



## 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, 1971.

ROSH HASHANAH - September 17, 1971

The Shofar is formed not manufactured. I can imagine a shepherd in ancient Israel bending down beside the carcass of a ram, picking up its horn, breathing into the narrow end and surprising himself when his silent breath suddenly becomes a shrill blast. Man is nothing if not clever. Society discovered that such a blast carried farther than any human cry. In ancient Israel the shofar played the same role church bells did in medieval Europe. It summoned the community to assembly; it warned them of impending attack;

it announced the turn of the month and the coming of the new year. In the <sup>its description</sup> oldest description of the new year <sup>celebration</sup> as our Torah uses these nouns: שבת

יום טוב -- a day of holy rest, a day consecrated by the sound of the holy shofar, a holy convocation.

At first the ceremony must have been quite simple. The shofar was simply ~~the rally~~ the summons; "come to the altar in the shrine to offer the appropriate ceremonies to God." <sup>AS</sup> The new year's day <sup>GAINED IN SIGNIFICANCE</sup> was a significant day and our people were unwilling to leave the shofar in its simplicity. They wove into its call the basic teachings of our faith; the teachings that men ought to remember each year; and they did so in the traditional Jewish way, by relating to the shofar a number of references to it found in the Biblical text ~~itself~~.

Thus we find in the Book of Exodus that when Moses and the children of Israel approached Mt. Sinai where Moses would receive the commandments and



the children of Israel would affirm the Covenant, their progress was surrounded by ה'קדש רגיל, the blast of the shofar in rising crescendo. Using this text our teachers wove into the new year's day message all of the duties and of the obligations which rest on us because of the Covenant at Sinai. Our fathers saw the new year as full of possibility but they had no time and little patience with empty and innocent hope. The promise of the new year could be man's only if he was worthy of it, only if he was willing to discipline himself to obey the law and do right, his duty. The future is not fated. Our destiny is not in the stars but in ourselves, in our willingness to do the right, to obey God's will. So the shofar associated Rosh Hashanah with Mt. Sinai, with the law; and a simple celebration of the new moon of the new year became a sacred celebration of reconsecration.

In time this theme was deepened by another Biblical association. Abraham, the first Jew, the prototypical man, <sup>had been the</sup> ~~made man's~~ <sup>To say</sup> first covenant with God. ~~He was the first to say~~ "I will obey God's will." In the Book of Genesis we are told Abraham was put to the test of his convictions, as ultimately each of us is put to the test of our varied professions. Abraham's test was an awful one. He was told to sacrifice that which was more precious to him than life itself. God ~~In~~ the last moment was unwilling to take from Abraham his son's life. According to this biblical legend, ~~suddenly~~ a ram was caught by its horn in a thicket nearby, a surrogate sacrifice. Our tradition transformed that horn into the great horn of hope, the great shofar of deliverance. It was taken



up by the angels into heaven and will be sounded from heaven to announce deliverance. Isaiah prophesied, "In the end of days the shofar shall be sounded and all the exiles lost in the land of Assyria shall be gathered into the Holy Land." Apocalyp~~tics~~ ~~and the visionaries~~ foresaw a messianic time when that great shofar would be sounded and all that is crooked would be made straight, all that is evil would be rectified and man would live in peace and freedom. The Rabbis added their hope. They looked to a time when that great horn would be sounded not only to announce the messiah and Israel's redemption but the resurrection of the dead.

Israel's triad of hopes -- national deliverance, the messianic age and resurrection -- would be fulfilled when the great shofar would be blown. Similarly duty, sacrifice, hope -- the great triad -- the basic truths of Jewish thought, were associated with the sound of the shofar. Rosh Hashanah strikes all the fundamental themes. So much for the tradition and now a question. Has this tradition, however high-minded, however ancient, any bite to it? Any meaning? <sup>For us?</sup> Or is it simply <sup>AN INTERESTING ANECDOTE?</sup> ~~a footnote, a paragraph of ancient history?~~

I was explaining the shofar the other day to a group, much as I have explained it to you ~~this evening~~, and one of the young men who was there turned to me and said: "Rabbi let be. The shofar is a natural instrument. It can speak to me. I can have a genuine experience with the shofar, but I want nothing of your anecdotes or your legends, of your truths and of your traditions. You give me history and I have no time for history. I live in me. This day,



this moment, <sup>I know</sup> is the only reality ~~for me~~ " I asked him, "What then will the shofar mean to you come Rosh Hashanah? " And he answered, "I do not know. Whatever it means, it means. We will see. " The young man spoke the language of his generation but <sup>he</sup> ~~he fit words to~~ thoughts and ~~moods which~~ are not <sup>limited to his</sup> ~~at all generational but pervasive among us.~~

Our generation is burdened with civilization. We are tired of explanations. We have no patience with footnotes. Ours is the age of the happening, of immediacy, of ~~the~~ improvisation. The great virtue is to be genuine. We are unwilling to have our feelings filtered through another, to be told what we must do and how we must react to a given moment. We want to react openly.

We have no patience with the closely reasoned. The emphasis is on the simple and the direct. The artificial, that which is created by human artifice, art, is <sup>dismissed out of hand. We have proclaimed an eleventh commandment:</sup> ~~looked on askance.~~ The open, the instinctive, is our way of responding. ~~The~~

<sup>"You still be uninhibited"</sup>  
~~The~~ young in their energy go further. Burdened by the complexity of the city, they

<sup>to small towns, burdened by the complexities of suburban they seek</sup> seek ~~rural communes.~~ They find our tastes too precious ~~and too refined~~ and <sup>they find our wandauber conventional and dress without thought. / No</sup> adopt natural foods, the simplest of diets, ~~and of dress.~~ They ~~look on dress~~ <sup>as costume, so they go about unshod and unbelted.</sup> Even their idiom bespeaks

this drive for simplicity. Occupation is simply getting bread; a place to live is a pad, a blanket on the floor; and the esthetic experience and esthetic pleasure is "Hey wow!" But it is not a generational manner. Again and again

I have heard the not-so-young, the middle-aged and those beyond middle-age say: "Life is too complex, I'm fed up. I live in so many worlds I don't know



who I am anymore. I haven't got the energy to try to solve all the problems which face me. I turn on the news and in ten minutes I am presented with twenty <sup>Cataclysmic</sup> ~~colossal~~ problems; ~~each of them for 45 seconds~~, each of them infinitely complex and I don't know how to divide my concerns or my energies so I turn off the television, I have stopped reading the newspaper. I haven't got the emotional energy to <sup>cope with it all.</sup> ~~face this complexity, what we call civilization.~~ "

Once upon a time, not so long ago, civilization was what man dreamed of. We said: "As man civilizes himself; peace, ~~and~~ justice ~~and~~ freedom and learning will come into our world. The higher a nation's civilization, the better off it is!" But today we know, deep down, that civilization <sup>is a fraud,</sup> ~~is not a pretty~~ <sup>know, breeds discontent. Civilization has brought us an endless</sup> set of television evenings with Kenneth Clark; but the smog over the Cuyahoga <sup>valley, the violence in Hough and the Heights, our lives reduced to holes in</sup> ~~valley, the violence in Hough and the Heights, our lives reduced to holes in~~ <sup>an IBM punch card. It is civilization which dehumanizes and depersonalizes</sup> ~~an IBM punch card. It is civilization which dehumanizes and depersonalizes~~ <sup>our lives and so we seek simplicity.</sup> ~~our lives and so we seek simplicity.~~

Once upon a time, country life was seen as rude, rustic, uncouth; now the good life is country life, the simple life. Somehow we glorify the country, touching mother earth, going back to nature, back to the womb, back to our beginnings. For the young it is the commune. For the not so young, it is Australia. Whatever be the goal, the urge is the same and that urge is understandable. Civilization has made us chopped up people. We are parents; we are husbands or wives; we have a particular profession; we are citizens of a certain country; we are committed to certain political ideals; we are devoted



to a certain religion and each of these worlds preaches a different set of values, extols different cultural attitudes, demands of us a different set of priorities, each would have us be wholly committed to it, each pulls us in a different way. We are pulled and turned and twisted. Our multiple worlds have destroyed much of our taste for any world. We want only to be ourselves, simple, integrated human beings.

We are chopped up people and we are badgered people. Every day a thousand voices offer us a thousand solutions to the problems of the world; and each of the solutions offered conflicts with the one we were given ~~just be-~~<sup>A MINUTE</sup> ~~fore.~~ We are offered an old morality and a new morality and no morality. We are told disarm for peace and arm for peace. We are told to be loyal in marriage yet to do our thing. We are told to keep close the ties of love and ~~we~~ ~~are told~~ of the importance of erotic experience. We are given so much to think about, we don't know what to think. We are given so many options that we don't know where to begin.

To our fathers all that I told you earlier about the shofar was natural, as natural as the air that they breathed. They had been taught these traditions from the cradle. They were reminded of them at home and at school as well as in the synagogue. Most of us have to be reminded of these traditions by a Rabbi on Rosh Hashanah night. They are ~~not~~<sup>NO LONGER</sup> instinctive to us, natural to us, ~~we~~ must be instructed in them. Very little is natural anymore.



We are chopped up people, we are badgered people but more than this we are unmanned. In less "advanced" societies, however rigorous life was, man had a sense that he could control his immediate existence.

He knew he had to depend largely on himself and there was strength in that awareness. Today we have to depend upon <sup>EXPERTS</sup> ~~others~~ to manage our relations

~~ships~~ with our government, all the complicated forms and procedures; to

explain to us what we should eat and how <sup>TO KEEP OUR</sup> ~~we maintain the health~~ of our bodies,

when a doctor ~~tries to~~ explain to us <sup>OUR PROBLEMS</sup> ~~his art and his learning~~, we <sup>OFTEN</sup> hardly under-

stand what he means. <sup>AN AGREEMENT TODAY IS NO LONGER A HANDSHAKE;</sup> ~~Our children are taught by experts with symbols and~~

~~forms that are not instinctive to us, indeed, we hardly understand them. And~~

<sup>THE FACT THAT</sup> ~~because~~ we are dependent upon so many experts, <sup>AND</sup> ~~because~~ we no longer <sup>ENJOY</sup> ~~have~~

the sense that life is largely within our control, <sup>AND WE HAVE INCREASED OUR OWN ANXIETY</sup> ~~we are frustrated,~~ <sup>AND</sup> ~~anxious~~

~~and unmanned.~~ <sup>NO</sup> ~~Is it any wonder that~~ so many of us long for the simplicities

of another year, ~~and forget that such a time may never have been.~~ I know

these feelings. I too am pulled this way and that. I too want to be whole. But

the question I put before you <sup>AND</sup> ~~is~~ whether simplicity, <sup>AND TO</sup> ~~openness,~~ <sup>AND</sup> ~~the casting aside~~

~~of learning,~~ of the inherited wisdom of mankind, what we call civilization, <sup>AND</sup> ~~the~~

<sup>72</sup> ~~disparagement~~ of the past, <sup>AND</sup> ~~all its learning,~~ <sup>AND</sup> ~~of all of its institutions, whether~~

~~this in fact is~~ the way to achieve the wholeness, the integrity, the sense of

peace and ease of spirit which we seek. <sup>IS TO COUNT</sup>

I am troubled because simplicity may be a trap. I know of people who have responded instinctively to their emotions and regretted it for a lifetime.



You can be attracted to a person who is highly charismatic but who is not for you. I first heard men counsel other men to cast off the conventions of society, not to be trammelled by the past, ~~to be a free spirit~~, to listen to their instincts, to listen to their blood, <sup>First</sup> ~~thirty~~ years ago and the voice was guttural and the voice was in German -- Nazi leaders speaking to Hitler's youth. <sup>H</sup> Those who speak to us as if there were something naturally good

about man, <sup>lie. Those who</sup> ~~who seem to be saying~~ that if we could somehow revert to the

primitive we would instinctively act with basic decency <sup>are victims of a cruel illusion,</sup> ~~lie.~~ The cave man

was not only ignorant but a brute and brutal. He was a creature of instinct.

He reacted aggressively to anything which he thought threatened him and he

was threatened by almost everything. His life was narrow, circumscribed

and filled with fear. He was a troubled and tortured person, altogether a dangerous creature. Yes, man today is dangerous <sup>Yes we have</sup> ~~and he has~~ the capacity to des-

troy the world; <sup>AT LEAST, MOST OF US AND NO LONGER</sup> ~~but we have come far from the jungle~~ of human beasts. Many

<sup>EAST</sup> of us manage to live with a degree of ~~peacefulness~~ in society, sublimating

our more aggressive instincts. Why? Because we have been civilized. <sup>H</sup> There

is no such thing <sup>MAN'S</sup> ~~as the~~ natural goodness in men. We are born <sup>is an illusion</sup> ~~potential~~ <sup>FULL OF</sup> ~~able~~

<sup>but</sup> ~~creatures~~ not potential angels. Those who exuberantly describe for us the

sensitivity and the service of the <sup>Those</sup> ~~young~~, who in their disparagement of the

city, ~~of civilization and of our institution~~, have gone out into the grey parts

of our communities, to the slums, to the poor, to the outcasts and given them

of their love and <sup>now</sup> ~~bought~~ justice for them describe <sup>Real men and women,</sup> ~~their acts truthfully~~, but

<sup>A</sup> These acts do not prove innate goodness



~~mistake their cause.~~ These ~~young~~ people are not acting out of any primal instinct from goodness. They were conditioned from the cradle in the values of western civilization. In their homes and their schools their consciences were formed. For years men talked to them with the voice and the responses of civilization, of God, of beauty and of morality. Conscience is not a given thing. It is not a genetic inheritance. Conscience is a capacity. Conscience can be conditioned by the values of war or by societal values of our <sup>the values of our</sup> ~~values~~ by any set of values. It all depends upon the way in which the <sup>people</sup> ~~young~~ are reared. The achievement of <sup>THE LAMED VAVNIKS</sup> ~~these young people~~ is, in an unacknowledged way, a triumph of western civilization, the very set of attitudes which so many <sup>now</sup> ~~of them~~ disparage.

But what of the pressures, what of the fact that we are chopped up into so many little parts. What of the fact that so many of us are confused as to what our values really are. <sup>AN ANXIATION THAT MUCH OF NO MORAL SURENESS</sup> ~~It is not that we are unwilling to commit ourselves~~ <sup>WE HAVE ALL SEEN IS NOT THE RESULT OF ANY DELIBERATE UNWILLINGNESS</sup> to values, it is that we simply don't know anymore what we believe. How shall we integrate the many cultures in which we <sup>work, study and live?</sup> ~~walk and act and work?~~ I submit that keeping the shofar <sup>IMAGE OF THE SIMPLE</sup> ~~bare of all historic illusion~~, <sup>before us,</sup> shutting off civilization is not the way; rather, I submit, what we must do is to listen to the teachings which our faith has deliberately added <sup>TO</sup> ~~onto~~ the <sup>NATURAL SOUNDS</sup> ~~sounding of the~~ shofar.

Where does wisdom begin? There are two ways in which men have traditionally searched for wisdom, and only two. One is a Greek way and the other



is the Hebrew way. The Greek way, the way which has been followed by modern man ~~these last 100 years or so~~, is symbolized by the motto which was chiseled over the Academy in ancient Athens, "Know Thyself." Socrates suggested that way to man. Seek to understand yourself and you will somehow cut through the superstitions and ~~the incrustations and the~~ <sup>CONVENTIONS</sup> ~~customs~~ which are handed down to you and you will find your freedom and the truth that you seek. Socrates lived a noble life and died a noble death.

But ~~in his actions he was more a child of his background than he knew and~~

in his teachings ~~Socrates~~ <sup>he</sup> was father of the Cynics who after him came to

mock and to scoff; who ~~were~~ <sup>AND SO</sup> good at tearing down but have never in history

~~been able to build up a single, consistent scheme of values which would~~ <sup>building AND healing OF THEM OWN.</sup>

~~allow man to say, this is the way I can live. Why not? Because there is no TASK.~~ <sup>WHENIN LAY SOCRATES' FAILURES? HE SET US ON A HAPLESS</sup>

~~self.~~ <sup>down TO AN TAKE</sup> There is no center in anyone of us which we can scalpel out and place

~~down~~ <sup>OUT</sup> and examine and say, "Here, this is the self." The self is a process,

~~It is a growth but it is never a thing fixed and final. There is conscience,~~ <sup>NOT A THING. THE SELF IS A BECOMING, BECOMING NO LONGER PART</sup>

~~awareness,~~ <sup>we</sup> are constantly being shaped by our senses, our mind and our

experiences, these change and interchange. He who would seek for himself,

finds only process, endless change. The search leads to questions, searching,

penetrating questions but not to answers, not to values, not to an ultimate

scheme of life.

The other way, the Hebrew way, is typified by the motto which can be found over the Ark in many synagogues, "Know before whom you stand --

~~we look ahead not stop wondering until~~  
~~we can answer an unanswerable question.~~



9th 2nd in 128. The Hebrew way was to leave off the ultimate questions, the questions of theoretical definition: what is justice, what is truth, what is beauty; and to concentrate on commandment and the way of life. <sup>RESPONSE:</sup> ~~We live in a world of change and of confusion.~~

The Jewish people has always been a people on the way, moving from one culture to another; always the stranger; but wherever we were, whatever culture we were in, <sup>we had a rule</sup> ~~God in his grace had given us a law~~, a specific set of duties, of dos and don'ts. <sup>You</sup> Thou shalt not murder. <sup>You</sup> Thou shalt not steal. <sup>You</sup> Thou shalt not commit adultery. <sup>You</sup> Thou shalt not bear false witness. <sup>You</sup> Thou shalt establish community. <sup>You</sup> Thou shalt establish family. <sup>You</sup> Thou shalt give of thy substance as due to the community. <sup>You</sup> Thou shalt protect the naked, the widow, the orphan. <sup>You shall establish justice in your gates.</sup> In whatever community or culture we find ourselves, ~~in whatever area of our life we are operating,~~ these rules have application and hold true. If you obey them, Jew, your life will have integrity; because at whatever level you lead it, in whatever world or culture you find yourself, if you apply these basic rules, you will live worthily. Judaism is a faith for men and women on the way. Where we are going we know not. But along the way, ~~whatever be the confusions,~~ <sup>which will help you keep your balance,</sup> here are some basic rules God's willed.

Abide them and you will find that integrity, ~~that simplicity,~~ that peace with oneself which you seek. The ultimate questions will not be answered nor will all the world's problems be solved; but <sup>therefore</sup> our lives will be consistent, meaningful. There will be a basic principle, a clear guideline.



The new year dawns. According to the religious calendar it is the 57<sup>42</sup>nd year in human history. Whatever ~~be the~~ proper number ~~of years~~ which marks the limits of history, next year will be much like all the years in the past -- a year fraught with danger, a year of complexity, a year of strife and noise, a year of violence and a year of possibility. During that year many will turn away in defeat and frustration from the overwhelming challenges ~~which~~ we all face. They will ~~have sought~~ <sup>SEEK</sup> within themselves for

a truth which cannot be found ~~within oneself~~, and life will somehow ~~break~~ <sup>STEP FOR THEM.</sup>

~~THAT IS NOT THE WAY~~ <sup>doing your duty,</sup> ~~them down, be too much for them.~~ Seek the truth which lies in the duties

<sup>living with your family, living at no hubbub, let no hubbub surround</sup> which God in His grace has given us. ~~Seek integrity in His law, in all that the~~

<sup>you to your responsibilities,</sup> sound of the shofar signals to us tonight. If you do then I promise you ease

of spirit and high challenge. <sup>your</sup> In the year ahead ~~our~~ <sup>STILL BE</sup> lives may be ~~as~~ filled <sup>SHADOWED</sup>

<sup>by</sup> ~~with the unwanted~~ dark headline ~~as they are now,~~ your worship may still be <sup>WAR</sup>

<sup>ISRAEL may still live under no shadow of P.O.W. and</sup> accompanied by the voices of the violence of our city; but I ~~say to you that~~

you will find the peace, the wholeness that you seek. You will sleep well and

work usefully and be satisfied <sup>with</sup> ~~that your lives are consecrated to the good, to~~ <sup>LIFE -- AND THAT WE COULD</sup>

<sup>MAKE 5742 A GOOD YEAR?</sup>  
God. Amen.



The Shofar is formed not manufactured. I can imagine a shepherd in ancient Israel bending down beside the carcass of a ram, picking up its horn, breathing into the narrow end and surprising himself when his silent breath suddenly becomes a shrill blast. Man is nothing if not clever. Society discovered that such a blast carried farther than any human cry. In ancient Israel the shofar played the same role which bells did in medieval Europe. It summoned the community to assembly; it warned them of impending attack; it announced the turn of the month and the coming of the new year. In the oldest description of the new year as our Torah uses these nouns: law; and a simple of the new year became a ; a day of holy rest, a day consecrated by the sound of the sacred celebration holy shofar, a holy convocation.

At first the ceremony must have been quite simple. The shofar was simply the rally, the summons; come to the altar in the shrine to offer the appropriate ceremonies to God. The new year's day was a significant day and our people were unwilling to leave the shofar in its simplicity. They wove into its call the basic teachings of our faith; the teachings that men ought to remember each year; and they did so in the traditional Jewish way, by relating to the shofar a number of references to it found in the Biblical text itself.

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Once upon a time, country life was seen as rude, rustic, uncouth; now the good life is country life, the simple life. Somehow we glorify the country, touching mother earth, going back to nature, back to the womb, back to our beginnings. For the young it is the commune. For the not so young, it is Australia. Whatever be the goal, the urge is the same and that urge is understandable. Civilization has made us chopped up people. We are parents; we are husbands or wives; we have a particular profession; we are citizens of a certain country; we are committed to certain political ideals; we are devoted to a certain religion and each of these worlds preaches a different set of values, extols different cultural attitudes, demands of us a different set of priorities, each would have us be wholly committed to it, each pulls us in a different way. We are pulled and turned and twisted. Our multiple



worlds have destroyed much of our taste for any world. We want only to be ourselves, simple, integrated human beings.

We are chopped up people and we are badgered people. Every day a thousand voices offer us a thousand solutions to the problems of the world; and each of the solutions offered conflicts with the one we were given just before. We are offered an old morality and a new morality and no morality. We are told disarm for peace and arm for peace. We are told to be loyal in marriage yet to do our thing. We are told to keep close the ties of love and we are told of the importance of erotic experience. We are given so much to think about, we don't know what to think. We are given so many options that we don't know where to begin.

To our fathers all that I told you earlier about the shofar was natural, as natural as the air that they breathed. They had been taught these traditions from the cradle. They were reminded of them at home and at school as well as in the synagogue. Most of us have to be reminded of these traditions by a Rabbi on Rosh Hashanah night. They are not instinctive to us, natural to us, we must be instructed in them. Very little is natural anymore.

We are chopped up people, we are badgered people but more than this we are unmanned. In less "advanced" societies, however vigorous life was, man had a sense that he could control his immediate existence. He knew he had to depend largely on himself and there was strength in that awareness. Today we have to depend upon others to manage our relationships with our government, all



the complicated forms and procedures; to explain to us what we should eat and how we maintain the health of our bodies, when a doctor tries to explain to us his art and his learning, we hardly understand what he means, ~~even to help us train our children.~~ Our children are taught by experts with symbols and forms that are not instinctive to us, indeed, we hardly understand them. And because we are dependent upon so many experts, because we no longer have the sense that life is largely within our control, we are frustrated, anxious and unmanned. Is it any wonder that so many of us long for the simplicities of another year and forget that such a time may never have been. I know these feelings. I too am pulled this way and that. I too want to be whole. But the question I put before you is whether simplicity, openness, the casting aside of learning, of the inherited wisdom of mankind, what we call civilization, the disparagement of the past, of all its learning, of all of its institutions, whether this in fact is the way to achieve the wholeness, the integrity, the sense of peace and ease of spirit which we seek.

I am troubled because simplicity may be a trap. I know of people who have responded instinctively to their emotions and regretted it for a lifetime. You can be attracted to a person who is highly charismatic but who is not for you. I first heard men counsel other men to cast off the conventions of society, not to be trammelled by the past, to be a free spirit, to listen to their instincts, to listen to their blood, thirty years ago and the voice was guttural and the voice was in German; Nazi leaders speaking to Hitler's youth. Those who speak to us as if there were something naturally good about man, who seem to be saying that if we could



s omehow revert to the primitive we would instinctively act with basic decency -- lie. The cave man was not only ignorant but a brute and brutal. He was a creature of instinct. He reacted aggressively to anything which he thought threatened him and he was threatened by almost everything. His life was narrow, circumscribed and filled with fear. He was a troubled and tortured person, altogether a dangerous creature. Yes, man today is dangerous and he has the capacity to destroy the world; but we have come far from the jungle of human beasts. Many of us manage to live with a degree of peacefulness in society, sublimating our more aggressive instincts. Why? Because we have been civilized. There is no such thing as the natural goodness in men. We are born potentially able creatures not potential angels. Those who exuberantly describe for us the sensitivity and the service of the young, who in their disparagement of the city, of civilization and of our institution, have gone out into the grey parts of our communities, to the slums, to the poor, to the outcasts and given them of their love and bought justice for them describe their act truthfully, but mistake <sup>their</sup> ~~is~~ cause. These young people are not acting out of any primal instinct from goodness. They were conditioned from the cradle in the values of western civilization. In their homes and their schools, their consciences were ~~being~~ formed. <sup>Ten years</sup> ~~When~~ men talked to then with the voice and the responses of civilization, of God, of beauty and of morality. Conscience is not a given thing. It is not a genetic inheritance. Conscience is a capacity. Conscience can be conditioned by the values of war or by societal values, by any



set of values. It all depends upon the way in which the young are reared. The achievement of these young people is, in an unacknowledged way, a triumph of western civilization, the very set of attitudes which so many of them disparage.

But what of the pressures, what of the fact that we are chopped up into so many little parts. What of the fact that so many of us are confused as to what our values really are. It is not that we are ~~not~~ unwilling to commit ourselves to values, it is that we simply don't know anymore what we believe. How shall we integrate the many cultures in which we walk and act and work? I submit that shutting off civilization is not the way, ~~Keeping~~ the shofar bare of all historic illusion, rather, I submit, what we must do is to listen to the teachings which our faith has deliberately <sup>Add on to</sup> ~~intertwined~~ into the sounding of the shofar.

Where does wisdom begin? There are two ways in which men have traditionally searched for wisdom, and only two. One is a Greek way and the other is the Hebrew way. The Greek way, the way which has <sup>been</sup> followed by modern man these last 100 years or so, is symbolized by the motto which was chiseled over the Academy in ancient Athens, "Know Thyself." Socrates suggested that way to man. Seek to understand yourself and you will somehow cut through the superstitions and the incrustations and the customs which are handed down to you and you will find your freedom and the truth that you seek. Socrates lived a noble life and died a noble death. But in his actions he was more a child of his background than he knew and in his teachings Socrates was father of the Cynics who



after him came to mock and to scoff; who were good at tearing down but have never in history been able to build up a single, consistent scheme of values which would allow man to say, this is the way I can live. Why not? Because there is no self. There is no center in anyone of us which we can scalpel out and place down and examine and say, "Here, this is the self." There is conscience, awareness; ~~actually~~ we are constantly being shaped by our senses, our mind and our experiences, these change and interchange. The self is a process, it is a growth but it is never a thing fixed and final. He who would seek for himself, finds only process, endless change. The search leads to questions, searching, penetrating questions but not to answers, not to values, not to an ultimate scheme of life.

The other way, the Hebrew way, is typified by the motto which can be found over the Ark in many synagogues, "Know before whom you stand, יְהוָה

The new year dawns.!" The Hebrew way was to leave off the ultimate questions, the questions of theoretical definition: what is justice, what is truth, what is beauty; and to concentrate on commandment and the way of life. We live in a world of change and of confusion. The Jewish people has always been a people on the way, moving from one culture to another; always the stranger; but wherever we were, whatever culture we were in, God in his grace had given us a law, a specific set of duties, of dos and don'ts. Thou shalt not murder. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not bear false witness. Thou shalt establish community. Thou shalt establish family. Thou shalt give of



thy substance as due to the community. Thou shalt protect the naked, the widow, the orphan. In whatever community or culture we find ourselves, in whatever area of our life we are operating, these rules have application and hold true. If you obey them, Jew, your life will have integrity; because at whatever level you lead it, in whatever world or culture you find yourself, if you apply these basic rules, you will live worthily. Judaism is a faith for men and women on the way. Where we are going we know not. But along the way, whatever be the confusions, here are some basic rules God's willed. Abide them and you will find that integrity, that simplicity of self, that peace with oneself which you seek. The ultimate questions will not be answered nor will all the world's problems be solved; but our lives will be consistent, meaningful. There will be a basic principle, a clear guideline.

The new year dawns. According to the religious calendar it is the 5732nd year in human history. Whatever be the proper number of years which marks the limits of history, next year will be much like all the years in the past -- a year fraught with danger, a year of complexity, a year of strife and noise, a year of violence and a year of possibility. During that year many will turn away in defeat and frustration from the overwhelming challenges which we all face. They will have sought within themselves for a truth which cannot be found within oneself, and life will somehow break them down, be too much for them. Seek the truth <sup>which lies in the duties</sup> ~~of duty~~ which God in his grace has given <sup>us, seek integrity</sup> ~~it~~ in His law ~~in His commandment~~, in all that the sound of the shofar signals to us tonight. If you do then I promise



you ease of spirit and high challenge ~~In~~ the year ahead. Our lives may be as filled with the unwanted dark headline as they are now, our worship may still be accompanied by the voices of the violence of our city, but I say to you that you will find the peace, the wholeness that you seek. You will sleep well and work usefully and be satisfied that your lives are consecrated to the good, to God. Amen.





We know the paths wherein our feet should press,  
Across our hearts are written Thy decrees,  
Yet now, O Lord, be merciful to bless  
With more than these.

Grant us the will to fashion as we feel,  
Grant us the strength to labor as we know,  
Grant us the purpose ribb'd and edg'd with steel,  
To strike the blow.

Knowledge we ask not,—knowledge Thou hast lent,  
But, Lord, the will,—there lies our bitter need,  
Give us to build above the deep intent  
The deed, the deed.

Hel,

Give us  
the deed



September 22, 1971

Mr. Froyam H. Weinberger  
31450 Gates Mills Boulevard  
Cleveland, Ohio 44124

Dear Mr. Weinberger:

Here, as you requested, is a copy of the poem with which  
Rabbi Silver closed his Rosh Hashanah service.

Sincerely,

Sally A. Sammons

Enclosure



We know the paths wherein our feet should press,  
Across our hearts are written Thy decrees  
Yet now, O Lord, be merciful to bless  
With more than these.

Grant us the will to fashion as we feel,  
Grant us the strength to labor as we know,  
Grant us the purpose, ribb'd and edg'd with steel,  
To strike the blow.

Knowledge we ask not, --knowledge Thou hast lent,  
But, Lord, the will, --there lies our bitter need,  
Help us to build above the deep intent

The deed, the deed.



## 1971 ANNOUNCEMENTS

ROSH HASHANAH EVENING - September 19 - BRANCH

at 9:00 p. 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 Thursday, September 23rd.

PLEASE COOPERATE WITH THE PARKING ATTENDANTS WHILE LEAVING.  
We are still learning to control traffic flow and you will leave more  
expeditiously if you do not try to find your own route.

AT FIRST SERVICE -- Please do not linger so that space is available for those  
coming to late services.

SERVICES WILL CONTINUE TOMORROW MORNING.



A Shepherd is found not manufactured, a man engaged in Shepherd  
 putting up a mission here by the way - looking into small and  
 supporting himself while his brother was magnified into a princely  
 man. Some newspaper was the Shepherd <sup>had</sup> ~~made~~ a very good record  
 of his work & the news was used to play in concert around the  
 same old old Shepherd played a magnificent Europe

the reason of appearing every where  
 to give evidence to justify  
 to show the <sup>community</sup> ~~public~~ to deserve a to a  
 great public celebration and in N.Y.  
 the oldest daughter of Rich. - the same same same

P.P. 113 113 P.P. 113 P.P. 113 P.P. 113

a section day of rest  
 Consistent of the  
 a holy community



Particularly, at first the Shepherd did not give an only the people - but  
 was engaged in a series of parties, the Shepherd with some  
 UNMITIGABLE - UNFORGETTABLE - DRAMATIC

and some of the games were made easy by volunteers  
 could see most of the best work of a field. The process  
 was one of volunteering Building the about the Shepherd and  
 the Shepherd called on Rich. day.

Then - acc. to the Times when more a series of  
 social appointments at night to receive the community &  
affairs the community - some programs even announced by

P.P. 113 P.P. 113 P.P. 113 P.P. 113 - a very close of Shepherd's work



Prof. R.H. Co. the speaker continued to discuss the unsubstantiated  
the rules & method saved most time & a NY of cases are  
to be very appetizing & renewing  
renewing

The association of R.H. & Mr. Smith changed the NY's calendar  
from a simple record of beginning & ending and is just  
to be under help by of renewing, more of an expect  
good part of the NY under new range on been under  
designed & major, R.H. as well as case for also help

Today we have not an appreciable study but specific data.

The problem is full of possibilities - of an under study to

under study to be specific study under study under study

Our study study study study study study study study

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justice is not in question, as I was a year church  
decide but the scope of principles

Amendment is not a one any as I was about  
a year long relationship would then be in and justified

Drawn into decisions & the more they offered in return, etc. - That  
now have according to the correct legal basis to put shape  
- agreed & decisions - of here

It is a difficult not with decisions

The proposed procedure was to send them decisions and to  
agree to principles of the union - so decisions

It should be a good  
shape decisions all shall  
come under the left in the end of August.

The apostrophe procedure was to send them decisions to  
be decided to report the decisions of the national - The decisions  
will be to shape decisions be decided on the day of the  
redemptive decisions decisions to be decided - & the decisions  
decisions - May of year decisions would have to be decisions  
was decisions on May 15, 1988 decisions decisions procedure of  
Exhibit had been decisions decisions - decisions

When the decisions are decisions - decisions decisions  
can decisions decisions decisions of an decisions

The way we must go  
The price we are willing to pay  
The hope that we can hold.



the whole the content of

all yr work small in number - under 1000  
and 1000 - 1000 yr

and under 1000 yr - 1000 yr - 1000 yr  
the time in the long run

So much for history

How much of our history have we lost? I was surprised  
to find that a great many people do not know the history of  
the world - and I am sure to me.

— Perhaps not at all, the history is not lost,

it exists to me, I don't need documents

documents WRHS  I don't need documents

in history I don't need documents, I don't

need documents - not in the past.

— What does the history of the world mean?

— I don't know - I'll have to see - but  
when it says - it must be a part or  
certified

The whole world is full of documents - but the whole  
of the world is full of documents - there is no document  
in the world - documents - documents - documents

document - We don't need to be documented of our own history  
documents - documents - documents - documents








To show us simply a candidate - makes life with us into  
little pieces - we are citizens / professional / husband /  
parent / friend / Jew - could be part of each day & we need  
to be one -

Each individual must by and by find his own <sup>complexity</sup>  
purpose & stand for some cause & values - each subject  
to his complexity values & principles - How he sees  
himself in the community of Jew (P. 130 P. 14)  
will be individual of it - no matter (P. 130)  
how long - a total value of Jewish values to  
new value of identity of the new world

We are left -   <sup>UNMANAGED</sup>  
for we are minutely dependent - right -  
to rebuild our world, we rebuild our right,  
our person, our religiosity will in you, to rebuild

on identity

But primary law for us - the all -  
to carry it & to carry it - the purpose for  
life as it is in us and our world

No more under the rule of the world -  
the Shema - no disturbance & no disturbance in the world -  
no disturbance - and advice for us and our world - No  
more very & bad and our world and our world



Put it all together

To be whole - GROWING - the whole the  
land which land & it is called & the whole daylight  
against the background - clips and clips - to  
the whole line in it

The whole picture of Russell Clark for  
but to land in the New York - the picture of  
Travels of the English Ref - the picture of a  
land and - the picture of - the picture of  
land to be whole again - the picture of - the picture of  
- the picture of the picture of the picture of  
2. the picture of the picture of the picture of  
to the picture of the picture of the picture of  
but to the picture of the picture of the picture of  
5. the picture of the picture of the picture of  
if the picture of the picture of the picture of  
all seek.

the picture of the picture of the picture of  
- the picture of the picture of the picture of  
land the picture of the picture of the picture of  
land the picture of the picture of the picture of  
land the picture of the picture of the picture of  
land the picture of the picture of the picture of







[illegible]

and just at  
 are given these - 2) a week before  
 are the day to make - have right - to  
 expenses and are in with have before when you  
stayed - 3) to confer with the author  
person - last week was done - then  
about - the should with the and was about  
to could last not to do - not to stand - has been  
under - making and a step - to go up fully -  
to build community - to show justice and affection

The 2nd year itself several times under a 2.00  
 minutes to imminent danger a man - keep  
 down - you will now feel completely lost  
 your - a question of all members - a stand







Report due Jan - 2017

It would not be a peaceful year

*60 11 11 11 11 11 11 11 11 11*

" " " " " was for supplies & rest

Question would not be raised by such a  
kind of hand movement & is suitable for subsequent  
repetition.

There was not a night to make a  
mistake and by mistake at 11  
I was in a good position

From [unclear] [unclear] [unclear]  
 [unclear] [unclear] [unclear] [unclear]  
 [unclear] [unclear] [unclear] [unclear]  
 [unclear] [unclear] [unclear] [unclear]  
 [unclear] [unclear] [unclear] [unclear]

Take your typewriter ruled if you will - 2 papers  
now enclosed will be found nothing -

Q. 10

Per Act

~~16070~~







From the desk of—

RABBI DANIEL JEREMY SILVER

It is our hope that you will  
soon receive the ark God's blessing — on  
the journey — on life — on the road —  
on the road — on the road — on the road —  
of leading & following — ~~on the road~~  
when you will be able to see  
every to the solution of the many  
problems which have been on our  
We have learned much from the  
experience — may we have it all  
change & renewal

—