
THE EUCLID AVE. TEMPLE

BULLETIN

CLEVELAND, OHIO

FRIDAY EVENING SERVICE

DECEMBER 29th at 8:15 P. M.

RABBI BRICKNER

will speak on

"THE OUTLOOK FOR EUROPE AND THE SMALL NATIONS"



Sabbath Morning Services

in the Chapel

11 A. M. to 12 NOON

RABBI BRICKNER

will preach

Weekly Torah Portion—"Vayehi"

Genesis 47:28-50:26

Haftorah—Kings 2:1-12

A RECITAL OF SACRED MUSIC
BY ORGAN AND CHOIR 8:00 P. M.

Erwin Jospe, Directing

Doors open at 7:45 P. M.

COMING EVENTS

Dec. 28—Jr. Alumni Skating Party.

Jan. 10—Men's Club Meeting with
Roeliff Loveland as speaker.

Jan. 16—Sisterhood Dramatic Reading.

EUCLID AVENUE TEMPLE BULLETIN

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BARNETT R. BRICKNER, Rabbi

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and Editor

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FUNDS

TO THE SCHOLARSHIP FUND: Mr. and Mrs.
Raymond Metzner in memory of Ben W.
Tramer.

TO THE BRAILLE FUND: Mrs. D. C. Vactor
and Mrs. H. J. Rosewater in memory of D. C.
Vactor; Mrs. David Kohn in memory of David
Kohn.

TO THE BOOK OF RECORDS: Mrs. Joseph
Lafonge in memory of Max Adler; Mrs. Max
Adler in memory of S. Leichtag.

TO THE YAHRZEIT FUND: Mr. and Mrs.
Allen Sogg in memory of Carrie Salk; Milton
Lang in memory of Sol Lang.

TO THE NORMAN ROMAN FUND: Nathan
Loeser in memory of Norman Roman; Dr. Al-
fred Jospe in memory of Norman Roman; Mr.
and Mrs. S. H. Deutsch in memory of Nor-
man Roman; Clara Schott in memory of Nor-
man Roman; Leo and Miriam Rossmann in
memory of Emma Rossmann; Sidney S. Haas
in memory of Norman Roman; Ellen Gitta
Ziskind in honor of the birthday of her grand-
mother, Mrs. Vera Zipkin; the Phi Rho Delta
Club in memory of Lt. Sanford Goodman;
Lester and Florence Goodman in memory of
Norman Roman; Mrs. Albert Ullman in mem-
ory of Norman Roman; Mrs. S. Teguns in
memory of H. M. Sill; Ada Polster in memory
of Joseman Epstein.

TO THE BERKOWITZ FUND: Ada Polster in
memory of Joseman Epstein.

TO THE LEONARD B. GANGER SCHOLAR-
SHIP FUND: Mr. and Mrs. Armin Berger in
memory of Leonard Ganger; Laurence Stuart
and Judith Ann Zipkin in honor of the birth-
day of their grandmother, Mrs. Vera Zipkin.

TO THE PRAYERBOOK FUND: Mrs. Mary
Goodman in memory of Samuel and Arthur
Lerner.

TO THE GENERAL SCHOLARSHIP FUND:
Mrs. Charles Shane.

TO THE SAM B. GUREN SCHOLARSHIP
FUND: Mrs. Sam B. Guren in memory of
Meyer, Abraham and Rachel Miller.

IN MEMORIAM

Our heartfelt sympathy is extended to
the bereaved families of Haiman Craine
and Henry Klein.

*Flash!**Special Announcement***ROELIF LOVELAND**

P. D. Reporter just returned
from France will

"REPORT ON EUROPE"

at the

MEN'S CLUB MEETING

Wednesday, January 10th,
8:15 p. m.

Alumni Hall

Open to members and their ladies

Refreshments

James H. Miller, Chairman

RELIGIOUS SCHOOL

PERFECT ATTENDANCE for the
week-end of December 15, 16, and 17:—
Classes 1B, 3B, 5A, Hebrew 6 and 8.
Hebrew 7 had two days of perfect at-
tendance.

Two pupils of our Religious School
were elected to the governing body of
the Young Judaea in Cleveland. Bert
Dragin was elected vice-president and
Marilyn Kalish, secretary. Young Judaea
is a national organization of Zionist youth.

THERE WILL BE NO SESSION OF
THE RELIGIOUS SCHOOL for the
week-end of December 29, 30, and 31.
Regular sessions will be resumed the
following week-end.

JUNIOR ALUMNI**SKATING PARTY**

Thursday, December 28th
from 2 to 5 P. M.

SKATELAND

Admission—25c

Watch for Important Announcement of a F

THESE ARE THE FACTS

266 rabbis are now serving as chaplains in the armed forces.

225 are chaplains in the U. S. Army.

40 are chaplains in the U. S. Navy.

1 is in the U. S. Maritime Service.

153 of them are in the United States.

113 are overseas.

6 chaplains have died during the course of this war. They are Alexander D. Goode, Louis Werfel, Irving Tepper, who died in action, and Samuel Hurwitz, Henry Goody, and Herman Rosen who died in the United States.

More than half of the rabbis of this country have volunteered for service in the chaplaincy.

Of the 266 chaplains now in the service, 129 are sponsored by the Central Conference of American Rabbis (Reform), 87 by the Rabbinical Assembly (Conservative), 50 by the Rabbinical Council of America (Orthodox).

The Jewish chaplain, whether he be Orthodox, Conservative, or Reform, submerges his personal preference and conducts the kind of service the majority of men want. Personal religious practice are adjusted to the needs of the Jewish men.

The typical Jewish chaplain conducts religious services, organizes discussion groups, addresses orientation lectures, visits the hospital and guardhouse, is available for consultation and guidance, and provides aid for the welfare of the men.

STAFF HAS PARTY

Rabbi and Mrs. Brickner were hosts to all the teachers of the Religious School, the club leaders and the staff at their annual Chanukah Supper Party at their home. In spite of the storm about 65 attended.

CONGRATULATIONS to Mr. and Mrs. J. E. Glaser on the marriage of their daughter, Rosalyn to Jack Davidson; to Mr. and Mrs. Maurice Bruml and Mr. and Mrs. Bernard M. Kane on the marriage of their children, Marjory Bruml to Capt. James M. Kane; to Mr. and Mrs. J. O. Stein on the birth of a granddaughter.

LAST CALL

Our Temple goal for the Sixth War Loan Campaign is one million dollars.



We are approaching the three-quarter million mark.



We have sold 1232 bonds, of which 937 were E, F, and G.



We have purchased one hospital Service plane that will bear the name of The Euclid Avenue Temple.



Will you help us purchase the other three Hospital Service Planes?



December 31st is the closing day for our Temple drive.



Only a few more days left.



Get that extra bond now.



If you want a Bondadier to come to your home, phone

Mrs. Norman Less, FA 6200

or

Marvin Gardner, PR 6512

JEWISH EDUCATION

Jewish education, if it is to assure a healthy future for the Jewish community must address itself to the task of communicating to all the members of the community, grown-ups as well as children, the doctrine and discipline of the Jewish way of life which will keep it an abundant reservoir of manhood and womanhood whose traits the city, the state, the nation can continuously draw into their own more comprehensive vitality and strength. For in our democratic society this vitality, this strength, consists in the union of its multiplicity and variety, in the orchestration of the different. The power and promise of the city's or the nation's being do not consist in the suppression or the abolition of the differences among its components. The power and promise of the nation's being consist in the release and teamplay of the differences among its components. Jews have the difference designated by the word "Jew" to contribute to this teamplay. It cannot be contributed as merely a remembered past, however proud. A past only remembered and not taken up and consumed in the present is like undigested food, a burden, a poison, not a nourishment, which those whom it weighs upon perforce endeavor to spew out and forget. Jewish education, if it would serve the Jewish community, has the task of making the past a living past, not a parasite upon the present, but the sustaining nourishment of the present, relevant to the tasks, the problems and the dangers of the changes and chances of the entire community endeavoring to realize the ideals of the American way.

—Horace M. Kallen
in "Jewish Education"

THE MISSION OF ISRAEL

We who value our civilization owe a tremendous debt to the Jews. In place of childish aggregations of gods mostly malevolent, in place of terrifying superstitions abated only for the elect by philosophy, they gave us religions of singular purity and splendor that yet could reach even the lowliest minds. The book of history is not yet closed, and it

may be fated that our present civilization of aerial bombs and poison gas must once more go through an era of mediaeval darkness.

The Jews, however, small a remnant, will manage to keep their lamps burning. Their mission has not come to an end. Indeed, one may say that even today, in the midst of the greatest of all persecutions, their mission stands out clearly: to awaken us from the stupor in which we dreamed that a civilized society might rest on some other basis than that which has been tested by time—Good will to men.—Alvin Johnson in the Atlantic Monthly.

REFORM JUDAISM

"Reform Judaism is a liberal Judaism. It proclaims the right of each generation to change customs and rituals and even to restate doctrines, provided the essential principles of Judaism are preserved and strengthened by such changes. The same liberal principles which gave the Reform pioneers the right to change the venerable customs and prayer texts of Orthodoxy give us the right to change practices and modify doctrines of the pioneers. . . .

"Any attempt to fix Reform Judaism at the pattern of one hundred years ago or fifty years ago petrifies it into Reformed Judaism, a form of Judaism which had at one time been Reformed and then remained forever fixed. It is the resolve of the Central Conference of American Rabbis to keep Reform Judaism liberal and alive to the realities of the age. It is our hope that in so doing we are strengthening both the Reform movement and Judaism itself . . .

"Reform Judaism is strong. Its influence in America extends far beyond those institutions which are avowedly Reform. . . . Our leaders are giving guidance to many Jewish and general movements in America. You do not need to build a fence around a Reform congregation to protect it against attack. Reform is the future; it is a dynamic movement in American Judaism. Let us be bold, confident, and friendly with all of Israel.

"Dr. Solomon B. Freehof,
President, Central Conference
of American Rabbis."