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AMERICAN JEWISH ARCHIVES

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

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High holiday sermons. September-October 1949.

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

Kiddush - (37)	3
Esh Anai - (7)	3
Prayer - (8) -	2
Borche + Shema (10-13) -	6
Responses (14) -	2
hee Chomcho (17) -	2
Prayer (16)	2
Hanninu (17)	1
Prayer (18)	1
Boruch Atoha - Sochenur (19)	5
Prayer (26)	2
Silent Prayer + may the words (27) -	2
Avinu Malkenu (28, 29) -	7
	<hr/> 38
<hr/> SERMON to start at 7:45	
Adoration + Kiddish	10
R.H. eve	

Prayer (126)	-	1
שחרית (128)	-	2
Prayer (128)	-	1
Kol Nidre (131)	-	10
תענית (133,5)	-	5
Prayer + שחרית (138,9)	-	3
Prayers (146)	-	3
Prayer + שחרית (146,9)	-	4
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RR + שחרית (156)	-	4
Silent Prayer (157)	-	2
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		<hr/>
SERMON start at		45
		<hr/>
		7.50
		<hr/>

Adoration + Keddikh - 10

Kol nidre are

Yizkor Sermon and
Yizkor List

Yom Kippur Day

2 Oct 49



כִּתְלָהּ שֶׁבֶּסֶף ח' י"ב

כִּתְלָהּ שֶׁבֶּסֶף ח' י"ב

Kittel - כִּתְלָהּ שֶׁבֶּסֶף ח' י"ב

AMERICAN JEWISH
ARCHIVES

In the way of righteousness
is life

And in the pathway thereof
there is no death

Prov. 12:28

You all want to honor the
dead? How? By living
according to the best in them.
That is their immortality.

KADDISH LIST FOR YOM KIPPUR DAY OCTOBER 3, 1949

LEONARD H. WOLFF	EMANUEL E. AMBROSE
BLANCHE LONDONER CRUSE	FANNIE BELSTOCK
SAMUEL G. SHRAIBERG	MAURICE FEINBERG
WILLIAM C. KRAMER	MARIE FEINBERG
ABRAHAM BUGDANOWITZ	RAY BROWN
BELLE B. PASMORE	SALING WOLFE
HARRY GORDON	MORTON BECK
ALEX STRIKER	WILLIAM A. REVELES
MORITZ HENoch	FRANCIS STELER
LEON GRAUMAN	EMMA ROSEMAN
SARA COHN	JENNIE M. LESSER
ABE WEBER	HARRY BALABAN
DAVID WEICHSEL	BERTRAM B. JAFFA
PHILIP MUNISHOR	JACOB LITTMANN
SAMUEL H. SCHAEFER	HARRY SHUBART
HARRY KANTROWITZ	HATTIE FRIEDENTHAL DREYFUSS
FELIX GRANT	JULIUS RODMAN
JACOB L. WOLFF	MEYER KADESKY
ETTY BERG	HARRIET RASCOWER
SOL WEISS	SIGMUND FRIEDENTHAL
ANNIE F. SPEYER	Sol LEVINE
JOSEPH D. ISKOW	Clara Adler
MINNIE PELTON	
ABRAHAM STEIN	
JULIUS WALLBRUNN	
E. J. WOLFF	
SIDNEY COLEMAN	
JENNIE SCHRADSKY	

Rosh Hashonah Eve -

Yom Kippur Eve

23 Sept 49

1 Oct 49

AMERICAN JEWISH
ARCHIVES

"Temple Emanuels next 75 years"

An Anniversary Sermon

Intro. welcome - happy to see magnificent ^{cong} ①

Period of self-examination.
 What did we do wrong? How
 can we correct? What do we
 want to do in future?

BRIDGE

Nothing we want is impossible.
 All good + moral goals are
 obtainable. This is faith. (Rose
 Hoff)

Quote from Torah reading on
 Y.K. Day - P. 238, PP 2.

THEME #1

Holy Day Season ~~not~~ all Jewish
 ideals are stressed. Many legends
 associating major ideals with R.H. + Y.K.
 in terms of attributing great events to
 these days.

1. Creation of Adam on R.H. - creation
2. Akedah on R.H. (or Y.K.) - obedience + sacrifice
3. Jacob erected altar on R.H. - service + worship
4. Circumcision of Abraham on Y.K. - suffering and atonement
5. Second Set of 10 Comm. on Y.K. - moral law
6. Consecration of Solomon's Temple on Y.K. - house of worship

1K8 - Solomon built Temple (2)
+ consecrated it

Then spoke Solomon:

Annex A

"O Lord, I have surely built
Thee a house of habitation
A place for Thee to dwell in forever."

And the King turned his face
about and blessed all the
congregation of Israel. And the
King said:

How it was in the heart
of David my father to build a
house for the name of the Lord.
But the Lord said: 'Thou
shalt not build the house; rather
thy son that shall come forth
out of thy loins, he shall build
the house for my name.'

And so I have risen and
built the house

But will God in very
truth dwell on the earth?

(Prayer) Behold, heaven & the heaven
of heavens cannot contain Thee;
how much less this house that
I have builded! Yet hearken
unto the ^{supplication} ~~prayer~~ of my servant,
O Lord, and of thy people Israel,
when they shall pray from this
place; open Thine eyes toward
this house night and day; yea
in Thy dwelling-place in heaven,
hear Thou our prayers; and when
Thou hearest, forgive."

Read Solomon's prayer of consecration.
(Annex # 4)

THEME # 2

What do we want our house of prayer - our Temple - to be? First 75 years gone by - what shall future be?

1. T. E. must realize its potential and become new-center + heart-beat of Judaism in Rocky Mt. Empire. We believe liberal movement is what most people want, and they will flock to us if we offer that most excellent combination of intellectual emancipation from out-moded law, plus warm + pulsating ceremonies + rituals.

2. T. E. shall build stronger educational roots. Engulf children with holidays + observances, blessings + rituals - so the active practice of living Jewishly will occupy entire attention.

(5)
Set up adult courses, so
that Jewish study will become
interesting + attractive.

3. T.E. must identify with every
worthwhile Jewish movement -
local, national + international.
We did in fact (NJH, Allied) -
and must continue. Rose Hosp. in future

4. T.E. must teach + preach
Jewish ethics - goals of life -
socialized forms of existence the
prophets dreamed of.

Social
welfare

PERORATION

6

(1) I want to be proud of T.E. & its members. I want to see a great congregation leading the city in a Renaissance of Jewish culture & ensuring a rebirth of the strong will to survive.

(2) I want to see Liberal Rabbis produced from this congregation, who will move on & influence other congs. in other cities. I want to see

(3) Jewish social matters grow out of this T.E., who will staff the great Jewish social agencies - the hospitals, centers, relief bodies - of the U.S.

I want to see a great citadel of strength for Israel develop in this Temple.

I want to see T.E. assume the leadership in Jewish philanthropy in Denver.

I don't want a desiccated,
dried-up, sterile, ~~constantly~~ critical,
~~constantly~~ destructive membership
which doesn't want to be Jewish.

5 I want the big, warm, vibrant,
pulsating heart of Jewish learning
and Jewish practice and Jewish love
to be the motto for the next 75
years.

I know you want it too -
nothing is impossible - together we
shall have it.

Amen



TROUTDALE

In the Pines

COLORADO'S MOST BEAUTIFUL MOUNTAIN RESORT

EVERGREEN, COLORADO

Temple Emanuel's 75 Years -

What We Have Been Through:

Where We Are Going

AMERICAN JEWISH

1. Memory preserves only the beautiful, ^{in the past} and usually not wise to destroy my ~~now~~ - but we should do so now, for sake of our future.
2. What myths about our past must be destroyed?
 - a. That T.E. was great bulwark of Judaism. It was not. Its policies were purely destructive. ~~It~~
 - b. That T.E. taught its people to be proud Jews. It did not. Its graduates were ~~ignorant of their heritage~~ self-haters.
 - c. That T.E. taught its people to be educated Jews. It did not. Its products were for the most part ignorant of their heritage.
 - d. That T.E. taught the unity of all Jews. Just the opposite. It fostered the notion of an elite, which still exists today.
 - e. That T.E. taught charity, justice and mercy. It did not. Its people were stingy and snobbish and isolated from the main stream of Jewish life - in Europe, throughout the country, and even in Denver.
3. What myths about our past must be admitted?
 - a. That T.E. fostered good-will among Gentiles. This is true - but nowhere near enough justification for 75 years of existence.

Yom Kippur Day

2 Oct 49

"Is Such The Fast
That I Have Chosen?"



Outline

1. Quote passage from Haftorah

THEME

God does not want hollow, shallow, hypocritical external form of religion (sacrifices, services, songs, etc.) — but wants the practice of His word: justice & righteousness. Prophetic exaltation of righteousness over ritual.

1. Other quotes to substantiate this.

~~What is the theme of the Haftorah?~~

Amos Isaiah

Micah

Michah 6: 6-8

Wherewith shall I come before
The Lord,
and bow myself before God on high?
shall I come before Him with
burnt-offerings,
with calves of a year old?

Will the Lord be pleased with
Thousands of rams,
with Ten Thousand rivers of oil?

It hath been told Thee, O man,
what is good,
and what the Lord doth require
of Thee:

Only to do justly, and to love mercy,
and to walk humbly with thy God

Fusing Ritual with Ethics

"Was not the ritual needed as a vessel in which to preserve the ethical? This is something which ought to be pondered over in our day, so empty of ritual.

Compare the life of an ordinary Protestant American ~~to~~, for whom religious customs tend toward the vanishing point, with the life of an Orthodox Jew, colored by such customs from morning to night. Which is apt to be reminded of God often?

Fleming James

WE ARE NOT ARGUING VS.
RITUAL. RITUAL MUST BE RETAINED,
BUT SHOULD SIMPLY NOT BE HOLLOW!

- 1) meaningful ceremonies are perfectly valid,
but rather than concentrating on rituals,
~~God doesn't want pure ritual,~~
~~which is empty~~ He wants justice.
+ righteousness
-

2) What is ~~the~~ By ~~the~~ righteousness? What is
ethics? Is there a right +
wrong?

3) a) Is there a genuine ethic,
transcendent, tying man to God?

b) Or is ethics simply the
imposition of the weak on the
strong, restraining and restricting
them?

(Nietzsche attacks Judaism +
Jesus for inventing ethics -
a poor man's revenge on the rich
+ powerful.)

Morals or ethics, deal
with what "ought to be", not
with "what is". The natural
desires have an enormous appeal
to everyone. Great philosopher
"He who would truly live,
should let his desires wax
to the uttermost." Ethics
puts the lid on this,
doesn't let man live as
his nature dictates, but
tries to get him to live as
he ought to -

DAS SEIN - DAS SOLLEN
what is right + just, - p38
what ought to be

+ attractive
Plausible, as the voice
of nature might be, the
Jewish answer is, that
there is another realm
beyond what is - the realm
of what ought to be, which
is higher + better than nature.

In responding to call of
nature, one is an Epicurean,
a healthy pagan seeking pleasure
either sensuous or subtle.
This philosophy has as its
thesis that pleasure is the
end goal of life, and all efforts
should be directed to its acquisition.

"All good is finally
reducible to The belly."

This is shocking to us,
because we were trained
differently. Plato + The Jews
believed that there was
psychological fallacy in
hedonism; namely - That when
you deliberately set out seeking
pleasure, you will never get it.
Faust taught this too.
Reason is simple - The man
becomes sated, bored, palate
dulled, life meaningless because
no more sensation possible.

But on contrary, if
you don't seek pleasure for
its own sake, it will almost
always come to you as an
escort to other activity, or an
unexpected by-product of the
pursuit of ideals.

And this is Jewish
teaching - That we must
pursue our ideals to be
happy.

Our major ideal is
JUSTICE and RIGHTEDNESS.
and particularly SOCIAL
JUSTICE

" No one need wonder
Therefore that Throughout
The O.T. The successors of
Moses were ever championing the
poor, the oppressed, the foreigner.
The flaming social passion of
many a modern Jew goes back
all unconsciously to the man
who dared to face the Pharaoh
3000 years ago

Fleming James

JUDAISM HAS PASSION
FOR SOCIAL JUSTICE, inherited
from MOSES.

Pierre van Paasen in new
book "Why Jesus Died"
says: "The essence
and substance of Judaism
is a passion for justice."

So have we always
fought for social improvement
in politics, labor unions, etc, with
passion, lust, ambition, not for power
or glory, but for right.
~~Today~~ This passion for
social justice preserved us
through the long centuries.
It kept our family strong,
Kept learning alive, and kept
idealism burning for merrier age.

Today we have other
passions. I have noticed
a passion for animals
(dogs) - [elaborate.]

Passion for ^{big} cars
and many clothes and
for taking everything one can
get.

Passion for money - breaks
first commandment. (no other gods)

Passion for gossip - breaks
9th (bear false witness)

Passion for playing cards &
wasting time - breaks 8th comm.
(stealing) - because you steal from
community when you don't contribute to its
welfare

Yes - we have many
passions, but no longer
the one for ~~our~~ justice
which has always kept us
strong.

And if we don't seek
justice, but merely come to
Temple on YIC to say our
prayers with our lips, Then
we are unacceptable to God.
As Amos said:

Amos 5: 21-24

I hate, I despise your feasts,
And I will take no delight
in your solemn assemblies.

Yea, though ye offer me burnt-
offerings and your meal-offerings,
I will not accept them.

Take Thou away from the me
noise of thy songs;
And let me not hear the
melody of thy psalteries.

But let justice well up as
waters

And righteousness like a
mighty stream.

The good, the idealistic,
the seekers of justice will have
their prayers hearkened to.
There are many like this.
Our ethical progress is
due to them. There are
good people, or else we would
never have gotten this far.
I exorcise the selfish,
the greedy, the exploiters of
other men's labor. I bless the
just & the kind.

Box 33 33

Hosea 6:6

For I desire mercy, not sacrifice,
And the knowledge of God rather
than burnt-offerings.

Jeremiah 7:22-23

For I spoke not unto your
fathers, nor commanded them
concerning burnt-offerings and sacrifices;
but this thing I commanded them,
saying: 'Hearken unto my voice, and I
will be your God, and ye shall be
my people; and walk ye in the way
that I command you, that it may
be well with you.'

Proverbs 21:3

To do righteousness & justice
is more acceptable to the Lord
than sacrifice.

Proverbs 21:27

The sacrifice of The wicked is
an abomination;

How much more, when he
bringeth it with the
proceeds of wickedness.

Proverbs 28:9

He that turneth away his ear
from hearing the law,
Even his prayer is an abomination.

Joel 2:12-13

Turn unto The Lord with all
your heart,

And with fasting, and with weeping,
and with lamentation;

And rend your heart and not
your garments,

And Turn unto The Lord your God.

NEW YEAR'S MESSAGE
by

Rabbi Herbert A. Friedman, Temple Emanuel

9/16/49
to Jewish News

Rosh Hashanah - 5710 - is one of the happiest which the Jewish people has faced in many, many centuries, for we can look back over the last year and reflect upon the miracle of the re-establishment of Israel and the even greater miracle of the saving of 285,000 Jewish lives. Recent decades have been gloomy, with reports only of Jewish murders. The past few years have altered history, and we witnessed rescue and resettlement instead. As a result of this, we look forward to 5710 with great joy and anticipation, in which even further gains can be made, and past accomplishments consolidated.

I would not consider for a moment expressing any thoughts which might dilute the first breath of pleasure we have felt since Hitler's evil ascendancy. But I think it is typically Jewish that even in the midst of acclaim and rejoicing, we should turn our thoughts to serious matters, as we appraise the problems of the year ahead.

In the space of this article, I can merely outline the nature of these problems, set up the agenda as it were - and leave the elaboration, the exposition, the suggestions of remedies to future sermons from the pulpit or editorials from the press. As the year unfolds, perhaps there will be opportunities to deal with these problems in public forums and discussion groups.

I would suggest, first, that it is not too early to begin to consider the whole problem of strengthening American Jews in their religious faith. Most of our good leaders have worked hard and diligently in Jewish causes of a secular nature - The Zionist movement, the UJA, the B'nai B'rith - all of which was and is proper and necessary. But sole preoccupation with these endeavors can result in the growth of a generation of leaders not concerned with religion and the synagogue. Jews without religious faith are a paradox hitherto unknown in our history. It

would indeed be ironic if American Jewry, the largest and wealthiest Jewish community ever to exist should turn out to be the weakest in religious belief.

Secondly, it seems to me that in the years ahead we must work as never before to overcome the ignorance of American Jews. This ignorance is not due to apathy on the part of the masses. I think Jews are willing to learn. I would place the blame rather on the leaders, educators, rabbis and their techniques. Somehow we have not yet discovered the means and methods of bringing the gorgeous heritage of our history to the 20th century American Jew. When we do so, I am certain the people will come in great numbers and will be able to enrich the lives of our folk by adding the wealth of Jewish culture to American culture.

Lastly, we must begin to concentrate on what I consider to be the most important problem of all - the conscious and deliberate creation of a "Minhag America", an American pattern of Judaism which can attract all Jews to its standard, and which, ultimately, is the only way we will be able to rescue Jews for Judaism in this country. I am convinced it will have to be a liberal and modern pattern, but it will somehow have to retain all the warmth and fervor of ritual and ceremony.

Some feeble steps have been made in this direction. The Association of Jewish chaplains has stated the thesis that since Orthodox, Conservative and Reform rabbis were able to resolve their differences, in ritual and even to some extent in belief while in uniform, that great benefit should somehow be carried over into civilian life. Or an individual rabbi here and there resigns from a sectarian rabbinical body and attempts to work for k'lal Yisroel - for catholic Israel.

This is the greatest problem of all facing us next year and for every future year here in America. Just as the Mediterranean Jews fashioned for themselves a Minhag Sephardic, and north European Jews developed a Minhag Ashkenaz - a set of habits, customs, laws, traditions which the respective groups clung to, so must we on this continent develop a Minhag America - a common denominator of Jewish living, which will transcend old labels of Conservative, Orthodox, Reform and will replace our cleavages with a harmonious union. Only in this fashion will Judaism

(Put
under-
lined
words in
italics)

flourish and expand in the U.S. Only under the benevolent canopy of such a liberal, but all-embracing Judaism, will Jews remain deeply loyal to their faith.

This was the vision and dream of Stephen S. Wise. With this were we, his students, imbued. If we succeed in implementing in the second half of the 20th century, what he formulated in vision during the first half, we will have gone far to preserve Israel and Torah for the worship of God.

May these be our consecrated tasks as we face the year 5710.

