
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

SUNDAY SERVICE

APRIL 20th, at 10:30 A. M.

RABBI BRICKNER

will speak on

Elmer Rice's thought provoking play

"FLIGHT TO THE WEST"

Rational madness against irrational sanity as a way of living.

THIS FRIDAY EVENING

APRIL 18th, 8:00 P. M.

Alumni Oneq Shabbat

featuring

An "INFORMATION PLEASE" program

★

"COLLECTIVE ADVENTURE"

a thrilling sound movie in color

★

Wine—Cake—Coffee

will be served

★

Committee: Victor Karp, Helen
Rose Berger and Gertrude Green

This timely drama now playing on Broadway and at our own Cleveland Playhouse raises many vital questions affecting us as Americans and as Jews, such as:

Should America go to war now?

Will it happen here?

Should Jewish parents bring children into the world?

Should Jews and Christians marry?

Are the Jews a race, nation, or religion?

Yiskor Memorial Service—Friday April 18th—10:30 A. M.

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

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

Sabbath Morning Service 11 to 12 noon

FUNDS

To the Altar Fund: Mrs. Theodore Fishel. Mrs. Irene Rettenberg in memory of husband, Leon Rettenberg and father, Hyman Sacheroff. Mrs. Archie A. Weiss, Mrs. M. H. Eisner, Mrs. A. A. Margolin in memory of Benjamin Bramson. Mrs. Sam F. Deutsch in memory of father, Hyman Sacheroff. Mrs. Lew W. Lampl in memory of husband. Mrs. Jacob Klein in memory of May Ackerman. Mr. and Mrs. Henry Sulka in memory of Benjamin Bramson and Dina Aarons. Mr. and Mrs. A. H. Wohlgenuth, Mr. and Mrs. A. M. Klein, Mr. and Mrs. Leo Kohn, Mr. and Mrs. George Goldman, Mrs. Harry Korach in memory of Dorothy Gordon Klein. Mr. and Mrs. Leo Kohn, Mr. and Mrs. George Goldman and Mrs. Harry Korach in memory of Harry Korach. Mrs. I. S. Rose in memory of Mollie Weinberger. Mrs. A. Oppenheimer in memory of Hannah Baer. Mr. and Mrs. Harry Bernon in memory of mother, Lottie Leibowitch.

To the Scholarship Fund: Mr. and Mrs. William Morris in memory of Fanny Morris.

To the Braille Fund: Mrs. Mary David. Rena Cohn and Mrs. Charles M. Korach in memory of parents, Harris and Ella Cohn.

To the Betty Jane Finkle Fund: Mrs. J. E. Weinberger in memory of birthday of Mollie Weinberger. Mrs. I. S. Rose in memory of Mollie Weinberger. Bertine Helper in memory of the birthday of Betty Jane Finkle. Mr. and Mrs. Raymond N. Fox in memory of Betty Jane Finkle. Mrs. Louis B. Reich in memory of birthday of Betty Jane Finkle.

To the Yahrzeit Fund: Mrs. Mary Goodman in memory of husband, Albert B. Goodman. Mrs. Samuel Baum in memory of mother, Jennie Marks. Mrs. Martha S. Deutsch in memory of Jonas Leibel. Mrs. David Hyman and Morry Hyman in memory of David Hyman. Mr. and Mrs. Emery E. Klineman in memory of Dan Schoenberger.

To the Library Fund: Mrs. A. Joseph, Henrietta and Miriam in memory of husband and father, Abe Joseph. Mr. and Mrs. T. Deutsch in memory of brother, Julius Fetterman. Mr. and Mrs. C. H. Deutsch in memory of son, Julius Fetterman. Mr. and Mrs. Max Green in memory of Mollie Weinberger. Mrs. Benjamin G. Bramson in memory of husband, Benjamin G. Bramson. Mrs. J. A. Wolfson and Mrs. Benjamin G. Bramson in memory of mother, Sarah Bleiweiss.

To the Prayerbook Fund: Mrs. M. I. Goldstein in memory of Mollie Weinberger. Mr. Max Peskin in memory of Tena Peskin. Mrs. William Schnurmacher in memory of mother, Lizzie Thorman Berman. Mrs. Mabel Lechner in memory of Lizzie Berman and Joseph Berman. Mrs. L. E. Ungar and Mrs. I. W. Kohn in memory of father, Marks Miller. Mr. D. M. Sey and Mrs. J. Goldberger in memory of father, Louis Sey.

SISTERHOOD

REMEMBER MOTHER'S DAY

The Gift Table under the supervision of Mrs. Monroe Grossberger has a supply of Mexican coffee bottles, plate protectors, servers and crumbers, maid's fine organdy aprons, crocheted hats, handkerchief cases and a number of other gift items which would be most appropriate for a Mother's Day gift.

BABY BLESSING

Amy Elizabeth Glickman, infant daughter of Mr. and Mrs. Harold Glickman and Diane Joan Lewis, infant daughter of Mr. and Mrs. Robert L. Lewis were named and blessed at the Sabbath morning service on Saturday, April 12th.

CONGRATULATIONS TO:

Mr. and Mrs. Leon Lindheim on the birth of a son, Robert Arthur.

Mr. and Mrs. Jerome Levy on the birth of a son, John Coleman.

Mr. and Mrs. Harold Glickman on the birth of a daughter, Amy Elizabeth.

Mr. and Mrs. Herbert L. Sinek on their 25th anniversary.

CHAPEL FUND

The Temple acknowledges with thanks a donation from Mr. Ben Corday, Mr. and Mrs. Ellis Corday and Mr. and Mrs. Jacob Wattenmaker in loving memory of wife and mother, Mary Corday, and a donation from Mrs. Adelle A. Bercu in loving memory of her daughter, Leona Bercu Katz.

The name of Mary Corday and Leona Bercu Katz will be inscribed on the plaque at the entrance to the Memorial Chapel.

THE LIBRARY NEEDS YOUR HELP

to continue the purchase of new books. From time to time we have published in the bulletin reviews of books available in our library. Hundreds of readers have as a result asked for these books. We must continue the purchase of new books in order to keep our Library up to date. Won't you help?

Here is an ideal way of memorializing a beloved departed or remembering a happy occasion.

Your contribution is the only source of revenue for our library.

RABBI DESIRES INFORMATION ON SELECTIVE SERVICE MEN

Please send us the names and the camp addresses of any young men who are leaving for military service. Rabbi Brickner wishes to keep in touch with them, to send them our bulletin and to communicate with the Jewish chaplains serving in the camps to which they are going.

SCOUT TROOP 61 HOLDS ANNUAL MEETING

The Troop Committee at its annual meeting on April 7th, chairmaned by William C. Zucker, discussed plans for the coming year and made the following appointments:

Emil Zabell re-elected as Scout Master, with Don M. Zucker and Michael Kraus as assistant scout masters.

William C. Zucker reappointed chairman of the Fathers Committee; Morris Jaffee in charge of all finances of the Troop; Michael Kraus, Camp Director; and Charles Livingstone, outdoor man in charge of Troop equipment and camping activities.

William Rosenfeld reelected Men's Club representative and morale officer; Rabbi Brickner reappointed Troop chaplain, and Dr. Samuel Beckerman again consented to act as Troop doctor.

Distinguished guests present at this meeting from Scout Headquarters were the District Commissioner, Mr. Tennenbaum, and also Mr. Emerson member of the Scout Council.

Our Men's Club Is Sponsoring An

Inter-Temple Fellowship Meeting

in which the Men's Club of the Jewish Center, Oheb Zedek Congregation, The Temple and The Temple on the Heights are cooperating.

Thursday, April 24th
8:15 P. M.

Spira Hall Heights Temple

★

Speaker:

SIMON SHETZER

President, Jewish Community
Council of Detroit

★

Musical Program

Tillie Schenker Fine
Soprano

Norman Roman Erwin Jospe
Baritone at the piano

★

Harry L. Wolpaw, General Chairman assisted by Chester Hess and Jack Grodin.

Tickets 50c

JUDAH HALEVI

Commemorating the 800th Anniversary of his Death

By JACOB S. MINKIN

Judah Halevi, the purest soul, the gentlest heart, the sweetest voice that sang the song of the Lord in a strange land, was born in the year 1085 in Toledo, a city in Christian Spain, when the Iberian Peninsula was divided between the cross and the crescent. Fanaticism had not yet triumphed in that land, for Alfonso VI was too wise and astute a rule to jeopardize the success of his campaign against the Moors by antagonizing the Jews.

Outside Spain the Jews were hounded and persecuted. The first crusade had just started on its bloody march, carrying death and destruction to the Jews. But in the two halves of Spain, the Christian as well as the Mohammedan, the Jews were enjoying their brief hour of wealth and influence. They filled great positions, they served as ministers of state and as ambassadors to foreign courts. But what was of even greater importance, they laid the foundation for a literary tradition of scholars, poets and philosophers which is unique in the history of the Jewish people.

What immense work, what feverish activity went into the making of that comparatively short period known as the Golden Age! As if conscious of the brevity of the hour, the Jews seemed to have concentrated all their powers on gathering in the harvest before the storm came. The inner light which was dimmed but had not gone out, spread to a high flame, cheering hearts, illuminating lives, and quickening energies that were waiting for the reviving touch. In a little more than a single generation, the Jews had given to the world a Hasdai, an Ibn Gabirol, an Alfasi, a Moses Ibn Ezra, and a host of others.

It was from this brilliant array of scholars and poets, of statesmen and philosophers, that the soul and genius of Judah Halevi had sprung. Unfortunately the threads of the biographical material are too few and slender to make of them

a full story of his life. His life was in his songs. What disappointments he had, what pains he suffered, what great love racked or exalted his life must be gathered from the casual utterances scattered in his poems.

Endowed with extraordinary gifts, his talents matured early. He mastered the Hebrew language, explored the depths and intricacies of the Talmud, grappled with the natural sciences, and, what was considered of higher importance in those days for a man of culture and refinement he acquired the art of verse making. The latter was an accomplishment the Jews had learned from the Arabs, who were poets both by training and temperament. For his livelihood, however, he chose the medical profession, in which many of his forebears had attained high distinction, with kings and princes as their patrons.

Judah Halevi was a sentimental young man, with a heart that was gay and merry. His muse aroused him early and he sang of his sunny Spain with her blue skies, rolling hills and limpid streams. He proved himself a master of a new kind of poetry that was developed in those days—wedding hymns sung at the banquets of newly married couples. He even tried his hand at rhymed riddles.

When a brother-poet, Moses Ibn Ezra, was disappointed in love and tried to drown his sorrows in self-imposed exile, our youthful poet sought to assuage his grief with a poem. The older poet was so struck by the grace and elegance of his lines and by the depth of his learning that he replied:

How can a boy so young in years
Bear the weight of thought so sage,
Nor 'mongst the greybeards find his
peers,

While still in the very bloom of age?

Women, too, had not passed him un-
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noticed, and he sang of love and its joys and pangs. The warm climate of the country had quickened his blood, and when circumstances compelled him to take leave of his loved one, he gave vent to his grief.

In all these things he was but following the tradition of his time and his own youthful passionate nature. But soon other voices began to make their claims upon him. With the beclouding of the Jewish horizon our poet matured. From across the Pyrenees came the cry of a people that was struggling for its existence. In Spain itself the position of the Jews was no longer safe. A wave of religious fanaticism was sweeping over this once free and happy land.

These things affected Judah Halevi deeply. He had grown. He became more serious. The religious spirit began to dominate him. A sadder strain now ran through the lines of his songs. He had not ceased loving, but there was now a sterner note in his love verses. His love had become spiritualized. It was no longer the love of a maiden that now moved the strings of his harp to song, but the idealized love of Zion and Jerusalem.

He abandoned Christian Spain and took up residence in Cordova, the home and center of the choicest Jewish spirits of his time. Through contact with them his soul was deepened, his interests widened. He practised his profession and he had good reason to feel satisfied, for his medical skill was much sought for. There is even evidence that he served as physician at the Court.

But his heart was not in his work. The sick and the dying moved him to infinite compassion and he administered to them faithfully, but he was not the kind of man to be chained to the lumbering cart of a routine life. He felt himself summoned to other tasks, to nobler spheres than his occupation could give him. The choral song of the Levites attracted him, and it was to its service that he had dedicated his life.

The poet sees deeper than the ordinary

man, deeper even than either the scholar or the philosopher. His soul is attuned to voices which other ears cannot hear. When his contemporaries felt themselves secure in their wealth and prosperity and thought these advantages would never end, Judah Halevi perceived the signs of danger. When the Jewish poets of Spain emulated the example of their Moslem brethren and wrote their poems in the Arabic language, he sang his odes to Zion in the purest Hebrew. He lamented the fate of his people and pleaded for their return to their national home. This became the passion of his heart, the idol of his life, the key and climax of all his songs. Christian and Moslem, he cried, are shedding their blood for the Holy Land. Shall the Jew alone remain indifferent to the land of his fathers? The poet thus became a prophet. Eight hundred years before Theodor Herzl, Judah Halevi saw a great dream, beheld a great vision—the national restoration of the Jews to their ancient homeland.

Poetry was the instrument of Judah Halevi's genius. The harp and lyre were his natural means of addressing himself to his people. He was a poet always, even when the nature of his thoughts required no such winged method of expression. When, therefore, he wrote the "Kuzari," one of the most brilliant and readable philosophical books of the Middle Ages it was as if he had written a poem in five parts.

The "Kuzari" is a defense of traditional Judaism with all its beliefs and practices and all its hopes and ideals, the most courageous work in an age when Judaism was despised and taunted, criticized and derided. As defender of Judaism, Judah Halevi did not stand alone. From Saadyah to Crescas, Judaism had been defended and vindicated in many learned tomes. But the books breathe the scholastic atmosphere. They contain much learning but little imagination. They were intended for the student, the scholar and the philosopher, but the masses of the people derived little comfort from them.

Judah Halevi alone had created a book

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for the ages, as true and readable today as at the time it was written. The author's love of his people and their religion, the sorrow that filled his heart, the faith and hope that stirred his soul, poured themselves out in a series of dialogues which for power and beauty have no equal in Jewish literature.

He was an imaginative thinker, a philosopher in whom thought and feeling were perfectly blended. He also possessed a harmonious soul, a well-rounded-out personality. As he sang, so he thought. In style, in contents, in the very form in which the book is cast it is as beautiful a lyric as any he had written. Although there are many difficult matters in it, there is not a single dull or boring line in any of its pages. When ideas stirred him they came clothed in forms that were both beautiful and comprehensible. Not since Job and Kohelet was philosophy written in a more interesting and fascinating manner.

Among his own people, no other poet has been better loved or understood than he. They took his songs, pure and flawless, "drawn from the Holy Spirit," and made of them prayers fit for heaven. But it took another Jewish poet the tortured and tormented Heinrich Heine, to sense his nation's gratitude to this Prince of Singers when he wrote:

Yes, a great and famous poet,
Star and beacon of his age,
Light and lantern to his people
A superb and a resplendent
Flame of song, a fiery pillar,
Burning in the van of Israel's
Endless caravan of sorrow
In the desert waste of exile.

For his song was like his spirit:
Pure and perfect, without blemish—
When Halevi's soul was fashioned
The Creator kissed it, glowing

With His happy inspiration;
And distinguished by God's favor,
All the poet's fervent measures
Echo with that kiss forever.

—From the Brooklyn
Jewish Center Review

WOMEN ARE OFFERED OPPORTUNITY TO SERVE THEIR COUNTRY.

Cleveland women acting at the suggestion of The Federal Security Agency are organizing a Volunteer Association for Service and Defense.

The purpose of this organization is to assure continuance of volunteer services which will preserve community social gains.

Through a registration of all volunteers, it will be possible to know what types of work women are doing; what qualifications they have for other services and in what fields they desire additional training.

Although this is not to be construed as an emergency organization, it will provide a nucleus for any emergency which may develop in the future.

To facilitate registration, two days have been set aside: Tuesday, April 22nd and Tuesday, April 29th from 9 a. m. to 5 p. m.

At the following centers, committees will be in attendance to help women register: Euclid Avenue Temple, Council of Jewish Women Office, Heights Temple, Jewish Center, The Temple, Hadassah, Mt. Pleasant Council Education Alliance Community Temple.

Every Jewish woman should consider this registration not only an extremely important duty but also a privilege.

The strength of a country is the strength of its religious convictions.

—Calvin Coolidge.

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