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THE EUCLID AVE. TEMPLE  
**BULLETIN**  
CLEVELAND, OHIO

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JANUARY 4 AT 8 O'CLOCK  
FRIDAY EVENING SERVICE

**RABBI BRICKNER**

will speak on

**WHAT'S AHEAD IN 1946**

**On the International Front---Home Front---Jewish Front.**

**As we prepare to change over from war time to peace time.**

**YOUR OPPORTUNITY TO VISIT  
WITH YOUR CHILD'S TEACHER**

of the

**Parent-Teachers Reception**

**Sunday, January 13, 3 to 5 p. m.**

**Alumni Hall**

**Refreshments**

**ASSISTING WITH THE TORAH:**  
Leo Seidenfeld and Marvin Gardner

**ASSISTED WITH THE TORAH LAST WEEK:**  
Dr. Al Marcus and J. William Grodin

***Sabbath Morning Service***  
**in the Chapel**

**11 a. m. to 12 noon**

**Rabbi Brickner will preach**

**Weekly Torah Portion: "VAERA"**  
**Exodus 6.2-9.35; Haftorah**  
**28.25-29.21**

## EUCLID AVENUE TEMPLE BULLETIN

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### RELIGIOUS SCHOOL

The Religious School announces the issue of report cards on January 6th and 7th to pupils in the 4th through 9th grades. Please examine these cards carefully, sign them, and return them immediately.

The winter holiday ends this weekend, and classes will be resumed on the 4th, 5th and 6th.

The Parent-Teachers' Reception is scheduled for Sunday, January 13, in the Auditorium, from 3 to 5 p. m. This is an ideal opportunity for parents to meet their child's teacher. Refreshments will be served.

### FUNDS

**TO THE CHAPEL EDUCATIONAL FUND:**  
From Arthur Elsoffer and Mrs. A. D. Pasternak in memory of Louis Elsoffer.

**TO THE NORMAN ROMAN FUND:** From Sadie Teguns in memory of Herman Sill.

**TO THE LIBRARY FUND:** From Mrs. Max Danziger in memory of Janice Shaw.

The great fact for us to remember is that all our material strength and effort is not enough. There is something still greater, more fundamental. This whole conflict has shown us that the all-important, the supreme thing, without which all else is to no avail, is the spirit the character and the soul of a people. And so this mighty struggle is calling us as a nation back to God, back to the simple faith, back to real religion.—Bishop Wm. T. Manning.

### YOUR FAMILY AND MINE ADEQUATE INCOME

It takes regular employment and an adequate income to run a home and keep a family together. The wage earner needs to know how to get along with people in an employer-employee relationship. Also, he needs the satisfaction of accomplishment, of doing a worthwhile job and of doing a kind of work in line with his interests and abilities.

An adequate income is necessary not just to keep body and soul together but to have the satisfaction—children, friends, recreation, good health—that make life worthwhile. A lot of money is not necessary but without enough the chances of family breakdown are greatly increased, and once there is a break simply putting money into the home will not repair the damage.

There must be money for an occasional emergency, an unexpected expenditure or even an unplanned splurge once in a while. There isn't any warning when Junior falls out of a tree and breaks his arm; nor any guarantee that the favorite uncle won't announce a family reunion at his home a hundred miles away right after Junior's school outfit put the family budget to a severe test.

Without a regular income there can be little planning ahead, nor incentive to plan, and even the necessary expenditures have to be made with doubt and anxiety.

### DR. POLING ON JEWISH CHAPLAINCY

Dr. Daniel A. Poling, in his "American All" column, recently told the world that the Jewish chaplaincy has an inspiring and enviable record. He stated that 50 percent of the American Rabbinate has volunteered "which surpasses the record of every other faith." Dr. Poling devoted his entire column to the bravery of the Jewish chaplains.

Dr. Poling's conclusions are substantiated in the figures released by the Committee on Army and Navy Religious Activities of the National Jewish Welfare Board. Rabbi Brickner is administrative chairman. A total of 495 candidates were interviewed. Of this number 422 were endorsed, 311 were subsequently commissioned, and 111 did not qualify for physical or other important reasons. In addition there were some 550 who applied but did not meet the requirements of military regulations. The total figures of 1045 does not include those who were screened by the individual groups. It is a record we can well be proud of.

LAST CALL FOR RESERVATIONS TO THE

*Men's Club Round Table Dinner Meeting*

January 7

6:15 P. M.

Fenway Hall

**DOROTHY FULDHEIM**

Popular lecturer on current and foreign affairs

will speak on

**"MOSCOW TO WASHINGTON"**

The committee: David Spizel, chairman; Myron Stanford, co-chairman; Dr. Al Marcus, Joe Hollander, Morris Taubkin, Julius Winograd, William Rosenfeld, David Gold, Al Sill, Mark Barris, Louis Moss, and David Monosoff.

Tickets, \$1.75

**A WORD TO THE WISE**

Even the Baal Shem Tov, saintly founder of the Chasidic movement, had his enemies. They resorted to backbiting and malicious gossip about him. They whispered, both sotto voce and otherwise, about a controversy in which he was at the time engaged with another Chasidic rabbi. Once, when this rabbi overheard a group of Chasidim gossiping about the controversy, he told them this story: Once there were two great princes who served a mighty king. They decided to make for him a crown for which they expended great treasure. As it was being completed, a difference of opinion broke out as to where to place the most precious jewel in the crown. The object of each of the princes was the glorification of the king.

In the midst of their quarrel, a passer-by stopped, took in the difference of opinion, and then proceeded to take the side of one of the princes. Thereupon, both princes turned upon him and rebuked him thus: "Why do you interfere in a quarrel that is not yours? If we argue with each other, it is because we understand the greatness of the king,

and it is because of his very greatness that we have difficulty in agreeing." Thus, added the rabbi, the controversy between me and the Baal Shem Tov is as old as that between David and Saul, Hillel and Shammai, a controversy about God Himself. How can you intervene?

—Liberal Judaism.

**I WONDER WHY**

Why do we wait till a person's gone  
Before we tell of his worth?  
Why do we wait, why not tell him now  
He's the finest man on earth?

Why do we wait till a person's gone  
To send him flowers galore,  
When a single rose would have meant  
so much

If we'd taken it to his door?

Why do we wait till he cannot hear  
The good things that we might say;  
Why put it off, why not tell him now  
And share in his joy today?

Of course we're busy—that's our excuse—  
But why, O why do we wait  
To tell a person our love for him  
Until it becomes too late. Anon.

## NEW YEAR

The New Year is always more than an arbitrary division of time in the spiritual life and dedication of Jewish people. But this year, it comes most appropriately, as the harbinger of peace, for all the people of the earth. The war has ended. Its great toll of human sacrifice, its unprecedented cost, its ruthless destruction and devastation of cities, countries, homes and possessions, represent the most gigantic effort man ever undertook. The greatest salvation, with the utmost justification, and the most devout purpose and hope, was understood to be our cause.

We solemnly thank God, first, that war has ended, that our sons may return, that our families may be reunited. We thank God that we may turn now to pursuits of peace, and take up the causes for which so much was sacrificed. All men may bow gratefully that a NEW YEAR is ahead, that a NEW WORLD is before us. A world in which power and might and strength must be tempered by humanity, justice, pity, compassion.

Last year we breathed the hope of victory. This year it is peace. Year by year we are able, thankfully, despite our huge losses, our sorrow, our grief, to see God's handwriting on the pages of history. It is appropriate that a devotional and humble attitude characterize the people who for centuries have greeted each succeeding year with prayer and hope and renewed faith.

For years we have been restrained in wishing one another a "Happy New Year." We could see no happiness in prospect. Ten years took a toll of more than one quarter of the living Jews upon earth. Memories cannot allow us forgetfulness in the years ahead. But we greet the year with the time honored, and more correctly expressed, "May you be inscribed for a GOOD YEAR." Let that be our greetings to one another.

And as Jews have always prayed, may our fellowmen share in all the good and benefit which we shall enjoy. May the earth blossom again, and yield its fruit.  
—Temple Sinai Bulletin.

## GRANT US, O GOD . . .

"God of the free, we pledge our hearts and lives today to the cause of all free mankind. Our earth is but a small star in the great universe, yet of it we can make, if we choose, a planet unvexed by wars, untroubled by hunger or fear, undivided by senseless distinction of race, color or theory. Grant us that courage and foreseeing to begin this task today that our children and our children's children may be proud of the name of man.

"The spirit of man has awakened and the soul of man has gone forth. Grant us the wisdom and the vision to comprehend the greatness of man's spirit that suffers and endures so hugely for a goal beyond his own brief span. Grant us honor for our dead who died in the faith, honor for the living who work and strive for the faith, redemption and security for all captive lands and peoples. Grant us patience with the deluded and pity for the betrayed. And grant us the skill and valor that shall cleanse the world of oppression and the old base doctrine that the strong must eat the weak because they are strong.

"Yet most of all grant us brotherhood, not only for this day, but for all our years—a brotherhood not of words but of facts and deeds. We are all of us children of earth—grant us that simple knowledge. If our brothers are oppressed, then we are oppressed. If they hunger, we hunger. If this freedom is taken away, our freedom is not secure. Grant us a common faith that many shall know bread and peace—that he shall know justice and righteousness, freedom and security—an equal opportunity and an equal chance to do his best, not only in our own land, but throughout the world. And in that faith let us march toward the clean world our hands can make."  
—Stephen Vincent Benet.