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Yom Kippur, 1958.

Yom Kippur is the holy day of human freedom. Men have a great deal to say about freedom today. It is frequently on their lips - and it is glibly uttered. In the political cold war which is now being conducted so heatedly each side claims a monopoly on it - and chides the other for suppressing it. Neither side suggests a clear meaning for the term "freedom" and certainly neither side demonstrates any consistency in upholding or defending it.

The ruthless dictators of the Kremlin who crush with such a cruel and merciless hand every demand for freedom in their satellite countries shed bitter tears over the threatened freedom of the people in the Middle East. The leaders of the West, of the so-called free world, provide arms and financial aid to dictators and reactionary governments in the ~~XXXX~~ ~~XXX~~ fond hope that the freedom which they set forth will be served well by its enemies.

Conscienceless economic exploiters, on the one hand, and labor racketeers and corruptionists, on the other, claim immunity for themselves from government interference in the name of freedom.

Racists and segregationists defying the constitutional guarantees of citizens, and the rulings of the U. S. Supreme Court, will invoke the principle of freedom, and other sacred tenets of morality in their war on integration. (Quote) One wonders what just cause it is that Governor Faubus alludes to! And what is the nature of this God that he puts his trust in! The governor would do well to reflect on the words of the Great Emancipator, Abraham Lincoln, who went through the agonies of ~~XXX~~ ^a Civil War brought on by self-righteous and self-deluded men of the Faubus ilk - "Those who deny freedom to others, deserve it not for themselves, and, under a just God, cannot long retain it".

The purveyors of all sorts of hate literature and of lewd and indecent literature will rush to take hold of the horns (?) of the ~~XXXXXX~~ sacred altar of freedom and demand sanctuary and immunity for (--)

Sometimes a whole generation of young people and often of older

people who have never grown up, among them so-called intellectuals and the smart set, will cut adrift from all social moorings and go on a rampage flaunting the established ~~XXX~~ disciplines of group living, and when challenged or condemned, will take their stand on the inalienable right of freedom. It is freedom that they are seeking! Forgetting that it is ~~XXX~~ only in virtue and in self-discipline that men find freedom.

Judaism wanted men to be truly free and Yom Kippur is the holy day of true human freedom. It is significant that in ancient Israel Yom Kippur was chosen as the day upon which the jubilee year was proclaimed. At the end of each 49th year on the 10th day of the 7th month, i. e. as Yom Kippur, the shofar was sounded. And we read in the book of Leviticus: "You shall hallow the 50th year - and proclaim liberty throughout the land to all its inhabitants. When each of you shall return to his property and each of you shall return to his family...the land shall not be sold in perpetuity, for the land is Mine". Real freedom for men, our religion taught, is based on social justice. There is no real freedom when the faces of men are ground down into the dirt because of poverty, and there is oppression and exploitation in the land. "No amount of political freedom will satisfy the hungry masses," declared one who was convinced of this truth, masterminded the Bolshevik revolution - Nikolai Lenin.

Yom Kippur reminds us that the element of social justice is indispensable to all human freedom. The message of this day is clearly stated in the (Hebrew-see ms. p. 10) . "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 bulrush and to spread sackcloth and ashes under him? Is this ^{not} the fast that I have chosen? ...To loose the fetters of wickedness, to undo the bands of the yoke, to let the oppressed go free, and that ye break every 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 thyself from thine own flesh?"

Yom Kippur is a day which is set aside for the confession and the forgiveness of our sins. And therefore it is a day which proclaims and exalts human freedom. To confess our sins is to unburden ourselves, to lift the weight of guilt from our hearts. It is to ~~XXXX~~ regain our spiritual spontaneity, for to restore to our soul the spring of its fine coils. To be forgiven^{our} moral transgressions is to be given a chance to make a fresh start. To be freed from the tragic mistakes of our past, and their rust of corrosive remorse. Yom Yippur assures us that in the sight of God nothing is irreparable, nothing is unpardonable, and that while it is always later than we think, it is never too late!

The wisest of all men, King Solomon, prayed for forgiveness

(Hebrew - see mss. p. 5)

tangled skein of his own moral being, and his soul's defects. What then? If all men sin - are they forever doomed to wrath and punishment? Is there no respite ~~XXXXXXXX~~ from guilt-laden memories?

Yom Kippur gives Judaism's answer!

(Hebrew - see mss. p. 5)

Even as a loving father forgives and rejoices when his child returns from the dark and perilous ways of sin and error, even so and more so does the universal Father of all men. Nay more! In our beautiful service we read:

(Hebrew - mss. p. 5)

(Hebrew - mss. p. 5)

"Thou givest a 'helping hand' to those who go astray" "and thy hand is stretched out to those who want to return".

For God is not God only of the righteous but of the sinners also.

A man may ~~XXXXXXXXXXXX~~ forsake God. God never forsakes^a man! And when the erring and the sinful are ready to return to Him, in true repentance, after having been bruised and beaten and humbled by life and by their misdeeds, God receives them even more tenderly than the perfect man who may never have known the bitterness of guilt and remorse.

R. Alexandroni said: An ordinary human being does not like to surround himself with marred ~~XXX~~ or broken vessels and utensils for daily use. They are a mark of poverty and shame. But the Holy One, Blessed be His name, All his favorite human vessels are broken and marred. For so ~~XX~~ ~~XX~~ written:

it is

(Hebrew - mss. p. 6)

"God is near to the broken-hearted! And helps those who are crushed in spirit". And again it is written: "The sacrifice acceptable to God is a broken spirit, a broken and contrite heart, O God, Thou wilt not despise".

(Hebrew - see mss. p. 6)

(Hebrew - see mss. p. 6)

In this same service is a remarkable prayer.

"Thou hast distinguished man from the beginning and hast siggled him out!" How? In what manner? Wherein is the (----) and the Thy destruction of human life? The answer is given: "In ~~KHXY~~ love hast Thou given us the Day of Atonement for the remission and pardon of all our sins". Man can make himself free! God helps man to be free!

Yom Kippur teaches us how we can become truly free. We are commanded to fast on this day. It is the one fast day ordained in the (Torah?) Now,

(Hebrew - see mss. p. 7)

God does not need our fasting! And Judaism is not a joyless religion of mortification and asceticism. It is as great a (mitzvah?) to feast on (even -)

(Hebrew - mss. p. 7)

(Hebrew - mss. p. 7)

as it is to fast on Yom Kippur. The fast of Yom Kippur is intended as a symbol for us, to remind us not to surrender our lives utterly to the appetites of our bodies, to transcend, and to master when necessary, the demands of the physical, the material, the animal, the earthly, and so make ourselves free in our spiritual lives.

We are commanded on this day "to afflict our souls".

(Hebrew - mss. p. 7)

Here again, we should bear in mind that God does not delight in human affliction.

(Hebrew - mss. p. 7)

The same (Torah?) commands us to rejoice on all other holidays.

(Hebrew - mss. p. 7)

Only on this day, which is freighted with the heroic message of human freedom, we are asked "to afflict our souls", to remind ourselves that affliction and suffering is also part of man's destiny on earth, and that we must learn to master and surmount them, too. And in so doing, we assert our spiritual freedom and invincibility. To be free we must never accept the ^{chains} ~~chains~~ of failure and defeat. The strong and ~~KHXY~~ free man never loses the faith of the Psalmist: "Thou who hast made me see many sore troubles wilt revive me again./ From the depths of the earth Thou wilt bring me up again./ Thou wilt increase my honor and comfort me again".

What does Yom Kippur tell us about freedom? It is based on justice and social responsibility. And on personal responsibility, on self-mastery and self-discipline.

To be free is to possess the habit of right moral choices and to train ourselves through long practice to do what we ought to do. To be free is to be unafraid of what others may do to us but afraid of what we may do to ourselves. To be free is not to stand in need of many possessions and not to base our soul's security on them. A man is free when he has a worthy errand on earth and is eagerly engaged in pursuit of it. Just drifting & is not to be free - only to be useless, even to one's self!

And so Yom Kippur from sundown to sundown, for the prayer when we ask of God to release us from the chains and bands of impossible commitments which we made to Him - thoughtlessly or under duress - to the

prayer, when we ask God to open unto us the gates of a new day and a new life, now that the gates of the old day and the old life are closing

Yom Kippur is one majestic and holy day, dedicated to man's spiritual freedom, to the sovereignty of his soul and his unseverable kinship with Almighty God.

- 1) Y.K. is the holy day of human freedom. YK-58 4
- Men have a great deal to say abt Freedom to-day.
 - It is frequently on their lips - and it is glibly uttered.
 - In the political Cold War - which is now being conducted so heatedly - each side claims a monopoly of it - and accuses the other for suppressing it.
 - Neither side suggests a clear meaning for the term "Freedom" and certainly ^{neither side} demonstrates ~~any~~ consistency in upholding or defending it.

- 2) The ruthless dictators of the Kremlin - who crush with such a cruel and merciless hand every demand for Freedom in their satellite countries - shed bitter tears over the threatened Freedom of the peoples in the Middle East.
- The leaders of the West - of the so-called free world - provide arms and financial aid to dictators and reactionary governments ^{almost everywhere} ~~all over~~ - in the fond hope that the Freedom which they set forth will be served well by its enemies.

- 3) Conscientious economic exploiters, on the one hand, and labor racketeers and corruptionists, on the other, ~~with~~ claim immunity ^{for themselves} from governmental interference in the ^{name} ~~name~~ of Freedom.

- 4) Racists and segregationists ~~will defy~~ ^{defying} the constitutional guarantees of citizens, and the rulings of the Supreme Court, ~~and~~ will invoke the principles of Freedom, and other sacred

~~ethical~~ tenets of morality in ~~the~~ ^{their} war on integration. (2)

(Quote)

One wonders what just cause it is that Gov. Faubus alludes to! And what is the nature of this God that he puts his trust in!

The Governor would do well to reflect on the words of the Great Emancipator, Abraham Lincoln, - who wrote through the agonies of a Civil War brought on by self-righteous and self-deluded men, the Flanders ill-

"Those who deny Freedom to others, deserve it not for themselves and, under a just God, cannot long retain it."

5/ The parasites of all sorts of base literature - and of burlesque and indecent literature will rush to the aid and take hold of the horns of the sacred altar of Freedom and will demand sanctuary and immunity for ever.

6/ Sometimes, a whole generation of young people - and often of older people who have never grown up - among them so-called intellectuals and the ^{Spurts} ~~only~~ set - will cut adrift from all moral moorings - and go on a moral rampage, flaunting the established disciplines of prop. living - and when challenged or condemned, will take their stand on the inalienable right of Freedom. It is Freedom that they are seeking! Forgetting that it is only in virtue and in self-discipline that men find Freedom.

A whole generation of young people, and of older people, who have been ^{uprooted} ~~cut~~ away ^{may} go on a moral rape -
cut adrift from all social moorings - and flaunt
the long-established disciplines of good living - and,
when challenged and a condemned, will take the stand on
the issue, Freedom. This is its vindication - that it
is perfect Freedom! But it is not seeing Freedom!
You can love Freedom heartily, declare Milton but
"and men; the rest love not Freedom but license!" -
And license is never the prelude to a new and
free life. "Only the virtuous man is free!"

7) Judaism wanted men to be truly free - and Y.K.
is the holy day of freedom.
It is significant that in ancient Israel (Y.K.) was
chosen as the day upon which the Jubilee year was proclaimed.
At the end of each 49th year - on the 10th day, the 7th
month - i.e. as Y.K. - the shofar was sounded. And - ~~as~~
we read in the ~~Book~~ Leviticus:
"You shall hallow the 50th year - and proclaim liberty
throughout the land to all its inhabitants - when ^{each} ~~land~~ of
you shall return to his property and back, / / as shall
return to his family.. The land shall not be sold in
perpetuity, for the land is mine."

Real freedom for men, our religion taught - first among
the religions, mankind - is based on social justice. There
is no real freedom when the poor, men are poor ^{into the dust} ~~down~~
because / poverty - and there is oppression and exploitation in the

land.

"No amount of political freedom will satisfy the hungry masses" - declared one who convinced of this truth, master-minded the ~~Russian~~ ^{Bolshevik} Revolution - Nikolai Lenin

8/ Y.K. - reminds us ^{that the} ~~the~~ indispensable element of social justice is indispensable to all human Freedom.

The message, this day is clearly stated in the 22nd - Is

"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 bulrush, and to spread sackcloth and ashes under him? Is not this the fast that I have chosen?... To loose the fetters of wickedness, to undo the bands of the yoke, to let the oppressed go free, and that ye break every 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 thyself from thine own flesh?"

9/ Y.K. is a day which is set aside for the Confession and the forgiveness of our sins.

And ~~so~~ it is a day which proclaims and exalts human freedom. To confess our sins is to unburden ~~our souls~~ ^{ourselves} - to lift the weight of guilt from our hearts.

It is to regain our spiritual spontaneity - to restore to our soul the spring of its fine ~~and~~ ^{coils}.

To be forgiven for our moral transgressions is to be (5)
given a chance to make a fresh start.

To be freed from the tragic mistakes of our past - and their
rust of corrosive remorse.

Y.K. assures us that in the sight of God nothing is
irreparable - nothing is unpardonable - and that
while it is always later than we think - it is never
too late!

10/ The wisest of all men - King Solomon - ^{dedicated} prayed for forgiveness
for all his sins - targeted sternly of his own word
being - and his own soul's defects.

What then? If all are sin - are they forever doomed
to wrath and punishment? Is there no respite from
guilt-laden measures?

11/ Y.K. Superbly gives ~~the~~ Judaism's answer!
פאטער פארלויבט - and even as a loving
father forgives and rejoices when his child returns
from the dark and perilous ways of sin and error - even so
and now so does the Universal Father of all men.

May mine! In our beautiful service we read:
"Then give a 'helping hand' to those
who go astray" - "and thy hand is stretched out to those
who want to return."

12/ For God is God not only of the righteous but of the
sinners also.

A man may forsake God. God never forsakes a man! (6)
And when the erring and the sinful are ready to return
to Him, in true repentance, after having been bruised
and beaten and humbled by life and by their own misdeeds
God receives them even more tenderly than the perfect
man who may never have known the bitterness of guilt
and remorse.

13/ R. Alexandroni said: An ordinary human being does
not like to surround himself with marred or broken
vessels and utensils for his daily use. They are
a mark of poverty and shame.
But the Holy One, Blessed be His name - all His favorite ^{human}
vessels are broken and marred. For so it is written: 2/37
2/126/15 - "God is near to the broken-hearted!"
and helps those who are crushed in spirit."
And again it is written: "The sacrifice acceptable to God
is a broken spirit - a broken and a contrite heart, O
God, Thou wilt not despise."

13/ In this same Shema service is ~~summed up~~ a remarkable
prayer. Chon Chon Chon Chon - "Thou hast distinguished
man from the beasts, and hast singled him out. How?
In what manner? Wherein is the uniqueness and the
distinction of human life? The answer is given: "For Thou
lovest him, Thou hast given us this Day of Atonement for the
remission and pardon of all our sins."

man can make himself free! And God helps man to be free!

14/ Y.K. teaches us how we can become truly free. We are commanded to fast on this day. It is the one fast day ordained in the Torah.

Now, God does not need our fasting! And Judaism is not a joyless religion of mortification and asceticism.

It is as great a mitzvah to fast on Yom Kippur as it is to fast on Y.K.

The Fast of Y.K. is intended as a symbol for us to remind us not to surrender our lives, with the appetites of our bodies - to transient, ~~other~~ and master, when necessary, the demands of the physical, the material, the earthly, and so make ourselves free in our spiritual lives.

15/ We are commanded on this day "to affect our souls" לְאַחֵז בְּנַפְשֵׁנוּ.

Here again - we should bear in mind that God does not delight in human affliction.

The same Torah commands us to repent on all other holidays - 2012 only - 1000000

Only on this one day - which is freighted with the heroic message of human freedom - we are ~~asked~~ ^{asked} ~~to~~ "to afflict her souls" - to remind ourselves that affliction and suffering are also part of man's destiny on earth - and that we must learn to master and surmount them, too.

And, in so doing, we assert our spiritual freedom and invincibility.

To be free we must never accept the chains of failure and defeat.

The strong and free man ~~of faith~~ never loses the faith of the Psalmist:

"Thou who hast made me see many sore troubles wilt revive me again."

From the depths of the earth thou wilt bring me up again.

Thou wilt increase my honor.

And comfort me again.

16/ What does Y. K. tell us about Freedom?

It is based on justice and social responsibility.

~~It~~ And on personal responsibility - on self-mastery and self-discipline.

On the courage of repentance and self-renewal.

17/ To be free is to possess the habit of right moral choices and to train ourselves through long practice to do what we ought to do.

To be free is to be unafraid of what others may do to ⁽⁹⁾
us but afraid only of what we may do to ourselves.

To be free is not to stand in need of many possessions
and not to base one's security on them.

A man is free when he has an ^{worthy} errand on earth -

and is eagerly engaged in the pursuit of it.

Just roaming and drifting is not to be free - only
to be useless - even to one's self!

18/ ²⁰ And Y.K. - from sun-down to sun-down - for the 1231 to
prayer when we ask God to release us from the chains
and bonds of impossible commitments which we made
to Him - ~~thinking~~ ^{as words} ~~in words~~ - to the 25th
prayer - when we ask God to open unto us the gates
of a new day and a new life - now that the gates, the old
day and the old life are closing - ^{11) 12 206 11/12/20}

Y.K. is ~~one~~ ^{our} majestic and holy day, dedicated to man's
effortful Freedom - to the Sovereignty, his soul - and
to his ~~unreversible~~ ^{unreversible} kinship with ~~God~~ ^{God}!

ANNOUNCEMENTS

Yom Kippur Morning

Severance Hall

A children's service will be held in The Temple only today beginning at 1:30.

Parents are invited to accompany their children and to sit with them during the service. Children under school age should not be brought to this service.

Services for the Day of Atonement will continue at 3:00 o'clock this afternoon.

Note the change of time.

Memorial services for the Day of Atonement will be held at 4:00 this afternoon.

The congregation is reminded that the doors of the synagogue will be closed at the start of the Yiskor service at 4:00 o'clock and will remain closed until the end of the Concluding service.

Because of the limited parking facilities today, members of the congregation are requested to arrange car pools wherever possible for the services this afternoon.

2/ It is concerning his death that I would speak briefly at this Memorial Service: For we may learn from his death - as we learn from his life - many precious lessons.

3/ Moses - say our people - did not want to die. Few men do. He felt that he should continue his important work - He knew his people and loved them. He did not know what they would do without his careful ~~leader~~ guidance and patient, long-suffering leadership. They were an untamed and rebellious people - not long removed from slavery

It is terrible to realize when you come to (3)
die that you have never really lived - and
that will remain nothing of you to tell that
tell that you ever existed.

When can day & draw near to die - will our
days merely cease - or we ourselves utterly?

6/1/10 11:10 AM - why did his countenance
shone with a light destined only for the righteous
in the world to come

- Because - he was always striving - yearning -
watching over his people - to turn them to the ways
of God - His last prayer known and revealed to
There is the disposition, Thy children - when I am gone
I beseech thee - appoint over them a leader who
may bear with each of them - & love them all.

- In life his face shone - because his soul glowed
with a love for his people

7/ 831 AM - No monuments - Humble in
death as in life - but forever remembered - never
forgotten

He felt, too, that he should be permitted to complete his work - to enter the promised land. (2)

וְיִשְׂרָאֵל יָמָּה לֵב
(וְיִשְׂרָאֵל יָמָּה לֵב)
No one completes his work in the world &
And death is the fate of all men, even, the best of them
(It is God who will complete His work in the world -
and good men are his servants - whose duty
is not to complete to work - but faithfully to
perform what is assigned to them.

4).

Do any die? Ask the Rabbis.
It means that at the death, the righteous - their days
cease from the world - yet they themselves abide, - as
it is written (in Job) the living are in God's hand,
and not the dead? No, it means that the righteous
even after their death, may be called living, whereas
the wicked, both in life and in death, may be called
dead!

5/ Will we be alive in death? - In memory
in influence - Echo - Footprints?

a time for gestures and posturing, but rather a time for calm and deliberate speech and action.

The eyes of the nation are upon us; the hopes, the prayers of millions of our fellow citizens of our sister states are with us in our efforts.

With deep and abiding faith in our Creator and in the people of this Republic, I recall these words from our National Anthem:

Then conquer we must, for our cause, it is just; And this be our motto, in God is our Trust.

STATE CRASH HURTS 30 ON BUS

Driver in Critical Condition After Ramming of Truck

COOK, Ind., Aug. 26 (UPI)—A Greyhound bus smashed into the rear of a truck loaded with encyclopedias on a four-lane highway near here today, injuring at least thirty persons.

The Miami-to-Chicago bus did not overturn, and most of the passengers suffered only cuts and bruises. Only five persons were kept in a hospital.

Of the five, Carl Rauh, 45 years old, of Indianapolis, driver of the bus, was in critical condition.

The police said the bus had rammed a semi-trailer driven by Doris Howell, 46, of Chicago, on U. S. Route 41 just before dawn. The truck was pushed down the road about 500 feet. Mr. Howell was hurt slightly.

DOTTO INQUIRY GOES ON

District Attorney Questioning Contestants on TV Show

The District Attorney's office said yesterday it was continuing its investigation into the unexplained termination of the television quiz program "Dotto."

Although no one in the office would comment as to what has been learned, it was said that a number of persons who were contestants on the show either had been or were to be questioned.

The announcement of the program's cancellation was made Aug. 16 without any explanation being offered. The District Attorney's office has said that it has received a complaint about alleged irregularities concerning the giving of answers to questions to contestants before show time.

Arkansas Legislature
Gov. Orval Faubus

See Chicago Tribune
a case of
a letter to him
Little Rock