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Friday night sermons. 1949-1950.

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Congregation Emanuel

Founded 1874



16TH AVE. AND PEARL ST.
DENVER 5, COLORADO
Herbert A. Friedman, Rabbi
Joel Zion, Assistant Rabbi

*Make Friday Night
Temple Night*

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AMERICAN JEWISH
ARCHIVES

Rabbi Herbert A. Friedman,
3001 Forest St.,
Denver 7, Colo.

S A B B A T H S E R V I C E S

Friday Evening, January 13th, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on

"UNWANTED CHILDREN"

Do you know that as Jews we are failing in a job on which we have always prided ourselves? We have accepted compliments from the Christians who have been impressed by the devotion and love of the Jewish household. But in one area of family life we have not done as well as might be expected of us. We refer to the problem of FOSTER HOMES. Rabbi Friedman will explain the need of finding FOSTER HOMES FOR JEWISH CHILDREN IN DENVER.

COFFEE HOUR FOLLOWING SERVICES

KADDISH LIST

| | |
|--------------------|----------------------|
| Bessie T. Rodman | Morris Cohn |
| Max L. Kahn | Regina W. Levy |
| Tillie Friedman | Sam Mayer |
| Carrie S. Friedman | Henrietta G. Tishler |
| Samuel Lehmann | Jennie Lewin |

TEEN CANTEEN FOR UPPER GRADES
Saturday Eve., January 14th, 7:15 to 10:15

CHILD STUDY ASSOCIATION
Sunday Eve., Jan. 15th, 8:00 P.M.

MEN'S CLUB INTRA-FAITH MEETING
Rabbi Herbert Friedman, Rabbi Joel Zion
Rabbi C.E.H. Kauvar, Rabbi Manuel Laderman
will discuss

"MINHAG AMERICA"
Wednesday Evening, January 18th, 8:00 P.M.



RABBI HERBERT A. FRIEDMAN

Vol. XII

Friday, January 6, 1950

RABBI JOEL ZION

Number 10

Sabbath Services

Friday Evening, January 6, 1950, 8:15 P.M.

RABBI JOEL ZION

will speak on

"NINETEEN EIGHTY-FOUR"

A Novelist's Vision of the Next Half Century

☆ ☆ ☆ ☆ ☆ ☆

Friday Evening, January 13, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on:

"UNWANTED CHILDREN"

Coffee Hour and Discussion will follow

I will lift up mine eyes unto the mountains:

From whence shall my help come?

My help cometh from God. Ps. 121

Published Bi-Weekly from September to June
by

Congregation Emanuel
16th Ave. and Pearl St.
Denver 5, Colorado

TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study,
AComa 2830
Rabbi Joel Zion—Study, AComa 2830
Mr. A. B. Cowen, Honorary President
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**SABBATH
CANDLE-LIGHTING**

The following ladies of the congregation participated in the lighting of the Sabbath candles since the High Holy Days:

- Oct. 7 Mrs. Herbert A. Friedman
14 Mrs. Arthur Lorber
21 Mrs. A. N. Hyman
28 Mrs. Bernard Halpern
- Nov. 4 Mrs. Louis Bronstein
11 Mrs. Morris Kaplan
18 (75th Anniversary Sabbath)
Mrs. Henry Schwartz, Jr.
25 Mrs. Max Frankel
- Dec. 2 Mrs. Herman Berman
9 Miss Marjorie Hornbein
16 Mrs. Edmond Cohen
23 Mrs. Mandell Winter
30 Mrs. Melvin Strauss

Sermon Notes

**"NINETEEN
EIGHTY-FOUR**

**A Novelist's Vision of the
Next Half Century"**

Winston Smith is living in the year 1984 in a part of the world called Oceana. The "Brave New World" of 1984 is now divided into several armed camps called Oceana, Eurasia and East-Asia. Television screens dot the countryside and all the inhabitants can be seen and scrutinized by the ministry of truth and information. The telo-screen can penetrate into the thoughts of people and any revolutionary thought is classified as "thought crime", punishable by death. A special ministry on love and sex has developed new rules of sex behavior.

In his frightening and fascinating novel "Nineteen Eighty-Four", George Orwell describes our world a few years hence. In my sermon, I will discuss the implications of this novel for religious and social values in the next half century.

J. Z.

"UNWANTED CHILDREN"

Do you know that as Jews we are failing in a job on which we have always prided ourselves? We have often boasted, and I think justifiably so about the wonderful strength of Jewish family life. We have accepted compliments from the Christians, who have been impressed by the devotion, love, and tightly-knit character of the Jewish household.

But in one area of family life we have not done as well as might be expected of us. I refer to the problem of foster homes. For some reason, there are never enough Jewish families willing to offer their homes to take in Jewish children who are temporarily in need of foster care.

We are faced with this problem increasingly in Denver. The sermon will deal with the need of finding FOSTER HOMES for JEWISH CHILDREN in Denver. All the rabbis in Denver will be preaching on this same subject during the week-end of January 13-14.

H. A. F.

1874 - Diamond

CITY-WIDE MEN'S CLUB MEETING

Rabbis on Program January 18

Following a tradition established several years ago, the 3 Men's Clubs of the Temple, the B. M. H., and the Alliance will meet on Wednesday evening, January 18. The Temple Men's Club will be the host this year.

A timely and interesting program has been arranged according to an announcement of William Schenkein, the Temple Men's Club president. The subject for discussion will be "MINHAG AMERICA" — a provocative proposal for one all-embracing Judaism in America. This proposal, now under national discussion, is viewed affirmatively by Rabbi Friedman.

Rabbi C. E. H. Kauvar, of the B.M.H. (Conservative), will speak against it, while Rabbi Manuel Laderman, of the Alliance (Orthodox), will serve as moderator. Rabbi Joel Zion (Reform), will assume the role of reporter, summing up the arguments.

Every member of the three Men's Clubs is cordially invited to attend and to bring a guest. It is hoped that this will be one of the most stimulating meetings to be held in the city this year.

Following the program, a buffet supper will be served. The meeting will start at 8 P.M. in the Temple Assembly Hall.

Kaddish List

(Taken from Memorial Tablet)

January 6th

Jacob Newhouse
Hattie N. Solomon
Stanley H. Cook
Jacob L. Stern
Elias Pelton
Louis E. Schwartz
Julius Wallbrunn
Augusta F. Weinberg
D. C. Schoenberg
Louis M. Goalstone

January 13th

Bessie Teresa Rodman
Max L. Kahn
Tillie Friedman
Carrie S. Friedman
Samuel Lehmann
Morris Cohn
Regina W. Levy
Sam Mayer
Henrietta G. Tishler
Jennie Lewin

INSTITUTE OF JEWISH STUDIES

Institute of Jewish Studies

meets the second and fourth
Wednesday of each month

January dates — 11th and 25th

DR. HIRSCHBERG TO ADDRESS CHILD STUDY ASSOCIATION

The opening session of the Child Study Association, sponsored by the PTA of Temple Emanuel will be held on Sunday evening, January 15th at 8:00 P.M. in the Temple auditorium. Dr. Cotter Hirschberg, assistant director of the Child Guidance Clinic of Colorado General Hospital, will discuss the subject "The Emotional Needs of the Pre-School Child". Rabbi Zion will serve as moderator and ample time will be devoted to questions. Mrs. Samuel Goldberg is chairman of the Child Study Association.

SUPPER CLUB MEETING

Sunday evening, January 8, 6:30 P.M.

Guest speaker,

Rabbi Manuel Laderman

will discuss

"Jewish Youth Around the World"

SISTERHOOD LUNCHEON MEETING JANUARY 9TH

The next regular Sisterhood meeting will be held Monday, January 9th at 12:30 in the form of a luncheon, at Temple Emanuel. The guest speaker will be Rabbi Joel Zion who will review the best seller "The Egyptian". There will be no charge for the luncheon. Admission will be the purchase of two or more Uniongrams, at the nominal cost of 25¢ per Uniongram.

Anniversary - 1949

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Trains rabbis. Over seven hundred rabbis have been ordained at the Hebrew Union College—Jewish Institute of Religion, five hundred in Cincinnati and two hundred in New York. It costs approximately \$25,000 to train each rabbi.

Safeguards the learning and tradition of Judaism with great libraries in both Cincinnati and New York which house over 150,000 books and 2,500 rare manuscripts.

Synthesizes religion with the great modern sciences of psychiatry, sociology, economics and psychology through a Department of Human Relations which sponsors thought-provoking seminars in uncharted areas.

Develops better understanding between Christians and Jews through Exchange Lectureships with leading Christian theological seminaries and by Fellowships for graduate young Christian ministers.

*Further*s the development of Jewish music through a School for Sacred Music in New York, which trains cantors and stimulates the compositions of synagogue music.

Gathers the source materials that comprise Jewish Americana through the recently organized American Jewish Archives.

Refreshes and inspires rabbis, temple secretaries and other synagogue functionaries through Summer Institutes.

Offers, in cooperation with the University of Cincinnati, a program of lay study for Jewish leadership leading toward the B.A. degree.

Provides a haven in Cincinnati for eleven famous scholars driven from their homes by Hitlerism, the last remnant of the great Jewish culture of Europe.

Congregation Emanuel

16th Ave. and Pearl Street

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To
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204 EMPIRE BUILDING • ALPINE 0531

Solo Baron - "Jewish Community" - Vol. II

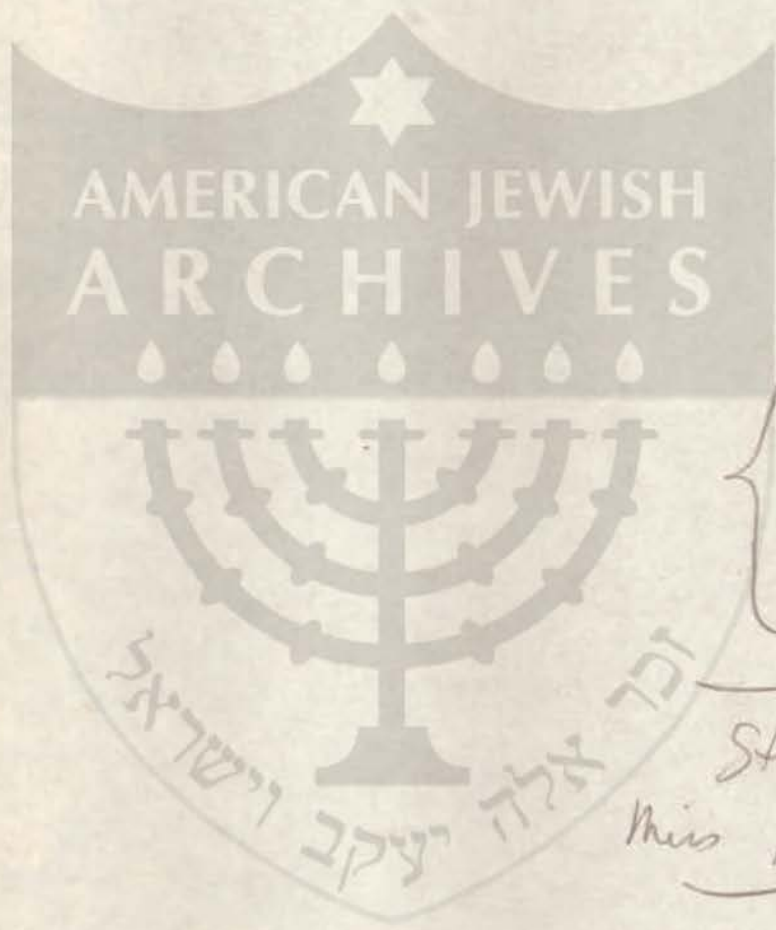
Poland before 1648 - any wayfarer could obtain free lodging & board for at least 3 days; often for as long as he wished. He was also given transportation to the nearest town. Young boys & girls were permanently retained, clothed, and taught, & made or trained for a scholarly career.

Elaborate on Theme That Moses needed a foster home

THEY WON'T SAY DIE + + + GIVE THEM THE MEANS TO LIVE!

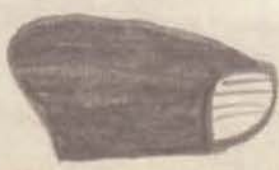
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JEWISH FAMILY & CHILDREN'S SERVICE
OF DENVER
COMMUNITY CHEST BUILDING
314 - 14TH STREET
ACOMA 4731
DENVER 2, COLORADO

January 9, 1950

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Rabbi Herbert A. Friedman
1595 Pearl St.
Denver 5, Colo.

Dear Rabbi Friedman:

RE: Foster Home Recruitment Drive
Foster Home Sabbath
for Jewish Children

In connection with the proclamation of the Denver Rabbinate of this coming Saturday as a Foster Home Sabbath for Jewish children, I am sending you a copy of the release which will be carried by the Intermountain Jewish News. I am also giving you a few brief disguised cases, which you may feel free to use in your sermon.

Recently the Jewish Family & Children's Service received an urgent appeal from San Francisco, requesting that we immediately find a foster home for Susie B., a 5-year-old girl. Susie's mother had been stricken by tuberculosis and seeks hospitalization in a Colo. hospital, where her husband has been a tubercular patient for several years. Although the parents knew that they will not be able to see the child, they feel they would be reassured if the child could be placed in the same community where the hospital is located. They particularly want a Jewish home where the Sabbath is observed, so that their child will remain a good Jewish child. The agency studied many applications until it found the home that it thought just right for Susie. When the foster mother first met Susie, she found her to be a fearful and precocious little girl, quite apprehensive about her new experience. In the beginning, the foster mother reported that the child was very lonely for her parents and fretted about her food. She seemed to be such a nervous child. Gradually, with the love, warmth and continuous care given by wise foster parents and with the counseling of the agency, which had experience in dealing with such children, Susie has developed into a normal, outgoing, happy youngster. She loves her foster parents, and they love her. They know that someday when Susie's parents are well again, the child will return to live with her own parents, but they also know that they have given this child an experience for which she will be grateful to them for years to come.

Another case is that of Billy, age 8, who had come to the attention of the agency through the Juvenile Court, because he had been found truanting and wandering the streets. His mother had died recently of a severe illness, and his father, an interstate traveling salesman, could pay but little attention to this child. For sometime, Billy had been under the care of an ailing grandmother who, though she loved him, found it very difficult to cope with this youngster and to give him the right kind of supervision. At the present time, we are still looking for a suitable home for this boy.

January 9, 1950

Another case is that of Peter, age 13, who had been referred to the agency by the school, because of frequent truanting and running away from his home. Peter comes from a very tragic home. The mother had died when he was an infant. His father remarried, but the stepmother really never loved the child, particularly when she had children of her own. The stepmother was cold and nagging, the father too weak to really protect the boy. Peter is very unhappy, yet there is something warm and appealing about him. Peter only wants to be placed in a home that is Jewish. We still need a home for Peter.

Our agency has also been receiving requests for foster homes for children, who presently are in an institution and who are well enough for discharge, but who, at the present time, cannot return to their own parents.

How can a child who is so fortunate to have his own home help a homeless child? Would you like to share your room with a little brother or sister who is without a home? Would you like to let him play with your toys?

Some of you youngsters have been helping Jewish children in distress in Europe by corresponding with them and by sending them toys. You have received their warm thanks for this very human contact. You have helped children make a home in Israel by contributing to the United Jewish Appeal and by helping in making collections. Wouldn't you ask mother and dad whether they can give temporary shelter to a Jewish child right here in Denver who so badly needs a foster home?

We would like you to know that we have written to Hartford for permission to reproduce some of the material which you had seen at the last meeting, but, unfortunately, at the time of this writing we are still without a reply. We regret exceedingly, therefore, that it has not been possible to prepare a new pamphlet. However, I am sending you a supply of two of our previous pamphlets which have been distributed to every contributor on the mailing list of the Allied Jewish Council.

Thanking you again for your splendid cooperation,

Sincerely yours,

Dr. Alfred M. Neumann
Dr. Alfred M. Neumann
Executive Director

Dictated by:
Bruno Herbert/hr
Supervisor, Children's Dept.

DENVER RABBINATE PROCLAIMS FOSTER HOME SABBATH FOR JEWISH CHILDREN

The Denver Rabbinate, in cooperation with the Jewish Family & Children's Service of Denver and the National Council of Jewish Women, has decided to proclaim this Saturday, January 14, 1950, as a Foster Home Sabbath for Jewish children. All of our rabbis will speak from their pulpits to their congregations in order to impress them with the urgency and need for good foster homes for Jewish children.

The efforts of our rabbis will be most welcome and valuable assistance in the foster home recruitment drive. No Jewish child for whom his own parents cannot take care of temporarily for reasons of adversity shall be homeless.

As we have learned more about children's needs and how to best meet them, we have come to realize that in many situations a good foster home is the only solution to save a child from permanent unhappiness. There is no substitute for warmth, acceptance and welcome that a child needs in order to grow up into a normal human being. It is just like a flower needing sunshine to grow that a child needs love.

During the year of 1949, the Jewish community has made splendid efforts to provide foster homes. The Agency has been able to find many homes for Jewish children, but the need for them is still present. There is a number of children who need a Jewish home right now. If you feel that you can be of help in this matter by considering to take a child into your home or by referring a friend or neighbor who you think will be able to render the service, please get in touch with Mrs. Norma Hagler at the Jewish Family & Children's Service of Denver, 314 - 14th Street, ACom 4731.



Do You
Want Me
AS YOUR FOSTER CHILD?

**Many parents have asked themselves: How can we help a foster child?
If you too are interested in helping a homeless child, you may want to know**

1. What do you do as a foster parent?

As foster parents you give a unique and essential service to our agency and to children. Your interest, understanding, affection, and day-by-day care are vital for children who are separated from their own people.

2. What is a good foster home?

A good foster home is a home in which the parents and their children live together harmoniously and are able to share with the foster child the emotional and spiritual health of their home. A good foster home is a home in which the parents show warmth and understanding for the foster child. A good foster home has some degree of economic security, but income and financial resources are less important than a wholesome environment in which the foster child can grow up to be a happy and more self-reliant person.

3. What is the function of a foster home?

The end goal of foster home care is to help the children over a very difficult period of life at a time when their own parents cannot help them, with the hope of eventually returning them to their own parents. While a child is in a foster home, contacts with the parents whenever possible is encouraged but the frequency of those contacts is regulated by the agency.

4. When does a child need a foster home?

Often, children need foster homes because their own homes have been broken by death, or desertion of one or both parents, or have been upset by illness or divorce. At times, a child needs foster home care while his parents are hospitalized for a prolonged period of time.

5. What are the ages of children available for foster home placement?

Children of both sexes, from infancy to adolescence, usually to age 16.

6. Who pays for the care of a foster child?

The social agency pays for the foster home care of the child it places. These payments include not only expenses for room and board, but also for clothing, medical care, recreation and other incidentals.

7. What is the difference between foster home care and adoption?

When a responsible social agency places a child with a family for foster boarding care, the family understands clearly that the child is to be reared by them on a temporary basis only. Such temporary care may vary in the individual situation, but usually is extended anywhere from six months to several years. Any change in plans for a child, necessitating a change in living arrangement, will be fully discussed with the foster family, well in advance. In foster care, the agency has a right to plan for the removal of the child, just as the foster parent has a right to request his removal.

However, adoption is a process entirely separate and distinct from foster home care. When a family decides to adopt a child, and when adoption of a particular child by a particular family is recommended by the social agency and approved by the courts, the adopted child becomes their own in every respect, assumes their name and is entitled to all the legal rights and privileges of their own child. When we know that a child can never return to his original home because he is orphaned or has been relinquished by his parents, adoption might be a good plan. However, where temporary care is needed, placement in a foster home may be indicated.

8. Why do we need foster homes when we have institutions?

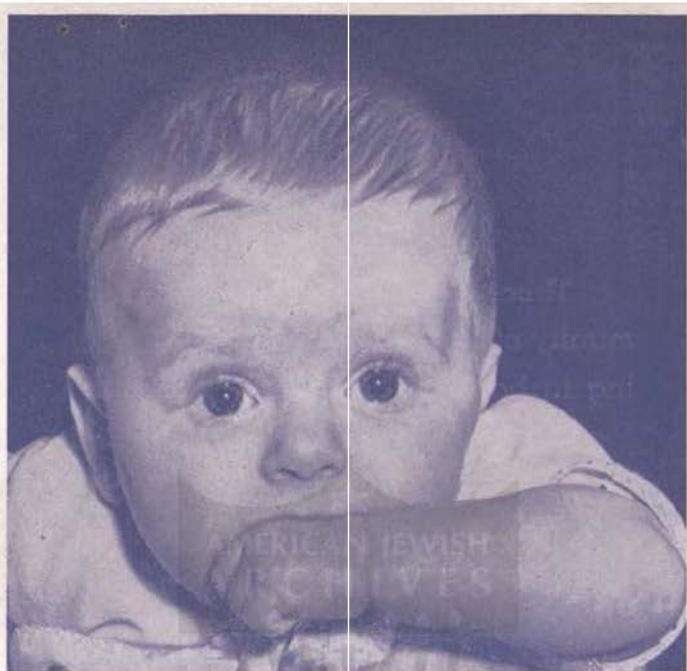
When the community first became aware that children could be badly damaged by a broken home, the idea of placing them in an institution developed. As we have been able to learn more about children in institutions, we find that although some children need and benefit from the special services of an institutional environment, many children do better under the personalized care of a private family, supervised by a social agency. Many authorities agree that particularly for the very young child, the care and love of a foster mother cannot be supplied by institutional care, if the child is to grow up to be a normal, happy youngster. There also exists a great need for foster homes for institutional children who have benefited from the care of the institution and are ready for their discharge to the community.

9. Role of the Agency in foster home placement.

In foster home placement, the agency has a four-fold responsibility: to the child, the family, the foster parents, and the community. The social agency is not only fully responsible for the child, but endeavors to help the foster parents work out those problems that are apt to arise in everyday situations. The Agency recognizes that the foster parents have responsibility for the child 24 hours a day. The Agency hopes, however, that by sharing its rich experience in dealing with children in foster home situations, it can help the individual foster family and foster child to a wholesome adjustment, so that the foster home experience will be an enjoyable one to the parents and the child.



For further information regarding the placement service and financial arrangements for foster home children, please contact the Jewish Family and Children's Service of Denver, 314 14th Street, Community Chest Bldg., AC. 4731, or Mrs. Allan Hurst, Chairman Social Welfare, Denver Section, National Council of Jewish Women, 744 Corona Street, MAin 1934.



Homeless

Our Own


JEWISH

Children in

DENVER

Do You Know That —

There are in our own Jewish community of Denver children who are living in homes which may maim them for life if they are not removed—Children in homes broken by death or desertion of one or both parents or disturbed by divorce, separation, physical or emotional illness—children of parents, who, for these and other reasons, are unable to give to their youngsters a normal type of home, a stable home which is the mainstay of every Jewish child.



Do You Know That —

Right in our midst we are forsaking our precious Jewish heritage by not caring for our own — Forsaking by allowing such handicapped children to live in NON-Jewish homes and institutions.

It Is Our Responsibility —

As Jewish adults and parents to see that such children are placed in homes where Jewish values are maintained and the warmth and love of such a home allowed to radiate through their neglected and unhappy little minds and bodies.

Let us each look into our hearts and homes and see if we can't make room for one more child, who, if given a chance, will grow up to be an asset and joy to ourselves and to the community at large.



For further information regarding the placement service and financial arrangements for foster home children, please contact the Jewish Family and Children's Service of Denver, 314 14th Street, Community Chest Bldg., AC 4731, or Mrs. Allan Hurst, Chairman Social Welfare Denver Section, National Council of Jewish Women, 744 Corona Street, MAin 1934.



Temple Emanuel

DENVER

RABBI HERBERT A. FRIEDMAN

Vol. XII

Friday, January 20, 1950

RABBI JOEL ZION

Number 11

Sabbath Services

Friday Evening, January 20, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

"HOW BAD IS THE GOOD-WILL MOVEMENT?"

☆ ☆ ☆ ☆ ☆ ☆

Friday Evening, January 27, 8:15 P.M.

RABBI JOEL ZION

will speak on

"RUTH—A NOVEL BOTH HISTORICAL AND MODERN"

Coffee Hour and Discussion will follow

I will lift up mine eyes unto the mountains:

From whence shall my help come?

My help cometh from God. Ps. 121

Published Bi-Weekly from September to June
by

Congregation Emanuel

16th Ave. and Pearl St.
Denver 5, Colorado

TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study,
AComa 2830

Rabbi Joel Zion—Study, AComa 2830
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MEN'S CLUB

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Mr. Norman Z. Fried, President

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Kaddish List

(Taken from Memorial Tablet)

January 20th

Robert Peyser

Joseph Salzman

Rae Adelman

Robert S. Oberfelder

January 27th

Simon Frank

Sarah Cain

Doris Fischer

Eli Atlivaick

Ray S. David

Philip Lewin

Ernest Morris

Sermon Notes

"HOW BAD IS THE GOOD- WILL MOVEMENT?"

For many years our people have been concentrating on what is called "good-will". We have supported inter-faith movements and have given huge sums to various "civil-defense" agencies whose function has been to combat prejudice. Lately, many Jewish leaders have begun to cast a critical eye upon this type of activity. They are beginning to question exactly how much good-will has been purchased in this manner.

Two years ago, at the annual convention of the Central Conference of American Rabbis in Montreal, Rabbi Benedict Glazer of Detroit read a paper on "A Re-Evaluation of the Good-Will Movement." One of his conclusions was in part as follows: "Jewish people should not become too dependent upon good-will organizations for the creation of a better spirit of inter-group relations and the protection of their civil rights guaranteed by the Constitution. They should through their personal conduct and social contributions reinforce the conditions that make for a democratic society."

"RUTH—A NOVEL BOTH HISTORICAL AND MODERN"

Irving Fineman, author of "Hear Ye, Sons", "Jacob", and other outstanding best sellers, has written another magnificent historical novel. This is the story of Ruth, a foreigner, who said to Naomi, "Whither thou goest, I will go . . .", and went with her to the land of Israel. The Israelites, just freed from slavery, faced the dilemma of obeying the Mosaic law to love their neighbors, while resisting the cruel enmity of the peoples around them. The dilemma comes to a dramatic climax when Ruth, the Moabitess, comes with Naomi to live among the Israelites. For our own day, "Ruth" is a touching and penetrating analysis of a woman who comes from another religious group to live as part of the Jewish community.

J.Z.

It seems to me there is tremendous merit in Dr. Glazer's statement. The sermon will attempt to analyze the good-will movement, and suggest other techniques than those currently in use. H.A.F.

MAKE FRIDAY NICE

TRAFFIC HAZARD ON SATURDAY AND SUNDAY MORNINGS

In the course of a 15 minute period in the morning, and again at noon, when Religious School begins and ends on Saturday and Sunday mornings, we have as many as 75 to 100 cars converging on the corner of 16th Ave. and Pearl Street. This obviously creates a paralyzing traffic jam which must be solved immediately.

We are frankly worried about accidents and the Denver Police Department is concerned about blockading 16th Avenue which is a main artery.

The following plan is suggested to relieve congestion on all occasions when the Temple and its School are in use:

1. No parking or double parking in front of the Temple on Pearl Street.

2. No parking or double parking on the side of the Temple Building on 16th Avenue.

3. Avoid making a left turn from 16th Avenue to Pearl Street.

4. Arrange to leave and pick up the children on any one of the other three corners—Colfax and Pearl; Colfax and Pennsylvania; and 16th Avenue and Pennsylvania. In this way the children will NOT have to cross the streets.

The Board of Trustees of the Temple and the Police Department are very serious in asking for your cooperation, in order to avoid danger to our children and pedestrians.

Ten Commandments for Friday Evening

1. I am the Sabbath Eve that takes thee out of the bondage of greed and lowly pursuit into the realms of life's highest values.

2. Thou shalt have no other appointments on Friday evening besides home and Temple.

3. Thou shalt not take the name of Sabbath in vain. Thou shalt avoid . . . (all) other week-day pursuits on the Sabbath Eve.

4. Remember the Sabbath to keep it holy through worship and cultural pursuit.

5. Honor the faith of your Father and Mother by attending (Sabbath) services with unflinching regularity.

6. Thou shalt not kill the Sabbath spirit by following secular activities on Friday evenings.

7. Thou shalt not be unmindful of Jewish home life by banishing the Sabbath candles and Kiddush from your home.

8. Thou shalt not steal from the precious hours that belong to the Temple and Judaism for unworthy, unspiritual and empty pursuits.

9. Thou shalt not bear false witness against the Jewish people by showing irreverence and unconcern for the Sabbath.

10. Thou shalt not covet life and pastimes of the pleasure seekers who live as if Judaism had no meaning and message for the modern world.

Temple Beth-El
Detroit, Michigan

Adult Institute of
Jewish Studies
Wednesday Evening
January 25
8:00 P.M.

Men's Club Monthly
Downtown Luncheon
Tuesday noon, Jan. 24
Albany Hotel

HT TEMPLE NIGHT

THE UNION OF AMERICAN HEBREW CONGREGATIONS

Organizes new congregations to bring back to Judaism thousands of unaffiliated Jews in the large urban centers. More than forty new congregations were recently organized.

Spreads understanding of Judaism and Jews through Institutes on Judaism for ten thousand opinion-molding Christian ministers annually, men who affect the lives and thinking of millions.

Disseminates information on Judaism to non-Jews through the free distribution of millions of copies of a series of informative pamphlets, "Popular Studies in Judaism."

Publishes over two hundred textbooks and other educational volumes which are used in over one thousand religious schools throughout the English-speaking world. The pioneer in this field, the Union, has distributed over two million copies of these books.

Services almost four hundred member-congregations through a network of regional rabbis.

Stimulates religious life in the home and in the synagogue through the preparation of aids for religious observance.

Guarantees economic security to two hundred and seventy rabbis through a Rabbinical Pension Plan, sponsored in cooperation with the Central Conference of American Rabbis.

Instructs religious school teachers through special colleges for religious education in New York (in cooperation with the HUC-JIR) and in Los Angeles.

Issues *Liberal Judaism*, a monthly magazine of Jewish opinion and information that goes to eighty-five thousand homes.

Congregation Emanuel

16th Ave. and Pearl Street
DENVER 5, COLORADO

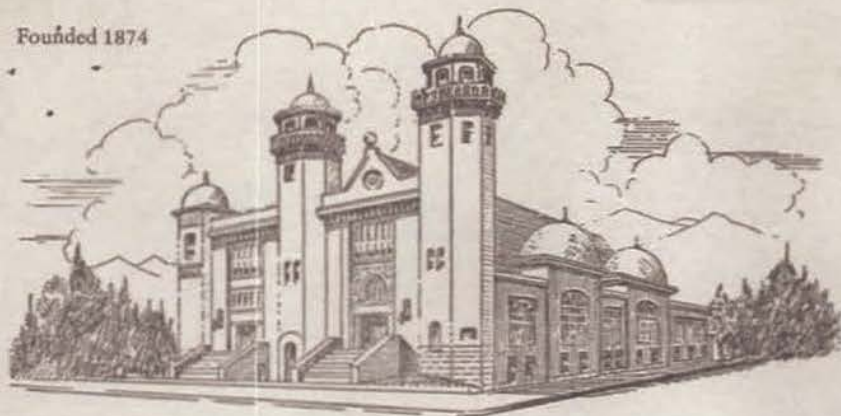
Sec. 34.66, P.L.&R.

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Denver 5, Colorado

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Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado

Telephone Keystone 7618



STUDY OF

Rabbi Herbert A. Friedman

I.

1. Read letter from patient at N.J.H. as example of how much good-will is purchased, even by the hospital.
2. This letter is extreme, but throws whole question into focus.
3. Good-will of NCCT began in 1928 - with big hoopla. how declining. why?
4. Our people beginning to realize that you can't purchase ^{respect} from others.
5. Thus many rabbis are beginning to doubt the movement, and ignore it. Read statements of Glazer ^(A) & other rabbis ^(B).

So far, only negative:

i.e. we ignore it because it doesn't do any good.

Now, for positive:

i.e. we ignore it because we think it does bad.

It makes of Jews fawning, bowing, scraping creatures who are eagerly looking to pick up the crumbs of approval from the Christian table. The search for "good-will", for "acceptance" destroys self-respect. The Jew becomes an apologist, tends to demean himself.



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STUDY OF

Rabbi Herbert A. Friedman

II. Not only rabbis, but our lay people are also realizing this. Look at our Men's Club, for example. They no longer plan dinners where the speaker will talk about "good will." They ask speakers to discuss problems of mutual interest, assuming that in conjoint deliberation of any common problem there will develop a mutual respect.

I am all in favor of education, of disseminating information about Jews - i.e. Chautauqua, Clergy Institutes, etc.

But beyond that I think we lose face by begging for good will.

We must earn it by being the best kind of citizens - partaking in civic efforts, working for the common good, etc.

Quote Glazer.



Return to
↙

National Jewish Hospital
Denver, Colorado
November 29, 1949

RECEIVED
DEC 28 1949
MEDICAL OFFICE

Rabbi Herbert Friedman
1595 Pearl Street
Denver, Colorado

Dear Sir:

I was present to hear your very interesting discourse on Monday morning. It was an able discourse and you were eloquent and lifted us up, until your last statement, that the crucifixion of Christ is a fable. There your whole lecture collapsed and became meaningless.

Do you think you could blot out that crime by stilling every Christian tongue? For two thousand years the Jewish people have disavowed that crime, and tried to wash the guilt from their hands. When the world has excused that deed and accepted them in equal grounds, they are their own accusers and will never escape the spectre of the cross with the dying Son of God, until they acknowledge their guilt and worship Him as their promised Messiah, whom they ignorantly crucified.

He is the solution to your great problem. Will you preach Christ to your people as the Messiah of the prophets of the Old Testament? They are looking for leadership and asking an answer to their troubled minds. A feeling of insecurity hangs over them; and rightly, since the extermination of six millions of Jews in the last halocaust.

When the cup of iniquity is full in the Gentile nations, God's restraining hand will be lifted; and who can depict the onslaught. The remembrance of inhumanities perpetrated in Germany are still with us. These nations will not have the second opportunity to reconstruct themselves as yours has, but will be completely destroyed.

I have read with interest your booklet, "Popular Studies in Judaism," and believe in the inspiration of the Scriptures. Certainly the New Testament would be meaningless without the Old. I will not go into that, as you doubtless are a student of the New Testament as well as the Old and have probably made an extensive study of Christian theology. However, as we are indebted to the Hebrew nation for the Old Testament, and we have it today translated into English and all languages, just so your own national preservation is due to Christianity to a great extent.

This letter will serve its purpose if only to satisfy the urge I have to defend Christianity and witness to the truth and power of His Gospel. The strongest evidence to this truth is in the heart of every Christian. "For I know I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Sincerely,

Ganey Ireland

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL
EAST 16TH AVENUE & PEARL STREET
DENVER 5, COLORADO

RECEIVED

DEC 29 1949

MEDICAL OFFICE

DATE

25 Dec 49

TO:

Dear Allan -

Enclosed is the letter I received from one of the patients, concerning which I spoke with you at Bob Cohen's last evening.

Please return, when you have read it. I'm not sure what the approach to this woman should be. What do you think?

She seems to think: ~~the~~

1. The Jews are responsible for the crucifixion.

2. The murder of 6,000,000 was because the Jews don't accept Christ.

3. The Jewish nation is reconstructed (Thus ~~is~~ we should not be bitter about the slaughter.)

4. The Gentile nations might not get off as easily as the Jews did.

I think all these attitudes on her part display a mixture of neurotic missionizing and thinly-veiled dislike of Jews.

Let me know your reaction, when you return the letter.

Herb

NATIONAL JEWISH HOSPITAL AT DENVER
3800 EAST COLFAX AVENUE
DENVER 6, COLORADO

OFFICE OF THE MEDICAL DIRECTOR

Dear Herbert:

Dec. 28, 1949

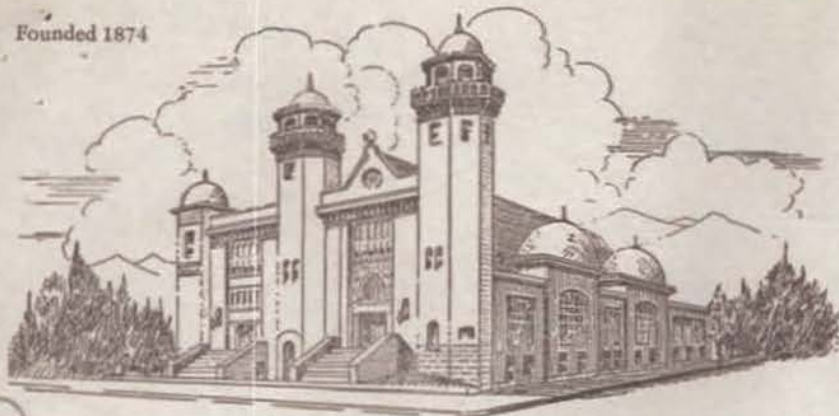
The writer, Nancy Freedland, holds some kind of job (whether a missionary or asst bishop or something in the preaching line) with the Pillar of Fire. Her application was made thru them by their Bishop with the story that they cannot as yet afford their own hospital, ergo, why don't you (we) take her. We did, and she has been a model patient to date. What will happen when she becomes more physically active and comes into contact with more patients, I cannot of course say. We shall have to deal with that problem when it comes.

I heartily agree with all of your conclusions and should add as a commentaries

that her ability to accept care in a Jewish hospital is the belief that our good deeds to the Christian world is part of a long overdue penance.

I do not think we can do anything about this. It is part of the larger problem dealing with the recurrent question as to whether we really serve an anti-defamation purpose. I think you and I have agreed that this is nebulous and probably non-existent. Let me know when I see you again as to whether you plan anything.

Sincerely
Alan



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado

Telephone Keystone 7618



STUDY OF

Rabbi Herbert A. Friedman

Brotherhood Week

"Moreover even in the matter of the innocuous approach of Brotherhood Week, investigations show that very few Protestant - Catholic churches observe this week by any special program, sermon message, or guest speakers. The church page of the N.Y. Times during the last Brotherhood Week revealed that, with few notable exceptions, the only pulpits dealing with the Brotherhood theme were Jewish, and that the principal pleaders for brotherhood were Rabbin."

Blazer, CCAR, 1947

Founded 1874



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado

Telephone Keystone 7618



STUDY OF

Rabbi Herbert A. Friedman

B

Why We skip Good Will This Year

The following appeared in a congregational bulletin in January, 1949:

"You will notice that I am not scheduling this year the perfunctory observance of Brotherhood Week. My motives are pure and simple: I am merely trying to be an honest man. Before inviting a Protestant clergyman to occupy my pulpit on a Friday evening during this coming month, I was hoping that some minister would first take the initiative to show me off before his congregation. No one did. I am naive enough to believe that brotherhood works both ways, that we shouldn't always be running after our friends to let them know we love them. A good part of this interfaith work is subsidized by Jews to create the impression that by making a hullabaloo about love and tolerance one week out of fifty-two we have brought Utopia down to earth. Likewise the religious liberals of this community have had many opportunities to become acquainted with our congregation and we with them. We have visited each other's churches during the course of the year; we have addressed each other's groups; we have joined together in many communal enterprises. Good will if it is to become an effective ingredient of our lives must sustain us all the time..."

Do you agree with the sentiments expressed in this bulletin? Should the rabbi have invited a Christian minister to occupy his pulpit despite the fact that no invitation was extended to him?

Town Hall Discussions
Series VIII, 1949-50

Commission on Synagogue Activities
UAHC



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado

Telephone Negatone 7618



STUDY OF

Rabbi Herbert A. Friedman

(C)

"Jewish people should not become too dependent upon good-will organizations for the creation of a better spirit of inter-group relations. They should through their personal conduct and social contributions reinforce the conditions that make for a democratic society.

Let us not forget the substantial contributions that the Rabbis of the U.S. are making to the cause of democracy in their respective communities, or what is being achieved by individual Jewish citizens and local Jewish organizations who are enriching the life & welfare of their respective communities."

Playa, (CAR, 1947)

"Re-evaluating the
Good-will Movement"

NATIONAL JEWISH GROUPS ISSUE SHARP STATEMENT AGAINST AMERICAN COUNCIL FOR JUDAISM

NEW YORK, Jan. 17. (JTA) -- A strong condemnation of the American Council for Judaism for its "unfounded charges and innuendoes casting doubts on the loyalty of American Jews" was issued today by the National Community Relations Advisory Council, coordinating body for the American Jewish Committee, American Jewish Congress, Anti-Defamation League of B'nai B'rith, Jewish Labor Committee, Jewish War Veterans of the United States, Union of American Hebrew Congregations, and 27 local Jewish community councils throughout the country.

"The small but highly vocal group of Jewish individuals known as the American Council for Judaism has been responsible for the publication in the nation's press of reiterated statements casting doubts on the loyalty of American Jews who have demonstrated their sympathies with Israel," the N.C.R.A.C. said. "These statements constitute thinly veiled slurs on the allegiance of substantially the whole American Jewish community. The overwhelming majority of American Jews, Zionist and non-Zionist alike, recognizing their obligation to help Israel in the huge task of resettling and absorbing hundreds of thousands of homeless Jews, and conscious of their deep religious and cultural affinity with the Jews of Israel, are aiding in the upbuilding of that land."

"In raising the bogey of 'dual loyalty,' the American Council for Judaism ignores the fact that the American way of life recognizes the right of all citizens to work for such causes, consistent with the welfare and security of the United States, as engage their sympathies. Aid to Israel is such a cause. In the eyes of our government, Israel is--as a high official recently expressed it--an outpost of democracy in the Middle East."

Charge Council With "Violating Every Principle of Truth and Decency"

"Our fellow citizens have joined American Jews in applauding the accomplishments and encouraging the efforts of the state of Israel. Indeed, leaving aside the professional anti-Semites who seize upon any pretext for fulminating against Jews, it is only in the minds of the numerically insignificant membership of the American Council for Judaism, and of the few individuals who have succumbed to the Council's propaganda, that the specter of 'dual loyalty' has arisen."

"No one questions the right of the Council for Judaism, however insignificant its size, to disagree with the great majority of its fellow citizens and to hold itself aloof from their efforts. Nor does anyone question its right to seek to persuade others to its point of view. But by no extension of the principle of freedom of speech or association can any defense be made of the Council's casting of baseless slurs upon the Americanism of its fellow Jews. In this it violates every principle of truth and decency."

"The national and local Jewish organizations which join in the present statement number among their affiliates the overwhelming majority of American Jews. These organizations vigorously condemn the American Council for Judaism for its unfounded charges and innuendoes and declare them to be gross libels upon American Jewry."

In a statement accompanying the denunciation, Irving Kane, chairman of the N.C.R.A.C., said that it was issued "after the Council for Judaism over a period of several months had persistently rejected proffered opportunities to discuss the harmful effects of its propaganda with the N.C.R.A.C."

Congregation Emanuel

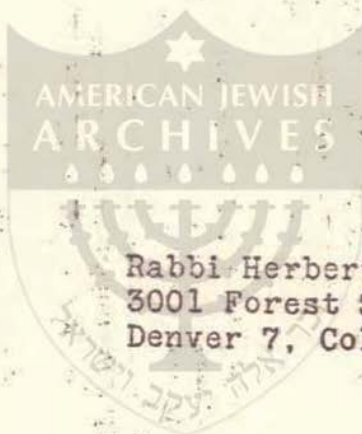
Founded 1874



16TH AVE. AND PEARL ST.
DENVER 5, COLORADO
Herbert A. Friedman, Rabbi
Joel Zion, Assistant Rabbi

*Make Friday Night
Temple Night*

Religion
OUR MOST
CONSTRUCTIVE
DEFENSE



Rabbi Herbert A. Friedman,
3001 Forest St.,
Denver 7, Colo.

Sec. 562, P. L. & R.

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S A B B A T H S E R V I C E S

Friday Evening, January 27, 8:15 P.M.

RABBI JOEL ZION
will speak on
"RUTH"

A NOVEL BOTH HISTORICAL AND MODERN

Irving Fineman, author of "Hear Ye, Sons" and "Jacob" has written another magnificent historical novel. This is the story of Ruth, a foreigner, who faces the problem of being fully accepted into the Jewish community. With the present rise of intermarriage and the increasing requests for conversion to Judaism, Ruth is a penetrating analysis of a woman who comes from another religious group to live as part of the Jewish community.

COFFEE HOUR FOLLOWING SERVICES

KADDISH LIST

Simon Frank
Doris Fischer
Ray S. David
Ernest Morris
Jacob L. Urbach

Sarah Cain
Eli Atlivaick
Philip Lewin
Sailing Wolfe
E. D. Weichsel

Hyman Miller

-o-o-o-o-o--o-o-o-o-o-

YOUTH CANTEEN

Saturday, January 28th, 7:30 P.M.

FRIEDMAN CLUB - PARENTS' NIGHT

Subject: "Who Is the Boss?"

Sunday, January 29th, 7:30 P.M.

Congregation Emanuel

Founded 1874



16TH AVE. AND PEARL ST.
DENVER 5, COLORADO
Herbert A. Friedman, Rabbi
Joel Zion, Assistant Rabbi

*Make Friday Night
Temple Night*



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Rabbi Herbert A. Friedman,
3001 Forest St.,
Denver 7, Colo.

S A B B A T H S E R V I C E S

Friday Evening, Feb. 24th, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will present the final lecture in the
series on

"JEREMIAH--A GOD OF FAITH"

Jeremiah taught the notion of the personal God in whom man could repose his personal faith. Though living in a period of gloom and defeat, he still held out hope for the future. He sustained the weary and the doubtful. What would he think of the cynicism, the indifference, the materialism which pervades our world today?

COFFEE HOUR

immediately following services.

KADDISH LIST

Evalyn Shere
Julia L. Lewin
Nancy Simmons
Aaron Wolfson

Bertha Eppstein
Meta Mayer
Harry Morris
Barnet Shraiberg

TEEN CANTEEN

Saturday Evening, Feb. 25th, 7:30 P.M.

WM. S. FRIEDMAN CLUB

Sunday Evening, Feb. 26th, 7:30 P.M.

PARENT-TEACHER ASSOCIATION

Tuesday, Feb. 28th, 1:30 P.M.

Purim Home Observance Demonstration
To Be Presented By The Rabbis

Congregation Emanuel

Founded 1874



16TH AVE. AND PEARL ST.
DENVER 5, COLORADO
Herbert A. Friedman, Rabbi
Joel Zion, Assistant Rabbi

*Make Friday Night
Temple Night*

Religion
OUR MOST
CONSTRUCTIVE
DEFENSE



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S A B B A T H S E R V I C E S

Friday Evening, March 10, 8:15 P.M.

RABBI JOEL ZION
will speak on

"THE TEN GREATEST JEWS OF THE LAST FIFTY YEARS
WHO SHAPED OUR LIVES."

Recently, the Anglo-Jewish press asked its readers the following question: "Who, in your opinion are the ten greatest Jews of the last 50 years?" Many lists were submitted with names varying from Albert Einstein to Danny Kaye. In my sermon I too will take the opportunity of presenting my recommendations for the Jewish hall of fame, and will show how these personalities have influenced our thinking.

KADDISH LIST

| | |
|------------------|------------------|
| Herman Goldsmith | Rosa Silversmith |
| Amanda Kahn | Leopold Brin |
| Saul Wilan | Minna Isaacson |
| R. David Hirsch | Joseph Gass |
| Isadore Grimes | Fannie Frumess |
| Morton P. Gross | Ida Kurland |
| Harry A. Gordon | Maurice Amansky |

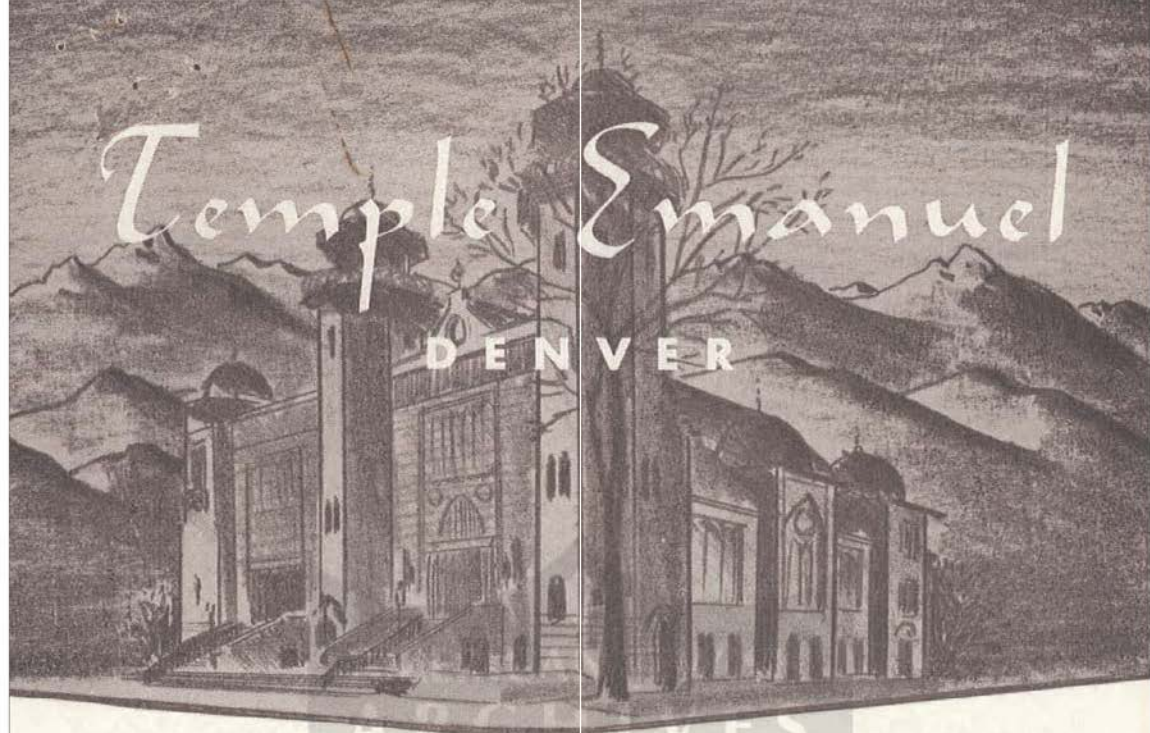
TEEN CANTEEN - Saturday, MARCH 11, 7:30 P.M.

FRIEDMAN CLUB - Sunday, MARCH 12, 7:30 P.M.

SUPPER CLUB - Sunday, MARCH 12, 6:30 P.M.

TUNE IN - ABC NETWORK, TUESDAY, MARCH 14th
STATION KVOB, 9:00 P.M.

AMERICA'S TOWN MEETING OF THE AIR - commem-
orating the 75th Anniversary of Hebrew Union
College.



RABBI HERBERT A. FRIEDMAN

Vol. XII

Friday, March 17, 1950

RABBI JOEL ZION

Number 15

Sabbath Services

Friday Evening, March 17, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

"WHAT IS THE MOGEN DAVID?"

☆ ☆ ☆ ☆ ☆ ☆

Friday Evening, March 24, 8:15 P.M.

RABBI JOEL ZION

will speak on

"ISAAC M. WISE AND LIBERAL JUDAISM"

in honor of the

131st Anniversary of His Birth

I will lift up mine eyes unto the mountains:

From whence shall my help come?

My help cometh from God. Ps. 121

Published Bi-Weekly from September to June
by

Congregation Emanuel

16th Ave. and Pearl St.
Denver 5, Colorado

TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study,
AComa 2830

Rabbi Joel Zion—Study, AComa 2830
Mr. A. B. Cowen, Honorary President
Mr. Louis C. Isaacson, President
Mr. Samuel Rose, Executive Secretary
Temple Office—AComa 2839

SISTERHOOD

Mrs. Isadore Striker, President

MEN'S CLUB

Mr. William Schenkein, President

P. T. A.

Mrs. Benj. Kortz, President

TEMPLE SUPPER CLUB

Mr. Norman Z. Fried, President

EMANUEL CEMETERY

Telephone AComa 2839

Kaddish List

(Taken from Memorial Tablet)

March 17th

| | |
|--------------------|------------------|
| Eva May | Isaac Kurland |
| Philip H. Berland | Abe J. Schloss |
| Leah Sarah Frankle | Julius Wolf |
| John L. Robbins | Harold H. Aarons |
| Max Schwartz | Mae L. Machol |
| Dena David | Annie D. Dubin |
| Newhouse | Lena Stein |

March 24th

| | |
|------------------|-------------------|
| Barbara M. | Johanna Seligsohn |
| Guggenheim | Harry E. Isaacson |
| Betty Weinberger | Sgt. Robert B. |
| Lillie Schradsky | Rosenbaum |
| John W. Whitney | |

Sermon Notes

"WHAT IS THE MOGEN DAVID"

Everyone takes for granted the fact that the six pointed star has always been the Jewish insignia. This is not the case. It is a fairly recent emblem. What is the history of the Mogen David? Where did it come from? How did it come to assume such widespread usage? These are fascinating questions to which we are only lately beginning to get some answers.

H.A.F.

'ISAAC M. WISE AND LIBERAL JUDAISM'

March 24th marks the hundred and thirty-first anniversary of Isaac M. Wise. Inevitably as the march of time, the stature of the founder of Liberal Judaism in America grows from year to year. Although fifty years have elapsed since he closed his earthly career, his utterances are still prophetic and eloquent today. Isaac M. Wise was a pathfinder of American Judaism. He was no soft spoken liberal of the spineless variety. I will relate some dramatic episodes in his life which illustrate his conception of Liberal Judaism.

J.Z.

A regular session of the

INSTITUTE OF JEWISH STUDIES

will be held

Wednesday, March 22, 8:00 P.M.

CONFIRMATION CLASS PARENTS

will meet with the Rabbis

Friday Evening, March 24th

Immediately following the
Friday Evening Service.

ANNUAL PASSOVER SEDER FOR THE FAMILY

SATURDAY, APRIL 1

The Passover Seder that we hold in the Temple each year has become one of the highlights in our congregation. Parents and children sit together at the festive board and the Seder spirit is beautiful and meaningful.

The observance of the Passover is one of the most important events in the Jewish calendar. For those who are unable to have a Seder in their own homes, the Temple Seder is a dignified and enjoyable method of observance. This festival of freedom serves as a demonstration to the entire community that we Jews have faith in our survival and faith in our democracy.

The Rabbis will join with members of the congregation on Saturday, April 1, 6:30 p.m. to conduct the Seder. Our choir will lead in the singing of the Passover songs and the beautiful symbolism of our festival of freedom will be joyously retold.

There will be a charge of \$3.00 per plate for adults and \$2.00 for children of confirmation age or younger. Please return the reservation cards that you will receive in the mail this week as quickly as possible. Acceptance of reservations will be in the order received.

PASSOVER DEMONSTRATION FOR FATHERS AND MOTHERS

How often have you heard a father say, "If only I knew how to conduct properly a Passover Seder in my home. My family would enjoy it, but I don't have the necessary information." This remark is certainly typical of many parents who enjoyed the Seder when they were children, but feel unable to conduct it properly. Well, the Festival Workshop of the P.T.A. will this year, supply the "knowhow" to fathers and mothers. On Sunday, March 19, 8:00 P.M. Rabbi Friedman and Rabbi Zion will meet with both fathers and mothers to discuss the Seder, explain the Haggadah, and suggest how a home Seder should be conducted. The workshop is planned as an evening meeting to permit the fathers to attend.

SISTERHOOD STUDY GROUP

Presents

RABBI JOEL ZION

who will review the best seller

"RUTH", by Irving Fineman

Monday, March 20th — 1:30 P.M.
at Temple Emanuel

THANKS FOR A WONDERFUL PURIM CARNIVAL

A special vote of praise and gratitude is due the leaders of our P.T.A. for a most successful Purim carnival held on Sunday, March 5th. The children, all bedecked in Holiday costumes, and the many parents who attended spent a wonderful afternoon at the many colorful booths and entertaining features. This P.T.A. project has become an indispensable part of our Religious School activity and was undoubtedly the most successful Carnival we have held. Proceeds from the Carnival will go to open the Maurice B. Shwayder Camp of Temple Emanuel, and for other School projects. Again many, many thanks for a job well done.

Sisterhood — P.T.A.

GIFT SHOP

HAGGADAHS

MAY BE PURCHASED

FOR \$1.00

OUR PLANS FOR THE MAURICE B. SHWAYDER CAMP OF TEMPLE EMANUEL

In a letter mailed to the congregation on March 1st, we announced the opening of the new summer camp of the Temple, to be known as the "Maurice B. Shwayder Camp of Temple Emanuel." This summer camp was donated by Mrs. Maurice B. Shwayder in memory of her late, beloved husband, and our plans are to utilize this magnificent camp site for the pupils of our Religious School. Included in the property are 160 acres of ground set in a most beautiful valley, just below Echo Lake, about 40 miles from Denver. Chicago Creek tumbles downhill through the Camp and the entire setting is Colorado countryside at its best. A splendid main lodge, dining room and a series of modern log cabins stand in horseshoe fashion at the center of the property.

The Maurice B. Shwayder Camp of Temple Emanuel will be operated as a private, non-profit corporation and will be available to the pupils of our Religious School, ages 9-16. We are planning to accommodate 40 youngsters, plus staff, every two weeks, during a period of six weeks. The number of children in our Religious School who fall in the 9-16 year old category is, of course, much larger than we can handle, and we will operate on the principle of "first come, first served."

The Camp Committee, under the chairmanship of Melvin Strauss, includes the following Board Members: Max Grimes, Norman Fried, Emmett Heitler, Philip Milstein, George Seeman, William Schenkein and Louis C. Isaacson. Together with Rabbis Friedman and Zion, who will devote their time and energy to directing the Camp program, we are pleased to announce the following plans to you:

The children who will attend the summer camp will be grouped with other children in homogenous age categories. We will operate the Camp on a co-ed basis. The children will be grouped as follows: 9-10; 11-12; 13-16. A complete program of recreation, including horseback riding, athletics, fishing, hiking, hobbies, arts and crafts, dramatics, music, motion pictures and informal camp activities will be integrated into a

two week period. The Camp will be operated in accordance with the highest standards of the American Camping Association, and will be advised by the Camping Division, Denver Area Welfare Council.

An excellent staff, consisting of experienced counsellors and activity specialists will conduct the camp program under the leadership of Rabbis Herbert A. Friedman and Joel Zion. The Rabbis, both of whom have had considerable experience in the operational and program aspects of camp life, will devote themselves to directing the Camp. In cooperation with an advisory committee on camping, they anticipate a most successful season this first year.

The time schedule for the Maurice B. Shwayder Camp of Temple Emanuel is as follows:

Ages 9-10, July 1 through July 14

Ages 11-12, July 15 through July 28

Ages 13-16, July 29 through August 11

As stated above, these age groups will be co-educational, and the program will be flexible enough to fill a variety of individual needs. Arrangements have been made for competent medical supervision. The cost is \$65.00 for the two week period (exclusive of laundry and riding fees). Transportation to and from the Camp will be provided for at no additional cost.

Application blanks for enrollment in the Camp will be available on the weekend of April 8th and 9th. These will be distributed to pupils in the Religious School, ages 9-16, and additional blanks may be secured by calling the Temple Office.

Following a thorough investigation of camping facilities for Jewish children, in and around Denver, it is our opinion that the Temple Camp will fulfill a vital need in our children's lives. Many have never attended a camp before. Others who do go to other camps may wish to spend an additional two weeks at our new summer camp.

The Temple Camp will be a thrilling experience for our children. Your application at the proper time will insure your child a grand summer experience.

REMEMBERS THE TEMPLE

Julius Rodman Bequest

The congregation will be pleased to learn that through the generosity of the late Julius Rodman, a bequest in his will for the sum of \$5,000 has been turned over to the Temple.

The foresight and thoughtfulness of the late Julius Rodman in providing in his will for the Temple is not only greatly appreciated but may serve as an inspiration to others. His parents, Barney and Bessie Rodman, settled in Denver during the early days of Temple Emanuel and were among our most devoted members. It was during that time the late Julius Rodman, together with the Guggenheim brothers, helped to develop the resources of this new territory.

Although Mr. Rodman left Denver more than 25 years ago, he nevertheless maintained his affiliation with Congregation Emanuel and was always interested in the work of the Temple. Whenever called upon he responded generously to our needs.

Several years ago we received a handsome donation from Mr. Rodman for the rehabilitation work of the Temple given in memory of his parents. His concern and generosity for his Temple in Denver was especially meaningful because of his long absence from our city.

Mrs. Julius Rodman is a resident of New York; his brother, Morris and sister, Josephine, former Denver residents and members of the congregation, now reside in Detroit.

We shall always treasure his loyalty and devotion to Temple Emanuel and to the city of Denver.

AGE AND DATE SCHEDULE for

Maurice B. Shwayder Camp of Temple Emanuel

Ages 9-10, July 1 through July 14

Ages 11-12, July 15 through July 28

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ATOMITES ON YOUTH CANTEEN

March 25th

The talented young swingsters, "The Atomites," will play for the highly successful Temple Youth Canteen on Saturday, March 25. The Canteen will open at 7:30 with a short entertaining motion picture to be followed by dancing and refreshments. The "Atomites" are one of the most popular bands in the city. The Canteen, which meets on the second and fourth Saturdays, is open to children of the Religious School from the seventh grade and up, and their friends.

MEDITATIONS FOR OUR AMERICAN JEW

As a Jew let me be conscious of the honor of my religion, and so live that I will do nothing to besmirch it.

As a matter of a congregation, let me be quick to discharge my responsibilities to it, even if sometimes this may involve sacrifices.

As one who regards the House of Worship as my spiritual center, let me devote to it that time necessary for congregational worship and communion with my Maker.

As a human parent, let me be sure that I show my child how best to attain the highest human ends, and to desist from unjust and inhuman practices.

As an American parent, let me be quick to impress upon my child, the greatness of our American heritage and its way of life, and the importance of being loyal to them.

As a Jewish parent, let me not be negligent in helping my child to secure a religious training in the history, the essentials and the aspirations of my religion.

As a member of a group persecuted in other lands, let me impress upon my child through my good example, the necessity of aiding and assisting all men whether of my faith or not, who are suffering because of their ideals, their religion or their racial origins.

By The Way.....

I cannot tell you what a thrill it was to welcome the huge congregation which filled the Temple on Friday evening, March 3, when we celebrated the Purim festival. Over 700 worshippers came to hear the reading of the Megillah and to participate in the holiday festivities. It is enormously gratifying to Rabbi Zion and myself to realize that the Jewish consciousness of our membership is constantly increasing.

And it should be equally gratifying to each of you — to every member of this Temple. We hope you are as pleased as the Rabbis at the high level of activity and interest. The Temple is in constant use, almost every day and evening of the week. The time has passed when synagogues were more or less silent and empty from Sabbath to Sabbath. Our building resounds with the voices of children and adults who gather for classes, for rehearsals, for meetings and programs. New

Americans come here to study English; people come to borrow books from the library; almost every organization in the city meets here at one time or other. The Temple is a veritable bee-hive of activity.

But activity alone is meaningless unless it produces results. And it is our feeling that results *are* to be seen in the constantly improving attendance at services; the high quality and morale of our Religious School; the improved Jewish content of our meetings; the increasing degree of interest and enjoyment in the preservation of our ideals and values. For all this, we join the congregation in expressing the hope that this trend will continue with even more vigor.

BY THE WAY . . . Our Temple is now in the upper ten percent of American Liberal Congregations, in terms of size and activity. I think that is wonderful.

H.A.F.

Congregation Emanuel

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3001 Forest St.,
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Particular reference to article by
G. Scholem in Vol. 8, No. 3, Sept 1949 "Commentary" (1)

1. NOT an ancient ^{Jewish} symbol.

Not even any direct connection
with ancient Judaism.

2. It is an ancient magical symbol
or decorative motif. Found in
synagogue at Capernaum (2nd CE)
together with swastika. (which doesn't
make swastika a Jewish symbol)

3. Not found at all in medieval
synagogues or ceremonial objects - but is
found in several medieval cathedrals
at Brandenburg & Stendal in Germany.
They weren't using a Jewish symbol, but a
decorative one. Also with Mormon church.

How then did it come to be
identified as Jewish symbol?

"What Is Magen David?"

(2)

1. Not an ancient Jewish symbol
2. Middle Age use in preparation of magic amulets & Mezuzah which people believed had power of protection vs. evil spirits. ~~A diamond~~
3. Use in Prague on flag
4. Use as trademark in printing firm of Italy
5. Use as religious symbol after Emancipation to imitate the cross. Identifying mark was needed and it was most popular.
6. Use by Zionist movement really popularized it.
7. Nazis used it as yellow badge of shame Jews died under it.

8. ISRAEL FLAG (now)



Chaplain Herbert A. Friedman

*May it always be a proud
symbol.*



Amplification

(3)

1. Magic is called Practical Cabala - use of amulets & talismans, called "seals" because they were engraved on rings, and because of common belief that a man "seals himself" with these amulets & protects self vs. evil spirits.

Among the "seals of Solomon" were the 5 and 6 pointed stars. Gradually, the latter became predominant.


(1a) Where does name "Shield of David" come from?

In a book called "Book of David" written in 13th Cent. by Eleazer of Worms there is a description of how King David had a golden shield on which was

engraved the Great Name
of 72 names - magic protection

2. Use as seal.

- a. In Prague in 1354 Emperor Charles IV gave Jews the freedom to bear a flag, as special token of grace. In 1527 Jews greeted Emp. Ferdinand I on his entry to city with their flag. In 1716 Jews were fined for not taking proper care of their flag.

b. In 1655  is on seal of Viennese community. 1690 Moravia

3. Use as printer's mark

- a. First Hebrew book printed in Prague 1512
- b. Another book, 1522, found with coat of arms of city, thus giving official status.
- c. Big printing family of For in Venice from 1551

4, 5, 6 - self-explanatory.

What is the Magen David?



If you don't know how the six-pointed Shield of David came to be the Symbol of Jewish Freedom, read this article.

WHEN the state of Israel proudly unfurled its new flag with the Magen David in the center, most Jews agreed that the six-pointed star rightfully belonged on the Jewish banner. Nevertheless, if asked the meaning or the origin of the Magen David, few could give a ready answer. Even among scholars there are differences of opinion. Some say it is the symbol of Jewish nationhood. Others believe it is a symbol of the Jewish faith. Still others contend it was King David's victory sign. And there are those who consider it the symbol of universal peace. It is strange that there is such disagreement on the meaning and history of the Magen David. It is stranger still that there are those who even question whether it deserves a place on the new flag of the Jewish state.

Dr. Gershom G. Scholem, professor at the Hebrew University of Jerusalem, and an outstanding authority on Jewish mysticism, has lately attempted to clear up some of the problems about the Magen David. In an article in "Luah Ha'aretz," Dr. Scholem has a great deal to say. First, the Magen David is not a Jewish symbol nor is it a symbol of Judaism. The hexagram (the six-pointed star), he declares, has been used by many peoples and nations as a decorative design on buildings, scrolls, books and similar objects. The cathedrals at Brandenburg and Stendahl in Germany have Magen Davids among their decorations. It has also been used as a magic symbol supposedly possessed of the power to protect humans against evil spirits. Its most popular use for this purpose was in Arabic countries as far back as 1,000 years ago.

Secondly, Dr. Scholem points out that Jews are

forbidden by the Torah to make "graven images." This means that they are prohibited from making any symbol which would represent Judaism. Thus the Magen David could not possibly be a religious sign.

Third, Dr. Scholem maintains that in only a very few cases has the Magen David been used as a religious symbol by Jews before the 18th or 19th century.

Where does the Magen David come from? How does it happen that today this six-pointed star is used to describe almost anything that is Jewish, from Kosher Passover wines to the Jewish Chaplaincy of the American Army?

According to Dr. Scholem, the Magen David began to be widely used in the middle ages by Jewish scribes in their preparation of magic amulets and Mezuzahs which they believed had the power of protection against evil spirits. Strangely enough, however, the Magen David was not the only symbol used. A five-pointed star was even more commonly employed, as well as a number of other symbols. All of these symbols including the Magen David were known as the Seven Seals of Solomon. In time, however, the Magen David began to be used more frequently, while the other symbols gradually disappeared.

The first important communal use of the Magen David was in Prague, when the Emperor granted the Jews the privilege of having their own flag. On this flag there appeared the six-pointed Star of David, although it is doubtful whether it was then called by that name. Within the next 200 years the Magen David was used increasingly in community seals by Jews in Bohemia, Hungary and Germany.

A third important use of the Magen David, according to Dr. Scholem, was as a trademark by a number of Jewish printing firms between the 15th and 19th centuries. The most prominent printer to so use the Magen David was the House of Foa, of Venice. This

(Continued on Page 10)

What is the Magen David?

(Continued from Page 3)

use, however, had no religious or national significance.

Dr. Scholem summarizes the story of the Magen David as follows: It is not an ancient Jewish symbol, and it was probably unknown to King David. It has no national or religious meaning. Its use as a universal Jewish symbol is probably no older than 125 to 150 years. Its popularity is a result of its use as a mystic symbol. The fact that it was used on a Jewish flag in Prague apparently resulted in its adoption as a community seal in many cities.

What is it that has made the Magen David a Jewish insignia? Dr. Scholem has a theory which he admits is nothing more. Some 150 years ago, when Jews began to emerge from the ghetto and adopt the customs and language of the countries in which they lived, Jewish leaders felt that the Jewish faith needed an identifying mark, to be used in the same manner as the cross among Christians. They began using the Magen David simply because by that time it had be-

come the most commonly-used decoration. When the Magen David was adopted as an official symbol by the Zionist movement, it marked its first recognition as a national emblem.

Does the Magen David have the right today to be considered the Jewish symbol? Dr. Scholem believes that it does. Even if it doesn't have the right to be called an *ancient* Jewish symbol, it nevertheless is the standard under which Jews died in concentration camps in Germany. It was on the flag of rebellion which the Jews raised in the Warsaw ghetto. It was on the banner under which Jews all over the world rallied to rebuild their homeland and under which they fought and won their freedom in Israel. As such it is rightfully the symbol of Jewish independence.





IN THE NEWS

ISRAELI FLAG FLIES OVER NEW VESSEL

THE flag of Israel flew for the first time over a ship in the Western Hemisphere one day last month as the S. S. Haifa was dedicated at Potts Cove Pier, Queens, N. Y.

The Haifa was the first of three new vessels to be purchased by the Israel-America Line, Ltd.



INVITED TO ENTERTAIN TROOPS OF ISRAEL



DVORA LAPSON, pioneer in the development of the Jewish dance in the United States, sailed recently to Israel upon the invitation of the Israeli government. The first American-Jewish artist to be asked to visit Israel, Mrs. Lapson is director of the Dance Department of the Jewish Education Committee of New York.

ISRAEL APPLIES FOR U. N. MEMBERSHIP

THE REPUBLIC of Israel has applied for membership in the United Nations. Israel's Star of David flag soon may fly alongside the flags of the present 58 U.N. members.

How does a nation become a U. N. member?

1. The nation applies for membership to the Secretary-General of the U. N. The Secretary-General gives the application to the Security Council. Trygve Lie of Norway is the U. N. Secretary-General.

2. The Security Council votes for or against the nation. The Security Council is made up of 11 nations. At least seven must vote for the nation that is applying before it can become a U. N. member.

Five of the 11 nations are called "The Big Five." These nations are the U. S., Russia, France, China, and Great Britain. If any one of the Big Five votes against the nation it cannot become a member.

3. If the Council approves the nation, the General Assembly must vote, too. The General Assembly is made up of 58 nations. At least two-thirds — or 39 nations — must approve the new nation before it can become a member.

Israel's application has been approved by the Security Council.

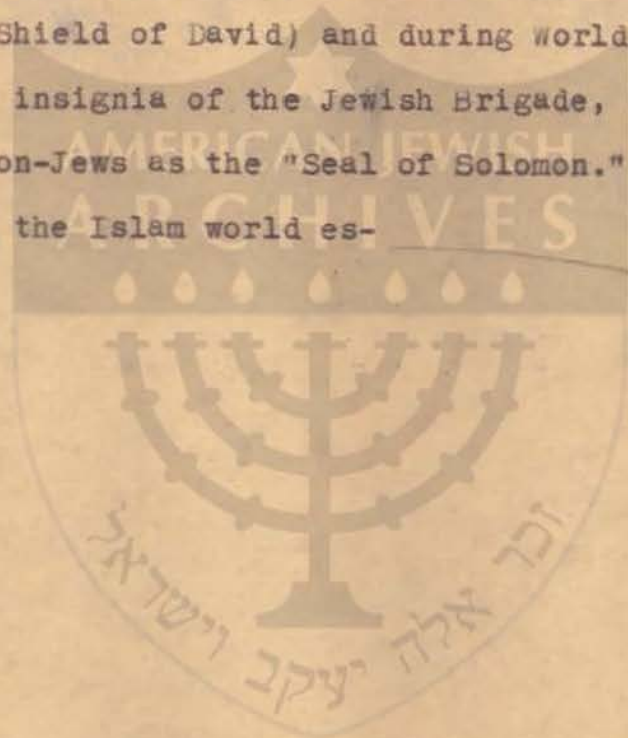
The General Assembly must now vote on Israel.

Symbolism

The Magen David
by
Max Grunwald

The Origin of the Symbol

The hexagram, a figure consisting of two inter-twined triangles, which is called by the Jews Magen David (Shield of David) and during World War II was the insignia of the Jewish Brigade, is known among non-Jews as the "Seal of Solomon." This is true in the Islam world es-



*See back of article
The Berkeck Family
under Genealogy*

pecially Morocco, where it is not only the insignia of the Sultan's army but also that of the Spanish soldiers. It is further worn by the freemasons in Abyssinia and elsewhere. In antiquity, it occurs as the symbol of Isis in Egypt, as an amulet in Iraq and India, and as a seal in Palestine. In regions of Jewish culture it appears first on the foundation stone of the cities of Megiddo, Ezion-Geber, and others built under Solomon. In Phoenicia it is found as a concluding mark in a Jewish inscription of the seventh century. Among the Celts it was used as a pentacle of the druids; among the Etruscans it was considered as a symbol of the deity of Fortune; and the Greeks placed it on the shield of Athene. Both the hexagram and the pentagram came to the Near East through Asia Minor and from there found their way into Europe.

Originally, both symbols served as charms to fend off one of the most dreaded of all dangers, the evil eye. For this purpose pictures of an eye and a hand were used. Such a hand is found as early as the mesozoic age, in prehistoric times. Such eyes occur in the form of rings as early as the fourth millenium at Ur, the native town of Abraham. In Egypt, the eye signified the eternally watchful eye of Horos who was portrayed with a hexagonal star. The hand, shaped like a pentagonal star as often seen in pictures of Isis, represented the syllable *ceb*, meaning guardian. Eye-socket and eye were depicted as a triangle containing a ring, a feature widespread in the Islam world even up to this day, where two eyes having one pupil in common designate a hexagram and the hand a pentagram. Both signs, which had already the same meaning in Egypt, are alternately used as a substi-

formerly Germany, and on buildings in the neighboring village of Rauden. In the Jewish National and University Library at Jerusalem, Ms. Hebr., 8°, No. 623 from Bagdad contains a hexagram along with the remark: ציור המגן הוא כזה ("the great name" דיוקורדאס, *ibidem*, Ms. Hebr., 245, p. 81 b, which, by the way is known from prayerbooks as angel of פרנסה, must probably read דיוקורדאס, as in Hebrew literature Dioscorides was spelled in that way).—The triangle in Kohl-Watzinger, *Antike Synagogen*, p. 89, containing an eye, points to the origin of the hexagram. It is found on the ceiling of the Russian church in Wiesbaden, Germany, and elsewhere as the symbol of Trinity. There the eye is shaped in such a way as to make the spectator believe that it looks down upon him regardless of where he stands.

"A PERFECT MAN IN HIS GENERATION"

לְדֹרֹתָיו אֵין כָּמוֹתָיו
לְדֹרֹתָיו אֵין כָּמוֹתָיו

"Noah was a man righteous and whole-hearted
in his generation."

RASHI:

There are some among our rabbis who explain it to his credit: All the more so had he lived in a generation of righteous people, he would have been even more righteous.

But there are some who explain it to his discredit: In comparison with his own generation he was considered righteous, but had he lived in the generation of Abraham, he would not have been considered of any importance.

Noah may not really have been very righteous intrinsically - e.g., the first thing he did after disembarking from the Ark was to get drunk. He may merely have been the best in a bad lot.

This brings up the question of whether goodness and righteousness are absolute or relative.

Anthropology and sociology say that you cannot define certain conduct as good and other conduct as bad under all circumstances. It is relative.

Sumner: "Everything in the mores of a time and place must be regarded as justified with regard to that time and place."

E.G. - even infanticide, slavery, defloration, flagellation, murder, adultery, etc.

Erich Fromm, in "Man for Himself" -
An Inquiry into the Psychology of Ethics -
says:

"Ethics cannot be ~~considered~~ considered to be absolute, because it is generally recognized in all fields of scientific thought that there is no absolute truth. There is simply optimal knowledge. All we can know is simply the optimum of truth attainable in a given historical period. Various cultures have emphasized various aspects of the truth."

Classic example of Herbert Spenser, in his discussion of relative vs. absolute ethics:

Tenant farmer who wishes to vote liberal in general election. He knows his landlord is conservative, and he risks choice of eviction if he votes according to his own conviction. Here is the ethical conflict between injuring the state and injuring his family. Does he vote according to his own and his family's physical well-being, or according to his integrity?

Dilemma is result of existential dichotomy. Social order presents him with situation in which no satisfactory solution is possible. Decision in favor of his integrity may be held to be morally superior to decision in favor of his life. But what about his wife and children?

Talmud poses this problem even more sharply, leaving out wife and children:

Story of two wayfarers lost in desert - one had a little water, other had none. If one of them should have all the water, he would be able to get out alive; if they should divide it, both would perish.

Ben Paturi said they should both drink and die, for it is written, 'And thy brother shall live with thee,' (Lev.25:36). R. Akiba said: 'Thy brother shall live with thee' - i.e. thy life takes precedence of his life. (I.e., you must be alive, if he is to live with you.)

George Foot Moore points out:

"In Judaism, while there is a codified law, based upon divine authority, therefore absolute, in all civil and criminal matters - such virtues as filial piety, philanthropy, doing good deeds, etc., have no measure or norm, but are left to the conscience and right feeling of the individual. These, in the rabbinical phrase, are "masur la-lev", committed to the heart.

THOMAS HOBBES (early 17th)

That which pleases a man is good, and that which causes pain or discomfort is evil. Thus good and evil are relative to the particular man. That which pleases one may not please another.

JOHN LOCKE (late 17th)

Agreed with Hobbes basically, but expanded its essentially selfish premise to say that being good would pay the highest dividends in individual pleasure. If one were good, one would not run afoul of the law and of public opinion. Thus morality becomes a matter of enlightened self-interest.

IMMANUEL KANT (18th)

Took the essentially Jewish position that the only absolutely good thing in the universe is the human will governed by respect for the moral law or the consciousness of duty. A moral act is one which is done out of respect for the moral law, rather than for selfish gain or sympathy for others.

According to Kant, whether the results of an act are productive of happiness or pain is important, but not of the greatest concern. If the actor performs the act with good intentions out of respect for the moral law, it is good.

He framed the "categorical imperative" as a sure criterion of right and wrong. "Always act in such a way that your conduct might become universal law." Act so that you would be willing to have every other person in the world perform the same act.

Thus, if everyone were to act at all times as if he were the ruling monarch of the universe, and the principle of his action would automatically become the principle of the action of everyone else, a man would be able to say without question whether a proposed act were right or wrong.

ARCHIVES

Thus, it really doesn't make much difference whether Noah was a good and righteous man in an absolute sense - i.e., measured against eternity - or in a relative sense - i.e., measured only against his generation.

The only point for Noah and for us is whether he was a good man in the Kantian-Jewish sense, of having a conscience and having a respect for moral law.

וְנֹחַ יָצָא עִלָּה הַיָּם

וְיָצָא עִלָּה הַיָּם

Noah was a man
righteous and whole-hearted
in his generations.

Rachi

AMERICAN JEWISH
ARCHIVES

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A survey of the thinking of men down the ages about good & evil reveals two fundamental principles and many shades of both. One is that good & bad are absolute, having been established from the beginning of time, and apply in all situations. When the criteria have been discovered, they are forever true, never changing. E.g. - 10 Commandments as revealed moral law.

The other position is that good & bad are relative terms, and that time & place are determiners of good & evil. For a sick man, certain foods are evil, but for a well man they are good. In a modern social group, preservation of the aged & weak is good, but in a primitive group which is beset by enemies and must

be on the move to escape
destruction, to preserve the aged & weak
is bad since it slows down the
group and may result in disaster.
The ethical quality of the act is
determined in terms of the good of the
whole.

Among present-day thinkers the
relative point of view is most
pronounced.

Thomas Hobbes (17th) - That which pleases
a man is good, and that which causes
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a matter of enlightened self-interest.

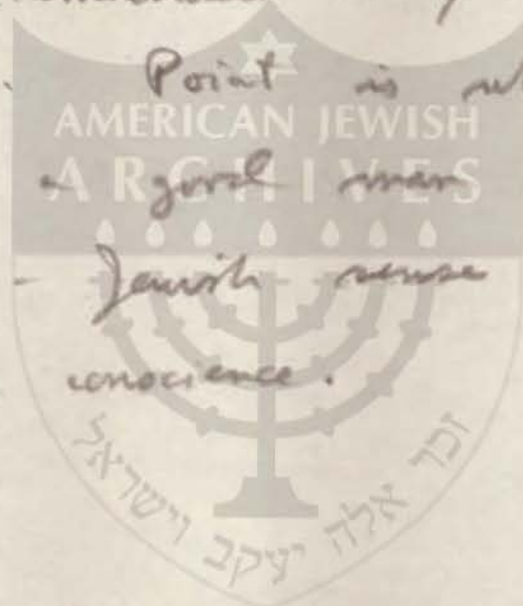
Immanuel Kant (1784) - took the
essentially Jewish position that the
only absolutely good thing in the
universe is the human will governed
by respect for the moral law &
the consciousness of duty. A moral act
is one which is done out of respect
for the moral law rather than for
selfish gain or sympathy for others.

Whether the results of an act
are productive of happiness & of pain
is important but not of the greatest
concern. If the actor performs the act
with good intentions, out of respect for the
moral law, it is thereby good.

He framed the categorical imperative, as a sure criterion of right & wrong. "Always act in such a way that your conduct might become universal law" Act so that you would be willing to have every person in the world perform the same act.

Thus if everyone were to act at all times as if he were the ruling monarch of the universe, and the principle of his action would automatically become the principle of the actions of everyone else, a man would be able to say without question whether a proposed act was right or wrong.

Thus, doesn't really make
any difference whether Noah was
a good & righteous man in an
absolute sense - i.e. measured
vs. eternity - or in a relative
sense, i.e. measured only vs. his
generation. Point is whether
he was a good man in
Kantian - Jewish sense - I
have a conscience.



DEANER L. BOKROS
JEWISHHOOD CENTER
University of California

Congregation Emanuel

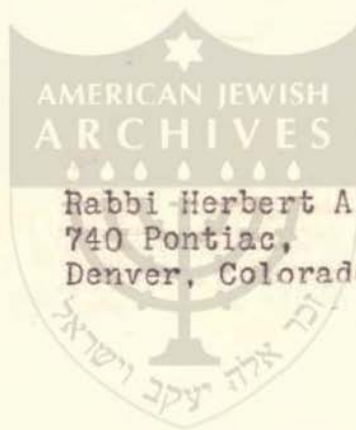
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16TH AVE. AND PEARL ST.
DENVER 5, COLORADO
Rabbi Herbert A. Friedman
Rabbi Joel Y. Zion

Make Friday Night
Temple Night

Religion
OUR MOST
CONSTRUCTIVE
DEFENSE



Rabbi Herbert A. Friedman,
740 Pontiac,
Denver, Colorado.

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SABBATH SERVICES

Friday Evening, November 3, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on the subject

"THE COURT JEW"

(in observance of Jewish Book Month)

This Friday evening marks the beginning of a month set aside to take cognizance of new books of Jewish interest.

Selma Stern-Taeubler, a historian of note, has just produced a volume dealing with the romantic and fascinating figures of various Jews who rose to high positions in the courts of Europe during the 17th and 18th centuries. They became military contractors, financial agents, masters of the mint, and cabinet factors. In these high positions, they attempted to act as intercessors for their co-religionists in the ghettos. "The Court Jew" was a unique historical type.

KADDISH LIST

(Taken from Memorial Tablet)

Joseph Sigmund

Anna K. Grimes

Marcus Alexander

Nanette L. Schaefer

Joseph Goalstone

COFFEE HOUR AND DISCUSSION

will be held immediately after Services in the Assembly Hall.

This will give everyone who attends an opportunity to ask questions regarding this fascinating book.

SUPPER CLUB - November 5th, 6:30 P.M.

Court Jews - agents of the
rulers of Central & East
European principalities from
1648 (end of 30 years war) - 1800.

Wealthy, clever, enterprising - They
were of considerable aid to
the absolute rulers of that
period who were creating a
mercantilist ~~the~~ economy, i.e.
early capitalists.

Duties - supplied bullion for
treasury, supervised mint,
supplied court with money
& goods, undertook diplomatic
& commercial missions, supplied
the army, introduced & developed
new industries.



Samuel Oppenheimer - Vienna

financial agent of govt
supplied army in war vs. Turks
financed Spanish war of Succession

Samson Wertheimer - Hungary

Gompertz family - Prussia

Jost Liebmann - Frederick I

Joseph Oppenheimer - (Jüel Süss)

cabinet minister of Württemberg
under Duke Karl Alexander

"The absolute ruler made use of the Court Jew to destroy the feudal and patrimonial forces of the Middle Ages which stood in his way. He used the Court Jew as a collaborator and as an adviser in his program for establishing a modern mercantilist economy and a unified centralized state.

Because of his role in eliminating the old order and in establishing the new, the Court Jew became for the reactionary forces of his time a symbol of the revolution that was threatening to destroy their position."

Destiny.

Most of the Court Jews fell in tragedy - ~~and~~ ended in bitter poverty after years of wealth and splendor; moreover suffered torture, imprisonment & execution. They were ground between the forces which hated them because they were breaking up the feudal past and the forces which hated them because they were so indispensable for the future.

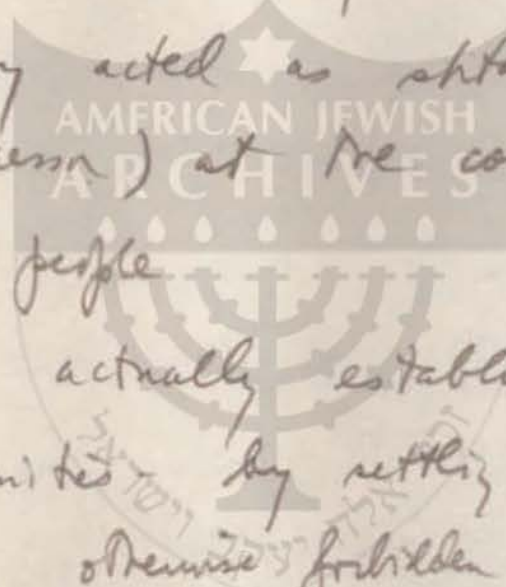
Samuel Oppenheimer died penniless.

Wolf Wertheimer went bankrupt when the Bavarian Govt would not repay the money it owed his father.

Moses Benj. Wulff of Dessau was imprisoned by his creditors because govt of Prussia wouldn't repay him.
Jud Süss was executed. (261)

Relationships with Jewish community:

Deep + sincere

- 1) These men took active part in learning, prayer, yeshivas, etc. (p. 220) ^{stem} "The Court of the Jew"
- 2) They acted  as *shtadlan* (intercessor) at the court for their people.
- 3) They actually established communities by settling in regions otherwise forbidden to ~~Jews~~, but open to them only because of their position. (p. 210)

Summation

They helped to found the new era of capitalism.

They helped to prepare for the coming Emancipation of their fellow-Jews.

"Indeed, the career of the Court Jew has a symbolic significance for the fate of the Jew in all ages. For time and again the Jew has helped prepare the way for a new era, only to find himself ground between the old forces which had outlived their day and the new forces, which, with his help, were giving the world the promise of a better future."

Congregation Emanuel

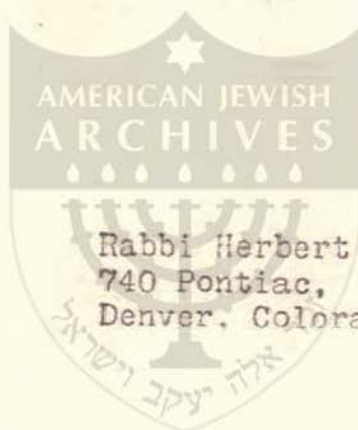
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SABBATH SERVICES

Friday, December 1st, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

"WHY SHOULD CHRISTMAS OR CHANUKAH BE
TAUGHT IN THE PUBLIC SCHOOLS?"

Even though we are supposed to enjoy a separation of Church and State, Christmas is observed in the public schools and Chanukah is being included in some of the Holiday programs. If it is wrong for Christmas to be observed in the schools, it is equally wrong to introduce Chanukah. Rabbi Friedman will discuss this significant question.

KADDISH LIST

(Taken from Memorial Tablet)

| | |
|---------------------|--------------------|
| Samuel Barets | Isidor Friedenthal |
| Emanuel Heitler | Pauline D. Klein |
| Sigmund Seligsohn | Max Buchmann |
| Leon Milton Bronfin | Abraham Rachofsky |
| Sam Nides | Joseph Pizer |

Blanche Solomon

GALA CHANUKAH CELEBRATION

SUNDAY, DECEMBER 3RD, 7:15 P.M.

On the First Night of Chanukah the pupils of the Pre-School through Grade 5 will attend with their parents and friends. Following the brief service, at 7:15, a reception will take place with exchange of gifts. A dramatic play will be presented.

1. Everyone agrees that observing Ymas in public schools is wrong separation of church & state is being violated.
2. ~~Then, a split occurs.~~

~~A. Those who~~

2. Everyone agrees that it would be almost impossible to get Ymas out of the schools.

3. Then a split occurs.

A. Some say, just Chanukah in, since Ymas is in to stay.

B. Others say, two wrongs don't make a right.

4. The former call themselves "realists," ~~they~~

5. The latter stand on uncompromising principles.

(2)
6. Both sides argue that
what they are doing is best
for the children.

7. What do the children say?
They show the same split.

A
Berch
Self
~~Grades~~
Hamer



8. Therefore, we must make the
decision in consonance with
the strongest moral position.

9. Admitting the plea of the "realists"
for a moment, what do you
do, as rabbis, AOC, etc, when a
well-meaning teacher asks you

for help in preparing a joint ⁽³⁾
program?

10. You explain to her (since she
^{is already} is a liberal if she thinks
along inter-cultural & inter-religious
lines) how much better it would
be if there were ~~no~~ religious
programs at all.

11. This whole problem is simply an
aspect of strengthening the Jewish
consciousness, and trying to live a
positive Jewish life, in the midst
of a dominantly Christian milieu,
without compromising. It is an
on-going process.

Temple Emanuel

DENVER



Rabbi Herbert A. Friedman

Rabbi Joel Y. Zion

VOL. XIII

November 24, 1950

No. 6

Sabbath Services

Friday Evening, November 24, 8:15 P.M.

RABBI JOEL Y. ZION

will speak on:

"BEWARE OF GREEKS BEARING GIFTS"

Friday Evening, December 1, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on:

**"WHY SHOULD CHRISTMAS OR CHANUKAH BE
TAUGHT IN THE PUBLIC SCHOOLS?"**

GALA CHANUKAH CELEBRATIONS

SUNDAY—DECEMBER 3rd—7:15 P.M.

FRIDAY—DECEMBER 8th—7:45 P.M.

Published Bi-Weekly from September to June
by

Congregation Emanuel

16th Ave. and Pearl St.
Denver, Colorado

TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study
AComa 2830

Rabbi Joel Y. Zion—Study, AComa 2830
Mr. A. B. Cowen, Honorary President
Mr. Philip Milstein, President
Mr. Samuel Rose, Executive Secretary
Temple Office—AComa 2839

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Mr. Gerald Kay, President

EMANUEL CEMETERY

Telephone AComa 2839

Kaddish List

(Taken from Memorial Tablet)

November 24

| | |
|-----------------------|--------------------|
| Isaac Kohn | Jessie R. Morris |
| Rosa Weiner | Nancy Kentor |
| Samuel G. Shraiberg | William Weil |
| Saidee H. Sands | Jeanette L. Kayser |
| Henrietta Friedenthal | Joseph Lehmann |
| Monette Hene Cohen | |

December 1

| | |
|--------------------|---------------------|
| Samuel Baretz | Sigmund Seligsohn |
| Isidor Friedenthal | Max Buchmann |
| Emanuel Heitler | Leon Milton Bronfin |
| Pauline D. Klein | Abraham Rachofsky |

Sermon Notes

"BEWARE OF GREEKS BEARING GIFTS"

During this season of Chanukah, we recall once again the struggle between Judaism and Greek culture. The philosopher, Philo, in discussing Greek influence tells of "a progressive pilgrimage of certain Alexandrian Jews from a seat in the front row of the synagogue to a place at the tail end of the processions of the heathen." It was comparatively easy at that time for a Jew to escape Judaism.

We have such "intellectually uprooted" Jews in our midst today. They have not formally abandoned Judaism, nor have they joined any other religious communion. They may not call themselves materialists or atheists. Nevertheless they would like to be the recognized leaders in the intellectual life of Jewry. There are so many similarities between the blandishments of Greek life and the seductive advances of present day intellectual movements toward Judaism that my sermon will deal with present day Greeks who come bearing gifts. J.Y.Z.

"Why Should Christmas or Chanukah Be Taught in the Public Schools?"

There is no question that Christmas is observed in the public schools of our city and throughout the entire country. This is so even though we are supposed to enjoy a separation of Church and State in America.

As Christmas became more and more a firm and fixed part of the public school program, some Jewish individuals and organizations developed the feeling that Chanukah also should be taught and celebrated in the public schools.

I think it is dead wrong for us to compound an error. If it is wrong for Christmas to be observed in the schools, it is equally wrong to introduce Chanukah. My feeling is that *neither* Christmas *nor* Chanukah should be celebrated anywhere other than in the churches, synagogues and private homes of the worshippers.

H.A.F.

Temple Gift Shop

The Gift Shop, sponsored jointly by the P.T.A. and Sisterhood is open. Many beautiful items for Chanukah are now on display in the Temple lobby, and members of the Congregation are urged to purchase significant gifts for their children and friends. Chanukah Menorahs, dreidelach, gift wrapping paper, ornaments, books and many other items can be purchased. Mr. Marvin Cook and Mrs. Leo Burwick are in charge.

GALA CHANUKAH CELEBRATIONS

Sunday - December 3d - 7:15 P.M.

Friday - December 8th - 7:45 P.M.

The Chanukah festival will be appropriately observed by the pupils of the Religious School and the adult congregation in the following manner:

On Sunday, December 3rd, at 7:15, which is the First Night of Chanukah, the pupils of Pre-School through Grade Five will attend with their parents and friends. All other members of the congregation are, of course, cordially invited. Following the brief service at 7:15, a Chanukah reception will take place with exchange of Holiday presents. A dramatic play will be presented and the children's choir will sing.

On Friday, December 7th, the pupils of Grades Six through Ten, their parents and friends will attend, as well as the congregation at large. Beginning at 7:45, the splendid Oratorio, "Judas Maccabeus" will be presented. Following this service, a reception and exchange of gifts will take place, and the dramatic play will be presented.

MEN'S CLUB

Monthly Luncheon, Tuesday,
November 28, 12:15,
ALBANY HOTEL

"Jewish Current Events"

DR. MORRIS FISHBEIN
will address the members of
the Men's Club at their

Monthly Dinner Meeting

Thursday, December 7th

THANKSGIVING SERVICE CITY AUDITORIUM

Thursday Morning, Nov. 23rd,
10:00 o'clock

The members of the Congregation are urged to attend the City-wide Thanksgiving Service held annually at the City Auditorium.

Rabbi Herbert Friedman will be the Chairman of this year's meeting and our Temple Choir will participate in the program with the rendition of the 92nd Psalm in Hebrew. The main speaker of the morning will be Dr. Albert C. Jacobs, Chancellor of Denver University.

Resolve To Attend Services Regularly

By the Board

— This column will continue to summarize for you, some of the problems considered by the Temple Board.

The continuing serious matter of adequately seating our membership at the Holy Day services occupied the thoughts and discussion of your Board at its last meeting. Our Ushering Committee has been considering a plan for open seating, a children's service during the day, and other possible solutions to this enormous problem of seating 1800-2000 people in a synagogue with a 1300 capacity. The Ushering Committee recommended to the Board that the open seating plan be utilized as the only sensible solution. Furthermore, they suggested that the open seating plan be recommended at the next Annual Meeting, or at a special meeting to be called at an earlier date.

The speaker system has been repaired through your Building Committee and we anticipate no further inconvenience to the Rabbis and congregation.

The Union of American Hebrew Congregations which held its Annual Convention from November 12-15 in Cleveland, had a goodly delegation from our Temple. The Board authorized Rabbi Friedman, Rabbi Zion and Sam Rose to attend the convention and other delegates who were designated included Mrs. Milton Lorber, Louis C. Isaacson, Edward Miller, Henry Frankel and Philip Millstein. We will report to you in this column on some of the major policy questions that were discussed, by your Board following the delegates' report of the convention. Philip Millstein

Congregation Emanuel

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Denver 5, Colo.

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Judy Fine

I don't think that the religious part of either Chanukah or Christmas should be observed in the public schools. However since around the time of Christmas and Chanukah that are the main subjects being discussed I think it is alright to have bulletin boards with Santa Claus or something just observing the holiday season. I don't think it is necessary to put on Chanukah plays to help Christians understand Jews because any Christian that is interested can find out very easily. I think the same is true about Christmas plays. If schools are supposed to be public there should be no religious observances at all.



I don't think there should be any Christmas ^{Bassie} or
Chanukah programs in the school. I think
it is unnecessary. I don't believe that
religion should be brought into the schools,
especially large public ones. Maybe, in an
all Catholic school, but that's something
different. In other words, I am against
all forms of religious celebrations in
the schools. I don't know whether having
both Christmas and Chanukah celebrations
increases toleration or not. Personally I'm
getting tired of watching these same pro-
grams every year. When I see a Chanukah
program, I neither feel ashamed nor proud,
just interested in seeing what new slant
is given on the story. I don't see any
value to singing "Rock of Ages" along
with "Silent Night", except that it's a
very beautiful song. ~~There is no~~
I don't think that religion should be
brought into the schools.

Patsy Seff

I think that holiday celebrations should be kept completely out of the school. Maybe Thanksgiving or Memorial Day celebrations or something similar to that, which has nothing to do with religion at all would be alright but religion itself should be kept out.

If a school will not give up Xmas celebrations then I absolutely think that Chanukah ones should be included also. It makes the Jewish child feel that he more or less belongs among his fellow Gentile friends. It makes him feel that his holidays are important also. And it gives his Gentile friends a better idea of what the Jewish religion is about. I don't think the Jewish children have ever tired of watching a Xmas play. Although it will mean nothing to them it still seems beautiful and they respect the Gentiles religion very much.

I'm sure they will feel the same way about our celebrations.

Rhylis Shaner

I think there should be a Chanuka play, if the school is also putting on a X-mas play. I should think, if we don't have a play, the gentiles would think that our religion is not important, that it means nothing to us, or we are ashamed.



Joan Bershteyn

I think that last year, when the Christmas & Chanukka plays were given at Gove, it promoted much more understanding & much less prejudices. I was very proud, & I think all of the Jewish kids were. I think that our Gentile friends are interested in knowing & learning about our religion, & I also think that we, in turn, should try to look at & understand their religion, too.

At Gove many of the children are Jewish, where as a lot of schools do not have quite so many Jewish kids. This makes a lot of difference, I realize. In a school where there are very few Jews, I don't think the kids & faculty would be as interested.

Congregation Emanuel

Founded 1874



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AMERICAN JEWISH
ARCHIVES

Rabbi Herbert A. Friedman,
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SABBATH SERVICES

Friday Evening, December 15, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on

"ARE YOU ABLE TO PUT YOURSELF IN
ANOTHER'S POSITION?"

In this week's portion of the Torah we read one of the most beautiful stories of all time. Judah offered to place himself in bondage so that his brother, Benjamin, might be released. One man offered to surrender some of his freedom in order that another might not be enslaved. What special kind of courage does it take for one person to put himself in another's position? Would the world be less war-like if nations had this ability?

KADDISH LIST

(Taken from Memorial Tablet)

| | |
|---------------------|---------------------|
| Samuel Lang | May E. Morris |
| Edward Lewin | Isadore J. Milstein |
| Milton M. Schayer | Gusta Chisdes |
| Joseph Heidingsfeld | Benjamin Wisebart |
| Rebecca Klein | Bertha Frankle |
| Adolph Erdman | Charles A. Grimes |
| Rachel F. Jacobson | Sue Shusterman |

SISTERHOOD MONTHLY BOOK REVIEW GROUP
MONDAY, DECEMBER 18, 1:30 P.M.

RABBI HERBERT A. FRIEDMAN
will review
"ANTI-SEMITIC AND JEW"
by
Jean-Paul Sartre

Gen: 44:18-31

(1)

Story of Judah's intercession

1) love for old father - didn't want to hurt him

2) love for younger brother - didn't want him to languish in prison

∴ offered self - even tried to persuade Joseph that he would make a better slave, fighter, etc. (Rashi)

great act of self-sacrifice,
substitution, heroism.

1. Men put themselves into another's position, and do heroic things, under time of stress & danger.

Acts of heroism in war,
fires, train wrecks, etc.

2. Why don't they do these things in so-called "normal" times?

3. If we had put ourselves in position of Indo-Chinese, we would have helped them free themselves of colonial rule of France.

4. ~~As~~ As we did in Indonesia.

5. As we should have done in China.

(3)
Problems of world will
not be settled unless
we learn how to put
ourselves in another's place
as Judah offered to do.

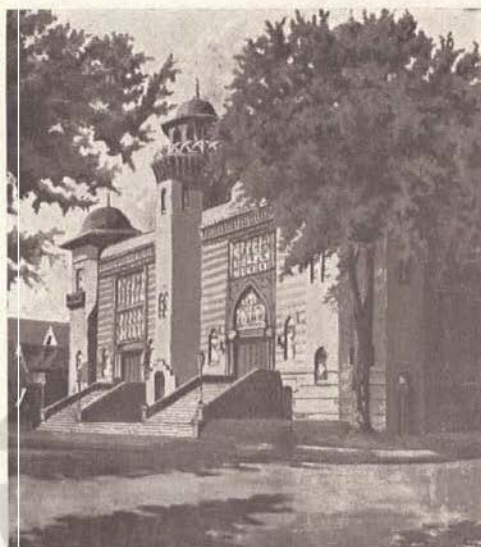
לעצמנו ולעולם

"And his soul was bound
up with his soul."

So must we do within
the entire family of nations.

Temple Emanuel

DENVER



Rabbi Herbert A. Friedman

Rabbi Joel Y. Zion

Vol. XIII

December 22, 1950

No. 8

Sabbath Services

Friday Evening, December 22, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

"JESUS IN JEWISH TRADITION"

with particular reference to the new book on this subject by
Rabbi Morris Goldstein of San Francisco

Friday Evening, December 29, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

"ON BEING A JEW"

Comments on a manuscript of Prof. Henry Slonimsky, Dean of
the Jewish Institute of Religion

Published Bi-Weekly from September to June
by

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16th Ave. and Pearl St.
Denver, Colorado

TEMPLE EMANUEL BULLETIN

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Mr. Gerald Kay, President

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Kaddish List

(Taken from Memorial Tablet)

December 22nd

| | |
|--------------------|------------------|
| Hannah Oberfelder | Dora Meyer |
| Lizzie Nelson | Simon Appel |
| Sigmund G. Elbe | Julia K. Simpson |
| Sanford Ehrlich | Louis Cohen |
| Esther L. Weinberg | William Drexler |
| Anna Kohn | David Todorofsky |

**RELIGIOUS SCHOOL
VACATION**

There will be no sessions of the
Religious School on these dates:

Saturday, December 30

Sunday, December 31

Sermon Notes

**"JESUS IN JEWISH
TRADITION"**

Much scholarly effort has been put forth in recent years to deal with the whole question of Jesus. Professor Klausner of the Hebrew University in Jerusalem and Professor Zeitlin of Dropsie College in Philadelphia have both made brilliant and helpful studies.

There has now appeared a new volume written by Rabbi Morris Goldstein of Temple Sherith Israel of San Francisco, which traces through the Talmud and other rabbinical writings all references made to Jesus, and analyzes these references for us. It is a scholarly volume, yet one which the intelligent lay reader can comprehend and enjoy.

Just how does official Judaism view Jesus? The sermon will attempt to summarize Rabbi Goldstein's findings.

"ON BEING A JEW"

In my opinion, one of the greatest creative thinkers on Judaism in America today is Dr. Henry Slonimsky. He is the Dean of the Jewish Institute of Religion in New York, and is Professor of Ethics and Philosophy of Religion.

Richard Aldington, the English man of letters, once said: "Dr. Slonimsky speaks books better than most men write them."

Prof. Slonimsky has written a short meditation entitled: "On Being A Jew," which embodies in beautiful and positive tones his faith in Judaism. I should like to read this lovely piece and offer some comments upon its underlying truths.

H.A.F.

H.A.F.

MELVIN G. STRAUSS CAMP FUND

The Board of Trustees of the Congregation, desiring to perpetuate the memory of a dearly beloved man, has established the Melvin G. Strauss Memorial Camp Fund. This Fund will enable the many people who have expressed a desire to remember Mel to make a contribution to the camp which was so dear to his heart. Already, the following members of the congregation have made offerings:

Mr. and Mrs. Cecil Abenheimer

Mr. and Mrs. Julius Ballin

Mr. and Mrs. M. D. Barnett

Dr. and Mrs. M. J. Baskin

Mr. and Mrs. Louis Bernstein

Mr. and Mrs. Charles Borwick

Dr. and Mrs. A. E. Bowers

Craig and Bruce Bowers

Mr. and Mrs. Louis Bronstein

Dr. and Mrs. Meyer Castle

Dr. and Mrs. Edmond Cohen

Mrs. Leona Eichberg

Mr. and Mrs. Edwin Eisendrath

Dr. and Mrs. Joseph Friedland

Rabbi and Mrs. Herbert Friedman

Mrs. Leon Grauman

Mrs. Rachel Gordon

Mr. and Mrs. Robert Gordon

Miss Paula Gordon

Mrs. Simon J. Heller

Mr. Louis C. Isaacson

Mrs. Bertha Kobey

Mr. and Mrs. Benjamin Kortz

Mr. and Mrs. R. Lindenbaum

Mr. and Mrs. Arthur B. Lorber

Mr. and Mrs. Ralph Mamlock

Mr. and Mrs. Oscar Menachof

Mr. and Mrs. Lawrence Miller

Miss Rachel S. Peyser

Mr. and Mrs. Philip Milstein

Mr. and Mrs. Samuel Rose

Mr. and Mrs. Morris Schayer

Mr. and Mrs. Henry Schwartz, Jr.

Mrs. Meyer Schwartz

Mr. and Mrs. Norton Schwartz

Mrs. Edgar G. Seeman

George Seeman

Mr. and Mrs. Joseph Schiffer

Mrs. Maurice B. Shwayder

Mr. and Mrs. Harry Silverberg

Miss Elsa Sobol

Mr. and Mrs. Azriel Stein

Mr. and Mrs. Harry Tarkoff

Mr. and Mrs. Carl Tucker

Mr. and Mrs. Adolph Weiss

Miss Esther Wolff

Rabbi and Mrs. Joel Zion

Publications Available to Members

During the past several years the Temple has prepared various educational materials for the congregation. Most of these pamphlets have already been distributed, but a few remaining copies are still available free of charge to our congregation. They include the following:

- (1) Guide for the observance of Purim in the home.
- (2) Anti-Semitism and the Jewish Child — case studies and analysis.
- (3) Personality Development and Growth of the Child — from Infancy through Adolescence.
- (4) Bibliography on the care of pre-school children.

TEEN AGE CANTEN

Saturday, December 23rd

8:00, at the Temple

Dance to the lilting music of the

"RHYTHM-MATES"

For pupils of Grades 8, 9, 10
and their friends — refreshments
and fun.

"PRAYERS AND POEMS FOR YOUNG CHILDREN"

A lovely and permanent booklet
published by our Temple P.T.A. —
A free copy may be secured by
members of the congregation.

MEN'S CLUB

Monthly Luncheon, Tuesday,

December 26, 12:15

ALBANY HOTEL

"Jewish Current Events"

Speaker

Rabbi Herbert A. Friedman

We are very grateful . . .

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HOMEcoming TEA DANCE FOR POST CONFIRMANDS

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"ON BEING A JEW"

Meditation by Dr. Slonimsky
29 Dec 50

We are facing a terrible year - everyone
is afraid - and rightly so.

I wanted to say something tonight, at the
close of 1950, that would give people
courage for the year ahead.

What could I say?

1. A political sermon on what our
chances are? (I don't know)
2. A sermon urging peace of mind? (Platitude)
3. A sermon to be patient and take
whatever comes? (Fatalistic & pointless)
- ***4. A sermon to live in conformity with our
ideals, for this can give one a sense
of purposiveness, even in the face of
impending doom.

ERGO: A sermon on being a Jew - an authentic
Jew - a Jew who realizes the grand
company in which he lives and who tries
to exemplify the ideals of that company.

(Read Slonimsky's Meditation)

PERORATION

1. For the old-timers it was easy to be a Jew
2. For some of us today it is difficult.
3. Why suffer for being Jewish?
 - a. Decent not to be a slacker
 - b. We are part of a grand company and
have goals worth suffering for.
This at least makes sense.

A SPOKEN MEDITATION

TEXT: DR. HENRY SLONIMSKY

READER: RABBI EMANUEL GREEN

CRESTWOOD-STATION

TUCKAHOE, N.Y.

ON BEING A RELIGIOUS PERSON

IN EVERY COMMUNITY THERE IS SOMEONE
SUFFICIENTLY UNSELFISH, SUFFICIENTLY GENEROUS,
TO CARRY NOT MERELY HIS OWN BURDEN BUT THE BURDEN
OF OTHERS AS WELL.

WITHOUT SUCH COMMUNALLY MINDED PERSONS,
NOTHING WOULD EVER BE DONE.

THAT HOLDS FOR JEWS AS WELL AS NON-JEWS -
IT HOLDS FOR RELIGIOUS UNDERTAKINGS AS FOR ALL
OTHERS.

THEY ARE THE LEAVEN IN THE DOUGH - THE
FERMENT IN THE MASS - THE CONSCIENCE OF THE
COMMUNITY.

AND IF YOU EXTEND AND EXPAND THE TYPE, YOU
GET THE DEFINITION OF A RELIGIOUS MAN: - ONE
WHO IS WILLING TO BEAR THE BURDENS - AND ON A
HIGHER AND MORE DIFFICULT PLANE, THE SORROWS -
AND ON THE HIGHEST AND MOST DIFFICULT AND
ALMOST SUPERHUMAN PLANE, THE SINS OF THE WORLD.

A RELIGIOUS PERSON IS ONE WHO FEELS
RESPONSIBLE FOR EVERY ONE ELSE.

(MORE)

GENESIS HEBREW CENTER-5710

ON BEING A JEW

WHAT IS IT TO BE A JEW? WHAT ARE THE PAINS AND THE JOYS, THE PRICE PAID AND THE DISTINCTION, OF BEING BORN INTO THE IRONICALLY STYLED CHOSEN PEOPLE?

THE POPULAR ANSWER, ON THE SURFACE, SEEMS TO TAKE A CYNICAL VIEW. SHVER TZU ZEIN EIN YID - SAYS THE YIDDISH SPEAKING JEW - "HARD TO BE A JEW" - THOUGH AT BOTTOM HE IS ROOTED AND IMBEDDED IN IT, AND AT BOTTOM - AT HOME AND CONTENT. IT IS JUST A MANNER OF SPEAKING.

BUT THERE IS AN ELEMENT OF TRUTH IN SUCH CYNICISM WHICH COMES HOME ESPECIALLY TO THOSE OF US WHO LIKE YOU AND ME, HAVING CAST OFF THE WARMTH AND PROTECTION OF THE GHETTO, MATERIALLY AND SPIRITUALLY, ARE NOW SUBJECT TO ALL THE WIND AND WEATHER, ALL THE TIDES AND CURRENTS, ALL THE IMPACT AND EROSION OF THE GREAT OUTSIDE WORLD, WASHING AWAY THE OLD LOYALTIES AND SUBTLY TEMPTING AND SEDUCING US TO CONFORMITY WITH THE GENERAL TYPE.

FOR THE OLD-TIMERS IT WAS EASY, DESPITE THE TERRIBLE PRESSURE OF PERSECUTION. THEY WERE PADDED AND BUTTRESSED WITH AN ARMOUR THAT MADE THEM IMPREGNABLE IN A WORLD OF ENEMIES. THEY HAD THAT WITHIN THEM WHICH MADE THEM PROUD, AND THEY ACTUALLY LOOKED DOWN WITH PITY ON THE GROSS, CRUDE, CREATURES WHO DID NOT HAVE THE ZECHUT, THE PRIVILEGE OF BEING JEWS, AND WHO HATED AND KILLED THEM.

THEY HAD FAITH, BELIEF, OF BEING PARTNERS OF GOD, OF BEING THE CENTRAL FIGURE IN THE WHOLE ECONOMY OF HISTORY.

BUT SOME OF US TODAY HAVE NO BELIEFS AT ALL. EVERYTHING IS BRODED. OUR INNER FORCES HAVE EVAPORATED, AND THE INNER RESISTANCE BEING REDUCED TO NIL THE OUTER IMPACT CRUSHES OUR CHEST:

7

WE HAVE BEEN FLATTENED OUT BY AN INFERIORITY
COMPLEX - DISEMBOWELED, EMASCULATED.

THE DESIRE TO BE LIKE OTHERS, THE GREGARIOUS
ANIMAL'S FEAR TO BE UNLIKE - THE POWERFUL, FASHIONAB-
LE, RULING MAJORITY, LEAVING US OUT IN THE COLD - IS
A PAIN THAN WHICH THERE CAN BE NO GREATER PAIN FOR
ONE WHO IS WITHOUT INNER RESOURCES.

AND INDEED, THE QUESTION ARISES FOR THE
REFLECTIVE MOOD: - WHY THE SUFFERING? WHAT IS IT FOR?
AND FOR THE SAME REFLECTIVE MOOD, THERE ARE TWO
ANSWERS - ONE ON A SIMPLE PLANE OF DEGENCY, AND THE
OTHER, ON A DEEPER PLANE OF RELIGION.

EVEN ON THE MOST ELEMENTARY AND UNPRETENDING
PLANE, WITHOUT MUCH KNOWLEDGE OR EMOTION AS TO THE
VALUES INVOLVED, IT IS AN ACT OF DEGENCY - NOT TO
BE A SLACKER, NOT TO WELCH, NOT TO GRINGE; IT IS AN
ACT OF DEGENCY TO BRIGHTEN THE CORNER WHERE YOU ARE,
TO STICK IT OUT WHERE INELUCTABLE FATE HAS PUT YOU.

WE ARE ALL BORN, ALL OF US, SPECIFICALLY, - NOT
AS HUMAN BEINGS BUT AS CHINAMAN, NEGRO, JEW. THAT
IS OUR FATE AND DESTINY, AND WE MUST MAKE THE BEST
AND MOST OF IT.

RUNNING AWAY DOES NOT HELP YOU WITH THE OUTSIDE
WORLD, AND IT INACULATES YOU WITH THE WORST OF ALL
POISONS - SECRET SELF-CONTEMPT.

BUT THERE IS A DEEPER GROUND OF LOYALTY FOR THE
REFLECTIVE SOUL.

THE COMPANY INTO WHICH WE JEWS ARE BORN IS OF
THE GRANDEST. THE WORD "COMPANY" IS TOO LOOSE:
EVERY GREAT HISTORIC PEOPLE IS A SINGLE PERSON
EXTENDING THROUGH THE AGES, AND EVERY SINGLE HUMAN
BEING BORN WITHIN THAT PEOPLE, TAKES PART IN ALL
THAT PEOPLE'S GRANDEUR. TO BE OF THAT PEOPLE (MORE)

ENLARGES THE INDIVIDUAL SOUL TO IMMENSITY. EVERY JEW HAS A PART IN MOSES AND SINAI, IN PROPHETS AND PSALMISTS, IN THE GENIUS THAT GAVE RELIGION TO THE WORLD, IN EVERY GREAT MAN WHO LIFTED HIS PEAK TO THE SKY, HE HAS PART IN A UNIQUE, HEROIC, AND TRAGIC DESTINY. AND EVEN THOUGH IN HIS DAILY LIFE HE HAS TO GO ON MAKING A LIVING, AND BE FOR THE MOST PART OBLIVIOUS OF THESE HIGH, TRANSCENDENT, THINGS - AND EVEN THOUGH IN COMMON DECENCY HE CAN NOT REGARD HIMSELF AS INDIVIDUALLY BETTER THAN HIS NEIGHBOR - HE KNOWS IN HIS BONES THAT BY SOME MYSTERIOUS FATE, THE JEWISH PEOPLE WAS CALLED TO HIGH THINGS, AND THAT THERE IS AN ARCH SPANNING TIME FROM SINAI TO THE FURTHEST FUTURE, WHEN, AS WE CONFIDENTLY HOPE, THE MESSIANIC KINGDOM WILL TRULY BEGIN.

ALL OF THAT WE CAN CONSCIOUSLY MAKE OUR OWN: - ALL THESE GREAT MEN AND ALL THIS GREATNESS ARE MY POTENTIAL ME - NOW AND HERE: - WE CAN MAKE IT OURS BY FILLING OUR MINDS AND HEARTS WITH KNOWLEDGE AND LOVE - WE CAN APPROPRIATE IT BY A GRAND RESOLVE TO ENRICH OUR INNER BEINGS.

AND SO WE SAY: STAND FIRM.

FREE YOURSELF FROM EXTERNALS, YES. BUT ENRICH YOUR INNER LIFE - - - ASSURED THAT WHERE THE BEST NAMES ARE NAMED, OURS WILL BE AMONG THE FIRST.

NOTE: NOT ONLY DID I WANT TO SHARE WITH YOU THIS GREAT AND TOUCHING MESSAGE BY MY BELOVED TEACHER AND FRIEND, DR. HENRY SLONIMSKY, DEAN OF THE JEWISH INSTITUTE OF RELIGION, BUT I WAS CERTAIN THAT YOU WOULD WANT TO HAVE A COPY FOR STUDY AND MEDITATION. E. G.

TEMPLE ISRAEL

Lawrence, New York

ANNOUNCES A

Convocation

of the

College Congregation

on the subject of:

**"Can the Intelligent Man
Possess a Religious Faith?"**

Thursday, December 21st, 1950, at 10:00 A.M.

at

TEMPLE ISRAEL

PROGRAM

10:00 A.M. to 12:30 — "What Can Man Believe"

Speaker: Dr. Henry Slonimsky, Dean, Hebrew Union College—Jewish
Institute of Religion

12:30 P.M. to 2:00 — Luncheon

Greetings: Rabbi Judah Cahn, Mr. H. M. Stein

2:15 P.M. to 4:00 P.M. — "The Bible and the Jewish Faith"

Speaker: Dr. Shalom Spiegel, Professor of Mediaeval Literature at the
Jewish Theological Seminary of America.

MORNING SESSION

Subject: "WHAT CAN MAN BELIEVE"

Speaker: DR. HENRY SLONIMSKY, Dean of the Hebrew Union College—
Jewish Institute of Religion



DR. HENRY SLONIMSKY has been called by many the outstanding thinker on the American Jewish scene. He did his graduate studies in the days before the First World War in Germany, taking his Doctor's Degree in Philosophy under Hermann Kohn in Marburgh, Germany, who contained within himself a strong interest in Judaism along with his outstanding work in general philosophy. He spent the formative years of his life, from 20 to 29, in Europe. He began his teaching career as a lecturer in Philosophy at Columbia University. He then spent six years at Johns Hopkins. From 1922 to 1924, he was on the faculty of the Hebrew Union College. For the past twenty-six years he has been a Professor of Ethics and Philosophy at the Jewish Institute of Religion. He was, together with Dr. Stephen S. Wise, among the founders of that institution.

He has been a guiding genius and inspiration for two generations of Liberal Rabbis. In his teaching he has sought to establish a position for Judaism in the mind of the intelligent and educated Jew of our day.

AFTERNOON SESSION

Subject: "THE BIBLE AND THE JEWISH FAITH"

Speaker: DR. SHALOM SPIEGEL, Professor of Mediaeval Literature at the
Jewish Theological Seminary of America



DR. SHALOM SPIEGEL presents a rare combination of scholarship and eloquence. He studied at the University of Vienna and was one of the founders and early leaders of the Jewish youth movement Ha-shomer Ha-tzair, and edited its first publication in Vienna. From 1922 to 1928, he lived and taught in Palestine. From there, Dr. Stephen S. Wise invited him to occupy the chair of Biblical and Post-Biblical Literature at the Jewish Institute of Religion, which he held until 1943. Upon the death of Professor Israel Davidson, foremost authority in mediaeval Hebrew Letters, Dr. Spiegel was invited to succeed him at the Jewish Theological Seminary of America. He is now the Professor of Mediaeval Literature at that institution. He is a Fellow of the American Academy for Jewish Research, on the Editorial Committee of the Journal of Biblical Literature, member of the American Oriental Society, Secretary of the Alexander Kohut Memorial Foundation. He is the author of "Hebrew Reborn," "Ezekiel or Pseudo-Ezekiel," "A Prophetic Attestation of the Decalogue," "Noah, Daniel and Job," and "Me-Agadoth ha-akedah," and other studies in biblical and mediaeval history and literature. Dr. Spiegel is regarded as one of the outstanding scholars in American Jewry, and he brings to us a wealth of information which he presents with eloquence and lucidity.

*Friday
Services*

Temple Emanuel

DENVER



Rabbi Herbert A. Friedman

Rabbi Joel Y. Zion

Vol. XIII

December 22, 1950

No. 8

Sabbath Services

Friday Evening, December 22, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

"JESUS IN JEWISH TRADITION"

with particular reference to the new book on this subject by
Rabbi Morris Goldstein of San Francisco

Friday Evening, December 29, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

"ON BEING A JEW"

Comments on a manuscript of Prof. Henry Slonimsky, Dean of
the Jewish Institute of Religion

Published Bi-Weekly from September to June
by

Congregation Emanuel
16th Ave. and Pearl St.
Denver, Colorado

TEMPLE EMANUEL BULLETIN

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AComa 2830

Rabbi Joel Y. Zion—Study, AComa 2830
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EMANUEL CEMETERY

Telephone AComa 2839

Kaddish List

(Taken from Memorial Tablet)

December 22nd

| | |
|--------------------|------------------|
| Hannah Oberfelder | Dora Meyer |
| Lizzie Nelson | Simon Appel |
| Sigmund G. Elbe | Julia K. Simpson |
| Sanford Ehrlich | Louis Cohen |
| Esther L. Weinberg | William Drexler |
| Anna Kohn | David Todorofsky |

RELIGIOUS SCHOOL VACATION

There will be no sessions of the
Religious School on these dates:

Saturday, December 30

Sunday, December 31

Sermon Notes

"JESUS IN JEWISH TRADITION"

Much scholarly effort has been put forth in recent years to deal with the whole question of Jesus. Professor Klausner of the Hebrew University in Jerusalem and Professor Zeitlin of Dropsie College in Philadelphia have both made brilliant and helpful studies.

There has now appeared a new volume written by Rabbi Morris Goldstein of Temple Sherith Israel of San Francisco, which traces through the Talmud and other rabbinical writings all references made to Jesus, and analyzes these references for us. It is a scholarly volume, yet one which the intelligent lay reader can comprehend and enjoy.

Just how does official Judaism view Jesus? The sermon will attempt to summarize Rabbi Goldstein's findings.

H.A.F.

"ON BEING A JEW"

In my opinion, one of the greatest creative thinkers on Judaism in America today is Dr. Henry Slonimsky. He is the Dean of the Jewish Institute of Religion in New York, and is Professor of Ethics and Philosophy of Religion.

Richard Aldington, the English man of letters, once said: "Dr. Slonimsky speaks books better than most men write them."

Prof. Slonimsky has written a short meditation entitled: "On Being A Jew," which embodies in beautiful and positive tones his faith in Judaism. I should like to read this lovely piece and offer some comments upon its underlying truths.

H.A.F.

MELVIN G. STRAUSS CAMP FUND

The Board of Trustees of the Congregation, desiring to perpetuate the memory of a dearly beloved man, has established the Melvin G. Strauss Memorial Camp Fund. This Fund will enable the many people who have expressed a desire to remember Mel to make a contribution to the camp which was so dear to his heart. Already, the following members of the congregation have made offerings:

Mr. and Mrs. Cecil Abenheimer

Mr. and Mrs. Julius Ballin

Mr. and Mrs. M. D. Barnett

Dr. and Mrs. M. J. Baskin

Mr. and Mrs. Louis Bernstein

Mr. and Mrs. Charles Borwick

Dr. and Mrs. A. E. Bowers

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Mr. and Mrs. Azriel Stein

Mr. and Mrs. Harry Toff

Mr. and Mrs. Carl Tucker

Mr. and Mrs. Adolph Weiss

Miss Esther Wolff

Rabbi and Mrs. Joel Zion

Publications Available to Members

During the past several years the Temple has prepared various educational materials for the congregation. Most of these pamphlets have already been distributed, but a few remaining copies are still available free of charge to our congregation. They include the following:

- (1) Guide for the observance of Purim in the home.
- (2) Anti-Semitism and the Jewish Child — case studies and analysis.
- (3) Personality Development and Growth of the Child — from Infancy through Adolescence.
- (4) Bibliography on the care of pre-school children.

TEEN AGE CANTEEN

Saturday, December 23rd

8:00, at the Temple

Dance to the lilting music of the

"RHYTHM-MATES"

For pupils of Grades 8, 9, 10
and their friends — refreshments
and fun.

"PRAYERS AND POEMS FOR YOUNG CHILDREN"

A lovely and permanent booklet
published by our Temple P.T.A. —
A free copy may be secured by
members of the congregation.

MEN'S CLUB

Monthly Luncheon, Tuesday,

December 26, 12:15

ALBANY HOTEL

"Jewish Current Events"

Speaker

Rabbi Herbert A. Friedman

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Congregation Emanuel

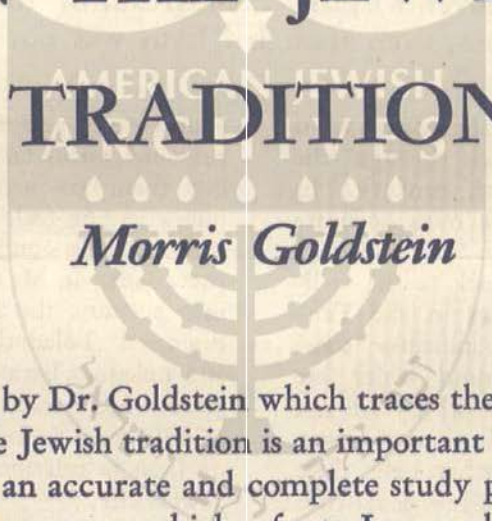
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JESUS IN THE JEWISH TRADITION

Morris Goldstein

This work by Dr. Goldstein which traces the records concerning Jesus in the Jewish tradition is an important and much needed book. Here is an accurate and complete study presenting for the first time all the passages which refer to Jesus, or have been thought by others to refer to Jesus, beginning with those in the Talmud and continuing for 18 centuries. This authentic volume contains the wealth of material gleaned from earlier researchers into the problem, as well as valuable new material supplied by Dr. Goldstein's own researches into the vast body of Jewish literature.

Jesus in the Jewish Tradition



Morris Goldstein



Dr. Goldstein traces references to Jesus in Jewish life and literature through the centuries. His work is of great importance as he seeks in Jewish material of the period of Jesus' lifetime to discover why the mainstream of Judaism flowed on without Jesus, even though "Jesus was not a Christian; he was a Jew."

AMERICAN JEWISH

This search takes the reader from the Talmudic Period through the material of the 18th century. In order to discover the most accurate records of Jesus' life and ministry, Dr. Goldstein goes back to the earliest possible references in the Tannaitic Period. He indicates those passages in the Talmud which are authentic, then those which are not authentic, indirect allusions to Jesus, and a summary of what light these references shed on the Jewish attitude and thought about Jesus. He applies this same scholarly and thorough method of research to the Amoraic Period, and then to the Post Talmudic Period.

In each case Dr. Goldstein has carefully quoted the reference, explaining why he believes it to be authentic or not. He has made pro-

found study and brilliant analysis of previous works on the subject, quoting them frequently and pointing out where he feels they were inaccurate in their conclusions and interpretations. In his study he has taken into account the famous and much discussed Toledoth Yeshu, debates and polemics between Christians and Jews which took place during the Middle Ages and after, and the place of Jesus in relation to the totality of Jewish life.

He has also presented a history of the relationship of Judaism to Christianity — a history almost unique in its fairness and accuracy. The conclusion, summing up the lessons of history, submits to Christians as well as Jews who cherish their own viewpoints a pattern for living together harmoniously.

This book fills a very important gap because it makes accessible the Jewish traditions regarding Jesus — his birth, miracles, teachings, death and resurrection, the attitude toward the Messiah, prophecy and nature of divinity, and the documentary evidence touching upon the theological debate as to whether Jesus ever lived as an actual person. Here the serious student or the casually interested reader will find all his questions — and his answers. Numerous footnotes at the end of the book further clarify material and indicate sources for reference, and a complete index is supplied.

Included also and of great value to the student who is planning research is the section on Literature Analysis. Here is a complete bibliography with the sources specifically pertaining to the study of Jewish material listed and evaluated. This analysis will be more than interesting to anyone who is even slightly acquainted with the great and fascinating body of Jewish literature that forms the background of today's Judaism.

Morris Goldstein

Dr. Goldstein is Rabbi of Congregation Sherith Israel, San Francisco, pioneer congregation on the West Coast and one of the largest in the country. He is also a member of the faculty of the Pacific School of Religion in the Department of Old and New Testament Literature, holding a rare position as a Rabbi serving in a Protestant theological school.

Formerly Rabbi of the Liberal Jewish Synagogue, Liverpool, he became closely associated while in England with Claude Montefiore, recognized as the foremost Jewish scholar in the Christian field. From Dr. Montefiore he received inspiration to pursue the studies which resulted in the present volume.

Morris Goldstein was born in Philadelphia, on December 2, 1904. There he engaged in Hebraic studies at Gratz College and Dropsie College. He received the degrees of B. A. and M. A. from the University of Cincinnati; and the degrees of Rabbi and Doctor of Hebrew Letters from Hebrew Union College. He has lectured to audiences at various colleges and universities in America and England, to civic and cultural groups, to institutes on Judaism for the Christian clergy. He has written many magazine articles and has given numerous radio addresses. He is the author of "Thus Religion Grows: Story of Judaism," published in 1936.

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Literature Analysis

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"JESUS IN JEWISH TRADITION"

by

Morris Goldstein

R. Travers Herford
famous Christian scholar

"The rabbis of the second and third centuries were quite aware that Jesus had lived and taught, but they attached very little importance to that fact, and took but slight interest in him."

(References to Jesus in the Talmud are) only of value as independent evidence that Jesus really lived, and as showing that his influence on the Judaism of his own and succeeding times was practically nil.

Universal Jewish Encyclopedia -

It would be natural to expect that there should be frequent mention in rabbinical literature of so outstanding a person as Jesus. Such at least would be the view of a Christian.

But in Jewish history Jesus was not an outstanding figure; the impression which he may have made on the Judaism of his time can have been neither deep nor lasting, if we may judge by the scantiness of the allusions to him.

That he is mentioned by name in rabbinical literature is without question; but what is said of him amounts to hardly more than a vague and careless remembrance.

WHAT ARE THE AUTHENTIC REFERENCES?

RABBI GOLDSTEIN FINDS 5 ON WHICH MOST
SCHOLARS AGREE. THESE ARE:

I. Reference to Hanging - B. Sanh. 43a

It has been taught: On the eve of Passover they hanged Yeshu (haNotzri, Munich text). And an announcer went out, in front of him, for 40 days saying: 'He is going to be stoned because he practiced sorcery and enticed and led Israel astray. Anyone who knows anything in his favor, let him come and plead in his behalf.' But, not having found anything in his favor, they hanged him on the eve of Passover.

II. Reference to Disciples - B. Sanh. 43a

Our rabbis taught: Yeshu had five disciples - Mattai, Nakkai, Netzer, Buni, and Todah.

III. Reference to Cure - Tos. Hullin 2

It happened with R. Elazar Ben Damah whom a serpent bit, that Jacob, a man of Kfar Soma, came to heal him in the name of Yeshue ben Pandera.

IV. Reference to a Disciple - B. Avod. Zar. 16b

Once I was walking on the upper street of Sepphoris and found one of the disciples of Yeshu the Nazarene by the name of Jacob of Kfar Sechanya.... (and he said)... 'Thus did Yeshu the Nazarene teach me'

V. Reference to Gospels - B. Shab. 116a

Complicated pun on the words "avon gilyon", blank sheet, probably refererring to "evangelion" - Gospels.

SUMMARY:

All above passages inform us of person called Yeshua ha Notzri, Yeshua ben Pandera, who had disciples, who taught, in whose name his followers cured or attempted to cure sick persons, who practiced magic and deceived and led Israel astray, and who was tried and put to death for so doing.

GOLDSTEIN'S explanation of why so little was said about Jesus in the early literature:

"Judaism, in its unfolding during the first centuries of the Christian Era, had its own problems of survival and its own evolving message for guiding and enriching the life of the Jewish people. Its teachers, therefore, engaged in a very minimum of discussion concerning Jesus.

The positive side seems to have been emphasized, not the negative. The rabbis, in the main, did not set out to demonstrate what was wrong in the teaching, claims, or acts of Jesus and his disciples, but rather to stress what was good in the Jewish tradition."

AMERICAN JEWISH ARCHIVES

After the first two centuries, Jesus seems to have been forgotten, except by the few disciples who proselytized in his name.

When the Jews were again called upon to think of Jesus, it was after Christianity, having become the official religion of the Roman Empire, began to persecute them. The Jews judged Jesus by the acts of the Church. Feelings toward him developed about an imagined originator of a hateful persecution.

This continued through the medieval period - viz. the Toledoth Yeshu.

It was only in modern times, when Jews could examine the pages of the New Testament without fear of persecution, that a new attitude toward Jesus was revealed.

In the 19th Cent. many Jewish students read the Gospels and found again and again that their ethical and moral teachings were identical with or parallel to Jewish teachings.

Claude G. Montefiore held that the ethics of Jesus were Jewish, and that the Jews should not object to their inclusion in Judaism. Others who held similar views were Klausner, Max Hirschberg, Hyman G. Enelow, Martin Buber.

Others have not been willing to go so far, but there has been a general recognition of the worth of Jesus' teachings, aside from the question of his Divinity.

RELATIONS BETWEEN JEWS and CHRISTIANS

1. Through the ages there was undoubtedly a spirit of neighborliness between Jew and Christian. This was ongoing and undramatic - therefore, it never made news.
2. Antagonism between the peoples was usually stirred up from above.
"Trouble, when it comes, comes clearly from the ecclesiastical or imperial authorities, and not from the populace."
3. Judaism officially usually tried to be friendly:

| | |
|---|-------------------|
| Saadia Gaon | ibn Gabirol |
| Judah ha Levi | Sefer ha Chasidim |
| Maimonides and Shulchan Aruch both | |
| taught that Jews should perform equal | |
| acts of charity for the non-Jew as well | |
| as for their own * i.e., visit the | |
| sick, bury the dead, etc. | |

These messages speak of a common denominator between the two peoples.

GOLDSTEIN'S PERORATION

A good part of the Jewish tradition disagreed vocally with the theology relative to Jesus, but generally maintained silence on his ethical teaching - thus supporting the inference that the Jewish tradition held in esteem the superb parables of Jesus, and his venture by word and example to lead men to God and the good life.

The part of the heritage that is held in common by Judaism and Christianity does signify that the two may join forces in important endeavors to bring humanity closer to the Kingdom of Heaven on Earth.

tute for each other or combined. They are included among the seven seals, mentioned in the Apocalypse, which had the capacity to lock all things "hermetically." The seven-eyed, seven-horned lamb from the tribe of David, which is there depicted as opening the book with the seven seals, is an indication that the eyes belonged to a deity and that the "horns," קרנים, a word which in Hebrew also means "rays," were stars.

These "seven eyes of God" in connection with the house of David are first mentioned in Zechariah (3:9). The prophet speaks to Joshua, the high-priest, and to Zerubbabel, the governor, of the house of David. Before the eyes of the high-priest he holds up the Menorah, the seven-branched candelabra, symbol of the Aaronides, which occurs for the first time on coins of the last Hasmonean king, Antigonus. In Zechariah, the Menorah of the Aaronides has its parallel in a stone with "seven eyes" which was used as a coat of arms by the Davidides.

In later periods one often finds such "eyes" on amulets shaped like a hexagram, with one eye in each of the six corners and one in the center. Zechariah (4:9) designates these "eyes" as the "eyes of God," as the symbol of God's Kingdom, of which David's is a reflection. David and his house are also indicated by the seven words (in Hebrew) with which Zechariah explains those "seven eyes": "I will remove the iniquity of that land in one day" (3:9), which means that the restoration of the reign of the house of David will bring redemption. Its symbol is David's coat of arms, the hexagram.

There can be no doubt that the house of David had a coat of arms. As is borne out by numerous Hebrew seals, which have come down to posterity, all persons of rank had one. Such a seal was owned by the historic figure of Shebna who, after having been minister to three kings, was suddenly dismissed by the third, the young Hezekiah. The prophet Isaiah (22:22) describes his official attire by saying that he wore "the key of the house of David" upon his shoulder. One might think of the key worn in medieval and modern times by royal chamberlains on their epaulets.

The portrait on the seal, however, shows Shebna holding in his hand a real key which resembles the sceptre of Ptah. Of metal and about half a yard long it looks like the keys which the Greeks also used to carry on their shoulders. Next to it, a five-pointed star, apparently representing the weapon of his royal house, is visible, and is used alternately with the hexagram. This star was also employed among Jews as late as the eleventh century, on the synagogue of Tell Hum, for example, until the Christian Church made the pentagram the symbol of the Trinity.

Proof, however, of the connection of the hexagram with the house of David is evident from archeological monuments. It occurs on the so-called tomb of Josafat, and, together with the name of David, on tombstones from the third century on.

Since when has this hexagram been called the "Shield of David"? The family weapon of David is expressly mentioned in the Talmud.² At that time, the exilarchs, the descendants of David in Iraq, were reigning as princes, and even these Babylonian scholars wore the weapon of David on their clothes. That this emblem was called "Magen David" is indicated by an Agada, a Jewish legend.³ One day David was praying to God to be allowed to end one of the blessings in the Tefillah, the main prayer of the Jews, with the words, "Magen David," in the same way as the first of these blessings ends with "Magen Abraham," Shield of Abraham. God answered him however: "You must not compare yourself with Abraham. He passed gloriously all ten tests imposed on him. But you failed in the case of Bathsheba. Therefore be satisfied that one of the blessings following the Haftarah (the portion of the prophetic books of the Bible read in synagogue after the reading from the Torah) may end with 'Magen David'." This agada is derived from the history of the main Hebrew prayer.⁴ In the Tefillah the

² Rashi, *Sabbath* 58a, says of the *Reshe Galutha* that their coat of arms was fastened even to the garments of the rabbis to whom they paid salaries (היו עושין חומות לסליחות שלהן).

³ *Midrash Samuel*, chap. 26; Baer, *Abodath Yisrael*, p. 96.

⁴ Ismar Elbogen, *Der Jüdische Gottesdienst*, pp. 40, 181.

two blessings over Jerusalem and David were originally pronounced as one and closed with the words: "God of David, builder of Jerusalem." But the exilarchs were not satisfied with this. They insisted that the blessing over David be separate and that it should not end with the words "God of David" but with the words "Shield of David" expressly. They insisted on the formula "Shield of David" until they finally succeeded in establishing it in one of the blessings following the Haftarah. Their motive is evident: the term "Magen David" represented the emblem of their family as indicated by the hexagram.

It is for this reason that we find such hexagrams in the *mezuzoth* (door post scrolls) from the period of the exilarchate. In *Eshkol Hakofer*, for instance, a Karaite work of the Middle Ages, these *mezuzoth* were called "Magen David" like the emblem itself. The founder of Karaism, Anan ben David, belonged to the family of the exilarchs, and this fact explains the name "Magen David" given to the hexagram.

About the same time we also come across the hexagram in the "Altneuschul," the oldest synagogue at Prague, and the earliest documentary proof that this sign was there called "Magen David" or "Shield of David" dates from the fourteenth century. In that period the Karaite writings were already known in Bohemia and there was constant intercourse between Prague and Bagdad, the seat of the exilarchs.

The term, "Shield of David", was likewise accepted in cabbalistic circles. According to the teachings of the cabbalists, the sub-lunar world is a faithful reflection of the upper spheres, just as in Zecharia's vision the Kingdom of David reflects God's rule of the earth, a fact which is symbolized by the emblem of the house of David, as explained above.

THE HISTORY OF THE MAGEN DAVID IN LATER PERIODS

Keeping pace with the wide dissemination of the ideas of the Cabbalah and its penetration of Jewish life, a process due especially to the influence of Isaac Luria, or Ari, who

lived at Safed in the sixteenth century, the "Shield of David" soon came to be accepted as the emblem of the Jewish people. It came to be regarded as the symbol of the golden age of Israel during the reign of King David and of the hope to see his kingdom reestablished through him personally or through one of his descendants. The Magen David was therefore often pictured on ritual objects. In the nineteenth century when, after a long interval, a trend to build synagogues of a specifically Jewish character developed, architects were eager to employ a typical Jewish symbol in the adornment of the gable or the facade. Thus they made use of the "Shield of David." This was considered such a novelty even in Jewish scholarly circles that, as late as 1884, Jehuda Leb Gordon in one of his letters violently protested against the use of the Magen David on synagogue buildings, seeing in it the pagan pentacle of the druids. At the second Zionist Congress, however, Theodore Herzl designated the "Shield of David" as the emblem for the Zionist flag, and in the past decade it was the insignia of the Jewish soldiers in Palestine who wore it in protest against the infamous endeavors of the Nazis to degrade the Jews through the compulsory wearing of the "Jewish Star", for which only one precedent is known, from Naples in the Middle Ages. This use of the Magen David as the insignia of Jewish soldiers is an innovation, for the Jewish Legion of the First World War employed the Menorah, which had been the exclusive Jewish emblem for centuries and all during the Roman Empire.

In Morocco the hexagram still serves as a military emblem and an amulet. It is called the "Seal of Solomon" there. The Abyssinians, too, have given it this name, since they consider Solomon and the Queen of Sheba as the parents of their

⁶ In the eighteenth century Protestant churches were erected with ground plans arranged in two intertwined triangles; cf. Richard Krautheimer, *Mittelalterliche Synagogen*. From the fifth to the seventeenth century the Jews showed indifference to the architectural form of their synagogues. It was as late as the sixteenth century that, in imitation of Catholic custom, a symbolizing tendency to imitate the Solomonic Temple began to develop among Jews. As in Prague, Magen Davids of a similar type can also be found in Northern Spain in the late thirteenth century on the east wall of synagogues. Magen Davids on synagogue windows in Fürth and Miltenberg date from the eighteenth century; Krautheimer, *op cit.*, pp. 191, 245.

first king. The freemasons use it as their emblem because Solomon was the builder of the Temple. Among the Celts the hexagram and the pentagram were the distinguishing marks of the priests, the druids, a fact which prompted the Germans to call each of those signs "druid's foot". As late as the last century, the pentagram was often placed or drawn on the house-doors of formerly Celtic settlements for the purpose of protection. The Pythagoreans are said to have painted it on every house where they had been well received on their travels. It is probably for this reason that it became a tavern sign. In Frankfort the innkeepers painted it on their gin kegs. It was in this city that Franz Rosenzweig wrote his book "The Star of Redemption" whose title he took from the Magen David.

THE "SEAL OF SOLOMON" AND THE "SHIELD OF DAVID"

As mentioned above, both the hexagram and the pentagram are known as the "Seal of Solomon" in Islamic and Christian folklore. However, in Islamic countries a distinction is sometimes made between the hexagram as the "Seal of Solomon" and the pentagram as "Bil Nukat," meaning "pointed" in Arabic. But this probably refers to the Latin *pileum cornutum*, that is, the pointed hat which the magicians used to wear on their heads during performances, just as they wore the "Seal of Solomon" on their arms.⁶

What is the origin of the term "Seal of Solomon"? In ancient Egypt which was the chief center of sorcery in ancient times, the god Thot was considered the teacher of all knowledge. He was identified with the Greek god Hermes and, as "Hermes Trismegistos" (the thrice greatest), was said to have taught the art of making seals by which tubes could be "hermetically sealed". Hence the expression. When, through the dissemination of the Bible, King Solomon came to be commonly regarded as the wisest of all men, he took the place of Thot-Hermes in folklore and gradually became

⁶ A. Barb, *Klassische Hexenkunst*, p. 9. Such a magician's hat is pictured on an Italian Solomo medal with Hebrew inscription of the sixteenth century, in the Bezalel Museum. On a Solomo coin with a Magen David, see *Mitteilungen der Gesellschaft für jüdische Volkskunde*, III (1898), p. 67, No. 121.

the central figure in the cult of magic of all lands. Charm recipes and even whole charm books were ascribed to him, and in the wide realm of the Roman Empire these were the indispensable paraphernalia of every magician, whether living on the Nile or in the Atlas Mountains, on the Danube or in Pergamon, in Asia Minor or at Ostia, the port of Rome, where a picture of Solomon displaying a hexagram was allegedly found. Like Gyges, Solomon was said to have owned a magic ring, and the seven seals of Thot-Hermes became "the Seals of Solomon."⁷ Among them the first and the last one especially, the hexagram and the pentagram, the sign of Horus and that of Isis were known by that name. Often they occur together, as in the Hebrew inscription of the seventh century B.C.E. found in Phoenicia, or like the Egyptian gods, Thot and Ptah (meaning "Light and Life"), in the biblical word, "Totaphoth" (head-band), that Rabbi Akiba had recognized as being of Egyptian origin. Jews, too, who lived in the realm of Islamic culture, called the hexagram the "Seal of Solomon". However, the relation of the hexagram to Egyptian lore was kept alive among the cabbalists who connected it with the name *Taftafyah* (little child), in analogy to Horus, which means "child".

⁷ On their Egyptian origin, cf. Grunwald, "Neue Spuk- und Zauberliteratur," *Monatsschrift für Geschichte und Wissenschaft des Judentums*, LXXVII (1933), p. 168 f. They can also be found in Ms. Hebr., 8°, No. 634, of the Jewish National Library at Jerusalem, 151, 623, 209, where it is said of them: ואילו הן שבע אותיות שהקק וזקביה יח' בבריתא עולם על שביעית. Thus they are traced back to the creation of the world. In the Sephardic Ms. at the Bezalel Museum cited before, consisting of several separate sections from the sixteenth to the nineteenth century, mostly from North Africa, these seven signs are placed in a square beside the seven planets (sun, moon, etc.), the seven angels (Michael, Gabriel, Raphael, Samuel, Qabtsiel, and Aniel), the אנקתם וכו' and כוז וכו' (cf. MGWJ., loc. cit.) and יה, אד, גי, שדי, צבאות, חנוך, יה. In the Ashkenazic *Sefer Hesheq*, a manuscript of which is found in the Bezalel Museum, fol. 38 b (סי תסיג) the following is said about these seven signs: כך הוא לשון הוזהר: שבע אותיות יומא שבועתא ברי בהוד... וזין סדרן דאיתין בראשיתן כמים עוקתא ובסופיהן כמים עקימתא, ובתר עוקין חוטרין תלתא ועליהן כמין רומחא שולחא ומים עמיקתא וכו'.

⁸ Also Taftiyah and Taftiel; cf. *Mitteilungen für jüdische Volkskunde*, V (1900), p. 67. Horus-Taftiah, killer of Tyhon, is pictured on amulets because of his capacity to avert evil forces. In the afore-mentioned Sephardic Bezalel Ms. one reads about טפסיה וצריך לצייר במחשבתו חסיד הגדול שבזיר וקן: טפסיה וארון מן השמים לארץ ותינוק רוכב על כתיפו השמאלית וחוקק על מצחה שם זה בנחן אורם גיא בנחן והב בכתיבה אשורית ושמעתי משם הר"ר אליעזר בן יוחאי ז"ל שעמדו בגניסין גדול בטבריה ולמד את החברים שיכונן בענין זה נער של אש רוכב על אריה ויכוין שהיה במצחו של אריה שם טיפס הנזכר בצבע זהב ובדד ימינו של הנער חרב ובראשו כתוב אני אל שדי

aforementioned ten tests of Abraham whom the Spartans, also great admirers of Heracles, designate as their ancestor in their letter to the Maccabees. This can be explained in the light of the Hellenistic trend of those days to identify figures of oriental literature, especially the Bible, with Greek heroes, particularly Heracles. Nothing was more natural than to do this with David.

Like Heracles, David subdues giants and lions. As Heracles masters the underworld so, according to an agada, David banishes the waters of the abyss. As Heracles *alexikakos* wards off evil forces, so David exorcizes the evil spirit of Saul, resists the plague in Jerusalem, and in as late a work as the *Sefer Raziel*, appears as the protector at childbirth. As the Greeks and Romans invoked Heracles when making solemn declarations, so pious Jews, in need, invoked God as the "Shield of David". Even today, when Jews, greet the new moon, they exclaim "By the life of David, the King of Israel." This is done according to the instruction of the patriarch, Rabbi Jehuda, who was a descendant of King David. As Heracles perishes through Deianeira, so David falls in the affair with Bathsheba. Just as a star is named after Heracles, similarly one speaks of a "Star of David", in Christian circles particularly because of Bileam's saying: "There shall come a star out of Jacob."¹¹ An agada relates that David fashioned himself a shield out of the skin of a sheep which he had saved from the jaws of a lion. The aegis is likewise said to have been made from the skin of a ram. The same agada, as well as others, further mentions a shield that David had received from God, just as Heracles had been given his by Athene. And as Heracles' shield was exhibited in his temple, so David's was displayed in the synagogue.

However, the latter's shield was not merely that of a victorious warrior. Just as the Hellenistic Heracles was celebrated not so much for his heroism in overcoming external dangers as for his ability to master himself when he willingly

¹¹ Numbers, 24:17. The star of Nazareth occurs in *Schatzböble*, chap. 45, verse 3: "In its center [of the star] there was a maiden holding a boy child wearing a crown on his head."

submitted to the twelve tests, so David is extolled as a model of self-restraint in connection with the scene in which he denies himself a drink of water brought to him by his servants from Bethlehem at the risk of their lives (II Samuel, 23:15-16). Thus the shield of Heracles became a symbol of virtue analogous to the "shield of those that walk in integrity" in the Proverbs of Solomon (2:7). All the less could the fact that a hexagram was pictured on Heracles' shield make the Davidides and later the Jews in general hesitant to ascribe such a shield also to David, and to speak in the same sense of a "Shield of David."



Historia Judaica
Oct. 1947

Congregation Emanuel

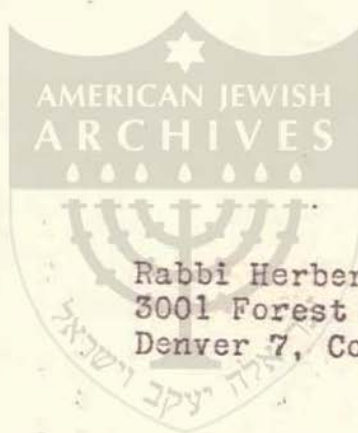
Founded 1874



16TH AVE. AND PEARL ST.
DENVER 5, COLORADO
Herbert A. Friedman, Rabbi
Joel Zion, Assistant Rabbi

*Make Friday Night
Temple Night*

Religion
OUR MOST
CONSTRUCTIVE
DEFENSE



Rabbi Herbert A. Friedman,
3001 Forest St.,
Denver 7, Colo.

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S A B B A T H S E R V I C E S

Friday Evening, March 24, 1950, 8:15 P.M.
will celebrate the

75th ANNIVERSARY of HEBREW UNION COLLEGE

RABBI HERBERT A. FRIEDMAN
will speak on

"THE OLDEST RABBINICAL SEMINARY OF AMERICA"

RABBI JOEL ZION
will speak on

"ISAAC M. WISE - FOUNDER OF REFORM"
(131st anniversary of his birth)

KADDISH LIST

| | |
|---------------------|------------------|
| Barbara Guggenheim | Betty Weinberger |
| Lillie Schradsky | John Whitney |
| Johanna Seligsohn | Harry Isaacson |
| Robert B. Rosenbaum | |

WEDNESDAY, MARCH 22, 8:00 P.M.
INSTITUTE OF JEWISH STUDIES

FRIDAY, MARCH 24, MEETING OF CONFIRMATION
CLASS PARENTS, IMMEDIATELY AFTER SERVICES

SEDER RESERVATIONS

In order to be fair to all, reservations for
the Seder, April 1st, will be accepted in
the order received. We therefore urge you
to send in your reservations now.

Haggadahs may be purchased through the
Temple Office

HEBREW UNION COLLEGE

1. founded 1875 - after UAHC was founded in 1873. For 50 years the HUC had no separate charter, but remained under UAHC. In 1925 HUC became independent but still under control.
2. Started with I.M. Wise, one assistant prof, 9 students. Preparatory work first, till 1879. Then rabbinical work. First rabbi graduated in 1883 - Israel Aaron Henry Berkowitz, Joseph Krauskopf, and David Philipson.
3. Famous library - started with 14 vols. - now has 100,000.
4. Has admitted many refugee scholars.
5. Has graduated a total of about 500 rabbis.
6. JIR story - 1922 - first men, Morton Berman, Philip Bernstein - about 250 men.
7. Now merged. Congrats to HUC on 75th birthday.

Congregation Emanuel

Founded 1874



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Joel Zion, Assistant Rabbi

*Make Friday Night
Temple Night*

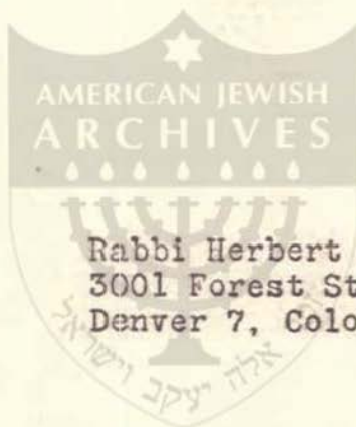
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Rabbi Herbert A. Friedman,
3001 Forest St.,
Denver 7, Colo.

SABBATH SERVICES

TEMPLE EMANUEL, DENVER
is proud to present

DR. SAMUEL H. GOLDENSON

Rabbi-Emeritus of
Temple Emanu-El, New York City

FRIDAY EVENING, APRIL 7, 8:15 o'clock.

This distinguished preacher and spiritual leader is on a Preaching Mission throughout the country. He believes that the real problems of our day are at bottom religious and moral in character, and is devoting his time to bringing the message of Judaism to the people.

He will speak on:

"LIFE'S PRIORITIES"

A Reception Will Be Held After
Services In Honor Of Our Guest.

KADDISH LIST

Hattie Amter
Rachel Ehrlich
Leah Shiffner
Lena Cohen
Eva Cohen

Louise Lehman
Irwin L. Jacobs
Esther Harrison
Fannie Schoenberg
Max Fischer

YIZKOR MEMORIAL SERVICES WILL BE HELD
SABBATH MORNING, APRIL 8TH AT 11 A.M.

Congregation Emanuel

Founded 1874



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Joel Zion, Assistant Rabbi

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SABBATH SERVICES
FRIDAY EVENING, APRIL 21st 8:15 P.M.

*Fannie +
Max Grimes
Spoke*

RABBI HERBERT A. FRIEDMAN
will speak on

"ISRAEL'S SECOND BIRTHDAY"

Two years ago on May 15, 1948, which falls on April 22 this year, according to the Hebrew date, a small group of men announced to the world the formation of the new State of Israel. These men possessed great courage and electrified the world by the boldness of their move. By tightening their belts and undergoing a rigid system of austerity and rationing, they also took in over 300,000 immigrants. WHAT MADE THIS miraculous accomplishment possible?

KADDISH LIST

| | |
|----------------------|--------------------|
| Paula Gladys Striker | Albert Israel |
| Hattie Braham | Samuel H. Schaefer |
| Louis Thalheimer | Jacob S. Gross |
| Johanna Alexander | Sam Ellis |
| Max Kean | |

THURSDAY, APRIL 20, 1:30 P.M. Sisterhood Study Group. Rabbi HERBERT A. FRIEDMAN will review "The Wall", by John Hersey

TUESDAY NOON, APRIL 25, Albany Hotel, Men's Club News Luncheon

WEDNESDAY, APRIL 26, 8:00 P.M. Adult Institute FINAL SESSION

SAT. APRIL 22 Teen-Canteen Dance "CANCELLED"

SUNDAY MAY 7, 8:00 P.M.
ANNUAL MEETING OF CONGREGATION



Temple Emanuel

DENVER

RABBI HERBERT A. FRIEDMAN

Vol. XII

FRIDAY, APRIL 28, 1950

RABBI JOEL ZION

Number 18

Sabbath Services

Friday Evening, April 28, 8:15 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on

"YOU ARE PROBABLY A COMMUNIST"

(According to the Mundt-Nixon Bill)

A denunciation of a proposed piece of legislation

☆ ☆ ☆ ☆ ☆ ☆

Friday Evening, May 5, 8:15 o'clock

RABBI JOEL ZION

will speak on

"SHOULD JUDAISM BECOME A MISSIONARY RELIGION"

ANNUAL MEETING OF THE CONGREGATION SUNDAY EVENING, MAY 7, 1950, 8:00 O'CLOCK

We urge every member to attend this, your Annual Meeting, and to participate in the proceedings. It is vital to the welfare of the Congregation that you learn more about the work of your Temple and its problems.

The success or failure which your Temple will enjoy in the handling of its affairs depends in large measure upon your active support and cooperation.

Congregation Emanuel

16th Ave. and Pearl St.
Denver 5, Colorado

TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study,
AComa 2830

Rabbi Joel Zion—Study, AComa 2830

Mr. A. B. Cowen, Honorary President

Mr. Louis C. Isaacson, President

Mr. Samuel Rose, Executive Secretary

Temple Office—AComa 2839

SISTERHOOD

Mrs. Isadore Striker, President

MEN'S CLUB

Mr. William Schenkein, President

P. T. A.

Mrs. Samuel Schaefer, Honorary President

Mrs. Benj. Kortz, President

TEMPLE SUPPER CLUB

Gerald Kay, President

EMANUEL CEMETERY

Telephone AComa 2839

Kaddish List

(Taken from Memorial Tablet)

April 28th

David S. Lehman Isadore Goodman

Hirsh J. Katz Rabbi William S.

Abraham Schlesinger Friedman

Samuel R. Zwetow Max Eppstein

Marie S. Patterson Babette Lehmann

Solomon Schey Mollie Ehrlich

May 5th

Morris Printz Lewin F. Solomon

Louis Hahn Louise Anfenger

Miriam Schenkein

Sermon Notes

"YOU ARE PROBABLY A COMMUNIST"

(According to the Mundt-Nixon Bill)

A dangerous hysteria has been developing in America about Communists. Congressmen, with an irresponsibility never hitherto displayed, are finding Communists behind every desk in the government, and are creating sensational charges which are usually incorrect.

The country is now faced with a bill which is potentially so dangerous that it is far more destructive of freedom and democracy than the American Communist Party could ever be. I refer to the Mundt-Nixon bill, which would, through its provisions deprive us of our freedom of speech and assembly, and control our very thoughts.

This bill could have been conceived only in hysteria, and if it is ever passed will shame the memory of Jefferson and Franklin and the other authors of our great Declaration of Independence.

What is the bill? I will discuss its terms and analyze its provisions on Friday Evening, April 28. I consider this to be a sermon of major importance and urge the general public to attend.

H.A.F.

"SHOULD JUDAISM BECOME A MISSIONARY RELIGION?"

Judaism, in contrast to Christianity, has been characterized by its lack of missionary zeal to the non-Jewish world. Missions for conversion purposes have never been established; attempts at proselytizing have never been strenuous.

Should Judaism become a missionary religion? Recently a leading reform rabbi stated that if Judaism has a "mission" and a goal as a world religion, then it must actively seek to convert those who may be searching for Jewish values. Many of his colleagues did not agree, but his challenge remains to be discussed further and analyzed. In my sermon, I will discuss the pros and cons of Jewish missionary activity.

J.Z.

**MAKE FRIDAY NIGHT
TEMPLE EMANUEL
NIGHT**

ANNUAL MEETING OF THE CONGREGATION

SUNDAY EVENING, MAY 7, 1950, 8:00 O'CLOCK

The Annual Meeting of Congregation Emanuel will be held on Sunday evening, May 7, 1950 at 8:00 P.M. in the Assembly Hall, for the purpose of transacting such business as may properly come before the Annual Meeting, including, but not limited, to reports from Rabbis and officers and the election of six Trustees to the Board.

PROPOSED BY-LAWS

Notice is hereby given that action will be taken on the proposed By-Laws, contained in the proposition to amend the existing By-Laws presented to the Congregation at its Annual Meeting on May 8, 1949. A special meeting of the Congregation had been called for Sunday evening, June 26, 1949, for the specific purpose of acting upon such By-Laws, but in the absence of a quorum, no action was taken.

Under the provisions of our existing By-Laws, the proposition having been heretofore presented to the Congregation, can be finally adopted at the Annual Meeting of the Congregation on May 7, 1950 by a vote of two-thirds of the members present and voting thereon.

NOMINATIONS

In accordance with the By-Laws of Congregation Emanuel, our president, Mr. Louis C. Isaacson, appointed a committee of five to bring in nominations for the office of Trustee:

AMERICAN JEWISH THE NOMINATING COMMITTEE

Edward Miller, CHAIRMAN

Harry Feder
Isidor Hilb

Lewis H. Lewin
Lawrence Miller

The terms of the following trustees expire at the Annual Meeting, May 7, 1950:

*Lewis H. Lewin
Philip Miller
Philip Milstein

*Max Grimes
Emmett Heitler
*Louis C. Isaacson

*According to the By-Laws these trustees are not eligible for re-election.

PROPOSED BY-LAWS AND SEATING

The question has been raised as to the effect of the adoption of the proposed By-Laws on the assignment of seats. Your attention is called to the following in Article 10, Section 4: "The Board of Trustees shall take no action depriving a member of seats heretofore assigned unless such action shall be approved by a vote of not less than two-thirds of the members voting thereon at any regular or special meeting of the Congregation."

NEW BUSINESS

Among the items to be discussed at this Annual Meeting is the matter of our Temple's financial responsibility to the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion.

The method of assessment we have used in the past will be explained to the Congregation, and a new suggestion will be offered by the Board of Trustees for consideration and adoption.

SOCIAL HOUR and REFRESHMENTS

By The Way.....

Once each year our congregation has a business meeting. On that occasion, your rabbis and officers report to you their activities for the past year, and present their recommendations for the enhancement of our synagogue program for the year to come.

I have often heard people say that these reports were boring. I must confess that I cannot understand this attitude. Unless you conceive of your membership as a purely passive relationship, in which you pay your dues and are otherwise unconcerned, then you should take an interest in these reports. Only through them can you know what has been happening (since it is not usually possible for the average member to attend every service, every meeting, every function of the busy and variegated program).

In addition to the reports and recommendations, there is an election at the Annual Meeting. Every member has the right to vote. Our congregation operates under a democratic set of by-laws. But the very first necessity of any democracy is that its citizens should exercise their franchise. I urge you to use the ballot-box instead of the gossip-session to express your feelings about the manner in which the Temple is being administered.

Finally, let me remind you that there are always important individual issues up for consideration. For the past year or so there has been considerable discussion about the question of open or unassigned seating on the High Holy Days. I don't know whether this matter will come up again this year, but if you wish to express an opinion on this or any other problem affecting the welfare of the congregation, please utilize the opportunity provided by the Annual Meeting for exactly such presentation.

BY THE WAY... The Annual Meeting this year will be held in the Temple Sunday evening, May 7, and I earnestly hope that all of you will be present.
H.A.F.

The Supper Club Invites You!

SUNDAY, APRIL 30th, 6:30 P.M.

DINNER DANCE AND FROLIC

TERRIFIC DINNER

Prepared by Supper Club Experts!

DELIGHTFUL DANCING

Featuring Chuck Bennett's 10 piece Orchestra

SENSATIONAL ENTERTAINMENT

Presenting famous top-flight talent

GLAMOROUS DOOR PRIZES

Tempting worthwhile gifts

A \$5.00 donation invites a couple

**Proceeds to be used to buy equipment for the
TEMPLE CAMP**

EVERYONE WELCOME!

Young or Old . . . Have Fun!

For invitations call:

Mrs. Mandell Winter FR. 1668

Mrs. Norman Fried EA. 9458

Mrs. Gerald Kay EA. 6662

1. Describe bill (1)
2. Tell who is against it. (2) (3)
3. ~~Tell~~ Read some of Jakes letter (4)
4. Make a plea for protecting our basic freedoms. (5)
5. Our statement on bill (6)

Gov. Johnson vs.

(2)

Pres. Grant vs.

Council Jewish women
hundreds of others

Paul Roberts

Clarence Kempfer

Denver Post editorial

(3)

THE DENVER POST

THURSDAY, MARCH 9, 1950

Anybody Around Here Wanna Go Underground?

FROM the depths of ignobility, the Mundt-Nixon bill has arisen again in the halls of congress, to plague Americans and to threaten us with an underground Communist party.

Senator Mundt, a Republican from South Dakota, and Representative Nixon, another Republican from California, have combined forces to blanket this bill on the American people as law. If they are successful, and the grapevine has it that they will not be, members of the Communist party and of all Communist front organizations would be forced to register with the attorney general's office.

Communist and Communist front propaganda and information would have to be labeled as such to go through the mails.

Provision would be made for prosecution, throwing off the statute of limitations, of federal employes transmitting information to a foreign agent or member of a Communist organization. The person who received the information would also be liable to prosecution.

These provisions are onerous at best. Moreover, they place a tremendous and unprecedented power in the hands of the executive branch of the government. It must have been a hysterical group of men who devised such legislation.

Aside from this, the bill simply would not be effective. It would and could be used to do harm to all sorts of persons, but the Communists, at whom it is aimed, would not be bothered, unduly.

Why wouldn't the Communists be bothered?

THEY would change their name. The organization would become known by some other name. Its bylaws would be changed and each time the attorney general got around to declaring the organization a "Communist" organization it could change again. Enforcement would be like a ride on a merry-go-round that never stopped.

The Mundt-Nixon bill assumes that all—Communists and members of front groups alike—are disloyal; that they are potential if not actual agents of the Soviet Union.

We believe many of them are just this, but the Mundt-Nixon bill does not accomplish anything constructive. It harasses a large segment of the American public, while causing bona fide Communists a minimum of trouble; forcing them underground, and giving them a martyrdom they would like very much.

The Mundt-Nixon bill is a bad bill. It should be defeated without delay.

JEWISH
LIVES



זכר אלה

①

MUNDT FERGUSON NIXON

V E R S U S

AMERICA'S FREEDOM

"Loyalty to our traditions of civil liberty is as much a part of patriotism as defense of our shores and a hatred for treason."

FRANK MURPHY, former U. S. Attorney General
and Supreme Court Justice

"If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein."

ROBERT H. JACKSON, U. S. Supreme Court Justice
Barnette Case, 1943

"But this bill [Mundt-Nixon Bill] provides a dangerous short-cut to thought control and police-state regulation. This is precisely the pattern of legislation set by the Nazis and police state governments for accomplishing the destruction of the rights of the people."

Mayor WILLIAM O'DWYER, New York City

CIVIL LIBERTIES UNION OF MASSACHUSETTS

14 BEACON STREET, BOSTON 8

THE MUNDT-FERGUSON-NIXON ATTACK ON CIVIL LIBERTIES

American civil liberties are again in 1950 dangerously threatened in Congress by two almost identical bills filed by Senators Mundt and Ferguson (S. 2311) and Rep. Nixon (HR 3342). Though their stated purpose is to save the government of the United States from overthrow by Communists, their real effect will be to undermine everybody's right of free speech, free thought, peaceful political action and assembly. The bills make impossible the exercise of these rights by citizens who have never been convicted of any crime whatsoever against the government. This is thought control: the end of freedom.

The bills seek to do indirectly what the Constitution makes it illegal to do directly. Because of the constitutional protection against a bill of attainder (one which inflicts punishment without trial by a court) no organization can, by name, be directly legislated out of existence. These bills, however, would indirectly accomplish the destruction of any proscribed organization, by laying its individual members open to intimidation, persecution and loss of livelihood.

Although presented as defending America, the bills violate our basic principles. This violation is dangerously far-reaching.

(1) If one political party, such as the Communist, can be destroyed by legislation today, other political parties can be put out of existence tomorrow, and the right of the American people democratically and peacefully to legislate their will through political instruments of their own choice can be destroyed.

(2) When, in addition, a large and indeterminate group of organizations may be proscribed because their views on some issues may coincide with that party's, or their purposes may be held in some way to aid such a political party, this law becomes the instrument by which every independent or unorthodox or protest movement can be destroyed. Americans should never forget that this was the technique by which fascism came to Germany.

(3) Furthermore, contrary to decisions of the Supreme Court, these bills establish "guilt by association",—that an individual may be punished not for acts of his own but for mere association with others.

It cannot be too often emphasized that *wholly adequate laws already exist to protect the state against violent overthrow*. As Mayor O'Dwyer of New York said, "We already have laws that punish treason and other criminal acts against the security or safety of the Government; laws

against individual acts or conspiracies to overthrow the government; and laws that require the registration of agents of foreign governments and of foreign principals." *The proposed thought control bills cannot make our government any more secure than it already is.*

This attack demands prompt and vigorous action by every friend of civil liberties, for it will be recalled that the 1948 version of these measures actually passed the House and might well have passed the Senate had it come to a vote.

ANALYSIS OF THE MUNDT-FERGUSON-NIXON BILL [S. 2311]

(Since S. 2311 is 38 pages long we can give only its main features. If you wish the full text, ask one of your Senators for it. The Nixon Bill, H. 3342, is almost identical.)

In brief, S. 2311 does three things. (1) It sets up a "Subversive Activities Control Board" to prepare a list of "Communist political" and "Communist-front" organizations and arbitrarily declares these organizations to be "conspiratorial" groups "whose purpose it is by treachery, deceit, . . . espionage, sabotage, terrorism . . . to establish a Communist totalitarian dictatorship" in the United States. (2) It imposes harsh disabilities upon the members of these organizations. (3) It severely penalizes individuals who aid a proscribed organization.

Provisions Penalizing Organizations

The bill compels "Communist political organizations" and "Communist-front organizations" to register with the Attorney General and file reports open to public inspection. These must give names of all officers, the sources of all money received and the purposes for which expended, and for "political" organizations the names of all members (which for "front" organizations are also revealed indirectly by the record of money received). The mere act of registering would, under the terms of the bills, brand an organization as a "conspiratorial" group, using "treachery, deceit, . . . espionage, sabotage, terrorism . . . to establish a Communist totalitarian dictatorship." The registration of members would effectively destroy the organization, because the opening of membership lists to employers would certainly entail wholesale job dismissals and blacklisting against future employment. Starvation of families would be a weapon against unorthodox ideas. Additional penalties, such as denial of passports and of the right to public employment, are imposed on members.

In addition, all literature of a registered organization, and the container in which it is mailed, must be labeled "Disseminated by . . . , a Communist organization", and any radio broadcast must be preceded by the announcement that it is "sponsored by . . . , a Communist

organization." Thus ideas cannot be put before the public for unprejudiced hearing upon their merits.

How will it be decided which organizations are Communist political or front organizations, compelled to register? The bill sets up a Subversive Activities Control Board of three members, appointed by the President and confirmed by the Senate. The Board can order an organization to register as a "Communist political organization ("having some, but not necessarily all of the ordinary attributes of a political party") or a "Communist-front organization." Among the eight factors which the Board shall take into consideration is the extent to which the organization's "views and policies do not deviate from those of such foreign government" (USSR) or any Communist political organization. Thus though Sumner Welles and other prominent Americans opposed the Atlantic Pact, under this bill any organization which took this position would have run the danger of being classed as a Communist-front. The same would hold true today for opposition to the Marshall Plan, to the rehabilitation of German heavy industry, to support of Chiang Kai Shek, etc. In short, any disagreement with the Subversive Activities Control Board on foreign policy would put an organization in jeopardy. What a dictatorial power to put into the hands of any three men!

Its domestic policies, likewise, could be used to destroy almost any dissenting organization if the Board saw fit. Any political party could easily be classified as a "Communist political organization" under this test if it takes policy positions which "do not deviate" from certain policies of the Communist Party—such as against race discrimination, for national health insurance and for federal housing. Labor organizations which became too militant for repeal of the Taft-Hartley Act, for the extension of social security, etc., could be wiped out as "Communist-front" organizations.

Another test for branding an organization "Communist" is that it "fails to disclose" its membership, or "its meetings are secret." Under this the Board would hold life and death power over every labor union or other organization which keeps its membership lists and meetings private.

Obviously the bill makes possible the destruction of innumerable organizations working for social or economic changes. The bill defines an organization as a "group of persons" permanently or even "temporarily associated together for joint action on any subject" whatever. Thus any civic activity by citizens comes under the scrutiny and possible ban of the Subversive Activities Control Board. What becomes of our constitutional right of assembly?

Failure to register entails a fine up to \$5000 on an organization. Officers may be fined and imprisoned up to 5 years. Conviction may mean a *life sentence* because each day of failure to register, or each member's name omitted, constitutes a separate offense.

An accused organization or individual may demand a hearing before the Board, with the right to summon witnesses, submit evidence and cross-examine. However, the accused is denied the right to trial by jury and is not guaranteed information in advance as to the specific charges. Since hearings may be held "at any place in the United States" the accused may be put to the expense and strain of a series of widely scattered hearings.

Though decisions of the Board are subject to review by the Court of Appeals and the Supreme Court, the appeal court must accept the findings of fact of the Board if supported by "the preponderance of the evidence." The accused is not held innocent until proved guilty "beyond a reasonable doubt", but is convicted on a mere preponderance of evidence!

Provisions Penalizing Individuals

This section makes it "unlawful for any person knowingly to . . . agree with any other person to perform any act which would substantially contribute to the establishment within the United States of a totalitarian dictatorship" under the "control of any foreign government, foreign organization, or foreign individual", under penalty of fine up to \$10,000 and imprisonment up to 10 years.*

Moreover, since the bill lays down the dictum that the "Communist" political and front organizations are actually endeavoring to establish such a dictatorship, it follows that *any* cooperation, even by a non-Communist, with a "Communist organization" on *any* issue would be criminal. For example, signing a petition circulated by a "Communist organization" in behalf of stronger rent control or federal housing; agreeing to support common candidates for office; or contributing money to a charitable cause sponsored by a proscribed organization. Is an attorney guilty if he defends a Communist (as Wendell Willkie did before the U. S. Supreme Court)? Could the Civil Liberties Union defend a Communist whose constitutional rights were violated?

Indeed, the aid need not involve the slightest cooperation with a proscribed organization. Any act, of any nature or on any subject, performed by two or more persons, which could be held to have benefitted a "Communist organization", *even if there was no such intention on their part*, could subject them to 10 years imprisonment and \$10,000 fine. Even working for the repeal of this Mundt-Ferguson law might be held to be aiding Communism!

*NOTE that there is no prohibition of actions aiding a totalitarian dictatorship under a native dictator. This bill does not propose to interfere with the Ku Klux Klan, Gerald L. K. Smith and other American fascist groups.

Constitutionality

The American Civil Liberties Union has made a detailed analysis, supported by case references, showing the many provisions which are in direct violation of Supreme Court decisions. Beyond question, the Supreme Court would rule many sections unconstitutional.

Nevertheless, the bill constitutes an extreme menace to our liberties. Usually several years elapse before a Supreme Court decision can be obtained. During that time this law would have killed many forward-looking organizations beyond resurrection, branded causes and policies in public estimation beyond reclaim, wrecked countless lives.

It behooves every citizen who values the civil liberties of America to rouse his fellow citizens to the danger of this measure and the similar Nixon Bill, and to demand of Congress that they be defeated.

ACTION

It is imperative that the American public learn about these bills at once. Bring the facts before your civic, religious, labor and other organizations and before your friends. Write letters to your newspapers. Distribute leaflets.

Get resolutions from organizations, letters from individuals and petitions from groups, addressed to your Senators, Senate Office Bldg., and to your Representative, House Office Bldg.

Join and support the Civil Liberties Union.

IF YOU BELIEVE IN CIVIL LIBERTIES, ACT TO DEFEND THEM ON RECORD AGAINST THE MUNDT BILL

Bar Association of the City of New York
Friends Committee On National
Legislation

Episcopal League For Social Action
Baptist Ministers Conference
American Federation of Labor
Congress of Industrial Organizations
Brotherhood of Railroad Trainmen
Americans For Democratic Action
Jewish War Veterans
National Association For The Advance-
ment of Colored People
American Civil Liberties Union
American Veterans Committee
American Jewish Congress
Anti-Defamation League
National Religion and Labor Foundation
National Council of Jewish Women

United Steelworkers of America
United Electrical Workers
Brotherhood of Painters
United Automobile Workers
Amalgamated Clothing Workers
National Maritime Union
United Rubber Workers
Hotel and Restaurant Workers
and other organizations
Boston Herald
Christian Science Monitor
N. Y. Times — N. Y. Post
Washington Post
Philadelphia Inquirer
St. Louis Post-Dispatch
Cleveland Plain Dealer
Denver Post
Atlanta Constitution

Single copies of this leaflet free. 2¢ each in quantity.

\$10 plus delivery charges per thousand.

Prof. Zechariah Chafee's analysis of S 2311, 5¢ — "Hey Brother", 16 pages, 10¢

(5) Congress shall make
no law respecting an
establishment of religion,
or prohibiting the free
exercise thereof, or
abridging the freedom of
speech, or of the press,
or the right of the people
peaceably to assemble, and
to petition the government
for a redress of grievances.

1st Amend to Constitution

"

(5)



We want a state
of things which allows
every man the largest
liberty compatible with the
liberty of every other man."

AMERICAN JEWISH
ARCHIVES

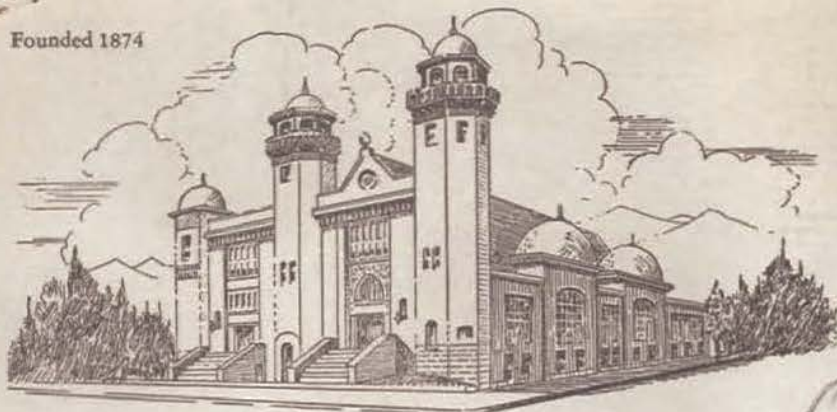


Ralph Waldo Emerson

"They that can give up
essential liberty to obtain a
little temporary safety deserve
neither liberty nor safety."

B. Franklin

Founded 1874



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado

Telephone Keystone 7618



STUDY OF

Rabbi Herbert A. Friedman

6

STATEMENT ON MUNDT-NIXON BILL

America is unique in possession of her freedoms, because the guarantees for those freedoms have always been taken seriously. Our legislatures, our courts, our schools, our agencies of government have always been scrupulous in their observance of the basic freedoms of speech and assembly. This faith in and this love for freedom have been genuine in the hearts of our people, not merely perfunctory.

Something seems to be happening today to that great concern for individual rights. Small-minded men, whipped into a hysteria by their own fears, are willing to abridge those freedoms in their frightened search for Communists in our land. They are willing to sell our precious birthright to gain a mess of red pottage. What an unwholesome bargain!

I do not seek to defend Communists (or Fascists, for that matter) who are spies and traitors, who feel a primary loyalty to some other country than our own. But there are laws and agencies in America already created to deal with such individuals and such problems, and I do not think that the Mundt-Nixon bill will in any way strengthen the already-existing apparatus.

Founded 1874



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado

Telephone Keystone 7618



STUDY OF

Rabbi Herbert A. Friedman

-2-

Instead, this bill will frighten and intimidate thousands upon thousands of people who will be defamed and insulted by being named "Communists by association." If any man express a thought which happens to be identical with some aspect of the Communist Party platform, then he is branded and jailed and fined by this bill. Thus, if we would support civil rights or social security or health legislation, we would become Communists by association.

I can think of nothing more diabolically created to destroy the very America it seeks so piously to protect than this bill.

I think it is important for the Mundt-Nixon bill, or any facsimile of it, to be defeated overwhelmingly, and I urge everyone to communicate similar sentiments to our Representatives and Senators in Washington.

Defeat Mundt Bill, Gov. Johnson Asks

Governor Johnson yesterday appealed to Colorado's congressmen "to do everything possible to defeat the Mundt Bill under its present provisions."

In a letter to the two senators and four representatives, Governor Johnson said: "I am deeply concerned that the effect of the Mundt Bill may undermine the right of free speech and free thought, and would indirectly accomplish the destruction of any proscribed organization by laying its members open to intimidation and persecution."

Sponsors of the bill, now before the U. S. Senate, say it is designed to prevent Communist infiltration and overthrow of the government.

A group headed by the Rev. Rudolph Gilbert, Denver Unitarian pastor, and calling itself the Colorado Committee to Defeat the Mundt-Nixon Bill, asked the governor Thursday to take a stand.

Colorado Committee to Defeat the Mundt Bill

4320 E. 12TH AVENUE
DENVER 6, COLORADO

EAST 9583

Chairman
REV. RUDOLPH W. GILBERT
Executive Secretary
MRS. HELEN L. GORDON

April 11, 1950.

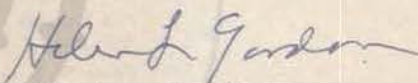
Rabbi Herbert A. Friedman,
Temple Emanuel,
Denver, Colorado.

Dear Rabbi Friedman:

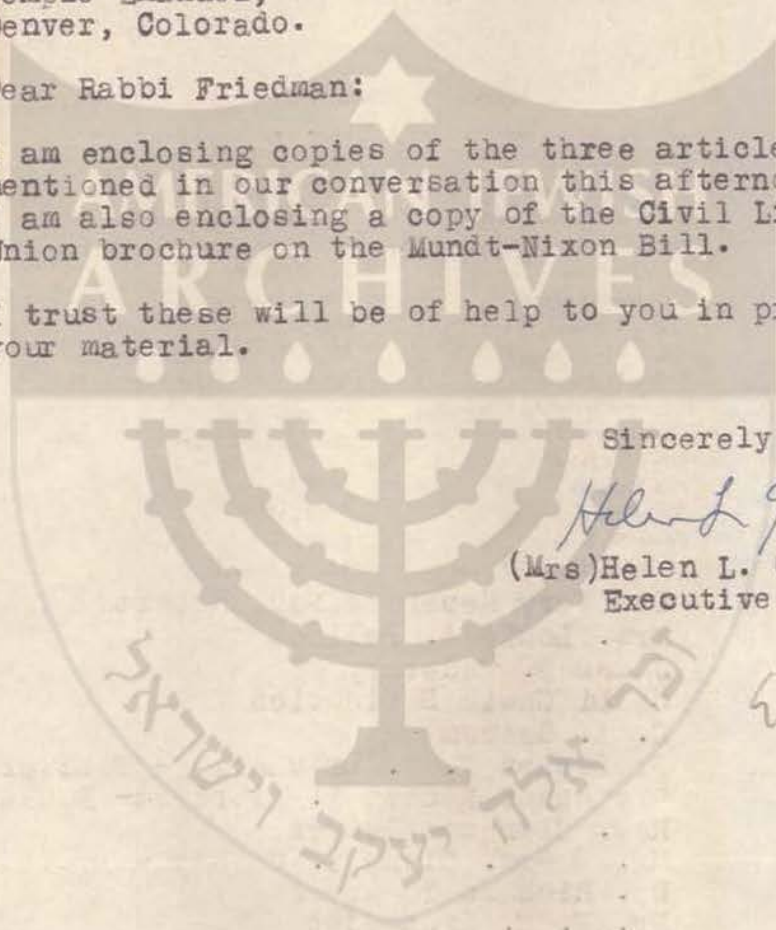
I am enclosing copies of the three articles we mentioned in our conversation this afternoon. I am also enclosing a copy of the Civil Liberties Union brochure on the Mundt-Nixon Bill.

I trust these will be of help to you in preparing your material.

Sincerely yours,


(Mrs) Helen L. Gordon
Executive Secretary

East 9583



SPONSORS—(Partial List)

| | |
|------------------------------|----------------------------|
| Max Awner | Mr. & Mrs. Louis Levin |
| F. A. Baker | Samuel D. Menin |
| Katherine Bardwell | Mrs. William Nelson |
| Mr. & Mrs. Nathan Beatty | Reverend F. C. Rueggeberg |
| Mr. & Mrs. Stanley Berkowitz | Helen Stuart Spencer |
| Dave Bramhall | Alan Swallow |
| Mrs. David Brofman | Eugene Tepley |
| Laura H. Brooks | Marian Ulmer |
| Mr. & Mrs. Tillman H. Erb | Mr. & Mrs. Craig Vincent |
| Erling C. Hansen | Dr. & Mrs. Alfred Washburn |
| Reverend Harvey S. Hardman | Delta— |
| Daniel George Helbok | Mrs. Harvey Weeks |
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| F. S. Kidneigh | Alfred Todd |
| Wayne Knox | Pueblo— |
| Edwin W. Kramer | John M. Stonich |
| Mr. & Mrs. Kenneth Kripke | |

The Very Reverend Paul Roberts
 Mrs. Louis A. Pollock
 James B. Radetsky
 Rabbi Chaim Davidovich
 C. A. Graham
 Professor F. D. Bramhall - Boulder
 Professor Robert T. Albright - Boulder
 Rev. Clarence Kemper
 Mr. & Mrs. Glenn T. Cheney - Boulder
 Dr. Richard Thompson
 Dr. E. H. Brunquist
 W. E. Rentfro
 Mr. & Mrs. H. A. Parmater
 John Carroll - Cheyenne Welles
 Frank Kurelich - Paonia
 Cecil Andrew Duncan - Lamar
 W. V. Kennett - Kiowa
 Matt Milosevich -

A Dangerous Bill, Born of Fear

By THOMAS L. STOKES

Rocky Mt. News - 3-8-50

WASHINGTON, March 7.—Franklin D. Roosevelt's admonition in his first inaugural address in March, 1933—"All we have to fear is fear itself"—has its timely application today in relation to a different set of circumstances.

He was appealing then for a bold spirit to attack the depression that had brought our economic system almost to the point of collapse. The nation took his counsel to heart and we got out of that dilemma by organizing the free forces of our democracy.



Stokes

Today we are plagued by strange fears growing from the terrifying bombs we have created which, of themselves, magnify our fear of Communism as an ideology in competition with democracy.

The sensible way to meet this dilemma is to rely upon the strength of our democracy and its institutions, of which freedom is the essence. Instead, some would narrow that freedom—which embraces freedom

of speech, of assembly and association, and of thought—by setting up additional police controls in the state.

A current example, which comes rather close to thought control, is the so-called Mundt-Nixon Bill, sponsored jointly by Senator Mundt (R-SD) and Representative Nixon (R-Calif), the latter still an active member of the House Un-American Activities Committee, the former previously a member when he was in the House.

HOW timid politicians can become in confused times such as these is revealed by the fact that this measure, which the Senate refused even to consider in the Republican 80th Congress, now has won the approval of its judiciary committee with only a lone dissenting voice, that of Senator Langer (R-ND).

The House passed it overwhelmingly in the 80th Congress and Representative Nixon has introduced it there again as a result of the Senate committee victory.

It is presumed he will push it vigorously in the House, as he is running for the Senate in his state and is being promoted on the reputation he made on the un-American Activities Committee as a spy-hunter, notably in the Alger Hiss case.

BUT this measure goes far beyond hunting of actual spies, for which we have plenty of law and plenty of agencies. It enters the very broad realm of political thought and action through its vague definitions that leave far too much discretion to enforcing officers.

For example, it brackets "Communist front organizations" with the Communist Party in requirements for registration with the attorney general, disclosure of finances, identification of anything sent through the mails as "Communist front" as well as "Communist Party," and listing of officers. The Communist party also must list every member.

In order to get at such activities as those charged to Alger Hiss, the bill would make it a crime in peace or war, subject to a maximum of 10 years in jail and \$10,000 fine, for any federal employee who transmitted "secret information" to a foreign agent or member of a Communist organization and to the party who received the information.

THAT might look all right on its face, but it is broad enough to infringe freedom of the press, as newspapers often get information in a circuitous way which, nevertheless, they feel they should publish in the public interest.

The dangers of this provision are obvious to any newspaper reporter in this city who has to struggle constantly with officials who are looking for excuses to suppress information and finds officials have labeled "secret" for one reason or another much material that ought to be public information.

The bill, which has other questionable provisions, may look innocent to the uninformed about Washington and Washington practices, but its loose definitions and the wide authority vested in the board and other officials would make it a potential instrument for infringement of basic freedoms.

We can create a fifth column of fear in this country that can do far more harm than any fifth column from outside.

Who Is The Enemy?

The hysteria grows. The McCarthys, the Mundts, the Nixons, the Merwin K. Harts and their fellow witch-hunters, flailing away with reckless demagoguery, ensnaring the innocent with the guilty in their nets, seeing Communists under every bed, blackening the names and reputations of hundreds of law-abiding, patriotic citizens whose only crime was having a conscience, citizens who sincerely thought there were things in this nation that needed improvement and who, true to their convictions, took individual and collective action, under our constitutional privileges and obligations, to improve them.

Lovers of democracy like Dorothy Kenyon, who had to stand up as before an inquisition to reaffirm in fighting words her fighting faith in America:

"With all the mistakes and errors of judgment which the best of us can and do commit only too frequently, I submit that the record proves without question that I am a lover of democracy, of individual freedom and of human rights for everybody, a battler, perhaps a little too much of a battler sometimes, for the rights of the little fellow, the under-dog, the fellow who gets forgotten or frightened or shunned because of unpopular views but who is a human being just the same and entitled to be treated like one. The converse of these things: dictatorship, cruelty, oppression and slavery, are to me intolerable."

What a shameful spectacle that a woman who can think thoughts like these should have to voice them to defend herself against the degrading charges and insinuations of little men like the McCarthys and the Mundts!

What a disgrace to this nation, to which the whole free world looks for leadership in the fight for a better life for all men, when Mme. Vijaya Lakshmi Pandit, great-hearted woman ambassador from India, a nation seething and struggling with the birth pangs of a new democracy, sits in the gallery witnessing the strange, the frightening drama of a kindred spirit being forced to defend herself against charges that she is interested in and devoted to the welfare of her fellow human beings.

And now the Mundt bill. A measure within whose sinister depths lie weapons capable of choking off the last gasp of freedom of an inquisition-ridden populace. A measure ostensibly aimed at Communists but which is so constructed that its batteries could with ease be swung around to unleash a full-scale assault on any group or cause which the cannoneers happened to regard as their enemy.

Who are the people who would drag this nation down in the dust? Are they the "battlers for the rights of the little fellow," the Dorothy Kenyons, the Leland Olds, the David Lilienthals, the Edward U. Condons and the rest who have been crucified on the cross of anti-Communism? Or are they the McCarthys, the Mundts, the Hickenloopers and the Parnell Thomases, the Lilliputian army of men armed with poison-tipped daggers who go around stabbing people in the back with them?

Labov Abstract
3-23-55

Colorado Committee to Defeat the Mundt Bill

4320 E. 12TH AVENUE
DENVER 6, COLORADO

EAsT 9583

April 4, 1950

Chairman
REV. RUDOLPH W. GILBERT
Executive Secretary
MRS. HELEN L. GORDON

For Immediate Release

Formation of a "Colorado Committee to Defeat the Mundt Bill" was announced today by the Reverend Rudolph W. Gilbert, chairman.

In a letter sent to Colorado citizens, the committee declared that the Mundt Bill, which has been reported out by the Senate judiciary committee and is awaiting floor action in the upper chamber, "could seriously damage the prestige of America as a democratic nation in the eyes of the world."

The letter asked that recipients notify Senators Johnson and Millikin of their opposition to the bill, and request the solons "to vote against the bill when it appears on the floor or to give priority at this time to such measures as housing, FEPC and health, rather than to discuss and vote on a 'thought control' bill for the United States."

Sponsors of the committee include: Professor Robert T. Albright, Max Awner, Mr. and Mrs. Nathan Beatty, Professor F. D. Branhall, Mrs. David Brofman, Dr. E. H. Brunquist, Rabbi Chaim Davidovich, Charles A. Graham, Reverend Harvey S. Hardman, Samuel D. Menin, Mrs. William Nelson, Mrs. Louis A. Pollock, James B. Radetsky, Very Reverend Paul Roberts, Reverend F. C. Rueggeberg, Helen Stuart Spencer, Alan Swallow, Eugene Tepley, Dr. Richard Thompson, Alfred Todd, Dr. and Mrs. Alfred Washburn and others. Mrs. Helen L. Gordon is executive secretary.

Headquarters of the group are at 4320 E. 12th Avenue in Denver.

#

SPONSORS—(Partial List)

| | |
|------------------------------|----------------------------|
| Max Awner | Mr. & Mrs. Louis Levin |
| F. A. Baker | Samuel D. Menin |
| Katherine Bardwell | Mrs. William Nelson |
| Mr. & Mrs. Nathan Beatty | Reverend F. C. Rueggeberg |
| Mr. & Mrs. Stanley Berkowitz | Helen Stuart Spencer |
| Dave Bramhall | Alan Swallow |
| Mrs. David Brofman | Eugene Tepley |
| Laura H. Brooks | Marian Ulmer |
| Mr. & Mrs. Tillman H. Erb | Mr. & Mrs. Craig Vincent |
| Erling C. Hansen | Dr. & Mrs. Alfred Washburn |
| Reverend Harvey S. Hardman | Delta— |
| Daniel George Helbok | Mrs. Harvey Weeks |
| Mrs. Maie James | Lamar— |
| F. S. Kidnigh | Alfred Todd |
| Wayne Knox | Pueblo— |
| Edwin W. Kramer | John M. Stonich |
| Mr. & Mrs. Kenneth Kripke | |

*IN THE SENATE OF THE UNITED STATES

July 22 (Legislative day, June 2), 1949

Mr. Mundt introduced

A Bill

To Protect the United States

against certain un-American and subversive activities,

AND FOR OTHER PURPOSES"

Let's consider the "other purposes" Senator Langer (R-MD) says "under the guise of protecting our democratic institutions against an alleged threat of subversion from foreign agents who seek to overthrow our government by coercive means, it is proposed to regiment the thinking of American people and to impair or prevent the free exercise of constitutionally guaranteed freedom of speech and association." And the American Civil Liberties Union of Massachusetts: "It cannot be too often emphasized that wholly adequate laws already exist to protect the state against violent overthrow." Proponents argue that it is not necessary to grant the usual protection of holding the individual innocent until proven guilty "beyond reasonable doubt" that the bill does not outlaw but merely requires registration. Here's what Attorney General Tom Clark said in hearings on the previous bill: It can be assumed that no organization would confess guilt by such registration..." And the National Lawyer's Guild: "Its officers, members and contributors must either depart from the organization or be subject to the most onerous, and increasingly familiar sanctions of public odium, including loss of employment... the fact is that the bill envisages not that any organization will register, but rather that individuals will be relentlessly prosecuted for belonging to organizations which have failed to register." The ACLU of Massachusetts says: "A large and indeterminate group of organizations may be proscribed because their views on some issues may coincide with that (Communist) party's, or their purposes may be held in some way to aid such a political party. This law becomes the instrument by which every independent or unorthodox or protest movement can be destroyed."

We doubt that improvement will result from driving the Communist or any other political group underground. However, we consider "other purposes" of the bill most damaging. Freedom of speech and of association are of paramount significance to all. They are essential to the right of a worker to seek and achieve a better standard of living. Without them the Negro people and other minority groups cannot hope to achieve equality. Only through the free interchange of ideas can we hope to solve the riddles of mankind, the elimination of poverty, insecurity, discrimination and war.

Write Senators Scott W. Lucas, Edwin C. Johnson and Eugene D. Milliken opposing the Mundt Bill, if you would retain the freedom of advocating your way.

COLORADO COMMITTEE TO DEFEAT THE MUNDT BILL.

4320 E. 12th Avenue, Denver, 6, Colorado

POINT BY POINT DIGEST OF THE MUNDT-NIXON BILL.

Section 1. The title is the Subversive Activities Control Act of 1950.

Section 2. Makes a "legislative finding" that the Communist movement is a "world-wide revolutionary political movement whose purpose it is, by treachery, deceit... espionage, sabotage, terrorism... to establish a Communist totalitarian dictatorship in all countries." Control of the movement "is vested in... the Communist dictatorship of a foreign country." Communists work through "Communist fronts."

Section 3. A "Communist Political Organization" is defined as one "substantially dominated by the foreign government. A "Communist front organization" is one under the control of the Communist political organization.

Section 4. Apparently designed to replace the Smith Act, this section makes it unlawful "for any person knowingly to combine, conspire, or agree with any person to perform any act which would substantially contribute to the establishment within the U.S. of a totalitarian dictatorship" under control of a foreign power.

It makes it unlawful for any government employe to give any official information to a member of a Communist organization, or for such a member to receive such information.

Penalties for violating this section are up to 10 years in prison and

\$10,000 fine. Statute of limitations is set at 10 years.

Section 5. It would be unlawful for a member of a Communist political organization to hold a government job, or for a government official to knowingly give such a member a job.

TRAVEL VERBOTEN

Section 6. It would make it unlawful for a member of a Communist political organization to secure or use a passport.

Section 7. This would require Communist political organizations to register with the attorney general, giving names and address of all its members, now and during the 12 months preceding registration, sources of funds and how spent.

The same information, minus only names of members, would also be required of so-called Communist front organizations.

Section 8. A member of a Communist political organization must register if his name has been omitted in the registration of the organization.

"THE BADGE OF SHAME"

Section 9. The attorney general would keep a public register of the "Communist" organizations.

Section 10. This would make it unlawful for a person to remain a member of an organization if it had been ordered to register and had failed to do so.

Section 11. This would make it unlawful for any "Communist" organization to use the mails unless its mailing was stamped, "Disseminated by _____, a Communist organization" or to make a radio broadcast without a similar designation.

Section 12. Normal tax deductions and exemptions would be barred to "Communist" organizations or contributors to them.

Section 13. This would provide for the appointment by the President of a 3 man Subversive Activities Control Board, each member receiving \$12,500 a year, which would determine whether organizations were "Communist" or whether individuals were members of such organizations.

Section 14. This provides that the attorney general shall bring organizations before the board and argue that they are "Communist." An organization which has been designated as "Communist" by the attorney general and the board may once a year appeal for "relief" from the obligation of registering. The board may hold hearings on such appeals.

THE "FOREIGN" TAG

In determining whether an organization is "Communist," the board shall use the following standards.

1. The extent to which its policies and activities "effectuate the policies of a foreign government;"
2. The extent to which its policies and views "do not deviate from those of such foreign government..."
3. The extent to which it received financial aid from such a foreign gov't.
4. The extent to which it sends representatives to any foreign country "for instruction... in the principles... of such world Communist movement."
5. The extent to which its principal leaders... are subject to or recognize the disciplinary power of such foreign government..."
6. The extent to which it "reports to such foreign government..."
7. The extent to which it fails to disclose... its membership (by keeping membership lists in code, by instructing members to refuse to acknowledge membership... and its meetings are secret..."
8. The extent to which its principal leaders or a substantial number of its members consider the allegiance they owe to the U.S. as "subordinate to their obligations to such foreign government..."

Somewhat similar standards are put forward to determine whether an organization is a Communist front, including: "the extent to which the positions taken... do not deviate from those of any Communist political organization, Communist foreign government, or the world Communist movement."

Section 15. This provides for certain appeals against the decisions of the board.

Section 16. Penalties for violating provisions (except section 4) range from \$2000 to \$5000 in fines, and jail terms of two to five years.

January 4, 1950

My dear Mr. Postmaster General:

I have your letter of December 16 with reference to Abe Zeiger and I am afraid that it has done nothing to reassure me that justice has been done in this case, even admitting that you may be right when you seem to suggest that Mr. Zeiger is a "publicity hound, and that he is determined to pull all the stops to try to get himself reinstated in the Post Office." I do not know Mr. Zeiger but I am afraid that if I were in his place, I, too, would do everything possible to have myself reinstated, especially if my ability to survive economically were involved. Further than this, if I believed in my heart that I was a loyal citizen of my country, I would fight all the harder to clear my name. It would seem that, under present procedures, a man is to take lying down, or perhaps even express generous thanks to the individual or the board that has kicked him into the street on secret testimony which even the head of the department is not permitted to disclose.

Even if liberty in this country is being pushed back to total extinction, there will come a time when our children will wonder at the degree of perversion of this generation on the subject of "loyalty" and "rights." The Attorney General is given the right to make up a list of his own as to what organizations are subversive. And how does he go about this? Does he give the accused organization, which, in his wisdom and without having to account to anyone for his action, a chance to be heard? Not at all - with the result that it comes down to this: an Attorney General appointed, let us say, for purely political reasons and not because of high patriotism, devotion to the principles of liberty or even because he has been than passable legal qualifications, may sit down with pencil in hand and write on a pad of paper the names of organizations that, in his fairness and wisdom, he regards as subversive. And then other administrative officers, many of them more just, and at least as patriotic and better educated than the Attorney General, must act as automotons without any real light to exercise their own better judgment and sense of fairness. Since the Attorney General, as the result of the power unwisely invested in him, may determine whether a Government employee may live or die economically, he is only one degree removed from God himself, who, according to our beliefs, has the power of physical life and death over the individual.

You say that "the Post Office Department Loyalty Board felt that the evidence was sufficient to warrant the suspension of Mr. Zeiger." If I am accused of a crime, a court may not convict me unless my guilt is established beyond a reasonable doubt. There is no suggestion in what you say that the evidence convinced beyond a reasonable doubt; it was merely "sufficient to warrant the suspension." Those who weighed the evidence might well have been employees who wanted to prove how patriotic and loyal they were by impugning the patriotism and loyalty of a subordinate.

You assure me that Mr. Zeiger has a right to appeal to you and that, in such an event, your decision would not be final since you would have to submit the entire file to the Loyalty Review Board of the Civil Service Commission to whom Mr. Zeiger might again appeal.

These are valuable rights indeed, especially when Mr. Zeiger may not himself be acquainted with the charges or know by whom they have been made! He may be represented by counsel, if he so desires, you say. But what avails it to have a

lawyer if the lawyer may not cross-examine witnesses, in addition to introducing witnesses in behalf of his client? And where is a man of Mr. Zeiger's economic status to get the money to employ a lawyer, to cover the inevitable costs of an appeal, to say nothing of a second appeal, or to travel back and forth the width of a continent from Los Angeles to Washington, in order to present the two appeals to which he may be entitled? This is indeed giving him the privilege of making bricks without straw. The whole thing is a farce, a travesty upon justice. The Franco way, or the Soviet way, is more considerate. In Spain, for instance, a man is simply stood up against a wall and shot. He does not have to struggle on in want and misery because of secret evidence which he is not permitted to become acquainted with and as the result of which he is, in effect, condemned without an opportunity to defend himself.

The Federal Bureau of Investigation evidence is, to a considerable extent, hearsay evidence. It may be collected from gossiping neighbors or from personal enemies who listen at closed doorways and peep under the curtain that is not too tightly drawn. I know that I would not care to have my right to live as a free American taken away from me by "evidence" thus secured. I suspect that there are humane administrators who feel the same way about it but they, too, shrink from speaking out against abuses that they hope they themselves will never be called upon to endure.

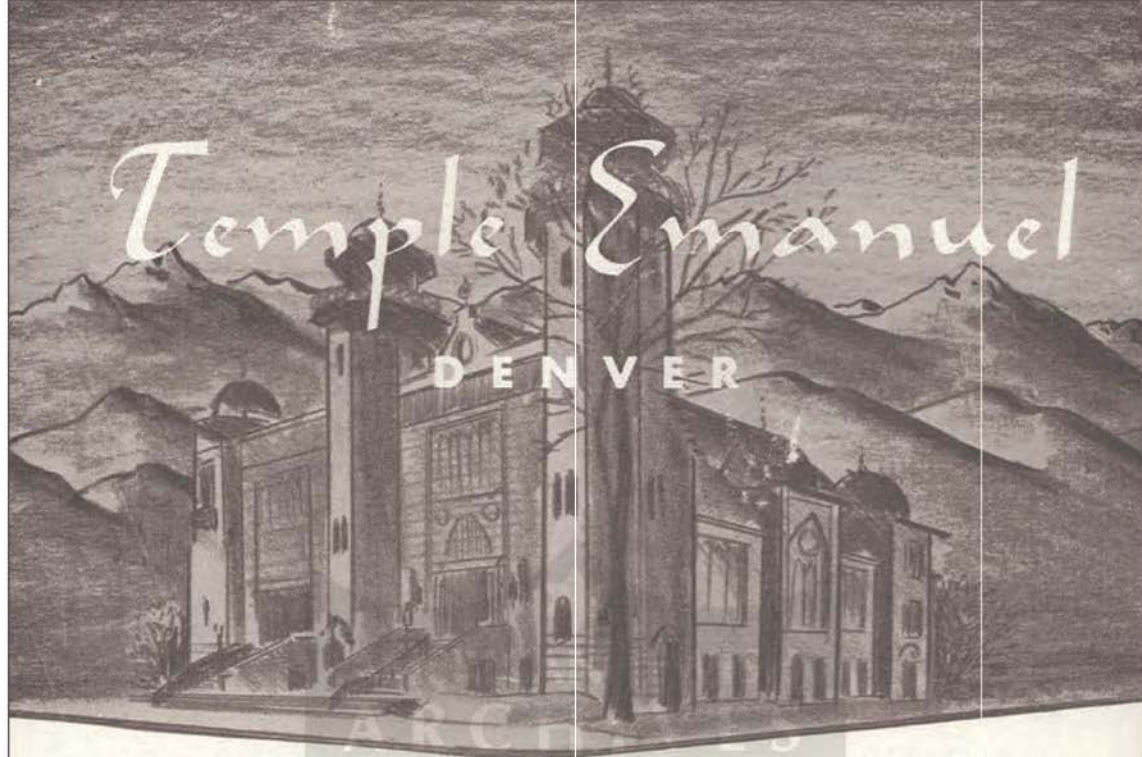
Let us consider for a moment the case of that 200% super-patriot, J. Parnell Thomas, who now languishes in jail because he patriotically stole from the Government which he was "protecting" from men and women who, under procedures akin to those to which you refer, were regarded as subversives. I merely allude to him to show how much cant, hypocrisy, and downright dishonesty can masquerade in the pretended garb of loyalty and patriotism. If the mighty United States of America is so weak and cowardly that it has to protect itself by such procedures as you describe, then God help America. We have reached what I hope is an all-time low when a high administrative officer can say "I wish I were at liberty to disclose the evidence presented to the Department by the Federal Bureau of Investigation, but I am not." Are we approaching the time when a judge, in sending a man to the penitentiary for life or to the gallows, may be heard to say, "I wish I were at liberty to disclose the evidence upon which this man has been convicted, but I am not."

I repeat that I do not know the man under discussion. I do not know, nor do I pretend to know whether he is innocent or guilty; or, if the latter, the extent and degree of his guilt. But I do know that any man under accusation is entitled to a fair trial under the well known sanctions of Anglo-American jurisprudence. I do know that this right to a fair trial has been unfairly denied to Mr. Zeiger, as it is being denied to many others in these days of travail when abject fear, with blinded eyes, is holding the scales of "justice."

Sincerely yours,

Harold L. Ickes

Honorable Jesse M. Donaldson
Postmaster General,
Washington, D. C.



RABBI HERBERT A. FRIEDMAN

Vol. XII

Friday, May 12, 1950

RABBI JOEL ZION

Number 19

Sabbath Services

Friday Evening, May 12, 8:15 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on

"TOWARD A NOBLER COMMUNITY"

Pi Tau Pi Fraternity will conduct a short Mother's Day Service

Friday Evening, May 19, 8:15 o'clock

RABBI JOEL Y. ZION

will speak on

"WORLDS IN COLLISION"

A New Theory About Miracles in the Bible

☆ ☆ ☆ ☆ ☆ ☆

CONFIRMATION SERVICE

SUNDAY MORNING — MAY 21, 1950

10:30 o'clock

Published Bi-Weekly from September to June

by

Congregation Emanuel

16th Ave. and Pearl St.

Denver 5, Colorado

TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study,
AComa 2830

Rabbi Joel Zion—Study, AComa 2830

Mr. A. B. Cowen, Honorary President

Mr. Louis C. Isaacson, President

Mr. Samuel Rose, Executive Secretary
Temple Office—AComa 2839

SISTERHOOD

Mrs. Isadore Striker, President

MEN'S CLUB

Mr. William Schenkein, President

P. T. A.

Mrs. Samuel Schaefer, Honorary President

Mrs. Benj. Kortz, President

TEMPLE SUPPER CLUB

Gerald Kay, President

EMANUEL CEMETERY

Telephone AComa 2839

Kaddish List

(Taken from Memorial Tablet)

May 12th

| | |
|--------------------|------------------|
| Jacob Friedman | Abe Schoyer |
| Sallie Ornauer | Henry Kubitshek |
| Minnie C. Hene | Fannie Goodman |
| Louis A. Hornbein | Pauline Olcovich |
| Joseph S. Dreyfuss | Bertha N. Wolfe |

May 19th

| | |
|---------------------|-------------------|
| Max Gerstle | Jacob Berkowitz |
| Amanda R. Flesher | Benj. D. Schwartz |
| Harry Steinberg | Hyman Olcovich |
| Abraham L. Jacobson | |

Sermon Notes

"TOWARD A NOBLER COMMUNITY"

This past week our community launched its 1950 Allied Jewish Campaign. Among the new beneficiaries of this year's campaign will be the General Rose Memorial Hospital, which stands as a beautiful and valuable contribution of our people to the total welfare of Denver. We will also be planning for an expanded Jewish Community Center, which we have sorely needed for our young people. Our Family and Children's Service Agency is assuming an even more important role of rendering all types of service to old residents of Denver, as well as for the newcomers.

In many ways, we are developing toward a better organized, better staffed, and broad-minded community organization. It is a source of joy to me to watch this tendency, and I would share these optimistic and happy impressions with you, upon the eve of our 1950 campaign.

H. A. F.

"WORLDS IN COLLISION"

In a book published recently entitled "Worlds in Collision," Dr. Immanuel Velikovsky, world renowned scientist, presents, for the first time, his unique theories regarding miracles in the Bible. After twenty years of research into the mythologies of ancient peoples, he presents ideas about Biblical miracles which may revolutionize our thinking. The Old Testament describes that Joshua made the sun stand still; that the Red Sea was split when Moses and the Israelites reached its banks; that manna poured down from heaven; that a series of plagues visited the land of Egypt during the days of Moses—these and other strange happenings are discussed by Dr. Velikovsky and bring to light some fascinating new information. I will discuss his "Worlds in Collision" and its relationship to the Old Testament.

J. Y. Z.

**MAKE FRIDAY NIGHT
TEMPLE EMANUEL
NIGHT**

1272 007618 21442 20160

What is the Jewish
Community ^{in America}
(analyze European Gemeinde)
Affiliation ^{in contrast} is a matter
of choice and compliance
with decisions — is left to
individual discretion.

Community is moral maturity,
responsible for youth, aged, sick,
newcomers, education, recreation, aid
abroad, etc.

A "Community" is what
it does

Congregation Emanuel

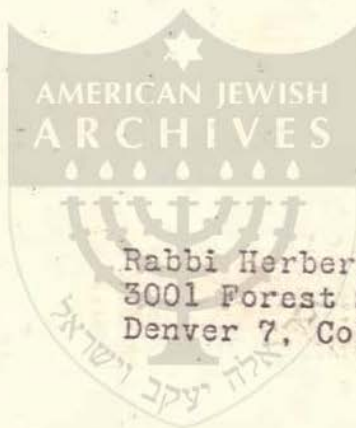
Founded 1874



16TH AVE. AND PEARL ST.
DENVER 5, COLORADO
Herbert A. Friedman, Rabbi
Joel Zion, Assistant Rabbi

*Make Friday Night
Temple Night*

Religion
OUR MOST
CONSTRUCTIVE
DEFENSE



Rabbi Herbert A. Friedman,
3001 Forest St.,
Denver 7, Colo.

Sec. 562, P. L. & R.

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Denver, Colo.

Permit No. 188

SABBATH SERVICES

Friday Evening, May 19, 8:15 P.M.

RABBI JOEL Y. ZION
will speak on

"WORLDS IN COLLISION"

Dr. Immanuel Velikovsky, world renowned scientist presents, for the first time, his unique theories regarding miracles in the Bible.

PRE-CONFIRMATION DEDICATION
will be held this Friday Evening, May 19th,
as a part of the Sabbath Services.

Bibles will be presented to the Confirmands in a special Pre-Confirmation Ritual. Parents, families and friends are invited to witness this beautiful and meaningful ceremony.

KADDISH LIST

Max Gerstle
Harry Steinberg
Jacob Berkowitz
Hyman Olcovich

Amanda R. Flesher
Abraham Jacobson
Benjamin Schwartz
Rosa Maymon

-O-O-O-O-O-

CONFIRMATION SERVICES

Sunday Morning, May 21, 10:30 A.M.

CONFIRMATION RECEPTION

Sunday Evening, May 21, 8:00 P.M.
In the Vestry Rooms and Library

-O-O-O-O-O-

GENERAL MEETING OF CONGREGATION

TUESDAY, MAY 22, 8:00 P.M.

We urge every member to attend
this meeting and to bring other
members in order to effect a quorum.

Congregation Emanuel

Founded 1874



16TH AVE. AND PEARL ST.
DENVER 5, COLORADO
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Dedication of Cemetery Gate

MEMORIAL DAY
MAY 30, 1950, at 11:00 A.M.

...o...o...o...o...o...o...o...

A Special Service will be held on Memorial Day morning at the Quebec Street entrance of Emanuel Cemetery.

The purpose of this service is to consecrate the new gateway and dedicate it for use as the permanent entrance to our Cemetery. The service has been arranged so that the members of our Congregation who normally visit the Cemetery on that day may have the opportunity of witnessing the Dedication Ceremony.

Sabbath Services

Friday Evening, May 26th, 8:00 P.M.

As is our custom, regular Sabbath Evening Services will be held during the summer in the Lounge.

These services will begin at 8:00 P.M. and will be complete with Sabbath music, prayers and a short sermonette. We have always enjoyed a large attendance and look forward this year to an equally successful season.

KADDISH LIST

Minna A. Rosenthal
Solomon Shwayder

Sara I. Fine
Emily Thalheimer

Esther Klein

Congregation Emanuel

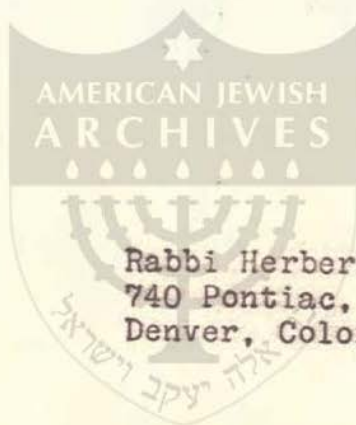
Founded 1874



16TH AVE. AND PEARL ST.
DENVER 5, COLORADO
Rabbi Herbert A. Friedman
Rabbi Joel Y. Zion

Sanctify the Sabbath in Your
Home and in Your Temple

Religion
IT OUR MOST
CONSTRUCTIVE
DEFENSE



Rabbi Herbert A. Friedman,
740 Pontiac,
Denver, Colorado.

SEC. 34.66, P. L. & R.

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SABBATH SERVICES

Friday Evening, September 29, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will preach on

"THE BOOK OF BOOKS"

How many authors have drawn inspiration from the Bible? How many artists have painted Biblical scenes and people? How has language actually been created by the Bible?

We Jews should know that our Holy Scripture has influenced the entire civilization of the world. As we approach the beginning of the yearly cycle of Torah readings, we should reflect upon the great spiritual contribution Judaism has made to mankind through the Bible.

KADDISH LIST

(Taken From the Memorial Tablet)

| | |
|-----------------|---------------------|
| Jennie Washer | Vernon I. Goldstein |
| Sol Solomon | Joseph Groussman |
| Solomon Dryfoos | Max P. Kortz |

CONSECRATION SERVICE

Saturday, September 30, 11:30 A.M.

All children newly enrolled in pre-school and Grade 1 will be consecrated and lunch served by the P. T. A. at 12:15.

SUPPER CLUB

Sunday evening, October 1 -
MAYOR QUIGG NEWTON, Speaker

YIZKOR SERVICE

October 3 - 11:00 A.M.
Last Day of Succoth - Next Tuesday

THE BOOK OF BOOKS

1. Bible not an easy book. Must be studied, not read casually. Our ancestors used to be very familiar with it.
2. Canaanite civilization came to life in 1929 at Ras Shamra - had been hidden for 32 centuries.
3. Babylonia, Assyria, and Egypt came to life only within last hundred years.
4. Israel's culture has been influencing mankind for an unbroken 22 centuries, through the Bible.
5. This book has unified mankind:
 - a. Through creating languages. Bible now found in 800 tongues. E.g. - no central German tongue until Luther made his translation. No unified English, until King James Version.
 - b. Through inspiring literature - viz:
"The language of the Bible has placed its indelible stamp upon our best writers from Bacon to Lincoln and even to our present day. Without it there would be no "Paradise Lost", no "Samson Agonistes", no "Pilgrim's Progress"; no Emerson or Thoreau, no Negro spirituals, no Gettysburg Address. Without it the words of Burke and Washington, Patrick Henry and Winston Churchill would miss alike their eloquence and their meaning." - Mary Ellen Chase.
 - c. Through inspiring drama - the morality plays and medieval theater was based on Biblical themes.
 - d. By Inspiring art. Take away religious themes and we would lose much of the work of da Vinci, Michelangelo, and Rembrandt.

e. By giving the common man his daily expressions:

"my brother's keeper"
"land of milk and honey"
"man cannot live by bread alone"
"how are the mighty fallen"
"by the skin of my teeth"

Book titles:

| | |
|-----------|-------------------------------------|
| Eccles. 1 | "The Sun Also Rises" - Hemingway |
| Psalms 90 | "The Days of our Years" - Paasen |
| Isaiah | "The Grapes of Wrath" - Steinbeck |
| Joel | "Valley of Decision" - M. Davenport |
| S. of S. | "The Little Foxes" |
| S. of S. | "Voice of the Turtle" |

f. By Influencing American History.
The Puritans derived their chief inspiration from Scripture. They gave their children and their cities Biblical names. They patterned their constitutions on Mosaic law. They considered themselves children of Israel. Crossing the Atlantic was like crossing the Red Sea. Proposed seal was Pharoah drowning and the motto: "Resistance to tyrants is obedience to God."

6. Above all this, is the influence of the ethical message of the Hebrew Bible. Bible ethics created in brutal and barbarian cultures the beginnings of a social conscience and tamed the savagery of man. One need only contrast social service in the lands where the Bible has penetrated, with social service in those cities in Asia and Africa where the Bible has never penetrated. In the lands of Bible influence, the social conscience has used every instrumentality of science to fulfill the Biblical commands to shelter the poor and homeless and to help the sick and fatherless.
7. No other book has touched so many lives, has ever created such artistic splendor, has ever evoked such moral grandeur as have Israel's Sacred Writings, the world's Book of Books.

Temple Emanuel

DENVER



Rabbi Herbert A. Friedman

Rabbi Joel Y. Zion

Vol. XIII

October 6, 1950

No. 3

Sabbath Services

Friday Evening, October 6, 1950, 8:15 P.M.

RABBI JOEL ZION

will speak on the subject:

**"Standing at The Middle of The 20th Century —
What have we learned?"**

Friday Evening, October 13, 1950, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on the subject

"A PERFECT MAN IN HIS GENERATION"

Saturday morning, October 7, 11:30 A.M.

**The Bar Mitzvah of Richard Shore,
son of Mr. and Mrs. Isadore Shore**

Saturday morning, October 14, 11:30 A.M.

**The Bar Mitzvah of Murray Hayutin
son of Mr. and Mrs. Ben Hayutin**

Friday
Evening
Services

Published Bi-Weekly from September to June
by

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16th Ave. and Pearl St.
Denver, Colorado

TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study
AComa 2830

Rabbi Joel Y. Zion—Study, AComa 2830

Mr. A. B. Cowen, Honorary President

Mr. Philip Milstein, President

Mr. Samuel Rose, Executive Secretary

Temple Office—AComa 2839

SISTERHOOD

Mrs. Milton Lorber, President

MEN'S CLUB

Dr. Morris Kaplan, President

P.T.A.

Mrs. A. E. Bowers, President

Mrs. Samuel Schaefer, Honorary President

TEMPLE SUPPER CLUB

Mr. Gerald Kay, President

EMANUEL CEMETERY

Telephone AComa 2839

Kaddish List

(Taken from Memorial Tablet)

Friday, October 6

Benedict Shubart Herman Lindner
Joseph Oberfelder Sigmund Friedenthal

Friday, October 13

Emma Sigmund Samuel E. Kohn
Amalia Moos Emanuel Friend
Eugene Fried Clara Erdman

**P T A RECEPTION for NEW
PARENTS**

On Friday Evening, October 6, following the services, the Parent-Teachers' Association of Temple Emanuel will hold a reception to welcome parents of children who are enrolled in the Religious School for the first time.

The officers of the PTA will greet the new parents and Rabbi Joel Zion will explain the purposes and objectives of our Religious School.

A social hour and refreshments will follow.

Sermon Notes

**"STANDING AT THE MIDDLE
OF THE 20TH CENTURY—
WHAT HAVE WE LEARNED?"**

There is an old Roman proverb: Times change and we change with them. The age affects us in many deep ways. If we live in an age of peace and security, then our inner world is secure. We tend to be conservative. If we live in an age of constant war, our inner world is disturbed. We are at war. We want things changed; or we do not know what we want. The outer world affects our spiritual and emotional landscape. Times change and whether we want to or not, whether we try to or not, we change with them.

Halfway through the 20th Century, what are the lessons we have learned, if any, that can make our next 50 years happy and secure?

J.Y.Z.

**"A PERFECT MAN IN HIS
GENERATION"**

Noah, in this week's portion of the Torah, is described as "righteous and perfect in his generation". Does that mean that he was really an outstandingly good man, on his own merit, or that he was merely the best of a corrupt generation? Had he lived in another generation of more moral men, would he have been considered the most perfect?

How do we judge goodness and righteousness? Are these absolute qualities, or are they relative? It is important, in these critical times, to know how to judge the characters of men in high places.

H.A.F.

Resolve To Attend Services Regularly

Joint Sisterhood-PTA Opening Meeting

An excellent program has been announced for the opening meeting of the year of the Sisterhood and the PTA. These two organizations, which devote themselves to the welfare of the Temple with great loyalty and diligence, join each fall for a joint opening meeting. The date has been set for MONDAY, OCTOBER 9, at 12:15 P.M., at which time a lovely luncheon will be served.

As the program for this meeting, there will be two featured events. Rabbi Friedman will review the brand-new novel of Ernest Hemingway, entitled "Across the River and Into the Trees. This is the first work in ten years to come from Hemingway's pen, his last having been "For Whom the Bell Tolls." It is expected that this novel will become one of the important books of the season.

As well as hearing the book review, the ladies will have the opportunity of seeing a motion picture made at the Maurice Shwayder-Temple Camp this past summer. The film will be narrated by Rabbi Zion, who directed the camp, and will show the typical camp activities which the children enjoyed so much. Both the Sisterhood and the PTA helped finance the opening of the camp, and they will naturally be interested in its successful operation.

All members of both organizations are urged to remember the date, MONDAY LUNCHEON, OCTOBER 9, and to make plans to attend this worthwhile meeting.

Dinner Meeting Set for Men's Club Opening Event

An innovation in the Men's Club program this year will be a series of dinner meetings to be addressed by outstanding local and national figures.

The opening dinner will take place THURSDAY EVENING, OCTOBER 19, at 6:30, at which time Rabbi Friedman will discuss his recent trip to Israel. An unusual feature will be the first public showing of a collection of color slides which Rabbi Friedman took himself. These pictures will portray in most graphic fashion the land, the people, the effects of the Arab war, and many other aspects of Israel today.

The dinner will be prepared by a leading Denver caterer, and will be served by a committee of ladies of the Temple Sisterhood. Reservations are limited to members of the Men's Club, and may be made through the Temple Office.

Supper Club Opens Season with Mayor Quigg Newton

Last Sunday evening, October 1, the Supper Club of the Temple opened its 1950-51 season with the Hon Quigg Newton, Mayor of Denver as its first guest speaker.

There was a banner crowd of enthusiastic young couples, who listened with great interest to the Mayor's discussion of various civic problems, and asked many questions.

In conformity with the tradition of the Supper Club, a very fine repast was prepared and served by members of the group, and many newcomers were welcomed.

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5 Day Week

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INSTITUTE OF JEWISH STUDIES OPENS OCTOBER 11

The Adult Institute of Temple Emanuel, which proved so successful last year, will be continued this season on the same basis.

The Institute of Jewish Studies will meet on the second and fourth Wednesday evenings of each month, with the opening session and registration scheduled for Wednesday evening, October 11, at 8 P.M., in the Temple Assembly Hall.

New courses will be offered, so that the students who attended last year will have the opportunity of a completely fresh curriculum. Two class hours are held each evening, and three courses are offered each hour, so that the student may choose according to his interests.

The courses to be given this year are as follows:

FIRST HOUR — 8:00 - 8:50 P.M.

| | |
|-------------------------------|-----------------|
| Jewish Literature | Rabbi Friedman |
| Bible II — The Prophets | Rabbi Zion |
| Hebrew I | to be announced |

SECOND HOUR — 9:00 - 9:50 P.M.

| | |
|---|-----------------|
| Jewish Philosophies and Philosophers | Rabbi Zion |
| History Survey II (from 70 - 1942 C.E.) | Rabbi Friedman |
| Hebrew I | to be announced |

The Institute is conducted as a public service by Congregation Emanuel, and is open to all interested members of the community. There is no charge for attendance.

Adult education is one of the important methods of making better citizens. And adult Jewish education provides a means for serious-minded individuals to improve their knowledge of our background and our heritage. We urge as many members of the Temple as possible to take advantage of the Institute.

Registration — WEDNESDAY EVENING, OCTOBER 11, 8:00 P.M.

MEN'S CLUB SCOOP

The Men's Club has arranged this year for a series of Dinner Meetings, with an imposing array of famous speakers. Everyone is excited over this program, and it promises to fulfill all expectations. Here is the Series:

October 19

RABBI HERBERT FRIEDMAN
Opening Speaker

November 16

DR. ABRAM SACHAR
President of Brendeis University

December 7

DR. MORRIS FISHBEIN
renowned editor and lecturer

January 11

RABBI PHILIP BERNSTEIN
President of the CCAR and
author of the recent article in
"Life" on "What Jews Believe"

February 1

MR. LEO DUROCHER
Manager, N. Y. Giants

Attendance at these dinners will be limited to members of the Men's Club.

Don't forget the opening meeting, Oct. 19, at which **RABBI FRIEDMAN** will show a collection of color slides taken on his recent trip to Israel.