



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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Rosh Hashanah, 1970.

Rosh Hashonah
Daniel Jeremy Silver
September 12, 1970

I particularly love the phrases of the ~~XXXXXXXXXXXX~~ Father Our King. They seem to me to be basic, human, shared. And its chant is full of familiar associations which carry me back to the generations for their needs and ours are one and their prayers and ours are one. Our Father our king, hear our prayer, have mercy upon us and upon our children. Keep far pestilence, war and famine. Cause all hatred to disappear from our earth, inscribe us for blessing in the book of life, grant unto us a year of happiness.

This year as I reviewed our liturgy and preparation for tonight I found in my voice a particular edge as I reread and rehearsed the familiar phrases. I've always read them with patient confidence. I sense now that I was reading them with a sense of urgency as if I was not quite sure how desperately I really felt the need of God's protective care. I wonder if you did not share this sense of chill, sense of foreboding which surprised me but which I think I felt increasingly throughout the year. The last year 5730 was not a good year. It was a year full of dark headlines about Vietnam and Cambodia, about the Suez and about the Jordan. There was a sense during the year that civilization as we knew it was becoming unstuck. There was near anarchy in some of our cities! familiar places, schools, places of business were being threatened and bombed. There were few redeeming victories which gave elation and joy. Last year was the year we couldn't get back to the moon. Last year was the year when we sat for twelve months at the peace table and made no peace. Throughout the year a heavy smog hung over the cities, darkening the sunshine, bespeaking the pall which seemed to hold over our lives saying to us: you're choking in your own dirt; civilization is being smothered by your own action. I tried to be honest with myself. Was I really

feeling a downturn in the path of progress, a loss of hope in the possibility of a better tomorrow of our working out our problems or was this only the whining of a spoiled child who had suddenly been told he must come in from his play, that there are chores to do and tasks to be undertaken. The last two decades have been decades of abundance for America. There have been problems, but they've been out there. Nations have withered but they have been in other continents. Largely, the most desperate acts of men have been taken and carried out far from our shores. Was I simply full of self pity because I was suddenly learning that America was no different? That the convulsions of our world shook the soil on which I stood, that I was being forced to acknowledge my common frailty with other men? Certainly I heard whining and self pity among my neighbors and the voices which filled the public press; men and women who wondered why our government could not simply shake its fist and make the world dance to its tune, people who complained that we were being weak because we didn't sweep the streets of our cities from those who descended when we said, give us back the good old days, things as they once were, the old time securities, men and women, and young and young women particularly, who said: Now, wait a minute. Good old days? Good for those with special privilege; good for those with white faces; the good old days were unjust days, inadequate days, brutal days for the minorities, for the oppressed, for those outside the pale of American abundance. I tried to be honest with myself. Was I alone in feeling this sense of burden? I think not, but I'm not sure. Perhaps you sensed it with me. Certainly I heard many of you sigh. Certainly I heard some of you say as you picked up news or as we listened to the radio, what now? What next? We

seem to have run out of gas. There's one tragedy upon another. Is there no relief, no cerces? I tried to be honest with myself. I know that during the year I had that sense that I was being caught up in the outer fringe of the whirlwind, drawn more and more toward its vortex, that there were little incidents, niggling incidents perhaps, each one offered a counterpoint to the headlines. My classes at the university were suddenly cancelled when the Kent State incident blew up in our faces. And this fall I had to be photographed, mugged, in order to be given a pass to enter a classroom to teach Judaism. The walls of this building were suddenly stenciled last year with a clenched fist of revolution. A good friend, a good neighbor, a minister colleague with whom we share services on Thanksgiving had his life threatened and that of his family. Walking from the stadium one night after a sports event I heard a white policeman taunt a black pedestrian and almost precipitate a race riot. Little things all, certainly, but I heard you tell me sometimes of physical injury. I hear it from your voices, similar incidents, and I suspect that you, too, had a chronicle of little incidents which bespoke to you as these seem to speak to me of the growing convulsion of our society, of its growing insecurity. But was this all that was behind the emotional edge of my prayer? Was it simply this whining, this sense of self-pity that suddenly I, too, had to face the storm? Someone said to me during the year: You know, this is the time when all Americans are becoming Jews. By that he meant, of course, that this was the time when all Americans were learning to live as Jews have always known that they must live, with insecurity as part of the normal pattern of existence, knowing that the Messiah is delayed, that for all our technical proficiency we cannot find solutions

to all human problems, that there are hopes which are deferred and hopes which are delayed and hopes which may never come true, that we live and must live with the vagaries of human existence, that there is no way out. As I tried to analyze my soul I know deep down that though I was saddened to recognize that insecurity had come to this land I was not surprised. As a Jew I knew that it was as logical for terrorists to be on the streets of Manhattan as on the streets of Jerusalem; that there is no logic which said that a city hall in Shaker Heights could not be bombed, city halls were being bombed elsewhere in the world, I was saddened, but I was not shocked, as I tried to analyze that emotional thrust which suddenly welled up as I read the Father Our King. I think I know. It came out of my concern for Israel. We have, each of us, a tremendous emotional spiritual investment in that little state. It represents the best of our people's creative energies, the best of our human spirit, the best of our courage. And during this year we watched as literally one half of the world leaned upon that little state, went into league to erase it and to efface it from off the face of the earth.

Now I know that part of my concern was born of concern for Israel, part for the reality which is Israel, the people who are there, our friends, our comrades in faith, but part of it, too, was my feeling that Israel somehow represents a symbol of that which is constructive, with that which is wholesome in our civilization and that the threat that hung over Israel was not only a threat to Jews, to our state, but to all of civilization, to all of decency. What came through the news to me this year was that it was simply all those who are in need against human rights, against human decency, against those who respect reason and those

league
 who respect freedom, that all of these had suddenly entered into . I wondered why all the fuss. There are two and a half million Israelis. Why does it require half the world to enter into league against them? What do these two and a half million represent? in the eyes of half the world? Why must there be this vast armada of force arrayed against them? I asked myself, what difference can another few thousand square miles of marginal land mean to half the world? Why can't they simply tolerate that society which our people have built? I asked myself, how is it that the fight against Israel has somehow become an unholy crusade and I'm not satisfied simply with the answer that for generation after generation now the Arab masses have been whipped up into a frenzy by demagoguery, by propaganda, by being told only one truth that their leaders want them to say. I sense this same edge of passion in the Soviet and what I find written in the Middle East is that this is a Russian war quite as much as it is an Arab war and the Russians are entering that war with the same emotional thrust as are the Arabs. Read their venomous propaganda. It's not enough to say that Russia wants open water ports, Russia wants commercial advantage in the Middle East in oil. That's only part of the explanation. It doesn't explain the unremitting barrage of anti-Jewish, anti-Israel, anti-semitic propaganda which is spewed forth from Russian centers now for a generation. Why Israel? Why this attack on a little people? Why lean so hard ? What are we to you? A mincridity of a minority? A fraction of one percent of the population of the world? How can we be worth all this attention? The answer I think, the answer that I am more and more convinced of is simply this - Israel represents this; faith in a god of freedom; faith in a god who proclaims justice; the faith of a people who have been reasonable in their demands of this world, who have sought to be constructive, civilized, who have

never allowed themselves to be beguiled by those who promised the glories of Paradise tomorrow but today obey the state, obey the dictate, do what I tell you to do, tomorrow I'll give you all the goodies. Zionist ideology which Russia so often condemns certainly did not damage the Communist Manifesto. What is it that Russia finds so difficult to stomach in Israel? Israel is a socialist state, a whole sane healthy society and it has become a socialist state without all of the apparatus of party, without all the demands of orthodoxy and conformity, without the doctrine that you must now serve the state^{so} that at some future time the State will serve you. Some satellite peasant or worker will read the lesson of Israel and know that between Israel's social rehabilitation and the sloganeering of his state leaders, a real accomplishment is the accomplishment of the pioneer, of those who build the hospitals and the roads, those who irrigate to make the land green, those who make the civilization gentle and the cities gracious. And what is Israel to the Arab world? They have more land than they know how to cultivate. They have too few people for the land that they have. They don't need this little land. What is Israel to the Arab world? A reproach, a reproach to all those leaders who over the last decades have said: We will take because we will not do the dirty hard work of building. We will take our people's ignorance and illiteracy and we will allow them to vent their anger against some other state while we take from that state what we can. There is civilization and there is the counterfeit of civilization. There are those who build and there are those who destroy and those who build and those who are civilized, those who accept this teaching, are a standing living reproach. That is why they must be destroyed; that is why the

How are we here? Why are we here? Is it perhaps there is some sustaining power in the universe? Dare I say that the guardian of Israel neither slumbers

emotional energy which is levied against them.

Having come to ~~the center~~ this awareness of the center of my concern I've come, of course, to a commitment of action, but this is not the night to detail that commitment. This is the night rather to ask if half the world leans in Israel and is in league against Israel, if they misprize all the decencies we stand for how can we carry on? How can we stand up the few against the many, the minority against so many? Where can we find courage? I found it in prayer for if I spoke these words with anxiety I spoke them with a confident faith in God. The God who first revealed himself in history as a deliverer, as the god who redeems, who out of bondage brought the Jews to freedom out of the darkness to the light, the god whom men have cried to in despair and who answered them with great enlargement. That is my faith, but I find it a difficult faith to communicate. There are so many today who say these are but words, these are empty promises of the past. Where is your proof? Look at these graphs. Look at the economic imbalance between the little State of Israel and the world. Look at the population statistics. Look at the economic statistics. Where is there any reason to have hope? What then is my proof? Faith does not permit me proof, but I offer a proof, a proof I believe it to be - our survival, the fact that we are here. If all there is to the world is naked power politics, a judgement of fire power, a judgement of numbers, by all rights we have long since ceased to be. We are few, we have always been few. The days are long, the nights are black, the days have always been long and there have been many black nights and there have been many Hamans and there have been many Hitlers. Yet, here we are and why have the great empires conspired against us? How are we here? Why are we here? Is it perhaps there is some sustaining power in the universe? Dare I say that the guardian of Israel neither slumbers

nor sleeps? Why do so many have such difficulty understanding this accepting the mystery, the miracle of our survival as proof of this sustaining power? Because all of us are far too contemporary; because all of us are children of an age which insists that the only time which is critical is this moment, this hour, this time. That history begins today. What do we tell our children? Don't bother studying history, it's irrelevant. The past is not prologue, it's archaic. We begin now, break the bonds, break the habits of the past, think ahead. This is a new era, there are no yesterdays. And what happens when we and our children think in these patterns? All that we can judge from is the little box of our own experience and when we live as we are living now in a period of convulsion, a period of violence, a period of radical change, all we can see is the convulsion and the violence. All we can know is the uncertainty and our judgements are despairing and they are bleak and they are black. We forget the long alternation to the ties of history. We forget that there is a time to be born and a time to die, a time to laugh and a time to cry, a time to grieve and a time to leave off grieving. The sense of time and the Jewish sense are one. The Bible includes the first extensive human history ever written. Read the Bible and again and again you come upon this sense that there is a long sweep of time. The past is not indifferent, not unnecessary, not to be forgotten, but it is to be searched out for in the past you will find the handiwork of God, the slow ascent of man. We are no longer of the cave; we are no longer primates; we are no longer primitives. There is civilization. There is no optimism in our sense of history. We do not say there is a steady unremitting ascent, but we do say there is darkness and there is the light; there

may be darkness again but there will be light and another tomorrow We say as we scan the past, here I am, I'm alive, and they, the Caesars and the Hamans, are dead. How am I? Why am I? Numbers? Power? Force? Military skill? Those have never explained our survival. Nor the force that we play in the world today. We've had a role to play, and somehow decency has been sustained. Somehow God's purpose has been retained and made manifest. Oh, could we tonight recapture this sense of time we might if we do recapture some of our own dignity for children who are existential in their thought, who think only of the moment, children of this convulsed age, how do we picture man? As a naked ape, we see only his lust, only his mania, only his greed, only his vulgarity, only his violence. I give you our art, I give you our theater, I give you our writing and then I give you our past. Our fathers in their wisdom, our mothers in their love, our grandparents and their sacrificial courage, all those of the decent, all those the saintly, all those the sympathetic, all those the good, we ourselves, are we mirrored in these books, these novels, in this theater which has such contempt for the human being? Yes, there are human beasts, but yes, there are human beings. Take the long view, take the Jewish view, find them, you'll see them, you'll know them, you are one. Oh, could we recapture this sense of time, this Jewish sense for if we could we would recapture our own dignity ^{and} ~~in~~ having recaptured it we could do so much more. We will not be tied up in ourselves wondering always about our emotion but doing, caring, living. If we were to recapture that sense of time we could recapture the faith which sustained for next year and the years to come are going to be difficult years, burdensome years, demanding years and only the strong

war and famine; inscribe us for blessing in the book of life.

will not be broken by them.

Turn to God this night and offer to God the simple prayer of our fathers. We have turned to God this night and we have offered to God the simple prayer of our fathers, but for some they were words, for others they bespeak a living faith. Be willing to accept the mystery which we represent. Be willing to accept the miracle of our survival. We will survive; Israel will survive. Of that I am confident, but let us survive with joy and with strength and with courage. Let us survive with a sense of our own decency. Let us recapture the sense of time and not be broken, not be despairing, not be shattered by the events of today. Yes, they are dark days and they are shadowed days but sometimes the darkness is deepest before the dawn. Sometimes the dawn comes most unexpectedly. Who would have believed that this discouraging year would end not with Israel in disarray but with the Arab world in disarray. And what is true on this national scale is true also of our personal lives. The sense of time, how important it is, to know in the depths of grief that we can yet love; to know in moments of bitterness that there can be reconciliation; to know that in moments of anger there can be forgiveness; to know in moments of despair that there can be a new beginning. A sense of time, this is the holiday which bespeaks time, time past and time yet to be. The long corridors of time have been hard for our people, but we are, we will be. We have suffered much but still we represent one of the great leavening and creative forces in the world. Our strength is bespoken and numbered by our own enemies. We are worthy of their hate for we stand a thwart. Our Father our King, hear our prayer. Be gracious unto us and unto our children. Keep far pestilence, war and famine; inscribe us for blessing in the book of life.

O Am. Coll. Fund

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1970 ANNOUNCEMENTS

Rabbi Silver

ROSH HASHANAH MORNING - October 1st - BRANCH - 9:30 A.M.

A CHILDREN'S SERVICE will be held in The Temple only at 2:15 p.m. today.
Parents are requested to sit with their children.

THOSE WHO WISH THE NAMES OF THEIR DEAR ONES WHO DIED DURING
THE LAST 12 MONTHS mentioned during the memorial service on Yom
Kippur are requested to submit the names to The Temple office before
Tuesday, October 6th.

SERVICES ON YOM KIPPUR EVENING WILL BE at 5:45 p.m. in The Temple
and again at 8:30 p.m. The congregation is urged to be in their seats
by the time each service begins.

✓ ON SATURDAY, OCTOBER 10TH FOR THOSE WHO DO NOT NEED TO GO HOME
FOLLOWING THE MORNING SERVICE THERE WILL BE DISCUSSION
GROUPS MEETING AT THE TEMPLE BEGINNING AT 12:30 P.M. PRIOR
TO THE YIZKOR SERVICE.

✓

Y.K.

PARKING



Back Lane

1970 ANNOUNCEMENTS

ROSH HASHANAH EVENING - September 30 - The Temple

Rabbi Silver
- 7:45 pm

SERVICES WILL CONTINUE TOMORROW MORNING AT 9:30 a.m.

BECAUSE OF CHANGE OF SERVICES MAY I REMIND YOU THAT
RESERVED SEATS WILL BE HELD ONLY UNTIL 10:15 a.m.

A CHILDREN'S SERVICE will be held in The Temple only at 2:15 p.m. tomorrow.
Parents are requested to sit with their children.

THOSE WHO WISH THE NAMES OF THEIR DEAR ONES WHO DIED DURING
THE LAST 12 MONTHS MENTIONED during the memorial services on
Yom Kippur are requested to submit the names to The Temple office
before Tuesday, October 6th.

THOSE PARKED IN THE AISLES OF THE PARKING LOT PLEASE CLEAR THE
WAY FOR OTHERS AS SOON AS POSSIBLE.

SERVICES ON YOM KIPPUR EVENING WILL be at 5:45 p.m. in The Temple
and again at 8:30 p.m. in the Temple. The congregation is urged to be
in their seats by the time each service begins.

ON SATURDAY, OCTOBER 10th FOR THOSE WHO DO NOT NEED TO GO HOME
FOLLOWING THE MORNING SERVICE THERE WILL BE DISCUSSION GROUP
MEETING AT THE TEMPLE BEGINNING AT 12:30 p.m., PRIOR TO THE
YISKOR SERVICE.

They and I are one in need and prayer

my new table on a round edge

had about my usual

in place, you buy ~~the~~ not at home and at your end

note would serve as card

of all these who said about the report that nothing would
be all right. There had been a secret society - apparently to
kill me - was it a secret society

We must be honest, was and avoid any of
an easy conclusion to be drawn - to an easy full year
free? Answered my self. Yes, I had felt myself being driven
toward the unpleasant, my case at U.S. had been mentioned
ended up to the NSA which was just what had to be done
I was very reluctant to go to the NSA to ask me to go to the NSA
Once my letter was received before I could leave U.S. I was in
speaking with Mr. Walden - a student in the NSA I was in

needed police to protect me at the NSA I was in the NSA
with. The Walden felt that the NSA was in the NSA
was fact. The top of the NSA was in the NSA
where are the NSA going to be in the NSA

Will any call - I was in the NSA and was in the NSA
you will see the NSA and was in the NSA
have an idea of the NSA and was in the NSA
private organization - the NSA and was in the NSA
planned a secret meeting to be in the NSA
just all the NSA and was in the NSA
to be in the NSA and was in the NSA
any case of any NSA?



Someone said to me as the year was in "all American
outstanding Jew" - people who know that success is the
name of the game - that may have pulled me out silently
+ that I meant in delight

Perhaps so, but I don't regulate or plan "I don't you
know yet" - it's a long road. It's hard to know what to do -
I need a road as quick as light. But I have been often

The regimes of just are fantasy - to or with united

too unstable for any - it is not that simple and

(One regime is possible in united justice in

but a very hard one - S.H. is well as in

Strong and solid of the united and united

is not difficult - a regime is simple also - but can not

surprised and not be believed that my regime is not

a reflex of my self - it is not of myself but as

a reflex of a single person - it is not of myself but as

the possibility of my self - it is not of myself but as

the possibility of my self - it is not of myself but as

the possibility of my self - it is not of myself but as

the possibility of my self - it is not of myself but as



My leg - no!

I was not supposed to be here - not a signature!
My leg no! ^{that} spoke that I needed help - was
overwhelmed and lost to the AM with one of the
unusually persons called that great land - not of
the for the land to me - not just another little - but
a very special place - land to call on land -
not just another place to live - but a place to live in
peace and harmony with the world and all people

against all odds.

We have an unprecedented spirit and mission in
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and not the power of the state by which they are governed and

power itself is the measure of national capacity.

My class should be "in action" - "in action" state
to study the one that open & in action "in action" state?

I want separately, separately in separately - 2 parts of the
separately - not of the separately of the 2 1/2 million separately -

but because separately is separately of the separately

of the separately.

Wanted to see of the separately separately separately

Jacks separately separately separately separately

and the separately separately separately separately

of separately separately separately separately

in separately separately separately separately

separately, separately, separately - separately of the separately separately

separately separately separately separately

There is the separately of the separately separately separately

for my separately - 1 year separately separately separately

of my separately separately separately separately

Against all the so-called nuclear religion peace under
circumstances change to the original purpose I should off-
 decide where to be settled by 2700 years ago
when he was tempted to join a right belief of truth
which all is based and could never be before

P 12-11 P 12-11 P

People all to out - People all to be settled
 permanent peace - "all shall be happy -
 "all shall be happy"

UNH 1.8.15 WRHS 1.8.15
 Only if you are happy and you are happy
 slowly peace and you are happy



There is no need to believe all this is possible - The allure is
needed - as was the concrete revelation was in 1967 1968
is for the believe and people all the time - that is

my believe

my all my believe 2 the human and the
believe is the contemporary experience - to believe -
the allure and the allure and the allure - that believe

1000 200 50 1000

and (2.3.1)

WRHS

11 11

and up her ~~long~~ ~~side~~

Paul Augustus - 1883

[Faint handwritten notes at the bottom of the page, possibly bleed-through from the reverse side.]

multisyllabic words spelled,

The historical sense of the word "sense" is found in the same way -

The history of the world is a record of the struggle of the human race for the right to live in peace and harmony.

The Rules are -
- The same as carefully articulated -

my thing



Let's tell what we say

what do you want to do to make it play at? what happens if you
put it to you need a good blue - money - Red face - you
have to know how

just want to do something

but first - putting it at ^{don't get ahead}
^{money - space} community - being community

people can build partners

needs today - why should - change community

One year from now - you must have heard well -
or? etc - I am seeing others - can stand up of us
people - a bit to believe it - calls community - to be

nothing can mean WRHS not just

What is many

community - has - in community

community after

community under

The group - will see the for others

