



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 sermon, 1976.

Rosh Hashanah
Daniel Jeremy Silver
~~September 24, 1976~~

It was not a year of war. It was not a year of peace. It was not a bountiful year. It was not a year of want. Last year reminded me of our Cleveland weather: generally overcast, frequently dreary and always changeable. When we look ahead to next year the prospect is for more of the same.

There is really no reason to believe that the new year, the year 5737⁴¹ according to our traditional calendar, will be free of the problems which beset the last. Inflation, the energy crisis and pollution will not fade away. If the guns are silenced in Ireland, the Lebanon and ~~southern Africa~~ ^{Afghanistan} there will be bloodshed and gunfire elsewhere. And over each year lies the terrifying shadow of racial hate, of Arab Jihad, and the bitter frustrations of the Third World.

The Cleveland weather drives many of you south for the winter and, I suspect, many in our world would like to go south for the year; but, obviously that cannot be. ~~We are history.~~ We can not escape our history.

Recognizing this, mankind's common sense has asserted itself. There has been a squaring of the chin, a stubborn determination; 'We will somehow carry on.' 'We will make do.' To describe our feelings we have resurrected a gray verb from the vocabulary of forgotten terms, ~~the verb~~, to cope. It used to be when I asked someone, 'how are you doing,' he would say 'fine' or 'alright' or 'okay.' Now the answer is 'I'm coping.' This word, cope, is an interesting one. It derives from the same root as the French couper, to cut. In medieval times the noun, coupen, described a protracted, exhausting, duel in which neither knight could gain the upper hand, a seemingly endless, debilitating struggle where neither protagonist had any relief and any real hope of victory. We are determined, but resignedly so. We will push

push on, but without much eagerness. To be sure, we are to be commended for squaring our chins, rolling up our sleeves and saying to ourselves: 'I can't go south for the winter so I will hunker down, button up, pull on my boots and trudge along as best I can.' Persistence is a commendable virtue, but not a joyous one. As the new year begins I wonder how many of us really are eager for it.

I picked up last ~~week~~^{year} an Anglo-Jewish journal and noticed that its New Year's editorial bore the headline "57⁴⁰~~39~~, Can We Cope?" The writer proceeded to make a list of problems which beset the Jewish people and Israel. The first paragraph ^{had} was about Soviet anti-semitism and the limiting by the USSR of Jewish emigration. There ^{To do with oil diplomacy and the counting of the PLO} was a paragraph about the escalation of neo-Nazi violence in the Argentine. There was a paragraph about the inevitable dislocation which faces the Jewish community of the Union of South Africa. There was a paragraph about the world-wide economic effects of the Arab boycott. There was a paragraph about the high cost of Israel's defense and the stress that such expenditures placed on the Israeli economy. There was a paragraph about international terrorism directed against Israel. There was a paragraph about the growing shrillness of the debates in the United Nations and the campaign by a coterie of spiteful and arrogant diplomats from the Third World and the Arab League to read Israel out of that body. There was a paragraph about the ^{AWACS} sale of American supersonic jets and air-to-ground missiles to Saudi Arabia, and ^{know would} ~~was~~ a paragraph about the deportation of synagogues and cemeteries in ^{Dono} on and on. In his last paragraph the journalist turned his attention to the next year and asked his original question: 'Can we cope?' The answer, obviously, was yes; he intends to publish next year. Can we cope? Yes, but how? The editor really had no other answer but the old piety, Am Yisrael Hai, the people of Israel lives: we have survived, therefore, we will survive.

Now I have no argument with the ^{Facts in} ~~facticity~~ of this long list of problems. They are all there. None is imaginary. I could add a few paragraphs of my own. And I am perfectly convinced that Israel and the Jewish people will survive. But I wonder if the present is as joyless and the future as overwhelming a prospect as this piece suggests. As I read this editorial, I wondered how it would have been written if it had not been penned by a comfortable public school educated London intellectual, but by his great grandfather, an immigrant from Czarist Russia, who had settled in the East End where he had survived as a melamed. ^{Would} Great grandfather ~~would~~ have emphasized or been surprised by Soviet anti-semitism; or would he have been surprised by and emphasized the easy citizenship Jews enjoy in the ~~countries of the~~ free world, our remarkable progress, our remarkable prosperity, our taking equality for granted? I wondered whether his great grandfather would have underscored the high cost of Israel's defense or the very existence of the State of Israel; after nineteen hundred years of homelessness the Jewish people now are in their home and have proven their ability to defend that home through three decades and four wars. I wondered if the old man would have listed the sale of some arms by the United States to the Gulf states or have commented on three or four decades of remarkable military and political support by the greatest power of the world for a Jewish State far away from its borders. I cannot help wondering how much our perspective has been warped by prosperity and political advantage. We take as a matter of course what our grandparents hardly dared to dream of, and when the cold winds blow we forget how fortunate we really are and become despondent.

^{And what is true of} the mood of our Jewish community is ^{of a piece with} ~~equally true of~~ the larger community, ^{and its} ~~and its~~ ^{have listened to} ~~As I watched~~ the great debate ^{on} ~~last night~~, I thought about the comment ^{made by} ~~which~~ so many observers ~~have made~~, that ~~some~~ Americans

has the historical struggle not let back
in social sciences

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TO TAKE little interest in what happens in Washington. The ^{but} issue is that they seem disinterested in this election. Many ~~will not~~ vote. Most are not following the

issues and few seem emotionally involved with either ~~candidate~~. The ~~columnists~~ have offered various explanations. Some speak of Watergate; a wave of disenchantment with all politicians, the expressed feeling that all politicians are self-serving, if not venal. Others have spoken of charisma or rather the lack of it; that the present candidates lack that special chemistry which communicates itself to people and brings out fervent loyalty. Some political scientists have spoken of such long term trends as the diminution of the power of the political parties. I am sure that there is truth in all of these observations and in others that might be offered, but I am convinced that there is a truth which underlies all of these: the simple truth that people will not follow a leader who does not know where he is going. Why should they? Most of

~~us have lost all belief~~ ^{NO LONGER BELIEVE} that our leaders, however, wise, however honest, have effective answers to the problems that face us. Deep down most of us feel that we ~~are at one~~ ^{HAVE COME ON}

of those rough and confusing patches in history where there seem to be no ~~answers~~. ^{clear indication which path to take.}

Q NO ONE KNOWS WHAT THE ADVERSE ECONOMIC WILL BE.

No one knows, for instance, how to integrate a northern school system without white flight. No one really knows how to guarantee prosperity and full employment and

yet limit inflation. No one really knows how to achieve detente in a world where the great powers insist on economic and ideologic imperialism. No one really knows how to stretch the world's food supply to provide adequate nutrition for an exploding population. No one really knows how to satisfy the appetites of those who are brought for the first time into the mainstream of opportunity and quickly want more than a

basic diet or a subsistence income. I would submit that the basic reason so few are excited about this election is the broadly shared perception that the election is not

between one man or one party with answers and one without, but between two men and two parties, both of which are stumbling about, ~~seeking for answers~~, without answers in hand.

When, unexpectedly, the sound went off last night I was presented a living tableau of all that I had been thinking. Here was the most powerful man in the world and the only other man in the world who may hold that office, both ~~paralyzed~~, absolutely paralyzed for nearly a half hour, by machinery, by the complexities of modern life. These two powerful men could do nothing but stand square jawed, silent, looking determined ~~and~~ impotent. They had been beaten by our technology. They had no answers. They could not fix whatever was wrong, and that is reality for the moment.

There are many problems that simply cannot be fixed. We are no longer in what business types call a 'can do' posture, where every employer assumes that his employees can meet any challenge that is set. We can try. We must try, but there are no guarantees. There are many problems which have no available solutions. There are many solutions which only create new problems. Our social scientists talk to us now of "trade-offs" rather than of progress. We know that there is a social cost which we must pay for every social program we undertake.

What is true in our Jewish world and in our national life is equally true in our private lives. The other day I spent some time in a book store. They had a table which displayed best selling non-fiction. Do you know what was on that table? An infinite number of books on how to cope: how to cope with your marriage; how to cope with your divorce; how to cope with your children; how to cope with your parents; how to cope with youth; how to cope with age; how to cope with your work; there was even a book on how to cope with your leisure. ~~And~~ As I looked at this vast array of copology I wondered at the ^{extent} ~~degree~~ of unhappiness in our society. Was society so evil, so devastating? Obviously not, and yet, many of us are deeply frustrated and most of

us clearly feel unfilled - that, by the way, was the word I noticed on most of the book jackets - fulfillment - an impossible term, but here is the key to fulfillment, absolute happiness, joy at all times. Why are we so frustrated? Why do we see in the future only our burdens? Is it perhaps that we are spoiled? Is it that so much has been given to us? Science, technology and the generations that have gone before have made so much opportunity for us that we take the "good life" for granted and have flown our expectations so high as to be beyond realization.

A woman came into my office the other day absolutely desolate. Her life was at an end, she told me, she really could not afford to go to Florida for the winter. *I MUST ADMIT I WAS NOT TERRIBLY SYMPATHETIC.*

Given this prevailing heaviness of spirit I am delighted that most, at least, are trying to cope, to carry on; but what disturbs me is that you can cope, plod ahead with eyes down only so long and then the joylessness of it all begins to wear you down. In time those who only cope begin to pull away from the community and from their responsibilities and turn in on some private world. The risks are less. Others develop a posture of stoic resignation. They tell us: if I do not care too deeply I can not be hurt too brutally. If we do not want too much we won't be too frustrated, so let's not want.

The Greeks used the term asceticism to describe the deliberate cutting back of appetites and hopes which is adopted by those who say: 'I can make do with little. I am going to travel light. I am not going to allow myself to care deeply or to love fully or to have children or to want desperately because I will only be frustrated since I can never have all I want.' I sense asceticism developing among us.

This Rosh Hashanah as we came in those doors we wished each other a Shanah Tovah, a good year. Were we wishing each other a gray year ^{spent dragging} ~~where we dragged~~ ourselves ~~along~~ from problem to problem, from duty to duty, coping? No. We were ^{wishing each other} ~~thinking~~ of joy and happiness, of love and encouragement. Tonight in the liturgy we read: Avinu Malkenu Hadesh Alenu Shanah Tovah - "Our father, our king, grant to us a year of happiness," renew our days, fill them with joy. We were not asking God for joyless months, we were thinking of something far better.

So the question that I would like to raise with you is this: given our world as it really is, the fact that next year's headlines will be as fearsome in their own way as this year's, how can we find real joy in the days that lie before us? Where is happiness to be found? Joy is a mood, an openness to certain ^{Feelings} ~~vibrations~~ which can be ours only when we accept life for what it is, a short passage between the dependency of infancy and the dependency of age, change, flux, growth and aging. Joy begins when we can face the truth that there is no finality to life, that life does not have conclusions, that all it has are moments, experiences, the now.

Looking back at the great hopes of mankind I am struck by the realization that most of them assume that life - history - can have a conclusion. These hopes assume that there is going to be an end of days when every man will sit under his vine and under his fig tree and none shall make him afraid. They assume that there will be a time when everything is going to be right and secure, now and forever more, peace without end. And that's preposterous, that's simply not the way of life. Yet, if most of us carry in our minds an image of history, of life, ^{it is} ~~we have in our minds~~ an image of a long climb from the cave to civilization. The going has been rough at times and the climb has been difficult, but some day we will reach the top and find there a grassy meadow, level and flat, paradise if you will, utopia. All this is nonsense as

the Greeks knew two thousand ~~more~~ years ago when they coined the word utopia, U-topos, no place. There is no grassy plateau at the top. There is no top, there is only the climb. As long as human life continues we will be on that climb. If we solve one set of problems ^{our children} ~~we~~ will find ^{themselves} ~~ourselves~~ face to face with another set of problems.

Do you doubt this? Think of your own life. Does anyone of us ever reach a point where we can say: 'I have it now, everything I want, and I can keep it this way. I have my success. I have my status. I have my skills. I have my family. I have my health and I can hold on?' Who of us can guarantee himself against illness or the uncertain politics of the world or sudden accident? Who of us can guarantee family relationships against stress and separation? There is no point in our lives when we can say: 'I have it made and I can keep it this way.' I have all my talents today, but for how many years will God give me health and vigor? I have my family and friends, but for how long?

What is true of us individually is true of our world, of us, collectively.

There will never be a period of peace without end. There will never be an age without social and political problems. ^{in their morning papers and radio programs} Our children and their children will read tragic headlines. ^{challenges} Human beings inhabit the world and no one is a saint. We are mortal, there will be death. We are fragile, there will be illness. Some will have less, others more. Some will want, others will take. The world will never be calm, endlessly secure.

Unfortunately, most of the dreams of mankind promise conclusions, a time of ultimate security, utopia. In the beginning people dreamt that the gods would bring paradise to earth or man into paradise; God would send ~~our people~~ a messiah, a scion of the House of David who, armed with God's miracles, would bring freedom to Jerusalem and security to our world. For centuries we prayed for the coming of a Messiah, whose power would be supernatural, magical; ~~for~~ somehow, by his

AS mankind hoped
became more and more desperate, as people turned
false messiahs - 9 NO 260 OF 1166-2011 2011

coming, peace, freedom and justice would come into our world.

The messianic dream was an understandable hope in an age where there was little change and no realization that man could, in fact, effect history. Men used the same tools as had their grandfathers. They lived in the same place. They farmed the same land. They used the same rudimentary medicines. They paid the same taxes to the same kind of tyrants. There was no change. "That which has been is that which shall be." Man could not change his world. A better world required God, therefore, the hope invested in the Messiah; but the Messiah never came, ^{then} and as the hope in the Messiah, ever delayed, ^{slowly more and} began to grow more threadbare, the world, fortunately, entered a period when the rate of knowledge, of learning, of invention and discovery began to increase at a fairly rapid pace. ~~About three hundred years ago~~ ^{Scientists} designed motors which could release man from his age-old role as a beast of burden. Doctors found medicines which could lengthen the life span and reduce the dangers of childbirth. Our machines, our technology and our medicine began to transform our world and a ^{WE DIDN'T NEED GOD. WE COULD DO IT OURSELVES. A VISION OF A} new hope came into being, ~~but, again, a hope with a definite goal, a definite time~~ ~~when all would be concluded.~~ The new hope was called the Messianic Age. Men of

good will would band together effectively and using all the fruits of the new research engineer a world of calmness and security, a time of full prosperity and opportunity. Reasonable and able men would create a reasonable social order. ^{IT WAS A}

The hope of a Messianic Age sustained many during the nineteenth and the early twentieth century, but it began to wear thin during the pointless carnage of the first World War. Then came Hitler and Mussolini and Stalin, and frightening machines which could provide energy but also destroy the human race. Suddenly we entered upon the period in which we now live, when our machines ^{CAN MALFUNCTION} ~~could paralyze us~~ ^{WAS DESTROY HUMAN LIFE} as they did last night. Unexpectedly we entered a time, our time, when that medicine

which prolongs life also compounds the problems of population and nutrition and social service. Medicine gave us a new bomb, a population bomb. The assembly line provided a flood of goods and threatened to rape the world of its natural resources. Bit by bit the Messianic Age dissolved before our eyes. The future became 1984. To be sure, there are some who still believe the Marxist dream of a moment when suddenly all will become light and proletariat - a conclusion - but most of us do not share that dream. Deep down most of us no longer believe in a messianic age, in a moment in time when somehow we will have reached the top.

If we can not believe in a personal messiah and we cannot believe in a messianic age, what can we believe in? What mood can we take for ourselves which will permit hope and joy?

The theme that I would like to suggest is the idea of the messianic journey. I believe that it is possible to live meaningfully and joyously in a world of change, in a world without conclusion. A joyous life is possible in such a world if your life commits you to high ideals and grand values. Then, in the act of living, itself, there is joy. There is joy, is there not, in the work we do when that work is worth the doing? There is joy, is there not, in love and in friendship when those we love are open to us? There is joy, is there not, when we give ourselves over to experiences which are significant to us, which touch our soul and inspire our deepest feelings? There are moments of joy if we do not hitch our hopes to conclusions - fame, wealth, fortune, power - goals which, even if achieved, never fully satisfy, goals which in truth most never achieve. Moses never reached the Promised Land. Most of mankind has never even left Egypt. Still, wherever we are, whatever be our condition in life, it is possible, is it not, to expend our energies usefully and to know that we will receive a certain satisfaction from our labors. It is possible, is it not, to give oneself over to moments

of friendship and of love; to experience the thrill of any of the great arts? It is possible, is it not, to find the moments which give us true fulfillment, provided we know ourselves to be on the messianic journey, on the way, part of the pilgrimage of mankind towards the solution of the problems which face us? Like the children of Israel in the wilderness, none of us will ever reach the Promised Land, but there is joy in being with the band of those who are trying and who care.

I remember meeting a man some years ago who had worked for fifteen years on a research project in physics. He had not been able to solve the problem. We talked. It was on a plane, and I remember saying to him: 'You must be terribly disappointed.' I have never forgotten his answer. 'Yes, at times, but not as much as I thought I would be. You know, every lead that I ~~have~~ pursued will save someone else from following a road that leads to a dead end. I've helped. I will not win the Nobel Prize, but I have helped. I have done something. Most mornings I enjoyed going to the laboratory. There was an excitement to what I was doing. I knew it was worth the doing.' We do not have to succeed, ~~To rejoice in~~ life. Really, there is no such thing as success. All there are are moments when we know that the pattern of our life is good, that we are among those who are building civilization, that we love and are loved. If only we take the time along the way to savor the way, to savor each day and each relationship, surely, there is joy to the day.

For joy in the new year I commend to you the messianic journey. Take it. It can give pleasure, joy and happiness. Take it. You are on it anyway.

TO LEAD OUR LIVES

AS THE NEW YEAR BEGINS, WE TURN

TO THEM FOR THE COURAGE TO MOVE ON THE problems
which beset our lives — AND FOR THE WISDOM
TO FIND THE PLEASURE EACH DAY AND
EACH MOMENT OFFERS

MAY OUR HOPES BE SET OF MOMENTS
OF LOVE AND PERIODS OF INTENSIVE WORK
AND OF EXPERIENCES THAT TEACH AND GROW
THE SOUL — WE TRY TO RECOGNIZE THAT THOSE
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1976 Announcements

ROSH HASHANAH MORNING - September 25, 1976

Main Temple

Children's Service will be held in the main Temple only at 2:15 today. Parents are requested to sit with their children. A pre-school experience for children ages four through six will be held in the Social Hall of The Temple at the same time. Parents are requested to bring pre-schoolers to the Social Hall and to leave them with our staff. After the Children's Service in the Main Temple they may pick up their pre-schoolers in the Social Hall.

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 Thursday, September 30.

Sukkot morning services will be held on Saturday, October 9 at Hiram House Camp. Members of the Confirmation class will assist the rabbis in conducting the service. All members of the Temple family are invited. Arrangements for lunch can be made through the School office.

It was not a year of war & 10 was not a year of peace

It was not a beautiful year / it was not a year of unity

The year 1736 reminded me of an ecclesiastical calendar -

after overcast - generally sunny - cloudy - - and 2

must confess that the prospect for next year would seem
to be ^{for} more of the same.

The problem of inflation / population growth and

economic conditions would not suddenly
just come

There would be problems in education / health / housing
affairs and religiously an old people

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disappear

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of course a standard of living / of freedom / and of
security of which our great grandfathers could
hardly dream to dream.



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that the modern public opinion are more valuable
a notion of the editor's view are more valuable to
be presented imply, view are more valuable

opposed

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the complex of seemingly insurmountable problems which

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the same conditions as usual

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Good

WRHS

MOBILE JURY

1999 Dec 16

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2000

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and the 1970s - the coming of a new & present era
and the many changes

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