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"A Survey of Three Classical Periods in Jewish Literature." March
1944.

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Temple Emanuel

PRESENTS

A Survey OF THREE CLASSICAL PERIODS IN JEWISH LITERATURE

Three Consecutive Lectures

By

RABBI HERBERT A. FRIEDMAN

Friday Evenings, at 8 o'Clock

Temple Emanuel

Denver



*Members, Their Families and Friends
Are Cordially Invited*



Series begins Friday Evening

March 17, 1944,

Seventieth Birthday of

RABBI STEPHEN S. WISE

Friday, March 17th:

Prophets—Teachers of Political and Economic Philosophy

1. What Is a Prophet?

Not a fortune teller, but an interpreter of trends, a commentator.

2. What Was the Function of the Prophet?

To preach a social message; to teach the ethics of politics and economics.

3. Major and Minor Prophets:

Three Major—Isaiah, Jeremiah, Ezekiel.

Twelve Minor—Including Amos, Hosea, Micah.

4. Development of Prophetic Judaism:

Influence of Prophets on Reform.

5. Twentieth Century Prophet:

Stephen S. Wise

Friday, March 24th:

Talmud—Source of Legal Judaism

1. What Is the Talmud?

An encyclopedia covering every aspect of Jewish life, consisting of two parts:

Mishna—Book of Laws
Gemara—Commentary on Laws } = Talmud

2. What Does the Talmud Contain?

Laws, opinions, court minutes, academic discussions of several generations of great Rabbis, grouped under six main categories:

a. Seeds—(Agriculture)

b. Festivals—(Holidays)

c. Women

d. Damages—Civil and Criminal Law

e. Holy Things

f. Clean Things—Dietary Laws, etc.

3. *How, Where and When Was Talmud Written?*

In Babylonia, during the approximate period of the 2nd - 5th centuries, C. E.

A second Talmud compiled in Palestine during the same period.

4. *Development of Talmud in Later Periods.*

Arba Turim—Four Towers

Shulchan Aruch—Prepared Table

Friday, March 31st:

Siddur—Prayer Book

1. *What Does the Prayer Book Contain?*

Jewish Theology—Definitions of God

Jewish Philosophy—Love of Life

Jewish Nationalism—Shmoneh Esreh
(*Eighteen Benedictions*)

Jewish Poetry—Psalms and Piyuttim
(*Medieval Poems*)

2. *Is There Only One Prayer Book?*

No—There have been many prayer books issued by Rabbis at different periods and places.

3. *Are They Altogether Different in Contents?*

No.—Some individual prayers might vary, but there is a basic framework which is unchanging. Analysis of traditional Sabbath morning service for sake of comparison.

4. *How Does the Union Prayer Book Compare?*

Analysis of Sabbath morning service in Union Prayer Book.

The American Jew

has behind him a tremendous heritage of intellectual and cultural creativity. This has manifested itself in a long unbroken chain of literary efforts, social vision, and religious outpourings.

AN AMERICAN JEW SERVES himself ill, both as a Jew and as an American, if he makes no effort to understand his background and the historical experiences of his people.

A MUCH DEEPER AND FULLER sense of the richness of Judaism comes when we have a clearer picture of its accomplishments.

THIS SERIES OF LECTURES by Rabbi Herbert A. Friedman offers an opportunity to learn something of our great literature, of the psychology of the particular periods during which these creative urges manifested themselves.

May we suggest that you bring this pamphlet with you to the lectures

March 17, 1944

"Prophets"

First in Series

AMERICAN JEWISH
ARCHIVES



זכר אלה עקב וישראל

1. What is a Prophet

(1)

The Hebrew spirit is essentially religious and moral. It has expressed itself not in the building up of an empire, not in the perfection of mechanical devices, not in the production of works of art, but in the search after God, and in the attempt to found a social order based on God's will.

Thus the prophets, from Moses onward, have been regarded by the Hebrews throughout their history as the fine flower of the race. In the essential characteristics of the Prophet, therefore, we shall find the Hebrew ideal of character; and in the Prophetic teaching we shall find the Hebrew ideal of conduct.

The prophet has two fundamental qualities, which distinguish him from the rest of mankind. According to Eched Ha-Am: (Priest + Prophet)

- 1) He is a man of truth. (and cannot help telling it) due to an inner compulsion
- 2) He is an extremist (and cannot accept compromise)

The prophet stands for the ideal of a society based on absolute righteousness, in which each individual does that which is right and beneficial for the whole, rather than for himself. Such a society is working out the will of God on earth. That is why many professors and scholars say that if the Prophets were living today they would call themselves socialists. Judaism demands that the test of the common good shall be applied with ^{absolute impartiality}.

The prophets dedicated their people to this struggle for absolute righteousness, and thus laid upon the Hebrew people the duty of struggling forever against the world on behalf of a cause which can never be completely achieved. This is what it means to be a "peculiar people"; a "chosen people".

He is not a fortune-teller, although some of the earlier prophets like Samuel, might have been. Samuel was supposed to be able to communicate with the other world — and was himself called back from the underworld by the women of Endor at the request of Saul.

He is not a predictor - no prophet ^{even} predicting anything beyond the reach of an ^{ordinarily} acute individual to ^{diagnose} comprehend by himself. Prophet is diagnostician of social malaises. For instance, Jeremiah predicted the downfall of Judah - and kept repeating that statement. He first makes it around 605 (we can date it because the name of a certain queen is a clue to the date.) The defeat came in 586 - which was 19 years later.

weren't there many people ^{in 1920} who could see 19 years ahead and tell that another war was coming? In 1920 no one would say definitely it would break out in 1939, but they could see it coming.

Prophets never told specifically when things were going to happen. He didn't say - the defeat will come in exactly 19 years. All he knew was that the bad politics and the corruption and the miserable economic conditions and the degradation of the idol-worship were all combining to cause the eventual crack-up.

^{the social diagnosis,}

This is typical of prophecy.

Not all the hell-fire & damnation, all the horrible predictions about doom and destruction which we see advertised in the papers by itinerant evangelists - ^{these things} are an insult to the prophets. But this is just ignorance of the prophets.

There is another kind of misinterpretation, and this comes from scholars who should know better. They take the 7th chapter of Isaiah, written in the 8th BCE, and claim it is a foretelling of the coming of Jesus. (Explain.)

No - The prophets were seekers after righteousness, who knew that in the long run the world ~~is~~ could not exist on injustice. They were commentators, who preached this message, and interpreted all contemporary events, ~~and~~ those clearly discernible in the very near future on this basis. The world must be moral or it dies.

2. Function

to preach a social message; to teach the ethics of politics + economics. (Religion in politics) ⑤

Here are some examples of The Things The prophets were against:

- 1) foreclosing ^{on} property : - Isaiah 5:7-8, 16 ; Micah 2:1-2
- 2) discriminating vs. poor: - Isaiah 10:1-2
- 3) selling of poor into slavery: - Amos 2:6-7
- 4) judges who take bribe,
people who squeeze the poor: - Amos 5:11-15
- 5) paying ~~low~~ ^{low} wages, exploiting: - Malachi 3:5

1) "Woe unto them that join house to house,
that lay field to field, till there be no more room,
and ye be made to dwell alone in the midst of the land!"
Isaiah

"Woe unto them that covet fields and seize them
and houses and take them away,
thus they oppress a man & his house, even a man & his heritage!"
Micah

~~2) "Woe unto them that turn aside the needy"~~

3) "Because they sell the righteous for silver
and the needy for a pair of shoes"
Amos

4) (Read from Bible) ✓ marked Amos

5) "And I will come near to you to judgment; and I will be a
swift witness against the sorcerers and adulterers; and against false
swearers; and against those that oppress the hireling in his wages; the
widow and the fatherless; and that turn aside the stranger from his right."

3.

Major + Minor

6

Only from point of view of length
of prophecy - nothing to do with
importance.

Another division according to time:
5th and 6th century.

Prophets were all of same psychology -
even though differing backgrounds.

Isaiah was royal
Jeremiah was land owner
Amos was shepherd
Hosea was farmer

Development of Reform as Prophetic Judaism ^{represents} ~~conflict between~~ ^{2.}

4. Priest and Prophet

These are two forces moving in different directions. Priest puts prime emphasis on worship and finds joy in ceremonies and ritual observance. He is apt to be a conservative who finds it difficult to worship God except by means of elaborate ceremonies and liturgies. Morality has a place in his Theology, but it is not a prime place. Formalism becomes one of his chief sins, for religion to him tends to become mere form.

The prophet lays the chief emphasis on life, on conduct, on moral quality. He is constantly opposing the priest, as a person who depends on mere perfunctory performance of regular duties. He irritates, provokes, denounces, stands alone in his demands, insists on applying God's eternal principles to life. To him conduct is much more important than ceremonies. He is an ethical teacher, a moral reformer, a dangerous disturber of men's minds (and is often threatened as a revolutionary - i.e. Jeremiah & Jesus). He constantly strikes at sins, vices, lapses and seeks to stir men to holier lives.

4. (cont.)

Several instances of this conflict between priest and prophet, on basis of rigid ritualism. Prophet denounces ceremony - and pleads for justice.

③ Isaiah 1: 10-17 * - perhaps most famous *quote from Bible*
Jeremiah 6: 20

② Hosea says God is angry at the people - not for any breach of ceremonial law - but for breach of moral law:

Hosea 4: 1-3 and concludes (v.9):

"like people, like priest"

Hosea 6:6

Amos 5: 21-24 *

④ Micah 6: 6-8 *

① Zephaniah 3: 3-4 attacking the priests & rulers

~~Amos~~

1 Samuel 15: 22

This emphasis on the moral,
rather than the ritualistic, was the
basic motivation behind Reform.

The spirit of the law, rather than
the letter. This shows influence of prophets on Reform.

BUT — what about Reform Jews
who don't keep the spirit? What justification
have they? We are in parlous state
today. The prophets would call us fat kine,
if they could see us.

5.

But the Judaism of the Prophets does not seem to find expression in the Jew whom the world knows today. A burning idealism, a passionate and uncompromising pursuit of righteousness, a determination to make the ideals of religion workable in the pattern of daily life - these are not the characteristics that are associated with the typical cosmopolitan Jew of today - at least in America.

With the possible exception of ^{a few} ~~one~~ man -

one of whom
we are
honoring
tonight - SSW

Fought for Jewish rights uncompromisingly.

High ethical standards

Life of selfless altruism for his people.

Sense of social imperative -

always preferred common people and interested in their fate.

"Talmud"

Friday eve:

March 24, 1984

T. E.

①

1.) Mishna - Oral law, compiled from time of Ezra
onward, through Men of Great Synagogue
(גדולי הדור) and Sanhedrin.

Hillel derived 7 hermeneutical ^{principles,} ~~laws~~ _{which later became 13.}
Akiba continued with arrangement ^{of laws} into
six Sedarim
R. Judah ha-Nasi completed compilation ca. 200 CE

גלגל - repeat, teach orally -
in contradistinction to

כתיב - written law, as in Bible.

- language: Hebrew

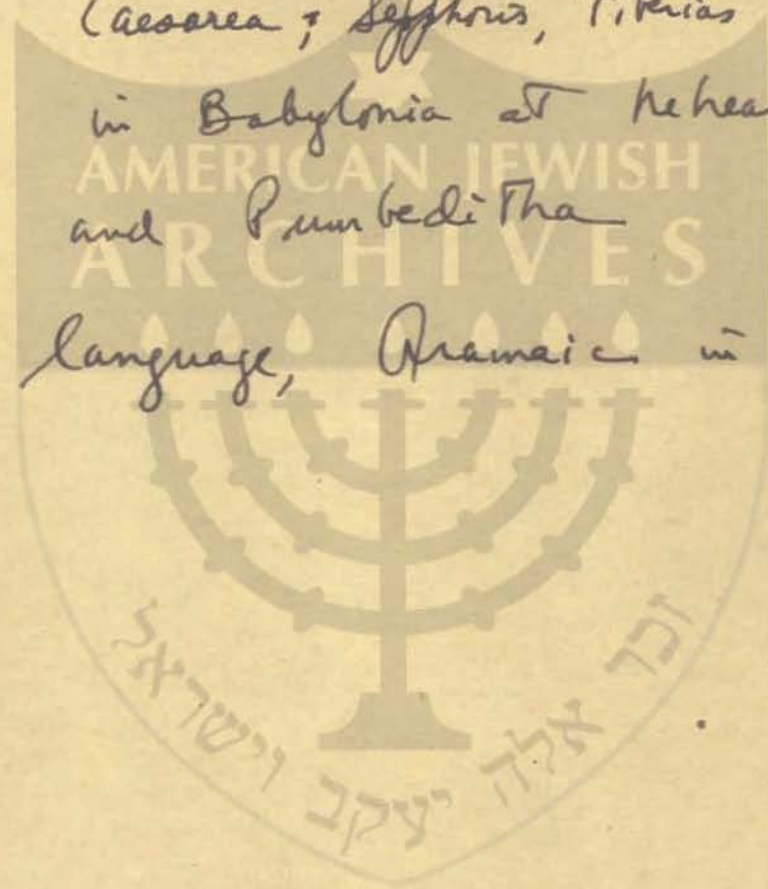
- Tannaim - six generations, beginning
with Hillel and Shammai (and first
generation included R. Eliezer b. Hyyon
and R. Yochanan b. Zakai)

- oral law written down to prevent its being forgotten, as
Jews scattered in Diaspora; and because of
the gradual writing of the New Testament
which acted as a spur.

Gemara — "to complete" (i.e. - The study
begun in the Mishna)

- discussions conducted in many schools
+ academies ; in Palestine at
Caesarea, Sepphoris, Tiberias and Usha ;
in Babylonia at Nehardea, Sura
and Pumbeditha

- language, Aramaic in both Talmuds.



2.) What Does Talmud Contain?

(3)

a.) Seeds - (Agriculture) -
"corner of field" for poor
"sabbatical year"
heave-offering
tithe-offering
second tithe
"challah" - dough to be given priests
first-fruits

b.) Festivals - Sabbath, Passover, Rosh Hashmonah, Yom Kippur,
Megillah, Three Festivals

c.) Women -
Levirate marriage
Dowries & marriage contracts
Adultery
Divorces - Gittin
Marriage Obligations - Kiddushin

d.) Damages (Torts) -
Property & Heredity
Bailments
Courts
Punishments
Oaths & Testimonies
Idolatry
Pirk' elot
Decisions

e.) Holy Things (Sanctities)
Sacrifices to Temple
meal-offerings
first-born of animals & men
Cautions of pledges to Temple
Continual offering
Architecture of Temple
Dietary laws & slaughter

f.) Clean Things (Purities)
intestines
corpses
leprosy
Betha (Mikveh)
menstruation
hands (defiled)

3. (Self-explanatory from folder.)

Tell something about Babylonia —
and how Talmud served to ~~per~~ preserve
Jewish life there.

Gaonim — Academies

G. Fort Moore calls it period of
"narrative Judaism."

Typical cases from Talmud (Sanhedrin):

1.) Witnesses:

M - 142

G - 143 ; 145 ; 146

2.) Time of Trials:

M - 200

G - 222

3.) Execution:

M - 275

G - 279

4. Codes -

a) Rambam - "Mishne Torah" - (12th C)

14 books - hence called 3rd
Yad Hachazaka

b) "Arba Turim" - R. Jacob b. R. Asher b. Jehiel (14th C)

Orach Chayim - Liturgical Laws

Yore Deah - Ritual Laws

Eben Ha-ezer - Marriage Laws

Choshen Mishpat - Civil Laws

N.B. (left out those laws inapplicable after destruction of Temple - more reducing bulk)

c.) "Shulchan Aruch" - Joseph Caro (16th C.)

"Mappah" - Moses Isserles

Wrote "Bet Yosef", commentary on Arba Turim -
was connecting himself with the Tur rather than with Rambam.

S.A. was condensation of Bet Yosef for those
who would not master latter - written for *sigp s'is'is*
and *Yisro'el*

d.) These codes, especially Caro's, used more
than Talmud itself.

e.) Authority of these codes not considered
binding by leaders of Reform. However, Talmud
does have historical value for us today.

5. Estimation, Judgment, Characterization, Opinion on Talmud

- 1.) Its strict followers consider its authority second only to that of The Bible.
- 2.) Its critics (non-Jewish) have described it harshly as "one of the most repulsive books that exist - a confused medley of perverted logic, foolish tales & fables, full of profanity, superstition and even obscenity" - or moderately as "an immense heap of rubbish at the bottom of which some stray pearls of Eastern wisdom are hidden."

(Quote from Mielziner - p. 109, 110; 113, 114)

Fri. eve. — March
31, 1949

AMERICAN JEWISH
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Prayer — Book

Final
lecture
in
series

★ Lest We Forget — BUY WAR BONDS TODAY

The Siddur — The most
important Jewish book — even
more so than the Bible —
because those parts of the
Bible which the people have
taken to their hearts have
been included in the Siddur,
besides everything else which
this great book has.

Hertz - intro. - "No other
book in the whole range of
Jewish literature stretching over

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3 millenia & more, comes so close to the life of the Jewish masses as does the P.B.

The Tidden is a daily companion, and the whole drama of earthly existence - its joys & sorrows; work days, Sabbaths, historic festivals; birth, marriage and death - all these are sanctified in the devotions of the

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The Siddur is a daily companion, and the whole drama of earthly existence — its joys & sorrows; work days, Sabbaths, historic festivals; birth, marriage and death — all these are sanctified in the devotions of the Siddur.... To millions of Jews every word in it is familiar and beloved... No other

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volume has penetrated every Jewish home as has the Siddur—no other book has exercised so profound an influence on the life, character & outlook of the Jewish people.

A study of the Siddur is indispensable for the understanding of Judaism itself. The liturgy is the soul-index of a Religion.

we see from its liturgy the hopes & aspirations, the moral structure and the

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Theology a people believes in. etc.

Definitions of God:

Prayer-book is great repository of doubt as to the omnipotence of God: P.B. suggests in many places that God is not the ruler, not all-powerful; and pleads with him to show his strength.

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P.B. is full of instances where the suppliant tells God what he is — both to convince God and the suppliant himself. It is a sort of self-induced hypnosis leading to belief.

E.g. David blessing the Lord — sort of giving the Lord confidence that he can do all the things David says he can.

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★ Lest We Forget—BUY WAR BONDS TODAY
1 Chron. 29:10-13

And David blessed the
Lord in the presence of all the
congregation: and David said:

(quote Singer p. 39)

This later became Lord's Prayer.



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★ Lest We Forget — BUY WAR BONDS TODAY

In ש'ו'ת :

Pleading

"O our Father, merciful
Father, show us a sign for
good, and gather our scattered
ones from the four corners of
the earth. Let all the
nations perceive and know
That Thou art the Lord our
God."

Singer 12

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★ Lest We Forget — BUY WAR BONDS TODAY

God The Creator of Evil

12/1/41 12/1/41 12/1/41
12/1/41 12/1/41 12/1/41

Isaiah, 45:7, said God
created evil; pious
authors of P.B. didn't
want to go that far, so
changed word "evil" to "ill".

But idea is same - God
either created evil or is powerful

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to rule over it.

★ Lest We Forget — BUY WAR BONDS TODAY

Adoration — 1/5th

Future Integration of God:

"On that day The Lord
shall be one and his
name shall be one."

This implies That God
is not one — not in
full control of the universe
yet.

But will be some
day with help of man.

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Love of Life —

Not crassness, but
rather a refutation
of asceticism — a
recognition of
material necessities —
and of the happiness
to be derived from
enough.

In use 7/18/11
and in 38322 -

"May God give Thee
of The dew of heaven
and of The fatness
of The earth; and
plenty of corn and
wine ".....

"And The Lord will
take away from Thee
all sickness "-----

"And he will love
Thee and bless Thee
and multiply Thee :
he will also bless
the fruit of Thy body
and the fruit of Thy
ground, Thy corn and
Thy wine and Thine oil,
the offspring of Thy cattle
and the young of Thy
flock."

Singer 303-304

after reading from
Torah - we recite
b"n Ps

"Length of days is
in its right hand;
in its left hand
are riches & honor."

Singer 213

This is very
realistic religion

Matter of good
digestive system

Singer. 4

good tubes &
vessels which stay
free & open & keep
us in health.

In 1/2 hr 1/2 hr :

"Our Father, Our King fill
our hands with Thy
blessings fill our storehouse
with plenty."

Singer 69

Jewish Nationalism - Shmoneh Esreh

"Sound the great horn for
our freedom; lift up the
banner to gather our exiles,
and gather us from the four
corners of the earth."

Blessed art Thou, O Lord,
who gatherest the banished ones
of Thy people Israel."

"And to Jerusalem Thy city,
return in mercy, and dwell
therein as Thou hast spoken;
rebuild it soon in our days
as an everlasting building, and

speedily set up therein The
Throne of David.

Blessed art Thou, O Lord,
who rebuildest Jerusalem."

"May it be Thy will, O Lord
our God & God of our Fathers, that
the Temple be speedily rebuilt in
our days, and grant our portion
in Thy Law. And There we
will serve Thee with awe, as in
the days of old, and as in
ancient years." (right after S.E.)

Poetry

Synagogue poetry is arranged as insertions in the various parts of the service.

A.) Piyyut refers to poetry for Sabbaths & holidays.

Many rabbis were opposed to the interjection of the Piyyut. Meimondes objects because it causes a break in the service. because these poems were obscure and incomprehensible to later generations and because we are not allowed to add prayers to those composed by the early rabbis.

★ Let Us Forget — BUY WAR BONDS TODAY

Others, like Gershon
and Rashi, were in favor
of them — and added
literally hundreds of piyyutim
to the service. That is
what made the service
so interminably long.

Reform shortened the
service and cut out the
piyyutim. There are none
retained in Union Prayer
Book.

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Different Prayer Books

- 1) Talmud contains various liturgical formulae.
- 2) Siddur of Rav Amram (d. 875)
Written at request of a Spanish congregation — widely used throughout Spain and France. Not printed from M.S. until 1865 — two years later.
- 3) Siddur of Saadia Gaon (ca. 925)
Based on Palestinian ritual — much of it written in Arabic — copies found in Egypt — This

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Siddur used in Egypt ~~and~~
by Maimonides.

3.) Mahzor Vitry — (ca. 1100) —

Simcha b. Samuel, disciple of
Rashi — contained pyuttim —
became basis of Ashkenazic
ritual. Earliest known
printing of A. ritual was in
1512 in Prague.

4.) Minhag Sephard — fusion
of several Spanish rituals —
contained Cabalistic elements —
first printed in Venice 1522.

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5.) First Reform prayer-book
issued in Hamburg in 1819.

Following innovations:

- a) German translation of all prayers.
- b) Some prayers retained in Hebrew and German, some only in German.
- c) All references to national restoration in Palestine eliminated. Such prayers were rephrased to mean The general restoration of mankind.
- d) All references to personal messiah were changed to a messianic era for all humanity.

- e.) All references to sacrifices omitted — and all prayers dealing with restoration of Temple cult eliminated!
- f.) Most medieval poetry was omitted.

First Reform prayer-book in America published by Charleston congregation in 1830 — called:

"The Sabbath Service and misc. prayers, adopted by The Reformed Society of Israelites, founded in Charleston, S.C."

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Prayer-book mostly used by
Reform cong. in America was
edited by Isaac M. Wise, called
"Divine Service for American Israelites",
1859, with Andrews in 1894.

Ritual now in use is
Union P.B., edited by CCAR,
under chairmanship of K. Kohler,
introduced in 1894 — Third
revised edition 1927, under
D. Philipson.

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★ Let Us Forget — BUY WAR BONDS TODAY

Analysis of Sabbath Morning
Service in U.P.B. — to show
retention of skeletal pattern:

(bottom of 138 — p'3/r —
last line should read —
"Praised be Thou O Lord,
unto whom it is proper
to give Thanks."

MAIN OMISSION is p'o/n
which is mere repetition.

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