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New Year, 1929.

New Years is known among our people as the Day of Remembrance.

What are we to remember on this day? I take it that, first of all, this holiday admonishes us to remember the things we easily forget - the far away things. It is not difficult to keep before our minds the task and ^{facts} ~~facts~~ near at hand, ~~and to remain aware of the quite evident and visible things which by their very proximity constantly intrude upon our consciousness.~~ But we find it ^{hard} ~~difficult~~ to remember those facts of life which are beyond the immediate circle of the here and the now - the realities of life which are not as materially necessitous to us as food, raiment, shelter, comfort and pleasure. ~~Of these latter we are almost instinctively reminded, but of the former - of the spiritual realities of the Universe and of the spiritual quality of our own lives we are made aware of only occasionally by some compelling experience in our lives or of some symbolic act like this New Years day.~~

Accordingly this Day of Remembrance with its solemn, moving ritual is intended to remind us that beyond the physical world of matter and form there is ^{the} ~~an~~ invisible ^{world} ~~form~~ of Mind and Will, that beyond the temporal and perishable there is the Eternal and Imperishable and that beyond creation there is the Creator.

Throughout the year our lives move as in a fog. The many tasks, big and little, of our daily lives, the multitudinous exactions and ^{irritations} ~~vicissitudes~~ of our personal concerns effectively envelop us and shut out, as with a dark curtain, the great kingdom of spiritual values which lies beyond. On the Day of Remembrance, because we make an effort to remember, the fog of our circumscribed life is lifted a bit, and we are enabled to see the further horizons of the universal life and the wider vistas of our human destiny.

The Day of Remembrance calls to mind that we are more than physical creatures doomed to toil and toil and to spend our few pitiful years in pursuit of ^{an} ~~the~~ inadequate satisfaction of quite ordinary and commonplace wants. Man, we are reminded, is in essence spiritual, fashioned out of the fire and flame of thought and will and vision, Beyond the clay of our physical inertia we are out-reaching and transcending,—"a little lower than the angels and crowned with glory and magnificence." We are therefore commanded to live in accordance with our highest state and to devote ourselves ~~also~~ to the quest of the spiritual satisfactions which human life ^{can} afford. Because we belong to the higher ranges of life we have duties of ^{an} ~~the~~ higher order to perform.

As regards our ^{own selves -} ~~selves~~ there is the duty of self-perfection. We are reminded that we are made in the image of God. God is the unceasing life of the Universe which is eternally unfolding itself. If man is to reflect divinity his life must be an endless process of unfoldment and self-renewal. We dare not permit ourselves to grow spiritually old. We must make the heroic effort throughout our advancing years to retain something of the winged hope, the passionate idealism and the uncompromising loyalties of youth.

^{As regards our families -}
We are reminded of ~~our spiritual~~ duties to ~~our families, duties~~ which go beyond material provision and support. The home is a spiritual institution and family life is the supreme spiritual experience of human life. The qualities which build a home are devotion, reverence, faithfulness and selflessness. Our age is witnessing a $\frac{1}{2}$ tragic disruption of the home because these spiritual qualities are fast disappearing from the lives of many men and women, ~~and children.~~

We are also reminded of our duties to society. In order to ^{bring about} ~~build a~~ social order in which human life will have the greatest chance of developing

its highest potentialities ^{men} ~~men~~ must live and work socially and cooperatively.

It is not enough for a man to seek self-perfection in spiritual isolation.

The realization of our highest powers can be achieved only in the arena of social life where together with our ^{fellowmen} ~~comrades~~ we labor and struggle for the advancement of the common life of man.



ABSTRACT OF THE NEW YEAR'S SERMON OF RABBI A. H. SILVER
AT THE TEMPLE, EAST 105th STREET AND ANSEL ROAD
DELIVERED ON FRIDAY EVE., OCTOBER 4th, 1929.

New Years is known among our people as the Day of Remembrance.

What are we to remember on this day? I take it that, first of all, this holiday admonishes us to remember the things we easily forget - the far away things. It is not difficult to keep before our minds the tasks and facts near at hand. But we find it hard to remember those facts of life which are beyond the immediate circle of the here and the now - the realities of life which are not as materially necessitous to us as food, raiment, shelter, comfort and pleasure.

Accordingly this Day of Remembrance with its solemn, moving ritual is intended to remind us that beyond the physical world of matter and form there is the invisible world of Mind and Will, that beyond the temporal and perishable there is the Eternal and Imperishable and that beyond creation there is the Creator.

Throughout the year our lives move as in a fog. The many tasks, big and little, of our daily lives, the multitudinous exactions and irritations of our personal concerns effectively envelop us and shut out, as with a dark curtain, the great kingdom of spiritual values which lies beyond. On the Day of Remembrance, because we make an effort to remember, the fog of our circumscribed life is lifted a bit, and we are enabled to see the further horizons of the universal life and the wider vistas of our human destiny.

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to the quest of the spiritual satisfactions which human life can afford. Because we belong to the higher ranges of life we have duties of an higher order to perform.

As regards our own selves - there is the duty of self-perfection. We are reminded that we are made in the image of God. God is the unceasing life of the Universe which is eternally unfolding itself. If man is to reflect divinity his life must be an endless process of unfoldment and self-renewal. We dare not permit ourselves to grow spiritually old. We must make the heroic effort throughout our advancing years to retain something of the winged hope, the passionate idealism and the uncompromising loyalties of youth.

As regards our families - we are reminded of duties which go beyond material provision and support. The home is a spiritual institution and family life is the supreme spiritual experience of human life. The qualities which build a home are devotion, reverence, faithfulness and selflessness. Our age is witnessing a tragic disruption of the home because these spiritual qualities are fast disappearing from the lives of many men and women.

We are also reminded of our duties to society. In order to bring about social order in which human life will have the greatest chance of developing its highest potentialities men must live and work socially and cooperatively. It is not enough for a man to seek self-perfection in spiritual isolation. The realization of our highest powers can be achieved only in the arena of social life where together with our fellowmen we labor and struggle for the advancement of the common life of man.

1. Our N. Y. holy day has a three-fold appellation. It is known as the 5th day - the day of the alarm - when the roll is sounded to summon men to self-searching and repentance. It is also known as the 10th day - the day of judgment, the day on which, symbolically, men's actions are weighed on the scales; the Eternal and man's worth appraised. And lastly, it is known as the 12th day - the day of Remembrance. For us, perhaps, this last appellation is the most significant. We are admonished by our religion to set aside at least this one day in the year in which to re-
member.
2. Men like to remember and men like to forget. We like to remember the pleasant things. We like to forget the unpleasant things. Strong men, who have mastered life will want to remember both the pleasant and the unpleasant. Only the utterly crushed and broken will not wish to remember at all. Men like to keep diaries, to write memoirs and autobiographies. "All men, whatever quality they be," declares Benvenuto Cellini, the great Renaissance artist whose autobiography is a well known classic, - "who have done anything of excellence, or which may properly resemble excellence, ought, if they are persons of truth and honesty, to describe their life with their own hand." Men like to remember. ^{Most men} ~~they~~ do not wish their ^{past} acts and experiences to escape them. In a sense ~~they~~ can never ^{really} lose their past for it is ^{always} embedded in the present. But ~~they~~ may become unaware of ~~his~~ past it and so lose it.
3. Now the things we forget are usually the things we do not wish to remember. We forget to do that which we do not wish to do. Forgetting in the act of pushing certain things into unconsciousness. ^{Sometimes} ~~very often~~ this leads to very serious consequences. Psychologists have traced many a symptom of hysteria or nervous disorder to some mental or emotional disturbance that had taken place in the life, the patient in the past and which had been thrust

down, ^{by him} because it was painful and disagreeable and ^{because by} ~~the patient~~ wished to forget it, into the subconscious self, where it festered ~~and~~ in the dark and corrupted the main-springs of conduct and action. If, then, the patient can be made to recall that unpleasant situation or occurrence and live it over - in a word, if he can be made to remember, he will lose the symptom and will be cured". Thus ~~memory~~ to remember, means, sometimes, to be healed.

4. So as not to forget, we surround our lives with reminders, ^{what are}
symbols, rites, ceremonies, holidays, ^{baumes & monuments} anniversaries, but so many
dramatic reminders of things and events which we ought not to for-
get. I sometimes think that the profoundest meaning of art is to be
found in its power to ^{awaken} ~~this~~ within us the most precious memories
of our own life and of the life of the race of mankind. All
beauty, whether of line, color or sound, is evocative. It unlocks
the treasure-troves of memory. That ~~face~~ ^{eyes} at a brother
isreian urn, and, ^{as if by magic} ~~suddenly~~, "that silent form will tear him out
of thought as doth exercise" and before his inner eye the whole
glorious, beautiful world of ancient Hellas will unfold
itself. He will see what is no longer visible to the naked eye. He
~~will~~ hear voices long since silenced in death. All the lips
and song, all the passion and wisdom and beauty that ^{were} once
~~will~~ rush in upon him out of that "magic touch of Beauty makes
me remember with such depth and pungency that it brings
tears to the eyes." Two of the tenderest of the Psalms, David are
entitled Psalm 138 - "A song of David - to bring to remembrance."
~~It does not~~ They do not indicate what is to be brought to re-
membrance. But every heart which listens to those songs,
~~knows what to remember~~ ^{remembers} its own memories stirred and appropriates their meaning
and then carries them to itself.

5. And so that 2nd day ^{has been appointed on the day which is to} ~~is also called the day of Remembrance.~~ ^{cause us to remember.}

What are we to remember on this day? I take it that, first of all,
~~we~~ this holiday admonishes us to remember the things we so easily
forget. ~~It is not difficult~~ ^{It is not difficult} to keep before our mind the tasks and
duties near at hand, and to ~~be~~ ^{remain} constantly aware of the ~~present~~ ^{present}
and visible things which by their very proximity constantly intrude
upon our consciousness. But ~~it is~~ ^{we find it} difficult to re-
member the facts of life which are beyond the immediate
circle, the here and the now - the realities of life which are
not so materially necessities to us as food and drink,
shelter, comfort and pleasure. Of these ~~we~~ ^{later} we are almost
instinctively reminded. But, the ~~spiritual~~ ^{inner} ~~side~~ ^{side} of the ~~quality~~ ^{quality}
of our life ~~order~~ ^{realities} of the universe, and the ~~sp.~~ ^{sp.} ~~quality~~ ^{quality} of our
our lives, ~~we~~ ^{we are made aware of} ~~are made aware of~~ ^{only occasionally, if at}
all by some compelling experience. ~~These~~ ^{in our lives} ~~some~~ ^{some} symbols act like
this ~~on~~ ^{on} ~~the~~ ^{the} ~~day~~ ^{day}. ~~Thus~~ ^{Thus} accordingly the ~~1333~~ ¹³³³ ~~pl.~~ ^{pl.}, with its solemn,
mystery, ~~its~~ ^{and its} challenging ~~all~~ ^{all} ~~blasts~~ ^{blasts}, is introduced
to remind us that beyond the visible world of matter and form
there is the invisible world of mind and will, that beyond the temporal
and perishable there is the eternal and imperishable, and that beyond
creatures there is the Creator. Throughout the year our lives
move as ~~with~~ ⁱⁿ a fog. The many tasks, big and little, ~~and~~ ^{and}
our daily lives, these multitudinous ~~exercises~~ ^{exercises} and ~~activities~~ ^{activities},
~~effectually~~ ^{effectually} ~~shut~~ ^{shut} ~~us in~~ ^{us in}, and shut out, as with a dark curtain, the great
~~world beyond~~ ^{world beyond} ~~the~~ ^{the} ~~door~~ ^{door} of ~~sp.~~ ^{sp.} ~~realities~~ ^{realities} which lie beyond. On
N.Y. day, ~~we~~ ^{we} ~~try~~ ^{try} because we make an effort to remember, the
fog of our unremembered life lifts a little and we are enabled
to ~~see~~ ^{see} ~~the~~ ^{the} ~~wider vistas~~ ^{the wider vistas} of human ~~destiny~~ ^{destiny} and
of universal life, ~~and to glimpse~~ ^{and to glimpse} the wider vistas of human
destiny.

Ordinarily, because we are human and because ~~we~~ ^{we} ~~live~~ ^{live}
are ~~caught~~ ^{caught} in the ~~inexorable~~ ^{inexorable} ~~flux~~ ^{flux} of wants and their satisfactions, we are ab-
sorbed in the business of earning a living, in ~~our~~ ^{our} ~~promotion~~ ^{promotion} and advance-
ment, in our careers and ambitions, in our family ~~life~~ ^{life} or group life.

seldom do we see ourselves against the back ground of eternity.
Seldom do we try to correlate our lives with the all-encompassing
universal life about us, ~~and~~ to find our place as it were
in the universal pattern, only in ^{these occasional} moments, when we ^{again}
deeply hurt by ~~the~~ ^{our} and ~~crushed~~, do we ~~not ourselves~~ link our
lives up with eternal problems: Why has this happened? Why
are we here and where and who then? And where is God? and
what is life and death? and what is right and wrong?
and what does it all mean? Our 1935 plan aims to bring
these eternal ^{and our vital spiritual relationships to them} problems to our mind by way of remembrance and
not by way of pain.

The Way of Man.
6. ~~It~~ ^{He} calls to mind that we are more than physical creatures doomed
to toil and toil ^{who must} and spend our few pitiful years in the ~~quest~~ ^{pursuit} of ~~the~~
adequate ~~social pattern~~ ^{fulfilling and} ~~contradictory~~ ^{common-place} wants. Man
is in essence spiritual, fashioned not, the fire and flame
of thought and will and vision. Beyond the clay, ^{his} ^{our}
physical ^{outreaching and transcending} ~~element~~ ^{he is} ^{we are} "a little lower than the angels" and
crowned with glory and majesty. We should therefore live
in accordance with our high estate, ^{and to do so} ~~spending~~ ^{devoting} ourselves also
to the search of the spiritual interpretations which life affords.
^{because we} As beings belonging to the higher ^{planes of life} ~~universe~~ we have higher
duties of a higher order to perform.

(A.) As regards ourselves - there is the duty of self-perfection. We are
made in the image of God. God is the unceasing life, the Unborn
which is eternally unfolding itself. If man is to reflect divinity
by his life must be an ^{unending} ~~endless~~ process of self-unfolding
and improvement. We must not permit ourselves to grow
spiritually old. We must make heroic efforts throughout our
advancing years to retain something of the flowering vision,
something of the passionate idealism, the unbounded hope and
the uncompromising loyalty of youth. "Renew our days as
of old" is one of the most poignant prayers of our liturgy - the same
prayer which the poet echoes in *Stokely Hall*. (Dorothy)

Renew ~~the~~ days ~~of~~ of our youth! - our early days when we were
marching to be on the threshold of great beginnings, when
all things were possible, when our frame was animated by
a purpose which could "rift the hills and roll the waters
back the lightning, and weigh the sun" - we cannot retard the
aging years but we can ~~draw~~ ^{draw} our sp. self from the palmed
heart and the jaundiced eye; from that excess of caution
and circumspection which make us timid and afraid,
and which chain our lives to safe and petty ~~consequences~~ ^{prognostications},
and to petty ~~victories~~.

(B) As regards our families - there is the duty which goes beyond
material provision and ~~comfort~~ support. We owe our families
more than protection against want. ~~A home is a sp. edifice~~ ^{we a home is more a biology group} we
owe children more than physical care and a rebuffing. We
owe our parents more than ~~the~~ ^{the} conventional regard.
A home is a sp. edifice, and family life is the supreme
ethical experience in human life. The real home is built
out of devotion, and reverence and faithfulness and ^{respect} the
beauty of holiness. Our age is witnessing the tragic dis-
ruption of the home because these sp. qualities are fast
disappearing from the life of men and women. Too
many homes to-day are being built on the shifting
sands of mutual convenience and not on the enduring
rock of mutual loyalty. Much of our current morality
which is undermining the home justifies itself on the ground
that it makes men ^{free and independent} ~~free and independent~~. Actually it makes
them selfish and irresponsible. In ~~other~~ ^{most} men are ~~only~~ ^{truly} free
when they think least of themselves and men are ^{most} ~~truly~~ independent
when they are ~~pledged to~~ ^{pledged to} ~~life's highest obligations~~ ^{life's highest obligations}.

(C) As regards society there is the duty of social living and
thinking. It is easier to be selfish to-day than in modern society
than in primitive society. Then Civilization has in many
ways emancipated the individual from the domination of the

group. In primitive soc. the modern counts for very little. He was completely absorbed by ~~the~~^{his} group, a tribe or clan. He lived in his group and expressed himself thru his group. Social responsibility was automatic and unquestioned. There ~~was~~ existed a community interest and a vigorous group discipline hardly imaginable by men, to-day. The modern man possesses ~~personal~~ rights and privileges undreamt of by the ancients. Short of breaking the law, he can be, with impunity, as selfish, as self-seeking, as uncooperative in social enterprises as he chooses. And many men so choose! It becomes therefore a test of man's higher nature ~~if he~~^{to} surmount the self-centered interests, his life and rise to the level of eager and voluntary social helpfulness and service. It is not enough for a man to be secure in his own ~~wealth~~^{wealth}, or in his own learning. No man ~~can~~^{fulfills his destiny} perfect himself in isolation. It is in the arena of life, battling shoulder to shoulder with our ~~opponents~~^{in the good cause}, that we ~~are~~^{find} giving and receiving strength, that we ~~realize~~^{fulfill} the full zest of living.

(D) And lastly as regards ourselves as Jews - this Way, Rem. reminds us of the duty of loyalty to ~~our~~^{our} great traditions and ~~a~~^{our} holy covenant. We are a people persecuted by memories. We have rusted because we did not choose to forget our ancient splendor and our immemorial quest. Since we have said: (Quote) that in drawing forth, our people sought to discern the will of God; and it discovered it in ~~certain~~^{certain} ~~ethical~~^{ethical} mandates binding upon it for all time: "I the Lord have called thee for My plan of righteousness; and have taken hold, thy hand, and kept thee, and set thee for a covenant, the people, for a light, the nations; to peer the eyes, the blind, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." The Way, Rem. reminds us of this ~~our~~^{our} mission. The blasts of the still echoing from Mt. Moriah where Abraham gave proof of his reciprocal

faith, ~~and~~ ^{covenant} from Mt. Sinai, when Moses received the law ^{which} and transmitted it to his people ^{who were} ~~consecrated~~ ^{then the subject} as a "kingdom of priests and a holy nation" - these sounds, the 12th must remind us, their descendants, of the compulsion of that covenant and the ^{ancient} ^{which} implications of that mandates ^{imposed} laid upon us.



1. Our New Year holiday has a three-fold appellation -
2. Now, men like to remember - Strong men - diaries - Cellini -
3. So as not to forget we surround - I sometimes think - Art -
 - all beauty - It unlocks - Keats gazes - ^{that} silent form -
 - Sometimes beauty makes us remember - ~~2050 313 21050~~ -
4. And so New Year day has been appointed to cause - What are -
 - the realities of life which are not so materially wearisome -
 - accordingly this ~~2050 313~~ - Throughout the year we move
5. Ordinarily, because we are human - nexus - Seldom - correlate -
 only on occasional moments - deeply hurt - Our ~~2050 313~~
 - pain.
6. Thus this day of ~~transcendence~~ call to mind - physical creatures -
 - beyond the day - ~~commanded~~ - Because we belong - ranges.
7. As regards ~~ourselves~~ - Image of God - Grow sp. old - Effort -
~~2050 313~~ - Locksley Hall - Renew the days of our youth!
 our early years when we knew threshold - agitated -
 - we cannot retard - palsied - from excess -
8. As regards our families - Our age - Too many men ~~turning~~
 - Much of our current morality -
9. As regards society - It is easier - It is not enough
 to be secure.
10. And lastly as regards ourselves as Jews - We are a people
 preserved by memory - (Quote). The Oldest of all -
 Yet Moriah -
~~2050 313~~ -

make me feel the wild pulsation that I felt before the strife,
When I heard my days before me, and the tumult of my life;
Yearning for the large excitement that the coming years would yield,
Eager-hearted as a boy when first he learns his father's field.

"All men of whatsoever quality they be, who have
done any thing of excellence, or which may properly re-
semble excellence, ought, if they are persons of truth
and honesty, to describe their life with their own
hand."

Benvenuto Cellini - Autobiography
Men do not wish to forget.

Then shall the just see and be glad, the upright
shall exult, the pious shall rejoice in song, and
iniquity shall close her mouth, and all wickedness
shall be wholly consumed like smoke when
thou makest the dominion of evil to pass
away from the earth.

"As the Greek sought beauty, and in its quest
discovered the Parthenon and the Zeus of Phidias,
as the Roman sought order and discovered law;
as the Anglo-Saxon sought liberty and discovered
democracy; so the Jew sought truth and
discovered God."

unselfish
unselfish
selfish