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**MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.**

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

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Box  
13

Folder  
9

High holiday sermon material. 1950-1951.

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

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Young People Service  
① music for ~~the~~ young people  
service

- A. choir director - Hannah
- B. choir
- C. soloist
- D. organist
- E. Shofar blower for Rosh morning

② ushers + carnations

③ tickets

④ few selected readers, Broches, etc.

⑤ Decorate Torah.

⑥ Prayer books

⑦ Flowers for altar

⑧ Eternal light

⑨ Max Frankel to start //  
each morning

JZ — preach with 7 PM  
HF — " " 9 PM

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JZ — preach Rth morning  
start adult service  
go to children  
come back for sermon

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HF — preach YK morning  
start adult service  
go to children  
come back for sermon

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JZ — continue 1-2 PM with  
baby service

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HF — 4:30 PM sermon

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# Temple Emanuel

## DENVER



Rabbi Herbert A. Friedman

Rabbi Joel Y. Zion

Volume XIII

August 31, 1950

No. I.

### Services

1950 = High Holy Days = 5711

Monday Evening, September 11.....Rosh Hashanah Eve  
First Service 7 P.M., Second Service 9 P.M.

Tuesday Morning, September 12, 10 A.M.....Rosh Hashanah Day

Friday Evening, September 15, 8:15 P.M.....Sabbath of Repentance

Wednesday Evening, September 20.....Kol Nidre Eve  
First Service 7 P.M., Second Service 9 P.M.

Thursday Morning, September 21, 10 A.M.....Yom Kippur

### MEMORIAL SERVICES

Thursday Afternoon, September 21, 3:30 P.M.....Yom Kippur Day

Tuesday Morning, September 26, 11 A.M.....Sukkoth Services

Saturday Morning, September 30, 11 A.M.....Annual Consecration Service

Tuesday Morning, October 3.....Last Day of Sukkoth  
(Yizkor Service)



Published Bi-Weekly from September to June  
by

### Congregation Emanuel

16th Ave. and Pearl St.  
Denver, Colorado

## TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study  
AComa 2830

Rabbi Joel Y. Zion—Study, AComa 2830

Mr. A. B. Cowen, Honorary President

Mr. Philip Milstein, President

Mr. Samuel Rose, Executive Secretary

Temple Office—AComa 2839

### SISTERHOOD

Mrs. Milton Lorber, President

### MEN'S CLUB

Dr. Morris Kaplan, President

### P.T.A.

Mrs. A. E. Bowers, President

Mrs. Samuel Schaefer, Honorary President

### TEMPLE SUPPER CLUB

Mr. Gerald Kay, President

### EMANUEL CEMETERY

Telephone AComa 2839

## Kaddish List

(Taken from Memorial Tablet)

### September 1st

Mose Marx

Mitchell D. Ehrlich

Abraham Wilan

Florence S. Krohn

Fanny Rosenthal

### September 8th

Morris Mayer

Caroline Freund

Charlotte Dreyfuss

Arthur Printz

## New Registrations

All pupils coming to the Religious School for the first time, whether in the pre-school or some later class must be registered with the Executive Secretary, Sam Rose, in the Temple office by a parent IN PERSON. It is not necessary for the child to be present, but the parent must come to the Temple office sometime before September 14 and register the child properly and accurately. This will insure proper registration and thus avoid much confusion.

## Seating Arrangements for Holy Day Services

As a result of the members helpfulness and cooperation last year, the Board of Trustees have decided to again use the successful plan of holding two services on Rosh Hashanah eve and Kol Nidre night. All members of the congregation have been informed by letter explaining the above plan.

There will be two consecutive services in the Temple Sanctuary on Rosh Hashanah eve, September 11th and on Kol Nidre night, September 20th. The First Service will be held at 7:00 P.M. and the other at 9:00 P.M. The daytime services for the High Holy Days will begin at 10:00 A.M.

Under this plan, our entire membership will be seated in the main Temple at either the earlier or the later evening service.

Desiring to give each member the maximum free choice to occupy his regularly assigned seats, the Board invited each member to express his preference for the service he would like to attend. In order to be fair, members selecting one service for Rosh Hashanah eve will automatically be assigned the other service for Kol Nidre night. For example, if you indicated your preference for the 7 o'clock service on Rosh Hashanah eve, you have been assigned tickets for the 9 o'clock service on Kol Nidre night.

All services will be conducted jointly by both Rabbis. Rabbi Zion will preach at the 7 o'clock service on both Rosh Hashanah and Kol Nidre night and Rabbi Friedman will preach at the 9 o'clock service.

The Board feels that this is another step in meeting the needs of a growing community and spreading the message of Liberal Judaism in Denver.

## High Holy Day Preaching Schedule

RABBI FRIEDMAN will preach at the Rosh Hashanah and Kol Nidre 9 P.M. services, and RABBI ZION will preach at both 7 P.M. services. Thus, all members of the congregation will have the opportunity of hearing each rabbi twice. The same sermons will be presented to both groups of worshippers.

For the day services, RABBI FRIEDMAN will speak on Yom Kippur morning and RABBI ZION on Rosh Hashanah morning. Sermon titles will be published in next week's Bulletin.

RABBI ZION will speak at the children's service on Yom Kippur Day at 1 P.M., and RABBI FRIEDMAN will preach at the Yizkor Memorial service at 3:30 P.M. on Yom Kippur Day.

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## Consecration Service— September 30th

The consecration service has become a delightful and significant ceremony in our Temple. The new pupils who have been enrolled this year in the pre-school and first grade, are brought to the Temple and consecrated by the Rabbis in a beautiful children's ritual. This annual consecration ceremony will take place on Saturday morning, September 30, 11:15.

Parents are urged to bring newly enrolled pre-school and first year pupils to the Temple on that Saturday morning, which is during the Succoth festival. The consecration service symbolizes the tradition of handing down the Torah from generation to generation.

Following the service, parents and children are invited to a luncheon in the auditorium to be served by the P.T.A.

## Opening Dates of Religious School

The opening sessions of the Religious School have been set for Saturday, September 23, 9:15, and Sunday, September 24 at 9:30. The children in pre-school through grade five inclusive, will attend on Sunday mornings; pupils in grades 6 through ten inclusive will meet on Saturday. It is essential that every new pupil be registered with our Executive Secretary, Sam Rose, before the opening of School. All pupils coming to the Religious School for the first time, whether in the pre-school or some later class, must be registered in the Temple office by a parent in person. New pupils who come to the first session of the Religious School without being properly registered will not be enrolled in a class. Registering your child properly will help save much confusion later.

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## Hospitality To Jewish Servicemen For High Holy Days

The Jewish community of Denver has an excellent national reputation in making Jewish servicemen feel at home. In this effort, Temple Emanuel has always had an important share. This year there are many more Jewish men and women stationed at the several fields in this vicinity. They will be coming into Denver for the Holy Days and a number will be accommodated at the Temple. May we therefore urge the congregation to invite military personnel to their homes for the Holy Days. These men can be contacted by phoning the office of the Jewish Welfare Board, Florida 2331. Such hospitality can do much to engender a warm community feeling on behalf of our boys in service.

**Resolve To Attend Services Regularly**



## 10 DAYS OF REMEMBRANCE

The great Holy Days of Rosh Hoshanah and Yom Kippur have many meanings. One of the most striking is implicit in the term "Yomim No-rahyim," meaning "Awesome Days" or "Days of Awe." Why such a phrase to describe a period in the Jewish year traditionally associated with holiday spirit, family visiting, new clothes, and feasting?

We are told in an ancient legend that these ten days between Rosh Hashanah and Yom Kippur represent the time when the Judge of all men decides the fate of each of us for the year to come. Some are to be inscribed in the Book of Life and some are to meet sorrow and misfortune. "It is determined who shall live and who shall die." The Heavenly books are opened on Rosh Hashanah and closed at the last blast of the Shofar ending the Yom Kippur fast.

These ten days are tense, awesome, and fraught with a terrible sense of balance. Every Jew searches his soul, probes his relationship to God, seeks strength and inspiration for a higher standard of ethical conduct. In a spiritual sense, we aspire to the infinite and universal. It is a time for self-improvement. The Sabbath between the two Holy Days is called The Sabbath of Repentance, further illustrating this theme.

And when the ten days are concluded, it is presumed that each Jew has made peace with himself, his neighbors, and above all, God, stimulated to a year ahead of higher resolve, nobler action, and deeper religious motives. The "Days of Awe" thus elevate and ennoble those who appreciate their significance.

### Congregation Emanuel

East 16th Ave. and Pearl St.  
Denver 5, Colo.

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Thomas Huxley said:

"All that is best in the ethics  
of the modern world is the direct  
development of the ethics of old Israel"

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IT DOESN'T MEANT A THING TO SAY WE ARE A GREAT  
PEOPLE, IF WE DON'T LIVE GREATLY.

\*\*\*\*\*

Morris Joseph asked:

"What makes a man a Jew? Judaism is  
something more than a badge, something  
more than a birthmark; it is a life.  
What makes a man a Jew? The answer is, two  
things: membership in the Jewish brother-  
hood, and loyal fulfillment of the  
obligation which that membership imposes.  
To be of the Jewish people but to trample  
upon Jewish duty is to be faithless to  
Israel."

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WHAT IS JEWISH DUTY?

WHAT ARE THE UNSHAKABLE ROCKS OF JEWISH CONDUCT  
FROM WHICH WE CANNOT DEVIATE?



# I. Judaism has always stood for moral law.

Our fathers were passionate for justice.

When we don't practice it, we cheat ourselves of our heritage.

Al Chet ...B'imutz ha-lev.

"hardening of the heart."

Comment: this means repressing the stirrings of conscience and the nobler promptings of our better nature. Unholy action then becomes habitual.

"Hardening of the heart" makes us dull as brutes, like Pharaoh.

Jackie Robinson can't sleep at the Brown Palace.

Do you do anything about it?

# II. Judaism has always stood for a sense of goal, purpose, and direction.

Our fathers believed the world was to be improved, and each man was to help.

When we lose this sense of direction, we drift aimlessly, and soon become afflicted with the world's malaise of cynicism and anarchy.

Al Chet...B'simhon la-vov

"confusion of mind"

Comment: this means consternation of the heart, i.e., cowardice, through lack of conviction.

The Jewish suicide rate is climbing.

Arthur Ruppin: "In countries where the Jewish religion has lost its influence, there has been a steady increase in suicide among the Jews."

III. Judaism has always stood for personal virtues of honesty, etc.

Our fathers had a saying - when man does evil, God weeps.

When we fail to practice the highest standards of personal and business ethics, we are barbarians, not Jews.

Al Chet....b'yatzer ha-ro  
"evil inclination"

Comment: this means our passions, which must be controlled and used for higher aims. Man must become the master of his desires, instead of their slave. Self-conquest, self-control, self-discipline are the very basis of the religious life.

Jewish criminals are increasing.

We are not entitled to our "share" of crooks and thugs, as other "normal" peoples. I don't like that kind of normalcy.

IV. Judaism has always stood for learning.

Our fathers venerated the scholar.

Talmud says:  
"The world itself rests upon the breath of children in the schoolhouse. But when the countinghouse replaces the schoolhouse, we are lost."

When we venerate the dollar, and ignorance is the rule, rather than the exception, we are destroying our strongest weapon.

Al Chet....b'zilzul horim u'morim  
"Despising parents and teachers"

Intermarriage is increasing.

When we become ignorant, we deserve the scorn of our children, and their desertion of our faith. I will not perform intermarriages, and I will grow more stringent in the matter of conversions, "to please my folks."



Yes, we have committed many sins, for which we ask forgiveness in the **Al Chet**. We have departed from our genius by being something less than we should be. I want us to be like that great Jew, Stephen S. Wise:

"The business of Israel is not to vaunt itself as the historical possessor of a priceless heritage, but to live and serve and teach in the sight of all the world, as becomes the bearers of a great name and of a glorious tradition.... What shall it profit Israel, if its fathers have laid down the rule and we can no longer produce the example?

We must live again, as did our fathers, as seekers after God, doers of justice, ever fanatical for social righteousness, possessed of childlike purity of heart.

Whether the heritage is to be carried on, depends upon the life of the Jew today,

here and everywhere; upon the capacity of the individual Jew to give himself to those noble and consecrated ends of life which were the goal of the bequeathing Jew. And near be the day when it shall be said of us and of our children:

"Nobleness walks in our ways again,  
And we have come into our heritage"



Edmond Fleg's Definition of a Jew

I am a Jew because, born of Israel, I would have it live after me even more alive than it is within me.

I am a Jew because the faith of Israel demands no abdication of my mind.

I am a Jew because the faith of Israel asks every possible sacrifice of my soul.

I am a Jew because in every age when the cry of despair is heard, the Jew hopes.

I am a Jew because in all places where there are tears and suffering, the Jew weeps.

I am a Jew because the message of Israel is the most ancient and the most modern.

I am a Jew because Israel's promise is a universal promise.

I am a Jew because for Israel the world is not finished; men will complete it.

I am a Jew because for Israel man is not yet created; men are creating him.

Be a man where there are no  
men - Be a Jew ~~where~~ so  
your ethic will complete God's  
begin.

Founded 1874



# Congregation Emanuel

*Sixteenth Avenue and Pearl Street*

*Denver 5, Colorado*

☆

*Telephone Acoma 2839*

September 26, 1951

Dear Friend:

We are inaugurating a Youth Service on the High Holy Days to provide for the religious needs of our young people.

RABBI HERBERT A. FRIEDMAN

will conduct the Youth Service on Rosh Hashonah morning, Monday, October 1, at 10:00 a.m., in the Assembly Hall.

There will be a choir at the service, reading of the Torah, and blowing of the Shofar.

RABBI JOEL Y. ZION

will conduct the service on Yom Kippur morning, October 10, at 10:00 a.m.

Rabbi Friedman and Rabbi Zion are personally exerting every effort to make this service as meaningful as possible. The presence of the young people of the congregation will indicate to the Rabbis and the Board that this service is indeed filling a genuine need.

We are happy to enclose cards of admission for the young people of your family. Should you require additional cards, please call the Temple office, Acoma 2839.

With best wishes for the New Year, I am

Sincerely yours,

PHILIP MILSTEIN  
President

M/s

## YOUTH SERVICES

CONGREGATION EMANUEL, DENVER

Rosh Hashonah morning, Monday, Oct. 1 -- 10 a.m.  
RABBI HERBERT A. FRIEDMAN will officiate

Yom Kippur morning, Wednesday, Oct. 10 -- 10 a.m.  
RABBI JOEL Y. ZION will officiate

(Both services will begin promptly in Assembly Hall)

This card should be  
presented at both services



Mandell Winter ✓ - 182-190

Sam Goldberg ✓ - <sup>206-210</sup> Brochos over morning  
Torah - 233, 241

Phil Milstein ✓ - 242-245

Morris Adelshtein - 250-254

Late Feinstein - 262-4

Abe Bowers - 266-272

Jerry Kay ✓ - 273-277

Henry Frautkel - 278-284

Emmett - 296-298 (Hauptman)

Joe Friedland - ~~302-304~~ Brochos - 298-9

Percy Morris 299-301  
303-304

1951

## YIZKOR SERMON

Death is always with us - it begins at birth - all men are brother's at death.

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Judaism teaches us to accept this, and at the same time, go beyond it. We are to think of life not death.

### Story of David's son.

Real tragedy lies not in death, but in life. Real tragedy occurs when people are concerned with how long they may live, rather than how they may live.

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Nothing can kill a man except the forgetfulness of those who have nothing by which to remember him. For some people, no one comes to say Kaddish - no flowers at Yahrzeit. These are really dead.

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### Story of Ibn Gabirol and the tree.

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All life grows riper and fuller when rooted in the lives and memories of upright men and women.



10 October 1951

YOM KIPPUR DAY

As you all know, I spent the better part of this summer revisiting the land of Israel. I came away filled with many new impressions, much new hope and a great and abiding belief that this would become, without question, a reborn center of Jewish magnificence.

But you may be surprised to hear that it is not of Israel I would speak today. It is rather of America. I would rather speak about the Judaism which we are practicing here for I believe the Jews of America feel rooted here and will remain here so long as democracy shall prevail. What is the future then, of American Judaism? We cannot hope to go forever on the premise that we will draw nourishment and sustenance from the religion of our fathers as it will be practiced in a new land or as it was practiced in the ancient past. If we are to preserve Judaism for our generations, then we must learn how to preserve it here in America.

There is an old Midrash, which will serve as my text this morning. This Midrash tells us that there were three men who saw destruction - Noah, Daniel, Job. Noah saw a whole world destroyed - wiped out by the flood, and again beheld its rebirth when God relented. Daniel saw the glory of the First Temple, destroyed but was also privileged to behold the rebuilding of the Second Temple. Lastly, Job saw the ruin of his own home and family, but again beheld its revival and its



reconstruction. Noah saw the world destroyed; Daniel saw religion destroyed - at least in the form of the Temple building. And Job saw his home destroyed.

We are living, it seems to me, in the same kind of a situation. We have seen our world destroyed through world wars, world collapse, world murder and world evil. We have seen religion destroyed, perhaps not so dramatically as in the destruction of a building, but through a withering away; through a lack of interest; through a mere lip service. And we have also seen the home destroyed. No one can deny that the Jewish home today no longer represents the strong unified core of simple love and decency between its members, the stronghold to which all return when they are in trouble.

Having witnessed the destruction of the world and the destruction of religion and the destruction of the home, what is there we can do to repair the damage? What is there we can do to revitalize these basic forms of human society? How do we begin? I do not think that we can rebuild the world without first restoring man's sense of religious faith and without secondly making again of the home the center of love and devotion it used to be. No economic panaceas, no matter how well conceived, no matter how solidly based on justice, nor no political systems no matter how democratic or fair, no blueprints of this sort can repair a sorely stricken world unless we go to the essential basis which is the reconstruction of the individual human soul.



I would like, therefore, to speak today about rebuilding the center of our religious life and rebuilding the center of our family life. And if we can do these two things, I think we will produce the kind of person with a grand concept of justice and morality, with a deep-seated belief in ethics and virtues. We will produce the kind of a person who will be capable of solving the problems of war and poverty, misery and persecution which have plagued the human race since the beginning of time. Man's whole yearning is to reach the Messianic age in society, but he must first become Messiah-like himself.

Let me take the matter of religious faith. Religion, as our fathers knew it, involved some simple elements. There was first of all a belief in God and there was secondly a belief in man and there was thirdly a belief that God and man working together could create the kind of world we hoped to see. This belief in God and in his co-worker was expressed always through prayer in the synagogue. Our prayer book incorporated within it all of our ideals and re-iterated our unshakable feeling of closeness to God. Then something happened to shake this faith.

Our historians<sup>who</sup> attempt to analyze this phenomenon say that it was at the end of the 19th century - less than 100 years ago - when science came to be the dominant factor in man's newly discovered horizons that belief in God began to wane. Science planted doubts in the minds of rational men. One who believed only in that

## Treasure Chest

### Science and Religion

THERE can be no incongruity between Science and Religion, at least not in the sense of belief in a First Cause, a Creator. As far as that first step is concerned, Newton and Pascal not only cannot have labored under any painful conflicts, but on the contrary—whatever great discoveries they made in the Natural Sciences must have confirmed the first basis of their belief. Their belief, in turn, helped them to integrate their discoveries. Those discoveries would have remained amorphous chunks if the scientists had not in the back of their minds continuously carried the idea of a meaningful Universe. No fragments of a jigsaw puzzle mean anything unless you are convinced that they are part of a whole which will finally turn out to be a picture.

Every good scientist has a cosmology. He may be dimly aware of it and carry it with him as an ill-defined shadowy image, or it may be elaborate like that of the great Christian thinkers of the Middle Ages, or that of the evolutionists of the nineteenth century. It has in fact been shown that the evolutionist view of natural history, as well as the Marxist view of human history, are distorted derivatives of ancient religious concepts of the history of Universe and Man, and can even be traced back to them. There is no scientist who does not try to fit his findings, which are by their very nature fragmentary, into the jigsaw puzzle of some universal idea. For this reason I think that a perfectly atheistic scientist (if there is such a thing) would have to labor under serious inner conflicts. Reason must be perfected by faith.

Karl Stern, in "The Pillar of Fire." (Harcourt, Brace & Co.).



Religion & Science - Einstein

Yet it is equally clear that knowledge of what is does not open the door directly to what should be. One can have the clearest and most complete knowledge of what is, and yet not be able to deduct from that what should be the goal of our human aspirations.....

Science is the century-old endeavor to bring together by means of systematic thought the perceptible phenomena of this world. ....

Religion is the age-old endeavor of mankind to become clearly and completely conscious of the values and goals (of life) and constantly to strengthen and extend their effect. ....

Though religion may be that which determines the goal, it has, nevertheless, learned from science, in the broadest sense, what means will contribute to the attainment of the goals it has set up. But science can only be created by those

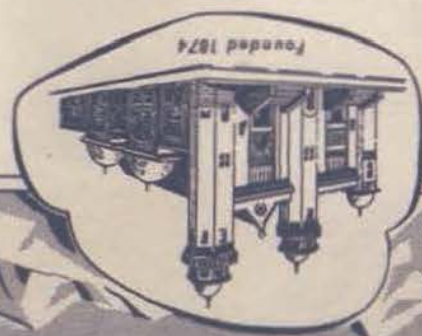
who are thoroughly imbued with  
the aspiration toward truth and understanding.  
This source of feeling springs from the  
sphere of religion .... Science without  
religion is lame. religion without science  
is blind.

(But miracles are out.)

AMERICAN JEWISH  
ARCHIVES

A person who is religiously enlightened  
appears to me to be one who has, to the  
best of his ability, liberated himself from  
the fetters of his selfish desires and is  
pre-occupied with thoughts, feelings, and  
aspirations to which he clings because of their  
super-personal value.

Temple Emanuel  
SISTERHOOD CANTEEN  
DENVER, COLORADO





which his senses could apperceive regarded it as superstitious or magical to believe in that which he could not grasp or comprehend. The peculiar paradox was that as scientific experimentation unfolded constantly new miracles man lost his capacity to believe in miracles. It became fashionable to debunk the existence of God, to call God a crutch upon whom the ignorant would lean. To refer to God as the concept which only a weak and unscientific mind could accept.

Yet we have seen within our lifetimes an almost phenomenal change in this attitude. Today the most profound scientiists, those who are on the very forefront of imaginative exploration, those who are discovering things which even science itself did not dare to dream would be within its scope - such men the more they unlock the secrets of the universe, the more they come to the conclusion that this is not an unplanned and chaotic void. Einstein and Compton, Eddington and Jeans, Oppenheimer and all the others whose names have become household words in this scientific-minded century, speak now with newly found respect for the fact that there is a God who must have created the universe or at least created the orderliness which exists and which they discover within the universe.

INSERT QUOTATIONS

The old notion that God did not exist because you could not grasp him with your senses has been replaced with the more mature, sophisticated notion that the finite mind can comprehend just so much and that perhaps the infinite must be comprehended, not with one of the five senses endowed to us, but with an additional faculty we call



faith.

In this connection there is a wonderful story which illustrates man's grasping at infinity. There were once three men born blind who had heard other men, seeing men speak of color, and the blind thought they understood. As they groped their way together once down a road their path was blocked by a great stone. They put their hands out and felt it, and then tried to analyze what color it was. One said "This stone must be blue for it is very, very hard, and I have heard seeing men say that the diamond which is the hardest substance is blue." The second said, "Oh no, it must be white, for I feel this stone to be very cold under my fingers and I have heard seeing men say that snow which is so cold is white." The third responded to his fellows, "No, you are both wrong. This stone must be yellow, for it feels so smooth to the touch, and I have heard seeing men say that the smoothest substance is butter and butter is yellow." But we know that all three were wrong for the stone was jet black.

And yet how could they know that which they could not experience because they had been denied one of the five senses. By the same token, how can we with only one sense more than they, comprehend and define that for which a thousand senses would not be sufficient? This additional faculty, which God has given us, to apprehend that which lies beyond the bounds of our finite senses; this additional faculty is faith.



Faith gives us not knowledge in the specific provable sense, but faith gives us intimations of God; intimations of divine purpose, of ultimate justice, of a world goal, of immortality. We cannot know all this. We cannot prove it. We can only feel it; be aware of it; trust in it, and live our lives in accordance with it. This is faith. By faith we project our finite selves into the infinite - into the world of God and into communion with Him.

And so if we can recapture the ability to believe in a God and to lean upon Him and to depend upon Him and to live our lives in accordance with what we know His will to be, then we will have restored to ourselves some of the capacity for kindness and decency; for respect for others; for softness and gentility; for mercy. These are the qualities of God and men who can believe in Him can make these qualities part of their daily living.

But to make religion occupy again some of the centrality which it once held, we today, we modernists, must not only be able to believe in a God, but we must be able to pray to Him. Somehow we are inhibited; somehow our minds are locked and our tongues cannot speak; somehow we are ashamed and self-conscious. In many of the fundamentalist Christian churches where the sermons are punctuated by shouts of hallelujah and amen, there is still the ability to open the heart spontaneously and without shame to a living, piercing, vibrating God. The Negro people possess



this quality, perhaps because in their simplicity and in their closeness to nature they are more genuine than are we in our boldness and in our sophistication.

Prayer is the language of man aspiring to be something better than he is.

True and genuine prayer comes from the heart in untutored phrases. Good and poetic and lovely are the prayers which have endured through the centuries and which are captured in the pages of our prayer book. But better even are the petitions and the hymns and the poems of praise and glory and thankfulness which come from the lips of genuinely devout. You all know the Chasidic story of the little boy, the son of a poor father, who had never been taught the Aleph Beth, the Hebrew language. He did not know how to read the prayers in the prayer book. This little boy had a whistle. On the Day of Atonement, the holiest day of the year, he came to the synagogue with his father and in the sheer ecstasy of wanting to pray and now knowing how, he sat among the men and he blew the whistle as loudly and as piercingly as he could. He blew it ecstatically and he blew it joyfully and he blew it repeatedly. And his father in embarrassment tried to quiet the child. Whereupon the rabbi on the altar, understanding what was going on in the heart of this innocent youth, rebuked the father and said, "No, let the<sup>boy</sup> blow the whistle. He is praying as best he knows."



The synagogue must again become the center of Jewish life. In the synagogue, people can come together to pray; in the synagogue people can come together to find the spirit of God which will regenerate their natures. If modern man could again grope his way back to this house many of his ills would vanish. Many of his personal psychoses and problems; many of his fears and anguishes; much of his nastiness and his competitive ill-will toward his fellow man, would disappear. With religion, with Torah, with worship, with God, with ethics again the center of life the human being would not have to overcome the evil tendencies of his nature; for these would evaporate under the gentle balm of a more quiet and peaceful inner existence.

One of the reasons I think that the synagogue has come to mean less to people in our modern world is because their own homes have come to mean less to them. I do not know what has happened to the once sacred family hearth. Time was when man and wife, parents and children sat together in close and devoted union, spending most of their time in each other's presence, learning from and teaching each other, growing together, extracting from each other the best and noblest in their characters. Today, somehow, the home is not that. The children scatter and disappear. A host of frenzied activities takes them off; clubs and groups, projects and sports, music and athletics, automobiles and fraternities. With the children gone the parents somehow do not seem comfortable in each other's presence. They do not talk simply and quietly about the problems of bringing up their children and making better people out

Peruk 1:4

Let Thy house be  
a meeting-place for the wise;  
and roll Thyself in the dust  
of their feet and drink their  
words with thirst.





of them. The father goes off to a meeting and the mother goes off to a card game, or both parents together go off to a movie and spend several hours in silence as if they were strangers. The home today is a place to which the unrelated members of the family return to eat and sleep, but it is not a place from which there emanates the gentle, mutual, influencing of generation upon generation for good and for progress.

INSERT QUOTE

There was always something holy and sacred about the home. Today there is something shallow and insignificant about it. The home was once the place of pride and joy to which you invited your friends. Today you invite them to your club. The home was once the place of simple and undiluted pleasure. Today it is the place where the television instrument holds sway and even when friends do come to visit, there is no talk. Let me say here and now that in my judgment this television has done more to alter the structure of the home in a few short years than any other instrument which has been introduced into it. I deplore the day when we shall have it here in our community. I am thankful for the years of surcease and of freedom from it which we have had up to now. I see in it only another device, another method to depersonalize the household and make of it simply a miniature movie theatre.

LET THE HOUSE BE A MEETING-PLACE FOR THE WISE - NOT THE WISE-IRACK & THE VAIN.

Daniel witnessed the destruction of the Temple, but he witnessed its rebirth.

I pray that we who have lived through a period when religion has been less important



in our lives, may witness a revival of faith in God and desire to pray to Him.

Job saw the destruction of his home. He was also permitted to see its rebirth. I hope that we too will some day learn how to reestablish the importance of home and recapture the fine and wonderful influence which it may emanate. I think that if we can witness the rebirth of religion as did Daniel and witness the rebirth of the home as did Job then we will some day be privileged to witness the rebirth of the world, as did Noah. But if religion remains destroyed and the home remains destroyed then the world will remain destroyed. For man will never be able to build it well on a global scale, if he cannot build well on a personal scale.

PRAYER:

Almighty God, give us the strength to face this New Year with utmost resolution and determination that we shall come to Thee and seek Thee in the honesty and in the open-heartedness of our inmost soul. Cause us not only to repent those evils and those errors which we have done in the year past, but give us genuine and meaningful strength to rebuild our lives on the basis of simple, pure belief in Thee. Somehow unlock our tongues so that we may call to Thee and Thou may answer us. Open our eyes so that we may see our own children again; so that we may see those whom we call our mates; so that we may rebuild the shattered structure of empty homes and make of them meaningful vessels in which Thy word is taught. Bring us, O God, close to Thee for we need Thee now as we never have before. Only if we can understand Thy purpose

and only if we can live together in common bond of close fatherhood and childhood will we ever be able to find within ourselves the strength to regenerate this shattered and broken globe. This we want, O God, Help us to regain it. Cause us in the year ahead to hear Thy still small voice - cause us in the year ahead to shed light upon those who live with us under our own roofs. Cause us in the year ahead to become better men so that we may build a better world.





Readers - Y.K. - 1951

Phil Melstern ✓ OK

Percy Morris ✓ OK - Joe to Memorial Service

Henry Frankel ~~1949-51~~ OK

Emmett Heiter - OK

Sam Goldberg - call back OK

Seymour Heller - ~~last year~~ next year

Sol Baron - ~~can't~~ <sup>positive cases</sup> next year

Abe Bowers - OK

Morris Adelman - ~~last year~~ OK English

Jerry Kay - OK afternoon

Mendell Winter - call back - OK

182-190

Carl Tucker - ~~No~~

Nete Feinstein - OK English

Joe Friedland - OK

AIR MAIL

# Board

Milstein OK  
Perry Morris OK  
~~Max F...~~  
Henry Frankel OK  
Emmett Heiker OK

✓  
✓  
✓  
✓

Officers

4

~~Phil Miller~~  
~~Robert~~

Sam Goldberg OK ✓  
Seymour Heller OK

new trustees 2

~~L.B. D...~~ was asked

~~George~~

~~L.B. D...~~

~~L.B. D...~~

Sol Berson OK ✓

~~Joe Friedman~~

Abe Bowers OK

Morris Adelstein OK

Jerry Kay OK

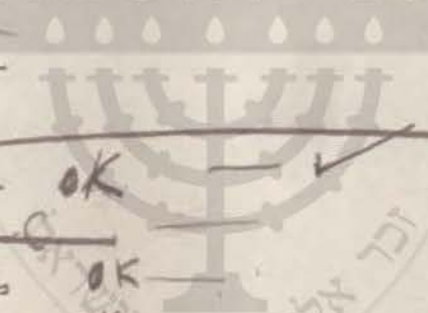
~~Art S...~~

~~Art S...~~

~~Gottlieb~~ out of city

~~H. Shuman~~ OK

AMERICAN JEWISH  
ARCHIVES



Handwritten text: Mandell, Linter - Ben Miller

Carl Tucker

6



Readers on R.H. - 1951

Louis G. Isaacson

Ed Miller

Max Frantel

Morris Kaplan



"Each holiday brings with it its own savor, each is steeped in its own atmosphere. The air of Rosh Hashonah is a clean, joyful, purified air - as after a rain."

Bella Chagall.

EVENING SERVICES - ROSH HASHONAH and YOM KIPPUR

"PURIFY OUR HEARTS"

30 Sept 51

I take as my text this evening one of the most important prayers of our religion. This prayer, found in the ~~morning~~ service of both Rosh Hashonah and Yom Kippur, explains why we have gathered on this holy night.

"Satisfy us with Thy goodness;  
Gladden us with Thy salvation;  
Purify our hearts, that we  
may serve Thee in truth."

ה'תשנ"א  
ליום כיפור  
ליום ראש השנה

Begin here

When we come to pray at the beginning of the New Year, we are really praying for the things we want during the year ahead. You and I know that we are supposed to pray for forgiveness for the things we have done incorrectly. We are supposed to make repentance for our errors; we are supposed to ask God's blessings upon us that we may live a more perfect life in the year to come.

Yet human beings, because of what they are, do not always do the altruistic thing - they tend rather to do the more selfish. So, I suspect that many Jews who come to the synagogue on this one time during the year do so, not only to express repentance and ask for forgiveness, but also to petition for the things they want in the year ahead. And I am not sure that this is to be criticized, if our wishes proceed in constructive directions. This prayer, which I have taken as the text of tonight's sermon, attempts to channelize our petitions in a healthy progression.

The first line says "Satisfy us with Thy goodness". God's goodness refers to material blessings. The Hebrew word "to satisfy" is the same word which is used in another prayer with reference to food, in which we say *אכלו ושבעו* "eat and be satisfied". We are glad to be full of good food, to have the comfortable feeling of not



being hungry. Satisfaction of man's material wants is in perfect conformity with Jewish tradition. We may ask that God should satisfy us with His goodness, in all good conscience and without any sense of vulgarity. It is proper to ask for all the material blessings that we can possibly use, to make our lives more comfortable. Judaism is not an ascetic religion. We do not look with disfavor upon those who enjoy the good things of life.

To make this more specific, let me remind you that at the most holy point in any Jewish service, namely, the time when the Torah is read, there is a prayer which is recited as the Torah is lifted up and offered to the whole congregation to view. *וזהו ה' וזהו ה'* "and this is the Torah" which Moses set before the children of Israel. *וזהו ה' וזהו ה'* "it is a tree of life" to them that grasp hold of it. *וזהו ה' וזהו ה'* "length of days is in its right hand and in its left are riches and honor". Thus, when the holy Torah is lifted, we say that those who observe it shall have length of days and riches and honor. Riches and honor, long life and material goods are in perfect harmony with Jewish tradition.

But let there be no misinterpretation. Our religion does not give license to unbridled greed. While we are perfectly willing to receive that goodness which makes our lives more comfortable, we are nevertheless not entitled to glorify money, to pursue wealth to such an extent that we become insensitive to justice and turn into cruel, crass, ugly people. Those Jews who become money-mad, who think of no other thing in life except how to wax richer and richer, even at the expense of their fellowmen, even at the expense of their own sensitivity, even at the expense of the time which they take away from their own families. Jews who seek money in this fashion are worshipping the Golden Calf and practicing idolatry. These are not Jews - these are men against whom Moses, in wrath, broke the Ten



Commandments. We must always remember that goodness and satisfaction and material wealth in the world are only instruments for our pleasure and our comfort; and they must never become such overwhelming and demanding masters that they turn us into ignoble and dishonest people.

The second sentence in the prayer is: *גא'ל'נו יי'הו'ה*  
"gladden us with Thy salvation." Gladden us - make us happy. What will make us happy? Thy salvation, O God. What do we mean by this word salvation? Salvation in Judaism does not refer to the saving of the soul from sin or temptation or from going to hell. It does not mean redeeming the soul from evil, in this or in the next world. Salvation in Judaism simply means freeing the higher part of our nature for moral growth and moral expansion.

All of us understand that man has high and lofty tendencies as well as a lower and baser self. There is always a struggle as to which aspect of his personality will prevail. Sometimes man is coaxed into doing high and fine and lofty idealistic deeds, and sometimes he does ignoble and base and low deeds. When we say in this prayer that we want God to make us happy with His salvation, we are really praying that He will help us always to do the nobler instead of the baser thing in life.

It is not Polish to say that a person is really happier, really feels better when he has done a good deed. Most of us would rather do good than evil. If only we could enjoy God's salvation, so that we would more often do the better than the worse, then we would come to find a deep gladness, a deep joy and a deep satisfaction in living. Simple goodness might be the remedy for much of the boredom of which we complain.



Shakespeare drew a picture of the man who lives according to the best and finest in his nature. Hamlet says;

"What a piece of work is man!  
How noble in reason - how infinite in faculty!  
In form and movement how express and admirable;  
In action how like an angel!  
In apprehension how like a god!  
The beauty of the world - the paragon of animals!"

Certainly we can aspire to be no less than the poet dreamed for us.

The third part of the prayer I think is really the crux.

יְהוָה יְהוָה "purify our hearts". Why? וְכִּי תִשְׁמַח "so that we may serve Thee in truth." Purify our hearts is the cry that comes from the lips of every man who would love to live in decency and self-respect. Purify our hearts means that every desire within us should be a desire for righteousness and clean and holy living. The 51st Psalm says: "Create in me a clean heart, O God." We read that Psalm in the children's service every Sabbath morning. We want the children to pray for clean hearts so that they may practice clean living.

These two words יְהוָה יְהוָה "purify our hearts" have been made into a song, and I shall never forget one circumstance under which I heard it sung. It was in a DP camp in Germany one Simchas Torah day, when I saw a group of old, bearded, pious men carry the Torahs out of the barn which was serving as their synagogue. They marched out to the gravel courtyard, formed a circle, and started dancing around bearing the Holy Scrolls in their arms. These old men were singing "purify our hearts" - and singing it with such ecstasy, such force, such sincerity that one would have thought them sinners who were repenting for the most heinous crimes. These were the purest among the pure - the saints and sages - yet these, clutching the Torah, dancing with earlocks swaying in the wind, were shouting in an outpouring of religious fervor which we do not see very often.



Purify our hearts to what end? To the end *אמין 73245*  
"that we may serve Thee in truth". The pure heart renders possible sincere service of God and sincere service to our fellow men. Thus the entire prayer falls into a pattern. First, we ask that we receive God's goodness, all the material blessings we want to make life more pleasant. Then next we want to be gladdened with salvation which will free the better part of our natures, so that we may live on the highest possible plane of conduct. And lastly we want that our hearts may be made pure. Then we are satisfied, happy, calm, and at peace with ourselves. Then we can live with simplicity, kindness, and humility.

I should like to close by telling you a story - the story of a man who truly lived with a pure heart - the classic in Jewish literature by Peretz, called Boncha Schweig:

#### Tell Story

Yes, we all stand in humility in the presence of this saint. And yet we all could be like him. There is nothing which prevents anyone of us from living this way. As we stand before the Ark and pray to God, confessing our sins and asking for forgiveness, we can think of the image of Boncha Schweig and we can think of the words of this prayer:

Satisfy us with Thy goodness,  
Gladden us with Thy salvation,  
Purify our hearts that we may  
serve Thee in truth.

Amen.



Rosh Hashonah  
1951

YOUTH SERVICE

Meaning of Rosh Hashonah. Four different Hebrew names give four different aspects:

- I. **Rosh Hashanah** - "The beginning of the Year"  
The birthday of the world.
- II. **Yom Teruah** - "The day of the blowing of the Shofar"  
Ram's horn - Isaac story.
- III. **Yom Ha-zikaron** - "The day of Remembrance"  
God knows and remembers all.
- IV. **Yom Ha-din** - "The day of Judgment"  
Story of the three books.

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זכר אלה יצקב וישראל

Abraham said to God:

O Lord of the world, when Thou commanded me to take my son, my only son, Isaac, and offer him for a burnt offering, I did not protest. I refrained myself and said nothing. Thus mayest Thou, when the children of Isaac commit trespasses and fall upon evil times, be mindful of the offering of their father Isaac, and forgive their sins and deliver them from their suffering.

God answered Abraham:

Thy children will sin before me in time to come, and I will sit in judgment on them on the New Year's Day. If they desire that I should grant them pardon, they shall blow the ram's horn on that day, and I, mindful of the ram that was substituted for Isaac as a sacrifice, will forgive them their sins.



Milstein 41-48

Karlsberg 54-60

Friedland 64-85

Torah

AMERICAN JEWISH  
ARCHIVES

Milstein - 2nd P. 85



after reading of Torah -





Ed Zell

Shore

Peter Breit

Bob Kutz

Dale Ornell

Gray Bowers

Beverly Rogers

---

Y.K. - 1957

youth service

### THREE MEN WHO SAW DESTRUCTION

"There were three men who saw destruction - Noah, Daniel, and Job. Noah saw a world in existence, saw it destroyed, and again beheld its reconstruction. Daniel saw the glory of the First Temple, witnessed its destruction, but also beheld the building of the Second Temple. Job saw the growth, the upbuilding of his home, saw also its ruin, but again beheld its revival and its reconstruction."

Midrash Tanhuma

Destruction of the world	
"	" religion
"	" the home

We cannot rebuild the former, without the latter two. These must come first.

- I. The synagogue must become again the center of Jewish life. There must be a belief in God and an ability to pray.
- II. The home must be reestablished as the center of family life. Families scatter \* I am also guilty.



How can finite man comprehend infinite God? Man can know only what his five senses reveal. Despite all the marvelous progress of science, man's world is still so small. He looks toward the heavens and counts and names the stars. He looks at yonder star and says proudly, "It is so many light-years away." But what of those vast wells of darkness between the stars; what is their range and their depth; and what may be in them; and what lies beyond and beyond that?

How shall finite man comprehend infinite God and weigh His purposes and define His being? The very terms show the futility of the effort.

Three men there were, born blind, who had heard seeing men speak of color and they thought they understood. As they groped their way together down the road, they came to a great stone. They put out their hands and felt it. Said one: "It is very hard, and so it must be blue, for I have heard seeing men say that the diamond, the hardest stone, is blue."

Said the second: "No, it must be white, for it is so cold, and I have heard seeing men say that snow, which is so cold, is white."

Said the third: "No, you are both wrong; this stone must be yellow, for it is so smooth, and I have heard seeing men say that butter, which is so smooth, is yellow."

But the stone was jet black.

How could they know that which they could not experience, because they were denied one of the five senses? And how can we, with only one single sense more than they, comprehend and define that for which a thousand senses would not suffice?

For the apprehension of that which lies beyond the bounds of finitude, God has endowed us with an additional faculty - faith. It is faith which reveals the infinite to us, which gives us not knowledge, but intimations of God, of divine purpose, of ultimate justice, of a world-goal, of immortality. We cannot know all this; we cannot prove it; we can only feel it, be aware of it, trust in it, and live our lives in accordance with it. This is faith. By faith, we project our finite selves into the infinite, into the world of God and into communion with Him.

Julian Morgenstern



Belief in God  
Devotion to Justice  
Faith in Man  
Oval to History  
Value of Ethics  
No Fear of Death



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MOST IMPORTANT PRAYER

Morning Service for New Year	59
Morning Service for Yom Kippur	208
Sabbath Morning Service	

שְׁמַח מִצְוָה לְיוֹם הַשָּׁמַיִם

שְׁמַח מִצְוָה לְיוֹם הַשָּׁמַיִם

אֲמִיגָל לְיוֹם הַשָּׁמַיִם  
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Satisfy us with Thy goodness,  
Gladden us with Thy salvation,  
Purify our hearts that we may serve  
Thee in truth.

Tell story of Bontche Schweitz  
by Revetz  
Victor Hollander's book p. 243



### I. Satisfy us with Thy goodness

this refers to material blessings. Heb. word satisfy is same word which means to be full of good food, etc. Material blessings are OK. Nothing in J. which is ascetic. Prayer upon lifting Torah asks for long life, riches and honor.

But this doesn't mean glorification of money and its pursuit. Doesn't mean crass fat wealth, insensitive, etc.

### II. Gladden us with Thy salvation

salvation in J. doesn't mean saving the soul from sin or temptation. Salvation means freeing the higher part of our nature for moral growth and expansion.\*  
If we can live thus, we will be glad & happy.

### III. Purify our hearts

Jeremy Taylor, English bishop and religious writer of the 17th century, commented on this verse:

"Let no pride or self-seeking, no covetousness or revenge, no impure mixture or unhandsome purposes, no little ends and low imaginations, pollute my spirit and unhallow any of my words and actions."

Every desire within us should be obedient to righteousness and holy living.

Ps. 51:12 "Create in me a clean heart, O God,  
And renew a steadfast spirit  
within me."

\* This saves us from our lower self, illumines and regenerates our soul, and makes us willing instruments of God's eternal plan.

### IV. That we may serve Thee in truth.

The pure heart renders possible sincere service of God in public or private worship, as in public or private loving-kindness to our fellowmen.

after reading from Torah

וְזֶה הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה  
לְפָנֵי בְנֵי יִשְׂרָאֵל כְּאֲמַר  
יְיָ

And this is the Torah which Moses  
set before the the children of Israel  
according to the command of the Lord by the  
hand of Moses

וְזֶה הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה  
לְפָנֵי בְנֵי יִשְׂרָאֵל כְּאֲמַר  
יְיָ  
It is a tree of life to them that  
grasp of it

וְהָיוּ אֵלֶּיךָ כְּעֵץ חַיִּים  
וְהָיוּ אֵלֶּיךָ כְּעֵץ חַיִּים  
and those that uphold it are happy.  
וְהָיוּ אֵלֶּיךָ כְּעֵץ חַיִּים

Its ways are ways of pleasantness and  
all its paths are peace.

וְאֵלֶּיךָ כְּעֵץ חַיִּים  
וְאֵלֶּיךָ כְּעֵץ חַיִּים  
length of days is in its right hand -  
in its left hand are riches & honor



1951  
Dear Sam, Ray, George,

In the middle ages it was common for a father to leave an ethical will to his children, which he considered more important than his financial will. For in the latter, he left to them only his money, while in the former he bequeathed his philosophy of life, his ethics, his very inner soul. In the ethical will he would explain his values, goals, ambitions, hopes - and these he would pass on to the next generation, urging their acceptance and adoption.

In this manner, I wish to pass on to you, my ethical will, so that you, my friends if not my heirs, might know what I have striven for and believed in most passionately. Knowing this, you will be better enabled to judge my conduct and the way of my life.

I have one love, aside from wife and children, and them I serve with all my being. There is in me a single-mindedness of purpose so obvious that some do call it myopic. The mistress who commands my every breath and moment is my faith and my folk - the religion of our fathers and the man-faceted people, scattered around the globe, who bear the mark of that religion engraven upon their flesh. I have given myself to Judaism and her sons the Jews, and I serve them unstintingly.

First, as to faith. A belief in God is man's defiant assertion that all is well with the universe. We shake our puny little fists at heaven and defy God to do his worst, for in our heart of hearts we know that he is largely fair and kind to us. We know also that the laws of nature are predictable and constant, so that as we learn their secrets we can avoid harm and injury. The only thing we really need fear is not God or death or nature, but the evil of our brother man who inhabits the crowded earth with us. And someday when he sees the light of faith, then we will not have to fear him either.



After God comes Torah - and this is wisdom. Just as I believe in God, so do I believe in the inspired words of the teachers of his will. The prophets, who understood him best, I think, created the imagery and framed the verses which have thrilled the soul and tempted the heart to do great deeds in all ages. Who can fail to rise to his noblest when goaded on by the enormous social vision of men who truly glimpsed what the world could be like under messianic conditions? We live on their flashes of insight. If I desire to work to improve the lot of man upon earth, it is because I have studied the thoughts of these prophets, and I believe that in their path lies our salvation. The hand of God was upon them, and through them upon me.

This, then, is my faith - that God created the universe and imbued it with a destiny and a purpose; and, further, that man is able from time to time to comprehend that cosmic purpose and set his own little life in tune with it. So much for the faith we call Judaism.

Now for the people we call Jews. They have chosen this faith and have not foresworn it, no matter how high the cost. The meanest among them is my brother, no matter where or how he lives, so long as he has not deserted. For him who leaves the folk, whether through craven assimilation or self-hatred or vain and clumsy self-denial, I have the utmost disdain. About him I would speak no more, and concerning him I would urge you to exercise the same dissociation. This is no brother of ours, but a false caricature, an illusion of a Jew.

It is the duty of my heart and the discipline of my mind to serve the authentic Jew, wherever he be. I have travelled many places and have found my brother in Denver and Darmstadt and Dagania. In all lands and in all climes he has tugged at my heart and I would place my whole being at his disposal. This you must understand, for



the scales of parochialism have fallen from my eyes, and I see this as a whole, not in parts or fragments. You must not be selfish in your demands on me, for I must serve all, not part. A great and burning urge, yet one which leaves the bush unconsumed, drives me to the service of my people - everywhere.

You may wonder why I remain in Denver if I see my role to take me on a wider course. And it has come to me, good and dear friends, that you fear I do not fulfill well my tasks in the smaller sphere because of the self-assumed duties which have taken me into the larger.

Let me answer from the depths of honesty that I believe I serve you better just because I do possess this wider loyalty. No dearer patriot is there than the one who loves his city, state and nation with equal and non-competitive fervor. No fiercer son of Israel is there than one who is at home in all her tents. You, my friends, receive the best from me, because you draw the distilled essence of all the experience garnered elsewhere, and upon you beats the hottest the flame of my zeal. If I were less dedicated everywhere else, I would be more diluted at home.

Man is a terrestrial creature and needs a place called home. From this, his cave, he comes forth each morning and to this he repairs each night. I need and want my home to be in Denver. This also is free choice, for I could have made it elsewhere. Among you it is attractive to live and with you it is challenging to work. I plead only for unique vision on your part - that you comprehend the largest horizon, for there my heart also beats.



I have three goals toward whose fulfillment I labor, and these are like three concentric circles or ripples around the core. Achievement in the final sense is impossible, for I shall die long before the Messiah arrives - but the sweat of the labor tastes good.

The first circle is one congregation, called Emanuel, in one city called Denver. I labor in that vineyard to make of it a full-bodied Jewish congregation, wherein ideals shall be taught, practices observed, beliefs strengthened, and our heritage transmitted.

The second circle is Judaism in America at large, particularly that kind of liberal, warm, meaningful Judaism which can fructify future generations in this land. If I have labored at all on the national scene it is only toward this objective.

The third circle is the State of Israel, which is the surest hope and proudest home of the Jewish national spirit. It is the place of the in-gathering of the exiles, and from it will once again come singers and sages. Of this I am convinced.

Here then is the pattern of my ministry, in three circles of local, national, and international dimensions. There is enough in me to share with all, and as a mother loves all her brood, not more, not less, do I distribute my affections. There is no competition - there can only be a totality. Our wise men have taught us that God, Israel, and Torah are One - indissoluble components of a welded Unity. Only when the student learns all three can he comprehend any one.

I leave this testament to you, good friends, so that you may cull it at your leisure, and try to judge my life against the backdrop of ideals, yearnings, goals which are my strength and my sinews.