
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

FRIDAY EVENING SERVICE

NOVEMBER 6th, at 8:15 o'clock

RABBI BRICKNER

will speak on

**"WHY ARE SOME REFORM RABBIS
OPPOSED TO ZIONISM?"**

This is now one of the most debated subjects in American Jewish life. Recently a group of ninety Reform Rabbis issued a Statement of Principles which declared that Reform Judaism is incompatible with Zionism. What are the facts?

CHILDREN'S SERVICE

Saturday, November 7th, 11 A. M.

In the Temple

Rabbi Brickner and the following members of the 1943 Confirmation Class will read the service: Norma Bleier, John Blum, Louise Blum, Eugene Coleman, Ellen Goodman, Robert Miller, Charlotte Stone, Arlene Wattenmaker.

Children attending the service will receive attendance credit toward their pin record. This credit may be used to make up for an excused absence.

RECITAL OF SACRED MUSIC

8:00 to 8:15 P. M.

Organ and Choir
Mr. Erwin Jospe, Direction

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Doors open at 7:30 P. M.

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**MAKE FRIDAY NIGHT
TEMPLE NIGHT**

COME AND BRING THE FAMILY

MEN! DON'T MISS THE MEN'S CLUB FALL SMOKER

WEDNESDAY, NOVEMBER 11th, 8:15 P. M.

in Alumni Hall.

Mr. Harry Jacobson
Chairman of the Evening.

Speaker:
MR. JACK RAPER
Humorist, satirist and columnist
of the Cleveland Press.

Smokes
Refreshments

FUNDS

Many thanks to all of you who made contributions to various funds of our temple during the course of the summer. Unfortunately the names can not be printed due to the lack of space.

To the Altar Fund: Mrs. Beatrice Marx in memory of Joseph Edlis. Mr. and Mrs. E. S. Weil in memory of Mrs. Edward Levy. Mr. and Mrs. R. Teitel and Mrs. Marie Klein in memory of Lottie Friedberg. Miss Beatrice R. Berusch. Mrs. Amelia Schwartz of Cincinnati in memory of Sol Baer. Mr. and Mrs. L. J. Cort in memory of Charles Emerman. Mrs. Sidney Weiss in memory of brother, John Harris. Mr. and Mrs. Ben Goldman in memory of son, Sheldon Lee. Mrs. R. Peretz. Mrs. Anna Green in honor of daughter's marriage. Mrs. L. Jaffe in memory of dear ones. Mrs. Mary David. Mr. and Mrs. S. H. Urdang in memory of Rose Brown. Mr. I. N. Cohen in memory of parents.

To the Yahrzeit Fund: Rosalie Greenfield in memory of Leonard H. Sternheimr. Mrs. Samuel Wilson in memory of brother, Milton Cor-sun. Mr. and Mrs. B. Roth in memory of Sophie Broadhurst. Mr. Sam Shaw and family in memory of father, Max Shaw.

To the Prayerbook Fund: The Quilting Group in memory of Charles Emerman. Morris Bruml and Florence Berman in memory of Jacob Bruml. Mrs. Ferd Bejack in memory of Max Shaw. Miss A. Wiener in memory of brother, Charles Wiener. Mr. and Mrs. Herman H. Berk in memory of Max Shaw. Friends in memory of Lula Woodlee.

To the Library Fund: Mr. and Mrs. E. S. Weil in honor of the 50th anniversary of Mr. and Mrs. Charles Weil. Mrs. W. H. Black in memory of Frances Sheila Rosenblatt.

To the Rabbi Brickner Prize for Scholarship: Harry Jacobson, Robert Wittenberg. Mr. and Mrs. Ben B. Goldman in memory of sister Lila Weinstock Rifken. Mr. and Mrs. I. S. Rose in memory of Leonard Checel.

HONORARY JEWS

A bright spot which will forever gleam out of the black pages of current history is the manner in which Christians in conquered lands have exerted themselves to demonstrate their solidarity with Jews. In France, where the seizure of all Jewish property and the deportation of 20,000 Jews to Eastern Europe has taken place, non-Jews wore the Star of David in public to such an extent that the government finally sent a number of them to concentration camps. Reversing the Nazi procedure of declaring certain indispensable Jews, "Honorary Aryans," these Christians have strengthened Jewish morale by virtually declaring themselves "Honorary Jews," through the wearing of the Star which all Jews of occupied France must display. A Senegalese student was even seen wearing one bearing the word "Negro."—Temple Tidings, Temple De Hirsch, Chicago.

"The Jews are a people of artists, of intrinsic dreamers. That's what makes them achieve the impossible, and that is why they have survived."

—Gabriel D'Annunzio.

EUCLID AVENUE TEMPLE BULLETIN

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FROM "SOMEWHERE IN ENGLAND"

The following is one more argument in favor of greater Jewish education. It is a letter from a Jewish boy who is "somewhere in England." The parent who forwarded it says: "I note, in Harmon's letter, a suspicion of regret, in that he failed to take his Hebrew more seriously. Perhaps some of those 'insurgent' parents may now more readily be prevailed upon to consent to their children being taught a little more Hebrew."

The letter follows:

Dear Mom:

Don't think I gave you the details of the "High Holy Day" services—you know, my annual return to religion. For some reason or other, I felt more compelled than ever before, to attend services on Rosh Hashonah and Yom Kippur.

The Jewish community here is small, and composed almost entirely of Londoners, there being only one permanent Jewish family in town here. Services were held in a room slightly larger than our living room—a room in the "Odd Fellows Hall", being loaned for the occasion. But the sincerity and vitality that these old-timers put into a service, made it as sacred as if it were in the most ornate synagogue. For the first time in my life, I observed an Orthodox service. I say, "observed" because that's about what it was. I didn't know what they were doing or saying most of the time. And you know how this Orthodox service is—every man for himself. Not like out Reform service, where we just sit, and let the Rabbi do all the work.

It was, however, a strange—and good—feeling to be there in that group of civilians, officers, British soldiers and American soldiers all brought together (from all over the world) on these days, by our common, though somewhat indefinable bond. An English chap in front of me remarked how strange it was—you get a bunch of Jews together from all over the world, and they all read out

of the same book. I smiled especially because I, among many others, could not read out of that same book. But he had something there anyway.

After Yom Kippur services (which were held in a Unitarian Church) we were all invited out to homes to break our fast. Nine of us went to the home of a swell old gent, where we enjoyed real luxury in a beautiful home. Got really loaded up on everything from "Borscht to Gefillte fish." I was a nice change from the routine of army chow.

Love,

Harm.

CONGRATULATIONS TO:

Mr. and Mrs. Julius Lamm on the marriage of their son Jerome to Florence Schafer.

Mr. Joseph Hirshstein on his 70th birthday.

Story of the Week

To continue with Mr. Cohn of last week's upper berth:—

Cohn was making the return trip by day and was sitting in the club car. There he sat all by himself, smoking his cigar. But today his conduct was stranger than usual. After nodding in agreement with some evidently invisible companion, Cohn would laugh heartily. Then a supercilious expression would appear on his face, and at the same time Cohn would wave his hand in an arc as tho he were rejecting an antique piece of cheese.

Finally one of his train companions had to sate his curiosity and asked Cohn, "Tell me, mister, what is this all about?"

"It's like this," said Cohn, "it's a long train ride, so I sit here and tell myself funny stories. I nod in agreement while I tell them and I laugh when they're over."

"Yes," said Mr. Cohn's train companion "but what is that peculiar motion with your hands for?"

"Oh that," said Mr. Cohn, "that's when I tell myself, 'Aah, I've heard it before.'"

THE ANNUAL MEETING

A stimulating and enjoyable evening was had by all who attended the 96th Annual Congregational evening last Sunday evening. The following were elected to the Temple Board of Trustees: For a five-year term: J. M. Anthony, David Dietz, H. S. Goldsmith, Mrs. Milton Halle, Mrs. Elmer Kaufman, Otto Zinner.

To fill unexpired terms: Jack Simon, Joseph Spivack, and Emil L. Elder.

Representing the Sisterhood: Mesdames Barnard M. Kane, Emery E. Klineman and J. C. Newman.

Representing the Men's Club: Martin N. Goulder and Chester Hess.

Representing the Alumni Association: Richard Bernon, and Alvin Kendis.

BEING ABOVE THE BATTLE AND YET IN IT

It cannot be denied that there is an ultimate religious scruple about the religious man's involvement in conflict. David felt that he had no right to build the temple of God because he had shed blood. The Levites were exempted from battle. The battles of history involve not only killing but they involve heat and hatred. There must be some area of human existence which is not touched by this hysteria and hatred.

There are people who draw the conclusions from this fact that it is the business of sensitive spirits to rise above conflict; and to disavow all causes which involve them in it. The difficulty with this position is that all responsible relations in life also involve us in conflict. It is not possible to espouse the cause of justice without opposing forces in society which seek human enslavement.

It is not possible to stand for the truth without opposing error. The difficulty with all sentimental appeals to universal principles above conflicts of history are also ways of escape from the responsibilities of history.

The solution of this problem in pro-

phetic religion is not escape from conflict from responsibilities of history, but the preservation of an area of the spiritual life above the conflict while we are involved in it. We must know how to oppose dangerous foes resolutely, but we must also learn the value of viewing the total situation in which we stand. In the present moment even the taxing task of defeating the most consistently evil political system in world history must not pre-occupy us to the extent that we do not have the time or inclination to view the total world situation in its vastness and in its tragedy. This view must have in it a sense of awe, and even reverence, for the breadth and depth of the historical crisis in which we stand; it must include a sense of pity for all victims of conflict without regard to the side on which they fight; and it must also include a sense of common contrition for the common guilt which all the nations bear for the catastrophe. One need not believe that the guilt is equal to know that there is common guilt. One may distinguish between enslavers and their victims and yet have Abraham Lincoln's sense of a divine judgment which stands over all of us; and his sense of pity expressed in the immortal words, "With malice toward none and with charity for all."

—Reinhold Niebuhr.

THANK YOU

Our thanks are due to the following ladies for acting as hostesses at our first Oneg Shabbat: Mesdames James H. Miller, Norman H. Less, Louis J. Cort, Louis A. Levine, Reuben W. Fisher, J. Lamm, A. Sill, R. Berg, A. Isaac, M. Klein, E. J. Thalman, M. J. Devay, M. Marsh, J. M. Lieberman, A. Brudno, J. Laronge, S. M. Winograd, Sol P. Lindner, Milton Rosenbaum, B. Pincus, L. Koslen and Harriet Freedman.

IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved family of Leonard C. Chessel.

Sisterhood

Interfaith Meeting and Tea

TUESDAY, NOVEMBER 10th, 2:00 P. M.



MRS. EVA LIPS

Author of the best seller, "Savage Symphony" and "Rebirth in Liberty", Mrs. Lips' dynamic addresses and charming personality have won her many audiences.

Her Subject:

'THE MIRACLE OF UNITY'

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The Afternoon's Program

Processional of Board Members of the Cleveland Council of Churches and the Euclid Avenue Temple Sisterhood.

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Interfaith Service with Christian and Jewish women participating.

* * *

Address by Mrs. Lips

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Tea in Alumni Hall

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The meeting is open to all church groups and the public.

Bring your non-Jewish and Jewish friends with you to this meeting.

WHY YOU NEED YOUR TEMPLE

War is a great stultifier, and for America as for any other country at war, it will be hard to avoid the dishonesty, the prejudices, the lies, and the blind passions that breed so naturally under the cloak of patriotism. If the war is long, it will be harder for the Americans to maintain their standard of thinking than their standard of living. As with

all other people engulfed in this war before them, the tendency will be toward a lowering of the moral and intellectual level, all the more difficult to resist, or even detect, in that the movement downward will be unanimous, a by-product of national unity.

—Raoul de Roussy de Sales.

WINNING THE PEACE

An Armistic Day Message

Issued by the Commission On Justice and Peace of the Central Conference of American Rabbis In Observance of Armistice Day, November 11, 1942.

On the anniversary of the World War Armistice we honor those who died "to make the world safe for democracy and to crush militarism." They did not die in vain. They destroyed the military tyranny of their generation and achieved their objective. We failed them in the years since the Armistice in not being big enough spiritually and morally to build the new world for which they gave their lives. They won the war and we lost the peace.

To avert a repetition of this tragedy, we must now resolve that following the next Armistice we shall endeavor to build a world based on justice and to create a peace that shall endure. To achieve these goals we must be on guard lest our souls succumb to morally debasing hatreds and spiritually stultifying vengeance. Righteous indignation at brutality and injustice need not lead to hatred and demands for vengeance. Noble peace aims can build better morale for the war effort than yielding to frenzied passion. To make future wars difficult, if not impossible, the basic religious principles of one God and one Humanity which have come out of the teachings of the prophets of Israel must be put into practice. We therefore urge:

(1) The universal recognition of the sovereignty of God, the Father and Creator of all, and the duty of all men to obey His will.

(2) The application of the Bill of Rights of the American Constitution to all men, thus making democracy universal, ending all colonial empires, asserting the equality of all races and of all individuals, and abolishing all racial and class distinctions. These rights come from God and are, therefore, the inalienable possessions of every person re-

gardless of race, color, creed or station.

(3) The creation of an international organization through which all nations would cooperate and to which they would yield some of their national sovereignty.

(4) Gradual universal disarmament, and the establishment of an international police force which, subject to international laws, could restrain outlaw nations.

(5) Placing at the disposal of all men the natural resources of the world; created by God, thus making possible the removal of economic injustices, the full utilization of technological inventions to create the abundant life, and the abolition of poverty, slums, and insecurity.

(6) The institution of a world court where nations, races, or individuals with grievances could plead their causes and receive justice.

(7) Universal, international, and unselfish cooperation in rebuilding the war-torn areas, and in the post-war adjustment of peoples in all lands.

Victory for the allied nations will not, by itself, achieve peace and justice. Victory on the battlefield must be supplemented with moral victory in every soul, expressing itself in the treaty that follows the war and in the subsequent years. To such a peace we dedicate ourselves now. We urge all of the family of Israel and all of the family of mankind to join in the pledge to create a just and enduring peace.

To this end, the Commission on Justice and Peace of the Central Conference of American Rabbis summons rabbis and laymen to an American Institute on Judaism and a Just and Enduring Peace, to be held at the Hebrew Union College in Cincinnati, Ohio, on December 21st through December 24th, to draw up basic peace principles, which, like those of Malvern, of Delaware, and of the inter-American seminar, may serve as a guide to the statesmen of the world.