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Series E: Sermons, Speeches, and Writings, 1933-1959.

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Final sermons [Denver, Colo.]. January-February 1952.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

WHITHER AMERICAN JUDAISM?

(Alliance - Joint Mens' Clubs - 23 Jan 52)

19. Assimilation as path of future is out.

1. Future must be in direction of survival.
2. If rabbi believes that survival is dependent upon observance of law, then he must get his people to observe.
3. If rabbi believes that survival is dependent upon a state of mind, plus some observance, then he must get his people into that state and strive at least for some minimum observance.
4. Franz Rosenzweig's objection to Reform was that it entailed simply some beliefs, and thus was like Xianity, simply a matter of the spirit. There has to be the active concept of Mitzvot, specific performance.
5. Reform Judaism today recognizes that.
6. But the state of mind, the desire to survive, is still the most important. This desire is dependent upon an understanding of the inner meaning of Judaism.
7. I believe that the inner meaning is Atoh Bochartonu, and that Jewish survival in America requires us to present to our people a meaningful concept of chosenness. If there is no concept of chosenness, why bother to try to survive.
8. What does it mean to be the Chosen People?
 - a) a unique people from the beginning
 - b) a unique purpose (kingdom of priests and holy people)
 - c) a unique role to the end of time
9. Read Isaiah 42. *"The doctrine of election made not for arrogance, but for a sense of noble obligation." Zangwill. God chooses Israel more often than praises her.*
10. Read Slonimsky.
11. Special concept of chosenness can be tied up, quite easily, with special American potential for working out the major ideals of Judaism. America built on Hebraic foundation. Those goals and objectives of Messianic Judaism we strive for are also part of the fabric of the American dream, and we might help implement them here. Our best contribution to America will be for us to remain true to these ideals and not forsake or compromise them.
12. If American Judaism carries within itself a desire for survival, based upon a belief in special Jewish destiny, it can have a good future in a land which has a fine potential for its special destiny. We should work to make this come true.

GREAT GLORY and ROLE OF JEWISH PEOPLE

The Supreme Chosen One

Isaiah 42: 1, 3b, 4, 6, 7.

Behold My servant, whom I uphold;
Mine elect, in whom My soul delighteth;
I have put My spirit upon him,
He shall make the right to go forth to the nations.

He shall make the right to go forth according to the truth.

He shall not fail nor be crushed,
Till he have set the right in the earth;
And the isles shall wait for his teachings.

I the Lord have called Thee in righteousness,
And have taken hold of thy hand,
And kept thee, and set thee for a covenant of the people,
For a light of the nations;
To open the blind eyes,
To bring out the prisoners from the dungeon,
And them that sit in darkness out of the prison-house.



SLONIMSKY on CHOSEN-NESS

Chosen-ness always has something ominous and dire about it. It is never mere boast - never a matter of complacency. It is always of the nature of a burden, a call to suffering with no escape. Chosenness is indeed another name for fate.

It is a thing of both terror and bliss to be born a Jew, because by the mere act of birth one is thrust into a theologic position. God appropriated this people.

For what has Israel been chosen? Israel will be the bearer of God's revelation. This relationship is sanctified by the bris, which in its physical bloody incisiveness is definitive. There is no way out. The first element of Jewish theology is the Jewish people, and the second is the Jewish way of life as revealed in its law.

It may be objected that individual specimens of the elected people are no way superior to other individuals - and that this self-proclaimed superiority is bad manners. This is pointless, however, because theological status applies to the corporate people, not individuals, and defines the Shicksal of the whole people.

The legacy of Torah and suffering, heritage and destiny, has framed a psycho-physical being of unique proportions. Rav Kook said that the Jew is the ideal of the human type.

Temple Emanuel

DENVER



RABBI HERBERT A. FRIEDMAN

RABBI JOEL Y. ZION

Vol. XIV

AMERICAN JEWISH

January 21, 1952

No. 6

Sabbath Services

Friday, January 25, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

**"LOOKING BACKWARD —
THAT WHICH HAS BEEN DONE"**

A Resume of My Ministry in Denver

Friday, February 1, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

**"LOOKING FORWARD —
THAT WHICH REMAINS TO BE DONE"**

A Program for the Future

RABBI MAURICE N. EISENDRATH

Distinguished President of the Union of American Hebrew Congregations

will visit Denver, January 30th

under the auspices of the Union

Published Bi-Weekly from September to June
by

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AComa 2830

Rabbi Joel Y. Zion—Study, AComa 2830

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Kaddish List===

(Taken from Memorial Tablet)

January 25th

Robert S. Oberfelder	Doris Fischer
Simon Frank	Eli Atliwaick
Sarah Cain	Ray S. David

February 1st

Philip Lewin	Morris Tishler
Ernest Morris	Benjamin L.
Sadie L. Baer	Solomon

Men's Club Dinner Meeting

February 7th

Speaker:

ANDY COHEN,

Successful Manager of the Denver
Bears

Sports Editors and leading Sports

Figures will also participate

WATCH FOR DETAILS

Sermon Notes

"LOOKING BACKWARD THAT WHICH HAS BEEN DONE"

A Resume of My Ministry in Denver

It has been my happy lot to be the rabbi of this congregation for more than eight years. Part of this time was spent in leave of absence in the Army of the United States.

Now, upon the eve of my departure, I have been looking backward over the years, to see what has been accomplished. How many of the idealistic goals of a young man have been brought a little closer to fulfillment? Has the holiness of Judaism been enhanced during this ministry? Has my stewardship preserved and increased the heritage?

These are the natural questions of reflection and self-analysis at the moment of separation.

H.A.F.

"LOOKING FORWARD THAT WHICH REMAINS TO BE DONE"

A Program for the Future

After a man surveys what he has done or tried to do in a given period of service, his thoughts turn to the future. What more would he have wished to achieve? What horizons still beckon the climber—what peaks are yet to be scaled?

Almost from the beginning of my ministry, I had certain goals in mind for Congregation Emanuel. I had certain ambitions for Denver and this area. It is interesting to speculate on what this future program would have entailed. I indulge in this speculation, not to influence the future course of this Temple, but rather to play with its possibilities.

Let us look at a program for a large American synagogue, to see whether it is practicable and desirable, here in Denver or elsewhere.

RABBI MANUEL LADERMAN
RABBI C. E. H. KAUVAR
RABBI HERBERT A. FRIEDMAN
A. A. KERSTEIN, Moderator

will participate in a debate that should interest every member of the Temple.

THE HEBREW EDUCATIONAL ALLIANCE MEN'S CLUB

in cooperation with the

MEN'S CLUB, TEMPLE EMANUEL

and the

B.M.H. MEN'S CLUB

Cordially invites the members of the Temple and the Temple Men's Club

to attend
the Annual Men's Club Intra-faith Meeting
AT THE ALLIANCE

This meeting will present a rare opportunity to hear our distinguished Rabbis discuss the question that is currently being considered by Jewish leaders throughout the country:

WHICH WAY AMERICAN JEWRY?
WHAT PATTERNS ARE EMERGING IN AMERICAN
JEWISH LIFE?

A Buffet Supper will be served following the meeting

For Men Only

RABBI ZION AT COLORADO UNIVERSITY

On Monday, February 4, Rabbi Joel Y. Zion will be the featured speaker at Colorado University during Religion and Life Week. This week is set aside each year by the University for a discussion of religious issues and brings together leading ministers in the Denver region for a discussion with the student body.

During the month of February, Rabbi Zion has been invited by the Jewish Chautauqua Society to address several universities in the Rocky Mountain Region. Chatauqua is a project of the National Federation of Temple Brotherhoods.

Your contribution to the Union of American Hebrew Congregations Supports these activities

RABBINICAL TRAINING

The Hebrew Union College-Jewish Institute of Religion, with schools in Cincinnati and New York, is the oldest and largest rabbinical college in America. Here rabbis—leaders and teachers of American Judaism are trained for service in our congregations and communities. Cantors are also trained at its School of Sacred Music.

CHAPLAINCY

From the ranks of its alumni, men have gone into the chaplaincy, bringing comfort and aid to our boys in service. Among them was Alexander Goode, one of the four heroic Four Chaplains who went down on the S. S. Dorchester.

SCHOLARSHIP

With Europe's centers of Jewish culture gone, the College-Institute is one of the major citadels of Jewish learning in the world today. In its graduate department; its famous library, museum and American Jewish Archives, scholars and teachers find unexcelled facilities for study and research. Under its graduate program Christian ministers and scholars are granted fellowships to live and study on the Cincinnati campus—a unique example of Interfaith in Action.

SERVICE TO SYNAGOGUES

The Union is the central body serving 440 member congregations. With all its departments and affiliates now under one roof in the House of Living Judaism, the Union is in a better position to serve the needs of affiliated congregations. For the un-affiliated, it has organized 60 new congregations in 3 years and brought tens of thousands of young people back to the synagogue.

RELIGIOUS EDUCATION

The Union helps maintain schools jointly with the College-Institute; provides curriculum guidance for our 440 religious schools and publishes text books used not only in Reform religious schools but in Orthodox and Conservative schools as well.

INTERFAITH WORK

According to a recent survey, the Union and its affiliates do the most effective job in the Interfaith field. Working through churches and synagogues, they bring the true facts about Judaism to non-Jews. This is done through: Institutes for Christian ministers, churchwomen and Sunday School teachers; educational work on university campuses and in Christian camps, and "Popular Studies on Judaism" distributed to Americans of all faiths.

Congregation Emanuel

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LOOKING FORWARD

1. Survival, not assimilation, must be the future of American Judaism. We have something distinct and unique.

T.S.Eliot -

"Every poet has a significance for his own people that he cannot have for others; and a poet must be a great poet for his own people, if he is also to be a great universal poet."

The Bible was once the book of a little tribal clan, that forced itself on the consciousness of all mankind.

Ludwig Lewishon -

"In a thousand languages which had not even been born in the days of Amos and Isaiah, men unimaginable to the prophets draw hope and consolation from our everlasting psalms."

Andre Gide -

"The most accomplished work of art will be at the same time the most personal. It is profitless for the artist to seek to dip himself in the general flood. It is not in seeking a common level; it is by intense individualisation that the individual serves the state..."

Who more Spanish than Cervantes, more English than Shakespeare, more Italian than Dante, more French than Voltaire - yet who more universally human than precisely these?"

2. Survival, and separateness, can best and only be maintained by an intensification of religion as a factor in people's lives, and by the reestablishment of the synagogue as the central focus.

3. Ten point program for a large synagogue:

A. Services, daily and on holidays.

Public worship, not merely private, is necessary. e.g. daily services at Temple Emanuel, NY

B. Teacher's Training School.

Our resources, even in large cities, are poor. We must have academies. connected with local university, if you will. Jabneh, Sura, and Pumbeditha.

C. Daily Hebrew School.

We can't make Hebrew scholars of our children, but as much familiarity as possible with the language, liturgical and modern, must be maintained. This school to be in conjunction with a community Board of Jewish Education.

D. Effective Radio Program.

Temple Israel, Boston. Liebman

E. Cantor and Good Music Program.

There should be a raising of the level of music in the synagogue. Choral groups, adult and children, for special occasions - premieres of important works - Milhaud and Temple Emanuel, San Francisco. Schalit here.

F. Community Service Committee.

This would tie Temple up with worthwhile causes, both Jewish and civic. KAM, Chicago is outstanding example. Such a committee would have been helpful if fighting Alein Land Bill in 1944, FEPC, etc.

G. Endowed Lecture Series.

Synagogue should enjoy advantage of having top men to bring stimulating ideas each year. Either forum type of thing, such as Sinai of Chicago; or free lectures from pulpit. No rabbi is sufficient unto himself, and no ~~rabbi-is~~ community is sufficient unto one rabbi. New ideas should come in all the time.

H. Extension Program.

There should be such an extension service available to serve smaller communities and isolated individuals in an area. Union once thought of circuit-riders, but even better is large Temple, permanently available. We have served Rock Springs, Wyoming and Goodland, Kansas.

I. Pastoral Program

This is especially necessary for old, shut-ins, chronically ill. Hebrew Temple of Washington, DC, has special pastoral rabbi. Zion had ideas of recording services, and distributing records.

J. Youth Program.

This implies social and recreational features.

4. "The will of the Jewish people not only to survive, but to survive as this people, the people of the experience of Sinai, has always met the resistance of the pagan world - for the one, single moral and metaphysical reason that the Jews by their very existence have issued to the world the challenge of righteousness, the challenge of the demands of God upon man. This reason constitutes the special difference of the Jewish position from all other positions. For this reason and this reason alone Jews have been burned and butchered; for this reason the Talmud was fed to the flames in Medieval Europe; for this reason Hebrew has always been the one forbidden language within the Soviet Union.

The Zionism of American Jews is co-extensive with their Judaism and their Jewishness. Zionism, different from all other nationalistic movements, is a religiously inspired force of which the aim is the preservation of the Jewish people in its integral character. "

Ludwig Lewishon.



"Looking Forward - That Which Remains to be Done"

Rabbi Herbert A. Friedman

I think you all know the story of Madame Shuman-Heink who conducted farewell tours on the concert platform year after year after year. I think there is some error in the congregation this evening. Somewhere, apparently, the word was printed that this was to be my farewell sermon. I'm sorry for the fact that there will be a post-farewell sermon three weeks from tonight. I am, however, happy that you are here in such numbers because this evening I should like to continue from the premise that we built last week. And again this evening, after the service is concluded, you are all cordially invited downstairs so that we may continue to discuss this matter between us.

Last Friday, I talked about those things in which I believed and those factors which constituted for me the guideposts of my professional ministry. It is upon those foundations that I attempted to direct all my conduct and by which I attempted to channel my activities. This week I should like to talk not so much about my beliefs as about what I think your beliefs should be and on the pattern of those beliefs, what your conduct should be as a great, important, significant congregation in this area of the country.

I spoke about the fact that survival of the Jewish people, not assimilation, must be the course of the future, and that without this clear-cut slogan, American Judaism would be doomed to infirmities of many sorts which would eventually reduce it to a paralyzed nonentity. I believe that survival is the key to the pattern of our future, as it has been the key to the pattern of our past. Because I believe that we have something very unique and very distinct among all the peoples who swam upon the face of the earth. That concept of chosenness or unique or distinctness I find to exist not only in all peoples who consider themselves to be creative, but among all individuals who are creative. I find it in the poets and in the authors and in the musicians who have delighted the soul of mankind. In a little book that she wrote in Paris in 1935, T. S. Elliott said this: "Every poet has a significance for his own people that he cannot have for others, and a poet must be a great poet for his own people, if he is also to become a

great universal poet. There is no one who can operate in the universal sphere except if he come from the particular point of departure." Andre , the Frenchman, said the same thing. The most accomplished piece of art, he said, will be at the same time the most personal for the artist to seek, to dip himself in the general flood. It is not in seeking the common level which will wipe out differences. It is by intense individualism that the artist can serve himself and the state. We are more Spanish than Cervantes, more English than Shakespeare, more Italian than Dante, more French than Voltaire. We are more nationalistic than these and yet we are more universal universally human than precisely these same ones. What, I say to you, more Jewish than the Bible, and what yet/more universal than that?

The Bible written today in 700 languages of which Amos and Isaiah never dreamed yielding comfort and inspiration to many in the far corners of the earth who were unimaginable to those great Prophets. The Bible was a book of a little tribal clan telling the story of three tribal leaders - Abraham, Isaac and Jacob who were insignificant in the annals of Egypt and Assyria. And yet Jacob's name is known in the South Pacific because there are islands that are named after him, because the Bible, which is the story of him, his wife, and his children - highly personalized, highly individualized has become the heritage of the whole human race with some intangible and unique and poetic human inspiration. Therefore, I think there is no one who can argue with the premise that the survival of the Jewish people is not only to its own benefit, but is to the inimitable benefit of all humanity. ~~Exclusively~~ Has been so and will ever be so. Because the great universal will flow from this tiny particular.

Tonight I would like to underscore the fact that in my judgment the survival of the Jewish people is dependent upon the intensification of their religious consciousness and the strengthening of their synagogues as that final instrument which in its origin and in its ultimate will be the agency responsible for their continued survival. A synagogue is and should be the focal point in the life of every affirmative, positive, survivalist Jew. And when I say the synagogue must be that focal point in his life, I am not in any way detracting from the great, pulsating and urgent and demanding

things which claim his loyalty and fight for his time and command his money. In an historic sense there may not be for another 2000 years anything comparable to what the State of Israel means to us in our generation. Nothing compared to it happened for the previous 2000 and may not happen again for another two. And yet while the Synagogue and the State of Israel existed before, the synagogue also existed. It kept alive those Jews who were outside the State of Israel. And so it will always be. It is therefore to me of crucial importance that you should understand what I think a great synagogue should be and should do in order to maintain a continuation of that to which I am pledged and beg you to be pledged with all of your consciousness.

I have listed here what I consider to be any effective program for a large synagogue to carry out. And the only justification a synagogue has for being large is that it may be enabled to carry out such a program. For if the synagogue is conceived to be an instrument for the small personalized contact ^{of} for a small number of families, then a synagogue should remain small. And those people who desire to join a small unit should remain within a small unit so that they may have a more personal and intimate contact with each other and with their rabbi. I can see the complete validity for the construction of such communal institutions. The only purpose for a synagogue becoming as large as this has become and even larger for its potential is untapped is that it may have the large membership, the large number of people at its disposal to do the things which I shall outline and the large amount of money at its command to do the things which must be done and which take money to effectuate. Therefore the only justification for an institution to grow as large as this has become, or even larger as they exist in other cities in America - the only justification is that some such program as this may be initiated by them and maintained by them, always for the greater glory of Judaism and ^{survival} always for the perpetuation and ~~existence~~ of the Jewish people and Jewish ideals.

I have here what I call a 10 point program - there may be eight there may be 12. These are not mutually exclusive; these are not definitive; there are not ranked in any concept of what is important more or less. These are things which must be done

in any order of precedence in which they can be accomplished. There are things I would have tried to do here. These are things I shall try to do elsewhere.

First of all it seems to me that a synagogue must conduct services daily and on the holidays... on all the holidays, and every day of the calendar year. I am not one of those who feels that people can worship privately to the exclusion of worshipping publically. I too thrill to a beautiful sight in nature. I too can understand when men say to me that they can pray just as well on the heights of the mountain as in the sanctity of this room. But they cannot pray on the mountains alone in perpetuity. Sooner or later they must come into this room, with other Jews, and pray together in community. And God slips out of ~~man's~~ life of people much too easily if they are not constantly reminded by the presence of their fellows, not the intangible abstraction. We owe a debt of worship, of gratitude and thankfulness for the many things which are our heritage. This is no radical solution or suggestion in the reform movement, I'll have you know. I have prefaced this because there are those who believe that my philosophy of ~~reform~~ reform represents a reversion to orthodoxy. There will always remain between my conception of ~~reform~~ reform and orthodoxy one fundamental cleavage never to be bridged. And that is the cleavage of the difference between law which is imposed upon man and conduct which man chooses to do willingly. If man chooses to pray willingly, every day in the week, and a reform temple organizes a minyan for that purpose, it is no more reversion than it would be if an orthodox synagouge decided to have services only once a week and no one could call that a reversion to reform. And further to strengthen the hand of those who are always so concerned about the definition of titles, may I inform you parenthetically that the cathedral synagogue of reform Judaism in America, Temple Emanu-El in New York, holds a daily minyan service at 5:30, for those who wish to worship on their way home.

Secondly, ~~not~~ a great synagogue should have a ~~more effective~~ good and effective and powerful teachers' training school. Our resources are poor. They are poor in the small cities; they are poor in the large cities. The people whom we call

voluntarily of
upon to give us ~~of~~ their time and their generosity and their loyalty are people who
bring to us, unfortunately, just good hearts, and Jewish heads, and no knowledge.
We accept their offerings gratefully and willingly, because they come forward in their
generosity and they assume the responsibility for teaching our children and yet they
who would teach must themselves learn. There is no way you can obtain trained people
out of the air. You must sit down and train them yourself. This is also in the best
tradition of Judaism. When our people's existence hung by a thread, it was maintained
at the school with 10 or 12 students. When the great Jewish community
lived in exile in Babylonia, it was maintained by two academies at
I would think that a large synagogue should have a teachers' training school operating
in conjunction with a local university, if that be possible, where pedagogy could be
taught, where advanced degrees could be obtained, when Jewish knowledge could be pumped
into the 20 people who in turn would impart it to the 600 children.

Thirdly, I think that a great synagogue should have a daily Hebrew school. And
whether this be three days a week or four days a week, there is no equivocation any
longer, nor will there continue to be in the second half of the 20th century as we shall
see with increasing clarity as the years ~~unroll~~ unroll themselves. There is no longer
any equivocation possible with the argument that Hebrew for reform Judaism, or any
kind of Judaism, is ~~not~~ a non sequitur and an irrelevancy. Our children will never
become Hebrew scholars. But they must retain that much familiarity with Hebrew either
liturgical or modern or both as will enable them to find their way ~~in~~ through
the labyrinth of Jewish life, here in American or elsewhere where they may travel and meet other
Jews. It seems to me that a daily Hebrew school, operated by this synagogue, should
be done so in conjunction with a Bureau of Jewish Education, which should also exist
in as large a city as this community.

Fourthly, a large synagogue should have an effective and dignified and constructive,
permanent radio program. I think many of you by ~~now~~ now know what I think of the radio.
I never listen to it. It's never on in my house. When we want to hear music, we listen
to recorded symphonic ~~music~~ music. When we want to learn the news, we read it in the

newspaper. Beyond those two things, radio in American life can claim exactly nothing. And yet, unfortunately, nobody agrees with me, and millions of people listen to it. So if the people in America are going to listen to the radio, they might as well have the opportunity to hear something on it which will elevate their souls, ^{ennoble} ~~ennoble~~ their spirit on the off-chance that they won't tune out that program. One of the things that made Rabbi Liebman of Boston great and one of the things that made Temple Israel in Boston effective was the radio program it had which went all through the New England States on the most powerful networks reaching a large audience of listeners. The value of this is that Jewish education can be disseminated to the thousands of Jews who for the moment, for the purpose of this discussion, are not too concerned with anyone else who might listen to it that Jewish knowledge and Jewish education can be disseminated for those thousands of Jews who won't come here, or don't or can't.

Fifthly, a large synagogue should have a cantor and a good music program. Here again there is no need to constantly belabor the poor beast ~~and~~ say this is not in its way any reversion to orthodoxy. We in the reform movement, I have heard the argument stated we have the organ. ~~We don't need the cantor.~~ As if the machine could be the substitute for the human voice, as beautiful as the instrument is. I say that in reform Judaism we should take everything we can and give up nothing. So we have the organ and the cantor, not either or. A good cantor in the synagogue means a good music program. Where music can be chosen carefully for services, and where music can be prepared for volunteer groups as well as the excellent professional quartets that we find in many synagogues which we have had here, which I hope I will find in the one I go. But the four voices of a professional quartet are in themselves no substitute for great volunteer choirs that can be formed of adults and children to enrich the musical service, to grace every public occasion in synagogue life, to go from one coast to another. In the great reform temple in San Francisco, Temple Emanu-El, there was some months ago a magnificent musical premiere of a service written by _____ in which the San Francisco symphony orchestra took part, which was a great musical event in the life of a city itself quite sophisticated and quite blasé about more musical extravaganzas. The temple was crowded

for the performances of this liturgical music. I don't think there are a dozen people who know that in the community of Denver there resides one of the great religious musical geniuses of the 20th century. Schalit who lives in our community has composed music which just a few weeks ago had its premiere performance in New York with great notices and articles in the New York Times and the city was aware that a new liturgical service had been provided. There is no reason why this community, with this man living in it, should not develop a musical program so that it too could share in the great inspiration which comes from the human voice and the human mind.

Sixth, a congregation this size should have a very effective, and very important, and very powerful community service committee. And the purpose of this would simply be to tie the Temple in with every worthwhile civic cause, Jewish and non-Jewish, that was being provoked in the community and in the country at any given time. And having gone from coast-to-coast, let me settle in the middle of America, and that at K.A.M. Temple in Chicago, one of the great synagogues in that city, of which Rabbi Weinstein is the leader, ^{theres} ~~that~~ is just this a community service committee which draws the Temple and everytime there is ~~any~~ ^{a community} problem or a community campaign for funds, or a community cause which can justifiably enjoy the temple's help. What I would not have given in 1944 to have such a committee in this congregation. I don't know if any of you remember what happened in this city in that year. One of the most subversive, dangerous, fearful attacks was made on the precious basis of American democracy. The right of freedom of ownership of one's home. A bill was proposed in the legislature of Colorado in 1944 called the Alien Land Bill that would have made illegal for a person of Japanese ancestry to purchase land in the State of Colorado. A horror this seems now in retrospect. Illegal for a person of Japanese, Jewish, Negro any ancestry. Conjure it up before your mind. We fought this thing as hard as anything we fought in our lives and we won. When I say we, there were isolated individuals in the congregation, but it was mostly Protestant ministers with whom we fought who were our allies. A community service committee constantly functioning, vigilant, powerful would tie this Temple in with fighting a bad

bill in the legislature or promoting the sales of the Bonds of Israel or doing anything Jewish or non-Jewish positive, constructive to bring this Temple in harmony with the main things that occupy our lives as Americans and as Jews.

Next, a synagogue of this size should have an endowed lecture series. Men must be brought constantly before you to reinspire you, re-enthuse you, reinvigorate you and give you some new idea. We are not sufficient unto ourselves. We are not sufficient unto you. There are many things we don't know. Many are our myopias, many are our ignorances. And you should have the opportunity as intelligent, devoted thoughtful people to have brought before you by your congregation, periodically, the great men in American Jewish life. So that one may come and speak to you of the things he is doing on some distant horizon with which you might otherwise be completely unfamiliar. Rabbi Kauvar, had he not gone to the meetings of the American Jewish Conference in 1943, very few people in this city would have known anything about that tremendous effort on the American Jewish scene. No one ever came to this community, to the best of my knowledge, to talk on that subject. Professor Buber was brought here from Jerusalem. Thank goodness someone brought him. But any large congregation must have as its responsibility a vigilant eye toward the introduction to its membership new ideas, new personalities, great men on the world's intellectual and cultural scene. You can do it one of two ways. You can either have a forum series as Sinai Temple in Chicago does and charge people to come. Or you can have a less pretentious effort and bring people here, charge the congregation nothing and let the Temple treasury endow, or let some individual endow a lecture series in which two or three or four men - great men - would be brought to this community from the outside.

CHANGE OF CYLINDER FIRST SENTENCE IMPOSSIBLE TO PICK UP

A temple of this size, particularly one located in an area in which this city is located, should have a great extension program. With Denver University located on Evans, feels that it must have an extension program located on Glenarm. If the University of Colorado, which is 30 miles from here feels that it should have an extension program in this city. (Hebrew) How much more so should this congregation which is an oasis within

a diameter of 1,000 miles of America provide an extension program for small communities and isolated individuals who have nowhere else to go for information, for inspiration, for contact with Judaism. I have counseled people in Rock Springs, Wyoming and I have sent textbooks to people in Goodland, Kansas. There is no reason why this should be the function or duty of the rabbi alone. The synagogue as the synagogue should set up a large and effective extension program. The Union of American Hebrew Congregations once thought of sending circuit-riding rabbis around to cover the isolated areas. They could have, in the course of back-breaking labor made one or two visits a year to Rock Springs, Wyoming. This congregation could serve Rock Springs, Wyoming every day, not two times a year. There you would see the Hebrew, the sparks going out. And this could be a great spiritual center ^{and} ~~embracing~~ ^{emptiness} the whole vastness of the ~~existence~~ which is around us would know they have a place to which they could come. That's what this should become.

Next to last. A synagogue of this size should have an effective pastoral program particularly for the aged, the shut-in, chronically ill. I know that I am exposing myself at this point for I know there are many among you, among the members of the congregation, who have said that among my other failings this was perhaps the greatest. And I frank to say that this perhaps was. A congregation of this size cannot expect its one or its two rabbis to hold the hands of all of the people in the congregation who, though they may be ill and thought they may legitimately deserve, if you chose to use that legal terminology, a visit from the rabbi, simply cannot have one very often simply because the ~~existing~~ crushing multitude of duties which fall upon the shoulders of a modern rabbi. 900 members in this congregation, multiply, if you will, the number of people who can be sick on any one given day, 10, 20 out of 900 families which might have 4,000 people, 30 people sick on one day. How can two rabbis visit them? In the Hebrew Temple in Washington, D. C., they have engaged what they call a pastoral rabbi. He does nothing else. He doesn't preach; he doesn't take care of the school; he doesn't speak in the community. He has nothing to do with the local campaign, the local hospital, the local this, the national that. Rabbi X is the pastoral

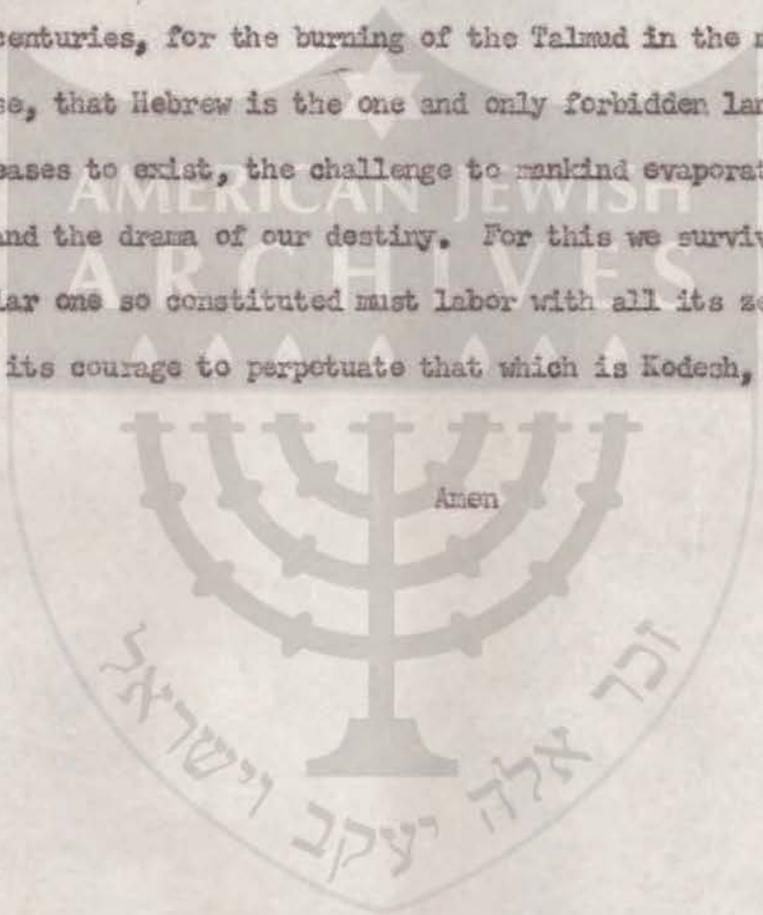
rabbi, and designated as such officially, of the Washington Hebrew Congregation. Rabbi Zion had a good idea last year which never was carried out, and should be, I think. If you can't have three or four rabbis on your staff, to get the pastoral coverage which is essential, I will be frank to say, then his concept was that we here record on record services, small talks, friendly messages and that these records be circulated among the shut-ins and chronically ill so that by their bedside they may hear a Sabbath evening service since they cannot come to the Temple and since the rabbi cannot come to them very often. I recommend this to you or any other device which you may conjure up.

Lastly, a great congregation should have a great youth program and this means social and recreational and intellectual and personal. In this area you may run into conflict in any great city where there is a community center with the argument that the Community Center should assume the social and recreational problems for the Jewish youth. And I certainly would not urge fight between synagogue and center. I think we pamper our children in many ways. I am not sure we pamper them in the direction of providing wholesome, that's the key word, social and recreational opportunities for them. They have many recreational opportunities of which I am not sure all are wholesome. And I think, therefore, that the synagogue and the center could work out between them a , they would not cut each other's throat, and the synagogue could increase the social and recreational programs it puts at the disposal of its youth.

These are ten, there could be ten more, there could be five less. I think you see the general pattern of what I said.

Let me close by quoting to you from Ludwig Lewinson. What's all this for? What's it all about? The large temple with the thousand or the two thousand families; with the hundred or two hundred thousand dollar a year budget. What are all these things for -- the extension program and the services, and the teachers' academy, and the radio program. What's it all about? What are we spending the money for? What are we getting bigger and bigger for? Don't forget the point from which we began. We do all this to insure the survival of Jews and Judaism. We believe that the survival is significant because we believe so unalterably in the unique and special destiny of the Jewish people. So Lewinson

finishes it for us by saying this. "The will, the will of the Jewish people, not only to survive, but to survive as this people, this people of the experience at Sinai. The will of the Jewish people to survive as this people has always met with the resistance of the pagan world. For the one single moral and metaphysical fact that the Jews by their very existence have challenged mankind to live by the word of God. And so long as the Jews shall persist, mankind shall be so challenged. When we no longer exist, the challenge no longer exists. This is the metaphysical explanation that the persecution of the Jews over the centuries, for the burning of the Talmud in the mediaeval ages, for the fact, if you please, that Hebrew is the one and only forbidden language in the Soviet Union. When the Jew ceases to exist, the challenge to mankind evaporates. This is the poetry and the magic and the drama of our destiny. For this we survive, to that end this synagogue or any similar one so constituted must labor with all its zeal, with all its imagination, with all its courage to perpetuate that which is Kodesh, Kodesh, Kodesh - holy, holy, holy.



Farewell Sermon

Rabbi Herbert A. Friedman

I have presented to this congregation those ideals which I have considered to be of primary importance in the preservation of Judaism for the future here in America. I have attempted to analyze and to present to you subjectively that which I consider vital and those steps which I consider necessary to maintain that which has been determined to be vital. All this is in prelude, actually, to what is the most important thing to say, namely, that the glory, the honor, the treasure, the endless centuries behind us and the endless centuries ahead command our most intense loyalty, our deepest love and affection, and it is because this is so glorious and so noble and so honorable that all which can and should be done to preserve it is worthy of our finest effort. The basic substratum premise upon which everything I have said in the previous weeks depends is the premise that this is worth preserving. And when we come to this, the final, the ultimate question, then there can be acceptance or rejection of it only upon the basis of pure and loving faith, because there is no proof or logic which can command that which only the heart, through its weariness, is capable of doing voluntarily.

Therefore, I would speak to you tonight about the great glory which is to me the entire reason for my presence in this pulpit, for your continued existence as a congregation. The great glory of Judaism, which is eternal, which is precious beyond any treasure, which is infinite in its possibility, which is majestic in its stature. I have often wondered why I have been in my personal life so captured by it that it becomes almost the be all and the end all of my existence. And I have been able to answer myself only by realizing all the time that there is one among the basic urges of man which accounts for this infatuation, which possesses me. Among the other basic urges of man is the yearning on his part to give loyalty to something greater than himself. Man seeks the transcendental. Man seeks to go beyond that of which he is most immediately capable. Man seeks the poetry in life. Man seeks the drama, the magic, the beauty and in seeking this out into the unknown. All of the things which bubble within him, for which he craves and yearns and breathes and hopes and can never put into words -

all this which he seeks is but beyond the next hill. All of this is what brings him soaring to whatever heights he can achieve. And it is this yearning for the transcendent which is responsible in me - so far as I can see - for this great intimate, passionate infatuation with all things Jewish and all things of Judaism to which I give my life and ask you to give yours.

This week's portion of which I read tonight the last few ~~parsh~~ verses gives man some of the most peerless and unequalled goals to which he can aspire. And whether I were preaching from this week's portion or any week's portion, I would find for you in the words of the passage such qualities and such attributes and such stimuli as would be equally applicable to this basic premise - that when man yearns to get beyond himself, he can find in Judaism all of the things to satisfy the hunger of this craving. There are words in the passage tonight - 22nd chapter of the Book of Exodus - right after the Ten Commandments have been given - right after Moses goes to Mt. Sinai, and the words are these. V'anshe Kodesh le - men of holiness ye shall be unto Me. And if man ever needed anywhere the challenge to the kind of living which gives the deepest internal satisfaction, they could find them in these words. Men of holiness shall ye be unto Me. We have the most magnificent concept which can bring all men soaring onto the tops of the mountains. O God, if men could be holy and yet no one of us is capable of holiness in this sense. Anshe Kodekh - how we want to be holy in our deepest and most intimate moments and how impossible it so often is. Because we are chained by the things of the flesh, ~~but~~ by the things of the body, by all of the things which seem to give us enjoyment and yet so often turn to a brown taste in the mouth. And yet we always go back and do the same thing again. And this is the struggle that goes on in us. We always want to be; we are always in the state of becoming. We never are.

Judaism offers us the kind of challenge, the stimulus with the definition which can carry all of us far beyond the normal mundane tracts of our lives. Holiness is something so wonderful, so warm, so meaningful to our people and our tradition that

actually is taken from the abstract into the concrete and is made specific for us. And in this week's portion there are half a dozen definitions of holiness. In any other week's portion there are other definitions of holiness. Holiness to the Jew, according to what we read this Sabbath, means quite specifically and notice what these represent. What a melange of human problems are contained in these definitions. Holiness to the Jew means justice to the slave, freedom and equality to all men, restitution for damages and theft, sexual purity, helping the poor, being kind to the enemy and there are dozens more we may read in this week's passage. Anshe Kodesh - men of holiness shall ye be and in trying to be holy transcend those inhibited things within yourself and strive to be the noble, the gallant, the creative, the magnificent aweinspiring. You can feel yourself wrapped in the warmth of it if you are but capable of giving yourself to it.

The Jews are a holy people and that is their historic trust, that is their historic destiny. So they were branded at the beginning of their time - so do they suffer and struggle to the end of their time so that they may become Anshe Kodesh. There is one small consolation offered to us, we weak and poor mortals. A sentence or two later on in the passage God promises the Jewish people that he will at least try to help them fulfill this destiny which has been put upon their shoulders. So that they are not only a Godly and God-touched people, but they are a God protected people at the same time. In the 23rd chapter it says, Behold I send an angel before thee to keep thee by the way - to keep, to protect thee, to bring thee into the place - (Hebrew words) to bring thee into the place which I have prepared. And here you have it. The destiny; the uncompromising situation plucked out of the beginning of the time of human history; challenged and given an imposed task. Holy men shall ye be and and a holy nation shall ye be. Kodesh, not only anshe Kodesh. Difficult, almost impossible, something we want to do, but not quite capable of doing. (New cylinder beginning not clear). I have prepared a place for thee. At the same time that the tax is imposed, the help is offered. The certainty of achievement is implicit. God will give no angel to those who are predestined to fail. The triumph is implicit

in the germ plasma of the people, if you believe in destiny. I do, and I think all people do. Because they constantly give themselves these slogans and these stimuli to achieve the transcendent which they seek. The students of my alma mater's motto say - "For God, for country and for Yale." It's a slogan, and ^{yet} this is a spur that bites deep into the side. It sends young men out to do battle on the athletic field or sends them far across the seas to do battle for their country, or sends them God knows where with this intangible, but so specific a sense of pride that blue banner for God, for country and for Yale causes many men to do heroic things. You saw the picture "The Red Badge of Courage", a classic story of the Civil War. Those tattered and torn and bullet pierced scraps of silver which sent men charging up and ~~back~~ back and forth and up and down the hills at each other. And when the flag was up, the thin wavering lines of musketry maintained themselves, and when the flag was down, the heels dragged in the dust. The stimulus was gone. Men seek those things which will cause them to go far beyond that of which they are ordinarily capable.

And so the Jewish people today since the beginning of its existence gave itself a slogan which left for itself no option of retreat from that heroic position. The slogan which it took is also given to us in this week's portion. They said - you must know the Hebrew of this - after the Commandments were presented. I'm sorry, after Moses said to them that they would be receiving the Law of God and that they would make a covenant with God. They said.....The Hebrew literally translated means We will do it.....whatever Thou requirest of us, O God. We'll do it... .. and ~~we~~ would now listen. We would like to hear. What are we supposed to do? What are the Laws? What are the Commandments? What are the regulations which You are asking us to bear? What is the role which we are destined to play? We will go, O God - whatever it is. Now tell us what is it? This is rush on toward a destiny. This is an eagerness to have that destiny. This is an uncompromising desire. We will be Thy people, O God. We want to do it. Tell us what is it? How do we serve as Your messenger down the ~~long~~ endless corridors of time?

Kaufman Koehler, the great theologian of the early part of this century, took those two words and he said this. Two sinful words..... We will do it and we would like to listen to what it is. Spoken even before the law had been proclaimed, these two simple words formed a bond of union between God and Israel, never to be loosened. A wonderful outburst of enthusiasm of a people ready to assume the most arduous world task for all generations to come. Well, says the Midrash that twice 600,000 angels came down with down with..... from heaven to adorn those who made the covenant at Sinai in reward for such enthusiastic self-consecration to their historic task. These two words contain the secret of that passion for truth and justice for humanity and hope for love which have moved the heart of the Jew at all time. That grand promise of a whole people's allegiance to God not to Allegiance to God made the Jew the marvel of mankind, the bravest of heroes. It made him defy temptation and persecution, the talk and the hatred of the mob, the fire and the sword, the and the dungeon, the tyranny and the prejudice of the people and their potentate. Those two words made Israel the paragon of faithfulness, of purity and of piety. And this is the slogan of the Jewish people - this is the transcendental yearning - this is the spur/^{that}bites into the hide - this is the glory of Judaism.

.....(Hebrew) and in so doing we will be a holy people. This is the basis of the amor; this is the love, this is the ~~breathing~~ reason for my existence this is the love and loyalty which I have desired to evoke from you and which now Rabbi Zion will continue to work for and will succeed in obtaining - will succeed in obtaining - I am sure because I have already noticed the beginning of the same kind of infatuation on the part of many in this congregation. This is a great assemblage of people. There are those whom I have joined in marriage. There are here those whom I have served in the time of their grief. There are here scores of young people and I can see them from this vantage point. They are to me the greatest thrill of all. Because when last year's Confirmation class is here almost in its entirety as I can see and the year before that, and the year before that in their many numbers. Then the seeds are sprouting and the

future's good.

I have embraced this Torah for the last time, but I pass it on to other hands which shall embrace it with the same warmth, the ~~same~~ same devotion, and while these light flicker, here for the last time, there will be other lights elsewhere which will flicker. The Eternal Light goes out nowhere. The man or woman of this persuasion finds himself able to express the same yearning, the same hopes, the same desire. This is purely and completely a matter of love and emotion. All of the other factors which are in it are incidental. One is intoxicated with this or one is indifferent to it. And ~~in~~ ^{when} the beautiful words of the prayer are sung, they strike deep into the heart or they slide off meaninglessly. This is something of such profound inner subjectivity that one is either capable of being receptive to it or one is closed off and is in the darkness concerning it. The wine will be drunk on this pulpit, the words will be recited, the Bible will be read, the Torah will be uncovered, the words will arch up into the vaults in the years ahead. And out of this congregation will constantly have to come the restimulation, the rededication, the rebirth, Sabbath after Sabbath of love and loyalty, of cheers and song, of poetry and magic from Sinai to beginning to the end of time at the end. In this congregation as in every congregation, The Anshe Kodesh and thou shalt never profane my Holy Name. This is the other half of the sentence. Be holy people, and never guide your conduct to profane My Holy Name. Be indifferent if you are not open to the tremendous impact, of this great and glorious thing. Be indifferent, but don't fight, don't hate (Hebrew) . Don't profane by your ~~antagonism~~ antagonism Judaism, things Jewish, Jewish love, Jewish loyalty, Jewish ceremonialisms, and Jewish ideals. Be indifferent, if you would be indifferent, but don't oppose, don't destroy, don't tear down, don't be negative, don't talk and criticize constantly. Be in love with it, but don't dare hate it. Go away, ~~secede~~ secede, but don't hate it in your heart. Because this is a profanation of the name

of God.

(New cylinder) As many possible living in the State, many other living on the outside and then we shall march down , and then we shall march down the corridor endlessly with the yoke, the promise of our destiny, guided by God to reach it and inspired by our own desire to do something greater than ourselves.

Amen



ארכיון יהודי אמריקני
ארכיון יהודי אמריקני
ארכיון יהודי אמריקני

Glory of the Lord

Ex ~~16:7~~ 3/22

16:7 - refers to gift of manna
(Rashi)

Ex
16:10 16:10 3/22

refers to "a certain
light" a "Divine light"
perhaps the cloud shrouded
the full brilliance of the
Divine light.

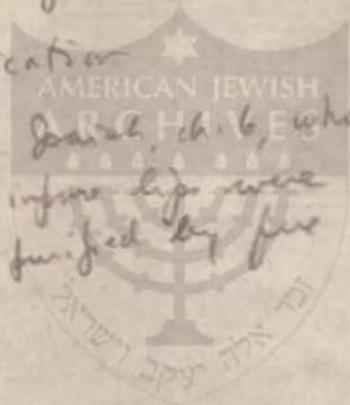
ET
24: 16-17

glory of the Lord

here refers to the fire of

purification

(cf. Isaiah, ch. 6, whose
infinite lips were
purified by fire)



~~1. Future of Refs~~

1. Congrats on Anniversary.
2. Quote from Haftorah
"teach ^{my people} difference between
holy and common."
Lev. 23: 14-15. We did
3. Holy thing is consequential,
important - common thing
is unimportant.
4. Future of Judaism is
important.
5. Future must be comb. of
change with warmth.

6. Possible merger of
conservative & ^{reform} ~~Orthodox~~
Heller, Lieberman,
changes in Conservative law

7. Peroration about
honoring Judaism -
no chiddush ha-shem.

וְאַתָּה יְיָ אֱלֹהֵינוּ אַל תִּשְׁפֹּת שְׁמִי

and ye shall not
profane my holy name.

May this say. always ^{bring} honor to
Judaism.

"Behold, the bush burned with fire,
and the bush was not consumed."

Ex. 3:2

"Why Was The Bush Not Consumed?"

A positive statement of faith in the ability of the Jewish people to outlive the vicissitudes of history, and to preserve their own peculiar genius.

~~Judaism has survived, not because of its enemies, etc.~~

Judaism has survived because there have always been Jews. Jews have remained loyal to their faith, not because their enemies pressured them, but because they themselves wanted to be Jews.

Temple Emanuel

DENVER



RABBI HERBERT A. FRIEDMAN

RABBI JOEL Y. ZION

Vol. XIV

February 11, 1952

No. 7

Sabbath Services

Friday, February 15, 8:15 P.M.

The Rev. HARVEY H. POTTHOFF

Minister, Christ Methodist Church

and

RABBI JOEL Y. ZION

will speak on

"BROTHERHOOD—WHOSE RESPONSIBILITY"

(In celebration of National Brotherhood Week)

Friday, February 22, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

Will deliver his farewell sermon

"THE GLORY OF JUDAISM"

WE ASK YOUR COOPERATION

Many newcomers arrive in Denver who would like to avail themselves of the many services our Temple offers. Members of the congregation are asked to communicate to the Temple office, the names and addresses of newcomers to Denver. Once we receive their names, we will invite them to our Friday night services and other functions of our congregation.

WE URGE YOU TO READ THE ENCLOSED MESSAGE "NO ALTERNATIVE TO BROTHERHOOD" PUBLISHED BY THE CENTRAL CONFERENCE OF AMERICAN RABBIS.

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. Philip Milstein, President

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

SISTERHOOD

Mrs. Milton Lörber, President

MEN'S CLUB

Dr. Morris Kaplan, President

P.T.A.

Mrs. A. E. Bowers, President
Mrs. Samuel Schaefer, Honorary President

TEMPLE SUPPER CLUB

Mrs. Jack Jacobson, President

EMANUEL CEMETERY

Telephone AComa 2830

Kaddish List ==

(Taken from Memorial Tablet)

February 15th

Leon Grauman Sigmund Porges
Rochelle Lois Aaron Jesse M. Schott

February 22nd

Barnet Shraiberg Nancy Simmons
Frieda Appel Harry Morris
Edgar G. Seeman Bertha Eppstein
Evalyn Shere Sarah C. Lohman
Julia L. Lewin Morris Schayer

Rae Sachs

TEMPLE GIFT SHOP

A fine assortment of Purim items are now available in our Gift Shop located in the Lounge.

Mrs. J. Tonopolsky and Mrs. Morris Goldberg are in charge. You are invited to come to the Temple to see the display.

Sermon Notes

"Brotherhood — Whose Responsibility"

The observance of National Brotherhood Week will take place February 17-24. In view of this occasion, I have invited the Rev. Harvey H. Potthoff, beloved minister of Christ Methodist Church, to share the pulpit with me at the Friday evening services. Dr. Potthoff is an Associate Professor of Christian Theology at the Iliff School and chairman of the Policy Committee, Denver Council of Churches. We will discuss the theme, "Brotherhood — Whose Responsibility" and attempt to explain the practical things which people can do to promote inter-group relations in Denver.

J.Y.Z.

"The Glory of Judaism"

The Torah says in this week's portion, "And ye shall be holy men unto me." The holiness of Judaism has evoked from the followers the most exalted devotion throughout the ages. The high drama of Sinai has perpetuated itself through all the centuries, and men have died that the holiness be undimmed.

There is nothing more important a rabbi can say, to his people, upon the eve of departure, than to urge them to maintain this tradition. The glory of Judaism requires that each man and woman and child be valiant in the service of God and in the pursuit of ideals. High, noble and external is our Judaism. Brave, honest and zealous must be our Jews.

Reserve Now the evening of March 6th to hear one of the most Distinguished
Spiritual Leaders in America Today

RABBI MORTON BERMAN

of Chicago

Next Guest Speaker on the Men's Club Forum Series

Temple Joins in Brotherhood Celebrations

In an attempt at further broadening the concepts of National Brotherhood Week to include a constant interchange of basic information about Judaism and Christianity, Rabbi Joel Y. Zion has accepted a number of invitations from Denver churches to clarify the message of Judaism. These include Grant Avenue Methodist, Calvary Baptist, St. Barnabas Episcopal, and others. On Sunday morning, February 10, Rabbi Zion occupied the pulpit of Plymouth Congregational Church at the invitation of the Board and Ministers. A congregation of 700 attended and the sermon was entitled, "Judaism's Faith and Future."

In the observance of Religion and Life Week at Colorado University, Rabbi Zion accepted their invitation to address classes in sociology and psychology, as well as a large student convocation. His subject was: "Religion and the Universal Student."

In furthering the Brotherhood program, the National Art Exhibit on display in the Temple lounge has been host to a number of church groups and service clubs. Dealing with the Old Testament, the exhibition has been witnessed by several thousand adults and children.

To further integrate the young people into this program, the William S. Friedman Club held an inter-faith supper, Sunday, February 10, playing host to the youth of Christ Methodist and Washington Park Congregational Church. Dr. Albert H. Rosenthal, Director of the School of Public Administration, Denver University, addressed them on the subject, "What Does Youth Think About Corruption in Government?"

Sisterhood Book Review

Monday, February 18, 1:30 P.M.

Rabbi Joel Y. Zion

will review

"DIZZY"

Hesketh Pearson's brilliant
life of Benjamin Disraeli

HAVE YOU MADE YOUR CONTRIBUTION TO THE U. A. H. C.?

In contributing to the Union you are supporting many worthwhile activities.

Rabbinical Training, Providing Chaplains for the Armed Services, Scholarships for Christian Ministers, Service to Synagogues, Financial Aid to New Synagogues, Supervision of Religious Schools, Inter-faith Work and many others.

Congregation Emanuel
Denver

Cordially invites
the Members to attend a
Farewell Testimonial Dinner
in honor of

Rabbi and Mrs. Herbert A. Friedman
Sunday evening, the twenty-fourth of February
One thousand nine hundred fifty-two

The Silver Glade
Cosmopolitan Hotel
Seven o'clock

R. S. V. P.
Dress Optional

Subscription
\$4.75 per Person

**YEAR-ROUND OBJECTIVES
OF
NATIONAL CONFERENCE OF CHRISTIANS AND JEWS**

"—to promote justice, amity, understanding and cooperation among Protestants, Catholics and Jews, and to analyze, moderate and finally eliminate intergroup prejudices which disfigure and distort religious, business, social and political relations, with a view to the establishment of a social order in which the religious ideals of brotherhood and justice shall become the standards of human relationships."

BROTHERHOOD WEEK serves to give people an opportunity to rededicate themselves as individuals to the basic ideals of respect for others and for the human rights which are essential to the good way of life.

To dramatize the practical things which people can do to promote an understanding and realization of these ideals.

To enlist the support of a larger number of people in year-round activities to build brotherhood.

Philip Milstein, Co-Chairman
National Conference of Christians and Jews

GLORY OF JUDAISM

22 Feb 52

- 1.) Men yearn to give loyalty to something bigger than themselves. They seek the transcendental - the poetry - the magic of life. This sends them soaring to the heights.
- 2.) This week's portion gives man the most peerless goals to which he can devote himself. ש'גורו

Ex 22:30

וְיִשְׂרָאֵל עֲבָדֵי יְיָ

"And ye shall be holy men unto me"

This is the great glory of Judaism

HOLINESS - means specifically:

- a) justice to slaves
- b) freedom & equality

Haftrah of Jeremiah says:

"Ye have not hearkened unto Me to proclaim liberty, every man to his brother and every man to his neighbor - therefore I will make you a horror unto all the Kingdoms of the earth."

- 12
- c) retribution for danger & theft
 - d) sexual purity
 - e) help to the poor
 - f) Kindness to your enemy

The Jews are to be a holy people and that is their historic destiny. That is their goal.

- 3) Further, God promises them help to fulfill this destiny:

Ex. 23:20

"Behold I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared."

- 4) All people rally around slogans which express these innermost feelings of dedication to a cause greater than self.

e.g. Yale - "For God, for Country & for Yale"
tattered flag - "Red Badge of Courage"

5) The portion also provides a slogan:

24:7(4)

לכל אדם ישיב

"All the people answered with one voice and said:

'All the words which the Lord hath spoken will we do.'

Hebrew - "we will do and we will hear"

They promised before they even knew what was expected of them.

This is an eager rushing toward destiny.

What high + noble glory!

6) Kaufman Kohler takes these two words:

"Two simple words, spoken before even the law had been proclaimed, formed a bond of union between God & Israel never to be loosened.

A wonderful outburst of enthusiasm of a people ready to assume the most arduous world-task for all generations to come! Well says the Midrash, twice 600,000 angels from heaven came down with crowns to adorn the covenants of Sinai in reward for such enthusiastic self-consecration to their historic task...

These two words contain the secret of that passion for truth & justice, for humanity & helpful love which moved the heart of the Jew at all times.

That grand promise of a whole people's allegiance to God made the Jew the marvel of mankind, the bravest of heroes, it made him defy temptation and persecution, the taunt & hatred of mob & monk, the fire & sword, the rack & the dungeon, the tyranny & the prejudice of the people & their potentates.

It made Israel the paragon of faithfulness, of purity, and piety."

PERORATION

7)

This is a religion of love:

- for God
- man
- animal
- nature
- slave
- widow-

This is a religion of high drama
from Sinai to the end of time

This is a religion of clear song
and poetry

This is a religion of glory
and beauty and eternity.

Lev. 22:32

עֲבֹדוּ אֱלֹהֵי יְהוָה

"Ye shall not profane My
holy name"

May this congregation always bring honor
to the banner of Judaism.

Temple Emanuel

DENVER



RABBI HERBERT A. FRIEDMAN

RABBI JOEL Y. ZION

Vol. XIV

AMERICAN JEWISH

January 21, 1952

No. 6

Sabbath Services

Friday, January 25, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

**"LOOKING BACKWARD —
THAT WHICH HAS BEEN DONE"**

A Resume of My Ministry in Denver

Friday, February 1, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

**"LOOKING FORWARD —
THAT WHICH REMAINS TO BE DONE"**

A Program for the Future

RABBI MAURICE N. EISENDRATH

Distinguished President of the Union of American Hebrew Congregations

will visit Denver, January 30th

under the auspices of the Union

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TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study
AComa 2830

Rabbi Joel Y. Zion—Study, AComa 2830

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EMANUEL CEMETERY

Telephone AComa 2839

Kaddish List===

(Taken from Memorial Tablet)

January 25th

Robert S. Oberfelder	Doris Fischer
Simon Frank	Eli Atliwaick
Sarah Cain	Ray S. David

February 1st

Philip Lewin	Morris Tishler
Ernest Morris	Benjamin L.
Sadie L. Baer	Solomon

Men's Club Dinner Meeting

February 7th

Speaker:

ANDY COHEN,

Successful Manager of the Denver Bears

Sports Editors and leading Sports Figures will also participate

WATCH FOR DETAILS

Sermon Notes

"LOOKING BACKWARD THAT WHICH HAS BEEN DONE"

A Resume of My Ministry in Denver

It has been my happy lot to be the rabbi of this congregation for more than eight years. Part of this time was spent in leave of absence in the Army of the United States.

Now, upon the eve of my departure, I have been looking backward over the years, to see what has been accomplished. How many of the idealistic goals of a young man have been brought a little closer to fulfillment? Has the holiness of Judaism been enhanced during this ministry? Has my stewardship preserved and increased the heritage?

These are the natural questions of reflection and self-analysis at the moment of separation.

H.A.F.

"LOOKING FORWARD THAT WHICH REMAINS TO BE DONE"

A Program for the Future

After a man surveys what he has done or tried to do in a given period of service, his thoughts turn to the future. What more would he have wished to achieve? What horizons still beckon the climber—what peaks are yet to be scaled?

Almost from the beginning of my ministry, I had certain goals in mind for Congregation Emanuel. I had certain ambitions for Denver and this area. It is interesting to speculate on what this future program would have entailed. I indulge in this speculation, not to influence the future course of this Temple, but rather to play with its possibilities.

Let us look at a program for a large American synagogue, to see whether it is practicable and desirable, here in Denver or elsewhere.

RABBI MANUEL LADERMAN
RABBI C. E. H. KAUVAR
RABBI HERBERT A. FRIEDMAN
A. A. KERSTEIN, Moderator

will participate in a debate that should interest every member of the Temple.

THE HEBREW EDUCATIONAL ALLIANCE MEN'S CLUB

in cooperation with the

MEN'S CLUB, TEMPLE EMANUEL

and the

B.M.H. MEN'S CLUB

Cordially invites the members of the Temple and the Temple Men's Club

to attend
AMERICAN JEWISH
the Annual Men's Club Intra-faith Meeting
ARCHIVES
AT THE ALLIANCE

This meeting will present a rare opportunity to hear our distinguished Rabbis discuss the question that is currently being considered by Jewish leaders throughout the country:

WHICH WAY AMERICAN JEWRY?
WHAT PATTERNS ARE EMERGING IN AMERICAN
JEWISH LIFE?

A Buffet Supper will be served following the meeting

For Men Only

RABBI ZION AT COLORADO UNIVERSITY

On Monday, February 4, Rabbi Joel Y. Zion will be the featured speaker at Colorado University during Religion and Life Week. This week is set aside each year by the University for a discussion of religious issues and brings together leading ministers in the Denver region for a discussion with the student body.

During the month of February, Rabbi Zion has been invited by the Jewish Chautauqua Society to address several universities in the Rocky Mountain Region. Chatauqua is a project of the National Federation of Temple Brotherhoods.

Your contribution to the Union of American Hebrew Congregations Supports these activities

RABBINICAL TRAINING

The Hebrew Union College-Jewish Institute of Religion, with schools in Cincinnati and New York, is the oldest and largest rabbinical college in America. Here rabbis—leaders and teachers of American Judaism are trained for service in our congregations and communities. Cantors are also trained at its School of Sacred Music.

CHAPLAINCY

From the ranks of its alumni, men have gone into the chaplaincy, bringing comfort and aid to our boys in service. Among them was Alexander Goode, one of the four heroic Four Chaplains who went down on the S. S. Dorchester.

SCHOLARSHIP

With Europe's centers of Jewish culture gone, the College-Institute is one of the major citadels of Jewish learning in the world today. In its graduate department; its famous library, museum and American Jewish Archives, scholars and teachers find unexcelled facilities for study and research. Under its graduate program Christian ministers and scholars are granted fellowships to live and study on the Cincinnati campus—a unique example of Interfaith in Action.

SERVICE TO SYNAGOGUES

The Union is the central body serving 440 member congregations. With all its departments and affiliates now under one roof in the House of Living Judaism, the Union is in a better position to serve the needs of affiliated congregations. For the un-affiliated, it has organized 60 new congregations in 3 years and brought tens of thousands of young people back to the synagogue.

RELIGIOUS EDUCATION

The Union helps maintain schools jointly with the College-Institute; provides curriculum guidance for our 440 religious schools and publishes text books used not only in Reform religious schools but in Orthodox and Conservative schools as well.

INTERFAITH WORK

According to a recent survey, the Union and its affiliates do the most effective job in the Interfaith field. Working through churches and synagogues, they bring the true facts about Judaism to non-Jews. This is done through: Institutes for Christian ministers, churchwomen and Sunday School teachers; educational work on university campuses and in Christian camps, and "Popular Studies on Judaism" distributed to Americans of all faiths.

Congregation Emanuel

16th Ave. and Pearl Street
DENVER 5, COLORADO

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

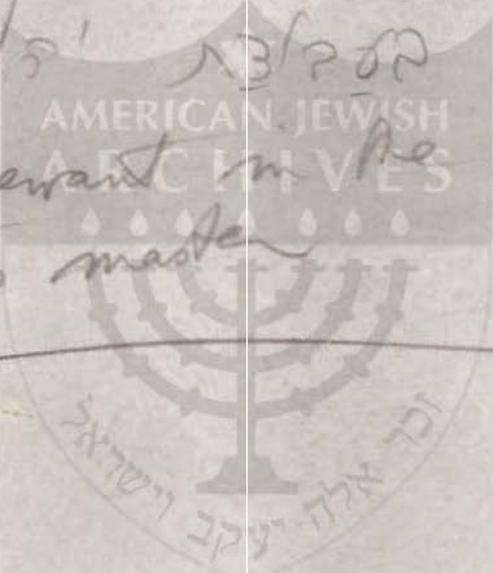
Wise finished middle of 22
& began middle 22

Wise's last words to me:

DATE _____

TO:

2/8' 13/200 306
A servant in the course
of his master



27-
RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL
EAST 16TH AVENUE & PEARL STREET
DENVER 5, COLORADO

SSW sent me forth
with the words: 7/5/70

DATE _____

TO:

You greeted me with the words:
1/27 7/72

Part of wedding ceremony
as bride & groom come together
in anticipated joy.

