



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
169

Box
62

Folder
1160

Day of Atonement, 1923.

1) To learn how to face death is to know how to face life. Some men face life acquisitively. They want the attractive things of life, all that it holds of ~~w~~^{we}alth and power and pleasure. These seek to find in life what they fear to lose in death. They are doomed to see in death frustration and defeat. They will face death in fear. Others face life adventurously. They worship the joy of beginning and adventure. They long for the sights and scenes of faraway places, the thrill ~~XX~~ of novelty and exploration. These men seek to ~~XX~~ find in life that they may not lose in death. They will see in death but another adventure. They will face death imperterbably. Still others face life apathetically. They ask nothing of life. Life can give them nothing. Vanity of vanities. They discover nothing in life, which they would not lose in death. Such men will see in death but another weary revolution in the endless cycle of change. They will face death indifferently.

But there are some who face life creatively and imaginatively. They ask of life scope and chance for further play of their ideals. They seek nothing of life but the right to mold and recreate it. They seek fulfillment of personality. They seek to find ~~XXXXXX~~ in life what death cannot destroy. And so they see in death a phenomenon which concerns not the ~~XX~~ essence of their being and acts only as a spur to more intensive effort. They will face death complacently. Of the former the poet said: Eat thou and drink; tomorrow thou shalt die; ~~XXXXXX XXXXX~~ watch thou and fear; tomorrow thou shalt die; Of the last the poet said: Think thou and act! tomorrow thou shalt die.

These latter who face life creatively and imaginatively, know of two existences, the life of the spirit and its needs and longings, and the life of ~~the body~~ and its wants and desires. Of the latter they are neither contemptuous nor enthralled. They will temperately and moderately satisfy them as the circumstances of life permit them. But they are aware of its finality and limitations. They feel as ~~if~~ felt. (Quote-749) But the life of their spirit has a law of its own. It is measured not in terms of time and

duration, but of quality, and ~~intensity~~ intensity, in terms of exaltations where one moment may hold a whole lifetime. The law of this life is creative effort, moral activity, ~~the~~ purposeful enterprise. Aristotle was asked how much ~~the~~ educated men were superior to those uneducated: As much, said he, as the living are to the dead. You live as you think. You live long as you think and act and feel much - you gain a new day when you experience a new emotion, you gain eternity ~~when~~ as you identify yourself with the eternal. In this spiritual ^a life, death is as great writer said: "All we have missed, All the periods and planets we have not lived in; all the countries we have never visited, all the books we have not read, all the ^{emotions} ~~experiences~~ and experiences we have not had, all the prayers we have not prayed, all the battles we have not fought. Every restriction, every negation is a piece of death."

And life holds no greater tragedy. The death of a soldier in battle, the martyrdom of a saint, the crucified prophet, the dreamer who is crushed by his dream, the dying gladiator, evoke compassion within us, but also sympathy and admiration. We are exalted by their death, even as we are instructed by their life; they crown life with dignity and temper its sorrows with sublimity. But he who will not face danger, and seeks security in flight, who saves his body at the price of his soul, he who dares not face his vision, who kills the impulse of his being, brings shame upon himself and those who share his kindred mortality.

How many there are among us who make these tragic renunciations daily, ~~whom~~ whom ~~love of ease, or love of security prompts to crush the best that is in~~ them, the higher aspirations. How many turn from the hard and narrow road, to traverse the broad and easier road, to gain a mean, unworthy goal and love "the periods and the planets" of high adventure. There is no other death but this: young men who stifle their dearest wishes and loveliest dreams for the sake of what men call the practical and successful career choose death. Old men who see in advancing years motive for retirement and stagnation choose

death. All who will not gird for battle of life when the bugle calls choose death.

This may well be the theme of contemplation during a memorial service-
How best to memorialize life while recalling the dead, how to consecrate ourselves to the ~~XXXXXXXX~~

The paths of glory lead from the grave.



1. It is well

1. Bring back memories & dear ones. Healing
2. Remind us of Transience of life. - count our days.
3. " " } Permanence of sp. life. Men made of light - That which is really ourselves -
4. To great economy of food & world -
5. This is perhaps the greatest gift -

2. To Help us to learn how to face death. To learn how to face life -

1. Agonizingly. - They seek in life. See in death frustration - They will face death in fear.

2. Apathetically. - As if nothing of life, vanity. They find in life nothing. They live in death. Weary of life. Indifferently

3. Creatively. They are inward - Regret to mold it. Fulfillment of self. - They seek in life what death can not deprive them of. Complex & subtle

1. Such men face life also adventurously. Great scenes. They seek in life what they want in death - but the adventure. Imperfectly

3. In the former - Eat, drink - Thank thou & eat!

4. These know 2 existences. hps of Spirit. hps of body

1. of body - ^{measured in years} not to be despised - as circumstances will permit
2. hps of spirit - has law of its own - not duration. Intensity. - On moment - drops -

3. You live as you think. You live long as you think long — You gain a new day as you gain a new emotion — You gain Eternity — identity.

4. In this spiritual life bath is all you have missed.

5. Life holds no water Hardy. Renunciation
He who will not free himself — deem he will —
Keep shame upon all. Soldier — Aunt — prophet.
With Compassion — but also admiration —

6. How many there are who quench this bath — many
men shut doors — for what reason — Admiration — what
will not find for both with life calls. And —

7. This may well be the proper Memorial service
— To teach us how to survive for high
adventure of life —

The path of flour lead from the past —

For a man can lose neither the past nor the present; for how can one take from him that which is his? So remember these two points: first, that each thing is of like form from everlasting and comes round again in its cycle, - and that it signifies not whether a man shall look upon the same things for a hundred years or two hundred, or for an infinity of time! second, that the longest lived and the shortest lived man, when they come to die, lose one and the same thing.

"all we have missed, all the periods and places we have not lived in. all the countries we have not visited all the books we have not read, all the questions and experiences we have not had, all the prayers we have not prayed, all the battles we have not fought - Every restriction, every negation is a piece of death."

1. acquisitively - fear
2. adventurously - contemptuously
3. apathetically - indifferently
4. Creatively - unpleasantly

A. Part of human said.

B - 2 Existences - human - Archers - measured - and in time

C - To live is to think - Aristotle - Death - 300 years -

D. Life holds us together together - Soldier -

E. How many of us - with remembrance Hand read -

F. Young Man -

G. Theme of Unwound - let. Path low

Archers - measured - and in time

Death - 300 years -

But there are some who see life ^{creatively and} imaginatively.
They ask of life scope and chance for the free
play of their ideals. They ~~work~~ nothing of life
but the right to mold and recast it. They
seek fulfillment of personality. They seek
to find in life what death cannot destroy.
And so they see in death a ~~natural~~
phenomenon which concerns not the essence
of their being, ^{and acts only as a spur to more intensive effort.} They will face death unflinchingly.

of the former the poet said:

Eat thou and drink to-morrow thou shalt
die: watch thou and fear, to-morrow thou
shalt die. Of the latter the poet said: Thirst
thou and act! to-morrow thou shalt die.

These latter who see life creatively and
imaginatively - know of two existences -
the life of the spirit and its inner longings
and the life of the body and its wants and desires.
Of the latter they are neither ~~systematically~~
nor ~~for~~ enthralled. They will superlatively
and moderately satisfy them as the
circumstances of life permit them -

But they are aware of its poverty and limitations.
They feel as Aristotle felt Justice (749)
But the life of their spirit has a law of
its own - It is measured not in terms of
time and duration and length, but in terms of ~~intensity~~ ^{quality and} intensity, in
terms of exaltation where one moment
may hold a whole life-time effect.
The law of this life is ^{creative effect} moral activity, purpose-
ful enterprise - You live as you think.
You live long as you think and act. You
live much - you gain a new day when you
expend a new ^{energy} ~~energy~~ You gain eternity
as you identify yourself with the Eternal.
In this spiritual life, death ~~may~~ is
as great words truly said: all we have
measured, all the persons and planets we
have not lived in, all the countries we
have not visited, all the books we have
not read, all the questions and experiences
we have not had, all the prayers we have
not prayed, all the battles we have not
fought - Every restriction, Every

Aristotle was asked how moral education
men were superior to those uneducated
"As much said for as the many are
to the bad."



negation is a piece of death.

And life holds no greater tragedy,
The death of a soldier in battle, the martyrdom
of a saint, the crucified prophet, the dreamer
who is crushed by his dream - the dying Socrates
with ~~disinterested~~ ^{unselfish} compassion, but also ~~the death of the martyr~~
and admiration - They live as exalted by their
death, even as we are instructed by their life,
They have life with dignity and temperance
known with sublimity - But he who
~~conquers~~ ^{will not} ~~not~~ ^{see} danger - and walks
securely in flight, who ~~loses~~ ^{loses} his body after
the price of his ~~life~~ ^{life} he who does not follow
his vision, who kills the heroic impulses
of his being, brings shame upon himself
and those who share his kindred mortality -
How many there are among us who walk
their tragic remunerations daily... whom
love of ease, or love of life prompts to
omit the best - that is in them the higher
aspirations. How many turn from the hard
and narrow road, to traverse the broad and
easier road, ~~to~~ ^{to} gain a mean, unworthy

goal and love "the periods and the planets" ⁵
of high adventure — There is no ^{other} death but
this, — young men who stifle their ~~deepest~~
wishes and fervent dreams for the sake of what
men call the practical and successful career
choose death. Old men who see in advancing
years motive for retirement and inactivity
choose death. All who will not yield for
battles ^{when} the bugle calls — choose death.

This may well be the theme of contemplation
during a memorial service — ^{It may best to} ~~let us~~ memorably
life ^{which really is the} ~~rather~~ ~~than~~ ^{decide} how to consecrate ourselves
with the

The paths of glory lead from the grave.

