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THE EUCLID AVE. TEMPLE

# BULLETIN

CLEVELAND, OHIO

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*Concluding Day of Passover*

FRIDAY APRIL 14th, 10:30 A. M.

## YISKOR MEMORIAL SERVICE

RABBI NODEL

will preach on

"BUT THE SPIRIT LIVES ON . . ."

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FRIDAY, APRIL 14th, 8:15 P. M.

## RABBI BRICKNER

will speak on

"THE NEAR AND MIDDLE EAST—  
INDIA, IRAN, EGYPT"

Observations on the life and war role of these countries. Another one of the talks in the series on the highlights of Rabbi Brickner's mission overseas.

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*Sabbath Morning Services*

11 A. M. to 12 NOON

RABBI NODEL

will preach on

"THE PURSUIT OF HAPPINESS"

### *Sisterhood Members*

SAVE THURSDAY, APRIL 27th, 2:00 O'CLOCK

for the

### ANNUAL MEETING

presenting

Dorothy Fuldheim

"FOUR MISTAKES MADE BY THE AXIS"

**EUCLID AVENUE TEMPLE BULLETIN**

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JULIUS J. NODEL, Ass't Rabbi and Editor

NATHAN BRILLIANT, Educational Director

LIBBIE L. BRAVERMAN

Director of Extension Activities

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Residence: YE. 4910

Entered as second-class matter April 9th, 1926  
at the Post Office, Cleveland, Ohio,  
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**Religious School Notes**

Sessions will be resumed this week-  
end, Saturday and Sunday, April 15th  
and 16th. There will be no classes Fri-  
day, April 14th.

Class 9A, Hebrew 9 and the Marri-  
onette Club had 100 per cent attendance  
last week.

**MEN'S CLUB NOMINATIONS**

The Men's Club Nominating Commit-  
tee respectfully submits the following  
names for election to the board of di-  
rectors for the coming year.

For re-election to the board:

S. J. Battler, I. J. Kabb, M. Goulder,  
C. Hess, J. Hollander, H. Jacobson, H.  
Pasternack, S. Schwartz, Dr. A. Mar-  
cus, Z. Smilow, J. Kreinberg, M. Stan-  
ford.

New members selected by the nomin-  
ating committee for the board: W. Fox,  
Dr. H. Burger, S. Meyerson, M. Lang,  
P. Livingston, A. Sill.

Any additional names must be sub-  
mitted within the next ten days.

**CONGRATULATIONS TO**

Mr. and Mrs. John Lindheim (nee  
Reinitz), on the birth of a daughter,  
Judy Kay.

Mrs. B. Stein, on the promotion of  
her son, Albert E. Stein, to Captain in  
India.

**In Memoriam**

Heartfelt sympathy is extended to the  
bereaved families of Samuel Gore and  
Harry Goldstein.

**FUNDS**

**To the Altar Fund:** Mr. and Mrs. Morris  
Saks in memory of Jennie Saunders and Sol  
P. Lindner; Zelder Zipser, Maybelle Miller, Ted  
Levine, Bertha Kest, Julie Truehaft, Lillian  
Ellison, Esther Ginsburg, Minnie Gitelson,  
Anne Fishman, Seline Frankel, and Lillian  
Kanter in memory of Regina Bleier; Mrs. I.  
J. Kabb; Mrs. Eam F. Deutsch and sisters in  
memory of Minnie L. Eisenmann; Mr. and  
Mrs. Sam F. Deutsch in memory of Regina  
Bleier; Mr. and Mrs. Louis Moss in memory of  
Arthur Weisenberger; Miss Sadie Isaacson in  
honor of the anniversary of Mr. and Mrs.  
S. M. Isaacson; from Mrs. Abe Joseph and  
Henrietta Joseph and Mr. and Mrs. Leo E.  
Rossman in memory of Abe Joseph.

**To the Library Fund:** Mrs. Sallie Rosen-  
blatt and Mrs. Y. S. Brown in memory of  
Morris Grossman; Simon and Anne Angart,  
George and Esther Hausman, Herschel and  
Lucille Ozer and daughter Susan, Muriel  
Solnick, Evelyn Koblentz, and Samuel and  
Esther Koblentz and son Barry, in memory of  
Cpl. Fred Berkowitz; Lt. and Mrs. Erwin Wile  
and Mr. and Mrs. Leo Wile in memory of  
Lt. Earl Lieberman; Mr. and Mrs. William  
Morris in memory of Fanny Morris; Mrs. S.  
Haiman and Mrs. M. Hammer in honor of the  
25th wedding anniversary of Mr. and Mrs.  
Leo Markowitz.

**To the Jahrzeit Fund:** Mrs. Sam F. Deutsch  
and sisters in memory of Hyman Aaron  
Sacheroff; Mrs. Rosie Recht; Miss Sylvia  
Klein in memory of Mrs. Ernestine Klein.

**To the Rabbi Brickner Prize Fund:** Mr. and  
Mrs. Sam Deutsch in memory of Fred Berko-  
witz; Doris and Elmer Frankel in memory of  
Alex Frankel; Bobby S. Roth in honor of  
Babetta Sophia Roth.

**19 U. S. CHAPLAINS  
KILLED IN BATTLE**

Washington—(AP)—Chaplains don't  
fight but they do get killed in battle.

Only the air forces and the infantry  
have suffered a higher proportion of  
casualties among their officers than the  
chaplain corps, the Army reported to-  
day.

From the start of the war to the end  
of last year, 19 chaplains were killed in  
battle, 19 wounded, 33 were prisoners,  
one was missing in action, and 31 had  
died of accidents or illness.

**NOTICE**

The Cleveland Federation of Church  
Women has extended to members of the  
E. A. T. Sisterhood a cordial invitation  
to attend a meeting and tea at Trinity  
Cathedral, Euclid and 22nd street on  
Thursday, April 20 at 2 p. m. R. S. V. P.  
Mrs. Sam Winograd, FAirmount 5037.

# THE MEN'S CLUB

## *Husband and Wife Nite*

An All-Musical Evening With Two Featured Artists:

**EUNICE PODIS, Pianist      CANTOR SAUL MEISELS**

**IN THE TEMPLE ALUMNI HALL**

**Wednesday, April 19th, 8:15 P. M.**

*Refreshments will be served after the meeting*

**FOR MEMBERS ONLY**

### **SOME RESPONSES TO RABBI BRICKNER'S TRIP**

#### **Item from "The Christian- Evangelist"**

Conference Held in Algiers

Chaplain John Acie Burgess had the privilege of attending a conference in Algiers occasioned by the visit of Rabbi Barnett Brickner of the Jewish Welfare Board. Chaplain Burgess says that the meeting was unusual in that the conference brought together Catholic, Protestant and Jewish Chaplains of the French, British and American forces in that theatre.

The Rabbi, who was introduced by Robert A. White (Catholic), Senior Naval Chaplain, brought greetings from the President of the United States and items of religious interest from the states. His message was translated to the French by Chaplain Leon Wencelius, formerly a French Protestant theological student in New York and now with the French forces.

A frank discussion of the problems facing the chaplains followed the address. The discussion centered about the problems of morality facing the soldiers. Viewpoints were expressed by the various chaplains as to whether or not the soldier is more religious today than at the beginning of the war, the

soldier's attitude upon returning to civilian life, and certain minor problems which arise from soldiers of various nationalities working close together.

Chaplain Burgess says, "The meeting enabled Rabbi Brickner to gain a comprehensive view of our problems as we face them as chaplains and it gave us, who are members of the armed forces, the opportunity of knowing problems of fellow chaplains and their projected solutions. The meeting progressed with utmost congeniality and frankness. The conference was highly symbolic of the unity that religious leaders of America are able to bring about in the study of common problems. It is a hopeful sign for the future."

**From David Josephson who writes  
from Italy to his Rabbi in New York,**

**Dr. Max Reichler:**

"Just before we left Sicily, we had the honor of seeing and speaking with Dr. Brickner who was on a tour of the army camps over seas. He brought us word from home and of the way the people are backing us. He really was a definite boost to our morale and he took time to talk to each one individually. He also took our names in order to write our folks. It is wonderful to know that a man would come half way around the world to bring us a little joy."

## JEWRY UNITED IN WAR AND PEACE

By Lawrence Marks,

Member National Federation Temple  
Brotherhood Executive Board

I am somewhat disturbed by the very topic. Many of us remember Stephen Leacock's story on Mexico, "Alas, my poor Mexico, she wants nothing but water to make her the most fertile country of the globe. Water and soil, and she would excel all others. Give her but water, soil, light, heat, capital, and labor, and what could she not be." I do hope that the story is not applicable to the proposition, "Jews United in War and Peace."

Contrary to popular belief, Judaism did not emerge in a time of peace, but evidenced itself in a period of history when warfare was generally recognized as a legitimate instrument of tribal and national policy. Such is the story of Israel's conquest of Canaan.

The story of the books of Joshua and Judges are filled with the belief that wars were carried out in accordance with the will of God, and that He Himself fought on their side against the enemies.

It was Hosea's and Isaiah's hope, that in the coming day, all warfare will cease. The Prophets did not really preach pacifism, they held out the ideal of peace, based on justice in both the national and international relations as the goal of the future.

This in my opinion was the great contribution which Israel made to civilization, this is the concept of international peace. The highest hope, is the ultimate abolition of war. Judaism reaffirms the superiority of spiritual values over physical force.

Now from the liberal point of view, let us remember that Reform Judaism is in itself a struggle for freedom, and as such the group of individuals who have been interested in making our theology a living, vibrant thing, will want and strive to cooperate with all those who strive for unity among Jews, in war and peace. That which is most important is "informed Judaism."

A pre-requisite for "informed Judaism" for all Jews is a knowledge of our history, our background, and our people. We Jews are suffering today from those people who are merely Jews by accident of birth, and who evidence it by three yearly appearances in a synagogue or temple. Informed Judaism is

a royal road to unity among Jews.

It has early been the belief that Reform Judaism left the field of isolation, and attempted to break down barriers which kept Jewish ministry and Gentile ministry apart. It was no secret that what was good and noble in the teachings of Jews, is equally so in the Christian creed.

With this in view, and with proud and upright purpose in their Judaism, Reform Jewry went into the field of public relations. Many Jews scoffed, and accused them of trying to gentileize themselves, and even today there is still a suspicion, a scorn heaped upon Reform Jews by many Orthodox and Conservative Jews.

This field of activity is one which educates the non-Jew about the Jew; I trust that at this stage I do not have to plead for unity of understanding of the important travail in public relations.

Jews must never again be isolationists. Our unity as Jews must derive from an understanding, a will, a desire to encourage Jews to act in the fine traditions, walk with dignity, pursue the ethical life.

Let us ask ourselves, what are we fighting for? To keep our country and our religion on top, our people and all minorities from persecution. "We want not only to preserve, but to improve our way of life."

A religious man puts it this way, "to create a new birth of mankind, to tear the shutters from the eyes of the bigoted, to vanquish monopolies, and self-seeking interests, to wipe out exploitation." These men know what they are fighting for!

Jews united in war and peace! Tolerance among Jews! An understanding of one another's point of view, a strengthening of each other to meet the forces of reaction, is the immediate purpose of all Jews. The post-war period will bring even greater anti-Semitism, greater problems. We Jews must be united to meet this challenge. What makes us good Jews, makes us good Americans. That which makes us all good Conservative, Orthodox, and Liberal Jews, makes us good citizens.

Jews united in war and peace, is the only pattern for all Jewish groupings, in a world where the democratic ideal can only survive if global democracy wins over reactionism, and isolationism. This is the hope of all Jews everywhere.

—From "The Jewish Layman."