
THE EUCLID AVE. TEMPLE

BULLETIN

CLEVELAND, OHIO

FRIDAY EVENING SERVICES

FEBRUARY 18th, at 8:15 o'clock

RABBI JULIUS J. NODEL

will speak on

"SINAI AND HOUSTON— MOUNTAIN AND MOLEHILL"

Suggested by the adoption of Congregation Beth Israel of Houston, Texas, of a creed to which all who apply for membership must subscribe.

This action has stirred Reform Jews throughout the land. Its challenge and implications are of vital concern to American Israel.

Has a congregation the right to set up a Credo to which its members must subscribe? How does the Credo of the congregation of Houston compare with the basic principles of Reform Judaism?

Junior Services Saturday Morning

Palestine Day and Lincoln's Birthday will be the theme of the Junior Service to be held on Saturday morning, February 17th at 11 o'clock. The service is one of a series prepared by Nathan Brilliant and Libbie L. Braverman.

Participating in the Service are: Richard Wertheim, Shirley Allen, Esther Medalie, Gerald Herman, Leonard Gordon, Shirley Steiner, Joan West and Ilene Bernstein.

Tree certificates purchased by the children of the school will be distributed at the service.

Rabbi Nodel will deliver a Sermonette

EUCLID AVENUE TEMPLE BULLETIN

Published Weekly from Oct. to May at S.E. Cor.
Euclid Ave. and E. 82nd St., Cleveland 3, Ohio
CEdar 0862-3; Subscription 50c per Annum

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On leave, special overseas mission.

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

RABBI IN THE COMMUNITY

Sunday, February 13th, Rabbi Nodel spoke on "The Jewish Background for Postwar Settlement" before the Young Adult Peace Discussion Group of the Cleveland Round Table.

FUNDS

To the Library Fund: Dept. Managers Club of May Co. in memory of Henry Sulka; Mrs. Max Green in honor of 55th wedding anniversary of Mr. and Mrs. Meyer Richman; Mr. and Mrs. B. Feldman in memory of Melvin Allan Silverman; Mrs. Jeannette Levine in memory of Melvin Allan Silverman; Mr. and Mrs. Frank A. Silverman in memory of Melvin Allan Silverman; Mr. and Mrs. Sam Brudno in memory of Doris Wilkoff; Mr. and Mrs. Sam Brudno in memory of Helen Brudno Markus; Rena, Lenore and Sylvia Stein in memory of Bernard Stein; Mr. and Mrs. M. M. Berger and family in memory of Doris P. Berger; Allen K. Hexster, E. L. Van Baalen, I. E. Sperling, Bert Weil, R. R. Wodicka in memory of Herbert Goodman; Bertha Lichtig in memory of Arthur H. Lichtig.

To the Yahrzeit Fund: Mrs. Fannie Friedman in memory of Sol Friedman; Leo A. Lesser in memory of David M. Lesser; Mrs. Charles C. Bader and Mrs. Ira Krulak in memory of Hyman Kohn; Mrs. Fannie Friedman in memory of Sol Friedman; Mrs. A. Mauff in memory of Rosa Treitel; Leo A. Lesser in memory of David M. Lesser; Henry A. Pohl in memory of Mrs. H. A. Pohl; Mr. and Mrs. Leo B. Seidenfeld in memory of David Seidenfeld.

To the Leonard D. Ganger Memorial Fund: Mr. and Mrs. Jeff Ganger, Ted Ganger, Bob Ganger, Mr. and Mrs. S. L. Goldman, Mrs. H. E. Frisch.

To the Betty Jane Finkle Memorial Fund: Mr. and Mrs. A. H. Baumoeel in memory of Marcus and Gisella Baumoeel and Rebecca Gold; Mr. and Mrs. William Rosenfeld, Mr. and Mrs. Herman Finkle, Major and Mrs.

David Benjamin in loving memory of Herbert Goodman.

To the James Marks Goldman Memorial Fund: Merle J. Rogen

To the Altar Fund: Mr. and Mrs. Milton Halle in memory of Morris N. Halle; Mrs. Julius Meyerson in memory of Doris Wilkoff; Mr. and Mrs. F. Arthur Simon, Mr. and Mrs. Lawrence Meyerson, Mr. and Mrs. Arthur Glick, Mr. and Mrs. Alvin Grossman in memory of Samuel Haber; Mrs. Simon Englander in memory of Jacob Korach; Mr. and Mrs. Gus Lorber in memory of Samuel Baum; Mrs. Lowensohn and Mrs. Giffen in memory of Mamie Salen; Miss Erna Arndt in memory of Eva Manheim and Adolph Arndt; Mr. and Mrs. Phil Sobel in memory of Sallie Rosenblum; Mrs. David Loveman in memory of Rosa Marks; Mr. and Mrs. Leo A. Lesser in memory of Harry Meister and Anna Lesser; Mrs. I. S. Rose in memory of Sallie Rosenblum; Mrs. Yetta Rosenfeld in memory of Carrie Salinger; Mrs. Lee R. Lewis in memory of Ben F. Corday; Mrs. Harry Korach, Mr. A. H. Wohlgemuth, Mr. H. L. Wohlgemuth, Mrs. A. M. Klein in memory of Bernard Wohlgemuth; Mrs. Sophie Mahrer and children in memory of Adolph Mahrer; Mr. and Mrs. Alvin Baer in memory of Abe Wolf.

To the Scholaship Fund: Mrs. Carrie Kaufman in memory of David Zinner; Mr. and Mrs. A. Risler in memory of Doris Wilkoff; Mrs. Elsie LaVetter, Mrs. Hannah Segal, Mrs. Minnie Rosenberg in memory of Max Adler; Mrs. Louis Rippner in memory of Jacob Rippner; Mrs. David Atlas, Mrs. Ben Rothman in memory of Yetta Singer; Mrs. J. J. Ripner in honor of the 25th wedding anniversary of Mr. and Mrs. Sam Urdang; Mrs. J. J. Ripner in honor of the 30th wedding anniversary of Mr. and Mrs. David Berger; Irene S. Rettenberg in honor of the 25th wedding anniversary of Mr. and Mrs. Edward Jacobs.

To the Braille Fund: Mrs. Sam Haas in memory of Marie Pollak; The May Company Basement Workers in memory of Henry Sulka; The May Company Quartet Century Club in memory of Henry Sulka; Mrs. Rose Myers and Ruth in memory of George Myers; Mrs. I. Babin in memory of Henry Sulka.

To the Alice Z. Barth Memorial Fund: Melie F. Emsheimer, Sophie Fishel; Mrs. Myron A. Cohen; Florence Berman; Sally Sigel; Etta Strauss.

To the Prayerbook Fund: Saturday Night Club in memory of Stella Rickman; Monday Club in memory of Mrs. Ida Starkoff; Mr. and Mrs. E. M. Hart in memory of Stella Rickman; Mrs. Albert Breitbart in memory of Dora Haber; Selma Baum in memory of Sam Baum; Mrs. W. M. Hart in memory of Esther Wechsler Newman; Mrs. Jacob Klein in memory of Hilda Baumoeel; Sally and Willard Livingston in memory of Herman Sill.

RABBI BRICKNER'S RADIO ADDRESS FROM LONDON

THURSDAY, FEBRUARY 10, 1944

RE-BROADCAST BY STATION WTAM

(Stenographically reported by Miss Eve Kaufman)

Hello Americans! I am very happy for this opportunity to bring you greetings from your boys overseas; many of whom I have met face to face in the course of 35,000 miles of air travel through many of the war theaters in which our troops are now fighting "the good fight."

Perhaps I can describe to you how our boys look and feel by repeating what some of them said to me the other day when I was out in a very significant maneuver area. "I am going to be broadcasting to America," I said to them. "What would you like me to tell the people back home?" They answered in chorus:

"Tell them we are feeling fine and fit and not to worry about us." And they looked it—they were ruddy and windblown and in the pink of condition. As ruddy as men can be for the push that may mean the turning point of the whole war.

In the course of this talk, I shall try to answer some questions which I believe are in your minds. The first question is: "Do the minds and tempers of American citizens in uniform differ from their feelings in civilian life?" I believe not. By and large they have not been out of civilian life long enough for their uniforms to make much difference in their thinking and attitudes on questions of import. On the whole I find that this is a serious and hard working army. There is nothing of the spirit of "Hip, hip hooray" in it. It's not an adventure that they're on. They are doing a job that they feel has got to be finished as soon as possible, so that they may go home and be able to stay home, without ever having to worry again that their children will have to do it over in 20 years.

I know that religious people everywhere are asking the question: "What has God come to mean to our men and women in the armed forces?" My observations lead me to believe that there is no widespread religious revival in the army. I have seen no "standing room" signs up at religious services. And yet it is equally true that a much larger number of men and women are attending religious services in the army than

ever did in civilian life. For the first time in their lives, those who were indifferent to religion, and particularly under the impact of combat, are having a new experience with God and Faith. They are learning something about God's nearness, His goodness, His tenderness and about the Power of Prayer. I can best illustrate what I mean by telling you what two Jewish lieutenants, who fly their missions together, told me the other day, while I was visiting on their bomber field:

"Dr. Brickner, we now know that God has been good to us. We've seen planes all around us go down and we have come through! . . . We know that God is caring for us."

"Do you pray when you are in the midst of your mission?" I asked. One of them replied:

"No, I'm too busy then — too absorbed. But I pray before I go up, and when I'm coming down, I thank God for bringing me through safely."

"I've conferred with many hundreds of chaplains, Christians and Jews, and quite generally they've told me that they, too, are getting a broader and deeper conception of religion. Narrow denominationalism is impossible when you have to serve men of different faiths, and under these new circumstances the men are not concerned with theological quibbling. They want to learn about the deep things of faith, which are of the underpinnings of all religion, about the faith that underlies all faiths. Chaplains everywhere agree that the churches and the synagogues at home will have to match this deepening sense of the meaning of the reality of faith which is coming to the men in the crucible of war.

In my travels someone said to me: "We know that chaplains have died in this war in the course of their duties, but what about their everyday tasks? The greatest thing, my friends, that they are doing, is living intimately with the men, sharing their hazards as well as their joys. Somewhere in Italy, near the front, I met one chaplain just returning from a service he held under shell-fire in the mountains. He had

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driven 135 miles over nearly impassable and icy roads. Many climbed to a dangerous gun position to hold that service. In the midst of it shells began coming down so thick and fast that he and the men had to leave their communion with God and run for shelter to the foxholes. He thought that that service was over. But, when the strafing ceased, the men came crawling back and knelt in the deep snow. "I shall never forget that service," the chaplain said, "because here was religion, intent, deep, meaningful." As he spoke, I thought of the words of the psalmist: "Out of the depths do I cry unto Thee, O Lord!"

Holding services is the least a chaplain does. The most significant part of his job is in being a big brother and counsellor to the men, visiting them in the hospitals, acting as their liaison between them and the officers, giving them a feeling that there's someone around who really cares.

I've often been asked, "What seems to be bothering the men most?" Well, the men are disquieted and discouraged over some of the news coming from the States. Jew and Christian alike have asked me if anti-Semitic incidents in cities like Boston, New York and Chicago are indicative of the mood sweeping America. They cannot understand why there should be arguments and political controversy on the matter of their voting. They question the all-out effort of the people back home, who are loudly proclaiming their support of the armed forces abroad, yet tolerate strikes within. On the personal side, many boys feel let down that the biggest stake that they have in the war, the return to home, to their love, wife, family and children, are gone when letters from their wives or sweethearts cool off or stop coming, indicating a breach and a separation. Even amid the heartbreaks here there's amusement. In one signal corps outfit, I found that the men had organized a "Brush-Off Club," to which only those who have had letters from home, breaking engagements or demanding legal separations, are eligible for membership.

Negro troops fear the economic and social issues that will be theirs back home. Over here, men of different faiths and races are living together as brothers. This living together is having a tendency to break down prejudice. The men who eat, sleep, drill, work, fight and die together, get to know each other as men and not as members of

a particular class, or race, or church. They are fighting for this brotherhood. They cannot understand why the folks back home are not matching their effort. They feel that they have a big enough and tough enough job ahead of them. They are growing restive and resentful of the forces of bigotry and prejudice that sabotage their effort on the home front.

Before leaving the States, I often heard the question: "Are our boys going to return as clean physically and morally, as when they went over?" And everywhere I've looked to find the answer to it. From what I have observed, I'm convinced that those men who came over clean, mentally and physically, are going to remain that way. The influence and the habits inculcated back home have a tendency to stick. The uniform does not transform character. But let us face up to it! There are temptations. Our troops away from their families and communities, living in places where the standards and attitudes are different from those back home, are under a great strain and it does take a lot of self-control. To compensate for the temptations, however, there's hard work, discipline and the great care that's being given to provide wholesome recreation and play. In this connection, I want to pay tribute to the work of the Red Cross all over the theaters where I have seen them operate. And here in England, to them and the Jewish Hospitality Committee, which is working very closely [with our own] American Jewish Welfare Board. I want to pay tribute, too, to the local people everywhere, who are providing home hospitality to our men.

Often the question is asked: "Do our men know the larger issues for which they are fighting?" I am compelled to say to you: "That it seems to me, that by and large, the men have only a muddled idea of what they are fighting for—and only a slightly better conception of what they are fighting against." It is regrettable that our youth has been brought up without a passion for Democracy and our way of life, which they have taken for granted. As a result they are at a disadvantage, meeting an enemy that has been indoctrinated with an ideology which is diametrically opposed to ours. But I am happy to observe that here in the United Kingdom, our troops are receiving army talks which have a tendency to make up for this deficiency. When our forces

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return with their background of hard-gained experience, they will have the shaping of the future in their hands. Only as they know the "whys" and the "wherefore" of this war, only as they are determined that its consequences in terms of a better world order, should match the price that we are paying for it, will the victory that is inevitably to be ours, be worthwhile. Perhaps I can best sum up what I've been trying to convey to you, by telling you that this trip has given me a profound sense of reassurance, not only that we will win this war, but that we are bound also to win the peace. I've seen men, who in the course of a few years, have been trained in the art of fighting. The other day I saw a chap hop out of a fighter plane, with a hole twice as big as his head blown right in behind the cockpit, and he was as cool as a cucumber. Modestly he said, looking at the gaping hole which nearly cost him his life, "Well, this cost 'Jerry' four planes, and I'm going back for more." Only a relatively short while ago he was a lawyer in a midwest town. Today he's a crack flyer and fighter. I tell you it took more than skill to bring that plane back . . . it took courage and guts, and our men have that. Our army is prepared, the outcome can be only Victory and Peace.

At a service at which I spoke the other day on a fighting airfield, a Christian chaplain showed me a crucifix and two candlesticks made from shells. First it struck me as incongruous, but after a little reflection, I saw the symbolism of it. Out of the fire of these shells is coming the inspiration and the light which will secure our Christian-Jewish way of life and give us a better world. Tomorrow's world will have security only if it is built on a religious and moral foundation. The world went bankrupt for the lack of it. We did not put moral consciousness behind the things of science and business. We must do so in the future. It is Religion that teaches us that human personality is sacred and that only under Freedom can man develop this God-given quality. That is the quintessence of Democracy. Only as we ground our world and teachings of religion and God can we hope for a just and durable peace and a democratic society.

Most of our shadows are caused by standing in our own sunshine.

—Emerson.

MAN-MAKING

By Edwin Markham

We are all blind until we see
That in the human plan
Nothing is worth the making
If it does not make the man.
Why build these cities glorious
If man unbuilt goes?
In vain we build the world
Unless the builder also grows.

CONGRATULATIONS TO:

Mr. and Mrs. Edwin H. Klein of Chicago, formerly of Cleveland, on the engagement of their daughter, Shirley Louise Klein, to Lieut. William Ziv, son of Mr. and Mrs. Aaron Ziv of Chicago. Lieut. Ziv is stationed at Camp Forrest, Tenn.

Mr. Lehman Levy, upon the occasion of his 87th birthday, February 13th.

Mrs. Zetta Kahn, upon the occasion of her 85th birthday, February 15th.

JEWISH YOUTH SINGERS

The Jewish Youth Singers, a choral group under the direction of Cantor Saul Meisels, still has room for more members. Sponsored by Junior Hadassah, the Jewish Youth Singers is open to all young women who enjoy singing. They have had several special performances and are now preparing a cantata. Those interested should call Miss Jeannette Desatnik, chairman, YE. 0404.

COURAGE

We men of Earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build
The stairs into the Unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.
Here on the paths of every-day,
Here on the common human way
Is all the busy gods would take
To build a Heaven, to mold and make
New Edens. Ours the task sublime
To build Eternity in Time.

—Edwin Markham.

AT THE MOTHER-DAUGHTER LUNCHEON

Prizes to be given to:

- Mother with most number of daughters
- Fourth generation mother.
- Oldest mother in congregation

Remember the date, March 5th.
Make reservation early

SOME AMERICAN JEWISH TYPES

Rabbi S. Felix Mendelsohn

Temple Beth Israel, Chicago, Ill.

American Jews today may be divided into the following five categories:

1. Suicidal Jews—who through a conscious effort have completely broken with their people.

2. Escapist Jews—who run away and eventually eliminate themselves from the community.

3. Cardiac Jews—who constantly boast of their "Jewish heart," but do nothing to lead a Jewish life or to perpetuate their faith.

4. "Ersatz" Jews—who as an expression of concern for their people engage in petty and frequently objectionable activities.

5. Self-Respecting Jews—who by promoting the interests of the living synagogue are making Judaism a potent force in their own lives, in the lives of their children, and in American life.

Since to be a Jew is a voluntary matter, each of us must decide to which category he prefers to belong.

PERMANENT

Nothing that was worthy in the past departs; no truth or goodness realized by man ever dies, or can die; but is all still here, and recognized or not, lives and works through endless changes.

*Men and Women
in the
Armed Services*

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*Euclid Avenue
Temple*

REFORM JUDAISM IN THE AMERICAN SCENE

When our ancestors came to the United States, they brought with them a medieval Judaism, a product of the ghettos, a faith that could not survive in a progressive America. Rabbi Isaac Mayer Wise asked Rabbi Isaac Leeser, the Orthodox leader of that time, how it was that in 1846 there were only two hundred families affiliated with congregations out of the entire number which had immigrated to these shores between 1620 and 1829.

Rabbi Allan Tarshish demonstrated the role played by Reform in revitalizing Judaism in America in his article "Reform: Bastion of Judaism" (Liberal Judaism, October). Reform has supplied a Union, a seminary (the oldest in the United States), American-trained leaders, a new ritual, revitalized ceremonies, progressive religious schools, modern text books, and has brought new meaning to the celebration of our Holydays. "Through its philosophy of continual revelation, its understanding of the present and the vision of the future, taken together with its ever careful searching of the world and at the same time retain its essential verities . . . It has wielded a powerful influence upon the movements that seem to be opposed to it. Conservatism and Orthodoxy in America have been profoundly affected and aided by the Reform movement, for the progress of Reform encouraged the advocates of these other groups of Judaism to search out their greatest strength and likewise to adjust to their environment. All of American Israel bears the beneficent stamp of Reform."

But the great task of Reform is still before it—that of teaching and furthering the ideals of a universal brotherhood among mankind.

"To cheat a Gentile is even worse than cheating a Jew, for besides being a violation of the moral law, it brings Israel's religion into contempt, and desecrates the name of God."

Talmud Chullin, 94a.

In Memoriam

Our heartfelt sympathy is extended to the bereaved families of Louis Grossman, Jennie Oppenheim and Adolph Grasgreen.