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Series D: Education and Rabbinic Career, 1930-1993.

Subseries 4: Temple Emanuel [Denver, Colo.], 1943-1990.

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Installation response. 1943.

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Temple Emanuel

DENVER, COLORADO

Dr. William S. Friedman, Rabbi-Emeritus

Installation

of

Rabbi Herbert A. Friedman

Sunday, October 24, 1943, 8:00 p. m.

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| Daily Evening Service <i>(Union Prayer Book, p. 280)</i> | { LOUIS C. ISAACSON <i>Vice-President, Temple Emanuel</i> CHAPLAIN SIDNEY M. BERKOWITZ <i>Lowry Field</i> |
| "The Lord Is My Light" (<i>Parker</i>) | CHOIR |
| Introduction | A. B. COWEN <i>President, Temple Emanuel</i> |
| Greeting | THE VERY REV. DEAN PAUL ROBERTS <i>St. John's Cathedral</i> |
| Greeting | RABBI C. H. KAUVAR <i>Beth Ha Medrosh Hagodol Synagogue</i> |
| Greeting | REV. S. J. MATHIESON <i>Central Christian Church</i> |
| Greeting | REV. RAYMOND WASER <i>First Plymouth Congregational Church</i> |
| "Fear Not Ye O Israel" (<i>Spicker</i>) | CHOIR |
| Installation Address | RABBI STEPHEN S. WISE <i>Free Synagogue, New York City</i> |
| Response | RABBI HERBERT A. FRIEDMAN |
| Adoration and Kaddish (<i>Prayer-Book, p. 202</i>) | |
| National Anthem | CONGREGATION AND CHOIR |
| Benediction | RABBI MANUEL LADERMAN <i>Hebrew Educational Alliance</i> |

A Reception

by the Sisterhood of Temple Emanuel will follow in the Vestry Rooms

INSTALLATION RESPONSE

October 24, 1943

When I left New York several months ago to come to Denver I sat in the office of the President of the Jewish Institute of Religion, the school where I had studied for the rabbinate. It is a fine old office, with many books lining the walls and much beautiful old furniture. Sitting in the high-backed chair, with the sun pouring through the windows behind him, was the President of the Institute--and he spoke to me, his departing student, with words of wisdom. His age and his experience, his love for the people Israel and his long years of serving this people--all these yielded weight and mellowness to his words.

He spoke of service to one's people, of remaining true to one's ideals, and of the difficulties which inevitably arise in a rabbinical career. And when he finished speaking, he took me through the door and said farewell in the ancient words of the Bible--the words used in the twelfth chapter of Genesis when Abraham was instructed to leave his homeland and his birthplace and go forth in search of a new home. Dr. Wise was sending me forth. "Lech, Lecha," he said. "Go forth," go forth to your work and your life in a spirit of high idealism. Go forth and serve your people." "Lech, Lecha" were the last words he spoke to me.

And I went forth from that room to come to this community, to sit in this congregation, called Emanuel. Just as he sent me forth with those very old words, so was I received here with two very old words. "Boruch ha-bo."--"Blessed be he who comes." Those old words are part of the ancient wedding ceremony, and are used to greet the bride and groom as they approach the altar to be wed. This formula sounds a cheerful note of welcome and greeting, it is a keynote signaling joy which is to come.

In the spirit of these words was I greeted and welcomed to Denver. Kindly and generous, friendly and indulgent has been the mood of the people in this community. Eager to be helpful, warmly sympathetic and understanding, they have accorded me honor beyond my due, in the beautiful words "boruch ha-bo."

And thus, as I responded to Dr. Wise, when he bade me go forth, "Todah Rabah," "Thanks be to you, O teacher"--so I respond to you, the congregation of Emanuel and the community of Denver, who have greeted me with words of blessing,--"Todah Rabah," "Thanks be to you, deepest thanks." Blessed was I by my teacher in my going forth--blessed was I by this congregation in my coming in.

Every man in a position of spiritual leadership is charged with many responsibilities. The fulfillment of these responsibilities depends in large measure on a man's belief in the work he is doing. There is a very moving prayer written by Maimonides, called "Ani Ma'amin," "I believe" in which this great philosopher listed the principles in which he believed. There are thirteen principles of belief, each beginning with the avowal "I believe with perfect faith." May I paraphrase this prayer and express certain of my beliefs in an endeavor to outline a path of duties which will help me to fulfill the responsibilities of this office.

I believe that a rabbi must dedicate himself to a life of service--service to his people as individuals and as a group. A rabbi is indeed fortunate to be in the position where he can help individuals in time of trouble, where he can try to give comfort and solace. This privilege is not offered to many men. It is his right and at the same time his duty to offer his services to any individual who needs them.

In addition to serving individuals, the rabbi must also be of service to the Jewish group as a whole. He can lead them and guide them in their religious lives, in prayer--he can also instruct them and interpret for them in their national lives. He can be of service to them by providing a link between his congregation and other places, so that Jewish current events will not pass his people by, and Jewish movements will not overlook them. He can also forge the chain between his congregation and the community at large, so that his people can contribute to the strength of the general populace --and these latter can come to understand his people. Thus, as expositor of ancient traditions and modern trends, he can be of invaluable aid. All this if he dedicate himself to a life of service in the interests of his people.

Second: I believe that a rabbi must devote himself to a life of idealism and altruism--that mere service is not enough. For service might be construed as an ulterior technique whose real purpose it is to gain material ends. In addition to service, there must be devotion and love, which will bind him to his people with unbreakable bounds.

Emerson once said "When I have attempted to join myself to others by services, it provided an intellectual trick--no more. They eat your service like apples, and leave you out. But love them, and they feel you and delight in you all the time." Yes, love and devotion between rabbi and congregation make for a living relationship, instead of a mechanical one.

In order for the rabbi to gain the love of his people, he must deserve it. This he can do by living and thinking and acting with nobility and spirituality. And of course, the converse also applies. In order for the congregation to gain the love and respect of the rabbi, it must live up to certain standards of Jewish loyalty and ethical conduct. In this manner, the second article of faith can

be fulfilled. The rabbi can practice his idealism and be loved for it--and the congregation can be of such dignity and decency that it will not destroy his idealism.

Third: I believe that the Rabbi must continue leading a life of study, even after he has left the academic environment. This must do in order that he may be able to be an educator. One of the functions of the rabbi has always been that of teacher, but no man can teach who does not himself study. There was a professor of mine who once said that it was sad to see how quickly the well of culture runs dry in some modern rabbis, for they do nothing to replenish it.

Once out in the active ministry these rabbis quickly forget what they learned in school, and then find that their work engulfs them so they cannot learn more. Our literature is vast, our cultural resources are limitless. To exploit this ancient tradition and to bring an understanding of it to his people is one of the functions of the rabbi. A man cannot preach and teach and speak upon innumerable occasions, without taking some time out to imbibe fresh materials, to drink deeply at the well-springs of knowledge. If he fails to study, the rabbi quickly becomes shallow--and at that point he is no longer of any value as a teacher.

These are my three articles of faith--they are the guiding stars on the long road through life which will keep the path ever clear.

I believe that a rabbi must dedicate himself to a life of service.

I believe that a rabbi must dedicate himself to a life of idealism and love, in addition to service.

I believe that a rabbi must dedicate himself to a life of study, so that he can always be a teacher to his people.

If he succeed in living up to these beliefs, a man will reap the rich harvest of satisfaction which comes with the fulfillment of responsibilities. The office of rabbi is ancient and honorable --its standards are high--perfection is well-nigh impossible.

May I work with all strength and vigor to actualize in practice these three goals. Should success crown my efforts then the years ahead will bring their rewards of service and love and knowledge, and truly my coming to this congregation be blessed and a blessing. Amen.

