



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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Mission of Israel, notes, undated.

MISSION OF ISRAEL

LAST WEEK, I ENJOYED MY FIRST OPPORTUNITY TO USE YOUR NEW SIDDUR AND I FOUND IT BEAUTIFULLY PRINTED AND SHAPED — AS OUR NEW GATES OF PRAYER IS NOT. ONE SERVICE DOES NOT A JUDGEMENT MAKE, BUT I DID NOTICE SOME INNOVATION WHICH I LIKE GREATLY. YOU HAVE ASSIMILATED THE SAFER TRADITION WHICH INSERES THE 21ST OF THE SHema DOUBLE-SIZED BY REPEATING IT, THE 1ST, THE 2ND WITH REFERENCE TO HIS FAITH IN GOD'S BEING, ONENESS AND NOT BLAT.

I HAVE LONG FELT IT A BIT, BUT WE HAVE SOMEHOW HANDED OVER TO THE ISRAELI OR THE INFINITIVE "TO WHATEVER" KNOW NO MOTION ACTION TO DESCRIBE THE HALY FEELING IS PUBLICLY AFFIRMING OUR BELIEFS AND AT THE SAME TIME OF ENLARGING THEIR IMPACT ON THE REST OF THE

WORLD AFTER ALL WE ARE JEWS AND REMAIN JEWS NOT SIMPLY FOR THE BENEFIT OF OUR SOULS; BUT BECAUSE DEEP DOWN WE KNOW THAT THE WORLD WOULD BE A BETTER PLACE IF OTHERS CHANGED OUR WAY OF LIFE AND OUR TRADITIONS. — TURALL — — AND WE HOPE BY OUR EXAMPLE TO ENCOURAGE OTHERS TO COME OVER AND COME ALONG

You have asked me to talk about the ^{concept} of the mission of Israel - which I have publicly suggested ought to be followed by our theologians and teachers - the mission of Israel is a mission relative to the witness theme - indeed, many claim its linear descendant; so I should like to suggest the differences I perceive and the concerns which have led me to feel that mission takes ^{the} liberal Judaism of the last century toward an unfortunate direction which led only to a weakening of our will to survive - the very opposite of what witnessing is intended.

I take it that witnessing implies the ability to affirm with a whole heart and unity our beliefs and to intend this covenant

1) witnessing aims at the strengthening of the faithful community by affirming its own example of tolerant living and by helping all men necessary to insure the survival of the witnessing community - Israel.

2) one witnesses as an act of devotion

IN THE SYNAGOGUE, AS WELL AS IN THE STREET - by
being part of a MINYAN AS WELL AS BEING PART OF
A GROUP WHOSE ANIM ARE LINKED IN RELIGIOUS
INTEREST.

THE KEY TEXT IS IS 42

וְיָשָׁבְנוּ בְּאֶרֶץ יִשְׂרָאֵל

RECALL MY SERVANT whom I upheld
MINE EYE, IN WHOM MY soul delights
I HAVE PLACED MY SPIRIT UPON HIM
HE SHALL MAKE THE ALLEGY TO GO FORTH TO THE NATIONS
I THE LORD HAVE CALLED YOU IN RIGHTEOUSNESS
AND HAVE TAKEN YOU BY YOUR HAND
AND KEPT YOU AND SET YOU FOR A COVENANT
OF PEACE
FOR A LIGHT TO THE NATIONS

THE POINT IS ISRAEL'S ROLE IN HISTORY, THAT ROLE IS
TO WITNESS TO THE ALLEGY, D.I. 42 IS PART OF AN
ORACLE DEALING WITH THE RETURN TO ZION FROM
THE BABYLONIAN EXILE - A NATION FINALLY HOME
CONSEQUENT TO THAT RETURN, BRIEFLY SET IN
REPENTANT AND OBEYANT COMMUNITY WOULD
WITNESS COMPELLINGLY TO THE BEAUTY AND PURITY
OF ~~THEIR~~ LIVING, NOTE THE FOCUS OF THIS ORACLE

IS NO NATION NOT AN INDIVIDUAL AND THAT SINCE
IT NOT ENCOURAGED TO DEVELOP PRACTICAL TECHNIQUES
TO CONVERT THE NATIONS (A LA ALEX SCHINDLER) BUT
SIMPLY TO LIVE obediently - THE REIGN OF AUTOMY
AND IN GOD'S HANDS. He

RASHI IS TYPICAL OF ALL THE MEDIOCRAL COMMENTATORS
WHEN HE INTERPRETS
וְיָדָא דְּנִיחָא לִלְבִּי לְהַלְוִי אֲדִיל פִּשְׁתִּי לִי
וְיָדָא דְּנִיחָא לִלְבִּי לְהַלְוִי אֲדִיל פִּשְׁתִּי לִי

TO MORTAL: LET HIM NOT RAISE HIS VOICE NOR BUY
HIMSELF TO INSTRUCT OR PURSUAY ABOUT
THE NATIONS, FOR THEY ON THEIR OWN
SHALL COME TO REDEMPTION FROM THIN

TO WITNESS IS TO PARTICIPATE IN JEWISH RELIGIOUS
LIFE AND TO AFFIRM GOD'S PROVIDENTIAL REDEMPTION
OF HISTORY

ON THE OTHER HAND MILLION OF ISRAELI MEN
THROUGH AT LEAST ALWAYS CLAIMING THE SPECTER OF
AS 46: EMPHASIS ON OUTWARD DIRECTION
CONCERNING - TAKEN OFFENSE AS THE LAW OF
RIGHTS AND PLACES THEM IN THE
SHADOW - IN CONTRAST OF HISTORY, IT IS HE/WE
WHO MUST DESIGN THE MECHANICS OF AFFECT

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THE MISSION FOR ISRAEL CONCEPT IS A CHILD OF THE
19TH CENTURY, IN AN AGE WHEN JEWS WANTED DESIGNATED
TO BELONG TO THE LARGER SOCIETY - IT IMPLAINED
THAT WE BELONGED - AND THAT OUR BELONGING WAS
A MATTER OF CONSEQUENCE - MILLION TALKED ABOUT
THE PROBLEMS OF JEWISH SELF-IDENTIFICATION

> P.H. HAD TALKED OF A RETURNED COMMUNITY
ATTRACTING OTHERS TO THE SANCTIFIED LIFE BY
VIRTUE OF THE EXAMPLE OF BEING A RICH 18
19TH
THE MILLIONAIRE TALKED NOT ABOUT THE SAVED BUT
OF THE GLORIES OF ISRAEL NO, JUSTIFIED A
SCATTERED COMMUNITY STAYING IN THE
DIASPORA (A FAVORABLE TERM WHICH ADVISED
THE ALLEGIANCE/PUNISHMENT OF VIRTUES OF ISRAEL)
INSTEAD, WHEN IT WAS THE NO DIASPORA THE
MILION OF ISRAEL COULD NOT BE EFFECTIVELY
CONTROLLED OUT.

EXPLAINING ELIMINATION OF THE ISRAELI
Q. SAMUEL HELLER; THE DESTRUCTION OF
JEERUSALEM WAS REALLY THE BEGINNING OF
ISRAEL'S LARGER MISSION TO THE WORLD
AND HAS BEEN LONG RESULTED IN GOOD

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The mission idea was not that a holy people would
capture mankind - as an applied idea, but that
individual Jews in their several communities would
entail social reform - the 19th century
versions of the law of righteousness.

22 D.I. had taken ^{a primary domestic} ~~an inner community~~
mission - to transform ^{the} community into a holy
community, the mission would obviously be an

covenant and the religious life
people will be in it
The mission was primarily of an outer

directed mission, ~~as a whole~~

WRHS AMERICAN JEWISH ARCHIVE
Hudson and it is the mission that

of Israel to make the people know the

of God and the people law if morally the

common people and blessing of all

the people of the earth

The how was defined in a 1888 social action
summit which encouraged voluntary action on

magnificent revolution depending upon the

political disposition of the people, - N.B.
where D.I. had spoken of all people working

under the discipline of the covenant - The
mission folk were not interested in the end

INSTEAD OF THE AMBIGUITY

67

היה צריך להיות ברור לנו שיש לנו
משימה אחת ויחידה

Holdheim that would teach

WE DO NOT EXPECT OF THE NATIONS THAT
BY ACCEPTING THEIR TEACHINGS, THEY
WOULD GIVE UP THEIR HISTORICAL
CLAIMS TERRITORY IN ORDER TO ACCEPT
THEIR OF OUR PEOPLE

So, paradoxically, for a century the mission of
ISRAEL has been to fight not only Germany and Zionism,
but prosecution

By the standards of our day when change comes
so rapidly the mission there is old hat, and
most reform rabbis seem convinced that its
goal was set to rest ^{when} the Columbus platform
was passed in 1936 - Actually, the Columbus
platform was passed by the narrowest of votes
AND OUR T.O. OR T.I. ^{Certainly} found that its basic
DESIRE REMAIN ALIVE among my CONFRATERS

IS THERE ARE STILL RABBIS who by word and deed

make it clear that only the social duties - the
so called prohibited duties are consequential.

2 From Tapes: my answer though is that our
first duty ^{is to help others} is to help others, & can't
help feeling feeling that Jewish
activity is prohibited.

Reform still likes to call itself prohibited Judaism
which suggests not only a commitment to justice,
but indifference to the family - to all that

makes for belonging - we saw this in other
ways - I did a study of confederation services

linked to SAHUV - JAN 1/15 -

What is Total

1) SAHATA SAHATA on Modan - Turk
in wilderness that now - would claim
that it is own - that enumerated
TOTAL were all from the category

of PROD SAHATA - SAHATA SAHATA
TOTAL & SAHATA = 26 SAHATA

live

2) SAHATA SAHATA SAHATA - SAHATA
VALID SUBSTITUTION SAHATA -

HIGH SAHATA SAHATA SAHATA SAHATA
SAHATA SAHATA SAHATA SAHATA SAHATA

NO REFERENCE TO THE REALITY OF LITTLE ISRAEL (9)
BEING STIMULATED BY THE SELECTIVE MURDER
OF ARAB GROUPS

3) ANOTHER CLASS - PROTESTER ~~IN~~ FINANCIAL
GIFT TO WEALTHY HUNGER - A HUNGER
KINDNESS - BUT NOT INTO THE LANGUAGE
OF GIFT - OUR PARABLE GIFT TO TEMPLE
AND COMMUNITY, WE WANT TO GIVE SOMETHING

AND IDENTICAL

I MADE ANOTHER STUDY - R.H. STUDY AND TERMS -
THE NUMBER OF SEMINARS WHICH DEALT WITH
CALLS TO PALESTINE WAS STRIKING - Y UHAWAY
EVEN MORE STRIKING HOW AWKWARDLY SOME DEALT WITH
REDEFINING PIETIES - I CAME AWAY CONVINCED THAT
MANY OF MY COLLEAGUES HAVE NOT YET HOUND THE
PROLETARIAT AND THE PALESTINE

THE INNER DIRECTED AND THE OUTER DIRECTED
BEING JUSTICE AND THE REDEFINING PIETIES INTO
A CONCERNED UNITY - AND THAT THE WAY LARGELY
DUE TO THE HOLD UP THE OLD MILLION DOLLAR -
WHICH IS THE NAME OF THAT NEW LANGUAGE CALLED
PROLETARIAT TRANSFORMED THE REALITY

JEWISH LIFE INTO A MANUFACTURED CALLED SOCIAL JUSTICE

UNDERSTAND ME! I AM NOT OFFERED TO BE
JEW AS CITIZEN OF THE NATION AS ONE OF THE MANY
SENSITIVE SOCIAL VALUES IN THE COMMUNITY - BUT
THIS IS NOT THE ISSUE OF IT BY THE WAY, TO ABANDON
THE IDEA OF MISSION DOES NOT REQUIRE US TO DENY
THAT ISRAEL IS IN A UNIQUE RELATIONSHIP WITH GOD
2) OR A PROVIDENTIAL ROLE TO PLAY IN GOD'S PLAN
3) OR TO ARGUE THAT RABBIS, PRIESTS, OR INCL.

JEW SHOULD GET BACK TO HIS
ORIGINAL POSITION IN SOCIETY AFTER
THESE CONFERENCES
THERE IS PLenty OF SANCTIONS IN TORAH (ALL IN) (COP) (A H. P. etc.)

I FEEL THAT MISSION TALKS MAKES US CONSCIOUSLY
OR UNCONSCIOUSLY SUBORDINATE TORAH, ALTHOUGH TO A "GOD"
AND THAT WE ARE SURE IN AN EARLIER CONVICTION
WE HAVE FOUND THE MISSION THAT A COMPELLING
JUSTIFICATION FOR JEWISH SURVIVAL - THIS IS CLEARLY

NO LONGER SO -

Peace // What is Jewish survival in a world where there is

NO PEACE CONF. - WHY DO WE NEED TO GO
TO JERU TO BE A GOOD AND CONSTITUTIONAL

But how to we translate these golden phrases
into practical action? Does "FATHER" make
us Jewish Reformers, Marxist revolutionaries,
or simply good family folk? - Mission talk was
concerning something as abstract - but did it
mean that we could rebuild shattered family / means
to achieve some "good"?

Mission talk fails as a modern version of
election / witness - and doesn't really give guidance
for our everyday time - what it is words -
a contrast of words which can be seen as encouraging
any towards dismissing or no attitude of no
utterance

Whether our focus is meaning or survival
it is a concept which needs to be rebuilding - you
can not justify Jewish affiliation by practices
denationalized morality - it only invites the only
from you - any you are not defining
no morality but you practice - when you
reply to the golden words of prophecy
Judaism - for let us from all else in
the religious / ethical world they float about

1) What are the results of the investigation?
 2) What are the results of the investigation?
 3) What are the results of the investigation?

Constitutional

The Constitution is the foundation of the American government. It is the supreme law of the land. It is the source of all power in the government. It is the basis of all rights and liberties. It is the cornerstone of our democracy.

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IN GLORIOUS VAGUENESS

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THE MISSION NAME CAN NOT BE DEFENDED AS
A SURVIVAL DEVICE, - THE ISSUE IS TO WITNESS - TO
DEAL WITH THIS TIED WHICH ENVELOPE IS EMOTIONALLY/
SPIRITUALLY AT TONI - WITH THE HARD TEXTURE OF
TONI'S LIFE - ALL SIDES OF IT

T.O.F. mission - part of a problem of solution -
BUT BEARING ABOUT EXTRACURRICULAR AND IS NOT
PRODUCTION / CONSUMPTION - IDENTITY IS NEVER TAKEN
OR ABANDONED, IS IT EXTRACURRICULAR - CHAINED THROUGH LIFE

BUT NO ANSWER
OF AN ANSWER & WITNESS
AB.

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ENCLOSING #1
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