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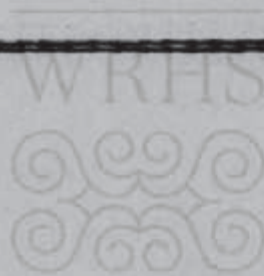
Orthodox, conservative, and liberal Judaism, 1928.

"ORTHODOX, CONSERVATIVE AND
LIBERAL JUDAISM."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

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Orthodox Judaism, conservative Judaism, liberal Judaism,--what are their agreements, what are their differences, which might be defined? Orthodox Judaism, briefly defined, is traditional Judaism which bases itself upon revelation,--the revelation of faith, of conduct, as found in the pages of the Bible. The Bible is looked upon as "the Torah given from heaven." It is final, absolute and perfect. It contains everything, or everything may be derived from it, through a process of interpretation. It cannot be added to nor subtracted from, and no human power has the authority to abrogate any of its institutions. Its authority is as complete as its sanctity.

Along with the Torah, the written law, there is also a derivative or explanatory or supplementary law,--the unwritten law, the oral law; the Torah transmitted by word of mouth from teacher to his disciple. This unwritten law derives its authority from the written law. It has no autonomy of its own, but its laws are equally binding in orthodox Judaism. This unwritten law, in the course of time, because of the emergencies of the day, was written down; it was codified, first in the Mishnah around the second century of the common era. The Mishnah in turn was commented upon and elaborated and redefined in the Gemara, and the Mishnah and the Gemara were ultimately combined into the Talmud, and the Talmud, therefore, and the Bible,

constitute the heart of orthodox Judaism.

Through the succeeding centuries following the compilation of the Talmud, the laws of Israel were further elaborated or redefined to meet the exigencies of the times, and these laws, with the laws of the Talmud and the Bible, were codified from time to time, grouped, collected into codes, and the outstanding code of law was that of Joseph Caro, in the sixteenth century, known as the " " "The Tables of Death," and this code represents to this day the fullest, most complete and the most authoritative context of orthodox Judaism.

Now orthodoxy recognizes, as it has always recognized, different kinds of law. There are moral laws, there are ethical laws, which the moral sense of race could easily grasp and understand. On the other hand, there are ceremonial laws and ritual laws which serve the purpose of reminding people, of educating people, of preserving the people; but in orthodoxy all laws are equally valid and binding, and one cannot choose as to which of the laws he prefers to observe; and the justification for all laws, whether moral or ceremonial, is not utility and not serviceability but the will of God. God willed that Israel shall be his people and "a chosen people and a holy people." And therefore God gave Israel this set of laws to distinguish, to characterize it, to train it, to preserve it, to enable it to continue as a chosen people of God, to teach God's truth unto the nations of the earth.

Now in theology orthodox Judaism may be said to be fundamental. It not only believes in doctrines which all religionists believe in, even the most liberal,--the unity of God, the spirituality of God, providence,--but it also believes in certain tenets and doctrines which are no longer acceptable to what we call liberal religious thought. If we should accept the thirteen articles of Maimonides as a summary of orthodoxy, while these thirteen articles have never been accepted by any authoritative synod in Israel, yet they have been popularly accepted and included in the prayers, which is the supreme test of the authenticity of a creed.

These thirteen articles represent orthodoxy as accepting not only these liberal religious doctrines, but also such doctrines as the literal inspiration of the Bible, such doctrines as the resurrection, such doctrines as the personal Messiah. In practice orthodox Judaism demands a far more exacting obedience from its disciples than does the more liberal Judaism. Orthodoxy is not a religion of convenience; it is not a matter of ease, and it does not cater to the minimum allegiance of an individual. It is there demanding; it demands a sacrificial loyalty; its laws touch almost every conceivable activity of human life. When one thinks of such laws as the strict observance of the Sabbath, the extensive dietary laws, the various feasts and festivals and fast days, with their numerous minute legislation,--prayers thrice daily, special garments to

wear,--when one thinks how these laws touch almost every hour of one's life, one realizes that the regimen of orthodox Judaism is a severe and a rigid one to the orthodox Jew; it is acceptable; he gladly takes on what he calls the "yoke of the Torah." For to him the yoke is a blessing, for it is the will of God.

Now it is too late in the day to quarrel with orthodoxy. The battles between liberalism and orthodoxy, not only in Judaism but in Christianity and in all other religions, were fought long ago, and fortunately all the vileness and bitterness and venom of the struggle have long ago disappeared. Here and there you find a recrudescence of this bitter controversy, but the major conflicts are over. Science and scientific methods have played havoc with all forms of orthodoxy, not merely in religion but in social thought and economic thought and political thought as well. An age which thinks of religion and morality in terms of evolution rather than revelation, which thinks of religion in terms of history, sociology and the developing life of man, such an age is not likely to accept a theology that has been antiquated by the newer thought, and a code of conduct, a rigid and an involved code of conduct whose authority is a suppositious thing of divinity.

The study of comparative religion, of Biblical criticism, of the psychology of religious experience,--all these have undermined for all time any hard and fast traditionalism or orthodoxy. But one cannot help but

admire a man, a Jew today, who in spite of the apparent disabilities which such a system of living imposes upon one, chooses to live according to the dictates of orthodoxy and of the love of his God and the love of his theology. It is not an easy matter, my friends, in this industrial age of ours, for a man to abstain from working on the Sabbath because of his devotion to his religion. That man handicaps himself and his family in the struggle for existence. It is highly creditable and admirable for men who deliberately choose this mode of living for the sake of an ideal; and this mode of living may be a very beautiful and a very charming mode of living, an index of the truly pious orthodox Jew, the man who is not orthodox by proxy, as some are; the men who do not enjoy orthodoxy vicariously; the men who are not merely the children of the orthodox household who retain a bit of sentiment for what was, and champion orthodoxy out of loyalty and not out of conviction.

I am not speaking of those, but I am speaking of those Jews--and their numbers are becoming smaller in this land, at least, from year to year,--who are profoundly and completely orthodox in their opinion, in their theology, in their practice. In their hands orthodoxy assumes a grandeur, a beauty, which one cannot help but admire.

Liberal Judaism shares with orthodox Judaism some of its basic theologic doctrines,--belief in God, in the oneness, the spirituality of God, in Providence and in God's guidance of the world. It shares with

orthodoxy its profound devotion to the exalted and ethical moral ideals of Judaism, and it shares with orthodoxy its faith in the peculiar mission and destiny of Israel; but it differs in many regards. One of the basic differences concerns this concept of revelation, which is a fundamental concept in all orthodox religion. To the liberal Jew or the reform Jew revelation does not represent an historic act of a more or less miraculous nature occurring in a given moment of time, which becomes the basis of Judaism, but the liberal Jew thinks of revelation as a continuous process, as the progressive unfoldment of the spirit of man which has continued right down the ages and which is continuing today and whose major victories are yet to come.

Revelation to liberal religion means the outreaching and the groping of the soul of man for a truer, a deeper understanding of God and of reality and of man's relation to God and to the universe; and liberal Judaism therefore finds the source of Judaism not in any one act or in any one moment, but in the genius of the Jewish people, in the soul, in the personality, in the experience of the race, in the evolving personality of the Jewish people; and therefore liberal Judaism looks upon the Bible as an expression of Judaism, not as the creator of Judaism; and it looks upon the Talmud as an expression of Judaism, and it therefore is not bound to look upon the Bible as infallible and perfect in every detail. It regards the Bible as the work of divinely inspired men, a human document, a rare and

marvelous, but a human document, which retains inevitably some of the limitations and the imperfections of a human document written at a given time in the development of the human race.

It finds in the Bible much that is legendary, much that is mythical, much that is inaccurate, and discards that; but it finds in the Bible much, tremendously much, that is supremely worthy and exalted and applicable to this day and to this age, and retains that and nurtures that, and seeks to develop that in life today.

And so with the legislation of the Bible, the ceremonial legislation, the ritual legislation of the Bible or of the Talmud. Liberal Judaism takes the position of an eclectic, of a selector. It does not look upon that code of legislation as sacrosanct and binding in every detail. It finds in it much that once served the purposes of life and that once was highly desirable and necessary, but today no longer serves the needs of advancing life and therefore is no longer necessary. On the other hand, it finds in the vast code of legislation much that is desirable for purposes of training, pedagogy and discipline and the preservation of the people, desirable and highly necessary in this day, and it retains these, makes them a part of liberal Judaism. Thus liberal Judaism has retained the Sabbath as an important institution in Jewish life, recognizing, however, and frankly acknowledging that the Sabbath cannot be observed today in the same manner as it

was observed in olden days. But it tries to save as much of that institution, as much of its ethical worth and of its beauty for Jewish life as it possibly can.

Liberal Judaism has carried over all of the Jewish festivals,--Passover, Succoth, Shabu'ot, New Years, Day of Atonement, Purim, Chanukah,--because it finds in each of these festivals something of ethical significance, historical significance, of cultural value for Jewish life today. While it does not insist on the observance of these holidays in the same rigid way as they once were observed, they still lay stress upon their observance.

Liberal Judaism has retained the structure of the Jewish prayer book, of Jewish liturgy, although it has modified the Jewish prayer book, simplified it, modernized it, introduced new prayers. The Jewish prayer book has much in it that is of marvelous beauty, that liberal Judaism has sought to retain. It has retained the Hebrew and yet it recognized that many a Jew was no longer able to understand the holy language, and so it translated the prayers into the vernacular. Theologically, liberal Judaism differs from orthodox Judaism in having surrendered the doctrine of the literal inspiration of the Bible, in having surrendered the doctrine of the resurrection and substituted for it the doctrine of the immortality of the soul; in having surrendered the doctrine of the personal Messiah and having substituted for it the ideal of ultimate social perfection towards which all human beings must strive.

In other words, without denying to law and to ceremony and all institutions an important role in Jewish life, liberal Judaism has, nevertheless, quite deliberately shifted the center of gravity, the center of importance in Judaism from the outer form to the inner heart of the thing, to prophecy, to prophetic Judaism. Liberal Judaism is not a new religion, and, in a sense, it introduced nothing new in Judaism, but it is a new emphasis, a very significant and a very important new emphasis; and because it made this new emphasis it vitalized--revitalized, if you will--Jewish life. It enabled Judaism to play a role in modern life and in modern civilization, which it could not have done had it retained the old forms which necessitated the complete isolation and separatism and particularism. To quote the words of one of the great leaders of Hebrew testimony: "The hope of liberal Judaism is to draw from the past, to live in the present and to labor for the future. It is not a break with Judaism, it is a continuation of it, an evolving and progressing spirit of the race, and it is seeking to adjust itself to the new conditions and the new thoughts and the new learning and the new discoveries of the new day."

I find it difficult to define conservative Judaism. Conservative Jewry has never defined for itself either its program or its theology or its practice. Its very name "conservative" implies this type of Judaism is a protest against the two extremes--what it regards as extreme--

orthodoxy on the one hand, and liberal Judaism on the other. Conservative Judaism is largely an American product and is directly aimed at American reform Judaism, which is, after all, only a phase of liberal Judaism.. Thus conservative Judaism extols the beauties of traditional Judaism, of orthodoxy, and yet it follows orthodoxy neither in theory nor in practice. On the other hand, conservative Judaism denounces the weaknesses of reform, of liberal Judaism, and yet it follows liberal Judaism,--dimly, of course, and circuitously, but nevertheless follows it, both in theory and in fact. The average member of a conservative congregation is no more strictly observant of its practices than the average member of a reform or a liberal congregation. He does not observe the Sabbath any more strictly, nor the dietary laws any more carefully, and as far as his theology is concerned, if he were to think about it at all, he would find that it is perhaps as advanced in liberalism as that of the theology of the liberal Jew.

The conservative synagogue has introduced into it many typical liberal innovations which are frowned upon by real orthodoxy,--such innovations as the family pew, men and women sitting together; the revised prayer book, the use of the vernacular, the organ, the consummation ceremony and similar other typical liberal practices which orthodoxy does not and cannot countenance.

So that at best one can define conservative Judaism as the left wing of orthodoxy and the right wing of

reform, and it therefore suffers from the malady of being compelled to halt between two opinions. Recently an attempt has been made by some leaders of conservative Judaism who are aware of the incongruity of their position, to find a philosophic platform upon which to build their conservative cult, and they discovered the doctrine or the thesis of Jewish civilization. Judaism, they claim, is looked upon by liberal Jews as a religion only, and liberal Jews, so the conservatives claim, look upon the Jews as a religious community only; but Judaism, say these conservatives, is more than a religion: it is a civilization like Hellenism, or the civilization of the Romans, the French, Anglo-Saxonism, the only difference being that Judaism is a religious civilization, and therefore the two most imperative duties confronting Jews today is the cultivation of Hebrew, which is the language of this religious civilization, and the re-establishment of Palestine, which is the expression of the nationalist motif of this religious civilization.

I, for one, find it as difficult to understand the concept "religious civilization" as I do the concept of "religious community." It would be hard to find an accurate and scientific definition of either. No liberal Jew, unless he belonged to the extremists of a generation or two ago, no liberal Jew would deny, or ever denied, that the Jews constitute an historic group possessing a racial identity and an historic consciousness and distinctiveness and oneness, a set of common memories, a set of common

aspirations; that they are a distinctive group. The only thing that some liberal Jewish leaders insisted upon was this: that the decisive factor in this uniqueness of this group was not race or nationality but religion, but no one, with the exception of a few extremists, ever questioned the solidarity of this group, a desirability of preserving it as a composite group, possessing a soul of its own, a purpose of its own, a life of its own, and that, to me, is the implication of the term religious civilization, if it has any implication at all.

It is true that certain liberal Jews and certain liberal religious groups oppose Jewish nationalism, oppose the idea of the restoration of Israel as a rehabilitated people in the upbuilding of the Jewish homeland, and oppose Jewish political minority of cultural rights in the diaspora; but then these individuals and these groups have not for all time defined liberal Judaism, and their authority is certainly less binding upon liberal Judaism than the authority of S or the Bible. If liberal Judaism assumes the right to challenge the traditions of hundreds of thousands of years, it certainly has the right to challenge the opinion of a few early liberal Jewish thinkers. There is nothing in the philosophy of progressive Judaism, there is nothing in the metaphysics or in the philosophy of progressive Judaism which precludes the concept of Jewish nationalism, which makes it impossible for a liberal Jew to believe in the desirability of the restoration

of the Jewish people to Palestine, or which precludes the cultivation of the Hebrew language or Hebrew literature, and hundreds of liberal Jews and many of the outstanding liberal Jewish leaders in this country today are most active in all of this effort.

But what has all this to do with religion? A mistake which is made by liberal Jews and orthodox Jews in many instances is to confound the concept of nationalism with the concept of religion. These two things have nothing in common. In this day when nationalism has been completely secularized, when the advance of scientific thought has compelled the complete separation of state and church, of nationalism from racialism, and racialism from religion, it becomes highly confusing to speak of the Jewish religion as inseparable from the concept of nationalism. But were all of the Jews in Palestine today, and were all the Jews speaking and writing Hebrew today in Palestine, the problem of religion would still be a vital problem, just as it was in the days of the prophets of Israel, when all the Jews were in Palestine and all the Jews did speak Hebrew. Just as the problem of religion is a vital problem among any people living today in the world which has its home land and its own national institutions and its own culture, there would still be the problem of fundamentalism versus modernism, and orthodoxy versus liberalism.

The confusion is caused by failure to

recognize one thing: that we can no longer speak today of the Jews either as a religious community or as a religious civilization, no more than we can speak today of England as a Christian country, or France as a Christian country. That term was valid in the Middle Ages when the countries of Europe were really Christian countries and where the individual members of each nation belonged to a Christian church, and believed, consciously or unconsciously, affirmatively or not, in the tenets of Christianity. But today all peoples have become secularized, and so has the Jewish people. Among our people today we have atheists, we have agnostics, and we have tens of thousands who are indifferent to religion altogether, to whom religion means nothing.

We are a people, a composite, many colored people; we have our high priests and we have our assimilists, we have our nationalists and our anti-nationalists, and we have our bankers and our bolshevists. We are a composite people, and we have among this people, the Jewish people, also religious Jews who believe in religion and in the Jewish religion. They would like to preserve that marvelous treasure trove of spiritual ideals which the religious impulse of the race gave to them, and they would like to continue this religious tradition of the people in the world, and among these religious people we have those who are conservative in their views, that is, orthodox, and we have those that are liberal in their views, that is,

progressive.

Which of these three will survive? It is really not important that any specific type shall survive. The important thing is that Judaism shall survive. I am not anxious for any merger. I am not so naive as to believe that merger is really possible. I have spoken of that before. I do not believe in one religion for the whole of mankind, nor do I believe in one form of Judaism for all Jews. There have always been difference in Jewish life, even in the Middle Ages and before. To this day the Chasidim worship in different synagogues, and the Ashkenazim have a different ritual, oftentimes a different place of worship from conservatism; and in the Middle Ages the Karaites had their own synagogues, and the Rabbinites had their own synagogues.

It is not at all important that all religious Jews should think alike and act alike. I think that there will be for many generations to come this logical division among the religious Jews: orthodoxy on the one hand, and liberalism on the other hand, and the conservative will have to determine for himself in which of these two camps he belongs, for he will not be able to continue very much longer to halt between these two opinions. But above all, this is important: that there be no conflict and enmity, no bitterness among these groups in Israel; that they all shall discover common bases for cooperation and helpfulness. They are all confronted with the problem of Jewish survival.

So far neither orthodoxy nor conservatism nor liberal Judaism has been able to solve a tenth of the problem confronting American Israel.

We are all being faced with the problem of hundreds of thousands of Jews who are unsynagogued, of the hundreds of thousands who are indifferent, of the hundreds of thousands who prefer comfort and ease to loyalty to the Jewish group; we are all confronted with the problem of the vast ignorance which exists among our people, but not among the children of orthodox or conservative or liberal Jews, concerning concepts of their faith, their history, their literature, their ideals. We are all faced with the problem of how to counteract the corrosive and undermining influences which are constantly about us, how to preserve ourselves and how to intensify our life to make this preservation worth while.

So that this is not a time either for orthodox or conservative or liberal Jew to engage in theologic polemics or in recriminations or in court procedures. This is a time for all thoughtful Jews to pool their resources and to work for the ideal, first, of making religion vital in the lives of our people, of bringing the Shakina back again into Jewish homes, of restoring a bit of the sanctity and the beauty of Jewish life; and, secondly, of educating the rising generation, of reintegrating it into the life of their people, of transmitting to it the glorious heritage of our race, of teaching it why it should

continue to be Jewish; and, lastly, we must all pool our resources to discover the real technique of self-preservation. How we can remain a " " in the midst of a life which is supremely dissolving and assimilative; how we can retain our uniqueness without isolation and without self-annihilation,--these are the problems which challenge all Jews. On the basis of these all Jews, whatever their predilections in theology or in practice, may be united. The important thing is not that one or the other shall survive, but that Judaism shall survive.



1. Trad. Jud based on Rerlat - Bible = 'ל' / מ' / ד' / ל' / א'
 - not human - Antarius - Rums add -
 - Along with Torah. Written - derivative -
 - Bible + Talmud = heart: whole range -
 - Through centuries - elaboration Codes -
 } not ppl.

(c) Diff. kinds of laws but all brushing -
 - justifications - will of God - מ' / ל' / א' / ד' / ל' / א'
 way of life -

(b) Mordley - 13 Articles -

(c) In Practice - O.J. demands a far more -
 i.e. larger

7. Too late in day to grant - usage
 which thinks - Compar. Rel. undermined

E. Pained but admire - ^{best} greatest visit
 - In present world. Civilization - Sabbath
 - And can be beautiful -

2. What jud. shares - differs

(1) Revelation -

(2) Grounds jud. not in num. act & Per -
- but in genesis -

(3) Bible - Expression - not Creator - not
Infallible. Myth -

It is regard Bib. Legislation -
- Esoteric.

(4) Thus it retains - Sabbath. Festivals

(5) Liturgy -

(6) Theologically -

(7) without denying to Law - prophecy -
- not new rel - just new emphases

(8) Re-italized: To draw from past - live
- in present, later -

3. I find it difficult to define Con -

- ① To very name -
- ② It Extolls beatus -
- ③ Average member neither observes -
- ④ Conversion Synag - ① Reverend P. B. Q
famous Jew ② Oryan ③ Vermont
⑤ Conversion : Saw to - 2 general
- ⑤ At best - Suffering - hating but 2
men.

4 - Assembly - Jewish Amalgamation -
- Heb. Palatine -

- ① Just as difficult to define - Only
the most extreme denied - Rel. to it
seem to imply same thing -
- ② It is Yus that some-like Jews -
- what it - There is nothing -
- ③ What has this to do with Religion -
- supra-national Where all Jews -

sermon 268
cathedral

1. What is Orthodox Jud? - It is ~~the~~ traditional Jud. Based on the traditions at source of faith and law as found in the Bible. The Bible is the Torah in Hebrew. The Torah from Heaven. It is not a human law. But a divine revelation. It contains the whole, the absolute & the final moral truth, as well as the code of conduct for the Jew. ^{all that life & living is found therein} Its authority is as absolute as it is ^{unaltered} ~~unaltered~~ by human power, ^{as authority} ~~as authority~~ from ^{the Torah} ~~the Torah~~ - the written law - there is no Orthodox Jud - a designation & explanatory law - the Oral Law, ^{which} ~~which~~ ^{ultra-absolute authority} ~~ultra-absolute authority~~ is ^{no} ~~no~~ ^{autonomous} ~~autonomous~~ except that ^{derived from the} ~~derived from the~~ ^{but which is as binding as the written law} ~~but which is as binding as the written law~~ ^{Torah} ~~Torah~~ ^{this} ~~this ^{supplement} ~~supplement ^{new} ~~new ^{law} ~~law, which ^{created} ~~created~~ the need for them ^{in course of time} ~~in course of time~~ ^{written down} ~~written down~~ - Mishna - Gemara - Talmud!! The Bible & T. in toto - are the heart of Orthodox Jud - Their laws which comprehend the whole range of human activity are binding, and ^{fundamentally} ~~unaltered~~ ^{unchanging} ~~unchanging~~ ^{and} ~~and ^{through the centuries} ~~through the centuries~~ ^{following the compilation of the Talmud} ~~following the compilation of the Talmud~~ ^{which took place in 6c - still further} ~~which took place in 6c - still further~~ ^{legislative elaborations & refinements} ~~legislative elaborations & refinements~~ ^{took place in Jud - and there added} ~~took place in Jud - and there added~~ ^{to the Talmud were from time to time codified} ~~to the Talmud were from time to time codified~~ ^{The outstanding Code of Jew. Law was the} ~~The outstanding Code of Jew. Law was the~~ ^{15th 16th} ~~15th 16th~~ ^{Joseph Caro of the 16c.} ~~Joseph Caro of the 16c.~~ ^{this S. G. has remained the most complete} ~~this S. G. has remained the most complete~~ ^{and authoritative guide for Orth. Jud.} ~~and authoritative guide for Orth. Jud.~~~~~~~~~~~~

III. I find it difficult to define Conver. Jud. It has never defined for itself its platform, its theology or its practice. The key name indicates that it is a protest against the extremes, & what it regards as the exaggeration of Reform or Lib. Jud. — It is an Am. protest largely — and is particularly aimed against Am. Reform Jud. — which is only all, and a whole, of liberal Judaism.

① It extols the Beatitudes, Trad. Jud. and yet follows it neither in doctrine or practice. It denounces the Shat. Comm. & ht. Jud. and yet follows it — trudly & accumbly — both in theory and in practice.

② The average member of Conver. Syn. neither observes the Sabbath nor the dietary laws — nor the multitudes of other destructions of Or. worship & conduct, nor does he believe in the Shat. Jud. & Or. faith —

③ Conver. Syn. has unhappily substituted the "typical" ht. Jew. unhappily as the reason, the Prayer Book and the synagogue and the Or. Code — nothing together — the Or. Code — unhappily as the Or. Code — unhappily as the Or. Code —

④ At best Conver. Jud. may be said to be the left wing & Or. & the right wing & Reform Jud. — and it is suffering from the same malady as all must suffer who have let. 2 synagogues —

IV. Recently some, the beholders, aware, the unhappily Portents — have attempted to cut out a Wholesome Conver. Jud. — and leave it upon the idea & feel. as a unhappily.

R. Jews, they claim, maintain that Jud. is a religion
only, & Jews are a rel. community. Some Jews, however,
maintain that Jud. is more > a rel. It is a civilization
+ life philosophy and nationalism & Anglo-Jewry.
With this distinction that is a rel. community.
The Jews are a nation. And... the 2 mth.
between Jews are the civilization, Hebrew
and the restoration of Palestine:

① To meet "rel. civil" means just as much
and just as little as "rel. community". One
would just it, I suspect, even more difficult
to pin a cc. + states. def. of rel. civil: then
of "rel. community". ~~But even~~ ^{Only} the ~~best~~ ^{few} Jews
among lib. I think even denied the fact
that Israel was a destruction of historical
front ^{a racial} ~~as a religious~~ ^{and a racial identity} ~~as a religious~~ ^{and a racial identity}
documented by common memories & aspirations.
At least they wanted that the dominant
factor in the world. & then group a people
as not racial or nation but religion.
The term "rel. civilization" seems to point
to the same thing.

② It is true that some lib. Jews
are opposed to Jew. nat. in the sense of being
for the restoration of ~~the~~ ^{the} Jew Homeland,
a ~~renewing~~ ^{renewing} the continuation of Jews as
not ^{an even "civilized"} ~~an even "civilized"~~ ^{an even "civilized"} groups in the diaspora. On
the other hand there are lib. Jews who favor
one or the other or both. What has this
to do with religion? Both lib. Jews & some
Jews ^{in some instances} ~~make~~ ^{make} the same error of confusing
nationalism with religion. The religious
problem is supra-national. We all

(3) The Bible is i. an expression of Judaism;
+ ~~the Jews~~ not ~~their~~ creator. And so is
the Talmud. Judaism is greater than either
of both. The Bible, the Talm., being an expression,
albeit ~~the~~ ^{of} ~~superior~~ ^{of} expression, need not
be as not altogether in every instance perfect
+ infallible. They are human documents
of a given era. They suffer from these
weaknesses. They do possess however
certain ~~values~~ ^{ethical teaching} of supreme worth which
are valid to this day. Liberal Jew.
~~retains~~ ^{retains} these. Preserves them. ~~Others~~ -
~~antiquated~~ ~~it discards~~. (L.J. is J. They are
electric, religion, unauthoritarian.

laws which the C. no. in char. are
still' desirable. It retains these. It has not
evolved a hard & fast rule for their selection.
It is difficult to have fast rules
to day. But, time is ifting + shifting
experience is helping to fix
which shall be retained on such must be
repealed that it too works for the preservation
of the faith - & reg. are a certain
minimum. Despite is required.

(3) Thus it retains Sabbath - altho it reg.
frankly, act. that it cannot see this day
be repealed over in the same manner, with
same regard as in older days.
It makes full allowance for ev. pressure, this
new industrial era.

(4) It retains all festivals - R. H. Y. H. Pers.
the Seven th - Antiochian them according to
but not Talm. law - namely one day
instead of 2 days. It retains the other holy
festivals - Chanukah - Purim -

① These are Orthod. recog. diff. kinds of laws, but ~~all~~ ^{regards} all as binding. There are the moral laws ^{of which} & easily grasped by the moral sense, & on the other hand there are the ceremonial ~~laws~~ ^{& ritual} laws which are not ends in Ess but means to remind to ~~us~~ ^{us} to preserve. Every law of the 13 ^{has value} ~~has value~~ however trifling it may seem. It is part of the great edifice. It belongs. But the justification of these laws is not in utility, or in their preservation powers but in the will of God! God gave them to Israel. For He willed that Israel should be an ^{affirmation} ~~affirmation~~ to his patriarchs people - to exact His name among the nations & to teach this moral law to the world. The law is the discipline, the

Alt 12 ~~is~~ it is to us of life! ~~too~~ frankly unwise, but always the desirable be. God ordained it so - very to point to the ~~present~~ ^{future}!

② In theology Orth. jud. is "fundamental" of the 13 art. 14. are taken as a concise summary, it ~~is~~ ^{is} creed, & which it has not been adopted by hand, it has been incorporated in its prayer book - Art. jud. believes in ~~not only~~ in principle shared by liberal ~~religion~~ faith ① unity, for ② spiritualism, for ③ eternity ④ Providence but also in some dogmas which liberal rel. has discarded e.g. ① that the white table was given by God to Moses ② that it is the ^{perfect} ~~last~~ ^{revealed} ~~revelation~~ hypothesis ③ Personal Messiah ④ Resurrection.

⑤ It retains the structure, tho not the complete content; the Grad. Hyl. liturgy, & has changed ^{introduced Latin prayers} may be a simplification & more direct prayers, but, and while retaining may Hyl. prayers has introduced the vernacular for most things so as to keep men to understand what they are praying.

⑥ It continues opposite to 9 notes. The 1st note
is an acceleration.

⑦ It carries no function to duty laws -
 Tho it sees in them nothing sacrosanct
 - but, at best, the means of integrating
 the Jewish people. It reg. however, that
 this duty laws ^{will} ~~can~~ play a ^{even} ~~big~~ smaller
 role in Jewish life.

⑧ The ideally reported ① Ideal sup. of Public
② Immunity in any activity of Nat. Legislature
③ Remuneration ④ Personal Welfare.
Put in their place Immunity + Ideal
of Social Perfection towards which all men
must strive.

(9) Without ~~recalling~~ ^{recalling} ~~devising~~ ^{devising} to Law, and
 his sphere, & ~~crem~~ ^{crem} + ~~visitation~~ ^{visitation} a place
 - ^{in it, that they can be as described v. 1. 1. 1.}
 & an important place in Jud - L. J. has
 nevertheless relegated Eos to a secondary
 position - and placed at the ~~center~~ ^{heart}
 of Jud - that which rightly is its heart -
 Prophecy - This was not an original outbreak.
 a new in Jud. & it was just a matter
 of emphasis - a re-emphasis.

(10) L. J. has "revitalized our faith - & assured
it a place of leadership in the modern and
and in modern times at. Reign - To draw

from the past, to live in the present,
to labor for the future" - It is not
a break, but a continuation ~~which~~
~~jud. which has always~~ & adapted
to new conditions. & new thoughts, & new
needs - It ~~has~~ translates jud.
in terms of the world-view of our
age -

1485 EAST 106 ST.
CLEVELAND, OHIO



Sermon 268

The TEMPLE BULLETIN

THE TEMPLE

East 105th St. and Ansel Rd.
CLEVELAND, OHIO

Abba Hillel Silver, D.D.
RABBI

Rabbi Leon I. Feuer
Minister of Religious Education

140

SUNDAY, MARCH 18, 1928

10:30 A. M.

RABBI SILVER

will speak on

"ORTHODOX, CONSERVATIVE
AND LIBERAL JUDAISM"

(What are their agreements?
What are their differences?
Which will survive?)

Friday Evening Service
5:30 to 6:10

Sabbath Morning Service
11:00 to 12:00

Sophie Asker
Anna Savdis

Over Moral debt

The Temple Bulletin, published weekly from the middle of September to June, by Tifereth Israel Congregation, E. 105th Street at Ansel Road, Cleveland, Ohio. E. E. Wolf, Pres.; Emanuel Einstein, Treas.; Rabbi Leon I. Feuer, Editor. Subscription price, 50 cents per annum.

Entered as second-class matter, Dec. 11, 1925, at the Post Office at Cleveland, Ohio, under the act of March 3, 1879.

The Musical Program for Sunday, March 18, 1928

Mr. Beymer will play the following organ numbers:

Prelude:

Processional in A MajorGuilmant
Minuet in A.....Boccherini
Cantilene Pastorale...Guilmant

Postlude:

Alla Fantasia (Sonata Tripartite)Nevin

The choir will sing the anthem "The Day of the Lord" by Nevin and the Bach Chorale "Ah, Well It Is That God Should Read."

Rabbi Silver has been appointed by Governor Donahey to represent the State of Ohio at the forthcoming National Conference of Social Workers at Memphis, Tenn.

An article on Rabbi Silver and The Temple, written by S. Vanderbilt, appeared in the March issue of the American Business Magazine. The full page article concludes with the following sentences:

"He is a powerful influence for spiritual and ethical progress and an example of stimulus to young people. He creates an inner feeling of satisfaction in one's life as he makes the indelible impression on all whom he meets, whether in the great halls of The Temple, or in his social and private life. It is most

refreshing to find a man of his type in the regular walks of life whose winning personality helps daily to solve the problems of the cares and worries of life, and it is fitting for this publication to seek out such a man, who, indeed, is a model of courtesy, bearing, and spiritual power."

Temple Religious School Report for the week

Total enrollment, including the High School—1341

Number of pupils, Kindergarten to the 9th grade, incl.—1228.

Average attendance for the week—91%.

The following classes had 100% for the week: 5B, Alice Silverman; 9C, Ada Krause; 9E, Edith Ruben; 3A, (High School) Freda Lebowich.

Sunshine Fund

The Sunshine Fund Collection for the week amounted to \$36.03.

The Temple Men's Club

On Wednesday evening last, the Temple Men's Club held what was easily its outstanding gathering of the year and one of the finest meetings that it has ever sponsored at The Temple the Annual "Fellowship of Faiths" Dinner. Those who were present will not soon forget this inspiring and stimulating evening. Dr. Haydon and Rabbi Silver discussed "The Future of Religions" from decidedly individual viewpoints, each presenting the subject in a thorough and masterful fashion. The Welsh Male Chorus of Cleveland rendered an excellent musical program. The meeting was presided over by Rabbi Feuer.

The next meeting of the Temple Men's Club will be on Wednesday evening, April 11th, the speaker and other details of the program to be announced later.

TEMPLE WOMEN'S ASSOCIATION

Luncheon Symposium

on

"DISRAELI"

Wednesday, March 21
12:00 o'clock

Mahler Hall

PROGRAM

Mrs. Harold Feil

"The Life of Disraeli"

Mrs. Herman Moss

"The Works of Disraeli"

There will be a one-act sketch on the life of Disraeli. Music will be furnished by members of The Temple Choir. Reservations are \$1.00 per plate and should be made as soon as possible. Reservations will close at noon on Tuesday. No tickets will be sold at the door.

Annual Congregational Seder

One of the most enjoyable functions of the season.

Wednesday evening, April 4th at 6:00 o'clock

The First Night of Passover

In Mahler Hall

Rabbi Silver will conduct the Seder

The Temple Choir will sing appropriate festival music

A fine Passover meal will be catered by Baumel.

Invitations are being mailed to all members of the congregation. Reserve Wednesday evening, April 4th, and join with your friends and other members in a joyous congregational celebration.

Temple Women's Association

Literary Group

So many requests have been made for it that Mrs. Fuldheim will repeat an earlier lecture on "The Ugly Duchess" by Feuchtwanger at the next meeting on Monday, March 19th, at 10:00 A. M.

Temple Garden Club

The Temple Garden Club will meet Tuesday, March 20th, at 2:00 P. M., in room 10 of the school building. Anyone wishing to join can communicate with Mrs. Jacob Reder, Fairmount 3179-M.

The Temple Wishes to Acknowledge with Thanks the Following Contributions:

To the Floral Fund

Mrs. Martin A. Marks, Mrs.

Sigmund Joseph, Mrs. D.

A. Huebsch and Mrs.

Leon Watters

Mrs. Alexander Witkowski

and Mrs. Jac. Green-

berger

Libberman-Fischer family

Dr. and Mrs. I. J. Goodman

In memory of their Mother, Mrs. Kaufman Hays

In memory of their Mother, Mrs. Sophia Lehman

In memory of Philip Palasky

In memory of Mrs. Nathan Goodman

To the Library Fund

Mrs. Theodore Felber

Mrs. Henrietta Miller

Mrs. A. Buka and Mrs. A.

J. Miller

In memory of Mrs. Mathilda Goodman

In memory of Mrs. Mathilda Goodman

In memory of Mother, Mathilda Goodman

A contribution has also been received from Mr. and Mrs. Charles Frank for the Library Fund

To the Scholarship Fund

Mrs. Moses Stiefel

Clarice and Charles Auerbach

Mrs. B. F. Klein

Mrs. Rose B. Hoffman

Mrs. Ignatz Koenig and children

Sophie Stiefel and son, Donald

In memory of Brother-in-law, Mr. Meyer Stiefel

In memory of their Uncles, Charles Eisenmann and Henry Auerbach

In memory of Mother, Mrs. Mary N. Firth

In memory of Husband, Barney C. Hoffman

In memory of Husband and Father, Mr. I. Koenig

In memory of Husband and Father, Mr. Meyer Stiefel

Temple High School

Among the interesting activities which the students of the Temple High School sponsor is the Annual Oratorical Contest. The date of the Contest this year is Sunday evening, April 1st. Parents and students of the High School will gather at supper the evening prior to the Contest.

Rabbi Feuer's Addresses

Last Friday evening, Rabbi Feuer occupied the pulpit of Temple Emanuel of Youngstown. During the month he will address a meeting of the B'nai B'rith at Lorain, Ohio, the B'nai B'rith at Elyria, Ohio, and will preach at a Sunday evening service of the Pilgrim Congregational Church of Cleveland.

ABSTRACT FROM
"ORTHODOX, CONSERVATIVE AND LIBERAL JUDAISM"
By

RABBI ABBA HILLEL SILVER
At the Temple,
Sunday, March 18th, 1928.

Orthodox Judaism is traditional Judaism based upon the revelation of faith and law as found in the Bible. The Bible is held to be not a human document, but a divine revelation. It contains the whole, absolute and final moral truth. No human power has the authority to abrogate any of its laws or institutions.

Along with the Bible - the Written Law, - there is for Orthodox Judaism a derivative and explanatory unwritten law - the Oral Law. Its authority is derived from the Bible and is therefore as binding as the Oral Law. This supplementary unwritten law which developed through the ages as new conditions created new needs, was in the course of time written down. This is the Talmud.

The Bible and the Talmud are the heart of Orthodox Judaism. Their laws which comprehend nearly the whole range of human activity, are binding and fundamentally unchanging. Through the succeeding centuries still further legalistic elaborations and refinements took place and these added to the laws of the Talmud and the Bible, were from time to time codified. The outstanding code of Jewish Law is the Shulchan Aruch of Joseph Caro compiled in the sixteenth century. This code is to this day the most complete and the most authoritative text of Orthodox Judaism.

The theology of Orthodoxy may be said to be "fundamentalist." In practice it demands a far more exacting adherence from its followers than either Conservative or Liberal Judaism. It calls for

far greater sacrifices. It is not a religion of convenience. It literally regulates every act of a man's life.

Liberal or Reform Judaism shares with Orthodoxy the vital elements of Judaism. It believes in the oneness and the spirituality of God and in the moral order of the Universe. It accepts the great prophetic code of Jewish ethics and morality. It also accepts the doctrine of the mission of Israel, which is to be the priest-people, the servant of God.

It does not however, conceive of Revelation as Orthodoxy does - as a single dramatic act at a given moment in history when religious doctrine was in some miraculous fashion revealed to Israel. It regards Revelation as the continuous unfoldment of the God-seeking spirit of man, as the progressive discovery of moral and spiritual truth which goes on through the ages and whose greatest achievements are yet to come.

It grounds Judaism therefore not in a miraculous act of revelation but in the creative genius of the historic group, known as Israel. Judaism is the expression of the peculiar genius of the Jewish race - of its life - of its experiences.

The Bible is an expression of Judaism, not its creator. And so is the Talmud. As expressions of Judaism, they need not be regarded as absolute, final and infallible. They are human documents of specific eras and they suffer from their inevitable limitations. They do contain ethical teachings of supreme worth which are valid to this day. Liberal Judaism retains them. There are ceremonial laws which are still desirable for purposes of training and self-preservation. Liberal Judaism retains them also. There are other laws which served well a distant past but are no longer serviceable in the present. These are discarded. Liberal

Judaism may therefore be said to be eclectic. It has not evolved a hard and fast rule for its method of selection but time and experience are proving to be the sifting and the determining factors.

Without denying to law and discipline and ceremony a place, and an important place, in Judaism, Liberal Judaism has nevertheless relegated these to a secondary position and placed at the heart of Judaism, that which rightly is its essence ~~XXXXXXXX~~ - Prophecy, - ethical idealism. This is not an original contribution of Liberal Judaism. It is just a new emphasis. Liberal Judaism is not a break with the past, but a continuation of the ever-evolving spirit of Judaism adapted to the new conditions, the new thought and the new needs of the day.

It is difficult to define Conservative Judaism. It has not defined for itself either its platform, its theology or its practice. It extolls the beauties of traditional Judaism and yet follows it neither in doctrine or practice. It criticizes the shortcomings of Liberal Judaism and yet follows it timidly both in theory and in practice. At best Conservative Judaism may be said to be the left wing of Orthodoxy and the right wing of Liberal Judaism. It has laid greater stress upon nationalism and the cultivation of the Hebrew language and literature, although these can not in this age of scientific thought and secularization be included among "religious" doctrines.

There is a logical division between Orthodoxy and Liberalism in Judaism as in any other religion and it is likely that this division will continue for many generations to come. It is likely that Conservative Judaism will ultimately identify itself with one or the other of these historic trends in Judaism.

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