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Yom Kippur, 1962.

YOM KIPPUR -- 1962

FROM SUN-DOWN TO SUN-DOWN, THIS GREAT DAY SPEAKS TO US OF MANY THINGS AND IN A VARIOUS LANGUAGE. AND AS IT SPEAKS, OUR MOODS CHANGE. WE PASS FROM ONE MOOD TO ANOTHER AS THE BURDEN OF EACH PRAYER CHANGES. WE ARE LED BY THE STATELY MOVEMENT OF THE DAY'S LITURGY ALONG A FULL GAMUT OF HUMAN EMOTIONS. AT TIMES WE ARE MADE TO FEEL DARKLY TROUBLED AND DISQUIETED. THEN AGAIN, WE ARE FILLED WITH DEEP SADNESS AND DESOLATION. AT OTHER TIMES WE ARE UPLIFTED IN HOPE AND SOAR HIGH IN TRIUMPHANT FAITH.

REPEATEDLY THE DAY SPEAKS TO US OF SIN -- AND WHO AMONG US HAS NOT SINNED? NO ONE WISHES TO BE REMINDED OF HIS SINS. WE TRY TO PUSH THEM OUT OF OUR CONSCIOUSNESS. BUT YOM KIPPUR WOULD HAVE US BRING THEM BACK INTO OUR CONSCIOUSNESS. AND FRANKLY CONFESS THEM.

AND IT IS NOT OF THE GRAVE SINS ALONE THAT YOM KIPPUR SPEAKS -- THE MAJOR CRIMES WHICH MEN COMMIT, SUCH AS MURDER, THEFT, PERJURY AND TREASON -- BUT OF THE LESSER SINS WHICH MEN QUITE OFTEN COMMIT, BUT WHICH THEY ARE PRONE TO TREAT LIGHTLY -- SUCH AS MEANNESS OF HEART, SHARPNESS OF TONGUE, THE ENVIOUS EYE, THE COVETOUS HEART, BIGOTRY, HATE, PREJUDICE, DISRESPECT FOR PARENTS, CONTEMPT OF OUR FELLOW-MEN. SUCH SINS DO NOT COME

WITHIN THE PURVIEW OF STATUTORY LAW, BUT HOW GRAVELY THEY
BEDEVIL OUR LIVES AND THE LIVES OF OUR FELLOW-MEN!

OUR TEACHERS ADMONISHED US: "BE AS SCRUPULOUS ABOUT A
LIGHT PRECEPT (קל אשר אין) AS ABOUT A GRAVE ONE (כבד אשר אין),
AND HASTEN TO DO A LIGHT PRECEPT AS A GRAVE ONE" WHY? BECAUSE
~~TRUE~~ ^{true} NOBILITY OF SOUL CONSISTS IN AVOIDING THE LITTLE SINS. OUR
~~REAL~~ CHARACTERS ARE REVEALED IN THE LITTLE THINGS WHICH WE DO
OR LEAVE UNDONE. "HE THAT DESPISES LITTLE THINGS", WE READ IN
THE WISDOM OF BEN SIRACH, "SHALL FALL LITTLE BY LITTLE." IT IS
THE LITTLE FOXES WHICH SPOIL THE VINEYARD. WE ARE MADE GROSS
AND UNWORTHY, NOT BY THE SERIOUS CRIMES WHICH FEW MEN ACTUALLY
COMMIT, BUT BY THE INCESSANT DRIP-DRIP OF ACTS WHOSE COMMISSION
OR OMISSION WE ARE HARDLY CONSCIOUS OF, BUT WHICH, LIKE THE SLOW
FORMATION OF STALAGMITES, HARDEN INTO A WILDERNESS OF WEIRD
AND DISTORTED SHAPES WITHIN OUR SOULS.

"EVENTS OF GREAT CONSEQUENCE", WROTE EMERSON, "OFTEN
SPRING FROM TRIFLING CIRCUMSTANCES." HOW MUCH OF HISTORY HAS
BEEN DETERMINED BY SUCH TRIFLES? A LEGEND OF THE TALMUD
ILLUSTRATES THIS POINT:

"R. JOHANAN SAID: THE DESTRUCTION OF JERUSALEM CAME
THROUGH A KAMZA AND A BAR KAMZA. A CERTAIN MAN HAD A FRIEND
KAMZA. HE ONCE MADE A PARTY AND SAID TO HIS SERVANT, GO AND

BRING KAMZA. THE SERVANT WENT AND BROUGHT BAR KAMZA. WHEN THE MAN WHO GAVE THE PARTY FOUND BAR KAMZA IN HIS HOME, HE SAID, WHAT ARE YOU DOING HERE? YOU TELL TALES ABOUT ME. GET OUT! SAID BAR KAMZA, SINCE I AM HERE, LET ME STAY, AND I WILL PAY YOU FOR WHATEVER I EAT AND DRINK. THE HOST SAID, I WON'T. THEN LET ME GIVE YOU HALF THE COST OF THE PARTY. HE STILL SAID NO, AND HE TOOK HIM BY THE HAND AND PUT HIM OUT. SAID BAR KAMZA, SINCE THE RABBIS WERE SITTING THERE AND DID NOT STOP HIM, THIS SHOWS THAT THEY AGREED WITH HIM. I WILL GO AND INFORM AGAINST THEM TO THE GOVERNMENT. HE WENT AND SAID TO THE EMPEROR, THE "THE JEWS ARE REBELLING AGAINST YOU!" THE WAR AND DESTRUCTION OF JERUSALEM FOLLOWED.

HOW OFTEN WAS AN IMPORTANT EVENT IN HISTORY DETERMINED BY A SMALL INCIDENT! HOW OFTEN DO TRIVIAL THINGS DETERMINE THE DESTINY OF INDIVIDUALS. IN REACHING FOR THE STARS, HOW FREQUENTLY DO WE STUMBLE OVER A STRAW!

AS YOM KIPPUR UNROLLS FOR US THE SCROLL OF OUR LESSER SINS, THE OCCASIONS WHEN WE FAILED TO DO THE LITTLE THINGS, THE LITTLE ACTS OF THOUGHTFULNESS, OF HELPFULNESS, OF FORGIVENESS, AND AS OUR OWN CONSCIENCE CONDEMNS US, WE BECOME FILLED WITH SHAME AND SELF REPROACH.

BUT THE MAJOR ACCENT OF OUR YOM KIPPUR SERVICE IS NOT UPON SIN, BUT RATHER UPON REPENTANCE AND FORGIVENESS. MUCH IS SAID IN OUR PRAYERS ABOUT TESHUBAH -- REPENTANCE, SELICHAH -- FORGIVENESS, AND KAPARAH -- ATONEMENT. THESE REASSURING WORDS

COME TO US LIKE COOL, REFRESHING WATERS IN A THIRSTY LAND. OUR CONFIDENT MOOD IS THUS RESTORED. "I, EVEN I, BLOT OUT YOUR SINS, FOR MINE OWN SAKE, AND YOUR SINS I WILL REMEMBER NO MORE. I HAVE MADE YOUR SINS TO VANISH LIKE A CLOUD AND YOUR TRANSGRESSIONS LIKE A MIST; RETURN TO ME FOR I HAVE REDEEMED YOU."

MAN, WE ARE TOLD, CAN ALWAYS START AFRESH. IT IS NOT DIFFICULT TO OPEN THE GREAT DOORS WHICH LEAD TO A NEW LIFE. "OPEN YOUR HEART TO ME JUST A LITTLE -- NO WIDER THAN THE THICKNESS OF A NEEDLE, AND I WILL OPEN IT FOR YOU WIDE -- AS WIDE AS THE PORTALS OF A GREAT HALL!"

YOM KIPPUR STRESSES THE POWER OF MAN TO REMAKE HIMSELF. AND HERE, TOO, BY BEGINNING WITH LITTLE THINGS, WITH THE SMALL DUTIES AND OBLIGATIONS OF THE HEART, WITH THE THINGS WHICH WE OUGHT TO DO NOT BECAUSE THEY ARE REQUIRED OF US BY A LAW WRITTEN ON THE STATUTE BOOKS, BUT BY A HIGHER LAW WHICH IS WRITTEN IN OUR HEARTS. LITTLE THINGS ARE NOT NECESSARILY PETTY THINGS. IT IS LITTLE, MINUTE STONES OUT OF WHICH THE MAGNIFICENT MOSAICS OF LIFE ARE FASHIONED.

Again! OUR YOM KIPPUR PRAYERS SPEAK NOT ONLY OF SIN AND OF REPENTANCE AND FORGIVENESS, THEY SPEAK ALSO OF THE SUFFERING AND MARTYRDOM OF OUR PEOPLE THROUGH THE AGES. (אלהינו אלהינו)

"THESE THINGS DO I REMEMBER, THROUGH ALL THE YEARS, IGNORANCE LIKE A MONSTER HATH DEVoured OUR MARTYRS AS IN ONE LONG DAY OF BLOOD." WE HEAR OF THE UN-NUMBERED SONS AND DAUGHTERS OF

ISRAEL WHO DIED -- *עלן ללצפח* -- FOR THE SANCTIFICATION OF
GOD'S NAME ON EARTH AND FOR THE FREEDOM OF THEIR PEOPLE. WE
ARE LED ALONG THE SORROWFUL ROAD OF OUR PEOPLE'S SUFFERING,
AND IT IS A LONG ROAD. IT STRETCHES ACROSS SEAS AND CONTINENTS
AND MANY CRUEL CENTURIES FROM THE DISTANT DAYS OF ANTIOCHUS
AND HADRIAN, TO THE DAYS OF GOTHs AND CRUSADERS, ALMOHADES AND
SPANISH BIGOTS; FROM COSSACKS AND CHMELNICKI TO BELSEN, DACHAU,
AUSWITZ AND THE GAS CHAMBERS OF HITLER.

THE MEMORIES WHICH CLUSTER AROUND THE PRAYER OF KOL NIDRE
AND ITS SAD AND SOULFUL MUSIC, CARRY US BACK TO THE TRAGIC LIVES
OF THE MARRANOS, THE CRYTO-JEWS WHO, ON YOM KIPPUR EVE, WERE
WONT TO ASSEMBLE SURREPTITIOUSLY IN SECRET PLACES OF WORSHIP TO
ASK FORGIVENESS OF GOD, BECAUSE THEY HAD BEEN FORCED BY PERSE-
CUTION PUBLICLY TO RENOUNCE THEIR FAITH. WE RECALL ALSO THEIR
MORE INTREPID BROTHERS WHO CHOSE DREAD EXILE RATHER THAN APOSTACY,
AND WHO FOR LONG YEARS WANDERED, HOUNDED AND DESPOILED, OVER
THE BROKEN HIGHWAYS OF AN UNFRIENDLY WORLD.

AS WE LISTEN TO THESE MOURNFUL PRAYERS, WE FIND OURSELVES
AGAIN IN A VALLEY OF DARK SHADOWS, ALMOST LOST IN A LABYRINTH
OF DESPAIR. *Especially so* ~~FOR~~ WE RECALL THAT THE MOST CRUEL AND MERCILESS
MARTYRDOM WHICH OUR PEOPLE EVER EXPERIENCED IN ITS LONG HISTORY,
TOOK PLACE IN OUR OWN DAY. WE KNOW, TOO, THAT THE HATRED AND
BIGOTRY WHICH HAVE, TIME AND AGAIN, RAVAGED OUR PEOPLE'S LIFE,

HAVE NOT DISAPPEARED FROM THE FACE OF THE EARTH. THEY STILL ABIDE IN MANY PLACES, AND MAY ERUPT AND DO ERUPT AT ANY TIME.

BUT HERE AGAIN OUR PRAYERS DO NOT LEAVE US CRUSHED AND WEEPING AMONG THE SHADOWS. FOR WE ARE EXHORTED TO REFLECT UPON THE GRANDEUR OF MARTYRDOM, AND TO DRAW INSPIRATION FROM THOSE WHO, BY THEIR DEATH, GAVE US LIFE. THEY BORE WITNESS TO OUR HOLY FAITH, AND THEY HANDED TO US A TORCH UNDIMMED, FOR US TO CARRY ON. THEY SHOWED US THE PATH OF ETERNAL LIFE. A PEOPLE DRAWS COURAGE AND PRIDE FROM THE EXAMPLE OF SUCH ENDURING AND UNYIELDING LOYALTY. BECAUSE OF THEM, OUR PEOPLE PRESERVED FOR MANKIND PRICELESS SPIRITUAL TREASURES. THEREFORE MY HEART IS GLAD, MY HONOR REJOICES, AND MY FLESH DWELLS IN SECURITY. I KNOW THAT I WILL NOT BE GIVEN OVER TO DESTRUCTION, FOR THE FAITHFUL NEVER SEE DESTRUCTION!"

YOM KIPPUR REMINDS US THAT THE BREAD OF AFFLICTION IS OFTEN THE ^{very} FOOD OF LIFE. WE ARE ADMONISHED ~~NOT~~ ^{not} TO DWELL ON DEATH BUT ON DEATHLESSNESS, ON THE IMMORTALITY WHICH BRAVE MEN, IN THEIR DYING, HAVE BEQUEATHED UNTO US.

STILL OTHER PRAYERS ON YOM KIPPUR INDUCE DARK MUSINGS TINGED WITH MELANCHOLY. "WHAT IS MAN, O LORD? WHAT IS MAN?" HIS ORIGIN IS DUST, HIS END IS DUST. HE WEARS OUT HIS LIFE FOR HIS DAILY BREAD.

HE IS LIKE THE GRASS THAT WITHERS, THE FLOWER THAT FADES, LIKE A SHADOW THAT MOVES ON, LIKE A CLOUD THAT PASSES BY, LIKE A DREAM THAT IS FORGOTTEN. "

THESE BITTER REFLECTIONS ON THE SWIFT, ONRUSHING CURRENTS OF LIFE WHICH SWEEP US ALONG, ON THE RELENTLESS FORCES OF NATURE, WHICH WE CAN IN NO WAY CONTROL, TEND TO DEPRESS US. THE PRIDE OF OUR POWER, ALL THE JOY OF ACHIEVEMENT, ALL THE PILLARS OF OUR STRENGTH ARE LAID LOW IN THE DUST. ALL THAT IS LIFTED UP IN US IS BROUGHT LOW AND WE ARE HUMBLLED AND WE ARE DESOLATE.

AND SO DOES THE KNOWLEDGE OF THE WIDE-SPREAD EVILS WHICH EXIST IN OUR WORLD DEPRESS US, ~~THE INJUSTICES~~, THE WRONGS AND OPPRESSIONS, THE REIGN OF VIOLENCE AND WICKEDNESS, THE FOOT OF PRIDE WHICH TRAMPLES ON THE RIGHTS AND LIBERTIES OF PEOPLES, RACES AND CLASSES! AND SO DOES THE THOUGHT OF WAR, OF THE MILLIONS WHO PERISHED IN THE TRAGIC AND UNAVAILING WARS OF THE PAST, AND OF THE MILLIONS MORE WHO ARE DOOMED TO PERISH IN THE WARS OF TOMORROW BY THE APPALLING ARMS PREPARATIONS ON LAND, IN THE SKIES AND UNDERGROUND.

HERE REAL FEAR FILLS OUR HEARTS, THE DREAD OF A GREAT JUDGMENT DAY WHICH MAY BE FAST APPROACHING, WHICH MAY, PERHAPS, BE VERY NEAR. "FOR THE HARVEST IS RIPE, THE WINE-PRESS IS FULL, THE VATS OVER-FLOW, FOR OUR WICKEDNESS IS GREAT. "

THE WEIGHT OF THE WORLD PRESSES DOWN UPON OUR HEARTS AS WE HEAR THESE PRAYERS. IT ALL SEEMS SO HOPELESS! SO HOPELESS! THERE SEEMS TO BE SO LITTLE THAT WE CAN DO ABOUT IT.

BUT YOM KIPPUR DOES NOT AIM AT BREAKING OUR SPIRITS, ONLY AT CLEANSING AND REFINING THEM. WE ARE REMINDED THAT WITHIN THE IRON FRAMEWORK OF HUMAN LIMITATIONS, MAN IS STILL CHILD OF GOD -- A LITTLE LOWER THAN THE ANGELS -- ENDOWED WITH RARE GIFTS AND CAPABLE OF NOBLE ACHIEVEMENTS, ACHIEVEMENTS WHICH CAN OUTLIVE THE SHORT SPAN OF HIS FUGITIVE YEARS. "THOU HAST DISTINGUISHED MAN FROM THE BEGINNING AND HAST SINGLED HIM OUT TO STAND BEFORE THEE." THERE IS DISTINCTION IN MAN AND UNIQUE POWER AND POTENTIALITY.

MAN CAN AVERT ALL THE EVILS WHICH ARE MAN-MADE. HE CAN PUT AN END TO WAR, TO POVERTY, TO EXPLOITATION. HE CAN DESTROY THE REIGN OF ARROGANCE, THE *big silent* IN THE WORLD. HE CAN MAKE HIS WORLD LIKE A WATERED GARDEN. HE CAN BUILD A SOCIETY WHERE EVERY MAN "WILL LIVE UNDER HIS OWN VINE AND FIG-TREE AND NONE SHALL MAKE HIS AFRAID." BUT ONLY ON ONE CONDITION -- IF HE WILLS IT! IF HE EARNESTLY WILLS IT! HE ALONE MUST DECIDE. "BEHOLD, I HAVE SET BEFORE YOU, THIS DAY, LIFE AND THE GOOD, DEATH AND THE EVIL. CHOOSE, YE, LIFE."

IT IS NOT A HOPELESS TASK BY ANY MEANS AND NO MAN BY HIMSELF IS CALLED UPON TO SET ALL THINGS ARIGHT. IT CAN BE DONE ONLY IF ALL MEN OF GOOD WILL UNITE TO DO IT, IF THEY DO NOT DESPAIR AND

LAY DOWN THEIR ARMS BEFORE THE BATTLE IS OVER, OR, LIKE THE MEN OF MEROZ IN THE DAYS OF DEBORAH, FAIL EVEN TO RESPOND TO THE CALL TO COME TO THE AID OF THEIR BROTHERS WAGING THE BITTER BATTLE BY THE WATERS OF MEGIDDO.

THEREFORE, OUR YOM KIPPUR SERVICE ENDS ON A HIGH NOTE OF TRIUMPH. WITH SUPREME, UNCONSCIOUS ARTISTRY, WITH SOUND PSYCHOLOGICAL INSIGHT AND IN COMPLETE HARMONY WITH THE DOMINANT LIFE-AFFIRMING SPIRIT OF OUR FAITH, THE SERVICE OF THE DAY LEADS US OUT OF THE VALLEY OF DARKNESS AND FEAR AND DESPAIR TO WHERE LIGHT *is,* ~~DWELLS~~ AND HOPE AND CONFIDENCE. THE CLIMAX OF THE SERVICE AT THE CLOSE OF YOM KIPPUR IS ONE OF EXALTED AFFIRMATION. THE CHALLENGING NOTES OF THE SHOFAR AT THE CLOSE OF THE SERVICE *day* ANSWER THE MOURNFUL TONES OF THE KOL NIDRE AT THE BEGINNING OF THE SERVICE ~~THE EVENING BEFORE.~~

AS IF TO SAY: TO BE SURE, O SON OF MAN, THERE IS SORROW AND WRONG, INJUSTICE AND WAR, HATE AND OPPRESSION IN YOUR WORLD, BUT THIS IS THE WORLD IN WHICH GOD PLACED YOU. THIS IS THE WORLD IN WHICH HE COMMANDED YOU TO RULE AND DOMINATE, TO BRING ORDER OUT OF ~~IS~~ CHAOS. THIS IS YOUR ASSIGNMENT! THIS IS THE WORLD WHICH YOU CAN RECONSTRUCT AND FASHION INTO A BLESSED KINGDOM OF PEACE, CONTENTMENT AND HAPPINESS IF YOU WILL PUT AWAY THE EVIL OF YOUR WRONG-DOING, CEASE TO DO EVIL, LEARN TO DO GOOD, SEEK JUSTICE AND RELIEVE THE OPPRESSED.

GOD HAS GIVEN YOU THE POWER OF MIND AND SOUL TO ACCOMPLISH ALL THIS. USE THAT POWER! USE ITWISELY, IN JUSTICE AND COM PASSION. IF YOU DO, "BEHOLD, VIOLENCE SHALL NO MORE BE HEARD IN YOUR LAND, DESOLATION AND DESTRUCTION WITHIN YOUR BORDERS".

REMEMBER, *ה' הוא האלהים* -- "THE LORD, HE IS GOD!" HIS IS THE WORLD, AND HIS PLAN AND PURPOSE WILL PREVAIL IN THE END. HE HAS CREATED THE WORLD NOT FOR CHAOS, BUT TO BE INHABITED BY MAN. AND AS SURE AS "THE RAIN COMES DOWN AND THE SNOW FROM HEAVEN, AND RETURNS NOT THERE EXCEPT IT WATER THE EARTH AND MAKE IT BRING FORTH AND BUD, AND GIVE SEED TO THE SEWER AND BREAD TO THE EATER; SO SHALL MY WORD BE THAT GOES FORTH OUT OF MY MOUTH; IT SHALL NOT RETURN UNTO ME VOID EXCEPT IT ACCOMPLISH THAT WHICH I PLEASE, AND MAKE THE THING WHERE TO I SENT IT PROSPER."

LET THEN THE SHOFAR -- THE *שופר של משיח* -- THE SHOFAR OF THE MESSIAH, WHICH ANNOUNCES THE GLAD TIDINGS OF A HAPPIER DAY TO COME FOR ALL MANKIND -- SOUND ALOUD AND TRIUMPHANTLY -- *והקול*

להקריא -- LET IT SUMMON ALL MEN TO RENEWED EFFORT, AND STRUGGLE TO HASTEN THAT WONDROUS DAY. AND LET US CONTINUE TO WORK IN HIGH HOPE AND CONFIDENCE, FOR *ה' הוא האלהים*.

YOM KIPPUR MORNING

Severance Hall

Day of Atonement services will continue at 2:45 this afternoon.

A children's service will be held in The Temple only, this afternoon at 1:30.

Children under school age should not be brought to this service.

Parents are invited to accompany their children and to sit with them during the service.

Memorial services for the Day of Atonement will be held at 4:00 o'clock this afternoon. The doors will be closed at the start of the service at 4:00 o'clock and will remain closed until the end of the Concluding service.

Services for the Festival of Succoth will be held on Saturday morning, October 13th, at 10:30 o'clock, in The Temple.

Sunday morning worship services will begin on November 4th.