
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

SUNDAY SERVICE

MARCH 30th, at 10:30 A. M.

RABBI BRICKNER

will speak on

"HOW I CAN BE AN OPTIMIST NOW"

Children's Service

Saturday, March 29th, 11 A. M.
in the Temple

Howard Schoenfeld, Dorothy Haas, Bertine Benjamin, Adelle Vanone, Peter Rosenfelder, Frieda Hart, Zetta Gittelson, Stanley Goldhammer, Rosaline Miller, and Renee Kohrman of the Confirmation Class will read the service.

Sermonettes by the winners of the Bondy Ninth Grade Speaking Contest: Sidney Gold, Ronald Jaffee, and Frieda Kessler.

Children attending the Service will receive attendance credit toward their pin record. This credit may be used to make up for an absence on some previous Sunday.

Sources of faith and optimism
in a world of darkness

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

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

FUNDS

To the Altar Fund: Mrs. Sam Tronstein in memory of husband. Mr. and Mrs. Nathan Guren in honor of the tenth anniversary of Mr. and Mrs. Richard Bergman. Mrs. H. M. Rosenblatt in memory of mother, Frances Harris. Mrs. Bert Sampliner in memory of dear ones. Mr. and Mrs. Harry Bernon in memory of father, David Labowitz. Mrs. E. Simon in memory of father, Jacob White. Mr. and Mrs. Sam F. Deutsch in memory of Hulda Deutsch. Mrs. Lee E. Unger, Betty and Bob Unger in memory of birthday of husband and father, Lee E. Unger.

To the Scholarship Fund: Mrs. Ben Faulb in memory of May Ackerman.

To the Betty Jane Finkle Fund: In memory of Rebecca Gold from her daughters.

To the Braille Fund: Mrs. M. Olenberg in memory of mother, Sadie Nathan.

To the Prayerbook Fund: Miss Bertha M. Harris in memory of sister, Edna E. Harris. Mrs. B. Bogen in memory of mother and brother, Ann and Dr. C. D. Treister. Mrs. M. H. Trau in memory of mother and brother, Ann and Dr. C. D. Treister. Mr. and Mrs. Simon Lewis in memory of Blanche Fersky.

To the Yahrzeit Fund: Mrs. Sidney Wislow in memory of Morris H. Cohen. Mrs. Samuel B. Licker in memory of husband. Miss Anna Moss in memory of mother, Laura Moss. Mrs. B. F. Klein in memory of mother, Mary Newhouse Firth. Mr. and Mrs. Marc Resek in memory of father, Adolph Bukstein. Mrs. M. W. Kramer in memory of mother, Pearl Goldberger Schlang and in memory of father, Victor Goldberger.

To the Library Fund: Mrs. A. W. Messing in memory of mother and father, Rosa and Sigmund Behrens. Mr. Stuart Frensdorf in memory of Charles H. Firth. Mrs. Minnie Glueck and Mrs. Linka Glueck in memory of Rose Thalman. Mrs. Henry Emsheimer and Sophie Fishel in honor of the 75th birthday of Horatio Joseph.

IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved family of Mollie Weinberger.

SISTERHOOD

PRESENTING THIS WEEK Mrs. Sallie Rosenblatt's department where aprons, night gowns, pajamas, etc., are being made for Jewish Welfare and the Bellefaire Orphan Home; also Mrs. Sam Medalie's Welfare Department where bandages and pledgets of all kinds as well as diapers and layettes for babies are being made.

MEMBERS OF THE SISTERHOOD and their friends who have not heretofore visited the Tuesday Sewing meetings are invited to come and take part in its activities. There is work of all sorts, as well as study groups. The Sisterhood invites suggestions from the membership at large for the good and welfare of the organization. A box to receive these will be placed in the office.

THE SISTERHOOD WISHES TO THANK Mr. Harry Stone of the Stone Knitting Mills for his generous donation of wool, and The Phoenix Knitting Mills of Statesville, N. C., for their generous contribution of yarn.

BEAUTIFUL MATZO COVERS are the most appropriate gifts for Passover. No Seder should be without one. Get one now at the Temple office or on Tuesday at the Sisterhood sewing for only \$1.00 each.

CONGRATULATIONS TO

Dr. and Mrs. R. Gittelsohn on their 35th anniversary.

Mr. and Mrs. Maurice Spitalny on the marriage of their daughter Iris to Godfrey Lefton, and their daughter Jean to Simon Ackerman.

Mr. and Mrs. L. B. Spanner on the marriage of their daughter Katherine to Alvin Markowitz.

Reservations Must be Made Immediately for the
ANNUAL CONGREGATIONAL SEDER

FRIDAY, APRIL 11th, 6:30 P. M.

First night of Passover

RABBI BRICKNER WILL CONDUCT THE SEDER

For the children: an Afikomen Treasure
 Hunt with prizes has been arranged

Join us at a traditional Pesach Dinner
 if you do not have a home Seder

\$1.50 for Adults

\$1.35 for Children

**ZIONIST FAMILY GET-TOGETHER
 PLANNED**

The first cooperative general Zionist activity for general Zionist Youth will be held on Sunday evening, March 30th at the Temple on the Heights. Avukah, Young Judaea, Junior Hadassah, Masada, Sigmund Freud Chapter of A. Z. A. and other Youth organizations are participating and are preparing plays, skits, and drill formations.

"Collective Adventure" the latest film that has come from Palestine will be one of the features.

Mr. Erwin Jospe, Choir Director of the Euclid Avenue Temple, will lead the community singing.

That which endures on earth is the spirit in which man understands and meets his fate. This he passes on to his children and his comrades; only a breath indeed, but the breath of Life. Death comes to all; but death comes best to those who are ready to die, so that Man may live. — Lewis Mumford in "Faith for Living."

I have sedulously endeavored not to laugh at human actions, not to lament them, nor to detest them, but to understand them.—Spinoza.

EINSTEIN ON RELIGION

"Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but, no, the universities immediately were silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."—Albert Einstein.

**THANKS FOR A CONTRIBUTION
 TO THE PURIM BASKET FUND** from Miss Nora New whose name was inadvertently omitted in last week's list of contributors.

COMMUNITY ORGANIZATION FOR JUDAISM AND DEMOCRACY

By Prof. MORDECAI M. KAPLAN

Editor, The Reconstructionist Magazine.

The Conference on Community Organization which took place in Harrisburg, Pa., on Sunday, March 2, was an event which should not be permitted to go unnoticed by American Jewry. This Conference, under the auspices of the Middle Atlantic Section of the Jewish Welfare Board, was arranged in conjunction with the annual meeting of the United Jewish Community of Harrisburg.

The Harrisburg experiment constitutes, to my knowledge, the first deliberate attempt to carry into effect the only pattern of Jewish organization which is likely to render Jewish life in this country intrinsically worth while. It is an experiment not merely for the purpose of achieving greater efficiency in the gathering and distribution of relief and welfare funds. It is nothing less than an experiment in the art of living together as Jews and bringing up our children so that they come to regard their Jewish heritage not as a liability and a burden but as an asset and an opportunity. I do not wish by any means to minimize the importance of eliminating the duplication and overlapping of fund-raising efforts. But the most efficient fiscal machinery will not overcome the self-hate and the self-contempt which are gnawing away at the hearts of the overwhelming majority of our people. What we need, as much as a drowning man needs a raft, is the kind of social frame within which Jewish life in this country may function normally. The significance of the Harrisburg experiment is that it proceeds from a definite commitment to the conservation of Jewish values and from a faith in democracy as the only ethical and American way of getting Jews to cooperate as a group.

Unity Without Uniformity

If Jewish values are to be conserved and developed in this country, if there is to be a future to American Judaism, it

is most urgent that we translate our faith in the historic continuity of the Jewish people into an organizational program that reckons with the wide range of diversity in interests, beliefs and practices which characterizes Jews in our day. This is something that has never been tried in Jewish life, and which it is imperative that we undertake at present. In the past it was assumed that the prerequisite to Jewish unity was uniformity in belief and practice. Ever since such uniformity gave way under the impact of migrations and social and cultural upheavals, it has become the fashion to despair of Jewish unity and to resort instead to temporary partnerships which are entered into in response to each particular Jewish need as it arises. That kind of makeshift will never imbue anyone with a sense for the inherent desirability of Jewish life. The burning question now is: Can we Jews effect a unity that is organic in character and can therefore be permanent and creative, despite the wide range of diversity that marks Jewish behavior? Upon the answer to this question hangs the fate of American Jewry.

There is no way of demonstrating in mathematical fashion the feasibility of Jewish communal unity for the conservation and development of Jewish values. Such feasibility is basically a matter of will. Let but Jews have sufficient strength of character to want to remain Jews, and they can do so. Once the purpose of Jewish group survival is fervently accepted and loyally adhered to, the rest is a matter of detail in the process of mutual accommodation. No institution should claim the right to exercise hegemony over all the rest, and no agency should set itself up as the one that has a monopoly on worth while Jewish endeavor. Those who want to contribute to the achievement of the new kind of all-embracing, affirmative and creative Jewish unity must renounce every trace of parochialism and every taint of agency-mindedness. There is undoubtedly a special need which each institution or

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A Symposium—Concluding the Lecture Course

Tuesday Evening, April 1st, 8:30 P. M.

IN THE AUDITORIUM



PROF.
HENRY MILLER BUSCH



DR.
JACOB C. MEYER



RABBI
BARNETT R. BRICKNER

speaking on

"THE SHAPE OF THINGS TO COME"

GRUESOME TALES FOR CHILDREN (Reprinted from Time Magazine)

How children take World War II—and how parents should take war-excited children—is the subject of a study by Edna Dean Baker, president of the National College of Education (teacher-training) at Evanston, Ill. Findings:

Four- and five-year-olds bit their bread into the shape of guns and played war at table, started bombing games whenever they got their hands on toy boats or planes, invariably became shrill and tense when they played war. One child, during a game with blocks, proposed: "Let's give this lumber to the Germans so they won't bomb us." Another, defying his mother, exclaimed: "I am Hitler."

Highly emotional about the war was the group aged 6 to 8. They hated all Germans, talked much about killing. Said one: "I've invented a new kind of gas. The dictators will be dead in two weeks." Another: "I have invented a new way to kill people. You just think about it in your mind if you want to kill anyone.

It can kill 6,000. I want to use it on the Japanese Emperor."

Older children (9 to 14) were unemotional, surprisingly well informed about the war. They were keenly interested in geography and battle technique. They did not hate the German people, concentrated their disapproval on Hitler.

Miss Baker's conservative advice for parents:

Children under 6—Reassure them frequently that Hitler will not get them; avoid talking about war in their presence; keep them busy with pleasant things.

Six to 8—Discuss the war freely, but avoid talking about destruction, brutality, suffering or war guilt; take their minds off war by playing family games, singing old songs, keeping home fires burning brightly.

Nine to 14—Let them listen to the radio; play up stories of gallantry and cheerfulness among war-stricken peoples; discuss with them the background of war, the peace-to-come.

(Continued from Page 4)

agency can meet in its own way in an organically integrated community. But the leaders and supporters of each such institution or agency must have sufficient vision to realize that without being a means also to furthering Jewish life as a whole, it is bound to function in a void and to remain sterile of results.

Faith in Democracy

The second principle upon which organic community must henceforth be based is faith in democracy. The present communal set up, which at best reduces Jewish life to a chain of social and religious agencies, fails to take into account large numbers of our people who have no part whatever in those agencies, or who are identified with them only to the extent of paying dues. The agencies themselves are held together not by the normal sense of need for one another, which Jews should experience, but mainly by the dominant influence of a few vigorous and determined individuals who happen to have a personal concern for some particular Jewish need. This is an abnormal condition, from the standpoint of the group, and an unethical condition, from the standpoint of the individual Jew. Normally, a group should be the incarnation of the collective will to unity and not the chance conglomerate of social agencies that revolve around a few leaders. Ethically, it is wrong for those leaders to speak and act for the Jewish group unless every individual Jew is afforded an opportunity to belong to the Jewish community and to make his will felt.

This is not a question of democracy in the abstract. The fact is that it is to the interest of every Jew that all Jews in a neighborhood or in a town be given a sense of belonging to a responsible community. The sense of security which such a community is in a position to afford to the individual Jew is sure to be repaid by a sense of responsibility on his part to live up to a higher social and spiritual standard than he is likely to do otherwise. We surely owe this result to ourselves and to our destiny. But we also

owe it to the American people which expects us not only to take care of our own poor, but to exercise a potent character-building influence on all who bear the name Jew.

"LOOK TO THE SPIRIT WITHIN YOU."

"There are those, and they are not few, who tell us now that liberty must retire, that democracy must retire, that labor must retire, that the Jews must retire and not be seen and not be Jews, that anything that any man might question must retire, that the nation must be unified along the cautious shores of silence and beyond dissent.

"Let them look out at others who retired, others who waited, others who drew back.

"Let them look back at the history of this (American) people.

"In the wars of the spirit there is no defense but to attack. For in wars of democracy, of the human spirit, it is faith which will decide the issue. And faith cannot be faith against but for."

—Archibald MacLeish, author, poet, librarian of congress—from the Survey Graphic, Feb. 1941.

The story of this little sect—the most remarkable survival of the fittest known to humanity is a story that has chapters in every country on earth, that has borne the impress of every period. All men and all ages pass through it in unending procession.—Israel Zangwill, 1895.

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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

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