



## Daniel Jeremy Silver Collection Digitization Project

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

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

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

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The Book of the People, 1966.

## THE BOOK OF THE PEOPLE

The Temple  
Cleveland, Ohio  
November 13, 1966

Rabbi Daniel Jeremy Silver

Some of you may have visited Jerusalem before it became a divided city, when a Jew could still walk within the old Crusader walls. If so, you were surely guided to the Wailing Wall where you were shown a series of weather darkened granite blocks sixty feet high and some 200 feet long - all that remains of the gates and of the buildings of The Temple Mount. There is nothing distinctive or particularly satisfying about this wall, but it is sacred to the Jews. Over the long centuries it was all that remained to us of our freedom, all that was tangible and still visible of the glories that were Israel. Those of our ancestors who went up to Jerusalem came to this wall and offered here their prayers. They cried out to God with the anguish of the bitter Exile, in pain, fear, trust and hope. They cried out for the Messiah who would restore the ancient freedom and the ancient glory and rebuild the sacred place. Only the few came but their prayer was echoed in all the congregations of the dispersion

"Restore, Oh Lord, our worship, the Holy of Holies in Thy Temple, and in Thy love accept mercifully the sacrifices of Israel and their prayers."

The symbol of a resurrected Temple was one of the central elements of the redemptive dream of our people during the long medieval midnight.



It encouraged our fathers and gave them hope. And so, it is worthy of note that when the Zionist movement began to re-build Israel in the 1920's and 1930's no attempt was made to restore or rebuild The Temple in Jerusalem.

Why not? Many who came were indifferent to the religious tradition. They were activists, socialists, secularists. The religious tradition was tangential to their Zionism. Yet they did not oppose the building of synagogues or the building of schools by the pious. They would not have opposed the rebuilding of The Temple if it had been clearly desired. There were some in Israel who said; 'only the Messiah can rebuild The Temple'. These were the self-same people who said: 'only the Messiah can restore Zion.' It is these self-same few who still say: 'the government of Israel is not a legitimate government because it was established by human agency and not by the Messiah.' These are the few, The Nature Kartaniks. They are but few. The majority of the Orthodox who came to Israel, joined in the work of re-building and restoring the nation willingly, after all the Messiah can always use a helping hand. If they had wished it they would have rebuilt The Temple, but they did not. Why not?

Long before the legions of the Emperor Titus destroyed the Temple building in the year 70 of our Era, Jewry had outfrown the ceremonial worship of The Temple. To have re-built the Temple in any century would have been an embarrassment to the Faith. It remains so today. How would we explain to our neighbors and to ourselves the orientroduction of



animal sacrifice or the reimposition of a hereditary caste of priests and Levites? These concerns are not unique to our century. Two thousand and more years ago the Pharisees raised serious questions about the elegance, the pomp and the circumstance of the aristocratic and formal worship of the sanctuary. They wondered if animal sacrifices, gifts to God though they be, were the appropriate gift God required of man. Was not the more proper gift, the gift of the humble and the contrite heart? They wondered about an aristocracy of priests, whose claim to office was not spiritual competence or learning but biological inheritance. They wondered about a cult that centered on the altar rather than on the Torah, on a visible ritual act rather than on the ancient spiritual teaching.

The story is told that when the Temple was being gutted by flames one who watched cried out 'all is lost - Judaism is finished'. The Midrash tells us that the most famous sage of the day, Johanan ben Zakkai turned to the one who wept and said, 'be comforted my son, though we have lost the atonement of the sacrifice we have a far better atonement - giving of charity to the poor and prayer three times a day.'

Until the very last sacrifice of the very last day of The Temple's existence, Israel revered The Temple. You and I have a way of cherishing mementoes of great grandparents and grand uncles, whom we never knew and about whom we may have heard some rather unseemly gossip; but they



are ours. They are our link with the past, so we hold them dear. The nations have a way of remaining close to their national shrines even when the whole basis of the national life has shifted and rests on new foundations. The French of the Fourth Republic still visit, do they not, Napoleon's tomb and the Bourbon Palace at Versailles where kings sat and misrulled France before the Revolution. And so it was with our people. Spiritually they had long outgrown the ceremonial sanctuary, but the history of Israel and the history of the sanctuary were one and Israel revered the Temple. This was, after all, the place that Solomon had chosen to deposit the Ark of the Covenant. Here was the shrine where the High Priest came in his white garments on the Holiest of Days to ask forgiveness of God for his sins and for the sins of all the people. Here was the sanctuary which had been saved miraculously when the Asiyrrian army of Sennacherib beseiged Jerusalem and there was none to prevent their entry into the city. Here was the sanctuary where the prophet Isaiah had sensed the shimmering presence of God and cried out "Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of His glory." This was the building which had been painfully re-built by Ezra and Nehemiah. This was the shrine which had been re-consecrated from the abominations of the Syrian Greeks by the Maccabees. The shrine was holy and sacred. Its history was Israel's history. And yet our people had outgrown The Temple. The very same Isaiah who had found the presence of God shimmering from the Holy of Holiness, had cried out "why do you



trample my courts? Who has demanded this of you? Bring no more vain oblations, they are an offering of abomination unto Me. When you spread forth your hands in prayer I will hide mine eyes, for your hands are filled with blood. Wash you and make you clean. Put away the evil of your doings before mine eyes. Cease to do evil. Learn to do well."

During the sixth century, the fifth and then the fourth, Israel began to experiment with new forms of worship and during those centuries Israel created the synagogue. We know little about its early beginnings. We do know that it was a meeting of people, not a building; a meeting of a prophet with his disciples, of a teacher with his pupils, of a leader with his council. They came to participate in the religious life of Israel. They came because they were not in Jerusalem and could not attend the ceremony on the Temple Mount. They came because the Torah was precious to them. The prophet would read from the scroll and the people would pronounce Amen and the prophet would interpret the reading. The reading of scripture and its interpretation in lecture or sermon have been elemental to synagogue worship from the beginning.

When Israel came together, congregationally, without a priestly leader; when Israel came together as worshippers, united in the praise of God rather than as observers of an act performed at an altar; when Israel came together to venerate the teaching rather than to venerate the cult, there and then the synagogue was born. The synagogue in turn



gave birth to this book. Worship is our sacrifice, the sacrifice set the pattern of our worship. How did they pray those many years ago? They prayed with forms taken over from The Temple; with the grand hymns that had been sung at the sacrifices whose melodies had become beloved throughout Israel. They prayed with the formulae which they had spoken privately before they began to meet in congregations. Three times a day in ancient Israel Judean farmers and craftsmen stopped at their work; perhaps they stopped at the signal of a Shofar. They spoke then the simple formulae of belief, "Hear, Oh Israel, The Lord our God, the Lord is one." Later they spoke this watchword not only privately but publicly. Sh'ma, Psalm and the Torah, the faith, the song and the full teaching. These were the elements of the earliest worship in the synagogue. Worship was bound to the biblical ordered calendar of Sabbath and holidays as these had been observed on the Temple Mount. Out of the experimentation of these early centuries grew customs and a consensus. People loved certain melodies. Certain formulae were familiar to all. Men wrote prayers and prayers spoken in one congregation were taken over in other places. Gradually by the second pre-christian century we had a form of worship and that form of worship remains basic in our Prayer Book today. Worship was begun with a hymn usually one of the Psalms of David; so we began our worship this morning. The Sh'ma was spoken as we spoke it this morning preceded and followed by certain other paragraphs from the Torah which speak of the Commandments of God



and of the Covenant between God and men. What is demanded of us and what we expect of God. "Thou Shalt Love the Lord Thy God with all thy heart, with all thy soul and with all thy might." And then there were a series of praises and of pleadings, of blessings and petitions. Isaiah's "Holy, Holy, Holy," even as we spoke it this morning. "Grant us peace, Thy most precious gift, Oh Thou Eternal source of peace, Sim Shalom, even as it is still spoken. On the Sabbath, on the market days and on the festivals, the Torah was read and interpreted and someone stood as I am standing and related the teaching to his day.

Now this Prayer Book or prayer pattern, because we are still in the centuries before it was all set down in a book, grew and evolved. The Prayer Book is an open book. Each generation has placed within its pages its poetry, its feeling, the best of its spiritual reach. The Sh'ma antedates the beginning of the synagogue. The Adoration, was written by a Babylonian teacher named Rav in the third century of the Common Era. He introduced this prayer into the worship of his school and his graduates carried it hither and yon wherever life took them. It spread in Israel and became the great Adorative climax of our worship during which, in one final moment, we speak our love of God and of His great love for us. Each of the prayers that we have brought into our worship has a history. Take the Kaddish - the prayer for mourners. Originally the Kaddish was not a mourner's prayer at all. It was a school house prayer. It was spoken in the Babylonian



academies where the Talmud studied. Whenever a teacher finished a section of his text, whenever the semester was over, the class came together "exalted and magnified the name of God." Thank Thee Lord for this law and for the opportunity to study it. Subsequently the custom developed that a son would go to one of the Talmudic seminars when his father died, participate in the lesson and recite with the group the Kaddish prayer. In this way he was saying: 'I bind myself to the faith of my fathers. As the Torah and the Talmud were precious to him so it will be precious to me.' The custom became popular. But there were many communities in which there were no Yeshivahs, no place of study, and so the custom developed that the son came to the synagogue and spoke there the Kaddish prayer, and so a schoolhouse prayer became associated with death and memory even as we have it today.

You will find in the Prayer Book prayers composed in every generation and every century of our history. The Prayer book is an open book. It remains open. It has a place for the creativity of our day. It is an open book, but not a free-forming book. We cannot put into it all that we might want. The sacred prayers of Israel belong here but not Whittier or Longfellow, The Declaration of Independence or the Emancipation Proclamation, nor any of the great formulations of our other loyalties and other political faiths. The worship of Israel ties us to Israel's unique teaching. There are other places to express our other loyalties.



The Prayer Book is an open book, but not a free-forming pattern of worship. It must be so. In every congregation there were unique circumstances which led to unique practices. In every community, whether it be in the American community or the South African community or the Russian community, or the Israeli community, there are unique elements in the manner of worship, but the structure remains constant. Israel was determined to remain one spiritual household. I must raise the children of our congregation so that they can pray here at Hillel, in the Army and wherever the exigencies of life take them. They must feel at home at those services, not alien, spiritual D.P.'s. Israel insisted on a pattern of worship. We have emphasized creativity, but denied anarchy. This creative conservatism was basic in the thought of those who edited the Union Prayer Book. They were careful to maintain the basic skeleton of the worship as it had always been. They resisted the temptation to break all the bounds lest we raise young people who could pray only with us and be at home only within our sect of Judaism.

This emphasis on a set form, practical and necessary though it be, leads to a question which I hear again and again. How can I pray someone else's words? How can I parrot another man's paragraph? Now it is obvious you do not pray if you simply parrot - if the words trip off your tongue without engaging your mind or soul. More than two thousand years ago our sages said; if a man prays carelessly, without Kavannah, without thought and concern, it is as if he had not prayed. The whole act is empty, hypocritical. How can I use someone else's words. We might as



well ask why we have a Rubinstein play a Mozart Sonata. Why don't we simply place on center stage one of those great roller pianos where each note is punched carefully onto a scroll, tune the piano accurately and let the piano play on? Obviously, there is something new and sparkling, when talent confronts genius. One great pianist's Mozart is not the same as another's. So it is in our worship. When you and I confront the spiritual depths of an Isaiah, of a Jeremiah, of a Hillel, of Akiba, of Maimonides, of Judah Halevi or of the great of our own day, we are raised, our worship is graced, and we find ourselves responding to new depths of wisdom and feeling with each reading. The more we pray, the more we practice, the more able we are at this art form which is worship, the more each of these prayers means to us.

We read this morning, one of my favorite paragraphs in the worship, "So we do not pray unto Thee to make our lives easy, to give us happiness without alloy, rather do we pray Thee to aid us to be uncomplaining and unafraid, teach us to face life with faith and courage that we may see the blessings hidden away even as discords and struggles. Help us to wrest victory from the discipline of pain, may we realize that life calls us not merely to enjoy the fatness of the earth, but to exalt in the heights attained after the toil of climbing." When I first read this paragraph as an adolescent it challenged me to reach out beyond careerism to a life which would give me meaning, to a life which would grace my being. Later, I turned to this paragraph when I was burdened, when for



a moment I was uncertain that I could carry on. In each of these moods, these phrases have said something new and encouraging and necessary to me. And so it is with all of our worship. What you bring to it, what you invest in it, you draw out of it.

Does God answer prayers? He answers prayers. In the very act of the praying we are strengthened and guided and ennobled.

Prayer is spontaneous. We can pray and are encouraged to pray any time at any place. Yet, if we are honest about most of such prayer, it is self-concerned and self-involved, even whining - that which we pray for is often not worth our concern. That is why in addition to prayer Judaism insisted upon worship, upon the Prayer Book, upon renewing the great spiritual reach of others. Each of us has his burdens. Each of us has his fears. Each of us would like to effect certain changes in his life. We come into the congregation and by the very act of coming, of joining, we begin to realize that our hopes cannot materialize unless the world itself is rich in peace and justice and opportunity and security. We are drawn out of petty thoughts of self. We are lifted above self-concern into the area of social-concern. "Grant us peace, Thy most precious gift Oh Thou Eternal source of peace."

We pray naturally but all too often for the petty, the insubstantial, for that which having, is worthless. "Who knows Oh Lord whether what we ask for is for our own good?" Here we are lifted above - here we think of the truly valuable and the truly worth-while, and the truly

should I fight in Viet Nam? And I am moved to bless the question rather than to bless the instinctive obedience of the group.



necessary. Here we cannot justify ourselves before God. There is no pretense here. For verily we have sinned, all of us. Verily, we have transgressed, all of us. Verily we have done perversely. Here there is no one so arrogant that he cannot see the mote in his own eye. We join here in an honesty which we can rarely muster elsewhere. Honesty, social concern, the moral reach - these are the grand dimensions of the hour of service and they come to us only here.

I spoke of the Prayer Book as an open book. This last week a number of scholars met in New York City and each of us spoke and delivered a paper on the revision of our Prayer Book. The time has come to update it, to bring into the prayer book some of the new themes, some of the grand poetry, some of the fine statements of faith of our own day. We said many things about this book of ours. We found in it problems of style. Some of the symbolic elements are outdated. You know that prayer. "How much we owe to the labors of our brothers. Day by day they dig far away from the sun that we may be warm." The symbolism of the coal miner is not the appropriate symbol of work in an age of automation. We need to change some of these references. Then there are questions of philosophy - of moral posture. The prayer which I just quoted to you continues: "How much we owe to the labors of our brothers. Day by day they dig far away from the sun that we may be warm. Enlist in outposts of peril that we may be secure." These last years this phrase has given me pause. Young men are coming to me and asking 'Why should I fight in Viet Nam?' And I am moved to bless the question rather than to bless the instinctive obedience of the group.

ing, and enabling. It is because of the centuries of effort which have



We felt, most of us, that there is not enough variety in the Prayer Book as we now have it. We have four services for the daily worship - five for the Sabbath. We ought to have a number of services on special themes and especially on themes appropriate to our own history, the Holocaust, the destruction of the six million, the tragic in life and Israel's stubborn faith; something on the establishment of the State of Israel and the mystery of survival implicit in this fact.

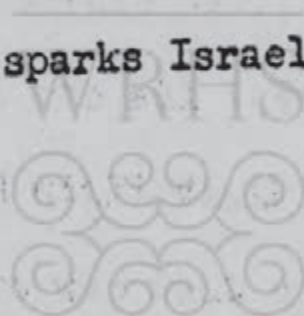
The most interesting thing for me during these two days of discussions and lectures was this: Though we came to criticize we ended by blessing. Somehow, in all of our speeches which had been written long before we came to New York, each of us had a concluding paragraph which said, "You know, for all of its faults, for all of its failings, we love it. It's ours. Here is a devotion which speaks to us of the continuity of Israel. Here is a devotion which speaks to us dramatically of the God of Israel. Here are paragraphs which have been important to each of us in critical moments of our lives." So, though we are moving towards the day when this book will be enlarged and hopefully brightened and deepened, the book that we have is a beloved book. It is the quintessence of two-thousand more years of the teaching of Israel. In our worship we become one again with that teaching. In that worship our prayer is graced. Graced because it is addressed to God, Whom we love and adore. Graced because we have been brought beyond petty thoughts of self into the social concerns which affect all of us. If this service, or any service is cleansing and inspiring, and ennobling, it is because of the centuries of effort which have



gone to make this book our Prayer Book - The book of the People - the book of a stubborn, glorious, dedicated people - the book of a people who observe the Commandments of God, and who seek understanding of those Commandments in their day.

I close with a legend which can be found in the Talmud.

When the First Temple was destroyed, sparks from that fire were carried by the winds to all the corners of the earth. Wherever these sparks lighted, synagogues were destined to be built. The spark of the bonfire remained the eternal light of the synagogue - that eternal light is not the eternal light behind me on the alter but this book which lightens and sparks Israel.





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Interpretation  
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1 lb of sugar - 1 shilling  
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year 1940 WRHS Franklin D. Roosevelt

W. & J. G. Smith, 1871

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Come to the seed  
Learn to be seed.

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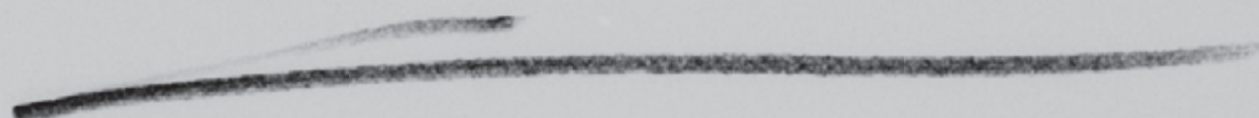








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# Kaddish

Friday NOVEMBER 11, 1966

Sunday NOVEMBER 13, 1966

Those who passed away this week

JACOB NEMEROVSKY

SAMUEL L. HAAS

Doit.  
KONT

# Jahrzeit

SADIE W. SOLOMON

MEYER CHESSIN

MRS. MARTIN A MARKS

LILY T. SPITZ

VICKI LYNN GUREN

RITA WEIDENTHAL

JENNIE G. BERGER

SOPHIA KABER

HARRIET L. WIEDDER

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