of this ideal is a primary step in preventing the reversion of the world to neo-pagan barbarism.—Louis Finkelstein—The Jewish Digest, October 1940).

The Intercultural Education News, published by the Service Bureau for Intercultural Education, reports a most interesting experiment. Students in the course given by the Bureau got into a discussion about the origins of Thanksgiving, and the Jewish Harvest Festival, Succoth. "The members of the class decided to build together a Succah in the backyard of the workshop . . ." Other groups became interested and decided to join them in a composite celebration, including Negroes, Catholics, and others. "A Catholic teacher said that after hearing something of the historic origins of Succoth, she could understand her Jewish pupils better. A Jewish boy, on the other hand, confessed that he had been trying to forget his Jewishness but, stimulated by the appreciation shown for Jewish folk-ways, would try to learn some Palestinian Folk dances for the next occasion . . ." From the "Reconstructionist."

---

## 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

Cedar 8395

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