
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

FRIDAY EVENING, DECEMBER 12, 1947, 8:00 P. M.

On the Occasion of Chanukah

A SERVICE OF REDEDICATION

To the Ideals of Judaism

The Chanukah Service will include:

THE REDEDICATION CEREMONY, with the congregational pledge, led by Rabbi Brickner.

A CANDLE LIGHTING CEREMONY, in pageant form, symbolizing the continuity of the light of Judaism throughout the world.

EXCERPTS FROM HANDEL'S ORATORIO "JUDAS MACCABEUS" by the Euclid Avenue Temple Festival Chorus, directed by Reuben P. Caplin. Also SPECIAL CHANUKAH MUSIC by Choir and Congregation, with solos by Samuel C. Levine.

AFTER THE SERVICE:

AN ONEG SHABBAT FOR ADULTS IN ALUMNI HALL.

A CHANUKAH CANTEEN, "A Junior Oneg Shabbat", with a special program and refreshments. This is being arranged by the Confirmation Department.

Assisted With the Torah Last Week: Dr. Simon Fuerst and Sol Battler

Sabbath Morning Services in the Chapel 11 to 12 Noon

Rabbi Silver Will Preach

Torah Portion: MIKETS, Genesis 41:1-44:17; Haftorah: Zechariah 2:14-4:7

EUCLID AVENUE TEMPLE BULLETIN

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ANNUAL MEETING, DEC. 21 TO BE GALA EVENT

The 101st Annual Meeting of our congregation promises to be a very enjoyable occasion. The committee has decided to provide a program of music and fellowship. Plans have been made to dispose of the business meeting in brief fashion. Our president, Judge Maurice Bernon, will give a condensed, consolidated report. Election of Board of Trustees will take place.

Climax of the evening will be a program of Jewish Music by the augmented Euclid Avenue Temple Choir, with solos and duets by Samuel C. Levine, Tillie S. Fine, and Harold Glickman. Most of the music will be from the cantata, "What Is Torah?"

Afterwards there will be a social hour with refreshments in Alumni Hall.

Members are urged to reserve this date for an unusually delightful event.

* * *

DON'T WRITE, SEND UNIONGRAMS

On important occasions when you want to send greetings, do it with a Uniongram. It helps the Sisterhood. For information, refer to Mrs. Sidney Weiss, 1641 Coventry, FA. 7038.

* * *

LADIES!

This is your last chance to have your name and recipe in the Sisterhood Cook Book. Bring them on Tuesday or mail them to Mrs. Morton Rousuck, 3536 Toland Road.

CONGRATULATIONS

To Mr. and Mrs. Hyman Greenfield on the Bar Mitzvah of their son, Paul.

RANDOM THOUGHTS

Jews whose only Jewish activity is attendance at High Holiday services should be designated "revolving-door Jews."

They no sooner step inside Judaism than they step out of it.

All they do is keep on going.

—The Reconstructonist

Only a Few Days Left to Buy
Your Tickets

For the Men's Club

ROUND TABLE AND DINNER

TUESDAY, DEC. 16th, 6:30 P. M.

HICKORY GRILL — 929 CHESTER AVE.

RABBI SAMUEL M. SILVER

will speak

"A RABBI RELAXES"

Up to Dec. 14th tickets are \$2.00
Afterwards, \$2.50

COMMITTEE

Ted Spilka, Chairman; Maurice C. Topkin, co-chairman; Charles Checel, Louis Halperin, Paul Cort, Charles Miller, Paul Platzer, Harry Waxman, Oscar Suid, Irving Sugarman, Melvin Schwartz, and Stanley Wohl.

TEN COMMANDMENTS OF GOOD WILL

Dr. Walter W. Van Kirk

1. I will respect all men and women regardless of race and religion.
2. I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.
3. I will exemplify in my own life the spirit of good will and understanding.
4. I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether they be kings, dictators or demagogues.
5. I will not be misled by the living propaganda of those who seek to set race against race or nation against nation.
6. I will refuse to support any organization that has for its purpose the spreading of anti-Semitism, anti-Catholicism or anti-Protestantism.
7. I will establish comradeship with those who seek to exalt the spirit of love and reconciliation throughout the world.
8. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.
9. I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.
10. I will do more than live and let live—I will live and help live.

MEN. GET YOUR TICKETS NOW FOR THE

SOME FACTS ABOUT CHANUKAH

THE FLASK OF OIL . . . In order to imbue the Chanukah lights with a religious aura, with a sacred tradition, the legend of the flask of oil was created.

"What is Chanukah?" the Gemoro asks, and the answer given there is that the Greeks, when they occupied the Temple, defiled all the oil that was stored therein. When the Hasmoneans won, they searched the Temple and found only one small flask of oil bearing the seal of the High Priest, containing only enough oil to light the Menorah for one day. A miracle occurred, and this oil lasted for eight days. The next year these days were declared a festival.

The question of the Gemoro, "What is Chanukah?" does not imply that the Amoraim did not know what Chanukah meant. They knew very well what Chanukah was. What troubled them was the question of the Chanukah lights, and how the kindling of the lights was connected with the festival. In answer to this question they gave the legend of the flask of oil. The legend does not seek to explain the festival, but the reason for kindling the lights. At the same time, the legend gives the answer to another question, why the festival lasts eight days instead of seven. In those days it had long been forgotten that Chanukah was originally observed as a second Succos.

The above legend was an easy one to create and present, for the theme behind it is a universal one, and is met in the folk tale of all peoples. The Greeks, for instance, also relate that the bit of oil poured into the lamp near the statue of the goddess Athena, on the Acropolis, burned for an entire year. Amongst Jews the same theme, that of the miracle of the flask of oil, is also found in the tales of Elijah and Elisha.

But not in all Jewish circles were the Chanukah lights explained by the miracle of the flask of oil. In some circles they were explained otherwise. "Why are lights kindled on Chanukah?" the Midrash asks, and the answer is:

"When the Sons of the Hasmonean,

the High Priest, defeated the Greeks they entered the Temple and found there eight iron spears. They stuck candles in these spears and kindled them."

Here the question about the Chanukah lights is asked explicitly. But exactly as in the tale of the flask of oil this tale of the iron spears at the same time gives an answer to the second question, why Chanukah lasts eight days. The oil burned eight days and the number of spears found was eight.—From "The Jewish Festivals" by Hayyim Schauss.

FUNDS

The following contributions have been received during the past week:

ALTAR FUND: Mrs. A. W. Fox in memory of Myron Rice; Mrs. E. M. Hart in memory of Emanuel M. Hart.

LEONARD BERNARD GANGER FUND: Mr. and Mrs. M. B. Kramer in memory of Edward Adelman.

GENERAL SCHOLARSHIP FUND: Mrs. Ben Greenwald in memory of Abraham Gliblom.

LIBRARY FUND: Clara E. Goodman Bookshelf—Mr. and Mrs. Max Green in memory of Armin Green; A. B. Feder in memory of David Gold; Clarence I. Goldsmith in memory of Rolinda Goldsmith, Louise Goldschmidt, Della Schwarz, Sara Antel and Myron Rice.

PRAYERBOOK FUND: Mrs. M. D. Simon, Mr. and Mrs. Sanford Simon in memory of Morris D. Simon; Judge and Mrs. Maurice Bernon in memory of Betty and Benjamin Hollander, and Hannah and Samuel Rucker on the occasion of the 40th wedding anniversary of Mr. and Mrs. Henry Rucker; Mr. and Mrs. S. M. Kopf in honor of Mrs. N. T. Kopf's 79th birthday; Mrs. Fannie Reich in memory of Laura Neuman.

SISTERHOOD SCHOLARSHIP FUND: Mrs. Minna Blazer in memory of Mrs. Temkin; Mrs. R. Gottdiener in memory of her son, Isadore; Mrs. Charles Korach, Mrs. E. Blum and Mrs. Ida Kornhauser in memory of Myron Rice; Mrs. Sidney Weiss in honor of Max Rosenblum's 70th birthday; Mr. and Mrs. Max Green in memory of Harry Singer; also for the cause itself—Mmes. A. Goodman, Rita Keller, Alex Sill, Martin Rosenberg, Richard Bergman, Morris Schuster, George Pillersdorf, Alice Kalish, I. G. Shapiro, J. C. Newman, Elmer M. Kaufman, S. Frank Weinman, Hattie Dettelbach, Harold Kahn, Evelyn Miller, Rema Ganger, H. R. Portugal, Eugene Klein, James Miller and Albert Levine.

JAHRZEIT FUND: Amelia Beer in memory of her mother; Mrs. A. L. Goodman in memory of their son, Lt. Sanford Goodman.

IND TABLE DINNER THIS TUESDAY NIGHT

WHAT MAKES A JEW A JEW?

BY EDDIE CANTOR

(Full text of Mr. Cantor's remarks delivered over the Message of Israel Program on Sunday, November 30, 1947)

It seems that in our so-called modern way of life, with its casual thinking processes, many of us take our spiritual heritage for granted. We think that since we were born Jews . . . all we have to do to maintain that birthright is to admit it.

What is the result? Actually, we have a pretty embarrassing contradiction between confession and practice. We confess to a belief in the ideals of peace . . . of Sabbath rest . . . of humanitarian concern with our fellow men . . . Yet, in many cases, we actually practice these ideals only superficially .. perhaps not at all.

We Jews are put to shame by our disrespect for our heritage.

And yet, in an epoch like ours, when Jews all over the world feel the ground on which they have built their lives shifting beneath their feet, no effort should be spared to guide Jewry back to the unchanging ideals of its faith.

When gold and silver become worthless tinsel . . . when deeds of property are turned into scrap paper by robbers . . . when the scales of earthly justice are molten into a coat of mail for conquerors . . . those ideals remain the only valid currency. Religious faith becomes the only investment paying dividends, the only insurance against impending dangers, which, in terms of what we already have experienced can only be imagined with horror. Jewry, forewarned and forearmed with positive faith . . . active day-by-day religious life . . . may still gather sufficient strength to face the future.

Here is an instance of how strong that positive faith can be. Recently, I addressed a group of men and women, members of a new congregation of Reform Jews in the San Fernando Valley. At this Sabbath service, a Torah was to be dedicated. These people of Temple Beth Hillel had banded together as a congregation with the help of the Union of American Hebrew Congregations. Although many of them had never before had real contact with a synagogue, yet here they were . . . working with all their physical and mental resources to build a strong bulwark of their faith. The men and women of Temple Beth Hillel had felt a need to live their Judaism . . . and with the help of the Union

of American Hebrew Congregations, they were doing it.

The task their hard work symbolized . . . the job of leading all Jewry back across the world-wide gap between belief and practice . . . cannot be accomplished by a few scattered rabbis and religious leaders alone.

It needs the assistance of all of us who sincerely believe in our faith. You . . . and I . . . can live in our daily lives the noblest Jewish traditions.

We can practice scrupulous honesty . . . considerateness for the next fellow . . . human help for the underprivileged. We can revive the significant home ceremonies of a simple, gracious family life . . . we can attend synagogue services regularly and frequently.

The Jew who practices in his own life his rich religious heritage, and who supports positive Jewish organizations such as the Union of American Hebrew Congregations, transmits the vital message of Judaism to those whose indifference endangers not only them, but their entire people.

All right, you ask. Will it work? Will your example as an active conscious Jew help Judaism survive? Will the sacrifices . . . and they are sacrifices . . . be worth it?

There is only one answer to such a question. The heavenly decisions are the Lord's . . . ours are earthly tasks.

Even should the present rumblings of the world forebode the total collapse of our civilization, they cannot free us from the task of striving with all our might for the achievement of our ideals. Nor can they rob us of the faith that the truths we possess will outlast all catastrophes . . . that the purest way of life will in the end prevail.

A young doctor recently was embarking on a ship for China. Despite the pleas of his friends, he insisted on taking the trip. "Look," they said, "you are absolutely helpless against the suffering of that giant nation. You disappear in that vast mass of humanity. What can you do about their epidemics . . . what can you accomplish against war, famine, flood?"

As he stepped up the gangplank, the young man gave his answer. "When it is dark about me, I do not curse at the darkness. I just light my candle."