



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

Reel
47

Box
15

Folder
790

Yom Kippur sermon, 1964.

YOM KIPPUR SERMON

The Temple
September 15, 1964

Rabbi Daniel Jeremy Silver

Yom Kippur, my friends, compels honesty. So let's be honest about it. The Kol Nidre is a most improbable beginning to our holiest day. It is not a prayer. In thought it is neither philosophic nor profound. It cannot even claim that its language has the grace of poetry. How is it, then, that a people whose genius runs to the spiritual ^{is} was content with a rather flat legal form as the inaugural theme of this worship.

The answer lies in the meanings within meanings of which language is capable. Take Lincoln's Gettysburgh Address. It is something far more than a succinct and well-written graveyard dedicatory. It is the testament of a man, of a leader, who anguished to see his nation divided against itself, who refused to triumph in victory, and who asked only that his people be reunited in a common dedication to liberty, to the highest aspirations of brotherhood. It is the man and the occasion, especially the quality of the man, which establishes the immortality of language. So it is with the Kol Nidre. The Kol Nidre reaches us back a thousand years into the tears of our people. The Kol Nidre was written by an unknown sage, a member of ^{ix}the Spanish community which was given the outrageous choice, apostasy or death. They chose to dissemble. They chose to dress as did the majority and to attend year long the worship of the majority. But once a year, furtively, they climbed down the cellar stairs. They rapped with a secret password at the door, and they entered into the prayers of their people. The Kol Nidre was a sort of accrediting credential.

It was spoken before the service began, and it said, Our conversion was wrung from us. In our hearts we have remained of Israel. Let us this night, then, be numbered again in Israel.

And over the long centuries, other communities, adrift and alone, were forced to speak the Kol Nidre, and in time the whole people adopted the Kol Nidre to our worship, for really they were one. One in the yellow badge. One in the Inquisition. One in the pogrom. One at Dachau. Their courage encouraged. And if we were of those ^{fortunate enough} ~~not~~ to be put to the supreme test, their courage demanded of us the higher quality of faith.

The Kol Nidre speaks the language of the heart. Kol Nidre demands of us this night that we knit close the ties of faith, the ties which bind us to our God and to our people. And the Kol Nidre stands as a symbol that the worship of Yom Kippur is written in the language of the heart. In feeling, and in memory, in music and in fast, in discipline and in chant, the Kol Nidre demands that we become part of the worship, that we cease to be an audience and become a congregation caught up in the spirit, in the grip of this day.

Have you ever tried to describe Yom Kippur to a stranger? I have ^a spent time outlining the basic elements of ~~the~~ service, explaining the history of the grand hymns, the Kol Nidre and of the ^{ASSANA TOKEN}, speaking of the whitened, unadorned altar, of the fast and of its meaning. When I am done I have the feeling that though I have described Yom Kippur fully, I have failed to describe Yom Kippur as it really is. For Yom Kippur is something more than a dusk to dusk fast, something more than a dusk to dusk worship. Yom Kippur is the Sabbath of Sabbaths. Yom Kippur is the sum of all of its rituals and of all of its prayers or, better yet, Yom Kippur is the impress of this day upon us.

What makes the fast of Yom Kippur out of the ordinary? Those who are strangers to the fast think of it as an ordinary, rather prosaic denial. And indeed, logically, we do not need a fast to remind us that on this day our thoughts are on matters spiritual and not worldly. But the fast unites us with thirty centuries of devotion, and how shall we explain this to a stranger. Why could not the basic themes of Yom Kippur be set out in one evening's service? Why do we need a day long liturgy. Logically, we do not. Indeed, logically Yom Kippur can be set down in a few brief sentences. Here is its program: in the bustle of life often we become confused. We lose sight of our goals and sometimes we lose sight even of ourselves. It is a matter of prudence, therefore, and of wisdom periodically to stop, to take stock, to ask ourselves if we are truly advancing in the directions which we desire. ~~The~~ Yom Kippur reminds us that our failings not only dismay God, but they are a source of dismay to us. Let us therefore remark our sins, rectify them as far as is humanly possible. Let us be the better and the purer for this occasion.

It is easily said, but as we set these thoughts down on paper we might as well be writing them in invisible ink. For what separates, what distinguishes these lines from any of those periodic moments of self awareness in which we resolve we will take ourselves finally in hand, improve the quality of our living, become the kind of person we always dreamed of.

Where is the power of Yom Kippur? Where in these lines is the spiritual magnetism of the day which draws the household of Israel, the pious and the uncertain, to worship? Where is the confidence which we brought tonight to this sanctuary that we could leave it tomorrow evening the cleaner and the better for this experience.

The close things of life are best left undescribed. How would you describe love? How would you describe the touching of hands, the warming glance, the confidence of respect, the joy that wells up within, the pleasures shared which can never be explained to another. How would you explain love?

Yom Kippur is of the near things of our faith, intimate to us, and perhaps we were better left ^{had} it without description. But let me touch Yom Kippur -- this spirit, this mood, this power -- from another angle. Let me ask why it was that our fathers architected and sculpted this worship as they did, in the language of the heart. Why were they not satisfied with a single evening of worship? Why were they not satisfied to set out the imperatives of our moral improvement simply and succinctly? You know, by nature we are not a long winded people. Our Psalms are a triumph of succinct piety. The Bible is a careful distillate of a thousand years of religious creativity. We are not a squirrel people. We are not afraid and have never been afraid of tossing aside the chaff. Why, then, the prolonged, day long worship? Because an evening's worship is not enough. Because this day we must listen with the heart to a service which speaks in the language of the heart. For Yom Kippur is not only a favorite annual devotion. It is a spiritual exercise of the highest order. Yom Kippur insists on a reorientation of our lives. Yom Kippur calls upon us to confront our persistent failings, our bleakest of habits, and somehow to rechannel these into more wholesome directions. And our habits, our persistent failings, simply do not give in to the commands of reason and logic. We have a trigger temper. We know what it means to blow up. Having vented our spleen, we know the meaning of remorse, the full ugliness of our anger. We counsel ourselves that we will ^{bridge} our irascibility, and we do -- for a day, or two -- and

then some stupidity, some carelessness brings the flush of blood again to our cheeks, and we erupt. Our habits simply do not surrender to reason.

Here is an easy-going, lackadaisical fellow. He promises himself tonight that he will finally make something of his life, he will be up and at it. How many times did he promise this to himself before? How many times has he settled back into the old comfortable habits?

Need I remind you that Americans smoke more today than they did before the Surgeon General's report? We simply do not listen, even to our own best advice. Our habits are in the power of our will, of our heart, and we change our habit only when we have a change of heart. What moves the heart? What causes us finally to take ourselves in hand and to say, "I will change," and to mean it? Tragedy. Tragedy touches the heart. Many of those who were soldiers at Dachau opened the gates and saw the horror within became, in that instant, finer men. Their lives took on new direction. Volunteers suddenly confronted with raw pain or empty loneliness know in that instant a new dimension of responsibility. The Yiskor service, the memorial service of Yom Kippur, is not an unwarranted intrusion on this day of stock taking. Rather it is carefully placed. For memory compels. A life left incomplete, and what life is not left incomplete, demands that we continue, make our own, the responsibility. How many children have suddenly matured when the yoke was placed upon their shoulders. They become different people, themselves, but older. Themselves, but wiser. Themselves, but more dedicate.

Tragedy touches the heart. So does love. Love suddenly alerts us to the world without. We are no longer aliens. We are part of the passion of living, of family, of civilization, the gentler and the more generous of spirit, more sympathetic, more aware, and feeling. Love touches the heart. Love changes our ways of life. Tragedy and love, courage and sacrifice, ~~and~~

awe and reverence, yes, even fear -- these touch, move the heart, and these are all elements in this service on Yom Kippur.

Our fathers called this day "

" --

the day of fear and trembling. They felt themselves this day under a divine judgment, for life, for death. We sense this day's holiness. We know it to be a day set apart. We know that it speaks to us in the language of the heart, that our hearts can be crushed, can be bruised, and that we can be improved. Yom Kippur speaks with the language of the heart. Let me, then, rather than speak to you in a thematic, skeletal form of the basic themes of Yom Kippur, speak to you rather from the heart. Let me tell you what Yom Kippur means to me, the feelings that it evokes within. Perhaps you will catch an echo of your own reaction.

I cannot come to Yom Kippur except to know its uniqueness. The Bible calls this day the Sabbath of Sabbaths. We call it the High Holiday. The words matter not. It is a day apart. What makes it so? I do not know. Perhaps it is the thronging of the congregation. Perhaps it is the reverence of ^{THE} centuries. Perhaps it is the force of the truly majestic liturgy. Perhaps it is the simple fact of denial implied in the fast. Perhaps it is these, one or all. But Yom Kippur bespeaks its own holiness, and I do not seek to separate out the parts. I am only grateful for its significance. For Yom Kippur says to me, I know that you do not set great store by changes of personality, that you have resolved and seen your resolution slip away, but this night, somehow, you will be buoyed up, encouraged, the spirit of Yom Kippur is with you. It will bind to you the more firmly your promises and your pledges. And is it not true that that which we believe to be significant becomes significant? On Yom Kippur in the days of the ancient Temple the High Priest had two ordinary goats

brought before him. One he set aside as a sacrifice to God. On the head of the other he put his hand, and symbolically placed upon the head of that goat the guilt of the people. The goat was then driven out of the confines of the Temple, out of the gates of Jerusalem and into the howling wilderness. Now, our fathers were not naive nor simple men. They did not really believe that the goat carried out with it the sins of the people. But they did know that on Yom Kippur they felt cleansed and purified, renewed. Here was the symbolic expression of this renewal, this freedom, this breaking of the chains. That which is believed to be significant is significant, and I am grateful for the otherness, the holiness, of this day.

And as I feel the special quality of Yom Kippur, so on Yom Kippur I feel a special calm. In some ways this is passing strange. Yom Kippur is the night of the whole congregation. The temples are thronged. Yet tonight in the temple I am alone. I often feel when I walk into the congregation on Yom Kippur night that I am walking into myself. I do not know, really, why. Perhaps it is the calm, introspective, minor keyed music which accompanies our worship. Perhaps it is that I know that as the day draws on my mind will cease to wander back to my desk and to my calendar. The walls will shut out the noise and distraction of my daily life, and I will be alone -- alone with myself. Perhaps it is that on Yom Kippur I am with those whom I know and respect, and I lose a sense of being up for show, singled out. Those whom I respect stand with me and speak the words of confession. They, too, feel themselves awkward before the standard of God's measurement. They, too, know the meaning of stumbling and of failure. And as they are busy with their thoughts, so I am busy with mine. I am no longer ashamed. I am no longer alone, set apart. And not being alone, I find that I can shrug off, on Yom Kippur, all pride.

You know it is our way, the year long, to put our best foot forward, to put a bold face on it, and it is wise and it is prudent that we do so. Otherwise we could not go it in life. But sometimes our confidence and our pride encases us, envelops us, so that we do not hear the promptings of the conscience. It blinds us to the inner light within. On Yom Kippur I find that I can shrug off of my shoulders the mantle of pride. On Yom Kippur I find that I can come to myself without stumbling over a thousand invented excuses and rationalizations. I am alone with myself and my God. There is no shame in confession. God knows my sins before I utter them, and all who are with me this night share the imperfections of mortality.

And as the confession is repeated once, twice, then thrice, I find that I can easily read myself into each of its terms. Each of us has a favorite sin -- some terrible whopping lie from our childhood, some evil from our distant past -- which whenever we become awkward at a moment of confession we trot out, we repeat it. We have repeated it a dozen years and more, but it blinds us to the near reality, it blinds us to an awareness of the sins of the moment, of last year and of last month and of yesterday. I forget this favorite sin of mine on Yom Kippur, and I come to see the gray spots of my life as I now lead it, the compromises which need not have been made, the confidences that need not have been exchanged, the friendships offered which could not be cultivated, the carelessness which need not have been practiced. I see my life as it truly is. I find, on Yom Kippur, that confession comes easily. I often ask myself why. Yearlong I am tied up, within myself. I see myself only in the best of possible lights. "Mirror, mirror on the wall, who is the fairest of them all?" We are. But tonight I see myself, at least partially, as God must see me. I do not find the

words of admission difficult. Is it that I know that I will not be bogged down, becalmed in a sea of remorse? Perhaps. True, it is welcome at the very beginning of our worship, before a single act of contrition has been asked of us, God's promise is written large, "

-- And God said, I have forgiven you according to your request." God desires not the death of the sinner, but that he repent of the evil of his ways, and that he live. And what is our Torah portion of tomorrow morning? "See, I have set before thee this day the blessing and the curse, life and death. Choose ye life." The Shofar, I know, will sound tomorrow dusk. I will be reunited with God, reunited with my life, renewed. I know that if I take the returning road God will meet me more than half way. "

" "And as I went out to meet thee, I found thee coming my way."

The way back is a long way. We shy from the moments of apology and of admission, from the hard truths kept secret which must now be revealed. Yearlong we are afraid to reveal ourselves. Tonight we find that strength.

" "The way back is a long way. Yearlong we put off, we procrastinate, we say there will yet be time for the visit I propose, for the service I will tender. Yearlong we live with the illusion of our immortality. We deny to ourselves that we cannot even assure us of tomorrow. Tonight I can face my mortality. I know that the time for change is now. "

The way back is a long way. New disciplines must be found. Pleasures and indulgences must be set aside. I must find somehow within me a continuing strength, so that when the petty word, the feeble gesture comes to mind I put it aside, so that I can bridle my anger and my excess. Tonight I know that somehow I will find the strength. "

The way back is a long way, but tonight my heart has been tender and open. I hear the language of Yom Kippur. I feel a new freedom, a strengthening of new confidence. I feel the cleaner. The New Year dawns. I feel that I will somehow within it find a new life.

"

."

"When I went out to meet Thee, I found Thee coming my way." So this night what more can I say or do but to bless God for the power, for the thrust, of Yom Kippur.

"Praised art Thou, O Lord our God, King of the Universe, who hast given us this Day of Atonement, a day of fear and of trembling, yet with it all a day of richest blessing. Amen.



Announcements

YOM KIPPUR EVENING

The Temple

MORNING SERVICES for the Day of Atonement - Wednesday, September 16 - 9:30 a.m.

A CHILDREN'S SERVICE will be held in The Temple at 1:30 p.m., Wednesday,

September 16. Children under school age should not be brought to these services. Parents are invited to accompany their children and to sit with them during the services.

AFTERNOON SERVICE - 2:45 p.m.

MEMORIAL SERVICE - 4:00 p.m. The doors of The Temple 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.

Those members who are parked in the aisles of the parking lot are requested to leave promptly after services and remove their cars from the aisles as quickly as possible so that the parking lot may be ~~quickly~~ cleared with the least amount of confusion.

Thursday night - is a wonderful winter, - so let's be honest about it,
the KN is a most unpredictable opening to our holiday day, it is
not a prayer, it is rather preparation for celebration, the language is
not even about the giving party.

How is it that a people, whose givers must be spiritual
remains contact with the flat and repetitive legal formulas
which express no more than the spoken before hand
quiet and fast of entire religion and never judged
The answer, of course, is that one is more to the language than
the surface formal meaning of the words. The inner uttering
address is for more than a secret and secret prayer
bedeviling - Others equally well sculpted have been spoken - but
not by leaders of staple & spiritual - which had not been
and his nation to make any thing at all but the
pleasure in riding - which asked only that all nations can
the mind of a nation concerned in riding & dedicated to the
highest hope of human brotherhood,

The man, the time, the style of the speaker - all can style you
understand entirely, So it is sure as KN reads it reads me
read back 1000 years and now into the time of our people's
history, It is by an unknown class of a community of Spain
Yews who held you an entire class "the people in
Doyle", The class to celebrate - money, perhaps, the
new light would shine. You say they would be seen and
about the members of the nation - but in a year they
could all stop, knocked into a secret set your spirit

at a local level, and provide support in the region of the project. The
with the KN as a body of authority, including the

speaking before the other group of members. "Our members
have been very busy, we have received a number of requests

for the material in detail."

at the time the families of members have been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

been very busy, the project has been
the time of the project, the project has been

at ~~the~~ last building

From history of Indian Juncos.

~~_____~~

The same things in life can not be decided on under some
~~how much you control~~
~~— yourself — as your own~~

Let me put to myself the engineering Y. &. ~~question~~ in question. In so far as we ~~can~~ ~~calculate~~ ~~uncovered~~ ~~the~~ ~~we~~ ~~do~~ ~~no~~ ~~?~~ ~~can~~

people is not by nature as provided. The 1st point
 about - The public story is careful distillation of a few points
 We are not a young people movement - we are a long movement
 We do not keep the past - we are a long movement

under a few lines - can have right to? why? Because but
a few lines can not account for the rest of YK.

~~can not see the purpose of Y. K. - a change of Y. K.~~
 Y. K. is not of a Jewish character - but a common spiritual
 address - a 3123 p'it - a 3123 of character, of character, of
 moral slow Turkey - of the character of a better way, we can
do by seems - however we simply do not break off from
 our bad habits simply because we think it would be
 need for us to do so

need somebody who will take care of us and make sure
 18-19 the needed before the Jewish character's report, on
 persistent justice - it is there and not just after Y. K. -
 simply do not yield to ^{just} ~~the~~ ~~pressure~~ -

WRHS



READER:

Ayn kay-lo-hay-nu,
 Ayn ka-do-nay-nu,
 Ayn k'-mal-kay-nu
 Ayn k'mo-shee-aynu

Mee chay-lo-hay-nu
 Mee cha-do-nay-nu
 Mee ch'-mal-kay-nu
 Mee ch'mo-shee-ay-nu

No-de lay-lo-hay-nu
 No-de la-do-nay-nu
 No-de l'-mal-kay-nu
 No-de l'mo-shee-ay-nu

Bo-ruch E-lo-hay-nu
 Bo-ruch A-do-nay-nu
 Bo-ruch Mal-kay-nu
 Bo-ruch Mo-shee-ay-nu

At-to hu E-lo hay-nu
 At-to hu A-do-nay-nu
 At-to hu Mal-kay-nu
 At-to hu Mo-shee-ay-nu

אין פאלקס.

Congregation:

There is none like our God;
 There is none like our Lord;
 There is none like our King;
 There is none like our Savior.

Who is like our God?
 Who is like our Lord?
 Who is like our King?
 Who is like our Savior?

We will give thanks to our God;
 We will give thanks to our Lord;
 We will give thanks to our King;
 We will give thanks to our Savior.

Blessed be our God;
 Blessed be our Lord;
 Blessed be our King;
 Blessed be our Savior.

Thou art our God;
 Thou art our Lord;
 Thou art our King;
 Thou art our Savior.

(All rise and repeat singing.)

— BLESSING —

We walk out quietly, and do not speak until we are outside.
 (Please leave your book on the table near the door.)

There is one thing, one melody, one long pilgrimage remembered, the
memory by which each ^{one} life ~~is~~ the memory of how we
child we cannot be surprised & full ~~the~~ balance - the memory of
how but you or before we ~~find ourselves~~ change to one people -
can guide together ~~and~~ ~~we~~ ~~are~~ ~~joined~~ ~~into~~ short repeated
affirmation

[illegible]

We have a big temp - anger spit - Remove it
it, We know the experts gave opinion "never again" don
revolutions last a day - two - perhaps a month - Then some
cardiac now on the day before the blast we check - We
except, We know that misleading is a bad habit - but what do
we need to smell now,

What doesn't mean for us any longer - as a result of
following the way of knowledge. And so "I'm going to be a man" -
I'm ready now to make something out of my life - I'm ready now
to be a man and to be a man - how long will it be before he's been

income has confronted all limits

~~The~~ sand sample does not contain any minerals - The least dense of the

~~_____~~

on line
~~last~~ many more were banded together - 4, ~~11~~

~~in a very short time and so he~~

~~Ques~~ The heart does not yield to pressure - not

begin a new to include the House & the (the) good advice of people, a

doctors, on rehabilitation - from large cases and small cases have

has been profoundly moved, - conceded in the great heat

many a situation involving one or more of these from

Q. When he last saw Kader before - may a witness and study

for a few small parts as highways roads as well as identity of

has been particularly an important to the American life. The idea of

WRHS
AMERICAN JEWISH
ARCHIVES
a bullet may speed another to the point of death - a happy affair -

The ... of the ...

The measured time was

afternoon is not over ~~disorderly~~ out of place very disorderly into a day of good morning

but a perfect solution - many use rules - a life bond - not

0 hour complete over completion. It is in the correct page for it

১৯৩৭/৮ ১ম ১০০৮ ১০০৮/৯ ১ম - ~~Three months~~ - 42 days

Pen and my hand for them.

Troy of leaders - more to heart and no less love - one

the report should include the following:

beautiful not scarce to be called - We have plenty of persons

found in incubation, there was not known any other method and

of love - & melancholy and longing into a new generation

2 persons were seen and 1 adult was seen.

Tracy, Lane, ... change been ... can ... in money ... correlly ... man ... change been ... can ... in money ... correlly ... man ...

I can not ... the P.B. ... are made ... uniqueness ... service ... made ... fact ... elusive ...

No. 2 There benefit ... I know ... about ... has ... is ...

and is it not ... significant ... you ... be ...

Perhaps it is a better system - for once I am home I get enough for some
 weeks nearly a hundred and the families distressed - By now
 however my mind seems wandering off to the subject of emigration -
 Perhaps it is only that I find it a long & weary road to nothing
leading - I could almost see, when I am weary of this world -
 They are rapidly treading me the line of the unknown -

I am now alone - They are coming in from
the subject, they are being made - I am being made

again, I am now alone and - but one more thing

is going on to be done,

Only guides & volume
you can keep for the guide
see you - say the price are half price

[illegible]

helps in growth of seedlings of medicinal
 plants and also in preservation of the
insects 1 sec
 from the seed and the seedling
 from the seedling.

Chandlers : we need for no production of new & used
papers - around the Western Quarry - Tampa also could run

So situated to my satisfaction and perfectly
sensible and graceful withal and perfectly

2. *infectio*

Superior, A. K. and Co. and that

the return - oanchan 2 know - Out to - by of 2 go halfway down the
Returnway Road - Good will meet me more than halfway

~~Do at least 1/2 hr. of walking or jogging daily~~

It had to mean in this school keeping

Is it ~~the~~ ~~same~~ ~~as~~ ~~the~~ ~~one~~ ~~in~~ ~~the~~ ~~XX~~ ~~2~~ ~~and~~ ~~can~~ ~~be~~ ~~used~~ ~~during~~ ~~land~~ ~~the~~

~~questioning the evidence which we have~~ we have a
which the past must be used

אם בואו לקראתו בקצות' מפתח

When I want to rest, I find him ~~coming~~ ^{coming} ~~my way~~

The way he is is very sad - there is the awkward phase of
apologizing to me now and then - often I feel myself
silenced and fearful - Tomorrow he will come forward

(1, 2, 2, 1)

The many hours in a long day - There are pleasures and
 lessons to be had here. I must admit that I am not sure of life - total
 of life - There may get the time to a longer myself. I have no
 guarantee of tomorrow, after I have been myself no more -
 To make the world even less free

امام (ع)

The very best is - say, say - 2 are a man of habit, of 1 are
to say, 2 must constantly be on the ground and 2 step back into
good behavior in self-discipline in refinement in judicious or
patience - ~~often~~ I expect that you are not only here with
but my weakness are myself - Tonight I am just
tired but very one ~~ambiguity~~ ^{ambiguity} I am not sure I have fallen
etc. - & from which I am entirely myself

126.226

