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Day of Atonement, 1928.

There are only a few great themes in the world and one of these is the theme embodied in the Day of Atonement: the spiritual resurgence of man from sin and defeat. Art and literature have created immortal works around this theme. Judaism has expressed it in ~~the~~ a remarkably impressive institution, the Atonement Day.

Atonement Day is an imperishable human idea made vocal and vivid through song and ceremony, through prayer and fasting and penitence. Throughout the solemn stirring liturgy of this day there runs like an immemorial melody the refrain: Man is mortal and full of sin. "There is no man that ^{to sin} sineth not". Many are the ways of sin and great are the provocations. There are not only ^{the worst} sins of violence but the subtler and secretive sins of the heart, the impurities of the spirit, greed, ^{and} hate and lust and pride. ^{So runs the sad refrain.} Man is of dust and his spirit is dust-laden. But to each sad strophe in the minor key which is sounded on this day and which tells of man's frailty and peccability is added ^a the triumphant antistrophe in ^{the} a major key ^{which} exalting man's power of spiritual recuperation and ~~man's~~ perfectability. Man is free - free to recreate himself. ^{Man has} ~~There is~~ but one physical birth and ~~one physical death, in the life-~~ ~~time of a man.~~ But ^{he may experience many} there may be a hundred spiritual deaths and resurrections. Man can be reborn. ~~He can repent him of his sins.~~ He can rise from degradation and defeat. He can be cleaned, healed and made whole again. God's mandate to man is therefore to exert his will mightily, ~~together with~~ all his spiritual energies, in order ^{to} ~~that he might~~ reclaim himself and restore the broken harmonies of his ^{world} life. There is but one unpardonable sin and that is to abide in sin. There can be no greater message conveyed to man than this and it constitutes the very heart of Atonement Day.

In some circles it is no longer fashionable to speak of sin. It sounds too theologic and it is said to be reminiscent of the musty morality of long ago. A new terminology has gained currency in our day, coined by the newer psychology. Man ^{now} speaks today of inhibitions, frustrations, complexes, maladjustments, improper conditioning. And some have been lead astray by the novelty and fascination of these terms. ~~and~~ ^{when the} their moral conduct ~~now~~ proceeds ~~under false~~ assumption based on a wrong reading ^{of the incomplete product} of this newer science, that men are solely the products of heredity and early environment. If they ~~therefore~~ violate a moral law it is entirely the fault of their grandfathers and if they fail to measure up to their social responsibilities, the blame is not theirs, ~~that is~~ ^{but} society's. They are conveniently visiting their own iniquity upon their parents and grandparents unto the third and fourth generations of those ^{that must have} who hated them... They ^{know} feel themselves to be without guilt, and ^{are} therefore without shame ^{or repentance}.

One of the redeeming things about historic religions and one of their outstanding, if little appreciated, services to society is that they are old and slow-moving. They are not easily stampeded by new slogans and by ^{theories} ~~fears~~ which have not been tested ^{and} ~~or~~ tempered by the wisdom of time. Historic religions are fashioned not by men but by mankind and reflect the knowledge not of a generation but ^{by} ~~of~~ great epochs of time. ~~and~~ They can therefore afford to wait until the sifting and refining processes of time have separated the dross of fiction from the ^{old} ~~goal~~ of fact in all newly-mined ore of human knowledge.

A religion like Judaism is glad to welcome ^{the newer psychology and} the modern clinical approach to some forms of moral delinquency. Any new tool which the advanced ^{ing} ~~ed~~ mind of man can invent ^{and which promises} to increase ^{man's} ~~his~~ power and effectiveness in ^{his} ~~the~~ bitter and relentless warfare ~~which he is called to wage~~ upon

evil, is welcome - thrice welcome. Judaism has ^{not been unaware of the fact} ~~always known~~ that some ailments of the soul have their roots in the body. Thus it absolved the abnormal and the mentally deficient from ^{all} ~~any~~ moral responsibility. Judaism also proclaimed the ancient truth which some moderns ^{seem to} have but recently discovered, that when father's ² ~~s~~ ^T ~~ead~~ sower grapes, the teeth of their children are likely to be set on edge. Judaism ^{understood} ~~instituted~~ thoroughly the character value of environment and of social conditioning in the family, the school and the market place. It may have spoken in ^{and more familiar} ~~other~~ ^{and more familiar} terms but the meaning was the same. Judaism was likewise keenly aware of the imperfections of all ^{earthly} ~~mundane~~ life. Creation was incomplete and imperfect (^{"All things} ~~(17x 2123 60)~~) therefore needs improvement. ^{"said the Rabbis} It had a profound and amazingly "modern" understanding of the conditions under which men are born, live, and labor and of their burdens, trials and handicaps. It was therefore at all times indulgent and sympathetic. It never judged men harshly or coldly. It never pronounced irrevocable doom upon them for their errors and moral lapses. It always spoke of compassion and forgiveness, "Yea if your sins are red as scarlet they can become white as snow." "When I say unto the wicked: thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give ~~XXXX~~ back that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be remembered against him; he hath done that which is lawful and right; he shall surely live." [↑] However, though Judaism made full allowance for human weakness ^{his personal} and handicaps, it never ^{absolved} ~~absorbed~~ the normal man of responsibilities. "Behold I have set before thee this day life and the good, and death and the evil. Choose thou ~~XXX~~ life."
 ← There is heredity to be sure and ^{the trammels of} environment and the drag of that dark world below the threshold of our consciousness, but there is also

man's inalienable will, free within generous bounds, to control conduct, to master passions, and to aspire to greater perfection. This - the exercised will of man for moral progress - constitutes in the philosophy of Judaism his sole reason for existence and the total meaning of his life. If a man aspire - though he fail a hundred times - he is to be numbered among the children of light. ^{His sins are forgiven.} If he aspires not, he is numbered among the children of darkness, ^{and} he is lost, forever, doomed to a punishment beyond all the imaginings of Hell. He will never know the radiance of that "light which is sown for the righteous", the ^{glamorous} ~~splendor~~ of ^{that} spiritual adventure and upward mounting which is the richest guerdon of all human life.

Sin, my friends, is ^{this} a hard, ^{though} long unfashionable reality. Sin is moral sloth and cowardice. ^(over) Sin is not the violation of ^a the religious ritual of custom. ^{It is not entirely a matter of outward acts.} It is something far deeper and darker. Sin is the willfull rejection of moral responsibility, the ^{Enfeeblement} ~~weakening~~ and withering of ^{our} will, the stubborn refusal to go forth and do battle for the salvation of one's own soul.

Atonement Day accordingly speaks ^{insistently} of sin. ^{and in terms hard and grinding like grains of enemy.} The healing quality of this day is not that it automatically atones for our sins. That it can not do. But ^{insistently} ~~it can~~ ^{can} solemnly admonish us, who are prone to be forgetful or self-righteous, that we have ^{all} sinned, that we are ^{all} sinning, and that our sins need atonement at our own hands. ^{who is this among us?} ~~Our sages categorically~~ declared that the sins committed between man and man - the sins of human relationships, are not atoned for by the Day of Atonement. The sinner must atone for them by proper amends. If he has wronged his neighbor, he must make proper restitution. If he has ^{harbored} in his heart hate and envy and meanness, he must wash himself clean of them and purge them out of his life. How superbly thus Isaiah

(1)

It is to be found among the elegant and the cultivated, among the enlightened and the emancipated as much as among the ignorant and the common-place folks.

(2)

It cuts through all ~~our~~ acquired sanity and intellectualism, all our ^{cultural} appetitions and preferences, and reaching down deep into the very core of our characters, reveals the festering spots of sin in us.



summed up the whole significance of Atonement Day. "Is such the fast that I have chosen? The day for a man to afflict his soul? Is it to bow down his head as a bullrush and to spread sackcloth and ashes under him; wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen? To loose the fetters of wickedness, to undo the bands of the yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him and that thou hide not from thy own flesh?"

Who is there among us who has not sinned in one of these particulars during the year? Let him who thinks that he is without sin cast the first stone - at himself, for he is guilty of the sin of self-righteousness. ^{Oh, who among} How many of us could not have risen higher if ^{who among us} he had striven more; could not have been juster, kinder, more ^{seeking and} truthful, more honest, ^{in which} more neighborly and helpful. ^{How us} Not one! This is the day to confess, to repent, to resolve... This is the day in which to ^{judge, not others, but ourselves...} But our Yom Kippur has an added message for us. It speaks to us not only as individuals but as members of the community of Israel - as Jews. (^{from NZ 231 b/ 10/01}) "May God forgive the whole community of Israel" - is one of the ^{first} early prayers of ^{our} this Kol Nidre Service.

Now what sins have we been guilty of as a community, as a people? We have not waged war upon any other people. We have not robbed any nation of its territory. We have ^{neither} not oppressed nor exploited any people. No people suffers today because Israel has placed the shackles of empire upon it. In some parts of the world we have been cruelly wronged during the past year but we have wronged no one. Some peoples "have builded against us and compassed us with gall and travail." They ^{have} restricted our movements, our freedom and our opportunities.

1. Who among us has no "al chet" to confess?

2. — Who among us has not
~~Have we at one time~~ during the past year left the hard
course of duty to pick up the golden apple of
profit? Who ~~was not at one time~~ ^{among us has} acquiesced in wrong
when she should have assaulted its ^{cytology} ~~pretensions~~ ^{caution} ~~take~~
than courage, and ^{improving} ~~comfort~~ to struggle? ^{exercising}



They have surrounded us with hate, but we ^{have} hated ~~no one~~ no people. To whatever land the hand of destiny leads our wandering feet, there we settle and peaceably live and build. We seek the welfare of the ^{country} ~~people~~ and contribute to its ^{maturity} ~~welfare~~ and its culture. Wherein then have we as a people sinned?

We have sinned, many of us, against the holy ghost of our racial soul. We have not been true to ourselves - to the native genius of our race. An historic race ^{like} ~~such as~~ ours is a spiritual entity - a personality. It has a soul. It has memories and hopes. It has attitudes, judgments and values. These constituted its inviolable sanctities. Without them it is no more than an inchoate mass, an aggregate of so many individuals. The soul of Israel is as sharply delineated and as unmistakably distinctive as the soul of the ancient Greek ^{or} the modern Anglo Saxons. Nay much more so. ~~XXXXXXX~~ For our race pledged itself at the very dawn of its alert existence to ^{nurture and preserve its} ~~the~~ duty of distinctiveness and nonconformity. It vowed to be different (^{AMERICAN JEWISH} ~~XXXXXXX~~ 332/56/2)

"He shall be a people dwelling apart and shall not be likened to other peoples." It fostered this spirit of distinctiveness - which by the way, is a totally different thing from the spirit of exclusiveness. ^{over} ~~It~~ was ^{our people} not proud, but humble - humbled by a great vision and a marvelous consecration. ^{TP} In a world of oriental despotism Israel ^{long ago lived as} ~~was~~ an intensely democratic people, having absorbed the democratic passion during its age-long wanderings ^{as} ~~of~~ free Nomadic tribes in the desert. This democratic instinct which had fretted its channels deep into the racial soul expressed itself not only in government but in religion. ^{Among all} ~~Among the~~ peoples of antiquity ^{religious leaders} ~~Priests~~ were looked upon as holy men, who were expected to ^{obey} ~~obey~~ a higher code of moral conduct and purity, ^{than all other men} ~~They were~~ an exclusive and privileged class. Israel determined to make of the whole people " a kingdom of priests and a wholly nation." Every layman should be a priest, ^{a religious leader guide} and a consecrated servant of God. This was ~~the~~

Exclusiveness is a matter of pride and privilege. Distinction-
ness is only a way of life which entails obligations.



an amazing and revolutionary ~~doctrine~~ ^{conception} unknown and unaccepted ~~by~~ either in the ancient or in the modern world. The entire people of Israel, ~~the~~ ^{a people}, entered a covenant binding upon young and old, priest, Rabbi and lay^{man} alike, to become the apostles of religious idealism in the world, the heralds of Malchut Shamayim. No other people ever made such a covenant with its destiny. This distinctive mission, voluntarily assumed and expressive of the essential psyche of the race, ^{still} further accentuated the distinctiveness of Israel. (^{added for positive public / to be})

"Israel is different in all their actions from all other people", declared the Rabbis. Israel developed a different ⁱⁿ set of human values, more in keeping with ^{what it concerned to be} the priestly functions of its life. It evolved higher standards of private and public morality, of sexual purity, of home life, of reverence and piety. Israel was the first people to denounce war. It was the first people to preach human brotherhood and the fellowship of all the children of man. It was the first people to establish a universal system of education for young and old, for rich and poor. It was the first people to establish a lay-religious institution - the synagogue. It was the first people to declare charity ^{to be a} religious obligation. Israel ^{became} was different to be sure. But different as regards the ~~XXXXXXXXXX~~ quality of its idealisms, ^{the degree of} its service and ^{the intensity of} its consecration. Do not for a moment believe that our entire distinctiveness in the past was a matter of theology ^{is that} Israel was monotheistic while all other people ^{were} polytheistic or trinitarian. That was only one and perhaps not the most important distinction. We differ ^{ad} radically in our manner of living, in our ^{modes} ~~methods~~ of conduct and thought, in our Welt ~~anschau-~~ ung, in our judgments and values touching the fundamental things of life.

it was proud to be called a stiff-necked people.

And Israel was proud to emphasize this difference. But we the ^{we have come to resent the impedimental quality of such a distinction.} descendants of Israel today are not so proud. We prefer to emphasize our similarities. We want to be like other peoples, ^{unfortunately} and this similarity after which we are straining applies not only to the superficial things ^{of life} such as manners, dress, names and appearances but to the essentials of our ^{racial} life ^{to} and the historic attributes of our character. Until recently a genuinely religious people, we are fast becoming a non-religious and a secularized people. This is particularly true of our wealthier and more prosperous class. Their religion is ^{becoming} quiescent or at best mildly assertive, on ~~some~~ ^{some rare and specified} occasions. They are like their neighbors—drifting with the tide. Certainly ^{this} the priest people dedicated of old to religious leadership is fast losing that role in the world. The Jewish home, that nonpareil institution in the world, which love and piety, Godliness and purity combined ^{old} to fashion and to hallow — the Jewish home is fast yielding to the pressure of the outside world, to the subversive paganism of our day, which is utterly foreign to the historic ideals of our race and against which our people waged relentless warfare through the ages. The blight of divorce and the tragic spectacle of broken homes are becoming increasingly more common in our midst and increasingly less commented upon. ^{TP} Our youth which in all past time was trained by our people rigorously in virtue and in honor, in cleanness of body and mind, in self-restraint and moral reticence are being swept along by the tide of grossness, vulgarity, ^{looseness} and indecency which seems to engulf this generation. Our one comfort seems to be that our young people are like all the others. No better and no worse. But our pride in the past was that our youth was different from all others.

The prophets were liberals. They sought to liberate the human spirit from all forms of bondage. They demanded not only religious but social and economic freedom for all men.

We are also living in the obesity of our prosperity. The prophetic ~~zeal~~ for the Kingdom of God. We are liberals when it suits our needs. We are the foes of intolerance because intolerance makes us uncomfortable and interferes with our happiness. We profess liberalism in matters of religion because it is more convenient and absolute. us of the rather exacting discipline of the older forms of religion. But are we true liberals - true emancipators - in ^{the realm of} economics, in ~~such~~ matters which reach to the very vitals of man's existence? Are we earnestly striving, each in his own business or preference to hasten the day when the social goods will be equitably shared where each man shall dwell under his vine and under his fig ^{to-day} and now shall we make him afraid? Are we ~~is~~ pursuing the prophetic destructions ~~men~~ of our people in this regard?

One of our unfailing marks of distinction was the universal religious education of our children. The ancient mandate was never forgotten. (*and people*) "Thou shalt teach them dilligently to thy children." The poorest of the poor and the richest of the rich were grounded in the faith and the ideals and the lore of their race. Today some of our children are too rich to suffer a Jewish education and many are ~~seemingly~~ too poor to be privileged to enjoy one. Two-thirds of the Jewish children of America are receiving no Jewish education whatsoever. *and yet* there was a time in our history when a Josephus ^{could morally} ~~felt~~ justified in declaring to the world that ~~our~~ ^{the Jewish people} the greatest concern ^{was} to educate ^{their} ~~our~~ children well. There was a time when our people ~~maintained~~ ^{felt} that a town or a village which ~~did not~~ ^{possess} ~~an~~ ^{the} agency for a religious training of its children was accursed and doomed.

Wherein have we sinned as a people? We have sinned against our immemorial sanctities, our imperial ideals, our precious hopes. I said a moment ago that sin is moral sloth and cowardice. That has been our racial sin. We are losing the will and the courage to be different. ^(over) We are rejecting our historic responsibility of non-compromise and non-conformity. ^{Fewer and fewer among us} ~~But few of us~~ are willing to exclaim today as that courageous leader of the Protestant Reformation, Luther, exclaimed three centuries ago: "Hier stehe ich, ich kann nicht anders - Gott helfe mir."

Atonement may accordingly speak insistently to Israel of sin, of back-sliding, of broken covenants, of the worship of strange gods. It summons us to return to our ancient altars and to our high ^{communion} ~~sanctuary~~. *p. 12, 121e*
p. 12, 121e *Return, ye back-sliding children*
I will heal your backslidings. And may our answer
be. I will be to you as the Lord, 'How we are, (m)'

① Our forefathers refused to bow a patient knee to the world's
idolatries; no ~~was~~ ^{did they permit themselves to be} unsettled by its passing aberrations
and madness. They stood fast, Gibraltar-like. They dared to
resist.

— We are come unto Thee, for Thou art our God. 134
אלהינו ייבא. "Truly vain has passed the hills, 135
פסגות - "the upsurge of the mountains. 136
פסגות יבאו." Truly in the end our God is the
salvation of Israel!



Abrahamson-Deby

1. 3 ways to face that of death.

1. Protest: Resent that of annihilation; of cutting short our career; thwarting ambitions; depriving us of dear-

① Reck - Impotent defiance -
- way is way of Bitterness.

2. Resignation. Storic Submission -

① Inevitable. Life is גורל גורל
גורל גורל - Reck

② way is way of Patient, quiet
endure

③ Hope. ① There is something abiding -
- does not grieve all

Those who are about Reck
The 1st & 2nd way - Reck ② Immortality of Person
3rd way - Reck " גורל גורל גורל גורל

3 other topics

① Beat upon the gates in vain
no consolation - bitterness

1. Protest - Willay =
2. Patient resignation - Stoic - Long fellow - haunting
phantom - ghost - 13.

3. Hope - crossing to Bnai

② deathlessness of achievement -
- rebirth in death
① immortality
③

{ 3100 years old
and still
d. carries off all our old
fancies
b. Those who are absent
are often wiser than
those who are
present.

4. We may die in life - long interest
- old woman to Rabbi -
Oh so magnificently -

WRHS

