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The sea around us - a Passover sermon, 1954.

THE SEA AROUND US

A Passover Sermon

April 18, 1954

Dear Friends, the sea is all around us as we think of Passover. The very miracle of Passover is the crossing of the Red Sea. "The chariots of Pharoah and his host hath He cast into the sea and his picked officers are sunk in the Red Sea." This is part of the "Song by the Sea" which Miriam sang as she led the maidens after her with timbrels and dancing when the children of Israel passed over the Red Sea, walking on dry land in the midst of the sea.

The Sea was the boundary between Egypt and the open road to freedom - to the Promised Land - the boundary between slavery and freedom.

And the Sea was the supreme place of testing for the people of Israel. They had been led by Moses out from the slave-pens of Egypt and they came finally to the shores of the Red Sea, where they encamped. The wilderness shut them in on three sides and before them was the Sea.

The Pharoah with all his horses and chariots and his army had pursued the fleeing Israelites, and now they were approaching them as they lay encamped by the Sea. And here they found themselves, the Children of Israel, entrapped! Death behind them in the advancing Egyptian hosts and death before them in the sea. And, says the Bible, "They were greatly afraid." And here was their hour of testing. How would the Children of Israel react to this danger, this menace?

Well they reacted quite naturally as erstwhile slaves would under such circumstances. They raised their voices in bitter lament and in complaint against Moses, Moses who had led them out from the slavery of Egypt: "Is it because there are no graveyards in Egypt that you have taken us away to die in the wilderness? What have you done to us in

bringing us out of Egypt? Is not this what we have said to you in Egypt: Let us alone and let us be slaves to the Egyptians! It would have been better for us to have remained slaves to the Egyptians than to die here in the wilderness.

And here it is - the unfailing reaction, the classic reaction of men who have no objection to freedom provided no risks and no dangers are attached to it - provided they do not have to pay a high price for it; otherwise they prefer to remain slaves, for at least they have the primitive animal security of slaves who are needed by their masters.

These children of Israel were to complain and to murmur time and time again; during the next 40 years when they wandered through the wilderness they would complain when there was no food or when there was no food to their liking, when there was scarcity of water or brackish water. "Would that we had died by the hand of the Lord in the land of Egypt when we sat by the fleshpots and ate bread to the full." And they were ready time and again to stone and kill their leader, Moses.

These redeemed slaves were not really passionately hungry for freedom. They were hungry for the fish, the cucumbers, the melons, the leeks, the onions, and the garlic which they had by the fertile banks of the river Nile. And so here by the sea was their supreme testing. Moses tries to maintain their morale - "Do not be afraid. Stand firm; God will help you." And Moses, who loved his people dearly, now prays to God, and God says to Moses, "Why do you cry to me? Speak unto the people of Israel and let them move forward." "Go forward, into the sea?" "Why not? Have they no faith? Or is it not better to perish in the sea than to return to the slave-pens to the lash of the task-master, to the torment and the degradation of Egypt?" And, says the Bible, the children of Israel went into the midst of the sea ^{upon} ~~from~~ the dry ground.

And here the later Rabbis asked a very penetrating question - "How

is this possible? If they went into the sea, why does the Bible say upon the dry ground? And if they went upon the dry ground, why does it say "into the midst of the sea"? This is to teach, say the Rabbis. Here again they reveal their profound understanding of this thing called freedom, as they do time and again of many other precious values of human life. This is to teach that the sea was divided only after Israel had stepped into it and the waters had reached to their very mouth, to their very nostrils. Only then did it become dry land.

That's how their faith was tested, and fortunately they stood the test. This, when you come to think of it, dear friends, is the real miracle of Passover. Not that the sea was split and so the people walked through it on dry land, but that the people had the courage to march into the sea - unafraid. The people were prepared to die for their liberty. And so they were redeemed. And so the dangerous waters which threatened to engulf them were divided and became a wall to them on their right hand and on their left hand, and they moved through the heart of the sea on dry land.

They had faith in God! They believed! Our sages say that at that moment before they stepped into the Red Sea the people were divided into four classes who had four different opinions as to what to do under the circumstances. One class said, "Let us throw ourselves into the sea and perish. There is no hope for us. We're beaten, we're caught. Rather than fall into the hands of the Egyptians, let's commit suicide by throwing ourselves into the sea." Moses said to them, "Hold fast. Hold fast."

The second group said, "Let us go back to Egypt. We can't compete with the might of this great Pharaoh and his great host. Let's return, submit." Moses said to them, "Have faith, and you'll never again see the Egyptians."

There was a third class who said, "Let us fight the Egyptians. Let's

make war on them. That's our only hope and salvation. Moses said unto them, "God will wage the war for you. Don't rely upon your arms." There was a fourth class that said, "Let us make noise. Let us shout. Let us try to give the impression as if we were a mighty host ready to go to war on the Egyptians." Sort of a cold war. Moses said unto them, "You be silent. The only thing to do under the circumstances is just move forward. Trust in God. See what happens. Let them just move forward." No people has ever been redeemed or can ever be redeemed without faith - faith in God, faith in itself, faith in its destiny, faith in its ideals. No individual who was ever confronted with serious danger was ever saved without faith and without courage. The sea is all around us - always! Great testing severe trials, tribulations, fears, enemies from without, enemies from within; oftentimes men feel themselves trapped in the wilderness of their life. They don't know what to do - surrender, destroy themselves, beat against a stone wall in futile war and belligerency. "Speak unto the Children of Israel. Just let them steadfastly in faith and in courage carry on. Something will break. There is a God in the world; we are not alone. Share your burden with the Lord and he will help you. In every generation, says the Haggadah, men are duty-bound to look upon themselves as if they themselves were there and had been redeemed from Egypt. This is not merely a story of 3500 years ago - an ancient legend of an enslaved people that was redeemed. This is your story and my story. This is a story of every generation of men. This is a story of every people on earth - whoever sought liberation from physical danger, from spiritual dangers, from besetting fears, from all forms of slavery. For us Jews the meaning of the Pesach of course is perennial. Time and again our people faced the dangers of the sea, the raging, the roaring, the sea; persecution, pogroms, exiles, slavery; many lost courage; many gave up in despair; many surrendered to the enemy,

to all forms of slavery; some surrendered to ease and to expediency and to assimilation. These are also forms of slavery. But the faithful, the faithful, always remembered the saga by the Red Sea, and they took courage.

After the destruction of The Temple in the 6th century B.C.E. in the exile of our people in Babylon, the whole national life was shattered. Their leaders were destroyed; the sanctuary of their God was in ruins; they were in exile, among enemies, broken. The prophet Ezekiel describes their spirit as that of a valley of dead bones. And yet in that hour the great prophet who spoke for the genius of Israel, II Isaiah, spoke to the people, built up their courage and their morale by reminding them what had happened centuries before with their forefathers as they left Egypt.

WRHS AMERICAN JEWISH ARCHIVES
"Was it not Thou, God, that didst dry up the sea,
the waters of the great deep?
That didst make the depths of the sea a way
for the redeemed to pass over?
And therefore the ransomed of the Lord shall return,
and come with singing to Zion;
Everlasting joy shall be upon their heads;
They shall obtain joy and gladness,
And sorrow and sighing shall flee away."

That's been the motif of Jewish life throughout the centuries. We were always reminded to remember Egypt. The first Commandment - I am the Lord Thy God who brought thee out of the land of Egypt, out of the house of bondage. In our own day, in our own generation, the greatest single tragedy in Jewish history befell our people; a thousand Jewish communities in Europe were laid waste; whole sectors of Jewish culture and learning - life - were razed to the ground. Six million of our people perished in gas chambers. Yet in that very hour of seemingly spiritual frustration and total defeat, in that hour of death, our people had the courage to resume life again with faith and courage and to build on the ruins. And in that

darkest hour of our history the third Jewish commonwealth was re-established on the soil of Israel. There is no comparable saga in the history of the world than this rebounding and self-replenishing faith of our people which began its history as "those who go down to the sea and those who come up again.

For 3500 years now we have been celebrating the festival of Passover; many seas - seas of blood and tears were all about us. But we followed the command which was given to Moses for us - "Speak unto the Children of Israel and just let them move forward."

Might I say that the world today is encamped by a sea, by the Red Sea- call it the Sea of communism. That Sea too is the boundary between freedom and slavery, and the enemy is all about free peoples threatening, and many are afraid, many have lost heart, many have deserted to the enemy, many have lost faith in liberty and in democracy, and many others think that the only hope for democracy lies in the A Bomb or in the H Bomb, in arms, in fighting, in shouting, in wars - hot wars, cold wars; they have forgotten that when it comes to the great and enduring ideals of humanity there is something...for God will wage the war for you. Have faith! Share your faith with God...I am afraid that we have lost that faith in God in this age of ours. We seem to be entirely worried about the enemy and the risks instead of moving steadily forward to the building of the best kind of a world of which we are capable here at home and the remaining free world. We have lost confidence in our inner strength. We have lost that confidence that should be ours that the dark forces of slavery and dictatorship, in spite of their many horses and chariots, are bound to sink like lead in the mighty waters of history. Because we have lost confidence, we have begun to do many foolish things, many dangerous things. We have surrendered ourselves to despair and to self-

depreciation. We seem to have denied the spiritual in man and the power of ideas and ideals to help save the world. Because we are afraid of Stalins and Malenkovs we turn to McCarthys. Because we fear propaganda we resort to censorship. Because we fear subversion we turn to suppression. Because we are in a spiritual funk we have turned to intolerance and to terrorization. And we, the great free people of the world, who have been singled out to give leadership to mankind, we seem to be unable at this hour to give the free world anything but arms and more arms, and little else! And the free world has become afraid of our obsession with military force as the sole weapon in this long struggle of the years to come with dictatorship. Very little seems to emanate from Washington except war and talk of war, arms and more arms, bombs and more bombs, military alliances and more military alliances. Faith in human ideals and democracy and reconciliation and compromise and peace - things for which mankind is hungry today as it stands by the waters of the Red Sea. We seem to have lost courage just to move forward along our own way.

I believe that Passover has a message to mankind today - to our country and to the rest of the free world. The sea is all around us, but let us not be driven by fear to return to the ways of Egypt, to chains - self-imposed chains, taskmasters, and to scourges which will be set over the free thought of men all in the name of security, all in the name of patriotism, all in the name of freedom. There come moments in human history when a people has to have a new birth of faith before it can have a new birth of freedom. Our world has lost faith in itself, in its ideals. Religious people would say our world has lost faith in God. Mankind seems to feel today that it alone is making history - mankind never makes history without the will and the cooperation of God. If we had more faith in God and in the things of God, in the spiritual values which God set for mankind, we would be facing the future today with much greater confidence, relying on the ultimate, the inner strength

of liberty and freedom and democracy to win out in the world and not falling back in despair upon weapons which are likely to wipe out the whole of mankind.

Pesach is a festival of freedom. It too was a challenge of dictatorship and slavery, the denial of freedom to human beings, but the victory of Passover was not a victory of arms. The victory of Passover was that the Jewish people had first of all the kind of leadership which inspired them to want freedom to move out and to continue to move forward, in spite of all dangers which beset them, to the Promised Land. That kind of a faith and that kind of a leadership our world needs today. I pray that it may be granted us before greater tragedies overtake the human race.



1/ Sea is all around us - as we think of Passover -

The very miracle of P. is the crossing, the Red Sea -

"The Chariots of war and his host hath he cast into the sea - and his picked officers are sunk in the Red Sea"

This is part of the "Song by the Sea" which Miriam sang, as she led the women after her with tambourines and dancing - after the children of Israel passed over, walking on dry land in the midst of the sea.

2/ The Sea was the boundary bet. Egypt and the open road to the Promised Land - bet. slavery and freedom.

3/ The Sea was the place of the Supreme Testing:

led by Moses, out of the slave-pens, of. they came, ^{finally} to an - camp by the sea. The wilderness shut them in ^{on all} 3 sides - and before them was the sea.

Pharaoh - with all his horse and chariots and army - pursued the fleeing Israelites - and now ^{was approaching} they ~~saw~~ them as they lay encamped by the sea. They were trapped! Death behind - if they Eg. overtook them. Death before - if they were driven into the Sea.

"They were in great fear" - 3/10/11/111 -

Here was the testing! How would they react!

They reacted quite naturally as enslaved slaves would. They raised their voices in bitter lament and complaint of Moses - their leader: "Is it because there are no graveyards in Eg. that you have taken us away to die in the wilderness? What have you done for us, in bringing us out of Egypt? Is it not thus what we

said to you in Egypt; let us alone and let us be slaves to the Egyptians! It would have been better for us to be slaves to the Egyptians than to die in the wilderness!

Here it is - the classic reaction, the unfailing reaction, of men who have no objection to freedom provided no risks or dangers are attached to it - provided they do not have to pay a high price for it - Other words - rather remain slaves - at least animal security of life.

They were to complain, ^{unnecessarily} again & get again, - where there was no food - or food to their liking - or scarcity, water, or brackish water - "wonder that we had died by the hand, the sword in the land of Egypt when we sat by the flashes and ate bread to the full" - ready to stone Moses.

They were not really passionately hungry for freedom - but for the fish, the cucumbers, the melons, the leeks, the onions and the garlic, the ^{better} ~~bread~~ N.B.

4. But here by the sea was their ~~first~~ ^{last} ~~test~~ ^{supreme} Testing.

Moses seeks to maintain their morale - $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$ - $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
"Fear not - stand firm - God will help you!"

Moses prays to God - and God said to him: "Why do you cry to me? $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$ - Tell the ^{people} ~~children~~ Israel to go forward?"

So forward? Into the sea? Why not? Have they no faith? ^{but} Is it not better to perish than to return to the slave - ~~press~~ - the lash, the toil-marks - the torment of the degradation -

St. Rabbin's words

(3)

5/ "And the children, Israel went into the midst, the sea upon the dry ground." How is this possible? asked the Rabbs. - "If they went into the sea, then why does it say upon the dry ground? and if they went upon the dry ground, then why does it say 'into the midst, the sea?' This is to teach that the sea was divided only after Israel had stepped into it and the waters had ~~come~~ reached their heels, only then did it become dry land."

Their faith was tested - and they stood the test! -
This was the true miracle - ^{of persons} People were prepared to die for their beliefs - and so they were redeemed - and so the dangerous waters which threatened to engulf them were divided - and became a wall to them on their right hand and on their left - and they moved thru the heart of the sea on dry land! Exodus 14

6/ - "2. They believed in God! They believed! Exodus 14
① eil hios - stand firm - against - all - the - power - of - the - enemy - Exodus 14
no people is ever redeemed without faith - in its God - it is not by force Exodus 14
darkness - its idols! - you be still Exodus 14

No individual - is ever confronted with danger - is ever saved without faith Exodus 14

The Sea is all around us - always! Trials! Tribulations!

Fears - Traffic in the wilderness / Exodus 14 - Exodus 14 - Exodus 14

(y

13

(5)

8/ ~~gas free~~
at cold

The evening is all about the ~~four~~ free people - breaking.

Many are afraid - and in ^{panic} ~~despair~~ desert to the enemy - or
+ ^{fear} ~~despair~~ and in their desire.

Basics.
 Many others can see no life except in the ~~world such to arms~~ to Hydrogen bombs and
 atomic bombs - to annihilate the enemy.

I wonder whether democracy - married by all the enemy and the
 risks - instead of university board leading to the
universal law - Building the best kind of a world
~~where it~~ - confident that the force, science and
 darkness - in spirit, then, chance - will sink in
 life had in the night, water, history

9) Faith not in manⁿ ~~but~~ but in ideas, principles, God.

Notes - hardly mentioned in D32 - section Nov 3/11

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10/ ^{manhood} ~~world~~ needs a ~~new~~ rebirth of faith, ^{in itself} ~~and the spirit~~ ^{so that} it can have
a new ~~birth~~ ^{birth} of freedom

Dictatorship feeds on despair, on self-deprecation - on the
denial of the spiritual in man - power, ideas, ideals

See. we are afraid of Stalin & Malenkov we turn
to the Catholics

See. we fear propaganda - we resort to censorship
we turn to fakes and
Sacrifice and process, law,

See - we fear subversion -

See. we are in a state of panic - we turn to intolerance,
segregation - capitalism
genocide.

And now we ^{seem to have to} ~~can offer~~ to the free world, arm & move closer,
- and little else! and free world is afraid of an
obsession with military force as sole weapon in
long-run play with Dictatorship.

11. Sea is all around us - let us move forward in
faith - and let us not be driven by fear to return
to the way of Egypt - chairs - torturers - scrapes
over free men - all in the name of Security!

Passover, 1954

- 3 -

is this possible? If they went into the sea, why does the Bible say upon the dry ground? And if they went upon the dry ground, why does it say "into the midst of the sea"? ~~This is to teach, say the Rabbis. Here again they reveal their profound understanding of this thing called freedom, as they do time and again of many other precious values of human life.~~ ^{say the Rabbis,} This is to teach that the sea was divided only after Israel had stepped into it ^{UP TO THEIR FACES} and the waters had reached to their very mouth, to their very nostrils. Only then did it become dry land.

^{THUS WAS} ~~That is how~~ their faith ~~was~~ tested, and fortunately they ^{MET} stood the test. This, ~~when you come to think of it, dear friend,~~ is the real miracle of Passover. Not that the sea was split, and so the people walked through it on dry land, but that the people had the courage to march into the sea - unafraid. ^{IN THE FINAL ANALYSIS} The people were prepared to die for their liberty, and so they were redeemed. And so the dangerous waters which threatened to engulf them were divided and became a wall to them on their right hand and on their left hand, and they moved through the heart of the sea on dry land.

They had faith in God! They believed! Our sages say that at that moment before they stepped into the Red Sea the people were divided into four classes ^{EACH OF WHICH} ~~who had four~~ different opinions as to what to do under the circumstances. One class said, "Let us throw ourselves into the sea and perish. There is no hope for us. ~~We're beaten, we're caught.~~ Rather than fall into the hands of the Egyptians, let ^{US} ~~us~~ commit suicide by throwing ourselves into the sea." Moses said to them, "Hold fast. Hold fast."

The second group said, "Let us go back to Egypt. We ~~cannot~~ compete with the might of this ~~great~~ Pharaoh and his ^{ARMY} ~~great host.~~" ~~Let's return, submit.~~ Mos-s said to them, "Have faith, and ^{you will} ~~you will~~ never again see the Egyptians."

~~There was~~ A third class ~~who~~ said, "Let us fight the Egyptians. ~~Let's~~

is this possible? If they went into the sea, why does the Bible say upon the dry ground, and if they went upon the dry ground, why does it say "into the midst of the sea"? This is to teach, say the Rabbis, that the sea was divided only after Israel had stepped into it up to their faces. Only then did it become dry land.

Thus was their faith tested, and fortunately they met the test. This is the real miracle of Passover. Not that the people had the courage to march into the sea--unafraid. In the final analysis the people were prepared to die for their liberty, and so they were redeemed. The dangerous waters which threatened to engulf them were divided and became a wall to them on their right hand and on their left hand, and they moved through the heart of the sea on dry land.

They had faith in God! They believed! Our sages say that at that moment before they stepped into the Red Sea the people were divided into four classes each of which had^a different opinion as to what to do under the circumstances. One class said "Let us throw ourselves into the sea and perish. There is no hope for us. Rather than fall into the hands of the Egyptians, let us commit suicide by throwing ourselves into the sea." Moses said to them, "Hold fast. Hold fast."

The second group said, "Let us go back to Egypt. We cannot compete with the might of Pharoah and his army." Moses said to them, "Have faith, and you will never again see the Egyptians."

A third class said, "Let us fight the Egyptians."

~~make war on them.~~ That^{is} our only hope and salvation." Moses said unto them, "God will wage the war for you. Do~~not~~ rely upon your arms." There was a fourth class that said, "Let us make noise. Let us shout. Let us try to give the impression ~~as if~~^{that} we were a mighty host ready to go to war on the Egyptians." ~~Sort of a cold war.~~ Moses said unto them, "You^{be} silent. ~~The only thing to do under the circumstances is just~~ Move forward. Trust in God. ~~See what happens. Let them just move forward.~~ No people has ever been redeemed or can ever be redeemed without faith - faith in God, faith in itself, faith in its destiny, faith in its ideals. ~~No individual who was ever~~^{No one} confronted with serious danger was ever saved without faith and without courage. The sea is all around us - always! ~~Great testing.~~ Severe trials, tribulations, fears, enemies from without, enemies from within; oftentimes men feel themselves trapped in the wilderness of their life. They do~~not~~ know what to do - surrender, destroy themselves, beat against a stone wall in futile ~~war and~~ belligerency. "Speak unto the Children of Israel. Just let them ^{be} steadfast in faith and ^{have the} ~~in~~ courage ^{to} carry on. Something will break. There is a God in the world; we are not alone. Share your burden with the Lord and he will help you." In every generation, says the Haggadah, "men are duty-bound to look upon themselves as if they themselves were there and had been redeemed from Egypt." This is not merely ~~a story of 3500 years ago~~ - an ancient legend of an enslaved people that was redeemed. This is your story and my story. This is a story of every generation of men. This is ^{the} story of every people ~~on earth~~ whoever sought liberation from physical danger, from spiritual dangers, from besetting fears, from all forms of slavery. For us ~~is~~^{Exodus} the meaning of the ~~Passach of courage~~ is perennial. Time and again our people faced ~~the dangers of the sea~~, the raging ^{and} ~~the~~ roaring sea; persecution, pogroms, exiles, slavery; many lost courage; many gave up in despair; many surrendered to the enemy,

That is our only hope and salvation." Moses said unto them, "God will wage the war for you. Do not rely upon your arms." There was a fourth class that said, "Let us make noise. Let us shout. Let us try to give the impression that we were a mighty host ready to go to war on the Egyptians." Moses said unto them, "Be silent. Move forward. Trust in God." No people has ever been redeemed or can ever be redeemed without faith--faith in God, faith in itself, faith in its destiny, faith in its ideals. No one confronted with serious danger was ever saved without faith and without courage. The sea is all around us--always! Severe trials, tribulations, fears, enemies from without, enemies from within; oftentimes men feel themselves trapped in the wilderness of their life. They do not know what to do--surrender, destroy themselves, beat against a stone wall in futile belligerency. "Speak unto the Children of Israel." Just let them be steadfast in faith and have the courage to carry on. Something will break. There is a God in the world; we are not alone. Share your burden with the Lord and he will help you. "In every generation," says the Haggadah, "men are duty-bound to look upon themselves as if they themselves had been redeemed from Egypt." This is not merely an ancient legend of an enslaved people that was redeemed. This is your story and my story. This is a story of every generation of men. This is the story of every people who ever sought liberation from physical danger, from spiritual dangers, from besetting fears, from all forms of slavery. For us the meaning of the Exodus is perennial. Time and again our people faced the raging and roaring sea: persecution, pogroms, exiles, slavery; many lost courage; many gave up in despair; many surrendered to the enemy,

Sea
to all forms of slavery; some surrendered to ease and to expediency and to assimilation. These are also forms of slavery. But the faithful, ~~the faithful~~ always remembered the saga by the Red Sea, and they took courage.

After the destruction of The Temple in the 6th century B.C.E. ~~in~~ the ~~exile of our people in Babylon, the whole~~ national life was shattered. Their leaders were destroyed; the sanctuary of ~~their~~ God was in ruins; they were in exile, among enemies, broken. The prophet Ezekiel describes their spirit as that of a valley of dead bones, and ~~yet~~ in that hour the ~~great~~ prophet ^{DEUTERO ISAIAS} who spoke for the genius of Israel, ~~II Isaiah~~, spoke to the people, built up their courage and their morale by reminding them what had happened centuries before with ~~their forefathers~~ as they left Egypt.

"Was it not Thou, God, that didst dry up the sea,
the waters of the great deep?
That didst make the depths of the sea a way
for the redeemed to pass over?
And therefore the ransomed of the Lord shall return,
and come with singing to Zion;
Everlasting joy shall be upon their heads;
They shall obtain joy and gladness,
And sorrow and sighing shall flee away."

PASSOVER has

That's been the motif of Jewish life throughout the centuries. We were always reminded to remember Egypt. The first Commandment ^{SPEAKS OF GOD AS} ~~I am the Lord~~ Thy God who brought thee out of the land of Egypt, out of the house of bondage. ~~In our own day, In our own generation, the greatest single~~ tragedy in Jewish history befell our people; a thousand Jewish communities in Europe were laid waste; whole sectors of Jewish culture and learning - life - were razed to the ground. Six million of our people perished in gas chambers. Yet in that very hour of seemingly spiritual frustration and total defeat, in that hour of death, our people had the courage to resume life again with faith and courage and to build on the ruins. ~~and~~ In that

to all forms of slavery; some surrendered to ease and to expediency and to assimilation. These are also forms of slavery. But the faithful always remembered the saga by the Red Sea, and they took courage.

After the destruction of the Temple in the 6th century B.C.E. national life was shattered. The leaders were destroyed; the sanctuary of God was in ruins; they were in exile among enemies, broken. The prophet Ezekiel describes their spirit as that of a valley of dead bones and in that hour the prophet Deutero Isaiah spoke to the people, built up their courage and their morale by reminding them what had happened centuries before as they left Egypt.

"Was it not Thou, God, that didst dry up the sea,
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That didst make the depths of the sea a way
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And therefore the ransomed of the Lord shall return,
and come with singing to Zion;
Everlasting joy shall be upon their heads;
They shall obtain joy and gladness,
And sorrow and sighing shall flee away."

Passover has been the motif of Jewish life throughout the centuries. We were always reminded to remember Egypt. The first Commandment speaks of God as the Lord Thy God who brought thee out of the land of Egypt, out of the house of bondage. In our own generation a thousand Jewish communities in Europe were laid waste; whole sectors of Jewish culture and learning--life--were razed to the ground. Six million of our people perished in gas chambers. Yet in that very hour of seemingly spiritual frustration and total defeat, in that hour of death, our people had the courage to resume life again with faith and courage and to build on the ruins. In that

darkest hour of our history the third Jewish commonwealth was re-established on the soil of Israel. There is no comparable saga in the history of the world than this rebounding and self-replenishing faith of our people which began its history as "those who go down to the sea and those who come up again."

For 3500 years now we have been celebrating the festival of Passover; many ~~seas~~ seas of blood and tears ^{have faced} ~~were all about us,~~ but we followed the command which was given to Moses for us - "Speak unto the Children of Israel and just let them move forward."

~~Might I say that~~ the world today is encamped by a sea, by the Red Sea- call it the Sea of communism. That Sea too is the boundary between freedom and slavery, and the enemy is all about. ~~Free peoples threatening, and many are afraid, many have lost heart, many have deserted to the enemy, many have lost faith in liberty and in democracy, and many others think that the only hope for democracy lies in the A Bomb or in the H Bomb, in arms, in fighting, in shouting, in wars - hot wars, cold wars; they have forgotten that when it comes to the great and enduring ideals of humanity there is something...for God will wage the war for you. Have faith! Share your faith with God...I am afraid that we have lost that faith in God in this age of ours. We seem to be~~ ^{other} ~~entirely worried about~~ ^{REDECOPIED WITH} the enemy and the risks instead of moving steadily forward to the building of the best kind of a world of which we are capable here at home and the remaining free world. We have lost confidence in our inner strength. We have lost ^{the} ~~that~~ confidence ~~that should be ours~~ that the dark forces of slavery and dictatorship, in spite of their many horses and chariots, are bound to sink like lead in the mighty waters of history, ^{AND} ~~because~~ we have lost confidence, we have begun to do many foolish ^{AND} ~~things, many~~ dangerous things. We have surrendered ourselves to despair and to self-

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