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THE EUCLID AVE. TEMPLE

# BULLETIN

CLEVELAND, OHIO

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FRIDAY EVENING SERVICE

December 10th, at 8:15 o'clock

**RABBI JULIUS J. NODEL**

*will speak on*

## What Does the General Patton Incident Reveal?

*Sabbath Morning  
Services*

in the Chapel

11 A. M. to 12 Noon

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**RABBI JULIUS J. NODEL**

*will preach on*

**The Difference Between An  
Individual And a Personality**

Sedrah: Genesis 32:4-36:43

Haftarah: Hosea 12:13—14-10

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**NORMAN ROMAN WILL CHANT THE  
LITURGICAL RESPONSES**

**ERWIN JOSPE AT THE ORGAN**

*"Remember the Sabbath Day to Keep It Holy"*

What does it reveal about the temper  
of the people of our Nation as we  
enter the third year of War?

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

**Erwin Jospe, Directing  
Doors open at 7:45 P. M.**

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**Friday, December 17th**

**Guest Preacher**

**DR. JULIAN MORGENSTERN**

**President, Hebrew Union College  
Cincinnati, Ohio**

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**BARNETT R. BRICKNER**, Rabbi  
*On leave, special overseas mission.*

**JULIUS J. NODEL**, Ass't Rabbi and Editor

**NATHAN BRILLIANT**, Educational Director

**LIBBIE L. BRAVERMAN**

Director of Extension Activities

**MISS SALLY C. KESSLER**, Executive Secretary

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**THE CHRISTMAS PROBLEM****A Challenge to Parents**

**By Rabbi Theodore H. Gordon**

(Continued from last week)

— II —

Some parents rationalize their observance of Christmas by maintaining, usually with fervor, that Christmas is not a religious but rather a folk holiday. Many of our schools justify their celebrations of Christmas on the same grounds. In this connection we must consider the incontrovertible fact that Christmas is one of the major events in every Christian church program in America. Even our public schools celebrations (presumably "non-sectarian") include a "star of Bethlehem" on the tree and revolve about stories of the nativity, etc. Christmas carols are lovely melodies, but their texts are neither general nor secular, but specifically Christian.

Other parents admit the religious foundation of Christmas, but justify its observance by Jews on the grounds of the widespread commercialization of the holiday. It takes on the aspect of a national holiday, they say. Merchants gear their business to it, cities decorate Streets and buildings, and hold community contests for home decoration, etc. To this aspect of Christmas, they feel their children have some right.

We would agree that Jewish children need not be forced to shut their eyes to the beauty of Christmas decorations nor their ears to the charm of Christ-

(Continued on Page 3)

**I AM DRIVING TO TEMPLE,  
MAY I GIVE YOU A LIFT?**

If you are driving to Temple for Services, Religious School or a meeting, be sure to ask your friends if you may give them a lift.

**FUNDS**

**To the Yahrzeit Fund:** Mrs. B. G. Bramson in memory of Alexander Frankel; Mrs. Dora Lew W. Lampl in memory of Mrs. Fannie Nusbaum.

**To the Prayerbook Fund:** Walter H. Brown in memory of Alexander Frankel; Mrs. Dora Jacobs in memory of Fannie Nusbaum; Mr. and Mrs. Sam Miller in memory of Fannie Nusbaum; Cadet Marvin H. Cramer in memory of his aunt Virginia Steiner; Mrs. Jos. Beron and children in memory of Dr. Joseph Beron; Alan Gilman, in memory of father Sidney Gilman; Amelia Beer in memory of her mother, Mina Beer.

**To the Library Fund:** Mrs. R. R. Wodicka and Mrs. William Vactor in memory of Bruno Lomnitz; Julius Schoenberg, L. Altman, David Sey, Adolph Rosenblum, Phil Sobel, Morris Fisher, Edward Cole, S. B. Weiss, Paul Israel, J. F. Freedman, Dr. E. F. Freedman, Leonard F. Abrams, Charles C. Coleman, Supervisor Sportswear Company, Alex Goldberger, and Sam Freedman in memory of Max E. Freedman.

**To the Altar Fund:** Cadet Marvin H. Cramer in honor of the birthday of his grandmother, Mrs. Hannah Steiner; Mr. and Mrs. Sol Frankel and Mr. and Mrs. I. Jaffee in memory of Alex Frankel.

**In Memoriam**

Our heartfelt sympathy is extended to the bereaved family of Alice Barth.

**CONGRATULATIONS TO:**

Mr. and Mrs. Louis Bergman upon the marriage of Marianne Bergman to Benjamin Gogolick.

Mrs. Maybelle Rogoff upon the marriage of her daughter, Shirlee Ann to Morris Berger.

**BUY YOUR WAR BONDS  
THROUGH YOUR TEMPLE**

**4th WAR BOND DRIVE**

**SAVE TODAY  
FOR LIBERATION TOMORROW!**

## THE TEMPLE OFFICERS

Our Temple Board of Trustees elected the following people to office for the coming year: Mr. James H. Miller, president; Mr. David Geller, vice president; Mr. Otto Zinner, secretary, and Mr. I. J. Kabb, treasurer.

Mr. Kabb is taking the place held by Mr. B. B. Eisenberg, who fulfilled the duties and functions of his office faithfully and with devotion during the past year.



## "SOMETHING NEW HAS BEEN ADDED"

Five ladies of the Sisterhood have organized themselves into a "WAR-SAGE" group. They meet every Thursday at the home of Mrs. Joseph Spivak and make corsages out of war savings stamps, which in turn, they sell, not only for the war effort, but also for our sewing project, which these bouquets adorn. This is a case where a good begets good.

Though just organized, the group has already sold close to \$200.00 worth of war stamps.

The original five are: Mesdames, Jos. Spivak, Chairman, Bernard Kane, Alex Sill, Marty Livingston and Sylvia Wien.

## SISTERHOOD INTERFAITH MEETING

Since THE BULLETIN went to press before the date of the Interfaith Meeting, it was impossible for us to give a complete report of the affair. This report will appear next week. However, we list the hostesses at the Meeting and Tea:

Mesdames: Alvin Grossman, M. R. Klein, Edwin Bell, Albert Pearlman, Irving Sugarman, R. R. Miller, Bernard Krohn, Julius Matz, Theodore Deutsch, Theodore Spilke, Otto Danford, Dan Kaye, Ben Greenwald, Arnold Turkel, Harry Berger, Albert Heller, William Pollack, Joseph Dobrin, F. Arthur Simon, Arthur Glick, Albert Weiss, Julius Goldman, Morton Roussuck, Leo Seidenfeld, Edwin Schanfarber, Chairman and Miss Sylvia Goldstein.

## THE CHRISTMAS PROBLEM

(Continued from Page 2)

mas carols. Parents might well make a point of taking their children out to see the most beautifully adorned streets and residences of their Christian neighbors. This can be done exactly as children are exposed to many other things of beauty which, for one reason or another, they cannot possess. That Christmas is beautiful does not alter its essentially Christian character nor justify its adoption by self-respecting Jews.

— III —

In some Jewish homes the Christmas tree is introduced because, parents tell us, the child who wants one and is deprived of it is made to feel that he is different. "We want him to feel that he is an American just like his neighbors and playmates." We repeat the point made earlier in this discussion, that this is a typical parental rationalization having little or nothing to do with the child's attitude. For though children do indeed feel the need for belonging to the group and the urge to conform to its patterns, they learn very early that not all individuals or families or groups live by the same pattern. Let their apprehensive parents ask themselves. Do we permit our child to do everything our neighbors' children do? Would we think of letting our child go to the movies every night just because Mary and Johnny do? The basic fact is—and it is a principle that should be made clear to every child at an early age—that families do things differently. Meal times differ; spending money is handled in different ways; regulations vary from family to family as to toys, movies, vacations, bedtime, punishment, etc. There is obviously something peculiar which suddenly impels parents to fit into their neighbors' pattern when the month of December approaches.

Some children will continue to ask for Christmas trees, as they continue to ask for candy before dinner. Reasonable parents, and those who have not lost their sense of Jewish dignity, will meet the request with calm and common sense. They will point out, with dignity, that, as Jews, we have our own religious and cultural tradition, that Christmas is, therefore, not our holiday, though the trees and lights and colored decorations may delight our eyes as well. Such parents will not knuckle under at the first childish protest nor grasp at straws in an attempt to save their children

Continued on Page 4

## THE CHRISTMAS PROBLEM

Continued from Page 3

from the inevitable discovery that they are Jews. They will be aware that the "Christmas tree problem" is not a disease but only a periodic symptom of a much more general spiritual ailment.

### — IV —

But what, now, of the child? Will the Jewish child who is denied a Christmas tree fall prey to all these conflicts? Will he resent the Jewishness that deprives him of Christmas gaiety—and Christmas presents? The answer must depend upon the kind of Jewish home in which the particular child may live. If, in exchange for Christmas, the child's Jewishness gives him not one, but eight days of Chanukah, with Chanukah gifts not once, but on each of the eight nights; and if, in addition, it fills his life with the rich and colorful ceremonies which children love; Shabbos with candles and kiddush, and havdalah in the deepening dusk; the fun and beauty of the Succah; Purim with masks and gragers and presents; a seder in which he takes part, with questions and singing and afikoman; and, throughout the year, enchanting tales of Jewish heroes and lilting Hebrew songs which children love to sing;—it being Jewish offers these pleasures and satisfactions—adults call them compensation—then to miss out on Christmas as his very own holiday will certainly leave no scar on the child's personality, will create no conflict or complex about being "different" from the majority.

The parent, however, who denies his child a Christmas tree "on principle" and offers nothing in its stead may have genuine cause for concern. Children of such parents all too often are unhappy; they do have a sense of shame about their being different from, which to them means inferior to, their non-Jewish friends.

The question, therefore, is not: To have or not to have a Christmas tree? This is but part of the larger problem of dramatizing Jewish values and making them meaningful in the lives of our children. It is not something that can be accomplished 'al regel achat' ("while standing on one foot") when the Christmas spirit is already in the air. It is a matter for more sustained thinking and for all-year-round preparation. It involves re-thinking our Jewish ceremonial tradition and, in most instances, re-educating Jewish parents. It means

that parents must learn to capitalize every occasion in the Jewish calendar for making Jewishness pleasant and attractive and desirable for their children.

The magnitude of the American Christmas celebration and the power of the commercialized Christmas spirit are a challenge to the integrity and the ingenuity of the Jewish parents. Some may prefer to evade the challenge and ignore the consequences. Those of us who value our children's happiness will have to prepare our answer to the Christmas challenge in terms of intensified and beautiful Jewish living through the twelve months of the year.

—From The Reconstructionist

## LOOK TO NOVEMBER

Look to November, modest in her glory,  
The journey of each leaf a little story;  
The timberline is shouldering the gray  
Of skis prophetic with the winter's way;  
The wind is keening and the muted  
cricket

Is summer's whispered echo in the thicket,  
And while the rabbits nibble apple-bark  
The trees are dreaming of the thrush  
and lark.

O love November most when you are lost,  
Lost in the crystal witchery of frost;  
When wood-smoke threads the dusk  
with silver skeins,  
And cedars glow with sweet autumnal  
rains;

A lone red leaf rides down the pewter  
sky;  
Watch how the starlings twinkle as  
they fly—

The course of cobwebs and of tumble-  
weed,

The destination of the winging seed,  
Then lift your grateful eyes and wait  
for snow

And only grieve to see November go.

—Cosette Middleton.

## THOMAS JEFFERSON SAID:

"This letter will be to you as one from the dead. The writer will be in his grave before you can weigh its counsel. Adore God. Reverence and cherish your parents. Love your neighbor as yourself, and your country more than yourself. Be just. Be true. Murmur not at the ways of Providence. So shall the life into which you have entered be the portal to one of eternal and ineffable bliss. And if to the dead it be permitted to care for the things of this world, every action of your life shall be under my regard."