



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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Untitled sermons, undated.

I should like to begin this morning by admitting a bit of insecurity. The subject as announced in the Temple Bulletin "The most asked question" will not be my ^{at all the time} ~~topic~~ ^{to be there any more} ~~topic~~, I understand the reason for the change may I tell you a bit of personal history. Several weeks ago I was invited to speak to the Graduate School of Education of the University of Chicago. My assigned subject was The Need For ~~the~~ Education. The next day the Chicago Tribune featured the headline. Rabbi Silver's speech shows need for Education. I gladly delivered my sermon because I somehow could not resist the thought of the Temple Bulletin's front page announcing to the community. This week's guest speaker Rabbi Daniel Jacob Silver - Is There Any Topic

I feel quite honored to be asked to occupy this famous pulpit. In a sense I am repaying a debt of gratitude. Last June your rabbi was the welcome speaker at our annual service. He spoke well of his customary brilliance, but I must admit to you that one of my congregants came up to me afterwards and said "You know rabbi, that preacher has some of the same quality and intellect to his voice that you have in yours. I wonder if he has been listening to some of the tape recordings of your speeches."

The Temple ^{where} ~~that~~ I serve is young and new. We have made a fine start - in many ways an exceptional one. Yet I must admit that ^{you would} ~~when you~~ preach on Friday evening in our rented church hall and then occupy this ~~same~~ pulpit without feeling some degree of envy. Our altar does not compare to this sanctuary's massive dignity. Our ark and lectern are of necessity portable, and there is no way to make its ennoblement. One feature, however, unites us. Before each of our arks burns an eternal light.

This is the light of our confusion. It binds us together in common
cause. It leads us to a common tradition. It has burned continuously
 in all of Israel's sanctuaries from the days when Moses first kindled
 the lamp before the desert Tabernacle ~~which was built at the~~
~~foot of Sinai~~. The flame has never ~~been~~ had to be guarded carefully -
 sometimes at great cost - from the many winds of hate which
 evil men have unleashed against it. Sometimes a light was
 snuffed out. At times the enemy prevailed. But the flame burned on.
 Our commitment kept bright the light. The swords which were
 raised against it have long since become dulled and rusted -
 while the flame burns on - for all to see - an unextinguishable
symbol of the continuing hope of our people. For the eternal
 light is the light of hope.

The light by which the eliminated of Jewish history: Constant faith
despite continuing hardships

Abraham S. Cohen wrote a popular history of the Jews which he
 entitled Sufferance in the Body. Of suffering is our badge, confident
hope is our banner. Despair has no place in the Jewish vocabulary
 when the greatest Jewish historian of the past century finished his
 his many volumes history - he sought to capsule in one phrase the
 spirit which best expressed the Jewish attitude to life. He found, the appropriate
 words ~~had already been~~ ^{he used the phrase in the preface to his work} ~~permeated by a sense of doom~~.
 in one of the rooms of the
 bank of Poland

MUCH HAVE THEY AFFLICTED ME FROM MY YOUTH; YET THEY HAVE
 NOT OVERWHELMED ME, ~~that~~ ^{renewal} the pages of Jewish history ~~with~~ ^{suffering}
 but never despair; ~~but~~ ^{but} but never in total darkness, heartache but never
broken heartedness. The light of hope burned even before our eyes "Weeping
 may tang for the night, but you shall come as surely as dawn the
 morning" The unbroken darkness of the night camps become
 a bright new day in a reborn promised land. "Though enemies

[illegible]

Just practice compares to make us aware of how rich we are in things we normally take for granted. ^{to make us aware of how rich we are} Strangely, it is the only ^{for us} major religion which makes a bold worldly hope central in its teaching.

Buddhism rests on an all pervasive pessimism. I remember an old Japanese Zen Buddhist priest once used to visit our office. A slight thin aged man of great intelligence. We spoke much of our respective faiths. One 2 remember he sought to draw for me a Lotus. He pointed out my window to a ladder which had been left leaning against the wall by some workmen. The ladder is placed, he said is your faith. It sees man climbing slowly up the rungs. It is a slow but sure ascent for man between the deep when he was a forest savage and his present state of civilization. Take the ladder from the wall and place it along the ground. That is our world. Man does not move upward he simply moves through time. Life is an endless ^{hourglass} cycle of unprogressing birth and death. One generation is much like the next. There will be death and cruelty in each age. We do not seek to climb only to withdraw. We can not improve the world. We can ^{only repair} ourselves ^{beyond} out of the pain and the misery and the fear of this life. We do not renounce Buddhism because he preached a social gospel, but because his life symbolizes the life of prayer and meditation which alone leads to any salvation. As he spoke although of the search by which I might escape the guilt, Remembrance. Acceptance. Poverty. Withdrawal. Because a man of great faith, but I could not but wonder how much the world had been improved for his dedication. The poverty and the ignorance of the Orient are out for us and the faint spirit seems sometimes only to seek us for our own souls.

X¹⁵ too in most of its representative forms is based on a for making pessimism. A ^{optimist} few hours of life at a time "I have given up my valley." An Orthodox theologian sees it only as a vale of tears. Man to him is a fallen creature stained in Adam's original sin from which there is no escape. It is true that many Christian thinkers have advanced a social gospel with great clarity & force - yet it remains that of little better than death is the

dominant impulse and the ideal of rel. life is ^{inherently} one of
monastic ^{self-denial} ~~celibacy~~, the ^{most} ~~strong~~ stream of ^{the} ~~strongest~~ ^{thought} ~~center~~ on
personal salvation rather than human progress, and undeviating
Paul's ~~concerns~~ ^{concerns} of man's inadequacy rather than the prophetic
insistence on human improvement.

When men do not hope - they ~~leave to~~ ^{leave to} ~~themselves~~ ^{themselves} ~~the~~ ^{the} ~~business~~ ^{business} and the ~~business~~ ^{business}
of thinking & ~~conquering~~ ^{conquering} ~~are~~ ^{are} ~~higher~~ ^{higher} ~~peoples~~ ^{peoples}. On our modern day ~~ideals~~ ^{ideals} they
leave to "THINK ~~it~~ ^{it}"

I remember a young sailor who came to visit me ~~before~~ ^{before} ~~he came to~~ ^{he came to} ~~return~~ ^{return} from our overseas post.

A bold kind of an experience I had had while overseas as a chaplain.
A young sailor had just completed his term of duty and was about to
sail for home and discharge. He came in to say ~~goodbye~~ ^{goodbye} and I talked
for a while of his plans. What did he intend to do now that his hitch
was over? He told me he had one dream of science - a physicist
later in high school had told him that he had real ability. "But,
chaplain, you know that would take some many years of study. I'd
have to work after school to make ends meet. I couldn't think of
managing for quite a while. Let's be practical. I'm an identified.
My dad would like me to come to work in his store. That would
be good. I could leave it up for a while - and remember, chaplain,
the world may not be in one piece in 7 years. A bomb could
all that time just to have it all blown sky high in a moment. No,
I'm decided. I'm going to play it smart. I'm going to take the
first good job that comes along. I figure life never me - few
good years anyway."

Remember Hazle "IF YOU WILL IT, IT WILL NOT BE A
DREAM" It is painful to see young people ~~delay~~ ^{delay} ~~their~~ ^{their} ~~life~~ ^{life}
short because they ~~do not~~ ^{do not} ~~dream~~ ^{dream} because they can not

girls and pleasant homes. Still in a. a of some kind there was a vague
 malaise - a vague feeling of insufficiency and non fulfillment, and kindred
 my mind went back to an olden day. The young man on my left had
 seemed to be teacher. His posture and his phrase felt old and no longer
 for a young person of the upper middle class, the more he his father-in-law
 in a large clothing factory. May to him was a reward he do too where
 last morning had him into a workshop. To his right was a younger and
 had wanted to learn how to sew. He had wanted to be
 these as talking with a young medical doctor who had wanted to be
 married and was now the assistant to a famous anesthetist. So it went.
 And had in the name of BEING PRACTICAL OR ACQUIRING FINANCIAL
 SECURITY compromised his dream and a. a felt in his life a small
 discontent. This had not bothered
 - throughout their most difficult
 times were things seemed to

They had not followed
our light.

—then just drive road district
house down (hang around 6
out

You see these friends of TRISTAN CHANES are really in our religious gutter.
 The standards of feminism are not considered to be because the mindless
 women now desperately to grips with the psychological and moral
 problems which surround us. Compared with a generation ago the
 pulpit is conformed and compromising in the year around and
 know it themselves. People are turning to the sun due not to be
 challenged but to be unmolested, and to be reformed but to be unmolested

It is many, the mother, the well-off, the ^{highly} educated and Sanford who in the summer of 1891 tried to degenerate the race, but the ruling to the more superior negroes. In the summer of 1891 Sanford was in the city of Baltimore; but to a Baltimore who I see are ready now to ^{summon} ~~send~~ them to ^{prophets} ~~prophets~~. We need to find a way to trace the new colored

Peace of Mind about how to achieve Peace Between men.

as if Muriel were almost how to a dinner party before me.

(Her family had been dead) as she told us she would do well.

And he was seen to work for her in the world.

thinking for them and to accept the responsibility for not
 on our thinking, we neglect the individual. What he needs and how is
 unimportant. What is our motto among eight million - our words
 among 2 1/2 billion. Perhaps most pernicious is our habit of reducing
 ourselves to socialized statistics and myological theories. We
 feel compelled to explain away all acts of greatness and courage and
 ourselves as "eye need" "mostly complete" "orally defective". &
 had a sense recently to explain to a group of young college men and

Self satisfaction can not be brought at ~~the~~ price
You can not live nervous lives - expect broad satisfaction
calculated measure of
hope is an important ingredient of the good life

But in this age of atomic threat and despotic government - in this age
of continuing, racial inequality and of social instability, how can hope? Is
hope anything more than a pious delusion which we accept in order
to shield from our minds life's basic miseries & dangers -

There are some that say that the only thing we have the right to be
optimistic about is the future of socialism

The ~~loss~~ of hope does not seem ~~to be~~ ^{to be} ~~the~~ ^{the} ~~only~~ ^{only} ~~thing~~ ^{thing} ~~we~~ ^{we} ~~have~~ ^{have} the right to be
optimistic about is the future of socialism. It has
become quite fashionable to despair and to cultivate a mood of
detached resignation. William Somerset Maugham, Arthur Miller, Faulkner and
Homer's Odysseus is taken as the symbol of our times. Kafka and
Joyce are on every ^{best} shelf because they so pitifully portray man's
~~alienation and inadequacy~~ ^{alienation and inadequacy}. A new theology is in vogue. It paints
life with the darkest colors and the most impossible human conditions,
sins. It is a theology which has just discovered sin and evil and
with all the enthusiasm of a ^{convert} neophyte can now only see sin and
evil. This, then, Parable and the Metaphors and the Sublimity, are letters, are
is too much for man. We are not up to it. We are too weak and
lack the power to bring about our own salvation. We are fallen
creatures. We need divine help - not for solving the riddles of this
life - that would even then be beyond us - but to help us face this
life with fortitude and prepare ourselves delightfully for the life to come.

There men look at us as if we were all advanced cases from the
insane asylum of a psychologically debased life. Yet at seminars and in
graduate seminars they are having a great vague. Fortunately, one
of the great ~~virtues of theology~~ ^{virtues of theology} is that it need not be read ~~at all~~ ^{at all}
despair was limited to the ~~metaphorical~~ ^{metaphorical} ~~level~~ ^{level} it seemed not
~~to be of concern~~ ^{to be of concern}. It is not. Only last week a confirmation class
youngster of mine showed me a historical English text
called 'What Do We have to look forward to' in which he
quoted with archaic agreement T. S. Eliot ~~that~~ ^{that}
our iniquity 'WE ARE HOLLOW MEN TILLING A SPIRITUAL

Remember that we are wrong - This is only a part of the whole - a
very small part ^{sub} - ~~the~~ which will have to be seriously challenged to be
overcome - but still only a part

much has been made ~~to be~~ by the notion of what they call man
growing insignificant. They tell us that quite ~~truly~~ correctly that
there is a machine eye and that our UNIVERSES and ~~and~~ AUTOMATION
PROCESSES can now duplicate man's mechanical. Kudos —
indeed ~~these~~ machines can often out distance him in solving
mathematical and logical problems. They like to demonstrate
to show man's small stature — his littleness — his ineffectuality — the
futility of "thinking big."

significant. We forgot to ^{have} ~~make~~ medium now created by man for man. That they can not duplicate creative expression or insight, however, must they be utilized. That what they produce will increasingly free man of nature and permit him to lead a better, fuller life.

We have emphasized and considered only half of the picture. The atomic age threatens certainly a revolution unparalleled in history; it also promises an ease of life and an opportunity for better living, unimaginable to any eye some years ago. ^{To-day} ~~There~~ for the first time we can see reason to believe that the underprivileged 2/3 of our globe can attain a standard of living as free from commercialism to ours. The birth of one world has spelled the death of colonialism. ~~Speedy~~ ^{Spontaneous} ~~Suspension~~ means ~~the end~~ ^{a new era} of trouble not only threatening us with surprise attack; but now lost ^{newly discovered} ~~newly discovered~~ ^{but permit} ~~advice~~ ^{to interpenetrate} ~~an~~ ^{can} ~~be~~ ^{promoted} ~~by~~ ^{and} ~~desires~~ ^{for} ~~immediate~~ ^{success.}

I remember watching life in Japan. On the country side women were
bent for housework, weaving, field work and a mercifully quick
death. It was a common sight to watch prematurely aged women
under twenty forty or so looking seventy and who were so tired from
weaving the palaces that their backs could no longer be straightened
and they would walk the streets only with the help of a stout pole's support.
To me this was the fate of all but an insignificant domestic few.

