
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

Friday Evening, March 15, 1946 at 8:00 P.M.

Special Service and Pageant
Dedicated to The Festival of Purim

Presenting the pageant "An Animated Megillah Reading," a dramatization of the eternal story of the Book of Esther, prepared by
Nathan Brilliant and Libbie L. Braverman.

THE PURIM WEEK-END IN THE
RELIGIOUS SCHOOL

PARENTS—PLEASE NOTE!

All pupils from grades 4 through the High School are required to attend the Purim service Friday evening.



The School Purim celebration and Miniature Float Parade will be held Sunday afternoon, March 17 at 2 p. m., in Alumni Hall.



There will be no class sessions on Friday afternoon, Saturday or Sunday mornings.



HAPPY PURIM!

RABBI BRICKNER

NARRATOR

Participating in the pageant:

Leo Boylan, Tillie Schenker Fine, Samuel C. Levine, Frank Henck, Ben Wolf, from the choir.

David Shaber, Irving Gray, Simon Cohen, and Howard Prayer from the Religious School.

Dramatic Direction, Mrs. Sigmund Braverman.

Musical Director, Erwin Jospe.

Costumes, Mrs. Leo Rossman.

Lights, Don Allen.



Make this family night at Temple. Parents are urged to come with their children.

An Oneg Shabbat in Alumni Hall will follow the service. Hamentaschen and coffee will be served.

SABBATH MORNING SERVICES IN THE CHAPEL, 11 A. M. TO 12 NOON

Weekly Torah Portion: "VAYIKRA," Leviticus 1.1-5.26; Haftorah: I Samuel 15.2-34

RABBI BRICKNER WILL OFFICIATE AND PREACH.

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.
Affiliated with the Union of American Hebrew
Congregations.

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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.

PARENTS "SUPPER CLUB"

About 150 enthusiastic parents who have children in the primary grades of our Religious School attended the first meeting of the "Supper Club," Wednesday evening, February 27.

After a delicious meal, Rabbi Brickner conducted a discussion on "What does it mean to be a Jew in America?" and "The importance of the home in setting the pattern for Jewish living."

It was unanimously agreed that these meetings be held monthly with a supper at 6:45 p. m., followed by a discussion lasting until 10 p. m. The next meeting of this group will be on Wednesday, April 3.

"Easter and Passover—where they meet and where they part" will be the subject discussed at the next meeting in April. The discussion will involve the questions asked by children about these festivals, and a consideration of the relationship between Judaism and Christianity.

Although it is desirable that the group be limited in size to retain its intimate character, those who were unable to come to the first meeting, as well as those who have children of pre-school age and wish to participate are invited to attend. Be sure to call Rabbi Brickner's secretary, Miss Weiss, at CEdar 0862.

Those who cannot come for supper may attend the discussion at 8 p. m. A vote of thanks was expressed to Mrs. Rita Keller for the marvelous supper she prepared, and for the way in which it was served. Our thanks too to the committee, chairmaned by Mrs. Wilbur Goodman, for the splendid arrangements for this meeting. Those who served with Mrs. Goodman include:

Mesdames Robert Herman, Irving Schuman, H. Mervis, Wm. Weinberger, Harvey Rosenblum, Jerome Blonder, Sidney Deutsch.

THE REWARD OF PIETY

Illustrative of the way in which the Rabbis of the Talmud dealt with the problem of human and divine justice is the following story: Two pious men lived together in a town and when one of them died, no one accompanied him to his burial. However, a tax collector died and the entire community came to the funeral. The surviving pious man said, "Nothing evil happens to the wicked." But then he had a dream in which he was told that the saintly man had committed one sin for which his unaccompanied burial was atoned. The tax collector had done one good thing in his life, for which his large funeral was the reward.

The "sin" of the pious man had been that he had once put on the phylacteries for the head before the phylacteries for the hand. The "good" deed of the tax collector had been that he had once arranged a dinner for the city officials, and when they failed to appear, he requested that the food be given to the poor lest it be wasted.—Liberal Judaism.

The Sr. and Jr.
ALUMNI ASSOCIATIONS

are celebrating

PURIM

SUNDAY, MARCH 17, 1946

8 p. m.

ALUMNI HALL

A Revue

David Morgenstern Dancers



Music for Dancing

Jerry Rosenberg's Orchestra



Your alumni membership card will
admit you and one guest.

PURIM REFRESHMENTS WILL BE SERVED



The Committee (Senior): Stanley Frank,
chairman; George Bernon, Gloria Lox,
Howard Klein; (Junior) Irving Gray, chair-
man; Jean Kastriner, Richard Porus, and
Lillian Kramer.

Purim---The Feast of Lots

The Thirtieth of Adar (in a leap year, Second ADAR-Adar Sheni) is the the Fast of Esther—Taanith Esther. The evening of that day and the whole day following, constitute PURIM — the Feast of Lots. Both days commemorate the Jews' escape from impending doom, as related in the Biblical book of Esther.

Unbeknown to her royal husband Ahasuerus, Esther, Queen of Persia, was a Jewess. Her cousin, Mordecai, by reason of his loyalty to his faith, had incurred the ill-will of a certain Haman, then in high favor at court. With a vengeance so often repeated in Jewish history, Haman retaliated against the one hated Jew, by scheming the extermination of Mordecai's whole people, the Jews. He purchased a royal decree for their wholesale slaughter, justifying his act by the indictment that "Their laws were different from those of every people; neither keep they the King's laws."—Discovering the plot for the apparently inescapable massacre of the Jews, Mordecai impunes Esther to risk her life, disclose her identity to the King, and plead for her people's deliverance. After a day of fasting, (hence the Fast of Esther), the queen approaches Ahasuerus. The treachery of Haman is disclosed, past unrequited, service of Mordecai is brought to light; and with oriental pageantry the righteous are saved.

PURIM—is considered a Galuth (Exile) Feast, that is a celebration in which the episodes just related stand as symbol of all the struggles of the Jewish people among the nations; of all the accusations, misrepresentations, tribulations, and dangers, suffered because we are repeatedly decried as "different from every people." While PURIM is called a half-holiday, the Talmud declares that, though traditional festivals be neglected, PURIM will never vanish—meaning that events celebrated by other special days may lose their reality, but that the sad events that created a Purim recur ever and

ever again, and are poignantly meaningful.

PURIM was observed already several centuries before the destruction of the Second Temple. It is mentioned in II Maccabees, 15:43.

On the evening of the thirteenth of Adar, the Megillah — the parchment scroll containing the book of Esther—is read in the synagogue. The traditional chant employed for it, is colorful and unique. The reading is interrupted at every mention of the name of Haman by the raucous whirring and buzzing of the Hamandreher or Klapper, in the hands of the young people. After the reading, the Hebrew song Shoshanath Yaakov is chanted. In the morning after the service the reading of the Megillah is repeated.

The home table differentiates the day by serving Kreplach and the special triangular poppy-seed cakes called Homentaschen (literally: Haman pockets). The German name for poppy-seed, Mohn, was associated with Homon or Haman.

The day was always dedicated to the remembering of the poor, and to the sending of gifts: Shalach manoth to friends. Since Talmudic times, Purim has been a day of gaiety, the one day in the year, on which the Jew permitted himself to indulge in banqueting and joy. He would burn Haman in effigy, remembering so many contemporary Hamans. From early performances of comedies based upon the story of Esther, the "Purim Plays" gradually developed.

Often fine artistry was displayed in the Megillah—drawings and paintings of scenes of the book of Esther, in its margins; carving in silver and wood for its case.

Purim in this country has been a day for rehearsing its dramatic tale among the children, and for masque-dancing among old and young. There is a noticeable increase in its use again as a day of gift giving. We should not let the distinctive chant of the Megillah be lost to us.—Idelsohn's Ceremonies of Judaism.

A FRENCH MEMORIAL TO SIX MILLION DEAD

French Zionists have arrived at an interesting answer to the question: how shall we appropriately memorialize the six million Jews slaughtered by the Nazis? They have decided to plant in Palestine six million trees. Such a living and life-giving monument is certainly more appropriate than one made of the most durable marble. "Ki adam etz hasadeh," "For man is like a tree of the field." There is something almost human about trees, something to which the human heart responds with love. Particularly is that true for us when the tree, like a good Jew, helps to build up the Jewish homeland.

—From the Reconstructionist

TO STIMULATE JEWISH CULTURE

The Hebrew University in Palestine is planning a conference of Jewish educators from all over the world to consider how the University can help supply teachers, rabbis and community workers for the diaspora and, in general, stimulate Hebraic culture in world Jewry. Until now Palestine has, with magnetic power, attracted to itself the cultural forces of the Jewish diaspora. It has been a haven of rescue for Jewish intellectuals of all lands whenever they found themselves frustrated in their cultural interests by anti-Semitism or other unhappy circumstances of diaspora life. But now that Jewish spiritual life throughout the dispersion has been imperiled by the destruction of almost all important centers of Jewish culture, Palestine Jewry is endeavoring to redress the balance. We welcome this development. It is a vindication of the Reconstructionist conception of the relation of Palestine to the diaspora. Until now, events seem in many respects, to favor the forecast of the "sholele hagalat" (those who deny the permanent possibility of Jewish life in the diaspora) that Palestine would drain diaspora Jewry of all its vital forces. The plan of the Hebrew University is evidence of the way Palestine can, and in increasing measure will, stimulate the spiritual life of Jewry throughout the world.

—From the Reconstructionist.

FUNDS

TO THE ALTAR FUND: Mrs. Joseph Fisher in memory of Sophie Mahrer and Clara Steiner; Mrs. Minnie Mahrer in memory of Mrs. Letta Goldsmith and Clara Steiner; Mr. and Mrs. Fred Frankel in memory of Mary Eisenberg; Mr. and Mrs. William J. Cohen in honor of the Bar Mitzvah of their son, Simon; Mr. and Mrs. Harry L. Hart in memory of Mrs. Sarah Pickle; Mr. and Mrs. Clarence Goldsmith in memory of Mary Eisenberg.

TO THE SCHOLARSHIP FUND: Mrs. Sam Haas in memory of Mrs. William Pollak; Mrs. H. L. Sinek in memory of William Sinek; Mrs. Ida Kornhauser in memory of Sam Bachrach, Julia Goodman and Sam Schwartz.

TO THE LIBRARY FUND: Mr. and Mrs. William J. Cohen in honor of the Bar Mitzvah of their son, Simon; Mr. and Mrs. Irving Ullman in memory of Sarah Goldstein Van Camp; Mrs. Milton M. Lang and Mr. Lincoln Feniger in memory of Mrs. Blanche Feniger and Ben Feniger; Amelia and Hattie Beer in memory of Sadie Kahn; Mrs. Irma Morrison in memory of Sarah Goldstein Van Camp.

TO THE PRAYERBOOK FUND: From Betty Newman in memory of Sadie Kahn; Mr. and Mrs. Harry Gilman in memory of Miriam Goldenberg; Frieda Kaufman in memory of Thekla Rosenfield; Mrs. Rose Brock in memory of Mr. and Mrs. S. Neuvirth; Mrs. Rose Brock in memory of Jacob Moskovitz; Mrs. Anna Hamer, Mrs. Helen Haiman, Mrs. Beatrice Glick, Mrs. Regina Rosenberg, Mrs. Rita Sherman, in memory of Sigmund Miller; Mrs. William Schnurmacher in memory of Joseph Berman; Mrs. R. S. Schwartz in memory of Hanna Hyman.

TO THE NORMAN ROMAN FUND: Mabel Lechner in memory of Joseph Berman.

TO THE BETTY JANE FINKLE FUND: From her daughters in memory of Rebecca Gold.

TO THE YAHRZEIT FUND: William Brenner in memory of Augusta Brenner; Mrs. Birdie Dorfman and Gertrude Dorfman in memory of Rabbi Bernard M. Dorfman; Mrs. Sam Tronstein in memory of Sam Tronstein.

CONGRATULATIONS

To Mr. and Mrs. M. J. Devay on their 47th anniversary.

To Mrs. R. Recht on her 84th birthday, March 23.

To Mr. and Mrs. Richard Bergman on their 15th wedding anniversary, March 9.

To Mr. and Mrs. William Sampliner on the birth of a son, March 7. Mrs. Sampliner is the former Ruth Weil.

To Mrs. J. H. Weidenthal on her 87th birthday, March 12.

The Sisterhood Matinee Group

IS PROUD TO PRESENT

A DRAMATIC READING

of a popular Broadway play

TUESDAY, MARCH 19th 2 P. M.

in the Auditorium

Directed by Mrs. Harry Wolpaw

THE CAST

Mesdames Lester Wien, Harry Robbins, Donald Roth, Bernard Kane, Morton Goldhamer, Martin Rosenberg, William Shapiro, Albert Fisher, and Harry Wolpaw.

A TEA IN ALUMNI HALL WILL FOLLOW THE READING.

Mrs. E. M. Blum, Chairman of Teas. Mrs. Ronald Brown, Chairman of the Day.

FORM SISTERHOOD CLASS IN FLOWER ARRANGEMENTS

Mrs. Elmer Kaufman, who for years had done such outstanding work in flower arrangements for our Altar, Succoths and festive tables, at teas, dinners, and banquets, has been prevailed upon by a group of ardent admirers to form a class in flower arrangements.

This group must necessarily be limited, in order that practice as well as teaching may take place. However, if enough members are interested, a second group will be formed. A small fee of \$1.50 for six lessons to defray expenses for materials, plants, etc., will be charged. Kindly register at the Temple office for this group or with Mrs. Arthur Elsoffer, assistant chairman.

OVERSEAS SHIPMENT

Mrs. Sidney Weiss, chairman of the collection of relief supplies for overseas, reports that the following has been sent:

- 150 cases of food.
- 50 cases of comfort and baby items.
- 89 cartons of used clothing.
- 30 cases of knitted items.
- 50 cases of layettes.

To Mrs. Weiss and her committee goes congratulations for an important job well done.

Thanks also to Mrs. James Rice who sent 186 cartons to her husband, representing the U. D. C. in Vienna.

GUEST SPEAKER

On Tuesday morning, March 19, Mr. Sidney Lewine, executive director of the Jewish Vocational Service, will speak to the Sisterhood briefly on job placements for returned servicemen.

THE JEWISH HOST

The virtue of hospitality, nobly exemplified by Abraham, has been stressed in many a Jewish religious tract. A detailed outline of how one should receive guests in his home is given in Menoras Ha-Mo-or by Israel ben Joseph ben Al Nakowa. He says that when wayfarers come to one's home, food should immediately be put before them, for the poor, though hungry, are often too ashamed to ask for it.

Therefore, their needs should be anticipated cheerfully. Even if the host is laden down with troubles and worries, he must not tell his guests of his difficulties, for this would only depress the guests.

On the contrary, he should try his best to be cheerful and make them feel at ease. He must likewise not tell about his own good fortune, lest he appear arrogant. He must, in fact, honor them as if they were princes. He must serve them personally, even though he may have any number of servants. Everything that Abraham did for God's messengers, he must do likewise.

CONGRATULATIONS to Mrs. Bloomfield's 6A class for having purchased on Jewish Arbor Day 25 trees to be planted in Palestine.

IN MEMORIAM

Our sincere sympathy is extended to the families of Annie Lowenthal, Nettie Nevy, and Samuel Isaacson on their recent bereavement.

JEWES CITE GROWTH OF ANTI-SEMITISM

London, March 3—Anti-Semitism is more widespread in the world than ever before in modern times, although the collapse of the Nazi empire deprived it of its greatest stimulus and the reaction to Nazi laws and methods in most of Europe has driven it underground, according to the consensus of public and private reports of Jewish leaders from many parts of the world who recently assembled at the London conference of Jewish organizations.

A survey of these representative opinions from a variety of types of Jewish communities on what to all of them is the root of the problem of the Jewish people's future reveals some bright spots. But the general testimony is that the effect of the war and the years of turmoil that preceded it has been to increase anti-Semitism.

At the recent meeting were many Jews who spent three to five years in concentration camps, others who survived almost unbelievable rigors in occupied Europe under the Nazis or Nazi-sponsored regimes that excluded them from every normal means of gaining livelihood, some from small prosperous Jewish communities in neutral countries, Jews from ancient North African communities who live side by side with Berbers and Arabs, and prominent Jews from the United States and Britain. Two long closed sessions were devoted to the discussion of anti-Semitism and the means of combating it. Confidential research reports into its history, causes and manifestations were considered.

Belgians, French Praised

Of the countries that experienced Nazi occupation, Belgium and France seems to have been least affected by the flood of anti-Jewish propaganda that the Germans released in all areas under their control. Representatives of Jewish organizations in both countries praised the helpful attitude of the French and Belgian people toward persecuted Jewish families and particularly toward children.

It was a Belgian, however, who reported that the lasting effect of Nazi propaganda was the emergence of "Jewish consciousness" among people who had never before thought in terms of Jews and non-Jews as categories. Similar developments were reported from Britain and United States, which were open for years to Nazi and Nazi-supported anti-Semitic campaigns.

The situation in Germany itself, as reported by a German Jew from the Rhineland, a former concentration-camp inmate, is little better for the Jews than it was under Adolf Hitler. The Allied authorities treat them as Germans and the Germans still almost wholly accept the Nazis' anti-Semitic doctrines. Case after case in which Jews during the past few months have received threats, been attacked and been subjected to hoodlumism were recounted by this leader of a Rhineland Jewish community.

In countries under Soviet influence, notably Bulgaria and Rumania, the Jews' legal status is very much better than before the war, and efforts to revive anti-Semitic agitation are ruthlessly suppressed by the present Governments. Few representatives from those areas thought however, that there had been any noticeable decrease in anti-Semitism among the people.

Bulgaria, the only country in Europe with more Jews than before the war, reported less anti-Semitism than Rumania or Hungary, but most of the delegates believe that the anti-Semitic organizations in all eastern Europe had merely gone underground. In Poland, from which no direct report was received at the conference, anti-Semitic organizations are known to be very active.

The survival of what might be called organized anti-Semitism, which during the Nazi heyday became throughout the world the appendage of the German political and propaganda machine, is looked for mainly outside Europe. The remaining groups with funds and publicity channels at their disposal are largely in the Western Hemisphere, particularly Argentina, Mexico and the United States.

Many individuals who formerly attended international anti-Semitic conferences, the last of which was held in Erfurt, Germany, in 1937, are still active and Jewish leaders expect a revival of efforts to combine the anti-Semitic groups in various countries into a new "international."

"If we have learned anything in recent years," one document submitted to the London conference said, "it has been the painful lesson that racial and religious hatred cannot be confined by national boundaries. We hope that out of this conference will emerge the realization that the problem of anti-Semitism anywhere is part of the larger problem of anti-Semitism everywhere."
—N. Y. Times.