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Annual meeting reports. 1948-1950.

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Report For Annual Meeting, May 2nd, 1948

This report is intended to cover, in perfunctory and outline fashion, the highlights of the year's work since my return to the Congregation late last summer. It cannot possibly be all-inclusive, due to the lack of time, but will concentrate rather on those highlights of the year's work which seem to me to be noteworthy and significant.

May I say, in preface, that the work of the past year has been extremely rich and productive. The program of the Temple has been in high gear throughout the entire year and a tremendous variety of activities has been made available to the membership of the Congregation. Also in passing, let it be said that an unusually high percentage of the members of the Congregation have seen fit to take advantage of the various programs offered. This is always a satisfying condition to the Rabbi and professional leadership of the organization. Programs, no matter how carefully designed, are worthless unless they are shared by large and responsive audiences. I am quite happy with the interest shown by the majority of the members in the activities which the Temple offered this past year.

This report shall be divided into four sections covering my activities in four various spheres. Firstly, I shall deal with internal Temple duties and activities. Secondly, I shall deal with intra-faith activities, which concern the other synagogues and Jewish groups in our community. Thirdly, I shall deal with inter-faith or general community activities, in Christian churches, in civic responsibilities, and in the broader phases of our life as members of the larger community of Denver. Fourth, and lastly, I shall deal with those functions which I have been able to perform on the national scene of Jewish interest.

I. Temple Duties.

1. Religious School.

The Religious School this year comprised the largest number of students ever to be enrolled in the history of Temple Emanuel. We had approximately 365 pupils, divided into ten classes. We had approximately 35 weeks of school, in an excellent season which was uninterrupted by bad weather or any other external factor. The mood and morale of the school were as high as I have ever known. I think it is within limits and within reason to say that the vast majority of the children came to our school, not under duress from their parents, but really because they enjoyed coming here. I do not think it is blindly enthusiastic to make that evaluation. I am quite pleased with the amount of material covered in the curriculum by the teachers; ^{with} by the various carnivals and holiday programs arranged with the help and sponsorship of the Parent-Teachers organization; ^{with} by the attitude of the children toward all features of the school program which we were attempting to project, ^{and with the subsidization of the Sisterhood.} The Confirmation Class, particularly, enjoyed a wholesome and healthy year, and I am certain that Confirmation of 1948 will be an outstanding program due to the caliber of the children in the class.

It will be necessary, without any question, to continue our two-day sessions for the coming academic year. We now have approximately 250 children coming on Sunday and 100 children coming on Saturday. Seven grades meet on Sunday and they

occupy ten classrooms. This includes two rooms which are used in the choir loft. Three grades come on Saturday, and they occupy four classrooms.

I have two recommendations to make, involving changes in the Sunday School organization for the coming year. Both recommendations are motivated by the fact that we know we shall have an even larger attendance next year, possibly approaching the 400 mark, which would make our school one of the largest in the entire United States. The recommendations are as follows:

Recommendation #1. That we establish next year a kindergarten to accomodate children younger than age 6. ^{I make} ~~this recommendation is due to the~~ ^{reason} ~~fact that~~ we have had many requests from parents

who have children of 5 years of age, who have asked us whether we could not possibly include these youngsters in our school. Some of these youngsters have older brothers and sisters in upper grades, and the younger children wish to come with their older brothers and sisters.

Another reason is that Christian Sunday Schools take children as early as age 3, and in several instances we have found Jewish children, living in neighborhoods where there were no other Jewish neighbors, being influenced by their little Christian friends and actually being taken to Christian Sunday Schools. Therefore, I think that we must meet this problem by making available a trained kindergarten teacher with normal kindergarten facilities. To this end we shall have to take one of the rooms on Sunday morning.

RECOMMENDATION #2. That we move Grade 7 from Sunday over to Saturday. This is prompted by the fact that if we establish our kindergarten and make one of the rooms available for its use, we will not be able to accomodate all of the grades heretofore held on Sunday morning. In line with our principle of having the older grades meet on Saturday morning, it would then be logical to move Grade 7 over to Saturday morning, ^{to join Grades 8, 9, 10} In the Saturday Morning School we are presently using only four of the available rooms, so that we could easily give a fifth room to Grade 7.

2. Worship Services. Thank Rachael.

a.) Attendance at Friday evening services during the year has been extremely gratifying. On the whole attendance has increased consistently over previous years. On the average, even including several evenings when the weather was severe during the winter, we have enjoyed an attendance of approximately 250 persons every single Friday evening. During special events, that attendance has risen as high as 1,000 persons. At the various times when we have had guest speakers during the year, we have had as many as four or five or six hundred persons. For any Rabbi to say that he is pleased with the attendance of his Congregation is an unusual conclusion. I am happy at the interest shown, but we are never fully satisfied. I would like to urge an increased attendance during the coming year. To this end I wish to recommend:

RECOMMENDATION #3. That we make every effort as a Congregation to continue to eliminate social events on Friday evenings and concentrate on Temple attendance that particular night. The Board of Trustees has passed a resolution asking the members to refrain from parties on Friday night and I recommend that the Congregation take cognizance of that action of the Board.

Sat. AM services

b.) Sermon Topics. The sermon topics for the year have been as varied as I have been able to make them. Appended to this report is a complete list of the Sermon Topics for every Friday evening during the past season. The subjects ranged all the way from Inter-Faith Services, to discussions of the Marshall Plan and the European situation, to holiday programs such as Chanukah, Succos, Purim, etc., to spiritual sermons, to a series on "Great Living Religions" which was excellently received. There was no single sermon during the year on what might be considered a controversial issue. Palestine was dealt with in only ^{two} ~~one~~ lectures. On the 5th of December, following the decision of the United Nations, ~~and it dealt with this subject~~ ^{I preached on the} "Partition of Palestine - What Does It Mean To An American Jew?" I made a deliberate and conscientious effort not to ^{impose my views from} ~~bring controversial matters into~~ the pulpit. We had the pleasure of several guest Rabbis and speakers during the year and these too added to the high level of the pulpit presentations.

and on the 12th
of March, our guest
Rabbi Lazer
preached on "Palestine
and the Jew"

c. Special Services. We had several special services during the year which merit particular notice. On October 3rd, 1947, we introduced a Consecration Service for the new children coming to the Religious School for the first time. This was an impressive event and one which I think we shall repeat annually. On December 12th, we had an outstanding Chanukah Service in which the Oratorio "Judas Maccabeus" was sung and a narration written by myself was presented ~~between the various numbers of the Oratorio.~~ Almost 1,000 people attended that service. There was a Men's Club InterFaith Service, in which various prominent laymen of the city spoke and there was a Council of Jewish Women's Sabbath in which they explained their program of service to the foreign born. There are two recommendations I should like to make concerning services for the coming year.

RECOMMENDATION #4. That we move the hour of the service from 8 o'clock to 8:15 o'clock, in order to make easier the question of finishing dinner and arriving at the service in time. I am told that services originally were held at 7:45, under Dr. William S. Friedman, and that when they were moved up to 8 o'clock, a marked improvement in attendance was noticeable. I think it is logical to assume that more people would come if they did not feel so rushed at the conclusion of their dinner hour. Therefore it might be equally logical to assume that moving the services to 8:15 would provide an opportunity for an even greater number

of congregants to attend. I therefore recommend that this be adopted beginning with our next season in the fall.

RECOMMENDATION #5. That one of the women of the Congregation open the service each Friday evening by lighting the candles on the pulpit and pronouncing the appropriate benediction. As you know, our service now has the candles which have already been lighted prior to the opening of the ritual by the sexton. It has been found in other Congregations that the actual lighting of the lights before the congregants is much more dramatic and much more indicative of the actual Sabbath spirit. Therefore each week one of the women is notified in advance that she has been accorded the honor of coming to the pulpit to light the candles and say the blessing. It is very beautiful, very significant to the woman performing the act, and generally enjoyable to the entire membership. I therefore recommend that we adopt this custom beginning with the services in the fall, and implement it with the help of the Sisterhood.

3. Sacerdotal Services.

This year we have had the usual number of services involving religious ministrations. There have been 24 weddings; 25 funerals; 7 circumcisions; 5 ceremonies of naming children in the Temple; 8 Bar Mitzvahs; and 5 conversions to Judaism. Most of these ^{except for funerals,} are happy events and occasions, and I personally am delighted to

be of service on these occasions of family importance.

~~As regards funerals, it is a sad but necessary function of my office.~~

Each of these personal services involves an amount of attention and time not generally understood by the members of the Congregation. Each wedding, for example, involves at least four separate occasions of interview and conference with the couple to be married and their family. Similarly, the other ministrations also involve a great expenditure of time.

4. Pastoral work.

Private pastoral work
a. There has been during the past year a rather heavy load of pastoral work which has come to my attention in the Temple office. More than ever before, I have noticed that people are bringing personal problems involving dilemma, doubt, confusion, or outright psychological complexes, to my desk. ~~They call and appointments are made for them.~~ Each person is given all the time necessary for him to divest himself of whatever is bothering him. On the basis of my last year's experience, *it might properly be said* ~~I might almost say~~ that the Rabbi is coming to be used more and more heavily as an outlet for domestic problems, internal personal grief, and other private intimate problems. Never before have I had such an overwhelming number of all types of family problems brought to my attention. In many cases I have had to use the services of psychologists *and* psychiatrists in our city, for I realized that the particular problem which was brought to me was too technical for my intervention. May I remark,

parenthetically, at this point, that I have had to do a great deal of reading in psychiatry and psychology during this past year in order to familiarize myself with some of the more common types of problems. I now know enough to recognize a state of paranoia or schizophrenia. When this occurs I immediately withdraw from the matter and refer the particular person to a psychiatrist. Very often the fact that the person has come to me with his problem, helps him to place enough confidence in my judgment, so that he will be willing to accept my referring him to a psychiatrist, where previously he would have rebelled at the idea of accepting that sort of medical attention. My files in such cases are kept extremely confidential, and not even the Board of Trustees or the Ritual Committee is informed of the particulars of such cases.

b. Hospital Pastoral Work. I have attempted to keep abreast of those members of our Congregation who were ill and hospitalized. I have not yet worked out a satisfactory arrangement with the various hospitals in the city so that I am informed by them when Jewish patients are admitted. It is a difficult problem involving much detailed organization, but I hope to have it worked out so that I shall be notified when Jewish patients are admitted, and will then be able to visit them as rapidly as possible.

c. Home Visiting. In regard to this point I must say that I am sure that I have not covered all of the pastoral visits in homes of members of the Congregation

which I should have made. I am frank to confess that many occasions which call quite properly for a visit by the Rabbi were never brought to my attention; and that others which were brought to my attention I was simply unable to cover due to the lack of time. This latter is not an excuse. It is simply a statement of fact. Our Congregation is so tremendous and there are so many activities percolating constantly, that it is impossible for one Rabbi to cover all aspects of his ministry. It is for this reason that I asked the Board to provide the services of an assistant Rabbi and the Board acquiesced. As you all know we now have engaged Rabbi Joel Zion whose help and assistance in the congregational program will enable me to devote more time to pastoral visiting at home. There is one recommendation I would make in this regard.

RECOMMENDATION #6. That some technique be devised, whether it be a committee of the Sisterhood or the Brotherhood or a joint committee of responsible people willing to undertake this task, to keep me informed of what pastoral visits would be appreciated. If there could be a constant system in operation whereby matters of joy or sorrow in the lives of members of our Congregation could be brought to my attention systematically, I would then know that we would be having complete coverage of the members of the Congregation. I therefore recommend that some sort of operative technique be designed to ^{help} keep me constantly informed. I would appreciate this very much.

I will then be happy to make all calls necessary.

5. Birth of Temple Supper Club.

I am very delighted to bring to your attention the birth of another organization in the Temple family. This year, under the auspices of Mr. Henry Frankel and Mr. Sam Rose, a large group of younger married couples was attracted to join the Temple as members. This group was then organized ~~by myself~~ into a discussion club which met the first Sunday evening of every month, for supper and a program afterwards. You would be delighted to see the enthusiasm and eagerness with which this Supper Club has run its programs during the past year. They have reached out into the community for speakers to inform them of many current problems. They have worked with zeal and energy to make their suppers interesting and attractive. Their average attendance month after month has been somewhere in the vicinity of 75 persons. They have discussed the internal Temple problems and have been extremely interested in the running of our synagogue. I feel quite strongly that from this group will come the future leadership of Temple Emanuel. I am happy to be able to report to you that the Board of Trustees has decided to invite the Supper Club to send one of its members to sit on the Board as an associate Trustee without voting privileges. Thereby one of the younger members of the Congregation can be present at the Board to present to it at every meeting the viewpoint of this large and important group in the Congregation. It is not beyond the realm of possibility

that after several years, when the Supper Club shall have established itself permanently as one of the strong auxiliary organizations of the Temple, that its member of the Board shall have a vote as well as a voice. Membership in the Supper Club is open to all members of the Temple between the ages of 21 and 35. Any members of the Congregation who are not already members of the Supper Club, and fall within those approximate age limits, are cordially invited to join the club.

6. Revival of William S. Friedman Club.

The Wm. S. Friedman Club, which is the young people's group of our Temple, comprising post-confirmands between the ages of approximately 16 and 18, had gone out of active existence during the years that I was in service. During the season of 1946-47, there were some efforts made to hold afternoon tea dances for this young age group, but apparently they were not tremendously successful. At the beginning of this current season, I was unable to give the necessary time and attention to reviving the Friedman Club, due to the fact that a great deal of ^{my} effort was being put into the organization of the Supper Club. By about January, however, we were able to give attention to the rebirth of the Friedman Club. I am now happy to report that we have had a rather successful series of programs during the past four or five months, attended by an average group of about 20 young people. It is my feeling that the Club is now back on a healthy basis, and that with the inclusion of this year's

Confirmation Class of 28 young people, we shall start the season next fall with a devoted and interested group. ^{& app. 45 adolescents.} I feel that this is a very important organization, since it fills the gap during which the young people might tend to stray away from affiliation with the Temple if there were no program provided for them. Both the Men's Club and the Sisterhood offered sponsors in the persons of Mrs. David Musman and Mr. Mandell Winter. These two adult sponsors helped with the program and the refreshments and I would like very much to see that method continued for next season.

7. Men's Club, Sisterhood, P. T. A.

I must say frankly that very little of my time or thought was given to these three organizations. That does not indicate at all any lack of interest, but was due to the fact that I had to pick and choose between the things I could do. I had the feeling that these three well established, well organized affiliates could really run on their own momentum with a minimum of attention from myself. And that proved to be the case, since all three had highly successful seasons. I would like very much to give more of myself to the three groups, and it will perhaps be possible during the coming season.

II. Intrafaith Activities.

1. Other Jewish groups.

During the past season I have been asked to appear before the various Jewish groups of our city. I have been unable to accept all invitations, but have

adopted a policy of appearing at least once, if possible, before each group. In this connection I have spoken for the ADL, B'nai B'rith, Hadassah, Council of Jewish Women Mizrahi, and other groups which have invited me.

It is obvious, of course, that our own Temple organizations have first call on my time and services, but it is part of my theory of inter-Jewish harmony in ~~any~~ ^{The} community which has caused me to accept invitations from Jewish groups outside of the Temple family. ~~Suggestion~~

2. Cooperation With Other Rabbis.

I have had an extremely happy year of association with the other Rabbis and other synagogues in Denver. I have done this deliberately and consciously, in an effort to improve relations between all groups and neighborhoods of Jewish people in the city. This phase of work is extremely important to me and figures largely in what I conceive to be the functions of my ministry. I have worked hard and diligently at it, and am prepared to report that I think there is a constantly growing improvement in east side-west side relations. I see this to be true among the young people's groups, and I am working on adult groups toward the same objective. If I may put into words what all of us know to be true, there is a certain amount of intolerance on both sides. I have gone to meetings in synagogues on the west side and have heard the remark that "Reform Jews are goyim. They would rather associate with the Christians than with us." Whenever I have heard any such remarks I have

attempted to explain with tact and restraint that they have no right to impune our loyalty to Judaism. Usually I can make my point and better realtions ensue. I have become personally very friendly with Rabbi Laderman. That fact seems to have impressed some of the members on our side^f town that perhaps orthodox Jews are not necessarily fanatics or foreigners. I shall continue to devote myself to this type of intrafaith harmony.

III. Community Activities.

1. Appearances in churches.

I have been invited to appear in the pulpits of many of the churches of the city, and have ^{usually} ~~always~~ accepted such invitations. I feel that much good can be done by having Christian groups see what a Rabbi looks like physically and listen to his expositions of some of the elements of Judaism. I want you all to know that I have never used a Christian pulpit as a vehicle to discuss controversial Jewish subjects. I have always selected themes of Jewish religious matters or ethical content of our heritage. I have also appeared before many Christian youth groups and seminars. I shall continue to pursue this phase of activity since I think some slight value may come of it.

2. Civic Duties.

I have been happy to cooperate with other individuals and ^{groups} ~~persons~~ in various civic responsibilities which I am called upon to fulfill. There was, for example, the large civic Thanksgiving Service at the Auditorium last fall. That Civic Service had been running downhill

for several years,
~~constantly~~, and Mayor Newton asked if I would not help revive it. Several ministers worked together conscientiously and diligently with the result that we had the finest Civic Thanksgiving Service which had been held in Denver for the past five years. I have recently been asked to serve on the Mayor's Committee for the Freedom Train, which will be in Denver May 22nd and 23rd, carrying the priceless documents of our heritage of American freedom. I was happy to accept that invitation and was delighted that the Jewish groups had been honored with a representative on the Committee. These civic duties are time consuming, but I feel they must be done.

3. Service Clubs.

The various service clubs of the city have invited me upon different occasions to speak before their luncheon meetings. It was impossible to accept all the invitations, so there was a process of selection and rejection. I used the theme of the Displaced Persons when speaking before most of the city service groups. They were interested in this theme and again it was a non-controversial subject, but one of humanitarian content wherein I explained what problems we were faced with and enlisted their sympathy and help. It is worthy of comment that after my address before the Rotary Club, several members of that club wrote to the Colorado Senators in regard to the Stratton Bill. They sent me copies of their letters with the remark that they wished to do everything possible to help. I replied that I was grateful for this display of understanding

on the part of Christians. Unfortunately the Stratton Bill is now dead, but we are continuing to work on substitute measures. The one most likely to succeed in passage through the ^{Senate}~~House~~ is the Wiley Bill and I am currently engaged in explaining the provisions of that to the various Christian groups before which I have occasion to appear.

As I have said, these various community activities among Christian ^{church} and civic groups are time consuming. I would be happy to be guided by your mandate and wish in this matter. If it is your feeling that I should cut down on the amount of time I devote to these projects, I shall be happy to be guided accordingly. If the members of the Congregation would care to express themselves one way or another on this point, I would really appreciate an indication of your sentiments. As it is, I try to devote a minimum of time to these matters, but even this minimum is costly.

IV. National Duties.

1. Chautauqua Society.

I am on the list of speakers of the Jewish Chautauqua Society, which is located at Cincinnati. I have been ^{a good} forced to refuse many of their requests to speak at various colleges around this Rocky Mountain region, due to the fact that I could not be away from home so much. But I have accepted several engagements, including one down at Colorado College at the Springs, and one this summer at a Methodist Ministers' College

in Ketchum, Idaho. Appearances for the Chautauqua Society involve lecturing on Judaism before Christian student groups at colleges and universities. I have also done some of this work at Denver University, not necessarily under the auspices of Chautauqua, but as a result of purely local invitations.

2. United Jewish Appeal.

As you all know, I have been extremely concerned with the various campaigns which contribute funds to the United Jewish Appeal for overseas relief and reconstruction. During this past season I served as co-chairman of our own local campaign and am very proud of the results of the work of our own people here. I have been constantly called upon by Mr. Morgenthau and others in the New York office to travel to various cities to help in their campaigns. I have refused five requests for everyone which I have accept, on the average. During these most recent days, for example, I have received calls to go to Omaha, Des Moines, South Bend, Indiana; and Salt Lake City. I refused the the first three and accepted only the latter, begging off with the excuse that I simply did not have the time. This interest in the United Jewish Appeal comes, as you are well aware, from my deep concern on the basis of personal experience with the surviving Jews overseas. I have tried to walk a tight-rope between my duties here in the Temple and ~~what I feel to be larger~~ responsibilities on a national level. If I have erred, it is a sin of overzealousness and I beg you to understand it. I feel that every dollar in every

city is so terribly urgent, that if I can possibly help to show people why they should contribute, ~~that~~ I must do so. Please believe me when I say that I have tried constantly to be away from home as little as possible. Most communities have their campaigns in the spring, right during the month of April and May. I shall continue to resist as much as I can, and shall accept invitations to go only when I can be away from Denver a minimum number of hours.

3. CCAR Committee On Ceremonies.

As you know I have been appointed to the Committee on Ceremonies of the CCAR and the UAHC. This is considered to be one of the most important committees in the Conference, since it has much to do with the shaping of the future of Reform Judaism, in America, in terms of ceremonies and content. I was honored to receive the appointment to this committee and have attended two of its meetings during the past year, one in Cincinnati and one in New York. The Committee consists of some of the finest Rabbis of America, and I was further honored when they accepted our Children's Consecration Service, which I referred to above as having taken place last fall for the new children in the Religious School. This service will probably be published shortly as a pattern for all of the Reform Congregations of America to follow. I have attempted to give as little time as possible to the work of this Committee, and aside from the two trips out of the city to attend its meetings, it has not interfered with our

normal routine. I shall serve on this Committee for an additional period of, I think, three years. I shall attempt all during that time to see that the work of the Committee interferes as little as possible with local obligations.*****

This is my total report for the summation of the activities of the past season. There is but one more thing I should like to say. Our Temple has grown constantly in membership. We have become larger, ~~our income has become larger~~, and our program and activity has grown more comprehensive. I truly feel that we can become one of the most important Temples of America. I truly feel ~~those~~ that those of us who are serving the Temple are here to serve the members in all ways possible.

To grow as an institution and to benefit from the Temple in personal terms, just one thing more is necessary in addition to what we already have. That extra ingredient is harmony and peace and mutual respect among ourselves. Issues and principles may divide us into separate ideological camps. That has always been the case in Jewish life. No one has ever attempted to force unanimity of opinion. But division on the basis of issues and principles need not mean and should not mean separation between members of the Congregation who hold different points of view. This is one family. We should act in our religious and in our social and in our personal and in our business lives as one family. We pray for peace. Let us pray also for peace among ourselves. Let there be no further reasons for suspicion and doubt and mistrust. I make this plea out of all of the sincerity of my heart. I shall not give up my ideas. I do not expect any one of you to give up his ideas. I ask merely that harmony, conciliation, yes and even love prevail among us. This is a House of God. This is a House

embodying the deepest finest ideals of the Jewish people. Let not this House be riven by fight and antagonism. I hold out the hand of ~~peace~~ ^{friendship} to every member of this Congregation and hope that every member will clasp his neighbor's hand so that together we may go forward to even more glorious future.

Respectfully submitted

Rabbi Herbert A. Friedman



1947-48
SERMON SUBJECTS

26 Sept. '47 SUCCOTH SERMON (on details of festival)

3 Oct. 47 CONSECRATION SERVICE (new children)

10 Oct. 47 "WHO WROTE GENESIS?"

17 Oct. 47 PROF. RALPH MARCUS -- "JEWISH NATIONALISM and
UNIVERSALISM."

24 Oct. 47 LOUIS SIDMAN -- "ARE WE SOLVING AMERICA'S HATE PROBLEMS?"

31 Oct. 47 "FOOD AND PEACE IN EUROPE"

7 Nov. 47 "MARSHALL PLAN AND RUSSIAN OPPOSITION"

14 Nov. 47 "IS OUR PEACE SOUND?" (Armistice Day Sermon)

21 Nov. 47 "HOW DOES IT FEEL TO BE A NEGRO?" (Reference to
"Kingsblood Royal")

28 Nov. 47 ANNUAL INTER-FAITH THANKSGIVING SERVICE

5 Dec. 47 "PARTITION OF PALESTINE" - WHAT DOES IT MEAN TO AN
AMERICAN JEW?

12 Dec. 47 "JUDAS MACCABEUS" ORATORIO AND NARRATION

19 Dec. 47 "NEEDS OF WORLD JEWRY FOR 1948" (Report on UJA Conference)

26 Dec. 47 "JESUS - CHRIST or TEACHER"

2 Jan. 48 "INVENTORY TIME" (stock-taking at beginning of year)

9 Jan. 48 "MAN OF ETERNITY" (Moses)

16 Jan. 48 "DISRAELI and ENGLISH JEWRY" (100th anniversary)

23 Jan. 48 "IS THERE A CHANGE IN THE ATTITUDE OF REFORM JUDAISM
TOWARD CEREMONIES?"

30 Jan. 48 "WAY OF CONFUCIUS"

6 Feb. 48 "WAY OF THE BUDDHA"

13 Feb. 48 "SHINTO - JAPANESE WAY"

20 Feb. 48 MEN'S CLUB INTERFAITH SERVICE (Brotherhood Week)

27 Feb. 48 "THE HINDU WAY"

5 Mar. 48 "WAY OF ISLAM"

12 Mar 48 RABBI MORRIS LAZARON - AMERICAN COUNCIL FOR JUDAISM
"PALESTINE AND THE JEW"

19 Mar. 48 "PURIM - WHO ARE THE MODERN HAMANS?" (Record of Arab
leaders)

26 Mar. 48 COUNCIL OF JEWISH WOMEN SABBATH
2 Apr. 48 "THE CHRISTIAN WAY"
9 Apr. 48 BERNARD BASKIN - "THE MESSAGE OF HISTORY"
16 Apr. 48 "THE WAY OF JUDAISM"
23 Apr. 48 RITUAL SERVICE - PASSOVER SEDER
30 Apr. 48 EUROPEAN PICTURE SLIDES



Israel to Compensate Christians For War's Damage to Churches

Joint Commission Assessing Cost; Sects Agree Full Religious Liberty Is Prevailing

By Kenneth Bilby

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TEL AVIV.

Of all the issues confronting Israel today none is more delicate than that concerning the status of Christianity in the new nation. The subject of much murky discussion, both here and abroad, it has strained relations between two faiths which have a vital stake in the Holy Land.

With co-operation from the Catholic Church and the Israel Ministry of Religious Affairs, this correspondent has examined Christian holy places and church properties throughout Israel. The Catholic hierarchy and the Israel Ministry, upon request, compiled their own statistics on the extent of damage on Christian church buildings occupied by the military and on the condition of holy places.

Israel's ranking Catholic—Archbishop George Hakim, Bishop of Acre, Haifa, Nazareth and all of Galilee for the Greek Catholic Church—and a high Israeli government official, met at the Ministry of Religion headquarters and for two hours answered questions put by this reporter.

(The Greek Catholic Church, under the direct spiritual and administrative control of the Vatican, has certain Oriental rites which differentiate it from the Latin (Roman) Catholic. The Church is called Latin rather than Roman in Israel to differentiate it ritually from the Greek Catholic. There is no connection between the Greek Catholic and the Greek Orthodox Churches.)

Dozen Sects Function

More than a dozen sects function within Israel. The largest are the Greek Catholics, with 15,000 members, the Greek Orthodox, with 15,000, and the Latin Catholics, with 8,000 to 10,000. They have over 200 church buildings and own about 50,000 dunams of land. (The dunam is .22 of an acre.) Their total investment is nearly \$250,000,000.

Christians own large sections of Jerusalem, Haifa and Jaffa; Russian Orthodox Church holdings alone, in Jerusalem, are worth more than \$60,000,000. There are between thirty-five and forty thousand Arab Christians in Israel and from 700 to 1,000 priests, nuns and religious workers.

On the question of damage to church property in Israel since May, 1948, Christians are now pressing for reparations and the Israeli government has promised "special consideration" when the Parliament brings up a bill for the settlement of all war damages.

Both sides agree, unequivocally, that much of this damage was the result of vandalism and looting by irresponsible elements and cannot be classed as battle damage. Archbishop Hakim also conceded that 90 per cent of the desecration and destruction of Christian churches occurred in the first two months of battle, when the Israeli Army had not developed normal officer discipline.

Approximately forty-five Christian convents, churches, schools and monasteries were occupied by the Israeli Army during the war. The majority have been returned, but eight church properties in Jerusalem, seven in Haifa and a few in Nazareth, Galilee and the south are retained by the militia. The government has guaranteed to return them when the military situation permits.

Joint Effort Begun

The joint Catholic-Israeli Commission has begun inspection of damages to the Church of the Dormition, on Mount Zion. This is the first joint effort to reach agreement on reparations and it is no exaggeration to say that future relations between the Catholic Church and Israel will rest on the outcome. It would be a mistake to imply that the Catholics are now satisfied with conditions. Their estimate of damages is steadily increasing as churches are released from army control. The figure is now close to two million dollars.

Meanwhile the Russian Ortho-

dox Church is becoming increasingly important in church struggle for religious control of Jerusalem. Its head, the Archimandrite Leonid, works hand in glove with the Soviet Ministry here. It is reported that Russia is now pressuring Israel to grant it title to White Russian property in Jerusalem and other church properties long owned by the Russian Orthodox hierarchy.

In exchange for support on these requests, the Soviets are reportedly ready to approve the Israeli wish for partition of Jerusalem instead of internationalization. The struggle for Christian dominance in Jerusalem is thus liable to produce a conflict between the Russian Orthodox and the Catholics—the two largest property holders.

Offers Return of Church

Israel has offered to return the famed Church of the Dormition. But at Haifa, Monsignor Antonio Vergani, Vicar General of the Latin Patriarch in Galilee and the representative of the Apostolic Delegate for all Israel, has said that the Catholics would not accept the return before the joint commission has finally assessed damages. He asserted—and Israeli officials agreed—that the church had been stripped of its crucifixes, bronze candelabra, statues, priests' vestments, stock of holy dressings and part of its library of ancient church manuscripts. All movable fixtures had disappeared.

Three other prominent Jerusalem churches which have been damaged include the Hospice Notre Dame, the Franciscan Chapel of the Cenacle and Saint James Chapel, in lower Baqa. Similar conditions prevail in the Church of Saint Jacques of Malul in Galilee, in the Greek Catholic Church of Saint Peter in Tiberias, and in a few other churches in Haifa and Galilee.

Of fifty-five Greek Catholic churches in Israeli jurisdiction, Archbishop Hakim says five have suffered from "vandalism." Services are being held now in all but

nineteen of these churches. Those closed no longer have congregations (they left in the Arab exodus) or are in vacated and restricted areas. A few have been occupied by homeless Jewish immigrants in Haifa and the Israelis are now trying to find homes for them elsewhere.

Before detailing their difficulties, Archbishop Hakim, Monsignor Vergani and Monsignor Basil Samman, Vicar of Nazareth and the Galilee district, stressed one point: the friendly attitude of the Israeli government toward Christians here and the effectiveness of the liaison which has been established between the two groups.

Israelis Admit Damage

Responsible Israeli officials frankly admit that desecration and theft of Christian property has occurred. A high government official gave this explanation: "There were some much-regretted incidents in the first two months of the war. These occurred before our army had been properly organized and when we were totally occupied with fighting for our life. It shoved guns into immigrant hands and sent them to the front.

"Until we were able to establish normal control of officers over men, all abandoned property suffered. Looting was not confined to churches. Scores of vacant Jewish homes in the Talpiot and Sanhedria quarters of Jerusalem were broken into and stripped of all their belongings. (A mass of claims for war reparations has been submitted to the government by Jewish residents of Jerusalem.)

"At that time, army authorities were too occupied to investigate many offenses and punish offenders. Since this first undisciplined period the army has taken drastic steps to enforce the security of church property. The chief of staff has warned all commanders that he holds them personally responsible for protecting churches. In Jaffa, a soldier has been court-martialed and sentenced to six months' imprisonment for stealing church property."

Testimonials Received

In support of their contention that Israel respects Christian property, religious officials have impressive files of Catholic and Protestant testimonials. There is a copy of a letter from Monsignor Thomas J. McMahon, national secretary of the Catholic Near East Welfare Association to the United Nations' Secretary General, Trygve Lie, which testifies to "the genuine desire of the government of Israel to repair damage done and to maintain proper relations with religious institutions within its boundaries.

Statements are on file at the ministry from Greek Orthodox, Maronite and Anglican officials attesting to the efforts of Israel to maintain cordial relations with Christians. Letters have been received from nuns of the communities of Saint Claire of Jerusalem and Saint Claire of Nazareth expressing gratitude for the friendliness of the government toward them.

Similarly, Christians agree with one fundamental Israeli contention:

Full religious liberty is enjoyed by Christian sects in Israel. Churches, religious schools and ecclesiastical courts operate unmolested. Priests are permitted to move freely, except in and out of restricted military zones where they require the same permits as secular personnel.

No priest has been killed or wounded inside Israeli territory. In one or two rare instances, according to church reports, priests have been detained. In one case, several nuns were reportedly threatened by guns for brief periods, by unauthorized military personnel. Yet religious leaders were accorded the unusual privilege of passing back and forth across battle line in Jerusalem.

*Original
Answered*

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

(1)

*Annual
Report*

DATE _____

TO:

Summary Report for 1949-50

1. Friday Night Attendance good
2. Double Holiday Plan fine - continue
3. Organizations held good programs
4. Obligation to Union Discharged
5. ²Seventy-Fifth brought fame.
6. Individuals worked hard - can't name all

233 pastoral calls at hospital or home
(exclusive of funerals)

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL
EAST 16TH AVENUE & PEARL STREET
DENVER 2, COLORADO

DATE _____

TO:

Recommendations for Next Year ¹⁹⁵⁰⁻⁵¹

I. Holiday Services

TRY TO CREATE ATTENDANCE

ON FIRST NIGHTS (EVEN WEEK-NIGHTS)

OF:

PURIM
CHANUKAH
SHAVUOS
SUKKOS
PESACH

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

DATE _____

TO:

II. SPECIAL SERVICES

1. Welcoming New Members
(in November)
2. Installation of Board
and Officers
(in October)
3. Pre-Confirmation Dedication
+ Presentation of Bibles
(Friday night before Confirmation)

Outside Activities

1. Rose Hospital
2. Allied Campaign }
3. ^{SEAR} committee
Philosophy that
we serve the entire
community.



Inside Activities

1. Pastoral Calls
2. Personal Counseling
- 3.

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

DATE _____

TO:

III

New Ceremonies
AMERICAN JEWISH
ARCHIVES

1. Hakofos at end of
Sukkos - 3 generations
2. Family Yahrzeit Light
Ceremony
3. Consecration of New Home

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

DATE _____

TO:

IV. Family Night Services

AMERICAN JEWISH
ARCHIVES

Once each month

a story sermon. Bring

The children Service from

hymn book

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

3

DATE _____

TO:

Prognosis for Future

1. Our stature constantly increasing

2. Membership can grow

4. Express thanks and hopes
for ever greater service. Faith
in Denver.
Praise of Joel.