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Series IV: Sermons, 1914-1963, undated.

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Yom Kippur, 1935.

Yom Kippur 1935

Though this is a fast day, its essential message is not one of despair, but of confidence, hope and exaltation. Though our prayers echo with the sad refrain of man's sins and transgressions, they ~~never~~ leave us with no sense of defeat. For the climax of all these prayers is always forgiveness, purification and a new start.

Our religion does not teach that man is hopelessly vile and perverse, nor does it pronounce doom upon a man simply because he has sinned. Judaism knows the nature of man, his capacities and his limitations. It knows that man is not an angel. "There is no man living that sinneth not". The saint without sin is hardly even a legendary figure in the religious annals of our people. Man is a creature of passions, and self-will, of envy, pride, hate and lust. God did not fashion him out of the gauze and gossamer of immaculate virtues, *(Hebrew see p. 106)*, therefore Judaism does not expect the impossible of man, nor is it even impatient with his imperfections.

Self-righteous men are inclined to judge harshly. R. Elazer b. Simon, scholar, aesthete, . There are self-righteous men who pass judgement on the moral blemishes of their fellow men as sharp and intolerant as Elazer b. Simon on the physical blemishes of the poor man. They forget that God made the small and the great and the candle for all alike. Abraham, who of all men was least peccable, "Friend of God", was about to die. Michael, to prepare him; would not give up his soul until angel should give him God's whole universe, and His management of it ; took him on the heavenly chariot drawn by fiery cherubim high above the earth, so that Abraham could see at a glance all the doings of men and nations. And when ~~Abraham~~ Abraham saw the violence and fraud in the world, the crime and injustice, the wars and brutalities of men, he, the pure in heart, the righteous man, was moved to fiery wrath and indignation and cried aloud: "O, God of justice! Strike these men dead! Hurl Thy thunderbolts upon the heads of these sinners and blasphemers! Let the earth swallow up these swindlers, criminals and adulterers!" And behold, fiery darts

did begin to rain down upon the world of men, destroying, and the earth opened up its mouth to engulf the whole of creation - when a voice from on high cried out: Stop thy chariot, O Archangel Michael, lest Abraham, the sinless man, in his untempered judgement, destroy My whole creation. He knows not the nature of man, or that the world is sustained only through grace, forgiveness and long-suffering.

Realizing that man is so constituted that he is prone to sin, our religion proffers the hope of forgiveness, provided he sincerely repents, makes restitutions for the wrongs done to his fellow men, and highly resolves to avoid sin in the future. Judaism is not interested in punishing man for his sins but in helping him. The emphasis is placed not upon the destruction of sinners but upon the destruction of sin.

R. Meir - many thieves and criminals in his neighborhood - prayed that they might perish. Ber, the gentle and deeply spiritual wife of R. Meir, deprecated his prayer. "The Psalmist prayed, - let sins disappear from the earth. He did not pray, - let sinners.." The sinners should be induced to repent. Sins and provocation to sin, and the conditions which often drive men to sin - they should be destroyed.

Our religion therefore admonishes men to forgive each other, even as they hope for the forgiveness of God. It was a beautiful custom among our people that on the day before Yom Kippur each Jew would go to his neighbor, whom he might have wronged or hurt, wittingly or unwittingly during the year, and ask his forgiveness. Our religion teaches us to be tolerant of other men's failings and defects, also be tolerant of other men's views and opinions, even if you feel that they are wrong. Invisible hands of heredity and environment have woven them into the pattern of his mind. They are his fate and his destiny. Moses, before his death, prayed unto God that the leader over Israel who would succeed him - might be patient with every man regardless of his views and opinions.

Our distraught world today is shot through with a ruthless and relentless intolerance of differing opinions, of free thought and opposing views; that is the curse of our age. Dictators have arisen who have outlawed independent thought and have decreed that all men must think as they do or be destroyed. Men are thus herded back into the primitive iron conformity of savage tribes. Young, impatient, romantic movements, of a political or economic nature, such as have swept through ^{on} countries like Russia, Germany, and Italy, overly-zealous, overly eager, overly optimistic, confident and self-righteous, tend sharply toward intolerance and fanaticism. They destroy the very thing which they wish to achieve. They end up in black terror, desolation and disaster. The older wisdom of mankind, matured in its classic ^{forms} ~~XXXX~~ of thought, is less eager ~~XX~~ and visionary, more restrained in its hopes and expectations concerning the early advent of the Kingdom, but therefore ~~XXXX~~ also more tolerant, liberal, latitudinarian. It knows the long, hard road which the race must travel and the slow stages by which it advances and therefore counsels tolerance and moderation, discourages ^{men} ~~men~~ from trampling over the prostrate bodies of human rights, liberties, decencies and ~~XX~~ amenities, in a mad stampede to get quickly to the goal.

But let no one assume ~~XXXX~~ that our faith counsels men to be indifferent or resigned to the evil in themselves or the world. It does not. While it urges tolerance of other men's failings, it demands intolerance of one's own. Man should be ^{as} ~~A~~ severe a judge and taskmaster of himself as possible! Of himself man should always expect and demand the maximum and the optimum. Man is too prone to be lenient with himself, to excuse, condone, and understate his own deficiencies. That is the way of spiritual and ~~XXXX~~ intellectual degeneration.

Morally, man should always be taut, for only out of tightly drawn string can music be drawn. Man should not permit himself to rest at any goal, nor be

satisfied with easy goals. Man should dare greatly and strive greatly to the very reach and limits of his powers. It is a virtue to be satisfied with what one has. It is a vice to be satisfied with what one is. The divine image in a man is his yearning for the infinite - the thirst to know more, be more, do more, serve more! Show me a man who has what the poets call the "divine discontent", not fretfulness(?). or the "green sickness" of envy, or consuming worldly ambitions, but the "divine discontent" with his own spiritual and intellectual imperfections and inadequacies, and I will show you a man who is tasting of the nectar of the Gods. Most men die without really having known themselves. They failed to explore their own world to its outermost boundaries. Deep within them, there may have been rich deposits of precious spiritual metals, of power, of beauty, of talent. But they never took the trouble to drive the shaft deep enough down into their minds or hearts. They lived on the surface of their beings, while whole worlds lay buried beneath them.

Man has to discover his spiritual and mental world just as he has to discover his physical universe. Electricity was always there - since creation - but as far as man was concerned it was not there until he discovered it; radium, oil, gas the principles underlying the wireless, the radio, television, aviation, were always there, but invisible to the human eye until man opened his eyes to see them.

So within all men are the spiritual and intellectual powers unsuspected by him and only revealed to him and of service to him when he reaches down or up for them. These are powers which will give us the gift of spiritual television, of seeing far, very far, through things and into the heart of things, the gift of a spiritual radio to hear the distant heartbeats of the world, the gift of spiritual wings to rise to higher levels and high among the stars, the alchemist gift to transform the dross of the commonplace ~~XX~~ into the gold of the rare and the exquisite.

When a man sets about discovering himself, his entire world about him becomes a world of exciting discovery and adventure. Then he sees colors and designs he never saw before. The common, the ordinary, the drab, the everyday thing becomes a burning bush wherein God reveals Himself, and the common folk whom he brushed by and scarcely noticed before become transfigured - each a mystery, a fervent , and a majesty.

Our religion teaches us to be tolerant of men but not of the wrongs of society, social evils and mischievous forms of social organization, of poverty and exploitation, with tyranny and political corruption, with war and the of war. These ancient evils of society exhaust and defeat man in their hard struggle to reach higher levels and happier fields of social existence. Man must not be tolerant of them. Man must not say: They have always been! They always will be! There is nothing to be done about them! Why beat our heads in vain and break our backs against the unyielding iron bars of such a fate?

Such a mood of resignation might come over us when we hear today echoes of a new war in distant Ethiopia. Isn't it hopeless? we are prone to say. We still remember the last, bloody world war, its ten million corpses, its thirty million wounded, its universal misery, horror and destruction. We are still suffering from the disastrous economic and spiritual shell-shock from that war. Fresh in our minds are still the fervid, passionate declaration - this shall be the last war! A war to end wars! We shall have peace. We shall build a League of Nations to insure peace by mutual pledges of non-aggression and by the promise of protecting the weak against the aggression of the strong. What an idle dream it has all turned out to be! A signatory to the covenant, in violation of its pledged word, under the more violent and dishonest of pretenses, has forced a war upon a peaceful and peace-loving nation, and is raining down death upon its defenseless towns and villages - killing men, women and children;; the war is on again! The drums of war are beating again! The beast is on the

rampage again! The four horsemen of the apocalypse have begun their ride again!

What's the use? ... In such reasoning is the final disastrous defeat of man and his civilization. To resign ourselves to social evils just because they are hoary with age - hard to eradicate, obdurate and stubborn, is to betray mankind. It is to deny God. It is to ignore that faith in man and that power which can move mountains! It is to forget that man is capable of a spiritual tenacity, a perseverance, a rebound after defeat, a courage which is forever replenished from the hidden springs of his being, which if invoked does in the long run overthrow the most formidable forces of evil, and raze seemingly impregnable fortresses. There is nothing that man cannot overcome - except death! War is man-made. So is poverty! So is tyranny! So is every forme of exploitation and corruption! They can be un-made by man! Not easily of course, or quickly. For vast and powerful are the legions of Lucifer! Deep-seated in man are those instincts and passions in man which without proper curbing and direction, bring these miseries upon his race. But it can be done! And it will be done, though the race of man will suffer one setback after another, and one heartbreak after another, and one disillusionment after another. Man is fashioned out of clay, it is true, but also out of fire! Men are creatures of littleness and meanness, but also children of splendor. They have aspirations, ideals, they yearn to rise above chaos, above the muck and the filth of their little, mean lives. There is a "best" in man, and this best in man has resolved and decreed that there shall someday be a warless world, a just world, a clean and a fair and a kindly world for the children of man, that someday all man(?) shall live under his own vine and under his own figtree with none to make him afraid. This prophetic, prayerful hope of mankind, this messianic outreaching for an
(Hebrew - see p 6 of mss)
 - for a golden age of blessedness, for a *(Hebrew - see p 6 of mss)* - one long unbroken Sabbath of peace for mankind, these cannot be permanently denied.

Our faith therefore summons us to the ranks of the faithful and the in-

domitable - to fight these enemies of society, never to weary, never to resign ourselves to their dominion, through education, through agitation, through organization, through planning, through experimentation, through trial and error, if necessary through revolution; ways must be found, ways can be found, to put an end to poverty and war in the world, poverty which breeds war, and war which breeds poverty.

Each man ~~is~~ a soldier ~~in~~ the army of the Lord! This is the call of our faith. Our weapons - truth, faith, courage and love of man! Our leaders - the thinkers, the sages, the men of vision, of the world. Our objective - a new heaven and a new earth for the children of man! And a new and everlasting covenant of peace and righteousness, a day when,

"Violence shall no more be heard in thy land

Desolation nor destruction within thy borders,

a day when,

"Thy people shall be all righteous,

They shall inherit the earth forever..."

This this is a fast day - its essential message is ^{echoed in the words of the sages} one of confidence, hope and exaltation. Tho our prayers ~~report~~ ^{do not} the refrain of mans sins and transgressions, they leave us with no sense of defeat and ~~unworthiness~~. For the climax ^{of} these prayers is always forgiveness, purification and a new start.

Our religion does not teach that man is ^{hopelessly} ~~inherently~~ vile and perverse. Nor does it pronounce ~~doom~~ ^{a person's suffering} upon ~~him~~ because he has sinned. ^{in its ancient wisdom} Judaism knows the nature of man, his capacities and his limitations. ^{It knows that} "Man is not an angel. He is, ~~the earth, earthly~~. There is no man living that sinneth not." The saint without sin is ^{hardly} ~~not~~ even a legendary figure in the religious annals of our people. Man is a creature of passions, and self-will, of envy, pride, hate and lust. ^{He} God did not fashion him out of the gang and gossamer of immaculate virtues. ^{נִשְׁמָה יְדוּתָא דְּבִרְיָא - 1373, 131 117 10} Therefore, Judaism does not expect the impossible of man, nor is it ever impatient with his imperfections.

Self-righteous men are inclined to judge harshly. R. Elazar b. Simon scholar - aesthete - ^{אֵלֶּזָר בֶּן שִׁמְעוֹן הַשְּׂחָרְשֵׁת}

^{There are} Self-righteous men ^{who} pass ~~spiritual~~ ^{in the most bluntness of} judgment of their fellow men as sharp and inflexible as Elazar b. Simon on the physical blemishes of the poor man. They forget that "God made the world ^{and the world is for all} and the world is for all." Abraham, who of all men was least peccable, "Friend of God," was about to die - Michael, to prepare him - would not give up his soul until angel should burn God's whole universe and His management of it. Took him in the heavenly chariot ^{drawn by} with the fiery cherubim ~~and~~ high above and around the earth, so that Abraham could see at a glance all the doings of men & nations. And when Abraham saw the violence and fraud in the world, the crime and injustice, the war and brutalities of men - he - the pure in heart, the righteous man, was moved to fiery wrath and indignation and he cried aloud - "O, God & justice! Strike these men dead! Hurl thy thunderbolts upon these houses, these sinners and blasphemers! Let the earth swallow up these swindlers and criminals, and adulterers!" And behold, fiery darts ^{did} began to rain down upon the world, men, destroying, and the earth opened ^{up its mouth} to engulf the whole creation - when a voice from on high ^{cried out} ~~was heard~~: Stop thy chariot, Michael, lest

Heluchadunyan, was so proud and arrogant, as to proclaim
עוֹלָם וָעוֹלָם, הָיָה עוֹלָם וָעוֹלָם — This punishment
was to be done ^{by his madmen} not from his palace and his domain
to divide among the beasts, the field and eat grass
like unto them.



Our religion ~~seems to teach~~ ^{us to} tolerance and forbearance... Do not judge
they weigh in until you have put yourself in his place. - Be tolerant
of ^{any} man's failings and defects. ^{also} Be tolerant of ^{also} ~~any~~ ^{even if you feel that they are wrong} ~~any~~ ^{views and opinions} ~~any~~ ^{invisible} hands of heredity and environment
have woven them into the pattern of his mind. They are his
fate and destiny. ~~for his sake~~ - Moses helps his
death, ^{prayed with joy} that the leader over Israel who would succeed
him, ^{127 101 3011 2016 1210 101} - He might be patient
with every man regardless of his views and opinions.

Our degenerate world, to-day is shot through with a ruthless
and relentless intolerance of ^{different opinions of} free thought and ^{different views, with} ~~principles~~ ^{that is} ~~that~~ ^{whereby how} the cause of our age. Dictators have outlawed inde-
pendent thought and have decreed ^{that} ^{all} men must think
as they do or be destroyed. Men ^{are} ^{headed} ^{back} ^{into} the
primitive, ^{iron} conformity of savage tribes. Young, ^{impatient} ^{romantic} ^{has}
movements, of a political or economic nature, such as ~~are~~
wrest through countries like Russia, Germany, Italy, ^{only}
Greece, ^{very} ^{easy} ^{only} ^{optimistic} ^{and} ^{confident} ⁱⁿ ^{the} ^{future}
and sharply towards ~~such~~ intolerance and fanaticism.
They destroy the very thing which they wish to achieve -
~~the happy and more abundant life for their people~~. They end
up in black terror, desolation and disaster. The older
wisdom of mankind, matured in its classic forms, thought,
is less eager and ^{impatient} ^{visionary} more restrained in its
hopes and expectations concerning the early advent of the Kingdom,
but therefore also more tolerant, liberal, ^{latitudinarian} ^{latitudinarianism}. It
seems the long, hard ^{which is a painful} ^{road} ^{for the} ^{slow} ^{stage} ^{by}
which it must advance and it ^{therefore} ^{encourages} ^{tolerance} ^{and} ^{moderation} ⁱⁿ ^{the} ^{right}
^{men} ^{from} ^{travelling} ^{over} ^{the} ^{prostrate} ^{bodies} ^{of} ^{human} ^{beings}
ⁱⁿ ^{their} ^{mad} ^{struggle} ^{to} ^{fit} ^{the} ^{goal}.

But let no one assume that our faith ^{convinces} ^{men}
to be indifferent or resigned to the evil in ^{themselves} ⁱⁿ ^{the} ^{world}

Our religion teaches us to be tolerant, & men but not of the social evils, and mischievous forms of social organizations which threaten ^{efforts} to rise and ~~but~~ poverty and exploitation, with ^{oppression and} political corruption, with war and the institution of war. ~~There are~~ These ancient evils of society keep the soul, man from exhaust and defeat war in their last struggle to reach higher levels and happier fields of his social existence. Man must not be tolerant of them. Man must not say: They have always been! They always will be! There is nothing to be done about it! ~~It is the hope of destiny~~ ^{But you have} Why heat your hands to rain, ^{and with} against the ^{iron bars} of such a fate?

Perk & ^{to-day} ~~echoes~~ ^{echoes} of ^{unjust} ~~war~~ ^{war} ~~when they are~~ ^{us} ~~in distant & this part~~ ^{us} ~~we still remember the last, bloody world~~ ^{we} ~~war - its 1000 corpses, its 30 m. wounded, its universal~~ ^{we} ~~misery, destruction, its an still suffering from the~~ ^{from its desperate} ~~visit~~ ^{visit} ~~the still-shock from that war, we look in our mirrors~~ ^{we} ~~see still the period, painful, ^{visit} ~~destruction~~ - This shall be~~ ^{visit} ~~the last war! a war to end war! we shall have peace.~~ ^{visit} ~~we shall build a League of nations to insure peace~~ ^{visit} ~~by mutual pledges, non-aggression, and by the promise~~ ^{visit} ~~of protecting the weak against the aggression of the strong.~~ ^{visit} ~~What an ideal dream - it has all turned out to be! A~~ ^{visit} ~~signature to the Covenant - in violation of its pledged word,~~ ^{visit} ~~under the mere pretext and dishonesty of pretenses - ^{has} ~~we~~~~ ^{visit} ~~forced a war upon a peaceful & poor-loving nation, and~~ ^{visit} ~~is raining down death upon its defenceless towns &~~ ^{visit} ~~villages - killing men, women & children - The war is~~ ^{visit} ~~on again! The heart is on the rampage again! The 4~~ ^{visit} ~~human-men, the Apocalypse has begun their ride again!~~ ^{visit}

What's the use?... In such reasoning is the final disaster defeat of man and his civilization -

To resign ourselves to round eyes just because they are hoary
with age - hard to eradicate, obstinate stubbornness, is to betray
~~the will of God in us~~ mankind. It is to deny God. It is to ignore
that ~~spiritual~~ faith is ~~in~~ ^{it is to forget that} ~~may~~ ^{and} that power which can
move mountains! ^{Man is capable of a spiritual ~~strength~~ ^{heroism},}
~~a perseverance~~ ^{a perseverance}, a rebound after defeat, a courage which is
renewed from the hidden springs, his being - which
in the long run ~~will~~ ^{does in} ~~surmount every obstacle and destroy the~~
~~most~~ ^{most} over them the most powerful ~~of the forces~~ ^{of}
of Evil, and rage ~~the~~ ^{seemingly} ~~unfathomable~~ ^{unfathomable} ~~forces~~.
There is nothing that man cannot overcome - except death!

Power ~~has~~ ^{is} man-made. So is poverty! So is slavery! So
is ~~exploitation~~ ^{every form of} ~~corruption~~! They can be un-made by man!
Not easily ^{perhaps} ~~and~~ ^{quickly}. Most powerful are the
legions of ~~Satan~~ ^{Satan}! Deep seated in man are those instincts
and passions which ~~need~~ ^{without} ~~crushing~~ ^{proper} and direction, bring their
mercies upon ~~the~~ ^{his} race. But it can be done! ~~It~~
and it will be done, tho ~~the~~ ^{in an} ~~race~~ ^{will} suffer one pit-bull after
another, and one ~~dead~~ ^{heart} ~~beat~~ ^{after} ~~another~~ - and one
devilement after ~~another~~ ^{the}. ^{Why? This is a fight in man and there} ~~For~~ ^{the} ~~the~~ ^{best} ~~in~~ ⁱⁿ ~~man~~ ^{has}
~~from the beyond~~ ^{resolved} ~~that~~ ^{that} ~~there~~ ^{shall} ~~some~~ ^{some} ~~day~~ ^{be} ~~a~~ ^a ~~war~~ ^{war} -
less world, a just world, a clean & a fair one already used
for the children of man - that some day men will hat their hands
into plumb-line - that some day each man shall hat once his own
own ruler in his eye with none to mark him ~~afraid~~ ^{afraid}. This
prophecy, fragrant with hope & manhood, this man's out-reaching
for an ~~good~~ ^{good} ~~work~~ ^{work} - for a golden age of blessedness - for a
red, hot ~~pl~~ ^{pl} - our long unbroken Sabbath, ~~for~~ ^{for} ~~manhood~~ ^{manhood} -
that cannot be permanently denied.

Our faith is: ~~our~~ ^{our} ~~man~~ ^{man} ~~us~~ ^{us} to the saints, the faithful and
the undoubted - to fight their enemies ~~for~~ ^{for} ~~us~~ ^{us} ~~to~~ ^{to} ~~weary~~ ^{weary}
never to resign ourselves to their dominion, though education,

man is fashioned out of clay ^{to create} but also out of fire! ^{they} Men are creatures of littleness + meanness, ^{but also} children of splendor. They are capable of transfiguration! They have aspirations, ideals; ^{They} yearning for better things. to rise above chaos - above the mud and the filth of their little, mean lives.



through agitation, through organization, through planning, through
experimentation, through trial and error, if necessary through
revolution, ~~ways~~ ^{ways} can be found, ~~ways~~ ^{ways} must be found
to put an end to poverty and war in the world -
poverty which breeds war and war which breeds
poverty.

Each man a soldier in the army of the Lord! Our
weapons - truth - faith - ~~love~~ ^{justice} and ~~hope~~ ^{man}! Our
banners - the ~~truth~~ ^{truth}, the ~~faith~~ ^{faith}, the ~~love~~ ^{love}, ~~the~~ ^{the} ~~world~~ ^{world}! Our
objective - a new heaven and a new earth for the children
of man! and a new ^{everlasting} covenant of peace and righteousness.

^{on day when}
"Violence shall no more be heard in thy land
Desolation or destruction within thy borders ...
The sun shall no more go down,
Neither shall they move with their setting.
In the land shall be thine everlasting light, ..."

^{Adonai} ~~God~~ ^{the} ~~Lord~~
Thy people shall be all righteousness
Thy shall inherit the earth for ever ...

ABSTRACT OF ADDRESS DELIVERED ON YOM KIPPUR EVE BY DR. ABBA HILLEL SILVER AT THE TEMPLE
ANSEL ROAD AND EAST 105TH STREET ON SUNDAY EVENING, OCTOBER 7, 1935

Our religion teaches us to be tolerant of the sins and failings of other men but not of our own sins or of the sins of society. Man must not resign himself to the ancient evils of society or to the mischievous forms of social organization - to poverty and exploitation, tyranny and political corruption, war and the institutions of war. Man must not say: They have always been! They always will be! There is nothing to be done about it!

Such a mood of resignation might come over us at this time when we hear again the echoes of war in distant Ethiopia. "Isn't it all hopeless?" we are prone to say. We still remember the last bloody World War with its ten million corpses and its universal misery. Fresh in our minds are still the fervent declarations of those days: This shall be the last war, a war to end war! A League of Nations will be organized to insure peace through reciprocal pledges of non-aggression, through inviolable promises to protect the weak against the aggression of the strong! What an ideal dream this has all turned out to be! Behold, a nation, signatory to this solemn covenant of peace, violating its own pledged word, under the most impudent and dishonest of pretexts, forcing a war upon a peaceful nation and raining down death and destruction upon its defenseless towns and villages, killing men, women and children. War is on again! The beast is ~~sure~~ on the rampage again!...What's the use?

In all such reasoning lies the final defeat of man and of his civilization. To resign ourselves to social evils just because they are hoary with age and hard to eradicate, is to betray mankind. It is to deny God. It is to forget that man is capable of a spiritual tenacity, a rebound after defeat, a courage forever replenished from the deep springs of his own being, which, if invoked, can in the long run overthrow the most formidable forces of evil. And they seemingly impregnable ^{fortresses} ~~pretenses~~. There is nothing that man cannot overcome -- except death. War is man-made. So is poverty. So is tyranny. So is every form of exploitation

and corruption. And they can be un-made by man. It can be done and it will be done, though the race suffer one set-back after another, and one disillusionment after another. Man is fashioned out of clay, it is true, but also out of fire. We are creatures of littleness and meanness but we are also children of splendor. We have aspirations and ideals. We yearn to rise above chaos. The best in man has decreed that there shall someday be a war-less world, a just, clean and kindly world for the children of man. And this mighty resolve of the race cannot be permanently denied. Through education, through agitation, through organization, through experimentation, if necessary, through revolution, ^{man} will find the way -- for the way must be found -- to end poverty and war in the world -- poverty which is the seed-bed of war, and war, which is the seed-bed of poverty.



1. Tho this is a Fast Day - essential message - Prayers

2. Our rel. does not ~~teach~~ ~~vile~~

Pronounce doom -

Judaism knows - Angel - "There is no..." The saint -

- Man is a creature - Gauge - his is -

Jhd. does not expect the impossible

7850 115

3. Self-righteous men - R. Elazar b. Simon -

4. Abraham - least peccable -

5. Realizing that man is prone - forgiveness - Provided

Jhd. is not interested in punishing - helping - 2561

The emphasis - not on destruction / sinners

R. Meir -

We are admonished to forgive - God - Beautiful Custom

6. But while our rel. counsels tolerance & forbearance of other men's
it must not be assumed - Evil is in ourselves or world -

- On the contrary - It demands that we be intolerant with ourselves

A man should be as severe

of himself a man should always demand - lenient

7. Unnally - Tant string - / easily satisfied -

Rest at any goal - easy goals

Should do greatly - Strive greatly - to utmost limits

It is a virtue - vice -

The divine image - yearning for infinite - Thirst to

show me the man - "divine discontent" -

8. Most men never know this "discontent" - Perish in complacency -

Die without really having known or discovered ~~the~~
~~Failed to explore~~ - inner world - to ~~at~~ further boundaries

Deep within them - rich veins -

Never took the trouble - drove deep shafts

lived on surface - while whole worlds -

9. Man has to discover his mental top world - Electricity
gas, oil, radium; principles, aviation, wireless, radio, television

So with man's inner life - sp. & intell. powers unexplored -

There are powers which can give us Gift & sp. Television

Radio - wings - alchemist

10. When once we set about exploring & discovering ourselves

Then we see - hear - Common, ordinary - bash

Common folk -

11. All this is given to man who is intolerant of himself -
of slowness - indifference - pride, conceit, fear, failure

12. We must also be intolerant of the evils produced - of
mischievous forms of social organization - poverty etc

~~These ancient institutions exhaust~~

Man must be intolerant, then! Must not say - Alas, then

nothing to be done — heat our hands —

13. Such a word of resignation — hear distant echoes — War —
but it helps! Still remember —
what an idle dream — it has all been! A nation signaling
war is on again! dum-dum — heart — thunder
what's the use?! — In such reasoning is final defeat

— Hitler —

14. To resign ourselves — hoary — obdurate — stubborn — betray
deny — ignore
It is to forget that man is capable of sp. Tenacity —
perseverance — rebound — courage, replenished

✓ There is nothing that man cannot overcome — death
war is man-made —
not easily —
but it can be done — will, they will suffer

✓ Man is fashioned out of clay —

15. There is a "best" — descent — war-less —
this prophetic, prayerful hope — ~~and so on~~ — not / but pl.

16. Our religion summons us to war — to fight — never to weary

through Education — a way

- And so here is the order of our sp. mobilization!
17. Each man & soldier —

Our weapons — Our leaders — Our structures —
where violence shall no more be heard in the land.

1) Judging - God - not harshly
we - not harshly

2) Poor Widow - 2 children

3) It is easy to judge others -
not ourselves

4) King - Court jester
laugh - dress -
walking-staff - Keep it -

Grasping - wars

Beastly Temper - Son

Avaricious - taxes -

Dissipated -

5) Let's judge ourselves

1/ You have listened - Kaddish -

And yet - ancient - no mention

Its theme - שָׁמַי

Memorial
Service 1935

2/ Strange? For what more -

He cannot understand death - life - law of growth & decay

Probed mystery -

3/ Reconcile - closed doors

4/ Contravene death - immortality - dogma of faith - we believe

5/ Face death - bitter protest

6/ Wide way - resignation of faith - Kaddish way

"I do not know - understand - mystery - Vast universe -

I believe in God - Plan - Part of that - my life & death -

I am resigned - שָׁמַי -

7/ By reciting K - we link up - their memory

Build bridge - They are not dead, lost -

8. Greatest Tragedy - forgotten - no one to say K

Akiba - redeem

9/ When we recite K. for our dead -

Tie generations together + Establish continuity

1. you have listened - Kaddish -

- And yet in this ancient prayer - not mention
of death - resurrection or immortality.

- Its theme is 321 - 210 13 112

- Strange, is it not. And yet not so strange -

- For what can man really say in presence
of death - He does not understand it. - Any
more > he does life - It is a mystery - as
is the whole, rebellious law of growth & decay in
all living things -

- Men have probed its mystery - and bent
to surface nothing but deeper mysteries

- Men have sought to reconcile the fact
of death with God's justice & mercy - but
not finding God ^{really} in His ways - the attempts
have led ~~nowhere~~ only to closed doors.

- Men have sought to contravene death
by the life of ~~immortality~~ ^{immortality}. But ~~immortality~~
is a dogma of faith, ~~not~~ we believe.
We do not know.

- Some face the fact of death & immortality
with bitter protest, ^{with} rebellion in their hearts
They walk death is but real all more
unbearable -

- The wise & noble way is the resignation

- 9 faith - the way, the Kaddish - Logic
- I do not know! I do not understand! The mystery, life & death is too great for me - as is the whole vast universe, in which the smallest object is as complex, involved & incomprehensible as are the infinite solar systems -
 - I believe in God - in well & intelligently & good in world - There is a Plan! I am part of that plan! my life, my death! - I am resigned - ~~to~~ "I" 13071 - Dec 1615
 - This is the Kaddish way, my death!

2 - By reaching to we pick up present with past - there we build a bridge for the generations to pass over - from the dead to the living - They are not dead & lost - They live on in us - we carry on their work - we take up their torch! unfaded work

3 - Greatest tragedy is not to die but to be forgotten! We are to say a Kaddish after us -

① Alhika - little son - redeem their from death through oblivion - when we repeat the 16 years dead - which they are in their day - for their dead - we put the generations together - and establish the continuity of life over death.

The Holy Days of Tishri

By RABBI A. H. SILVER

The Temple

THE month of Tishri is the great holiday month of the Jewish calendar. It is ushered in by Rosh Hashannah—New Year Day—a day of spiritual stock-taking. The liturgy of the day and the sounds of the shofar—the traditional ram's horn—summon men to soul-searching and to the examination of their actions and conduct in life.

There follow 10 days of repentance culminating in the great Day of Atonement—Yom Kippur. This is a fast day from sundown to sundown. On this day the wor-



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day the worshiper is admonished to make his peace with his fellow-men by rectifying whatever wrong has been committed and by granting and receiving forgiveness. Forgiveness is then asked of God for the sins and errors of which no man is blameless. Thus on the threshold of every new year, a solemn period of days is set aside for spiritual meditation and communion and for repentance and contrition. These days serve as days of spiritual renewal for the people of Israel.

Five days after the Day of Atonement, there begins the Festival of Succoth—the Feast of Tabernacles—which is the classic harvest festival of Israel. It is celebrated with the building of out-of-door booths commemorative of the booths which the ancestors of Israel built in the wilderness after they left Egypt. The palm and citron, the willow and myrtle are brought to the sanctuary, and homes and places of worship are made fragrant with fruits and flowers, symbols of gratitude and thanksgiving to God's goodness and bounty.