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The wave of the future, 1952.

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THE WAVE OF THE FUTURE

December 21, 1952

My dear friends, the two great religions of mankind are celebrating at this period of the year important festivals. Judaism has just concluded the celebration of the festival of Chanukah, the rededication of the Temple and of its faith; Christianity is about to celebrate the birth of its founder. There is much which differentiates Judaism from Christianity, else there would be one religion and not two distinctive religions, two religions which for nearly 2,000 years have gone their separate ways, and at times, they have been very sharply divergent and hostile.

It would, of course, serve no purpose at this season of good will to rehearse the history of these antagonisms, or for that matter, to accentuate their differences. These differences do exist, both in theology and in some very basic ethical doctrines and postulates, and the serious devotees and advocates both of Judaism and of Christianity would be the first to acknowledge the existence of these differences and to insist upon their unwillingness to abandon them. However, both would be quick to insist that these differences, real as they are, need not lead to unfriendliness and need not make impossible the closest cooperation between the two great religions on all matters and objectives and hopes which they do share in common. The areas of agreement between them are sufficiently large and significant to warrant and to justify the closest cooperation between them. And the dangers which threaten both of these religions in the modern world are sufficiently real as to dictate the urgency of such close cooperation.

It should surprise no one that Judaism and Christianity have so much in common, for after all, one is the outgrowth of the other, as the branch is the outgrowth of the tree. The New Testament has meaning only as it is related to the Old Testament. The founders of Christianity were Jews. Jesus and Paul and the disciples were Jews. Their ethical training and their traditions were Jewish. These derived from the Torah. Jesus said, "Think not that I have come to abolish the law and the prophets; I have come not to abolish but to fulfill them." And Paul, addressing himself to his fellow-Jews in

Jerusalem and speaking to them in Hebrew, said, "I am a Jew, born in Tarsus in Cilisia, but brought up in this city at the feet of Gamalial, educated according to the strict manner of the law of our fathers." And all the early teachers of Christianity quoted the Torah as the authority for their preachments and proclamations. The first Christian communities were composed entirely of Jews, or such pagans as had previously been converted to Judaism.

It is, therefore, not surprising at all that so many spiritual and ethical similarities are to be found in the two religions. In fact, it has become customary in our day to speak of the Judaeo-Christian tradition, and quite properly so. Now, I look upon this Judaeo-Christian tradition as the wave of the future. Some people think of it as the wave of the past, a wave which has spent itself upon the shores of history. Some people think of religion generally as dead, or at best, as a sort of a lingering antiquity, a sort of indurate archaism from the spiritual landscapes of the past.

All through the 19th century and the early 20th century there were many people who came to believe that science would be the strong wave of the future, which would carry man's bark of hope to the welcome harbor of peace and fulfillment and happiness. But that wave, unfortunately, has nearly shipwrecked mankind - not science itself, of course, but man's sole reliance upon it and man's ignoring of the divine wisdom of spiritual navigation, man's ignoring of the compass of the Divine.

And so, we have been swept in our day into a maelstrom, and our age is in a whirl of apocalyptic terror. We have moved from one disaster to another, from one world war to a second world war, and we are facing today the dark and bottomless gulf of still another war. We find ourselves in an age which has surrendered itself to fanaticism, to bigotry, to violence, an age without certitude, without light, without hope, without faith, an age "where ignorant armies", to quote the poet, "clash by night".

Now, the wave of the future, the true direction of man's pilgrimage and destiny, ✓
dear friends, is to be found in the eternal teachings not of science, but the eternal
and prophetic ethical teachings of Israel which, rising in Judea, have swept across the
face of the earth. Now these waves have frequently been thwarted and opposed, dammed
up, as it were, and obstructed, drawn off and retarded, but they have never been per-
manently estopped. They sweep on for in a real sense they are more than waves; they
are the everlasting tides of God, moving and irresistible. They are not wind-created
waves on the surface of life - these ethical teachings, these prophetic ideals; but
they move fathoms deep below the surface and they respond to the mysterious forces of
the universe which God Himself created.

Now, tides, my friends, vary in range, in time, in duration. They have their ebb
and they have their flow. That is the nature of tides. In a very beautiful book
written by Rachel L. Carson called "The Sea Around Us", she has a chapter devoted to
the moving tides, and among the lovely things she says of tides:

The truth of the matter is that local topography is all-important
in determining the features that to our minds make "the tide". The
attractive force of the heavenly bodies sets the water in motion,
but how, and how far, and how strongly it will rise depend on such
things as the slope of the bottom, the depth of a channel, or the
width of a bay's entrance.

And how true that is of the tide of spiritual ideas in the world, how much they
depend on local topography, on the depth of the channels, on the width of the entrance
to the mind and the spirit of men and of nations at any given time.

In our day, dear friends, the Judaeo-Christian tradition proclaims God and freedom
and justice and equality and peace, and encountered the stubborn and insolent resistance
of materialism, of Nazism, of Fascism, ^{and} of Communist dictatorship in one way or another,
under one formula or another, under one pretext or another. ^{They} ^{viciously} have denied and re-
sisted these ^{deals} spiritual ideas which constitute humanity's wave of the future. These
systems of thought, if you can call them systems of thought - these pseudo-philosophies,
these heresies, these aberrations - they were godless even when they paid formal lip
service to religion, as in the case of Fascism and Nazism. They put shackles on man

even when they spoke of a larger freedom for him. They divided and they stratified mankind even when they prated about a class-less society, and they practiced war even when they preached peace. But the onswEEPing tides of man's irresistible and unbeaten and indefeasible spirit have swept over again the shattered ruins of some of these heresies of Nazism and Fascism, though they have not entirely obliterated them, and these tides are now swirling around the bastions of the Kremlin, ~~and of all its satellites.~~

Materialism, too, as a religion-challenging philosophy has suffered grave undermining in our day, as science itself, upon which this philosophy of materialism, based itself - as science itself has refused to corroborate and to underwrite its conclusions or its functions.

Now, not all of these obstructions of the wave of the future, not all of these oppositional forces to these ideals, the enduring and the eternal ideals of mankind, symbolized by the two festivals of the two classic religions - not all of these oppositions are to be put in the same category. They do not all share the same degree of culpability, the same degree of guilt, they are not all equally incorrigible and mendacious. Materialism, for example, as a philosophy, as a philosophic system, never advocated persecution or human inequality or war; Fascism and Nazism did. Communism, in theory, at least, is opposed neither to justice or equality or peace, and Communism as an ideal, was throughout history shared by many deeply religious communities.

Joseph E. Davies who was, you will recall, Ambassador to the Soviet Union in 1940-41, just about 10 years ago, and whose book, "Mission to Moscow", must be familiar to you, draws this clear distinction between Nazism and Fascism on the one hand, and Communism on the other, not in order to justify Communism, but in order to show a sharp and real difference, which is very important to keep in mind, as we think and plan for the future. He writes in his book, "Mission to Moscow", the following:

Both Germany and Soviet Russia are totalitarian states. Both are realistic. Both are strong and ruthless in their methods. There is one distinction, however, and that is as clear as black and white. It can be simply illustrated. If Marx, Lenin, or Stalin had been firmly grounded in the Christian faith, either Catholic or Protestant, and if by reason of that fact this communistic experiment in Russia had been projected upon that basis, it would probably be declared to be one of the greatest efforts of Christian altruism in history to translate the ideals of brotherhood and charity as preached in the gospel of Christ into a government of men. The point is that the Christian religion could be imposed upon the communistic principles without doing violence to its economic and political purposes, the primary one of which is based upon "the brotherhood of men". Applying the same test to Nazism, the difference between the two is clear. The principles of the Christian religion cannot be imposed upon the Nazi philosophy, without destroying the political base of the state. Nazi philosophy makes the state superior to the Christian religion and is in fact a religion in itself. For that end it has tried to destroy Christianity in Germany through persecutions. Nazi philosophy creates a government which is in fact based upon the denial of the altruistic principles of the Christian religion. The Nazi state is deified. To it, war is a virtue. Brotherly love, charity, justice and Christian virtues are indications of weakness and decadence if they conflict with the utilitarian needs of the state. The state is the church and the confessional. Force, power, might, as the expression of a Mordic and racial religion, are the base of the Nazi ideology.

To impose the Christian religion upon Nazism would be impossible. They are utterly antithetical.

The difference is there, of course. But in practice modern materialism, Nazism, Fascism, communistic dictatorship, have all obstructed in one way or another the wave of the future. They have denied God even though, as in the case of Fascism and Nazism, they came to terms with the church. They denied God because they denied human freedom and thereby degraded man who is made in the image of God. They enthroned the state or the party or the duce, the fuhrer, the marshall, and all this belongs to the foam and the scum of the spent waves of the past. They do not belong to the wave of the future. Some of these systems of false ideas, of resurrected racialism which the Judaeo-Christian tradition rejected thousands of years ago - some of them exalted war and some - nearly all of them - have built themselves on force and terror and purges and torture, to maintain a system of life which can only be maintained by the voluntary cooperation of free men.

Now, I am persuaded that the future does not belong to them. They represent the sun wreckage of the past which the storms of our day have dredged up again from the bottom of their buried depths and have set them afloat again dangerously upon the ship lanes of the world. Neither dictatorship nor tyranny nor racialism nor statism nor militarism can or will command the future of the human race. They cannot, in the long run, win in the contest for man's hearts and for man's loyalties. Man has struggled through the long, weary centuries to free himself from the bondage of nature, and he will not voluntarily and for long submit to the bondage of man.

The future belongs to those men and women and to those nations, peoples, who will build for freedom, for individual initiative, for free communication of ideas, for human equality, for the rights of man, for brotherhood, for peace, for tolerance, for compassion, for love - this is the Judaeo-Christian tradition.

These are the essential teachings of the seers and the prophets of Israel, and the founders of Christianity kindled their torches at these high Hebraic altars. And so, I believe that we have every reason to face the future with confidence, provided we remain loyal to this tradition which represents the indefeasible and the permanently unretarded wave of the future.

I recently came across a very stimulating address by Justice William O. Douglas of the Supreme Court of the United States, called "America's Power of Ideals". I wish I had the time to read all of it. I can only read a few sentences, but to summarize the faith of a great American who has confidence in the ideals of his country, which are grounded in the great traditions of our classic religions, and he will not be swept away either into pessimism or cynicism or into tolerance, fear of ideas, into the stamping out of human liberties in our own country, out of lack of faith in this wave of the future. He said:

. . . There is no more powerful voice in the world than the voice of conscience. The present-day struggle is for the balance of political power in the world. That struggle can be won only by ideas. And there are no more powerful ideas at work in all the world than America's standards of freedom, justice and equality. The Communist creed is cheap and tawdry by comparison.

There is no other way for America to maintain her moral leadership than to be faithful abroad as well as at home to her principles. If the voice of America is always heard on the side of the weak and the oppressed, if America in the councils of nations is always looking for a way to help the underprivileged help themselves, if America is against exploitation whoever the exploiter is and whoever the exploited are, then America becomes strong in the hearts of people the world around. Then Soviet Russia has powerful competition at the political level. Then Soviet Russia has competition so powerful that the purveyors of the Communist creed will go begging.

If America is true to her principles, there will be a vast change in the world. The Red tide of Communism will ebb. There will be renewed hopes among all nations. If we keep America's ideals in the forefront of every action, the victory of civilization will be easy.

I fully share this faith with Justice Douglas. History is on his side, the experience of the human race and the longing of the human heart - they are all on his side. Men want to be free and independent, and spiritually solvent. Men don't want shackles at any time. Men want to live in a free society where each man voluntarily will seek his own good and the good of his neighbor, and together, build the Kingdom of God on earth.

The wave of the future which rose at the shores of Judea has swept beyond Berchtesgotten, beyond Palazzo Venezia - it will sweep beyond the Kremlin. It will carry the undefeated hopes of man on the good ship to its destined port and to its appointed destiny. The haven "where all men shall not hurt or destroy in all My holy mountain, and the earth shall be full of the knowledge of God, as the waters cover the sea".
Amen.

1
1/2 great rels. are celebrating -

There is much that differentiates the two - else they would be one - and not two distinct rels. which for nearly 2000 yrs. have gone their separate ways - at times sharply hostile and divergent. -

It would serve no purpose in this season of good will - to rehearse the history of antagonisms - or to accentuate their differences.

These differences do exist in theology and in some basic ethical doctrines and ~~assumptions~~ postulates

The series denotes and advocates both of good and ill. It would be the first to acknowledge them - and to insist upon their unwillingness to abandon them.

However both, would be guilty to insist, that their diffs. need not lead to misunderstandings - or make impossible close cooperation on all matters, objectives and hopes which they do share in common. The areas of agreement are sufficiently large and significant to warrant and to justify the closest cooperation.

And the dangers which threaten both in the modern world are such as to dictate the necessity of such cooperation.

4. It should surprise no one that Jud. & Chr. have much in common; for after all one is an outgrowth of the other.

The (N.T.) has meaning only as it is related to the O.T. The founders, the messengers — Jesus and Paul and the disciples were Jews. Their ethical teaching and traditions were Jewish. They derived from the scribes; Jesus said: I think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them.

And Paul — addressing himself to his fellow-Jews in Jerusalem — spoke to them in Hebrew — and said: "I am a Jew, born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the strict manner of the law of our fathers."

They quoted the scribes as their authority for their preachments + ~~which~~ and their first Christian converts were converted Jews — and many pagans or had previously ~~been~~ been converted to Judaism.

It is not surprising, then, that phys. & Ethical similarities are found in the two religions. In fact in our day it has become customary to speak of the Jewish-Christian tradition — and quite properly so.

3/ I look upon this J.C. Crockett as the man, the future ¹³
Some people think of it as the man, the past - which
has spent itself on the shores of history.

Some people think of rel. as dead - or, at best, a hypocrisy
Auto just an indecisive anachronism from the sp. landscape
of the past.

All thru the 19C - early 20C - men came to believe that
science would be the ~~future~~ man, the future which
would carry man's back of hope and ~~happiness~~ to the
modern border of peace and fulfillment.

But that wave nearly shifted mankind. At
science, truth, & - comes! - But man's sole reliance upon it -
and ^{man's} knowing the divine wisdom of sp. navigation -
the compass of God

And so we have been swept into a "materialism" -

and an age is in a whirl of apocalypse the times -
we have moved from the disaster of one half to
another - We are peering the dark and looking for

<sup>"an age
where
ignorant
armies
close
by night"</sup> fulfill, still another <sup>We find ourselves in an age
of fanaticism, hypocrisy & violence</sup>
which has succeeded itself to fanaticism, hypocrisy & violence
for light & faith -

4/ The man, the future - the true direction of man's pilgrimage
and destiny - is to be found in the eternal land of
Israel - which ~~begin~~ is in Jordan - have
moved across the face of the earth.

14

There is an off shore
There is the to the

There is an off shore
There is the to the

Rachel L. Larson

Writs: (p. 154)

Writs: (p. 154)
And how true that is of the tide of sp. 1800s: - have

And how fine that is
much they depend on the local topography; — ~~on the slope~~
~~the bottom~~ ^{the depth}, the channel or the width of the entrance
to the mine and the spirit of men and of nature at any $\frac{9}{10}$ ^{time}

5. In an day - the Ind. Chr. tradition - which proclaims

God - and freedom and justice and equality and peace -
 enumerated the sublime and instant questions of
 materialism, of Forceism, Nazism, and Curran's death (at)

~~the~~ In one way or another, inside the formula or another, or in pretence or another, they all derived and resulted these doctrines.

They were toddlers even when they paid formal lip
service to religion. They put shawls on their shoulders

17
When they shot & lay prisoners for them. They disliked
and strangled men even when they prayed about a
class-less society - and they prayed was - even when
they shouted for peace.

But the overlapping fides of Marx spirit - have
swept over the Shallard mines, of Regions and France
- tho they have not entirely obliterated them - and
these fides are now swirling round the fortress of
the Kremlin - and all its satellites.

Materialism, too, as a rel.-challenging philosophy has sapped
ground under us in an day - as saives try after
when this philos. posed try - has refused to corroborate
its conclusions.

Not all these opponents obstructions to the 'Name the Future
are to be put in the same category. They do not all show the
same degree of culpability and guilt. They are not all equally
incorrigible or mendacious. Materialism, as a phil. system,
never admitted persecution, a human injustice, or war.
Tarann and Aggression did. - Communism, as theory is
opposed rather to justice or equality a peace - and
Communism, as an ideal, was thwarted history shaped by
many deeply religious communities.

(a) Joseph E. Davies: Mission To Moscow (1941) (p. 486)
But, in practice, modern materialism, Aggression, Tarann
and Comm. dictatorship - have obstructed the view the Future.

6/. They have denied God - came to terms with Church (6)
- denied freedom - degraded - wage

En the road - State - etc. belongs to foam and scum
of the spent waves of the past

Reinvented socialism - rejected

Exalted War - reliance on Force, Terror, Prizes, Threat
to maintain a system of life - voluntary effort

7/. The Future does not belong to them - Sunk Wreckage
of the past - dredged up - set afloat -

Neither Dictatorship - Tyranny - Racism - Statism - Militarism
will command the Future -

They cannot, in long run, win in the contest for their hearts
and loyalties

Bondage from within - from to man

The Future belongs to those - build for freedom -
incl. initiative - free communication - human equality
- right of man - brotherhood - peace - tolerance - compassion

love

Which are the essential teachings of ~~Israel~~ ^{Israel} people
of Israel - and of the founders, Ch. - Rivald -
high Hebrew altar

8). Free future with confidence -

~~the~~ Justice William O. Douglas - U.S. Supreme Court -
recently declared: (p. 273-4)

9). Waves will sweep on - beyond ~~the~~ Bentley's, Palaces
Venice - beyond Kremlo carrying the unhappy
on the good ship to a destined port, to a
~~to their~~ appointed harbor - in the haven - where
they shall not hunt an enemy - and the earth shall
be full, the knowledge, good - a water cover the sea

