
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

FRIDAY EVENING SERVICE, APRIL 19 AT 8 O'CLOCK

IN CELEBRATION OF PASSOVER

A Special Service of Music

The Euclid Avenue Temple Festival Chorus Presents

"MIRIAM'S SONG OF TRIUMPH"

A cantata by Schubert dramatically retelling the immortal story
of the Exodus from Egypt

Rabbi Barnett R. Brickner, Narrator

Erwin Jospe, Conductor

Soloists: Margaret Martin, Soprano; Samuel C. Levine, Bass
Pauline R. Cole at the Organ

Yiskor Memorial Service
on the
Concluding Day of Passover

MONDAY, APRIL 22

10:30 A. M.

Rabbi Brickner will read the
Memorial Sermon and Preach

The Program will also include two other great works:

FRIDAY EVENING SERVICE by Lazare Saminsky in honor of his 25th anniversary as composer and conductor and

A NEW TORAH SERVICE by Isador Freed. presented from manuscript for the first time in Cleveland.

This service of music is the second and final program of the season given by the Euclid Avenue Temple Festival Chorus.

Assisting with the Torah: Harry Buxbaum and Max Fishel.

Assisted with the Torah last week: Harry Bernon and Louis Fox.

SABBATH MORNING SERVICE IN MEMORIAL CHAPEL 11 A.M. TO 12 NOON

Rabbi Brickner will Officiate and Preach

EUCLID AVENUE TEMPLE BULLETIN

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MEN'S CLUB

The following nominees for election to the Board of Directors of the Men's Club have been submitted: Sol Battler, Dr. Harry Burger, Ray Fox, Joe Horwitz, Howard Klein, I. J. Kabb, Milton Lang, Dr. L. Marcus, Henry Pasternak, Sanford Schwartz, Sheldon Shagrin, Al Sill, Myron Stanford, Ben Tepper, Dr. Frank Weinman, Julius Wengrad and Arthur Elsoffer.

SISTERHOOD

THE CLASS IN FLOWER ARRANGEMENTS conducted by Mrs. Elmer Kaufman will not meet during the Passover holidays. On Tuesday, April 30, there will be a class from 1 to 2 o'clock. Members are asked to bring two flower containers for their own arrangements.

NO SISTERHOOD SEWING during the Passover holiday. The next session will be on Tuesday, April 30.

GRATEFUL ACKNOWLEDGMENT is made to Mr. and Mrs. Joe Weinberger for their contribution of flowers to the Congregational Seder in memory of Molly Weinberger and Rose Weiss.

CONGRATULATIONS

To Mr. and Mrs. Sydney Hollander on the marriage of their daughter, Lenore, to Arthur Bletcher.

To Mr. and Mrs. Harry Peltz on the Bar Mitzvah of their son, Farrel Dudley Peltz.

Extension Department

Nineteenth Annual

Activities Rally Luncheon

SATURDAY, APRIL 27, NOON

Admission: 50c

Awards for achievement and attendance

SEMINAR FOR MINISTERS

Our Congregation will conduct its annual Ministers' Seminar on Judaism on Monday, April 29.

Professor Israel Bettan of the Hebrew Union College will speak on "The Sermon in the Synagogue of the Middle Ages" at 10 o'clock. Rabbi James G. Heller of Cincinnati will speak at 11:30 on "What Are the Jews—Race, Nation, or Religion?" Discussion will follow each lecture.

Luncheon will be served at noon. The Ministers will be the guests of our Temple.

This Seminar on Judaism is held in co-operation with the Cleveland Church Federation and the Ministerial Association of Greater Cleveland. Each year about 300 Cleveland Ministers attend in order to obtain a better understanding of our religion and our people.

The Minister's Seminar is made possible by the Chapel Educational Fund.

WITH OUR RABBI

On Easter Sunday, April 21, Rabbi Brickner will speak at the Boston Community Church. His subject will be "Passover and Easter—Where They Meet and Where They Part." This is Rabbi Brickner's annual address to the congregation of the Boston Community Church on Easter Sunday.

A Ruth Stein Memorial Fund is being established by the Sisterhood. Anyone wishing to contribute to this fund may do so by contacting the Temple office. Mrs. Sol Gitson and Mrs. J. C. Newman are chairmen of this fund.

Celebrating Cleveland's 150th Anniversary

The ALUMNI ASSOCIATION presents

The Sesqui-SWING-tennial

A DANCE Delight for SUNDAY NIGHT

APRIL 28

Music by Walt Bergner's 8-Piece Orchestra

8:30 p. m. to Midnight

Alumni Hall

Members, 75c per person. Non-members, \$1.25 per person, plus taxes

FUNDS

TO THE YAHRZEIT FUND: Mrs. John Zupan in memory of Emma Glauber Black; Mrs. Reba C. Wilson in memory of Isaac Corsun.

TO THE PRAYERBOOK FUND: Mrs. J. Goldberger, D. M. Sey in memory of Louis Sey; Mrs. I. W. Kohn, Mrs. Charles S. Miller in memory of Esther Miller; Mrs. Nathan Hammar in memory of Myra Dorothy Berman; Mr. and Mrs. Lewis M. Goodman in memory of Julie Goodman and Emma Glauber Black; Mrs. J. A. Wolfson and Mrs. B. G. Bramson in memory of Sara Bleiweiss; Mrs. Harry Engelman in memory of Sarah S. Hammer; Mr. and Mrs. C. Asherman in memory of William Estrin.

TO THE LIBRARY FUND: Mr. and Mrs. J. S. Dobrin in honor of Richard Dobrin Celia Fuerst in memory of William B. Estrin; Mrs. Fanny Glass and Mrs. Flora Siegel in memory of Mary Bernstein; Mr. and Mrs. Harry Cohn in memory of Herbert L. Cohn; William Rosenfeld in memory of Louis Reich.

TO THE NORMAN ROMAN FUND: Mr. and Mrs. Herman S. Goldsmith in memory of Charles and Yetta Schwarz, Mrs. A. Joseph and Henrietta, Mr. and Mrs. Leo Rossman in memory of Abe Joseph.

TO THE CHAPEL EDUCATIONAL FUND: Sam Morris in memory of Rebecca Morris.

TO THE BRAILLE FUND: Mrs. Cora Kohn in memory of Emma Glauber Black.

TO THE ALTAR FUND: Mrs. Eugene J. Breuer and Mrs. Mary Markowitz in memory of Jacob Markowitz; Mrs. M. Blazer in memory of Joseph Blazer; The Herbert Buckman Family in memory of Ethel Rosenthal Nagusky; Mrs. M. Blazer in memory of William Estrin; Mrs. William Grossman, and Mr. and Mrs. J. Wirtshafter in memory of Annie Lowenthal.

TO THE RABBI BRICKNER PRIZE FUND: Mr. and Mrs. M. H. Lipman and Mrs. Mary Markowitz in memory of Jacob Markowitz.

WHAT DOES THE TEMPLE DO FOR US?

1. It serves us on occasions of joy and of sorrow.
 2. It cultivates congregational fellowship.
 3. It perpetuates the traditions of our ancestry.
 4. It guides us in our Jewish thought.
 5. It helps us in our personal problems.
 6. It imbues us with ideals of service and of usefulness.
 7. It gives our children a Jewish education.
 8. It helps us cultivate a sounder home life.
 9. It helps raise our status in the community.
 10. It instills in us reverence of the Moral Law.
- Temple Beth El. Lynn, Mass.

MAKING THE JEWISH HOME BEAUTIFUL

When the cave man first ornamented his clay drinking cup, he was trying to make the cup that he used beautiful. When he drew on the walls of the cave the picture of the bison he hunted, he was trying to decorate the walls of the cave with pictures that had beauty and meaning for him. And so, it has been with all peoples on the face of the earth. They have always tried to make more beautiful the things that they loved and the things that have meaning for them.

Now, here we are—Jewish parents. We evidently feel that Jewish life has meaning for us for we DO insist that our children go to Hebrew and Sunday school. We evidently DO want our children to love Jewish ways, customs, teachings and dreams of the future of Israel, or we would have deserted our people long ago. Now then let us begin precisely at that point. Let us say exactly what we believe, that we want our children to love and respect Jewish things and values. What is the next step? The answer is that through the eye and the ear the things that we know are good, may enter into their hearts. How do we go about that?

First of all, we Jews have a banner, a flag, an insignia, that marks the Jewish home. It is called a Mezuzah and it proclaims proudly that the Jewish home is sacred, for it is written in that Mezuzah, "Hear, O Israel, the Eternal is Our God, the Eternal is One." And then it goes on to say, "And you should love the Eternal your God with all your heart and with all your soul and with all your might." What a wonderful message that is to your child. He cannot help noticing the Mezuzah, as he walks in and out of his home. He may even touch it with his fingertips, as a reminder of what it means, just as he would salute the American flag, as he remembers what that flag stands for. As the child enters the home, it would be nice for his eyes to see a beautiful map of

Palestine on the walls of his room, or a fine work of Jewish art, such as a silver spice box, a silver Kiddush cup of an artistic esrog box;—a painting of some lovely Jewish scene. Your child might want to relax by hearing music. Most children have record libraries; it would be nice to have Schlomo (Symphony Solomon) by Block or Jeremiah, by the young genius Leonard Bernstein, or some Cantorial songs; or some Palestinian music;—so that your child's ears may become accustomed to the beauty of Jewish music. When a holiday comes along, it would not take too long to decorate the house in the spirit of that holiday—fruit and green branches on Succoth—many beautiful lights on Hanukkah. I mean lights even besides the lights of Hanukkah. And then there could be the Hanukkah party, with its gifts, lasting for eight days. On the first night it could be latkes; on the second night it could be games with tops; the third night it could be a story of Hanukkah, with your children putting on a Hanukkah show right in the home or reciting or singing what they had learned in the school. One of the nights could be a gift party with all the relatives coming together, and then distribute gifts out of the big Hanukkah basket. A Jewish child, whose home is full of the spirit of Hanukkah, with all these things taking place, will never envy the Christian child his Christmas, but he will say, "Gosh, Christmas is only one evening, but Hanukkah is eight." Then Purim, which is approaching.

Let the child draw pictures of Mordecai and Esther that you can hang on the wall for decoration for this holiday. An hour or so in the kitchen and you will be able to make a delicious batter of hamantaschen with prunes, hamantaschen with mun (poppy seed) and hamantaschen with delicious jelly; and believe me, much of the beauty of the Jewish home is in the very appearance of the Jewish dishes and our special

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The Sisterhood

ANNUAL MEETING AND TEA

Tuesday, April 23 2 P. M.

in the Auditorium

presenting



Emilie C. Jacobson

of London, England. Star of Stage and Radio.
Entertainer and Humorist,

who will speak on

"ENGLAND AS I LEFT IT---AMERICA AS I FOUND IT"

With great personal charm, delightfully sly humor, and an endless fund of entertaining anecdotes, Emilie Jacobson holds her audience from start to finish. In lighter vein, she gives thumbnail sketches of famous personalities whom she has met and whom she has known in private life.

The meeting will feature a novel annual report that is different.

Script written by Mrs. J. L. Bubis

CHAIRMEN:

Tea Committee, Mrs. E. M. Bloom. Hostesses, Mrs. Edwin Schanfarber.
Ushers, Mrs. Wilbur Goodman; Program, Mrs. Martin Rosenberg
Mrs. Bernard M. Kane, President of the Sisterhood

JUDAISM AND THE MORAL CHALLENGE OF TODAY

This statement was adopted by the Union of American Hebrew Congregations at its recent convention in Cincinnati.

I. The World After Victory

Since the last Council of the Union, we have witnessed the defeat of the Axis powers through the courage and sacrifice of our fighting men and women, the remarkable efficiency of people nurtured under democratic rule, and the magnificent cooperation of the Allied nations. The same comradeship which characterized the war effort of the Allies, we hope will be utilized to fashion a just and an enduring peace. An important milestone in the achievement of that goal was the formation of the United Nations Organization. We are aware that it has imperfections, but we believe that these can be overcome as nations recognize more and more their duty to submit to the moral law, to pool their resources and to limit their sovereignty where necessary. The success of the UNO as an instrument to outlaw wars, to establish justice to promote good will and the welfare of all rests ultimately on the spiritual regeneration of the individual through the power of religion. In such regeneration, Judaism has its part to play.

The release and utilization of atomic energy with its colossal power for destruction or advancement has rendered more urgent the application of the prophetic principles of justice and love to the relations between nations and to all the phases of domestic endeavor. We strongly urge that our country, a leader in the making of the atomic bomb, will take the initiative in outlawing it as a weapon of warfare and in utilizing atomic energy for the advancement of human welfare.

Believing in the equality of all races before God we urge the education and full emancipation of all peoples without exception. And we look with special concern upon the exploitation of many millions in Asia and Africa and urge their admission as equals into the councils of nations.

II. The Domestic Scene

We deplore the discriminations against minority groups in many phases of our communal life and especially in the matter of unemployment and therefore favor the enactment of legislation for

the establishment of fair employment practices committees to combat such discrimination.

We trust that industrial peace will speedily be achieved to the end that we may establish economic security and a decent standard of living for all elements of our population.

We welcome home the returning veterans, proud of their achievements, their bravery, and selflessness. We pay our tribute to their fallen comrades who gave their lives for the liberties of mankind. We are glad that education has been made available by law for the returning veterans and recognize that a grateful nation must be most generous in providing them with employment, adequate housing and the other essentials for decent living.

III. The Aftermath of War

Because we worship a universal God we are concerned with the suffering and injustices of all men everywhere. We are mindful of the large number of displaced persons and suffering peoples of many nations and of all faiths in the war-torn lands, and urge the extension and the intensification of the work of UNRRA and other agencies engaged in the sacred task of bringing relief to them. We likewise urge full support for President Truman's appeal to feed the hungry people of the world.

We cannot adequately express our sense of profound grief over the calamity and tragedy which has annihilated some six million European Jews and which has now been verified by documents presented to an international court. We are appreciative of the sympathies of men of good will everywhere. We commend generous unstinted and unprecedented support of the one hundred million dollar campaign of the United Jewish Appeal, an heroic undertaking to alleviate in some measure the woes of the surviving Jews of Europe.

We urge again that the British White Paper be abrogated forthwith to the end that Palestine may be open to unrestricted Jewish immigration and be made available for the settlement of the Jewish homeless on the land.

The religious principle that divine retribution comes to men and nations who flagrantly violate the laws of God by aggression and tyrannies is exemplified in the plight of the defeated peoples of the Axis nations. Judaism teaches

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THE WEDDING RING IN JUDAISM

Plain Ring or Jeweled

"There is some objection in Orthodox law as to the use of a wedding ring that is set with jewels rather than a plain ring. The first specific mention of this objection seems to be in the statement of Rabbenu Tam (quoted in a Talmudic commentary). The Talmud there discusses the question of determining the value of the object which the man gives the woman as evidence of his wish to marry her. (Rings were not used until post-Talmudic times.) While it is sufficient if the object given is worth merely a penny, yet if the man specifically says that it is worth a much larger sum, does the object need to be evaluated to see whether it is worth what he claims it to be worth? Among other decisions, the Talmud there concludes that silk articles do not need to be evaluated. To this Rabbenu Tam makes the following comment: Silk garments given as a mark of marriage do not need to be evaluated because their value is fairly well known to the average person, but precious stones are hard to value and it is often difficult to distinguish between a valuable and valueless stone, hence (to avoid possible deception as to the value of the stone), it is the custom to use wedding rings which have no stones (i. e., either genuine or false in them.)

"Asher b. Jehiel (thirteenth-fourteenth century) doubts the justification of this custom. He says: 'It is not clear to me why people remove the stones from rings at weddings.' The reason that he gives for doubting the necessity for the custom of avoiding stones in wedding rings is that the difficulty in estimating the value of the stone would come up only in case the man claimed that it has a certain considerable value. If he makes no such claim, it is not necessary to evaluate it (since it is sufficient if it be worth a Perutah, a penny) and furthermore, it is not the custom for a man to declare the value of the wedding ring.'

"This custom of avoiding the ring with stones, involved as it is in the question of estimating the value claimed, no longer has meaning in Reform Jewish congregations. We follow the spirit of the opinion of Asher b. Jehiel: 'We do not need any evaluation unless the price were mentioned and it is not customary to mention the price of wedding rings.'—Solomon B. Freehof.

A MESSAGE TO MY CONGREGATION

As general chairman of this year's Jewish Welfare Fund Campaign, one as your Rabbi, I want to speak this word to each and every one of you.

Cleveland's share of the one hundred million dollar campaign for the United Jewish Appeal for overseas relief and rehabilitation of Palestine and refugee service in this country, is two million dollars. This amount compares with \$800,000 sent the UJA last year. This means that every one give at least two and one-half times what he did in 1945. Many have already given increases amounting to four and five times for this year's campaign.

Giving this year must be out of capital—not merely out of income, because it is a capital investment for the rebuilding of human lives.

This is the "now-or-never" year. It is the year that we can save hundreds of thousands of our people. Two things stand between them and mass suicide: (1) faith—that we will help, and (2) that they may be able to leave Europe for Palestine. It is the year that every Jew with a heart and a conscience who feels that but for God's divine providence, he and his family might have been among the dead, will want to make a sacrificial offering.

I plead with every member of this congregation, and every member of every family, to give—not only until it hurts, but until it heals.

—Barnett R. Brickner.

17,000,000 living Americans are today destined to die of cancer. But this CAN BE prevented . . . Therefore, it is vital that every American guard his family and himself by giving to fight cancer.

Make your contribution through our Sisterhood or our Temple office. Contact Mrs. Norman Less, 3353 Silsby road.

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food. Do I have to mention the beauty of the Seder? Do I have to mention the beauty of the Sabbath candles on the table? You will say, Oh, but all this takes time. Yes it does take time. It takes time and attention, but have you watched the hours pass when your child has a fever, or do you say it takes too much time when the doctor suspects some dread disease that the child may have contracted? Of course not. Everything in the world is subordinate to the desire that your child should live and be well. Well then, let us face this fact, that a great disease threatens our children. The disease of self-contempt, self-hate, fear, cowardice, the desire to run away from what is precious to us and was precious to our fathers. It will take time and attention, but we can make our children understand what real Americanism means—what real Judaism means, what real manhood and womanhood means, if we make our Jewish homes beautiful.—Mrs. Leo Ginsburg in *Anshe Emet Bulletin*, Chicago.

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that atonement characterized by sincere repentance and good deeds will be followed by the forgiveness of God and man.

We recommend our Christian brethren speaking recently through the World Council of Protestant Churches meeting in Geneva, for their forthright condemnation of anti-Semitism and point out that the tragic experiences of the past decade reveal the evil harvest of ill-will among men.

Because of our faith in God and in the basic decency of human beings, his creatures all, we face the future, in this dark hour of history, with courage and confidence, certain that our messianic hopes of justice and peace for all will be realized and we pray that the day may speedily come when "men shall learn war no more" and "every man shall sit under his vine and fig trees and none shall make him afraid!"

TOWARD PEACE OF MIND

The following selections are taken from a new book by Dr. Joshua L. Liebman, "Peace of Mind." It is a book that comes highly recommended and is well worth owning and reading.

"Thou shalt not be afraid of thy hidden impulses.

"Thou shalt learn to respect thyself and then thou shalt love thy neighbor as thyself.

"Thou shalt transcend inner anxiety, recognizing thy true competence and courage.

"Thou shalt stand undismayed in the presence of grief. Thou shalt not deny the sadness of thy heart. Thou shalt make no detour around sorrow, but shall live through it, and by the aid of human togetherness and comradely sympathy thou shalt win domination over sorrow.

"Thou shalt eternally respect truth and tell it with kindness and also with firmness to all of thy associates, to the young child as well as to thy brother, and through truth shalt thou find healing and salvation.

"Thou shalt search thy heart for the traces of immaturity and the temptations of childishness. Thou shalt reject all fight from freedom, all escape from maturity, as unworthy of thy person. Thou shalt turn away from all supine reliance upon authority, all solacing slavery to an omnipotent social father. Thou shalt seek together with thy brothers a kingdom of mature equality.

"Thou shalt uproot from thy heart the false doubts and childish petulance which keeps thee from God. Thou shalt not make Him the scapegoat for thy emotional wounds and thy psychic scars. Thou shalt free thyself of the distortions which block thy way to His presence, and by that freedom thou shalt commune at last with Him, the source of truth, the giver of peace."