
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

SUNDAY SERVICE

APRIL 13th, at 10:30 A. M.

RABBI BRICKNER

will speak on

**The Past Speaks To The Present
From Egypt To Yugoslavia**

A Passover Message

•

Passover Services

Rabbi Brickner will preach

Saturday, April 12th, 11:00 A. M.

First Day of Pesach

SERVICE AND PAGEANT

Friday, April 18th, 10:30 A. M.

Concluding Day of Pesach

YISKOR MEMORIAL SERVICE

CONGREGATIONAL SEDER, FRIDAY EVENING, APRIL 11th, 6:00 P. M. ALUMNI HALL

•

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

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

RITES AND SYMBOLS OF THE SEDER

The Seder service is marked with special concern for the children. A striking contrast is offered between the ceremonies of this service of the Passover Eve and the conduct of the usual meal, so that the child is sure to ask for an explanation, and thus to give the coveted opportunity to tell the story of Israel's deliverance, and to impress the lesson of faith in God, the Defender of right and the Deliverer of the oppressed. These symbols aim to put us in sympathy with our forefathers of the generation of the Exodus; to feel the trials of their embittered life of bondage and the joy of their subsequent triumph of freedom.

WINE. As in all Jewish ceremonials of rejoicing, such as the welcoming of the Sabbath and the festivals, the solemnizing of marriages, and the naming of a child, so at the Seder, wine is used as a token of festivity. Mead, apple-cider, any fruit juice, or especially unfermented raisin wine, is commonly used at the Seder service.

THE FOUR CUPS. Each participant in the service is expected to drink four cups of wine. Even the poorest of the poor who subsist on charity were enjoined to provide themselves with wine for the four cups. This number is determined by the four divine promises of redemption made to Israel in Exodus VI: 6-7: V'hotzesi, V'hitzalti, V'goalti and V'lokahti, that is, bringing out of bondage, deliverance from servitude, redemption from all dependence in Egypt, and selection as "the people of the Lord". The first cup serves for Kiddush as on other holy days and on Sabbath; the second is taken at the conclusion of the first part of the Seder; the third follows the grace after the meal, and the last comes at the end of the second part of the Seder.

THE CUP OF ELIJAH. The fifth promise of God (V'hevesi) to bring Israel into Canaan, which follows the four promises

(Continued on Page 3)

Alumni Oneq Shabbat

The final one of the season

FRIDAY EVENING APRIL 18

Alumni Hall

featuring

**An "INFORMATION PLEASE" program
with our own galaxy of experts**

Rabbi Brickner Mrs. Brickner

Rabbi Rosenbaum Judge Drucker

Nathan Brilliant, M. C.

★

"COLLECTIVE ADVENTURE"

a thrilling sound movie in color

★

**Wine—Cake—Coffee
will be served**

PAGEANT AT PASSOVER SERVICE

The Service on the first day of Passover will include a musical pageant of the Passover Story. Participating in the pageant are Phyllis Selzman and Judith Lamm as soloist. Murray Benway as narrator, Ralph Friedman and Harold Klarreich as taskmasters, Miriam Friedman as head of the maidens of the princess and the entire Junior Choir.

Rabbi Brickner will read the service together with the following members of the 1941 Confirmation Class: Estelle Schwartz, Elaine Volk, Alvin Duber, Julius Paul, Mervin Goldberg, Jason Lutsker, Balfour Brickner, Lois Goldston, Lois Hersh, Ruth Kahn and Fred Livingstone.

YISKOR—MEMORIAL SERVICE

The concluding Passover Service on the seventh day of the holiday, Friday, April 18th, will include the Yiskor Service.

The custom of memorializing the departed which has always been traditional in the Synagogue was reintroduced into our service several years ago by Rabbi Brickner.

(Continued from Page 2)

of redemption, gave rise to the question of the need of a fifth cup of wine in the Seder. Popular belief left the decision of all mooted questions of law and ritual to the prophet Elijah, the central hero of Jewish legend. The popular mind believed this great champion of righteousness and of pure worship of God to be immortal, and viewed him as the coming forerunner of the Messiah, whose task it will be—among other things—to announce the good tidings of peace and salvation, to effect a union of hearts between parents and their children, to comfort the sorrowing, to raise the dead, and to establish the divine kingdom of righteousness on earth.

The fifth cup, the need of which was left to his decision, came to be known as the Cup of Elijah; and gave rise to the custom of opening the door during the Seder service, that the long expected messenger of the final redemption of mankind from all oppression might enter the home as a most welcome guest. Our fathers were thus helped, in times of darkness and persecution, to keep in mind the Messianic era of freedom, justice, and good-will. Stripped of its legendary form, it is still the hope for the realization of which Israel ever yearns and strives.

MATZO. The unleavened bread or the bread of affliction reminds us of the hardships that our fathers endured in Egypt, and of the haste with which they departed thence. Having no time to bake their bread, they had to rely for food upon sun-baked dough which they carried with them.

WATERCRESS or **PARSLEY.** Either of these greens is suggestive of the customary oriental relish and is used as a token of gratitude to God for the products of the earth. The purpose of dipping it in salt water or vinegar is to make it palatable.

MOROR. The bitter herb—a piece of horseradish—represents the embittered life of the Israelites in Egypt.

(Continued on Page 4)

MEN'S CLUB INTER-TEMPLE FELLOWSHIP MEETING

THURSDAY, APRIL 24th
8:15 P. M.

Spira Hall

Heights Temple

Speaker:

SIMON SHETZER

President, Jewish Community Council
Detroit

★

Music

Buffet Supper

Tickets 50c each

MEN'S CLUB

"In accordance with the Constitution of the Men's Club, members may present candidates for election to the Board of Directors of The Men's Club, by submitting to the undersigned, petitions setting forth such candidacies, and duly signed by at least ten members in good standing, on or before May 1, 1941."

Martin N. Goulder, Secretary.

SISTERHOOD BOOK REVIEW

The next meeting of the Sisterhood Book Review Group will be held on Monday afternoon, April 14th at 2 p. m. Rabbi Rosenbaum will review Irving Fineman's book, "Hear Ye Sons."

CHAPEL FUND

The Temple acknowledges with thanks a donation from Mr. Ben Corday, and Mr. and Mrs. Ellis Corday in loving memory of their mother, Mary Corday.

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

IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved families of Rose Berkowitz and Dan Schoenberger.

(Continued from Page 3)

HAROSSES. This mixture of apples, blanched almonds, and raisins, finely chopped and flavored with cinnamon and wine, was probably originally a condiment. Owing to its appearance, it came to be regarded as representing the clay with which the Israelites made bricks, or the mortar used in the great structures erected by the bondmen of Egypt.

THE ROASTED SHANK-BONE is an emblem of the Paschal lamb.

THE EGG (roasted) is the symbol of the free-will burnt-offering brought on every day of the feast, during the existence of the Temple in Jerusalem.

APHIKOMON. Aphikomon is derived from the Greek, meaning after-meal or dessert. The origin of this custom must be traced to the Paschal lamb which was eaten on Passover night. It was customary to reserve a small portion of the lamb to be eaten at the close of the meal. When sacrifices had ceased, a piece of the matzo was eaten instead. The Aphikomon, hidden early in the Seder, is left to the end of the meal, in order that the children may be kept alert during the entire service. In connection with this, a sort of game of paying forfeits originated. The head of the family good-naturedly takes no note of the spiriting away of the aphikomon by the children, who do not surrender it until the master of the house is forced to redeem it by some gift, in order that the meal may be concluded.

The meal served during the Seder follows the form of a banquet of olden times. Hence the reference, in the Hebrew texts of the Four Questions, to the custom of reclining on the left side—a position assumed by free men. Preserving this custom, many households still provide a large cushioned armchair for the person conducting the Seder.

The table is usually spread with the best of the family's china and silverware, and adorned with flowers, in keeping with the festive spirit.

—From the Union Haggadah.

FROM "PASSOVER FUGUE"

By Sholom Aleichem

"Mother is taken up with the preparations for the Passover meal, and Rikel the maid is helping her. It is only when the time comes for saying kiddush that my father and the guest hold a Hebrew conversation. I am proud to find that I understand nearly every word of it. Here is in full.

My father: "Nu (That means, "Won't you please say Kiddush?")

The guest: "Nu-nu!" (meaning, "Say it rather yourself!")

My father: "Nu-O?" ("Why not you?")

The guest: "O-nu?" ("Why should I?")

My father: "I-O!" ("You first")

The guest: "O-ai!" ("You first")

My father: "E-o-il!" ("I beg of you to say it!")

The guest: "Ai-o-e!" ("I beg of you!")

My father: "Ai-e-o-nu?" ("Why should you refuse?")

The guest: "Oi-o-e-nu-nu!" ("If you insist, then I must.")

"And the guest took the cup of wine from my father's hand, and recited a kiddush. But what a kiddush! A kiddush such as we had never heard before, and shall never hear again. First, the Hebrew—all a's. Secondly, the voice which seemed to come, not out of his beard, but out of the striped Turkish robe. I thought of my comrades, how they would have laughed, what slaps would have rained down, had they been present at that kiddush.

"Being alone, I was able to contain myself. I asked my father the Four Questions, and we all recited the Haggadah together. And I was elated to think that such a guest was ours, and no one else's."

EUCLID AVENUE TEMPLE BULLETIN

Published Weekly from September to May at S. E. Cedar
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