



## Daniel Jeremy Silver Collection Digitization Project

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### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series II: Subject Files, 1956-1993, undated.

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K.A.M. Temple, correspondence and speech, 1964.

RABBI DANIEL FRIEDMAN



K. A. M. TEMPLE  
930 EAST 50TH STREET  
CHICAGO 15, ILLINOIS

October 5, 1964

Dear Rabbi Silver:

As Rabbi Weinstein made final preparations for his sabbatical, he suggested that I might feel free to call on you as one of his trusted colleagues who would be willing to occupy our pulpit one Friday evening during his absence.

I know that this is extremely short notice, but I wonder if you might be available for such a visit on any of the following dates:

October 23 or 30  
November 13, ~~20~~ or 27

I would appreciate your calling me collect at the Temple, KENwood 8-3300, so that we may know, at your earliest convenience, whether or not you are able to be with us.

We are prepared to assume the cost of your expenses and to offer a modest honorarium (\$100).

Jacob asked me to convey to you his appreciation for your courtesy in considering this invitation and indicated that he would be happy to reciprocate when he returns from his sabbatical.

Looking forward to hearing from you soon, I am

Most sincerely,

*Daniel Friedman*

Rabbi Daniel Friedman

P.S. Please convey my very warmest regards to my good friend, Larry Forman.

Rabbi Daniel Jeremy Silver  
The Temple  
Cleveland 6, Ohio



RABBI DANIEL FRIEDMAN

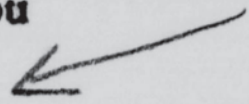


K. A. M. TEMPLE  
930 EAST 50TH STREET  
CHICAGO 15, ILLINOIS

October 7, 1964

Dear Rabbi Silver:

I am delighted and deeply grateful that you are able to accept our invitation to occupy our pulpit on Friday evening, November 20, 1964.

For publicity purposes, may I ask that you send to us, at your convenience, the title of your sermon, a biographical sketch, and, if possible, a glossy photo. 

When your travel plans have been made, please let us know so that we may arrange to have someone meet you at the airport. Our Services begin at 8:15 p.m. and are usually completed by 9:30, so that you may, if you wish, return to Cleveland that evening.

Looking forward to your visit, and with every good wish, I am

Most cordially,

*Daniel Friedman*

Rabbi Daniel Friedman

Rabbi Daniel Silver  
University Circle at Silver Park  
Cleveland 6, Ohio

RABBI DANIEL FRIEDMAN



K. A. M. TEMPLE  
930 EAST 50TH STREET  
CHICAGO 15, ILLINOIS

November 5, 1964

Dear Rabbi Silver:

Just a reminder that we are  
awaiting your sermon title for November  
20. (Our bulletin for that week will go  
to the printer Monday, November 9.)

Cordially,

*Dan Friedman*

Rabbi Daniel Jeremy Silver  
The Temple  
University Circle at Silver Park  
Cleveland 6, Ohio



November 9, 1964

Rabbi Daniel Friedman  
K. A. M. Temple  
930 East 50th Street  
Chicago 15, Illinois

Dear Rabbi Friedman:

I will take as my sermon title, "The Inner Man: Some Reflections Occasioned by the Publication of Dag Hammarskjöld's Spiritual Diary."

I intend to stay over Friday night and I wonder if you would be good enough to make reservations for me at a convenient location.

Cordially yours,

DANIEL JEREMY SILVER

DJS:bd



**K.A.M. Men's Club**  
**CABARET NIGHT**

**Saturday evening, November 21, 8 o'clock**  
**in the Community Hall**

**Dance music by**  
**The Leon Abbey Combo**

**Men's Club members, Young Marrieds**  
**and their guests are invited**

**No charge**

**In Every Jewish Home**  
**A Jewish Library**

One of the significant pieces of evidence that could be cited in contradiction to the anguished cries that American Jewry is in danger of vanishing is the steady increase in the number of Jewish books published by commercial publishers. These publishers are not in business primarily to strengthen Jewish life or to raise the level of Jewish literacy. Their principal interest is in selling books.

It seems reasonable to suppose that if no one bought such books publishers would not publish them. Since they are appearing with greater frequency there must be a market for them. This means Jews are buying Jewish books in greater numbers than ever before. Add to the works carrying the imprint of general publishers those issued by national Jewish organizations and you get the feeling that perhaps American Jews are reading more Jewish books than we believe.

How much of this interest in Jewish books is permanent remains to be seen. How much of it can be attributed to organized efforts to promote the buying and reading of Jewish books,

such as those engaged in for nearly a quarter of a century by the National Jewish Welfare Board Jewish Book Council, is hard to measure.

Nevertheless, it is encouraging to see the flow of new Jewish books, both fiction and non-fiction, many by new writers. This year the Jewish Book Council has adopted as the theme of its annual Jewish Book Month, to be observed October 29 to November 29, "A Jewish Library in Every Jewish Home." A "Jewish library" will mean different things to different people, depending on their Jewish interests, the depth of their Jewish knowledge and the quality of their Jewish commitment. But no one can any longer say that a Jewish library is hard to come by because important works are out of print or are too expensive. Reprints, paperbacks and new editions of the works that constitute a basic Jewish library are now easy to come by, and inexpensive. Added to these is the availability of new Jewish books on many subjects and for all kinds of Jewish readers.

Thus a modest Jewish library is easy to build quickly. The presence of such a library in a Jewish home gives it a distinctive quality and helps contradict the criers of 'wolf' who are so casually predicting the disappearance of Jews.

—Jewish Book Council of America

**IN MEMORIAM**

*The congregation extends its deepest  
sympathy to the bereaved family of*

**THERESA WILKUS**

**Mother of Mrs. Myron F. Weil**

*May her memory be for an eternal  
blessing in Israel*

**K.A.M. NEWS**

Wednesday, November 18, 1964 Vol. 31, No. 14

930 East 50th Street KE 8-3300 Chicago, Illinois 60615

Jacob J. Weinstein, Rabbi; Daniel Friedman, Assistant Rabbi; Max Janowski, Director of Music; Dr. Jerome R. Reich, Director of Education; Walter C. Baron, Temple Administrator.

Harold E. Friedman, President; Albert F. Haas, Vice-President; Stanton H. Kovacs, Vice-President; Robert B. Lifton, Vice-President; Charles Miller, Financial Secretary; David M. Rosenthal, Recording Secretary; Theodore A. Perlmutter, Treasurer; Mrs. Richard Fleischman, Sisterhood President; Melvin S. Mayer, Men's Club President; Arthur B. Samuels, Young Marrieds President; Marianne DeKoven, Youth Group President.

Published weekly from three weeks prior to the Jewish New Year to the last spring holiday and one issue published during August by K.A.M. Congregation (Kehilath Anshe Mayriv); entered as second class matter Aug. 7, 1947, at the Post Office, Chicago, Illinois under Act of March 3, 1879. Subscription: \$1.00 per year.



# K.A.M. NEWS



## SABBATH SERVICES

Friday evening, November 20, 8:15 o'clock

Our Pulpit Guest

**Rabbi Daniel Jeremy Silver**

The Temple, Cleveland, Ohio

will speak:

### **"THE INNER MAN"**

***Some Reflections Occasioned by the Publication of  
Dag Hammarskjold's Spiritual Diary***

Choir under the direction of Max Janowski



The Kaddish Prayer will be recited  
in memory of John F. Kennedy



## Rabbi Weinstein on Worship Service Attendance

Rabbi Jacob J. Weinstein has recently written the following letter to members of the Temple Board of Directors and the directors of the Temple auxiliaries. We believe that the Rabbi's message applies with equal importance to every K.A.M. congregant. It is hoped that this expression of the Rabbi's concern will lead to serious reflection on our attitude toward the importance of attendance at weekly Sabbath Services, and will lead to our regular participation at these Services.

November 6, 1964

Dear Board Member:

*After unforeseen delays, Janet and I are about to start on the first journey of our sabbatical. We will of course take with us the impacted memories of 25 years of work and worship with you, and you will never be far from our hearts no matter what the geographic distance between us may be.*

*I leave, however, with one dark and troubling worry—that you will take a sabbatical in reverse, that you will take leave of your sabbath, that you will be among the large congregation of the absent from our services. This is unfair and discouraging to Rabbi Daniel Friedman who is entitled to your support. You must help assure him that our kind of liberal Judaism is not merely a religion of convenience which can be put on or off at every whim. You must say to him by your presence that you did not build and maintain a large edifice to be like a Chinese praying device—where the wind reads the written pages on the spinning wheel—but that you built and maintain it because you need a place to offer meditations of your hearts and to take strength from the faith of your fathers, and dedicate yourself to the good life.*

*There is another reason, not so profound, but quite meaningful to me. I have invited to this pulpit some of the leading Rabbis of America. They have accepted this invitation in some part because of obligations to me for past favors, and in some part because of the high reputation of K.A.M. Temple. When I appeared in their pulpits, a large and enthusiastic congregation greeted me. I need not spell out for you, the embarrassment which your officers must feel should our noted guests speak to a small fragment of the Congregation here.*

*I call especially upon those of you who have accepted places on the Board of the Temple or its auxiliaries. You must honor your obliga-*

## Prof. Robert Hess Sunday A.M. Speaker

Dr. Robert Hess, associate professor of History at Northwestern University, will speak on "Judaism in Ethiopia," as guest of the Sunday Morning Discussion Group on Sunday, November 22, at 10:30 a.m. A member of the department of African Studies at Northwestern, Professor Hess specializes in the history of East Africa. He will discuss not only the Falasha Jewish Community of Ethiopia but, also, the Jewish influence on Christianity there.

A native of New Jersey, Dr. Hess holds A.B. M.A., and Ph.D. degrees from Yale University. He taught at Carnegie Institute of Technology and Mount Holyoke College before joining the faculty at Northwestern last January. He resides in Glencoe and is a member of North Shore Congregation Israel.

## Janowski Lecture

Our Director of Music, Mr. Max Janowski, will present the second lecture in a series on Jewish music, Sunday evening, November 22, 8 o'clock, at Congregation Rodfei Zedek. Participating with Mr. Janowski will be the K.A.M. Choir. All are welcome, at no charge.

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*tion by setting an example of concern for the well-being of the Temple. The success of your various projects cannot be a substitute for the service of worship on the Sabbath. You may build a fine community center with these projects but you do not build a Temple.*

*Of course, I recognize that there are profounder problems implied in this kind of an appeal—problems of the whole relevance of organized religion in this secular age. These deeper issues we will meet on their own terms in discussion groups geared to a serious confrontation of them. I am addressing myself primarily to those of you who are committed to Reform Judaism and to that aspect of it expressed in community worship but who permit every kind of excuses and distraction to place the Friday Night Service at the very bottom of your priorities.*

*I sincerely hope that you will contribute to the joy of our sabbatical by lifting the priority of Temple attendance. I am confident that you will find your life enriched by doing so.*

Shalom Uvrachem  
Cordially,  
Jacob J. Weinstein



## The Identity of Jewish Youth

The effect of urbanization on youth is frequently to diffuse its identification with its social, economic or religious group. To deal with "The Impact of Modern Urbanism Upon Jewish Youth" an important all-day meeting will be held Tuesday, November 24 at South Shore Temple, 71st and Jeffery, under the auspices of the Sisterhoods of four Reform congregations—South Shore, Beth Am, Sinai, and K.A.M. This meeting is open to all Jewish parents, and should be of particular interest and value to parents of children from nursery school through college age.

Four workshops will be conducted, from 10 a.m. to 12 noon, by Rabbi Mark Shapiro, B'nai Jehoshua; Rabbi Karl Weiner, Temple Judea, Skokie; Rabbi Arnold Wolf, Congregation Solel, Highland Park; and Dr. David Weinstein, President, College of Jewish Studies. Following luncheon there will be a panel discussion, moderated by Rabbi Robert J. Marx, director of the Chicago Federation-UAHC.

Among the specific questions to be considered are:

1. Will our children be unlisted numbers in the directory of the future?
2. Can our children find God in the modern metropolis?
3. Why should we be Jewish? (The problem of identity.)
4. Is communication between parents and children difficult?

Reservations for the luncheon (\$1.50) may be made by communicating with Mrs. Alfred Goodman, 9150 S. Yates Avenue.

## Organ Prices Up

The K.A.M. pipe organ in the main Temple is considered by experts one of the finest instruments in the country. From time to time there is speculation about its replacement cost or its value on today's market. One of our neighboring churches has been obtaining bids for replacement of its organ. The lowest bid received was in the amount of \$62,000, and this was for an electronic organ. The lowest bid for a pipe organ was \$69,000, with others ranging up to \$109,000. These cost figures may be used as a guide in estimating the value of our own "pride and joy."

## Rabbi Daniel Jeremy Silver Sabbath Eve Guest

Rabbi Daniel Jeremy Silver will occupy our pulpit on Friday evening, November 20. Rabbi Silver is the spiritual leader of The Temple, Cleveland, Ohio, the largest Reform congregation in the United States. He is a native Cleveland and a Confirmand of the temple which he now serves. He was an honor graduate of Harvard University, was ordained Rabbi at the Hebrew Union College in 1952, and received his Doctor of Philosophy degree from the University of Chicago.



**Daniel Jeremy Silver**

Dr. Silver is editor of the *Central Conference of American Rabbis Journal*, and edited *In the Time of Harvest—Essays in Honor of Abba Hillel Silver on the Occasion of his Seventieth Birthday*. Among his publications are a collection of essays, *From the Rabbi's Desk*, and his book, *Maimonidean Criticism and the Maimonidean Controversy, 1180-1240*, will be published late in 1964.

We are honored to have this distinguished member of the rabbinate with us and we hope you will join in welcoming Rabbi Silver, and will greet him at the Oneg Shabbat following the Service.

## READERS' GROUP

**Note date**

**Saturday, December 12**

**Mrs. Leila Weinberg**

**reviewing**

***Hurray For Me***

**by S. J. Wilson**

**at the home of**

**Mrs. Ernest Mond**

**5436 Hyde Park Blvd.**

**1:30 Dessert Luncheon**

**You will want your friends to attend!**



# K. A. M. TEMPLE

930 East 50th Street

Sabbath Services This Week

Friday, November 20, 8:15 o'clock

*Our Pulpit Guest*

## RABBI DANIEL JEREMY SILVER

The Temple, Cleveland

will speak:

### "THE INNER MAN"

Some Reflections Occasioned by the Publication of  
Dag Hammarskjöld's Spiritual Diary



Rabbi Silver is a native Clevelander and a Confirmand of the temple which he now serves, the largest Reform congregation in the United States. He was an honor graduate of Harvard University, was ordained Rabbi at the Hebrew Union College in 1952, and received his Ph.D. from the University of Chicago.

We are honored to have this distinguished member of the Rabbinate with us for Services and hope you and your friends will be with us to welcome Rabbi Silver and to greet him at the Oneg Shabbat following the Services.



November 23, 1964

Rabbi Daniel Friedman  
K. A. M. Temple  
930 East 50th Street  
Chicago 15, Illinois

Dear Dan:

It was a pleasure being with you for services and for the sandwich cum debate afterward. I repeat, why don't you take a flier at setting some of your ideas down on paper so that your colleagues can dig their teeth into you? It's all bloody and harmless, and the Journal is the better for it.

My expenses for the trip were:

Air Line Ticket	\$52.71
O'Hare Inn	20.00
Taxi to the temple and limousine service here	12.00
	<u>\$84.71</u>

I enjoyed it thoroughly. Give Jacob my best.

With all good wishes,

Sincerely,

DANIEL JEREMY SILVER

DJS:bd



From the desk of—

RABBI DANIEL JEREMY SILVER

Rabbi:

Reservations made and confirmed 11/10/64

United Airlines 1st class jet Flight #427  
leaving Cleveland Nov. 20 at 5:15 Pm,

arr. O'Hare Airport, Chicago at 5:28 P.M.  
(complimentary cocktails served; no meal)

Return:

United Airlines one-class jet Flight #358,  
leaving O'Hare Airport, Chicago Nov. 21 at  
9:00 A.M.

arriving Cleveland at 10:58 A.M.  
Snack served, no breakfast.

Tickets will be mailed to you here.



BD 1:30 P.M.

5464 Daniel Silver

Byrd Park

O'Hare Airport



THE INNER MAN

Some Reflections Occasioned by Dag Hammarskjöld's  
Spiritual Notebook

~~The Temple~~  
~~November 1, 1964~~

Rabbi Daniel Jeremy Silver

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Massada is a steep, rocky height deep in the Judaeen wilderness.

1 1/2" Massada was among the uninhabited places of the world until in the First Century B.C.E. King Herod of Judea determined to build there an impregnable fortress.

He cut a defile up the cliff out of the living rock. He barricaded the place

with all manner of ingenious defense. He saw to it that it was well pro-

38 visioned and well constructed. If fate and politics turned against him, this

would be his place of ultimate refuge. Indeed, Massada was for that day and

age altogether beyond assault. 4 King Herod never had to use Massada as a refuge,

but others did. Nineteen hundred years ago plus two, our fathers rose in a

noble but foredoomed rebellion against the iron boot of Roman dictatorship.

They gave a staunch accounting of themselves but in real life David does not

always level Goliath. So Though to their surprise the Romans had three times

to summon reinforcements, AND the Emperor himself had to come ON to the scene, by

the year 70 of the Common Era, the walls of Jerusalem had been breached, the

city had been fired, and the Temple itself had been ploughed into the ground.

The rebellion was at an end except for a few hundred desperate zealots who fled

into the wilderness, and protected themselves behind the walls of the Massada.

Here they held out for one year and then a second. Finally, the Roman emperor had to commit a whole legion to the siege of the Massada, 10,000 men

Handwritten notes in the top right margin: "Daniel Friedman", "Pleasant - unusual", "we - year - old - solid", "working with letters -", "mildred analysis", "And the too - m.d. - for", "case - of years - was", "so perfect home - cover", "new coal handled, it", "have", "then -", "lead".



against a few hundred. The siege lasted into a third year. The ruins of the ~~legionnaires~~<sup>legionnaires</sup> square can still be seen, etched into the desert floor. Ultimately, the carefully engineered siege machinery of the ~~Romans~~<sup>Legionnaires</sup> reduced the outer walls of the Massada; provisions ran low; few remained hale and strong. One morning the Roman camp awoke and no sound was to be heard from within the walls. No soldier was seen upon the walls. A scouting party was sent out. They entered Massada and they found there death.

The last defenders of Massada had compacted suicide. Two women and three little children ~~were all who~~<sup>ONLY</sup> survived. Massada passed into the legend of Jewish heroics. The men of Massada became the men of iron will, the invulnerable.

Massada returned to its original emptiness, and remained desolate until two years ago when a squad of scholars and research people under the leadership of the general and archaeologist Yigael Yadin determined to uncover what could be learned of the history of the place. They cleaned the approach of debris. They put stone on stone until the walls of Herod's palace stood again. ~~They~~<sup>They found</sup> ~~found~~ underneath the char of the Roman fire all ~~XXXXX~~ manner of provision, of coin, of battle implement which had been left there so many hundreds of years ago.

All this was to be expected. What was unexpected was the quantity of writing found in Massada, not only personal letters and contracts but any number of fragments of Biblical scrolls. Some ~~of~~<sup>was</sup> the literature of the Dead Sea Covenant people, most wondrously of all, a complete codex of the Hebrew original of the book, "The Wisdom of ben Sirah." Joshua ben Sirah had been a reflective, ~~intelligent~~ merchant ~~prince~~ of Jerusalem during the Second Century B.C.E. He had set down for his sons and for their families<sup>3</sup> his own, private philosophy. The rabbis had not seen fit to add this book to the canon



of the Bible, and so it had suffered over the centuries. All that we had of it until recent times was a Greek translation. Then forty years ago, Prof. Solomon Schechter discovered a Hebrew fragment from the original in a Cairo storeroom, ~~in the Geniza.~~

Last year, wondrously we came in possession of the original whole and scholars will be able to mine it for every subtlety and refinement of the original meaning.

But I speak to you of the Wisdom of ben Sirah, not to underscore the academic treasure which has been uncovered, but for what the book tells of the men of Massada. We tend to think of the men of Massada as one-dimensional, as men of iron, as men of the sword and of the bow. It's hard to think of them as men of doubt, as men who puzzled their fate, as men who looked out at the wilderness and at the heavens and at the sunset and wondered why they were here, why they were faced by death, what would happen to them when they died. It is difficult to think of the men of Massada as men who would turn to the Wisdom of ben Sirah. For the Wisdom of ben Sirah is a <sup>PROBING</sup> questioning, ~~honest~~ book. It asks, "Why? What? Wherefore? Why are we here? What is demanded of us? Where are we going? And why?"

Most of us seem to think that our ~~doubt~~ <sup>AND</sup> and our confusions, our puzzlements about life, are somehow unmanly, unworthy of us. We see the efficient despatch by which other people lead their lives. We do not see the strength of will that this demands. So we become tortured, somewhat, ashamed of our own uncertainties, and tentativeness. We see <sup>IN OTHER MEN</sup> the men of Massada in ~~all men~~, the ~~men~~ <sup>AND</sup> of armor, the strong-willed. We do not see the men of Massada crouching beside their pitiful campfire, head buried in hand, wondering, doubting, searching. Yet the men of Massada ~~needed to ask the basic questions, the~~ <sup>ultimate</sup> questions, the same way that we do. They, too, had "an inner man," a vulnerable



self, <sup>so</sup> as do all who walk at the edge of darkness. And we all walk there...there <sup>at</sup> The edge of loneliness and uncertainty, seeing the days passing by, wondering why we are here, where are we going, whether what we are doing is meaningful. The men of Massada turned to the <sup>"</sup>Wisdom of ben Sirah,<sup>"</sup> to this honest book of introspection and reflection, and they found ~~there echoed~~ <sup>IN ITS QUIET INTELLIGENCE</sup> and mirrored some of their own doubts, some of their own outreachings and all of their own search.

<sup>ONE OR ANOTHER</sup>  
We too turn time and again to ~~some~~ of that honest literature in which men put aside the mask of status, of confident achievement, and speak to us straight out of their private doubts and their private philosophy.

Fortunately, ~~recently~~ there was added to this intimate literature the reflections of one of the fine public servants of our day, the former Secretary-General of the United Nations, Mr. Dag Hammarskjold. His little, slender volume, "Markings" is by way of a series of disjointed jottings as he, too, stumbled along and reached out and sought to understand. In this book, which speaks not one word of his public service or of the great and the near great among whom he lived, but only of himself, of his reactions, of his needs, of his search, we <sup>have</sup> ~~find again~~ <sup>AGAIN</sup> underscored the universal truth: inside each of us, within each of us, there is a vulnerable self, an uncertainty, a tentativeness which we mask but cannot deny.

Dag Hammarskjold was by way of being the symbol of composure and serenity, the perfect <sup>ON RUFFLED</sup> ~~perfect~~ diplomat, who never dropped the mask of his composure, who walked disciplined, alert, briskly efficient. Yet here we find him wondering, puzzling, stumbling along, doubting, always asking, "Why? Why was I born? Why will I die? What <sup>MUST</sup> ~~will~~ I do? What will I accomplish in between?"

(5) You may recall some years ago that Premier Khrushchev came to the United Nations and during that famous shoe-banging incident not only displayed his anger



but his lack of <sup>simple</sup> decency. Khrushchev <sup>that day</sup> levelled a personal and vulgar attack at Mr. Hammarsjkold. There is no direct reflection of this ~~personal~~ denunciation in the "Markings" yet that same year Hammarsjkold wrote,

"The men of the hour, the self-assured who strut among us in the jingling harness of their success and importance - how can you let yourself be irritated by them? Let them enjoy their triumph, on the level to which it belongs."

Dag Hammarsjkold was obviously irritated by the jingling harness of Mr. Khrushchev's success. He turned to his diary (to his philosophy, to what he had wrenched out of the confusing experience that is life) to find again the calm which his blood and his emotions rebelled against. That the mask of composure never slipped is a tribute to the strength of his will and to his quality as a person, not to the coldness of his blood. His blood was like our own, capable of anger, <sup>AND OF</sup> exasperation, <sup>ALIVE TO</sup> ~~knowing~~ the full gamut and range of human emotion. But he was disciplined by a grand and noble faith, dedicated to a grand and noble purpose, and this discipline scourged him. He returned to it time and again and found there the will to hold himself in, and to remain calm and proud. ~~How~~ <sup>A</sup> We wish, most of us, that we had similar composure.

We are never proud of ourselves when we bite and scratch back, ~~when we forget for the moment our ultimate goal,~~ when we give in to all of our bitterness and our anger. We are ashamed of ourselves and are ashamed of having added to the sum total of human misfortune and unhappiness. Where, then, can we find the strength that was Mr. Hammarsjkold's?

Hammarsjkold includes in the "Markings" a little prayer which might well be our own. "Pray that your loneliness may spur you into finding something to live for, great enough to die for." <sup>6</sup> Pray that your loneliness may spur you into finding something to live for, great enough to die for.



Somehow, Mr. Hammarsjkold had found the vision splendid, the goal which keeps us on, which ennobles us by our very search. Where shall we find that something to live for?

Where shall we find it? Within ourselves. How shall we find it? First off, (if we follow Mr. Hammarsjkold's example, and his example is a good one,) by looking at life square on, by acknowledging life to be as it is. You and I spend a good deal of time denying the ugliness that is about us, trying to close our ears, to stop up our hearing from those thoughts which we do not want to hear, denying the questions which <sup>Reik</sup> ~~are~~ within, ~~the~~ questions which cannot be denied. We would prefer, if we could, to look on the surface of things and not to be bothered by what is hidden but always close by, the brevity of life, our fragility, our own mortality. — OUR UNCERTAINTY ABOUT OUR WAY OF LIFE

Mr. Hammarsjkold makes this compelling analogy:

"Sun and stillness. Looking down through the jade and green water, you see the monsters of the deep playing on the reef. Is this a reason to be afraid? Do you feel safer when scudding waves hide what lies beneath the surface?"

Of course we do feel safer when the sun shimmers off the surface of life and we do not see the monsters beneath. Our own near death, the possibility of disease, the possible unfriendliness of our friends, the possible prejudice of our neighbors, the possible reversal of the cycle of prosperity, and the awful possibility that we may be frittering away our time in utterly useless pursuit: these are the monsters of the deep and we would far prefer not to acknowledge them.

So when our children or our friends ask an embarrassing, Why? (Explain to me; rationalize for me your life,) we turn angrily. "Don't badger me. Don't ask me these things. Isn't it enough for you that I earn my living, that I live by a basic code of responsibility and respectability? Ask no more of me." Is



that enough? Is that really all that we ask of ourselves? Of course it is not. Each of us wants to do more than to earn and to eat. We want to live wisely and we want to live well and we want to live with some understanding of why we are living, of where we are going and of what is demanded of us, and by whom.

We want to understand life. Well, then, first off, admit life to be that which it is, short, vulnerable, filled with obstacles, uncertain. Know life for what it is. When you have seen life whole, then begin to search out life's meaning.

This is the second mandate in Mr. Hammarsjokold's philosophy: seek out  
the meaning of life. You will not find philosophy as you sit quietly by your  
fireside. Philosophy comes to man in the living, in experience, ~~by understand-~~  
~~ing~~ <sup>in his conflicts</sup> by living and loving and reflecting and by being part of this chaotic  
thing we call civilization. Search out life.

There is a dramatic parallel between the opening poem of the "Markings" and the first statement of spiritual odyssey reflected in our Bible. Let me give you first Mr. Hammarskjold's little poem:

"I am being driven forward  
Into an unknown land.  
The path grows steeper,  
The air colder and sharper.  
A wind from my unknown goal  
Stirs the strings  
Of expectation.

Still the question--  
Shall I ever get there?  
There where life resounds  
A clear, pure note  
In the silence."

"I am being driven forward into an unknown land." When Abraham was summoned to his spiritual odyssey, God said simply to him, "



④ Get thee out of thy land, from thy father's house, from thy homeland unto the land that I will show you. \_\_\_\_\_."

\_\_\_\_\_." Abraham was summoned but he was not told his ultimate direction, only "\_\_\_\_\_ go -- unto the land that you will find. / You will find your destination. /

So it is with all who seek. We must begin the journey, begin to ask and to wonder and to puzzle and to sift down the facts of life, ~~to seek~~ <sup>AND</sup> to lay bare their ultimate skeleton. We cannot be sure where we will end or what will be our final philosophy. Life is understood only by those who journey out into it. Philosophy can be learned only <sup>by reason & tears</sup> through tears and by sweat. Each of us is being drawn out into an unknown land. / That is in its own way why faith and philosophy are so difficult to come by. / They cannot be handed over whole. / The faith of the father cannot be the faith of the child / for the father's experience is ultimately unique, / different than that of his offspring. We cannot have faith for the memorizing of our father's catechism. We must wrench faith and understanding out of our own life experience. Each <sup>man's</sup> faith has its own essentials, unique until itself.

In this vein, too, we understand Mr. Hammarskjold's observation that "Many have been driven into the outer darkness by too easy talk of faith." You and I know what he means by this. Living, reading, our experience have shattered the once crystal-clear teachings of the Sunday School. That faith is too simple. Sometimes we are put off by the serene confidence of the pulpit and of the prayer book. Our faith knows stumbling. It knows the moment when the heavens are steel-shut, when we would draw close, when we cry out, and there is no answer. "

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"How long, O Lord, will Thou forget me? Will Thou forget me forever? How long, O Lord, will Thou hide thy face from me?"

These are not the words of alienation, spoken by one of us - a modern; these are the words of the psalmist. Three thousand years ago in the age of burning, flaming faith, <sup>They</sup> ~~we~~ knew those moments of alienation, of estrangement, when the congregation <sup>Rose</sup> ~~rose~~ to sanctify God, "Holy, holy, holy," and they stood, estranged, and the heavens closed. / Faith is not a thing. / It is not a solid. / Faith is not something we can purchase and keep close by and recall at will. / Faith is a search, a search for God, a search for meaning, a search for reality, a search for maturity, a search to know what is demanded of us and by whom. / And, as with any journey, there are days when the journey is easy and the way is sure and there are days when we trip over ourselves and we find the path strewn by all manner of obstacles. There are days when we walk in the sunlight and there are days when we walk bent under the storm clouds. "

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Seek to know. Set out on the search. This is the sum of the wisdom of all honest men. This is the sum of the wisdom of our people which has never insisted that the Jew rise in his sanctuary and speak a complicated catechism beloved to some Father. The elemental religious requirement is search. "

1171 1446 2 . " "Seek

ye, Me." "Seek ye, God. Live." In the search itself is the faith. Faith begins and ends really in the honesty of our search.

Mr. Hammarskjold's search for faith has many parallels to our own. His is an honest book. We are recognizable in it. But there is one way in which Mr. Hammarskjold's journey cannot be our own. Abraham was <sup>10</sup> commanded to take a journey. "

." "Get thee out of thy



home." Leave off the old habits, the outworn philosophy, the outdated practices, find a new <sup>habits</sup> one, a new understanding, a new, cleaner, and better faith. Abraham's journey was a geographical fact, and it was taken among men. He went with his family and with his tribe and he went from city to city. Abraham sought faith among the living. Indeed, the Biblical phrase is instructive: "

וְיָצֵאתָ מִלְּבָבְךָ . " Get thee out from thy past, be ye a blessing. Wherever you go, live among men, live worthily among men, bring happiness and goodness to the families of mankind. Judaism has always insisted that we will find God and goodness in the world of men, as we live in our families, as we show kindness and gentleness and love to others, as we live by a code of justice, as we seek to establish righteousness and freedom in the community. In the world of men there is God. Live and ye shall find. Faith is to be distilled from history and our own personal experience of life..

Per contra, Mr. Hammarskjöld sought faith within himself. His was not a physical journey but a plumbing of the inner depths, <sup>of</sup> his own soul. Christian mystics used to call such a state a "dying unto ~~oneself~~ oneself". Hammarskjöld was by way of being a spiritual bachelor, a solitary. He was a man who was afraid to reach out with the nerve-endings of emotion, of feeling, of love, and to be part and feel and to be close to. His search was rather a search to be cut off from all the noise, the cacophony and the confusion of life, to find the silence and then to find the light within.

I wish Hammarskjöld meant only to find the silence for thought, the quiet for introspection. We would know what he meant. "The longest journey is the inward journey of him who has chosen his destiny, who has started upon his quest for the source of his being." The longest journey, the inward journey, however, was something more than that moment of detachment which allows for reflection.



It is a dying unto oneself. It is a going within, further and further down into the shadow world, the darkness which is our soul, seeking the source of our being, seeking the light that is not there.

Divers tell us that as they plunge into the darkness of the water there is a fatal fascination to the depth. It draws them on. It draws them beyond their strength, beyond escape. So, I am afraid, this dying unto oneself, this journey within, draws us on farther and farther into the darkness, into madness, even into suicide. More than once Hammarskjöld came close <sup>(in his thought to the seduction of suicide--</sup> ~~to a feeling of~~ the beauty of death and of dying. As one reads this little volume one has the feeling that had it not been for the press of his official duty, had he not been at the vortex of international affairs where he lacked the leisure to carry out the logic of his own search, he might have done away with himself.

The journey for faith must be with others in the busyness of life in our partnership with the living. Within we will find the resources with which to reason, more than this, within we will find only the darkness. The light of ~~XX~~ life, the light of love, the light of companionship, this is the enlightenment ready for our understanding. Wisdom comes to man in the living. "

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Get thee out, seek thee the faith sufficient, seek it among the living, seek it by living by the highest code of honor of which you are capable. And live, and faith will come to you. That is the teaching of our Bible. These are the reflections I would leave with you this <sup>evening</sup> ~~morning~~. Amen.