



Abba Hillel Silver Collection Digitization Project

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

Series IV: Sermons, 1914-1963, undated.

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Succoth, 1920.

NK 100

The Day of Atonement, my friends, is not a day upon which one's sins are forgiven. It is a day upon which one is to bring to mind all his sins and to resolve to atone for them - to make amends - prompted by the hope held out by our faith that the compassionate ~~XXXXX~~ and merciful God will forgive the sins of the truly contrite in heart.

No sins are forgiven by prayer only. There is no short-cut to ~~Kisal-~~salvation. No whispered formula can rectify a wrong or wipe clean an unclean heart. There is no repentance in Judaism and no confessional. The act of atonement is much more heroic and searching than mere fasting from sundown to sundown.

First must come an sense of guilt, a full recognition of the sorrow it has brought to others and the sad estrangement from peace and the ~~XXXXX~~ serenity of life which it has brought to us. We must face our past deeds frankly and appraise them not with an eye to deceive or to mitigate, but to uncover and correct.

And what man is there who does not sin? Hebrew 2 of 1933 "The greater the man, the stronger ~~XXX~~ his impulse to sin". Some of us have sinned grossly and wittingly, by deceit and treachery, to our neighbors, by pandering to our carnal desires, by profaning the holy spirit that is within us through cruelty and slander and greed and injustice. Others have sinned unwittingly and through ignorance. By a careless word spoken or a loving word left unsaid. By thoughtless acts which brought pain to parents, husband, wife or neighbor.

We are imperfect all, full of human frailties. God made us out of the dust, and there is dust still in our hearts and in our eyes. Let no man be so self-righteous on this holy of Holy Days as to say in the pride of prosperity, in the sleekness and competence of worldly success Hebrew 3 of 1933 -
But, nay, we have sinned, grievously!

This sense of guilt should then be followed by repentance, by effort wherever possible, to undo ~~the XXXXX~~ wrong done. The sins which man commits against God, the Day

of Atonement may forgive, but the sins which man commits against man the Almighty can never forgive. These must be rectified by the man himself. These require restitution, reparation and receiving pardon^{first} from the person so wronged and the ~~XXXXXXXXXX~~ aggrieved. First to make amends.

To ask forgiveness of your fellow man is hard. Pride keeps us from it, and our vanity. But only the humbled in spirit can enter the Kingdom of ~~XXXX~~ Heaven. To acknowledge wrong and ask forgiveness is not to ~~XXXX~~ abase oneself, it is to restore the soul to its . Even our God is humble. X Wherever thou findest the greatness of God, there also His humility. For thus said the high and exalted one who endureth forever and whose name is holy. I dwell with him who is exalted and holy but also with him who is lowly and humbled in spirit, to renew(?) the spirit of the lowly and the heart of the ~~XXXXXXXXXX~~ humble ones. See, not as the quality of man is the quality of God. It is impossible(?) for a man to say to a king, wait for me - but "Pass not away, I pray thee ----" When a man^{has} become conscious of his sins, has repented and restored, then it can feel the forgiving spirit of God descend upon him. For we are God's children and He knows our frailties and the sad temptations of our lives, how hard life is, and he understands and forgives.

Hebrew - see p. 5 of man

That is the Day's simple but positive message to us as men. To us as X members of the Household of Israel, it has yet another message. The spirit of my people speaks~~XXXX~~ to us tonight, in the hushed ~~XXXX~~ hours of sacred devotion.

For we have been backsliders X not alone as men and women but as Jews. Who among us^{has} during the past year fulfilled his obligations as a Jew? How so as to merit the appellation of X being a priest-people. What did you do to perpetuate the eternal of our faith, to further the study of the Torah, to increase piety, to teach men to seek God, to establish justice and truth among men. Have we tried to live in so high a plane of consecration, of loyalty to our immemorial ideals, of high motives and noble aspirations, as to jus-

tify our claim to religious leadership of the world~~X~~. Or have we just lived
 lack-lustre
 earthly, pedestrian^A lives, bent upon the pursuits of worldly gains and ~~XXXXXXXXXX~~
 resentful and loudly protesting when the world threatens to limit our oppor-
 tunities for prosperity. With what baited breath do we speak of ~~XX~~ Jew and
 Judaism, as though it were best to hide them, to keep them in a corner of
 our lives. Has wealth destroyed our soul, even as it destroys everything else.

We complain bitterly that universities are attempting to restrict edu-
 cational opportunities for our children. I ask you - why have we restricted ~~X~~
 Jewish educational opportunities for our children. What do we leave them in
 ignorance of our Godm faith, people; Why have we people of the Book destroyed
 tradition of learning among us. How can hucksters and tradesmen (?) a
 prophet of the living God? Declare to Jacob his transgressions and to Israel
 his sin: Many of us never think of our Jewish obligations and repsonsibili-
 ties until someone attacks us - and then we become wretchedly disturbed.

But the tragedy, my friends, is not that the world is ~~XXXXXX~~ turning
~~XX~~ against us but ~~N~~ that we have turned against the ~~WXX~~ world by forsaking our-
 selves, from (our) historic task by turning (from) our ancient heritage, from
 our God. You, sons of the Covenant, who further made an eternal vow to serve
 God, how faithfully have you served Him, how eagerly have you sought Him in
 prayer and aspiration, how much time did you devote to the study of the Torah,
 to the education of your children in the ways of God, to the building of a
 sanctuary, and the spirit of your race in your home. How did cham-
 pion the cause of justice, of truth, of the oppressed in the world? That's
 what it means to be a Jew - doesn't it?

It isn't to ~~X~~ say when the world to say ; to ape, to copy,
 and fads
 to imitate the actions, and opinions, of the world. We were leaders, once! We
 challenged, we dared to oppose! We were protestants! An heroic band of divine
 heretics and non-conformists - have we forgotten that? Have we lost our soul
 and our passion? Where is the faith that moved mountains? Where are the chil-

dren of those who passed through fire and water for God's sake and for the truth's sake.

(portion missing?)

The ~~XXXXXX~~ spirit of my people speaks to you

3. Do not be frightened into ~~XXXX~~ suicide, or mutual recrimination or self-accusation. Do not say this is your fault, you ~~X~~who are orthodox. This is your fault, you who are reform - this is not the time for family quarrels.

The world knows us not as orthodox or reform but Jews-

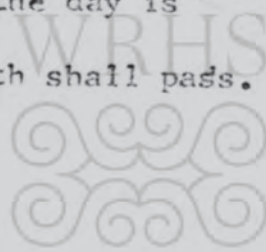
and no one group can solve its problem alone. Antisemitism is an accident of our very life - cycle. Libs. seek program of life; we will die not through persecution but through lack of vision - "Where there is no vision the people perish" *(Hebrew - see p. 11, 12, 13)*

dence are your story

The cry of the day is *(Hebrew - see p. 11, 12, 13)*

As God lives the wrath shall pass.

And there labor patiently.



Yom Kippur 1920

Yom Kippur is a day of soul searching, ~~of~~ of confession of guilt, of repentance and return.

The spirit of my people speaks to you this night.

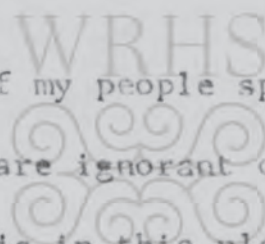
1. You the wayward - who seeks happiness without the fold. Return. For your way is the way of sad disillusionment and ~~h~~ disappointment. You are ~~weak~~ weak, my friend. You seek there not ~~any~~ opportunities for service but the nod ~~of~~ and approval, prestige. They do not want you- Here within the fold is all the glory that matters - a crown of glory and a crown of thorns: here is the Titan brood of dauntless men waging immemorial war against darkness, superstition, ~~any~~ wrong; join the ranks - you will be bruised in the struggle - you will feel the hurt and slings of struggle, you will be deceived and misunderstood. But ~~you~~ your soul will know the peace which passeth understanding.

The spirit of my people speaks to you tonight .

2. You who are ignorant of your faith - seek other gods in foreign folds - return! God is in this place and you do not know it! We gave God to man, and taught men to find God - and from him who scanned the skies in of the children, to him who mountain heights reaches with powerful glass the immensities of the skies - ~~no~~ no one has found another God like our God. Our God can satisfy the soul of every man, and all the varied moods of suffering mankind. He is not a God of unferretable aloofness - but near to the tear and hurt and the love of His children, in our aspiration, near as breath. As God of justice, and of love, the God of orphans and widows and little children, God of all, whose is live, and where ritual ~~is~~ is truth and mercy.

The spirit of my people, etc.

3. You the Godless men - who ~~need~~ need not God. Return! For He is your rock, your ~~strong~~ fortress and your refuge in time of trouble; without God our lives are a sorry confusion - a hollow jest, a strewn arena,



(Indes)
rec
p 3 of ms

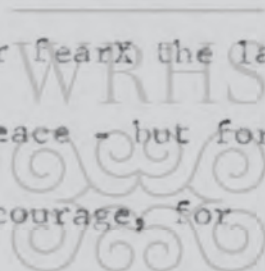
where madmen struggle in the night; without God, there is no plan, or purpose, or value in life and in effort. ~~XXXXXXXXXX~~ With God, all our doubts are resolved, all the broken segments of reality are joined into a perfect pattern of hope. We become trees planted by brooks of water, whose roots sink down into life, glory, strength giving soil. You need God! In joy and in sorrow you need him. In youth and in old age!

(Hebrew - see p. 3 of mss)

And the spirit of my people, etc.

4. You the fearful one, the timid one. You are afraid of the hatred and of the world. Your peace has been disturbed. Fear not! We have witnessed it before. We are ~~X~~ to storms. We find ourselves in storms. Lord, in trouble have they sought Thee, ~~silently~~ they out a prayer when Thy was upon them. ~~silently~~ Jerusalem was once destroyed. The people lay prostrate; prophet arose. Read Isa. 41, 8-13. Fear not! Fear not the danger, rather fear the lack of ~~XXXXXXXXXX~~ courage to meet it. Ask not for soul-destroying peace - but for strength and faith to fight the good fight. Pray for vision, for courage, for

(Hebrew - see p. 4 of mss)



Alan ... 1920

6- One of great weaknesses of our civilization is that it is too cityfied

- 1- There is no interest among farmers
- 2- There is room in the world for all to live comfortably & well - Canada - U.S. - South America - Asia - Australia - Africa -

7- Certainly ... whether here or in Palestine - One of the chief reasons in Palestine - 1000 or 1500 of sweat shop workers - on soil -

8. Colony of ... while ... patent, ... the soil - ... peacefully at their past better lives -

9. We who dwell in cities should go to nature more often to find deep - we come back better men & purer

3. It was a sad day in his history when he was uprooted from his soil but from all soil -

1- It deprived him of the stability of permanence which is necessary for development of character.

2. It made him lose of his roots.

3. Sheltered life - and did - to

4. But melancholy of city life into his soul.

5. Stereotyped patterns, mere, made him
permanently active and unphysically
aggressive -

6. Saw too much of men & too little
of nature - and that leads to cynicism.
A farmer is never a cynic.

4. Only religious hymns & 3 festivals remained -

5. But Jew has tried to retain a bit of
charming nature in the Sukka - in the Sukkah
They are very pathetic - They are reminders
of a younger, sweeter past - They looked so
out of place - like some flowers amid
debris & rubbish of a great memory loss

Succoth

1. Meaning of Succoth -

1- Last of three joyous ^{agricultural} (nature) festivals. Passover - marked beginning of barley-harvest and an offering of the new barley was presented by the priest in the Sanctuary as a wave-offering on the 2nd day - Shabroth - beginning of wheat-harvest and 2 loaves made of the new wheat were offered on the altar of the Sanctuary. Succoth (which is also known as the Feast of Ingathering) - end of the harvest season.

2- These festivals are also known as the Pilgrim Festivals for many came to Jerusalem with thanksgiving offerings on these 3 Festivals -

3- On Succoth pilgrims ~~bring~~ ^{bring} with him citron and the palm-branch + branches of willow tree + brylins, these 4 things - symbol of all the beautiful things of earth, tree & flower to the Jerusalem.

4. Jews were also commanded to dwell
7 days in $2\frac{1}{2}$. Originally these $2\frac{1}{2}$
were the ~~booths~~ ^{booths} which the farmers entered
in the fields during harvest time &
which they dwell during entire harvest
season - but returning to their village
until the ingathering was complete.
- This, then, is basic reason for Succoth.

5.

5- For our people was an agricultural
people for 1000 yrs - You can not
describe it as such - But
significant that Joseph has been a lot
as time & abstract of Temple still describe
the people as agricultural - Image
of B. is that - God is shepherd - I will
not be with you (Jacob) - this rel. came from T.

6. Later times gave to this Succoth fest.
as it gave to God and world
another & equally infert. meaning - but new
meaning - Succoth was also a command.

THE TEMPLE WOMEN'S ASSOCIATION
CLEVELAND, OHIO

As for ourselves - we are in -
habited a maritime country. We
do not deal in merchandise,
nor in such connection with other
men as arises from it. But the
cities are dwell in an remote
from the sea, and having

WRHS



a fruitful country for our
habitation, we talk of raising
cultivating that only —

(You can   children
well).

1. Shmin Atzuleh & Smachah Torah
2. Last section of the Torah.

3. Role which Torah played in life
 - פירוש אר"י פ"א פ"ח

4. T. not as law but as training -

1 - If then looked knowledge -

2 - The sea in which alone the fish
 can live

5. Cultivation of intellect a duty -

1 - The man who must study continuously
 - shuts his eyes to world's wonders -

2. blind eye was for W^d -

6. h B superstition in Jud - Creeds
quia absurdum -

7. Study for its own sake - pride
to do well

8. More study - more enthusiasm of S. Torah

Yom Kippur
1920 YK-20

RABBI A. H. SILVER
CLEVELAND, OHIO

The Spirit of my people speaks
this message to you.

1. The wayward. — (Lk 11:22)
2. The fearful. — (Lk 11:26)
3. The indifferent — (Lk 11:28-30. No gate
was being battered down)
4. The Sellers: You need not. (Lk 11:31-32)
The S. H. & Co. wanted by (Lk 11:33-34)
5. They who seek other gods: —

ארבעה עשר חזנים וסגן שליח
 חזן כבוד רב
 26.20.

ה' זכר פה דין, הקולן לך מוסיקא
 16.

And in trouble have they sought thee.
 Silently they poured out a prayer
 when thy chastening was upon them.

כה אמר ה' אלהי קדוש וטהור
 גלגל, זהבך וזהבך אדום וזרוע
 ה' אלהיך אדום וזרוע
 be saved, In greatness and
 in confidence shall be your
 strength - 30.15

The / Hunt / way people speak to try to meet
2. ~~God~~ { an who ignorant } / an faith³
need other gods in foreign places -
Return! God is in this place and
/ an do not know it! We saw God
to man, and taught men to find
God - and from him who named
the stars in the sky, the thunder, to
him who shows mountains heights
~~researcher~~ with powerful glass the
mountains / the skies - we are
now found another God like our God -

Our God can satisfy the soul of every
man, and all the varied words of
mystery mankind. It is not a
God of unchangeable aloofness. But near
to the tears and the heart and the love
of ^{unembodied} ~~unembodied~~ in our aspiration, near as breath
of ^{life} ~~life~~ - the God of ^{pasture} ~~pasture~~ and ^{love} ~~love~~ to
for all - where ^{and includes his children} ~~and includes his children~~
and where ritual is truth & mercy
- & ^{is} ~~is~~ the all.

The thirty six people —

3. ~~Good~~ you the foolish ones — who need not
fret. Return! For he is your heart
your future and your refuge in time
& trouble — without God, ^{our lives are a} life is a
sorry confusion — a ^{hollow} jest
a ^{useless} ~~bleeding~~ arena, where men were
struggle in the ring — without God,
there is no plan, no purpose, no value
in life now & then — with God, all
our doubts are resolved, all the broken
segments of reality are joined into a
perfect pattern of hope; we become
trees planted by banks & waters —
whose roots sink down into
life, strong, steady, strong soil —

You need God! In joy and in
sorrow you need him. To youth
and in old age! — too! ¹⁹¹³

BENJ. LOWENSTEIN, PRESIDENT
1323 WEST NINTH STREET

OFFICE HOURS: 9:00 TO 5:00

TEL. RANDOLPH 1330

4

And the 1st part of the book - the first part
you are a person of the highest and best
of the world. You have been very different
from all we have witnessed of before.
You are a person of the highest and best
of the world. You have been very different
from all we have witnessed of before.
And the 1st part of the book - the first part
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