



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

Reel
168

Box
61

Folder
1083

Rosh Hashonah sermon, undated.

CH*

Rosh Hashanah- no date

Our Rosh Hashanah is a solemn day, but not a sad day. There is the solemnity of things eternal about it. One is not sad when one looks ~~XX~~ upon the Grand Canyon, or any other majestic phenomenon of nature; or listens to some great music or great literature or sees the perfection of some work of art or hears the story of some superb act of human courage or sacrifice. One is exalted into solemnity, which is not depression, but a high mood of sustained fervor, bordering on spiritual satisfaction.

(Review - see p1 of mss)
Rosh Hashanah is the . One is tense, not light-hearted on one's judgment day. We are all aware of our ~~XX~~ inadequacies, our sins and our shortcomings. Measured against the eternal mandates of duty, of right and wrong, we are all culprits. Who is there among us who has not sinned? Who has been as just, as true, as charitable as he might have been? Not one! These are solemn matters for contemplation on a day set aside for self-judgment, for God's judgment.

But such contemplation need not lead to sadness and depression. To acknowledge sin is half of forgiveness. To face up to our faults is definitely half of victory. For we are then ~~XXXXXXXXXX~~ on the way to redemption. Once we have ~~XX~~ knocked off the shackles of our false pride, of our self-deception, of our stiff-necked exculpation; once we are prepared to confess in utter sincerity, without any self-abasement, *(Review - see p1 of mss)* we are set to push open the prison doors upon a new, freer world, and upon a new day.

We are asked to judge ourselves on Rosh Hashanah not in order to condemn ourselves but in order to liberate ourselves from whatever confines, constricts or consumes the marrow of our humanity. It is therefore, a day of spiritual hopefulness.

xy 9-65

Rosh Hashanah also reminds us that the God that judges us is a God of mercy who desires not the death of the sinner but that he should return and live. Return and live! Life and renewal! That is the genius of our Holy Day, of our religion! Our God is the creating God! The God of the creative, advancing, unfolding life. *(Review see p. 2 of mss)*

In the beginning God created! And throughout all eternity God is creating! *(Review see p. 2 of mss)*

Every day there is renewal in the life of the universe! This is the will of the renewing God! And everyday there should be renewal in the life of man. This, too, is the will of the renewing God, the creator of man, who fashioned man in His image. Give up your old dreams for new; your old selves for new! Have you sinned? Confess, repent, and use it as a stepping stone to a higher level of being! Your failures, your mistakes, your ~~frustrations~~ frustrations, your disgrace, build them all into rungs and climb upward upon the ladder whose head reaches to the throne of God. God loves the man who can fall and rise again! . For that man, with the blood of his heart and the travail of his soul attests to the supremacy of the spirit and the all-availing, everlasting mercy of God.

And so Rosh Hashanah is a day of spiritual joy! There is hope for man, always, and the welcoming arms of God.

In the Book of Neh. , we are told the story of how Ezra and Nehemiah read the law of God to the ~~people~~ people, after they had long forgotten it during the exile and the bitter years of national disorder, exile and demoralization. It was on Rosh Hashanah. He and the elders stood upon ~~the~~ a wooden platform, erected for the occasion. And from early dawn to the middle of the day he read out of the Book of the Law of God to the people. The effect of the reading was to produce mourning and weeping among the people, just as in the days of King Josiah when

the law of Deut. was read to the king and his court. ^{they} For all realized that, each in his own way, had violated the laws of the ^(Hebrew see p 3 of mss), had ~~XXXX~~ ~~XXXXXX~~ disobeyed its ordinances, had contravened(?) the word of God. They listened to the sever and ~~XXXX~~ punishment which would be visited upon those who did not hearken unto the word of the law. And so they wept, these sin-laden, ~~sin~~conscientious men and women.

But Nehemiah and Ezra said unto all the people: "This day is holy unto the Lord, your God; mourn not, nor weep. Go your way, eat the dainty morsels and drink sweet drinks and send portions unto him for whom nothing is prepared; for this day is holy unto your God; neither be depressed, for the joy of the Lord is your ~~XXX~~ refuge." ^(Hebrew see p 3 of mss)

Of course you have sinned - but your tears now show your repentance. You are ~~niether~~ obdurate, nor arrogant. You are therefore on the way to salvation. And the God ~~before whom~~ you have sinned is not a God who delights to punish men. He is a loving and a forgiving God. Seek refuge in Him! He is the joy and the hope ~~XXXXXXXXXXXXXXXXXXXX~~ of life. ^(Hebrew see p 3 of mss)

And it was in joy and hope that the returning exiles took the law of God to their hearts and in joy and hope did they rebuild the wasteland, and their own wasted lives and set the nation firmly again upon the high road of its destiny. ^(Hebrew see p 4 of mss)

Rosh Hashanah is a solemn day but not a sad day. It is also known as ^(Hebrew see p 4 of mss) . Day of Memorial. A memorial day brings a measure of sadness with it, We recall our dead. We are made aware of the passage of time - how swifter that(?) (than?) a weaver's shuttle are our days upon earth. We recall, as a people, the sufferings and tribulations through which we have passed. But here again the essential motif is not sadness but hope. This is the beginning of a new year, of a new day!

We pay tribute to those who are no more, but we salute life, and face
 with confidence the promise of tomorrow. *(Hebrew, see p 4 of mss.)*

. "The nether-
 world cannot praise thee: death cannot celebrate". *(Hebrew, see p 4 of mss.)*

our
 There are graves along ~~the~~ way, and rich fruitful fields, sparkling,
 thirsting, lingering life, and satisfying labor. "I shall walk before
 the Lord in the lands of the living". As a people we have suffered much.

our
 Dark have been ~~the~~ ways often, and often they did lead into the valley
 of the shadow of death.

mss. ends here



- 1/ Switzerland - Watches - visited - Peasantry
"Time" - why is Time so valuable
- 2/ Water - clocks - Sun - Dials - then - Jan
Grandfather - Alarm - Wrist-watches
- 3/ Can't carry on bus. - Wald - Trans -
Time - Time =
- 4/ R-H - Time =
- 5/ Time is money - was precious - Only
one thing in common -
- 6/ Loose Money - Repair it -
Save + hoard money - spend to learn
Tell how much money you have in bank
"It is late" > you think!
- 7/ Do not waste Time
- 8/ Appreciate it well - to plant -
- 9/ Never be behind Time - Miss opportunity
- 10/ "Share" Time -

1) Our R. H. is a solemn day, but not a sad day. RH* (1)
There is the solemnity of things eternal about it.
One is not sad when ~~he~~ looks upon the Grand Canyon, or
any ^{other} majestic phenomenon of nature; or listens to ^{some} great
music or great literature or sees the perfection of some
work of art or hears the story of some superb act of
human courage or sacrifice.

One is exalted into solemnity, which is not depressing,
but a high mood of sustained power, brooding on deep
sp. satisfaction.

R. H. is the ^{not light-hearted} 132 pl. One is tense, on one's judgment day.
We are all aware of our inadequacies, our sins and
our shortcomings. Unmoved against the eternal mandates
of duty, of right and wrong, we are all culprits. Who is
there among us who has not sinned? Who has been
as just, as true, as charitable as he might have been?
Not one! These are solemn ~~the~~ matters for contemplation
on a day set aside for self-judgment, for God's judgment.
But such contemplation need not lead to sadness and
depression. To remember sin is half of progress.
To face up to our faults is half of the victory.
For we are then def. on the way to redemption. Once
we have knocked off the shackles of our false pride,
of our self-deception, of our stiff-necked self-exculpation,
we ~~are~~ are prepared to confess in utter humility
without ^{any} self-abasement - ~~the~~ with which - we
are set to ^{open} ~~the~~ prison-doors upon a new, free
world, and upon a new day.

2) We are asked to judge ourselves on R. H. - not in order to condemn
ourselves but in order to liberate ourselves from —

from whatever confuses, constrains or consumes the marrow of
our humanity. It is :: a day of sp. hopefulness.

= R. H. also reminds us that the God who judges us is a God
of mercy who denies not the death, the sinners but that
he should return and live. Returns and lives! Life and
renewal! That is the genius of our Holy Day, of our
religion!

= Our God is the Creating God! the God of the Creation,
advancing, unfolding life.

= עוֹלָם בְּעוֹלָם - For the beginning God created!
And through out all eternities God is creating!

= עוֹלָם בְּעוֹלָם - Every day there is renewal in
the life, the Universe! This is the will of the renewing God!

= And everyday there should be renewal in the life of man.
This, too, is the will of the renewing God, the Creator, the
Who fashioned man in his image!

= גִּבּוֹר וְעוֹלָם - Give up your old dreams for new; your old selves for new!

= הִנֵּה יוֹם הַכִּפּוּרִים - Have you sinned? Confess, repent, and use it as a stepping
stone to a higher level of being!

= יוֹם הַכִּפּוּרִים - Your failures, your mistakes, your disappointments, build
them all into rungs and climb upward upon
the ladder whose head reaches to the throne of God.

= יוֹם הַכִּפּוּרִים - God loves the man who can fall and rise again! p. 12

= עוֹלָם בְּעוֹלָם - For that man, with the blood, his heart and the sweat
of his soul, attests to the supremacy, the spirit and
the all-^{generating} ~~generating~~ mercy of God.

2/. And so R. H. is a day of sp. joy! There is life for
man, always, and the welcoming arms of God.

31. In the Book of Neh. - we are told the story of how Ezra & Neh. (3)
read the Law of God to the people, after they had long forgotten
it during the exile and the bitter years of war, disorder, exile
and demoralization. (It was on R. H. - He and the elders
stood upon a wooden platform, erected for the occasion. And
from early dawn to the middle of the day, he read out, the
Book, the Law of God to the people. The effect, the reading
was to produce mourning and weeping among the people,
just as in the days of King Josiah when the Law, written
was read to the King and his court. For they all
realized that each on his own way, had violated the
Law, the Lord had despoiled its ordinances, had
contemned the word of God. They listened to the
severe and condign punishment which would be
visited upon those who did not hearken unto the word
of the Law. And so they wept, these sin-laden, sin-
conscious men and women.

But Nehemiah and Ezra said unto all the people: "This
day is holy unto the Lord, your God; mourn not, nor weep.
Get you away, eat the dainty morsels and drink sweet
drinks and send portions unto him for whom nothing
is prepared; for this day is holy unto your God. Neither
be ye ~~grieved~~ ^{depressed}, for the joy, the Lord is your strength."

וְהָיָה יוֹם הַזֶּה לַיהוָה אֱלֹהֵינוּ
לְהַחֲיוֹת וְלִשְׂמֹחַ
וְלִשְׁמֹרֵת וְלִשְׂמֹחַ

Of course you have sinned - But your tears, show
your repentance. You are ^{not} ~~not~~ obstinate, a pigmy.
You are on the way to salvation. And the God
before whom you have sinned is not a God who

delights to punish men. He is a loving and forgiving
God. Seek refuge in him! He is the joy and the hope
of life.

And it was in joy and hope that the returning exiles
took the law of God to their hearts and in joy & hope
did they rebuild the walls of Jerusalem and their own
walled cities and set the nation firmly again
upon the high road of life and destiny.

4/ R. H. is a solemn day, but not a sad day.

- It is also known as Yom HaZikaron. Day of Remembrance.

- A memorial day brings a measure of sadness, with it we
recall our dead. We are made aware of the passing of
time - how swift that a creature's shuttle are our
days upon earth. We recall, as a people, the sufferings and
the tribulations through which we have passed.

- But here again the essential motif is not sadness but
hope.

- This is the beginning of a new year, of a new day!

- We pay tribute to those who are no more but we salute
life, and face with confidence the future.

"The living cannot praise the dead, the living cannot celebrate the dead."

- There are graves along our way, but also sparkling life,
laughter and joy, and rich, fruitful fields, and salubrious
labor.

- "I shall walk before the Lord in the land of the living."

- As a people, we have suffered much. Dark have been
our ways often, and often they led us into the valley
of the shadow of death.