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Yom Kippur, 1982.

Yom Kippur Sermon
Daniel Jeremy Silver
September 26, 1982

The news of the killings in Beirut surfaced just after Rosh Hashanah. I heard the news unexpectedly while watching television, and I found myself instinctively reaching to turn off the set. I didn't; but I did leave the room and I did find myself at the bathroom sink washing my clean hands.

These primitive and elemental reactions ~~of mine~~ were done though I ^{Fully} ~~knew~~ ^{discounted} ~~full well~~ that the hysterical ^{suspections} ~~claims~~ ~~that were~~ being aired at that early hour that the Israelis had done the shooting ~~were incorrect~~. Revenge is the way justice is balanced out in the Arab Middle East, and it didn't take any particular genius to know that the assassination of Bashir Gemalyel and nearly forty of his cohorts the previous week would lead the Phalange to some act of revenge. But I was aware that Israel's Defense Forces had announced that they were going into Beirut in order to prevent just such bloodshed and, obviously, they had failed.

Somehow, I felt tainted by their failure. The term miasma came to mind. Miasma describes that almost physical odor which rises from a swamp or bog where organic material is putrefying, rotting. It's an odor which seems to cling to you. If you've been exposed to it you want to clean yourself before you can continue on your way.

My instinctive reactions, which I suspect many of you shared in one way or another, clarified a number of feelings for me. I was forceably reminded of my emotional involvement in the national home. It takes a reaction of this kind to make us recognize that 'we are one' is more than a slogan and that the rabbinic comment, Kol Yisroel arev zeh ba-zeh, "all Israel is related," accurately describes our feelings. We can only hurt the ones we love. I learned also, as I think many of you did, that I apply a double standard to our people's activities. I do demand better of the Jewish people than I expect of other groups. Finally, since the news broke during the days before Yom Kippur I found that I understood with a clarity that I had never before achieved the emotional needs which brought Yom Kippur into being.

Yom Kippur, as we ^{it} observe today, is a congregational moment, yet a private

moment. Our worship encourages us to take stock. We are ~~to~~ to imagine how God might see us if He, in fact, were ^{Passing} ~~Sitting~~ in judgment on us. Contrition, confession and repentance are the goals of Yom Kippur. The key word is sin. Sin defines those acts we did and should not have done, and kindnesses we might have done but did not do. Inevitably, the pressures of ~~the~~ everyday responsibilities, of passion and ambition, cause us to move off the straight way and the high road. ^{The} Yom Kippur liturgy seeks ^{Asks} ~~to force~~ us to take a hard and clear-eyed look at ourselves and to ^{Through} ~~help us~~ see ~~the inadequacy of~~ the familiar justifications and explanations which we use to explain our actions. Yom Kippur's aim is to get us back on the straight road and the high way.

That's our Yom Kippur. The original Yom Kippur had ^a different focus. The original Yom Kippur was a day of national expiation, ~~It was~~ more a public than a private moment. Since ^{Then} family and tribal ties were tighter than ours, ancient peoples recognized more keenly than we do how ~~deeply the acts of others affect the individual.~~ The sins of others in our immediate circle somehow taint us and their successes provide us vicarious satisfaction. When some fine act is performed by a stranger, someone not related to us in ^{direct} ~~any~~ way, we may declare his actions praiseworthy, but we draw no personal satisfaction from them. When a shameful or spiteful act is done by such a person, again we are not emotionally affected; but when someone who is related to us, one of our family or religious community, our reaction is immediate and instinctive. We feel let down and shamed.

We take pleasure in the achievements of our children even when they are adult and completely independent of us, ^{We} ~~and~~ are hurt by their failures even though the fault is not ours. We take pride in our community's political, cultural and educational institutions, and if these fail us, when Cleveland becomes a national joke, we share a sense of shame. Similarly, we take pride in America's system of justice, in its tradition of political freedom, and feel shame when our country shows itself indifferent to the poor and the elderly, or when it becomes arms merchant to the

world. And so it is with our religious community and with Israel. We take pride in Israel's achievements, its universities and research institutions, the kibbutzim, and the social welfare concerns, and we are hurt when errors of judgment are made or a cult of ^{pride} national arrogance ~~seems to be~~ developing in that land.

In ancient Israel people sensed keenly the impact of the ^{acts} ~~sins~~ of others on their lives. They felt the taint, the miasma, of communal failures, and they organized an annual day of kippurim, of fasting and atonement, to cleanse them of this feeling of shame. The word kippur comes from a semitic root which means to purge or free oneself of. Days of expiation are useful because, despite our pretensions, we do not lead separate lives.

On such a day the priest came to the shrine and there performed certain sacrifices in the nation's ^{behalf} ~~name~~. There were rituals of fumigation and acts of lustration, cleansings and washings. The priest made confession on behalf of the nation in a prayer which read, "Forgive O Lord the sins of Thy people." The most dramatic act of the original Yom Kippur was the choice of one of the sacrificial goats as azazel, or scapegoat. An animal, chosen by lot, would be tethered and brought to the priest who would symbolically place the sins of the community upon its shoulders. This goat would then be led out of the shrine and out of the city gates and driven off into the wilderness, bearing with him, so they believed, the sins of the past year. Once the scapegoat was driven off, everyone felt free of guilt. The priest washed himself and put on white garments. The worshippers broke their fast and the rest of the day was a festival, a time of rejoicing.

~~Rites of expiation serve a profound emotional need. Inevitably, as we live we take on to ourselves, we find weighing on our souls, the sins of our community, the sins of our country, the sins of those who are close to us, and a rite of expiation allows us to face the future without the burden of vicarious guilt.~~

The original Yom Kippur provided relief but did not lead to reform. After Yom Kippur the community felt cleansed, but there was no plan in being how they would

avoid returning to the habits or programs which had created the sense of guilt in the first place. Most of the sins of a community are sins which no individual can, by himself, resolve. No one among us believes that during the next year he will bring peace in the world; yet, we all feel guilty about the arms race. I can't say to-night that during the coming year I will work out a significant arms limitation agreement or eliminate pollution or prejudice or political manipulation. Such tasks are beyond us, so we tend to deal with communal sins with a significant degree of resignation and to concentrate on expiation, release. Fortunately, moral resignation is foreign to the Jewish spirit, and in ancient Israel many worked to transform the original Yom Kippur, the day of expiation, into a day of repentance. They narrowed the focus of Yom Kippur so that it became a time during which we would ask ourselves what it is that we could do within the context of our personal lives to become better people and help out our community.

Judaism's special philosophy of history encouraged this change. Most think of history as a record of the acts of great men and of powerful economic forces, and tend to view progress as the establishment of political arrangements between nations on outstanding military and economic matters. Historians tend to focus on treaties and agreements. Political arrangements are now unimportant, but our tradition has always insisted "not by power nor by might but by thy spirit, by My spirit, says the Lord." We measure progress not by the number of world organizations created or treaties ratified, but by the degree to which the human spirit has become peaceful and disciplined. Our sages insisted that peace will come into our world when the peoples of the world find peace in their hearts.

The battle for peace and economic justice is more a spiritual than a political struggle. Treaties are quickly broken and arrangements easily repudiated unless people are committed to their provisions and purposes. Nor do we significantly really serve the cause of peace if we march in a disarmament demonstration or try to shut down a nuclear plant but, at the same time, are indifferent to our family and our children

and indulgent about the standards of our personal life.

Judaism does not minimize the importance of active citizenship, but, at the same time, insists that the building of civilization requires the reconstruction of the human heart. The best intentions of those who govern fail unless people, you and I, provide the context, the willingness and the sensitivity which must underlie a peaceful and just society. We will have peace when we bring peace into our homes, when we will love our children and are patient with them and teach them to be sensitive and loving, when we raise them to be open rather than hard-shelled, caring rather than defensive.

Yom Kippur was modified in Biblical times to reflect this special understanding of history. This is made clear by one of the most powerful speeches in the Bible. During the Babylonian exile, a time of deep national confusion, many turned to their leaders and asked why God had deserted them. Why had they been defeated? They had attended services in the sanctuary. They had provided for the sacrifices at the shrine. Each year they had observed the Yom Kippur, the day of expiation. A seer of that time, an anonymous prophet whom we call Deutero-Isaiah, voiced their questions in this way. "Why when we fasted did You not see? Why when we starved our bodies did You not pay heed?" And he responded in God's name in this way, "This is the fast that I desire/to unlock the fetters of wickedness/to let the oppressed go free/to break off every yoke/to share your bread with the hungry/to take the wretched poor into your home/to clothe the naked when you see him/and not to ignore your own kin." Rites without righteousness are empty of meaning. The purpose of a rite like Yom Kippur is to remind us to make the best out of our opportunities.

Since the human being is a creature of many contradictions, Judaism prefers not to choose between opposites. So rather than abandon the original rite of expiation and lose the emotional release which it provided, the old and the new were blended. The book of Leviticus presents the rules which govern the day

day of expiation. The prophetic writings include the great sermon on fasting which I have just quoted. Both elements are in the Bible and both are included in the liturgy of Yom Kippur. During the morning service we read as the haftarah the sermon of Deutero-Isaiah and we describe the rites of expiation at the ancient Temple.

The original Yom Kippur was a day of communal expiation. Yom Kippur became and remains a day of repentance, a day for the afflicting of our soul, a day of confession. The original Yom Kippur was a single rite which began with sacrifice and ended with the scapegoat being driven off into the wilderness. Our Yom Kippur has a repetitive quality to it. Yom Kippur returns again and again to a few basic themes. It reminds me always of the tides returning to the shore. Obviously, the hope is that repetition, familiarity, will help us really listen to what is being said and asked.

The length of the service and the long day's fast are designed to give us the opportunity to work through the inescapable contradictions between the challenge of principle and the cautions of prudence which surround every aspect of our lives. The world's a cruel and callous place, and we would not survive if we lived as if the messiah had already come. "If I am not for myself who will be for me?" But unless we live up to the highest, the messiah will never come. Such contradictions create the tension which occupies us every Yom Kippur.

Let me speak tonight specifically of the central element of tension which concerns all of us this year. All week long my head and my heart have been arguing with each other over the killings in Lebanon. My head said that Israel's Defense Forces did not do the killing and that Israel is being condemned for the crimes of others. The killings were the work of Christians. This was the act of Lebanese. At most some in Israel's government were guilty of bad judgment. And my heart said, "you shall not stand idly by the blood of your brothers."

My head said the world's indignation is misdirected and highly selective.

Where were these incessant cries of outrage when Syria killed thousands of its citizens in Hama or when Syrians, Lebanese and Palestinians murdered each other during the 1976 civil war and the years since? Apparently only Israel is accountable. And my heart said, "you shall be a light unto the nations."

My head said the world's indignation is highly selective and hypocritical. My head remembered Mai Lai. There American soldiers did the actual shooting, but the media did not demand an international tribunal of inquiry and the blame was quickly shifted from the nation to a company commander who became our scapegoat. Many of those who are now condemning Israel were among the first to insist then that America was not to blame; perhaps the military industrial establishment, but not they. And my heart said, "you are to be unto me a kingdom of priests and a holy nation."

My head said the world's indignation is selective, hypocritical and tinged with racism. Lebanon should be investigated, but the demands are only that Israel be investigated. When some at the United Nations spoke of an investigation, the Lebanese government insisted that there be none and there will be none. The Phalange includes the killers. The senior officer involved is known, but he will never be brought to trial. The president of Lebanon is head of the Phalange. The world doesn't seem to care about all guilt, only Jewish guilt. And my heart said, "you are my witness sayeth the Lord."

All week long my heart agreed with my head to this extent, those who so willingly and vigorously condemn Israel lack the standing to do so. I reject out of hand their standing in the matter. Who shall point the finger? The Arabs? Blood vengeance has been a way of life in that world for thousands of years. The Soviet Union? The USSR which has the blood of Afghanistan, Hungary, Czechoslovakia and Poland on its hands? Who in the Third World has clean hands and a pure heart? The West? Which has encouraged Arab intransigence because of its need for oil?

The Pope who embraced Arafat despite the years when Arafat's forces committed violence against Lebanese Christians?

I reject any and all condemnations of Israel by the likes of these.

Who in our government has the right to condemn Israel? The United States promised to protect Palestinian civilians, but our Marines were removed from Lebanon before even their month was up. We were unwilling to risk our troops to make good on our pledge, a pattern which is, unfortunately, all too familiar. Had our government made good on the pledges which underlay the original cease-fire, the invasion might not have happened. We promised Israel the Arabs would not build up their military power during the interim. They did and we did nothing effective to prevent it.

No one out there has the standing to lecture Israel. Indeed, there is no need to lecture Israel. The Israelis are doing quite a good job of that themselves. We, the children of a sensitive and highly moral people, are quite aware of the dangers of national arrogance and hubris. Our prophets taught us that lesson long ago.

But if my heart agrees with my head that no one out there has the standing to condemn Israel, my head agrees with my heart that on this Yom Kippur we have some good reasons to beat our breasts and to say, "we have sinned." On this Yom Kippur the question we must face is how we have contributed to a hubris which led to the Beirut miscalculations. I speak of we, not they, of our sins, not those of Israel's government. In Israel an army is a tragic necessity, but many Jews in the diaspora have used Israel's military achievements as a satisfying form of vicarious machismo, a way of proving our manhood. There was the thrill of visiting the generals at the front line, of climbing Masada. We have had our own cult of bravado and it has not become us.

Then, too, there has been a tendency to see the culpability and guilt of others but not our own. The Holocaust is an immense tragedy which understandably shadows our lives, but their guilt does not prove our innocence. Yet, these last years many of us have been preoccupied with their guilt and insensitive to our own moral failings. Certainly, these last years have not been years of spiritual or moral refinement in the household of Israel. They have been years of worldly rather than spiritual preoccupation. Piety is not our generation's long suit. We have failed to cultivate the heart as well as the head. Our people were once known for refined spiritual sensitivity. Can we truly make that claim for ourselves today?

How seriously do ^{most Jews} ~~we~~ really take Yom Kippur?

I accept a double standard for Israel, for my people, and I'm afraid that some of that precious moral sensitivity which once distinguished Israel has been lost. How many of us ^{regrettably} apply the upper registers of moral and spiritual sensitivity to our lives? Tonight let's say, "I have sinned" and mean it. Let us rededicate our lives to the cultivation of the heart and the soul. This Yom Kippur let us not seek release and expiation until we have taken a hard look at ourselves and asked the hard questions about the quality of our lives. That is, after all, what repentance is all about.

Lin Do youn Dand Lics Alord

U Lord our God, help us to see ourselves as Thou
seest us: Make us conscious of our sins and failings;
cause us to turn from our evil ways. Give us strength
to make amends for our wrongdoings, and grant us
pardon for our sins.

"Why, when we fasted, did You not see?
When we starved our bodies, did You pay no heed?"

⁶ No, this is the fast I desire:
To unlock the fetters of wickedness,
And untie the cords of "the yoke"
To let the oppressed go free;
To break off every yoke.
⁷ It is to share your bread with the hungry,
And to take the wretched poor into your home;
When you see the naked, to clothe him,
And not to ignore your own kin.



O W This day EXPIATION shall be made For you To
cleansed you: From all your sins shall you be
cleans before The Lord

with strong force have been done & an accident in
which happen in to house - it ~~should~~ ^{rule it} can
but I do judge people by standard I know after
return do not allow

and now we see a week being about
I am preparing for Y.K., I feel it has helped me to
contact with a group I'd met many years before
suddenly about the critical ready which has helped
to expand Y.K. Year 2 title of Y.K. is a
series ^{presented} des of structures present notes spiritual and
annual direction of year needs to
pressure & transitions of our direct responsibilities & tasks
and the drift away from the high road. PHASION
BAD SUBJECT GROUP ANALYSIS CONTRAST
Take then Tell. Y.K. is designed to help us
REALITY and lines change & different series
content in contradiction CONTRADICTION and contradiction
By finding at the essential aspect of page and
full conclusions away from our usual
current concerns - it's an opportunity to not
conclude but in the next line

2

O LORD, OUR GOD, help us to see ourselves as
Thou seest us, make us conscious of our
sins and failings, cause us to turn from our
evil ways, give us strength to make amends
For our wrong doings and grant us pardon for
our sins.

That's our Y.K.

The original Y.K. has a different purpose, our Y.K. is
a deed for each of us to put on our own record, the
original Y.K. was a rite of NATURAL EXPIATION - its
purpose was to remove the misdeeds of shame which
we instinctively feel under our skin - something related
to us - something we have been brought up

and stupidly

wisely Foolishly
wanting

unintentionally

Shame: pulls us to the side of the sense of nature
ENVOLVEMENT, if we take pulls - the unconscious
of our existence, it's not surprising that we should
feel shame when a child could and
- unintentionally unwillingly

NATURALLY - we can only really be hurt by how we have

If we take public as our city's cultural and
receptive audience, it is not only cost we feel
shared when its ~~published~~ ^{published} ~~judgments~~ ^{judgments} & ~~shared~~
educational judgments are ~~shared~~ or -

If we take public as our nation's source of
judgments, justice & social responsibility, it is not
entirely cost we feel shared when an administration
has the poor necessary support in the area
arms movement to the world.

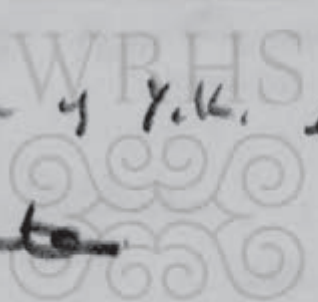
If we take public as social's ~~unconcerned~~
to school - the social ~~movement~~ - the ~~order~~ of
published life - the ~~movement~~ of the ~~order~~ -
less to the ~~movement~~ at its ~~order~~ - ~~order~~ ~~order~~ ~~order~~
should feel let ~~order~~ - ~~order~~ - ~~order~~ ~~order~~
order ~~order~~ not ~~order~~ as to.

RE ACTS UP TO US TO whom we are
emotionally distant, ~~order~~ ~~order~~ ~~order~~ ~~order~~
pride not ~~order~~ - but we can be
deeply ~~order~~ ~~order~~ ~~order~~ ~~order~~ by the acts
of ~~order~~ to whom we feel close

The public ~~order~~ ~~order~~ ~~order~~ ~~order~~ ~~order~~
are ~~order~~ - we are not ~~order~~ ~~order~~ ~~order~~
order to ~~order~~ ~~order~~ ~~order~~ ~~order~~ ~~order~~

and so the records are not readily right the
records should be corrected. - Yet we are
a measure of guilt - to punish should be
be as large as now resistance to the
Noel we are the institutions concerned
designed to relieve those indirectly involved
if any harm done at guilt - to be used 2
instilling trust to be used 2 use a new
rights.

The Hebrew term Kippurim came from a Savior
and Kippa means to purge or to eliminate
The original purpose of Y.K. was to purge the past and
proceed at the same



ON THE DAY OF EXPIATION shall be made for you
TO cleanse you: From all your sins shall
you be clean before God.
The community should be in the presence of the
on Y.K. the past and in the presence of the
He said the past and in the presence of the
community the past and in the presence of the
a community the past and in the presence of the
to the past and in the presence of the
of the past and in the presence of the
on the past and in the presence of the
brought before the past and in the presence of the
upon the past and in the presence of the

Under the good man Lord and of the shrine &
too of gates & doors of entrance, and doors
primarily energy needed at the residence of the
community's own

Because just released, the most valuable &
changed guarantee. The people include even just needed
a peace and begin a regional festival

The original Y.H. was celebrated & an importantly
effective, but not particularly enriching, at
people reborn, but did not have any energy

No repentance and no form was the most
concern of our history, it was supposed that the
rules were a disaster & an act of expulsion
and a criticism of it in the land of Israel -

The people needed some other action and
not the original action, but an unrepeated one
and some 2 columns under the Bayesian

End - it was a long DEFEAT and Progress,
people were asking, How could we do this

To is since no partially repentance no
ANNUAL ACT of expansion - a primary
and was closed before 60

Why won't you Fast? - And you with 100

Why is it that you don't, did you not hear?

The answer D. is provide - a God's name - a matter
by his material the central concern of the faith -
they had performed a rite - but ritual can never
substitute for righteousness

This is the Fast 7 desires

To unbind the fetters of wickedness

To let the oppressed go free

To share your bread with the hungry

To take the unwelcome poor into your house

To clothe the naked when you see him

NOT TO IGNORE YOUR OWN KID.

P. I. enlighten men herald - but the value of the

original 70 would not be small - an order to

be EFFECTIVE co-workers with God in the world

of creation we need to be renewed if we

be in of faith for these values & feelings

to which we are not directly responsible

of 2 must be repeatedly for man (person)

Amesbury (10/20/44) (10/20/44) (10/20/44) - also to (5)
also that effect the need of the ~~new~~ bond with
the weight of strain - - and still not to
particularly affecting - since still retaining in the
2 can not uncomplicated.

By instead judicial invest action cases -
life in field of ambivalence - and on that, preference to
and opposite legislation can be done before now -
The original Y.K. was retained - ^{on Y.K. after} the last round a
dispute the idea of equation is presented in
the present case - to the same D.I. under a
new of the court of the Y.K. the Y.K.
the same release - at one moment - but
we from the system is not entirely under
clearer the system (like the system), but a
continuation of efforts - the same direction
of our present life will be to keep it as
the straight and simple -

Behind the Y.K. lies a complex
attitude toward human life - the human being
decide the present case under -
the present case is not really under
the present case is not really under
the present case is not really under

The battle for peace is a political question
and we need a political as a spiritual struggle -
You kept some papers of your work in deeds
the movement characteristics in to be short deeds
to make your place - off of the same time
You are likely admitted to young - children -
as under your personal life under the
subject which you deeds a to make

scene -

John has at last citizenship - STANLEY
but I would that the subject of land begin
as the land the land - the land the land
not under under the personal subject the the
the subject the the - Related Related

The unmoving the the the the
unmoved Y.K. - the the the the the
and since the the the the the
also Y.K. - the the the the the
the the - the the the the the
to the the the the the

[illegible]

2 night cur and all underneath of Israel
by centuries - that is the way it was for Israel
- from the conquest of the Canaanites - the
night and the day - - No one but the
study is the same - the same the same
it quite clear that the same the same
to be continued - and the same - not that
the same - they are the same and the same
which has been the same night and day -

Y.K. report public induction of
Ceryna and the stained - End of
is reported to be on release - With
the stained be on release is reported
to be on release is reported -

They were again here - they are here

in order to get a copy received - which was very -
 down at the end of the road
 We have managed to secure a number of old letters
 which we believe are of an important & interesting

The number of direct roads to be used -
 had - Then best you have not been used to
spiritual experiences which are deposited in books of
 of these books & papers - The main claim -
 we've been making statements of the kind of which we
 ready to figure out - We've been looking for us
 of ourselves - but because of the kind of work we are doing

unpleasant



The Y. K. Set is not the same as the one we are using -
 until we have been able to get the original copy - We
 a bad copy of the original copy - We are not sure if
 we -

I can not find the original copy any more -
 but we must have the original copy - & that
 judgment I am afraid we cannot make at this time
 in my right house

We have a number

of the original copy - but some of the
sentences have been sent to the press

involuntarily tied together 2100 25 200 1230 83

They send in text and in fact the book
a double standard ~~the~~ moral values - with
expect more of ourselves than we expect of the
world - 2 sent him your ~~document~~ document
your under hand held in the way.

They send in text Y.K. call in to copy
the extra regula of the double standard to be
done - as the first of the first seen -
if the one is not allowed on
private level to be concerned by the people
of every day - as the last machine is not
just any kind of action, to be used of

appealing -

When - anyone - Spec of Talmud nots
- life refuses rule - Time left for
some - action of an individual
person

I am amused by the current - the de
around Y.K., the first named the have been
the with right because appeal as the
they never do any before the fact. as judges

you are also aware of the aspect of present - then
is as on the system that he was not - that

with Y.K. in columns & columns - as the

substitute Talbot - Thomson had to deal -

as well as deputy - Thomson had -

1st and then - to the long and

long and -

