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Series V: Writings, 1909-1963, undated.

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Church of the air, 1955.

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air 1955

During the twenty-five years that ~~C.B.S.~~ ^{the} radios Church of the Air ^{has} been broadcast ^{ing} to the American people, ^{many} the voices of the foremost spiritual ^{speaking for the organized religious} leaders of our country were heard. They had one thing in common: they endeavored to give the American people guidance in the ^{exhausting} ~~gravely~~ complex and difficult problems which ~~were~~ ^{ed} confronting them and the whole world, as well as inspiration to move forward in confidence and in faith towards their solution. ^{PP} Historic events, vast in amplitude and consequence, came to pass during these ~~last~~ twenty-five years. A ^{second} frightful world war engulfed mankind; the domain of ^{dread} ~~political~~ dictatorship was ^{alarmingly} ~~threateningly~~ extended; the atomic age burst upon the world ^{un disclosed} with all its ~~vast~~ potentialities for good or evil; ^{and} ~~periodic~~ misguided attempts were made in our ~~own~~ country, from time to time, in a mood approaching panic, to suppress the traditional liberties of the ~~American people~~ ^{our}.

^{on all these issues} In all these situations, courageous voices, ^{the voice} speaking for the classic traditions of our religions, ^{on this} were raised in the Church of the Air Broadcast, to alert ^{ing} men to the fundamental ^{message of their} purposes of our great religious heritage and ^{look to deny the crime} how its vision and wisdom could be brought to bear upon the urgent problems of the day. ^{the solution of the}

In the first place they brought to men the message that in spite of the ^{and the many frustrations} great confusion of our day, ^{in which we hoped could} the good society ^{can} be built provided men of faith ^{did} and courage do not abdicate. They taught men to believe that the age in which they were living was a great age, and that mankind was moving to an even greater age; that war can be abolished provided international organizations like the United Nations ^{were} ~~are~~ given the fullest moral support and ^{work effectively} ~~are~~ implemented in such a way as to be able to fulfill their objectives; that dictatorship, whether of the right or of the left, ^{did} ~~does~~ not represent mankind's wave of the future, but that it ^{was destined to} ~~will~~ succumb to the ^{PP} unmovable tides of man's free spirit. Dictatorship cannot in the long run win in the contest for man's heart and man's loyalties.

Conclusion

It's voice, we believe, has not been a voice crying in the wilderness. Many an ear has been opened, many a heart has been touched. Many have

~~We must be~~ brought back to the fundamental purposes of our common spiritual heritage and to our common task which is to create brotherhood in the world, and through brotherhood under God to build the good society on earth in justice, in freedom and in peace.

If it is not possible to build the good society on earth, then all our astounding scientific and technological progress will only hasten the day of our dread and total undoing. "Not for chaos did God create the world", proclaimed the prophet Isaiah, "He fashioned it that man might inhabit it".

Herein lies the enduring confidence, the unshaken, mystic, messianic hope, of the truly religious man. There is much in our day to cause us to lose our confidence. Many are quick to conclude that our age is drifting helplessly to disaster. This was true of every generation that stood on the threshold of great, new beginnings. I believe that our age is the twilight, not of a setting, but of a dawning day. I believe that the age in which we live is a great age; that we are moving towards an even greater age. We are too near our times properly to appraise them. One requires distance in order to see great objects in their proper perspective. We ourselves are too much involved in the turmoil and the conflicts of our day to see objectively the amazing new patterns of life which are emerging.

Historic events, great in amplitude and consequence, are coming to pass in our day. I am not thinking at the moment of the new worlds which science is continually disclosing, the new insights into the nature of matter and energy, the new sources of power and wealth, the new methods of production, distribution, transportation and communication. I am not referring to the amazing progress in the medical sciences which has so markedly improved the health of the human race and increased the average length of life.

In characterizing our age as great, I am thinking in terms of social progress and welfare, in terms of human advancement and civilization. More is being done in our day for the improvement of the conditions of the common man, for the

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are the three major trends of our century.

In our day this forward thrust of man has encountered the stubborn resistance of materialism, of Nazism, of Fascism, and as regards method, of Communist dictatorship. These have violently resisted the spiritual aspirations which constitute mankind's wave of the future. They put shackles on man, even when they promised him larger freedoms. They divided and stratified men, even when they prated about a classless society. They fomented war even when they preached peace. But the onmoving tides of man's spirit, fathoms deep and irresistible, have now swept over the shattered ruins of some of these sinister aberrations and dark conspiracies of the rebels against light - though they have not as yet entirely obliterated them. And the tides are now swirling around the bastions of the remaining dictatorships of the earth. They will surely succumb. They cannot, in the long run, win in the contest for man's heart and man's loyalties. Man has struggled through the long, weary centuries to free himself from the bondage of nature. He will not voluntarily and for long submit to the bondage of man. Neither dictatorship nor racialism nor statism nor militarism can or will command the future of the human race.

in which we were living it as all -
 In this great age ^{it is} important for men, individually and collectively, to strive for greatness - in vision, in outlook, in sympathy, in universality. ^{they} ~~we~~ must grow up rapidly to the vast potentialities for good or evil which ^{the} ~~our~~ age ~~is~~ ^{is} unfolding. Parochialism in an atomic age, whether in racial, religious or national loyalties ^{is} a dangerous anachronism. The spirit of man, the creative spirit which organizes and unifies, which conserves and develops, which builds dykes against disaster, must be at least as universal and unhindered as the tools of destruction which the mind of man has now made universally available. It will be either one world or no world.

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in their brief careers on earth, may find a measure of happiness in life by helping one another in goodness and love.

Our world ^{was} ~~is~~ ^{and continues to be divided} divided today by political walls and iron curtains. There are those who would build these walls still higher, who resent those who suggest ways for razing these walls and leveling them off. In every age there have been the wall-building doctrinaires, the exponents of the irreconcilable. Either I or you survive! No middle road - no meeting ground - no compromise! This, of course, is the fateful road to war, and wars only serve to erect new walls on the ruined foundations of the old. (Cont. on p. 2)

There are nations which put their trust and security in strong walls, in impregnable Maginot lines, in Chinese walls. But they all crumble sooner or later. "The Lord God hath a day upon every lofty tower and upon every fortified wall." A nation must not put its sole trust in armament, even as formidable as atomic bombs. The very strength of a nation often brings about its downfall. It becomes over-confident, over-bearing, precipitate; it drains its strength in numerous military adventures; its domestic economy breaks down and unrest and revolution finally weaken it and prepare it for ultimate defeat on the battlefield.

A nation should put its trust in the strength of its moral and intellectual life, the justice and fairness of its laws and institutions, the well-being and contentment of its citizens, the moral training of its youth, and the stability of its homes.

Our religions urged men to be builders of bridges rather than of walls. Life abounds in numerous tragic chasms and gulfs which separate men, in deep rivers and their swift, dark currents. Men must learn to build bridges across them and they are more difficult to build than walls. Charity, compassion, sympathy, magnanimity, great mindedness are such bridges. So is friendship; so is tolerance; so is brotherhood. "Love thy neighbor as thyself" is perhaps the noblest and most enduring of all bridges ever devised. "With malice towards none, with charity for all,"

The voice of religion ^{warned men, again and again, against} also called our people to a realization of the threat to the very survival of the human race, should the newly revealed power of atomic energy ^{ever} be used ^{again} in war as an instrument of destruction. ^{warfare.} Man's spirit of cooperation must become ^{greater than his inclination towards divisiveness if} the race is not to be overwhelmed by a universal catastrophe of its own making. ^{it was imperative that man's spirit and his cooperation should become as united as the tools of destruction which had now}

And finally, the voices of the spokesmen of religion, heard on the Church of the Air, cautioned our people against the sacrifice of our cherished and hard-won liberties in a blind effort to destroy those forces which threatened our liberties. They advised the American people to rely on the inherent strength of our free institutions, ^{not to be stampeded by those}

^{and the undeniable right, even in a free society, in} the ^{its effort to curb alien influences and} frontiers in an instant.

(p. 6) The Church, the Air, through its vibrant and most courageous voices, spoke up against these formulators of discord; ^{and in} it urged men to learn to build bridges across the ^{tragic gulfs} deep, rivers of hate and misunderstanding which separate them. It endorsed every earnest effort at international understanding and cooperation.



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ADDRESS DELIVERED ON THE CBS RADIO'S CHURCH OF THE AIR PROGRAM

OCTOBER 30, 1955

During the 25 years that the Radio Church of the Air of C.B.S. has been broadcasted to the American people, many voices speaking for the organized religious forces of our country, whether Christian or Jewish, were heard on it. Regardless of the variety of their approach they had one theme in common; they endeavored to give to our people religious guidance in the extremely grave and complex problems which confronted them, as well as inspiration to move forward in confidence and faith towards their solution.

Historic events, vast in amplitude and consequence, transpired during these twenty-five years. A second world war engulfed mankind; the dread domain of dictatorship was alarmingly extended; the atomic age burst upon mankind with its as yet undisclosed potentials for good or evil; and attempts were made from time to time in our country, in a mood resembling panic, to suppress the traditional liberties and democratic safe-guards of the American people.

On all these issues the voice of the Church of the Air was raised, alerting men to the fundamental message of their great religious traditions and pointing out how their vision and wisdom could help our people towards their sound appraisal.

In the first place, the message was urgently stressed, that in spite of the great confusions and the many frustrations of our day, the good society could be built provided men of faith did not abdicate.

During the years of our economic depression, many a word was spoken calling for a courageous approach on the part of our people and our government to the solution of the problem of unemployment and the protection of our people against its periodic recurrence. I recall particularly a program on the Sunday following the inaugural address of President Franklin D. Roosevelt in which he called attention to the fact that "one-third of the nation was ill housed, ill clad and ill nourished."

The Choir of Temple Beth El in Detroit on that occasion sang the "Nation's Prayer" by Cesar Franck. We will now be priveleged to hear that Choir again.

Men were urged to believe that the age in which they were living was a great age and that mankind was moving towards an even greater one; that war can be abolished; that an international organization like the United Nations could serve that purpose if it were given the fullest moral support of men of good will; that dictatorship, whether of the right or of the left did not represent mankind's wave of the future but that



it was destined to succumb to the on moving tides of man's free spirit. In the long run, dictatorship cannot win in the contest for men's hearts and loyalties. The voice of religion warned men again and again of the threat to the very survival of the human race if the newly revealed sources of atomic energy would ever again be used as an instrument of warfare. If mankind was not to be overwhelmed by a universal catastrophe of its own making, it was imperative that man's spirit and his sympathies should become as universal as the tools of destruction which had now been forged by the mind of man.

It was all important for man, individually and collectively, in this great age to strive for greatness in outlook, in sympathy, in universality. Man must grow up rapidly to the vast potential for good or evil which the age was unfurling. Parochialism in an atomic age, whether in national religions or national loyalties, was a dangerous anachronism.

Religion saw our world divided by political walls and iron curtains. There were those who sought to build these walls still higher and who resented those who suggested ways for raising these walls and leveling them off. In every age there have been the wall building doctrinaires, the exponents of the irreconcilable. No middle road -- no meeting ground -- no compromise! The voice of religion warned our people that this is the fateful road to war and wars only serve to erect new walls on the ruined foundations of the old. The Church of the Air, through its noblest and most courageous voices, spoke up against these fomentors of discontent. It urged men to try to build bridges across the deep rivers of misunderstanding and suspicion which separated them.

Lastly, the voice of religion urged our people to guard zealously their precious and hard-won liberties and not to sacrifice them in a misguided and blind effort to route out those forces which threatened their liberties and their cherished way of life.

They advised the American people not to lose confidence in the strength of their free institutions; not to be stampeded by fear and by the inflammatory words of agitators and demagogues which would lead to the abandonment of the inalienable rights of men in a free society. We believe that this voice, speaking in the name of the holiest and noblest values of human life was not a voice crying in the wilderness. We believe that many an ear listened to its message and many a heart was touched by it. Many were rededicated to the fundamental purposes and the common tasks of our religions whose aim from time immemorial was to create brotherhood in the world and through brotherhood under God, to build the good society on earth in justice, in freedom and in peace.

On December 14, 1941, during a critical time in our history -- it was the Sunday following Pearl Harbor -- the Church of the Air closed its program with the Choir of Temple Shaare Emeth in St. Louis singing the beautiful prayer of the Jewish Liturgy, "O Lord May the Words of My Mouth", which we shall now hear again.