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Series IV: Sermons, 1914-1963, undated.

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What is Judaism's message to the modern world, 1928.

"WHAT IS JUDAISM'S MESSAGE
TO THE MODERN WORLD?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

MAY 13, 1928, CLEVELAND, OHIO.

1. Is future assured if it has a message for the modern world -
1. Not many ancient rel. 2. Some have survived bec -
3. But Jud - has as vital - hills of Judaea -

2. Why? ① Tech - not a dogmatical rel - must accept even if mind -
No dogmas unless - principles -

② Was the religion of a people - evolved as people evolved -
universalistic in outlook - but its sphere of deal - life of a people
- a living organism - Could change as people changed
- as people made new adjustments -

③ Unlike Moh. & Chr. - Jud is not creation of man -
- Is not the Rel. of Moses etc ^{dead} but rel. of people
- living -

④ So that instead of a fixed system of doctrine which
no age accept save the spirit - it is
the rel. adaptation, a living people. Is continuous
& progressive. This is why it can speak
to modern world in accents understood by
modern world -

3. Shall not speak of ceremonies } - Have their place
and value - historic - poetic - disciplinary -
- but, after all, only symbols, reminders, guideposts
means to an end! No Sacraments / persons
magical or mystic potency which in themselves are
~~subjects~~ of salvation.

But 7
4. External Verities: Our age - critical - not codifying
answering - crumble of analysis - all tested -
credentialed re-examined - all past truth must
be acceptable on basis of Tradition - Convention
- but Truth -

5. Jud. can withstand this test! Aut. rel. & anti. gentry -
- conflict with civiliza. & even Rome - Phil. Arabs

6. When I speak of Eternal Venter - not destruction
- exist in all rel - very just - now universally
is testimony tribute to just - just proclaimed
& just defended.

① Then Chr. H. deved that Ethic, ideal,
from just. sup J. is living its uniqueness in
concent - triumph - prophecy of last 1500 yrs

7. Unity - not mathemat - not spirit -

①. Unknown is one - ②. Phys. & Sp. laws - one

③. God - creat. will - one ④. Manhood is one ⑤

Man's Personality - one - ⑥ In sea & change -
roll of events - wars & trouble & circumst -
is seeking common - organic means
a unified theme - a latent harmony

① To god -

① Life & Man ought to be one - one -
integrated around focus - not 2 B's 1 D
- not a scattered - but a unified outlook,
by a moral idealism = freedom & Peace

② Life & Manhood - one - no one
wishes himself except thru others - ready
two nations, either! - Have we not all
one father - Peace - derived from
god - how was found costly -
300 yrs ago - derived from postulate

- 8 - Justice. ① Just. Know love - 125/1
- a complement to justice - Tow
emotion, unreflective, impulsive -
738, 738 - ① This way we just - current
understand it. We must be just to
numbers, fellowmen, Jacobin, also etc.
② No where in whole life, wanting
- championing - benevolence
③ Charity & 738 - how does such
penitence in care

9. True moral men to reconstruct life.
1. Just is not a satisfaction Re -
2. This is the Mercurian ideal - 125/1
3. No words, limits etc -

10. Holiness ^{vs. self-indulgence} - 125/1 - not
than arithmetical - but self-deep
in moral freedom - Proved in
in paganism - brotherhood - benevolence
& loyalty - purity, deep faith
① Proves it to-day! Neo-Paganism
② These must not be -

"WHAT IS JUDAISM'S MESSAGE
TO THE MODERN WORLD?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

MAY 13, 1928, CLEVELAND, OHIO.

Not many of the ancient faiths has a strong pertinent message for the modern world. Most of the faiths of antiquity no longer exist because they were unable to satisfy the demands of progress. Others of these faiths of olden times which have come down to the present day have persisted chiefly due to human inertia or to the power of organization or to the habituated and uncritical acceptance of them by men.

These old religions once served their day and met the needs of men adequately, but they can no longer fulfill the requirements of spiritual religion adequately to the extended dimension of man's spiritual life. Their dogma, their ideology, their basic assumption, their rituals, belong to a world displaced. They are no longer pertinent and applicable. And it is a significant commentary on the fidelity of Judaism that, while it is one of the most ancient of faiths, it is not today an antiquated faith. Judaism today has a message as applicable to human experience today as fresh, as conformable, as vital, as was its message when first proclaimed in the hills of Judea and in the cities of Samaria nigh unto thirty centuries ago.

And this fact is due perhaps to two causes, and these two causes derive one from another. Judaism is not what is technically known as a dogmatic religion; it is not grounded in a set of creeds which must be accepted

unquestioningly, whether the mind assents to them or not. There are no dogmas in Judaism--unless you call the belief in the existence of God and in the moral order of the universe dogmas. But these more accurately are really not dogmas but principles, the indispensable minimum of all religions.

Judaism never possessed an authoritative body which declared what is or what is not an article of faith in Judaism; and the salvation of the individual in our religion depends not upon his acceptance of an article of faith but upon his obedience to the moral law; not so much upon belief as upon conduct. Judaism, then, was rather free from dogma, and that is to be attributed to the fact that Judaism was at all times the religion of a people. While the elemental doctrines of Judaism are universal, while they overleap all national and racial boundaries, yet the origin of Judaism, its fatherland, so to speak, its home, its sphere of development, was in the life of a distinct people,--the Jewish people.

So that Judaism could change as the people changed. The religion could take on new emphases, new characteristics, could be subjected to new adjustments as the life of the people, which was the carrier of the faith, changed and suffered adjustments. Judaism was, therefore, always identified with a living organism. Unlike Christianity, unlike Mohammedanism, unlike Buddhism, Judaism is not the creation of one man or of one great personality.

Judaism is not the religion of Moses; it is not the religion of Ezra; it is not the religion of Abraham. It is the religion of the Jewish people,--a living organism which has changed and developed to this day, and which lives in this day. So that the faith of this people has changed and developed along with the people and lives in this day; so that instead of being tied to a rigid set of abstract doctrines or dogmas, which one age may accept and another age may reject as knowledge increases, Judaism was able to be at one and the same time consistent, continuous and yet progressive, because it was imbedded, so to speak, in the life, in the growing, unfolding life of a people. That is why this ancient faith has a vital message to the modern world; that is why it can speak to the modern world in accents understood by the modern world.

I ^{do} ~~shall~~ not speak ^{now about} ~~this morning~~ of the institutions of Judaism, of the ceremonies, of the customs, of the festivals, of the many historic agencies which developed in the course of time as expressions of Judaism, or as pedagogic agencies true to Judaism. All these have their distinctive value and importance in any organized religion. They are, after all, the more or less physical channels through which the great ideals of a faith enter into the minds of men, and they also bring the charm and the colorfulness into a religion. But when all is said and done the ceremonies and customs are means to an end;

they are not ends in themselves.

Judaism possesses no ceremonies which are sacramental in character, the mere performance of which insures to a individual the full satisfaction of the religious life. Judaism has a way of salvation for every man, for the way of salvation lies in moral conduct, not in the performance of any mystical or magical right of atonement or of communion with the Deity.

~~I wish to speak this morning of the eternal~~
~~verities of our faith.~~ Now, our age, the age in which we live, is a critical age and an examining age. It is not a conserving or a codifying age. In our day everything is being cast into the crucible of analysis. All ideas, all accepted doctrines, all conventions, are being tested anew; their credentials are being reexamined; their claims are being re-analyzed. All philosophy as well as all religion must prove themselves worthy of acceptance by men today who are not eager to accept things on the basis of tradition or age or convention.

It is my firm conviction that Judaism will withstand the critical inquiring of our own day, as it has of the many tests and inquiries in its long history. Judaism met the religions of antiquity, the religions of Babylon and Egypt and Persia and emerged triumphant. Judaism met in conflict the civilization of Greece and Rome, the philosophies of these peoples, and emerged triumphant. Judaism was tested by the philosophy and the

metaphysics of the Arabs in the early Middle Ages and withstood the onslaught; ~~and~~ Judaism was subjected to the critical research of the philosophic minds of the last two or three centuries and has come forth vindicated, ~~and~~ it is my firm conviction that under the new critical scrutiny of this age Judaism will be found not wanting.

When I speak of the eternal and imperishable verities of Judaism, there might be those who will not find anything distinctive in them. They will be inclined to believe that these things exist in all religion. But it should be borne in mind that the very fact that these ideals are now incorporated in other religions is a testimony and a tribute to Judaism, which first proclaimed these ideals and which persisted in proclaiming and in defending them until other religions accepted them.

Christianity and Mohammedanism derived from the genius of Judaism their essential ethical idealism, and if Judaism is slowly losing its uniqueness in the concert of modern religion, that is the supreme triumph of Judaism; that is prophecy of the day which is to come, the day visioned by the seers of Israel, "when God shall be one and His name shall be one."

The first of these tremendous doctrines of Judaism is the doctrine of unity that dominates the thought of Judaism,--not a mathematical unity but a spiritual unity. The universe is one; the physical and the spiritual laws of the universe are one. God, the creative will of the

universe, is one; the human family is one; the personality of man is one; physical and spiritual, good and evil, are one. In the sea of change, in the roll of events, in the heave and tumble of circumstance, in the seeming confusion of phenomena, there is an organic oneness, the perfection of one unfolding purpose, a latent harmony, a theme, a logical unity, a oneness. That is what Judaism understands by monotheism.

Judaism's watchword, "Hear O Israel, the Lord our God, the Lord is one," means all those and goes to the very heart of the matter, and carries with it these tremendous implications. Unity! The life of every man ought to be a unity; the life of every individual ought to be organized around one focusing ideal, the ideal of building up a character, an integrated personality, a oneness of life. "Walk before me and become thou whole,"--- a perfect one. That is the ethical ideal of Judaism for the individual. Not a broken, scattered personality, but an organized, a unified personality, actuated and motivated by one central ideal,--that of moral idealism; that of freedom and responsibility. Unity! A unity not only of the organized life of a man, or of the organized life of men, but the unity of the family, the unity of the community, the unity of the country, the unity of the whole of mankind.

No one is truly one unless he includes the many; no one is truly himself unless he includes within

himself all other selves of mankind. The oneness of all living men,--that is basic to Judaism. One God and one mankind. "Have we not all one Father? Hath not one God created us all? Why, then, should we deal treacherously one with another?" And if Judaism was the first religion to preach peace and international concord in the world, it is due to this fundamental conviction of the essential oneness of all men and of all races, black and white, strong and weak,--of all people.

We have just concluded in our city the celebration of the hundredth anniversary of the American Peace Society, a very noble organization, and a very noble celebration it was. And the conferences and the addresses there delivered and the subjects there discussed, indicated how far from the realization of the ideal of universal peace mankind still was. The conference met in an atmosphere of hopefulness, believing, as it has every right to believe, that war ultimately will be destroyed, and that perhaps this century of ours will discover just that necessary formula which will give nations security without the need of resorting to armament, and justice without the need of resorting to war,--just the required formula which will end war.

The logic of war has been exploded; the backbone of it has been broken. Men and women are fast coming to realize that war is twice accursed. It curses the victor and it curses the vanquished. It solves no problem;

it strengthens no nation; and a civilization such as ours, which demands for the continuity of its economic development security and tranquility, cannot long endure the curse of war, which disrupts and disorganizes. Mankind is coming to realize these elemental ideals; they are beginning to percolate into the consciousness of the human race. Three thousand years ago, in unmistakable accents of exalted faith and hope and confidence, the prophets of Israel announced to an unbelieving and cynical world the ideal of universal peace, of nations beating swords into plowshares and knives into pruning hooks; all nations not learning war any more; all nations springing to the heel of the Lord, seeking to be governed by His law,--a league of nations, a spiritual league of peoples. That was first announced by this ancient faith, and that hope derived, as I said, from this overwhelming conviction touching the unity of the world.

This, then, may be said to be the first message of Judaism to the modern world: the message of unity, the oneness of God, the oneness of mankind, the oneness of all the families of the earth. There is no more desperately needed message in the world today than that.

And the second great truth is that of justice. Justice! Judaism knew love. Judaism is not a religion which insists upon a hard, rigid fulfillment of legal justice. Judaism said, "Thou shalt love the Lord

thy God with all thy heart, with all thy soul and with all thy mind." Judaism proclaimed, ~~as I read this morning from the 19th chapter of Leviticus~~, "Thou shalt love thy neighbor as thyself, for I am the Lord." Judaism knew love as a complement to justice. Love is oftentimes too unreflective, and too emotional and too impulsive to be an adequate rule for human conduct in the involved and intricate relationships of social life. Love is a supplement to justice. But first and foremost--Justice. "Justice shalt thou pursue." God is just. His ways are just. Oftentimes we cannot fathom His purpose, but He is just. The ruler of all the world cannot do any injustice; and just as God is just so must all the relationships of men, to themselves, to their fellowmen, to their families, to their friends, to their community, to the alien, to the stranger, to the weak, to the strong, to the enemy, be grounded in justice.

"What is hateful unto thyself do not do unto thy neighbor," declared the Hebrew sage Hillel. That is justice. Nowhere in the whole literature of mankind will you find such passionate championing of the cause of the poor and the weak, the denied, the handicapped, the dispossessed, as in the pages of the sacred scriptures of Israel; and nowhere will you find such bitter denunciation of all those who grind the faces of the poor and turn aside the cause of the needy, of all the exploiters and the oppressors of mankind, as you will find in these self-same

pages of the sacred literature of Israel.

Charity is commended by Judaism as a manifestation of righteousness, as that which ought to be done, and in no code of law, ancient and modern, will you find such ample provision for the care of the needy and the destitute, the orphan and the widow and the poor, as in the Bible, laws which are expressions of belief in this principle of justice.

Judaism summons its adherents and all the children of man to reconstruct society, to reform society, after the highest pattern of justice. Judaism is not a salvationist religion. Judaism is not very much concerned about the saving of a man's soul through faith; Judaism is concerned in social reconstruction, in the building of the kingdom of God, in the establishment of an order of society in which justice and righteousness and good will and fairness shall dominate; in which human beings shall have a chance to live freely and fully and adequately and realize their destinies without let and without hindrance.

That is the Messianic ideal which Judaism has preached through the ages, a challenge to men to pool their resources, intellectual and spiritual and physical, to the reconstruction of society, to the establishment of the kingdom of God,--"to perfect the world after the pattern of God's own kingdom." That is why Judaism had little patience throughout its history with monks and hermits and saints, with people who escaped life in order

to look after their own precious souls. Judaism wanted people to remain in the toil and the moil of life, and in sweat and in blood, to help make the world a little better and a little finer.

The third ~~principle, the third~~ eternal verity of Judaism, may be said to be holiness. "Ye shall be holy, for I the Lord your God am holy." And holiness and sanctified life achieved not through asceticism, not through visionary romancing in other worldliness, but a holiness achieved through the fullest activation of ~~four~~ capacities in moral enterprise; holiness achieved through a rigid self-discipline for the sake of the greater freedom, holiness which means a spiritual reconstruction, a cleansing of self through moral experience. ~~And~~ Judaism has preached holiness consistently through the ages,--in the world of paganism, in the world of heathenism, in the world of licentiousness and laxity of the Mediterranean era. Judaism has preached consistently the ideals of purity, of sexual restraint and righteousness, of family purity.

Judaism abhors the vulgar and wilful experimentation in the most sacred relationships of human life. Judaism calls for a type of family in which father is highpriest and mother is highpriestess, both officiating at the high altars of human life; in which relationship of parent and children are recalled as if the Shechina were present, as if in the living presence of God himself. The Jewish home was such that when the father entered it on his

Sabbath eve, he was able to say, "Enter into my home with me ye angels of mercy." The angels could dwell in these humble, unadorned homes of our ancestors, because the home was a sanctuary and the table was an altar of the living God, and in the home the sacred ideals of reverence, purity, modesty, righteousness, humility, cleanness of mind and soul, were always preached and taught by precept and example, and in this very age of ours, in which so much of moral laxity and vulgarity and indecency are abroad, Judaism unhesitatingly, and with the same firm conviction as of old, preaches the ideal of life as being one not of self-indulgence, not of moral irresponsibility, not of wallowing in the mire of jungle instincts, but of sanctity, holiness; a holiness which prompts people to do that which is good because it is good, because it is fine; not for the sake of receiving a reward. "Be not like servants who serve their master for the sake of receiving rewards," said one of our sages, but be like those who serve their master, God, without any expectation of a reward.

The great Jewish mystic, *Levi Yitzhak* was fond of saying--and his disciples all over the world have quoted this saying of his--this mystic rabbi was wont to say, "God, I do not wish thy Paradise; I do not want the bliss of thy world to come; I do not want anything that you can give me. All I want is Thee--Thee alone." That's all. Such a passionate faith evidences a life which is resplendent in the beauty of holiness, which asks for

nothing but the opportunity of living beautifully and nobly.

These, my friends, are some of the eternal verities Israel has preserved and defended through the ages, and Israel offers them to the modern world, a world still so sadly disfigured by disunity, by injustice and by immorality. Judaism offers to the modern world the ideals of the oneness of God and the oneness of God's children; the ideal of peace, the ideal of justice, the ideal of working for this kingdom of justice; the ideal of a personal life redolent with the spirit of holiness and sanctity.

Judaism welcomes all scientific truth. Judaism looks upon any new knowledge and any new discovery as an ally, not as an enemy. It welcomes all truth, believing that while "the grass withereth and the flower fadeth, the word of the Lord endureth forever."

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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

SUNDAY, MAY 13, 1928

10:30 A. M.

RABBI SILVER

will speak on

"WHAT IS JUDAISM'S MESSAGE
TO THE MODERN WORLD?"

Services will be broadcast over WTAM-WEAR

The Services on Sunday, May 20th, will be the
last service of the season

Friday Evening Service

5:30 to 6:10

Sabbath Morning Service

11:00 to 12:00

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, May 13, 1928

Mr. Beymer will play the following organ numbers:

Prelude:

Torchlight MarchGuilmant
MenuetBach
MeditationSturges

Postlude:

Prelude and Fugue in C Minor
.....Bach

Paul F. Kinnison, baritone, will sing "Father of Mercies" by Engel.

Broadcasting

Broadcasting of the Sunday services over WTAM—WEAR for the past three weeks has elicited much favorable comment. This coming Sunday morning will be the last Sunday of broadcasting.

Reprint

The State Juvenile Court Department of the State of Arkansas has reprinted the address on "What Is Happening to the American Home?" which Rabbi Silver delivered at the Annual Convention of The Child Welfare League of America and which was first published by the League.

Peace-Time Palmerism

(From an Editorial in the *Akron Beacon Journal*.)

This nation can well afford to forgive the Daughters of the American Revolution for "blacklisting" such Americans as Rabbi A. H. Silver, William Allen White, Judge Florence E. Allen and Jane Addams. It has permitted those who were included in the blacklist to give the country some excellent definitions of the things that constitute true patriotism—a quality upon which the D. A. R., in spite of all its fine pretenses, has no monopoly.

In a sermon at the Cleveland Temple Sunday, Rabbi Silver gave as good a discourse on patriotism as the nation has ever heard.

The D. A. R. is now in session. It could adopt no better resolution than a vote of thanks to Dr. Silver for his effort to reclaim the organization to the service of the country.

The Confirmation Class of 1928

The Temple will confirm this year a class of 122 boys and girls—the largest class in its history—perhaps the largest class in the history of American Reform Congregations.

These children are completing a ten-year course of study in the religion, history and literature of their people and the creditable manner in which the members of the class acquitted themselves in their final examinations and their fine spirit and enthusiasm indicate that they have profited much from their studies in the Temple Religious School and that the Temple influence has touched their lives.

Many of them have already signified their desire to enter the Temple High School in order to continue their studies for another three years. This is highly gratifying. Confirmation services will be held on Shabbath, Friday morning, May 25th.

THE ANNUAL MEETING

Dear Friends:

I would appreciate very much if you would make an effort to attend the forthcoming Annual Meeting of our Congregation on Saturday, May 19th, at the Hollenden Hotel at 6:30 P. M.

Annual Meetings are always important events. They afford an opportunity to review the year's activities and to plan for the coming year. They also provide an evening of sociability and good fellowship.

This year the latter phase will be particularly stressed. The meeting will be less formal and more intimate. A detail account will be given of what the numerous organizations in the Temple have accomplished during the year and of the ideas which underlie our program of activities. A fine program of entertainment—plays—music—good-natured, humorous sketches has been arranged.

May I not count upon your presence at this Dinner-Meeting?

Very sincerely yours,

Alba Hilbel Silver

TEMPLE ALUMNI ASSOCIATION ANNUAL MEETING AND ALUMNITE

Sunday Evening
May 13, 1928

6:30 P. M.
Mahler Hall

PROGRAM

Annual Dinner

Business Meeting and Annual Election of Officers

Sketches and Singing by Alumni Talent

Dancing for the Remainder of the Evening

The program will be an excellent and entertaining one. The Committee is expecting a large turn-out of Alumni Members. The new administration should be given an enthusiastic send-off for next year's work. The price of a reservation is \$1.00 per person for the entire evening including the dinner. Reservation should be made through the Temple Office or with Mr. Ted Spilka, chairman.

Temple Religious School

Report for the Week

Total enrollment, including the High School—1352.

Number of pupils, Kindergarten to the 9th grade—1237.

Average attendance for the week—90%.

The following classes had 100% attendance for the week—8E, Helen Tronstein, 9B, Nettie Lumberg.

Sunshine Fund Collection

The Sunshine Fund Collection for the week amounted to \$39.35.

Garden Club

The Temple Garden Club will hold its monthly meeting on Tuesday, May 15th, at 2:00 P. M. in room 10 of the school building.

The Temple Wishes to Acknowledge with Thanks the Following Contributions:

To the Floral Fund

Mrs. Max E. Spitz

Mrs. Julius Deutsch

In memory of Mother, Mrs. Bessie Greenberg

In memory of the birthday of Mother, Mrs. Matilda Laur

To the Scholarship Fund

Mr. Adolph Wollaston

Mrs. E. A. Arnstine, Mrs.

Jacob Brackman, Miss

Hannah Lyons, Miss Lil-

lie Rosenthal, Mrs. Ed.

Rosenbaum and Mrs. S. L.

Wolf

Mrs. S. Stone

Mrs. Simon Klein and Miss

E. Reiter

Mrs. Ida Rosenwasser

In memory of Parents, Mr. and Mrs.

Wollaston

In memory of Rickey Kalisky

In memory of Sister, Mrs. I. J. Benesch

In memory of Brother, Maurice Reiter and

Sister, Tillie Reiter and Mr. S. Shlesinger

In memory of Mr. Sigmund Shlesinger

To the Library Fund

Mrs. E. Mittler

Mr. and Mrs. M. P. Altschul

In honor of the birth of Daniel Jeremy Silver

In honor of the birth of Daniel Jeremy Silver

In Memoriam

We record with deep sorrow the death of

Emil Auerbach

during the past week and extend the condolences of the congregation to his bereaved family.

The High School

Graduating Class of 1928

The second class to be graduated from the Temple High School will consist of 32 young men and women who have completed a three year's course of advanced Jewish studies.

These men and women immediately after their Confirmation enrolled in our High School in order to continue their Jewish education.

Graduation exercises will be held on Sunday evening, May 27th, in Mahler Hall. Dr. Philo of Youngstown will deliver the commencement address. Two scholarships of \$150.00 each will be awarded to the two graduates who received the highest scholastic standing.

1. Not many ancient faiths - inertia - Served their day - Their doctrines - Significant commentary - as applicable.
2. Due perhaps 2 causes - authoritative body - Salvation -
 - J. always religion of a people - ^{not Moses -} living organism.
 - identity and continuity.
3. Shall not speak of institutions - no ceremonies - sacramental -
 - way of salvation - obedience to moral law - mystical.
4. I wish to speak of Eternal Verities -
 (1) A critical + examining age - I can withstand - Jesus.
5. Not find anything which I will be inclined to call distinctly Jewish - It is the supreme triumph.
6. Unity - dominates - not the material - Universe is One.
Phys. & sp. are one - In the sea of change - roll, heave
 - seeming confusion - organic unity - a perfection, latent
harmony - there.
 (1) This is meaning, monothism - - sol
 (2) Demands unity in life & man - not found
 (3) Unity among men - The One must include the
Many - One God - One Hand - "Hark ye all."
 (4) Peace. American Peace Society - Spiritual
League of Religions

7. Justice. J. knew look. It is not a relig. hard - complement -
- unreflective - God is just. Man's relations - What is
hateful -

- ① No where in the whole literature.
- ② Church is commanded.
- ③ Summons to reform Soc. Not a salvation
faith! Kingdom of God - Messianic hope.
- ④ No high regard for hermits, monks & saints -
phil 1721.

8. Holiness - personal life. phil 37 -

① Sanctified life - not then asceticism, visibly
activation of capacities in moral Endeavour
rigid regimen, self-control for free large freedom
spiritual liberation than moral exercise

② Sexual restraint

③ Family purity - vulgar, well put experiments

④ Modesty, humility.

⑤ Food for its own sake - phil 1721 II -

Shun Galun & Tricoli -

9. There are the imperishable truths which are defended - often -
sadly disfigured - ① truth ② Fatherhood ③ Brother hood
④ Peace ⑤ Justice ⑥ Holiness.

① We know all 12. truths - all are -
The grass withereth, the flower fadeth.
But the word of our God shall stand forever -

J. is rather free from dogmas unless one chooses
to call the belief in the existence of God and in the moral
order, the numerous dogmas. It is however, more
accurate to call these indispensable articles &
all religious - principles rather > dogmas. We have
never had an ~~ecclesiastical~~ authoritative Council
body in Judaism which decreed what shall
or what shall not be articles of faith in Jud.

In fact, the salvation of a man's soul
was at all times held to depend not
upon what he believed, but upon what
he did - this freedom from doctrinally
entanglement in ~~creeds~~ formulated creeds which
human advancement soon outdistances enables
J. to adapt itself easily to new knowledge
and new truth. And this freedom derives from
the fact that (n)

MRS. A. H. SILVER
10311 LAKE SHORE BLVD.
CLEVELAND, OHIO



Thus, unlike Christianity, or Buddhism, or
Mohism; Judaism is the creation and
of one personality - our Abraham, or Moses.
or an Ezra, but of the Jewish people -

③. I shall not speak this morning, the institutions of J -
; its ~~customs~~ ^{religious} customs, festivals, & the many
customs agreeable which were created, as physical
expressions, and as pedagogic aids to Judaism.
They have their destination value in a young religion.
They are the ^{means} ~~channels~~ ^{by which} through which the ideas
enter in the mind, men. They add the color
and charm to religion. But they are means,
not ends in themselves. Their life is less permanent
and their nature less ~~important~~ ^{essential} than
the principles, the faith which they make vocal.
There are no ceremonies in J. which are
sacramental, ~~the~~ ^{the} mere observance of
which ensures the full satisfaction, the
religious life. The way, salvation in J. is
through obedience to the moral law not
through the execution of any mystical ~~and~~
mystical rites of atonement, ~~and~~ a
communion with the deity.

④ I wish to speak, the eternal verities of J.
- its message to men & women, today.

① This is a critical & examining age - not one
of conservative reversion. Everything is being
cast into the crucible of analysis. Everything is
being taken apart, re-examined, its sources
traced, its credentials checked, its history scanned,
its claims sifted. - Nothing escapes. It is an
important question that J. will withstand the
ideal of ^{to-day} inquiry as it has stood the test
of the past ages - It met the rel. of Babyl. Egypt
and Persia, the philosophies of Hellen, the culture of the
Arabs, the searching, critiquing of ~~modern~~ the
revelation, for the last centuries - and it
has emerged triumphant.

② ~~For~~ ~~the~~ preventing the external direction of
us will perhaps not find anything which we
will be inclined to call destruction of J. You
will maintain that they are to be found among
other religions as well. True. But if they are
to-day found among other rel. it is due largely
to the fact that J. has proclaimed them - so
convincingly, so peacefully, and so long a
time, that the other rel. - the major ones like
Chr. & Moh. - actually spring from J. - despite
them. It is the supreme triumph of J.
that in the current, the great rel. of
to-day it is losing its uniqueness. It is
proof that it is influencing the rel. that
the whole, mankind - and it is possible
the world - for day is known by the sun, says
J. - "When the first shall be last & the
last shall be first" -

③ Unity - The idea of oneness dominates J. and is
mathematical in nature, but a spir. unity. The human is One.
The moral & phys. laws, the human as One. God, the
Creative Will, the human is One. The Human Family
is One. The universal human personality is One.
~~For the phys.~~ The phys. & the sp. are One. There is
in the sea of change, in the rolling events,
in the hours and minutes of circumstance, in
the seeming confusion, phenomena, in all
things there is an organic unity, a perfection
of unfolding purpose, a latent harmony -
a theme, a logic, a unifying idea!
~~This is the way of the universe~~
~~It is the way of the universe~~ - with the
very heart of the matter and carries with it
immense implications -

③ It demands unity in the life of man, not just
first and last - It asks for an order and a discipline which
will integrate our personality - Build it around a
central unity. Make all our instincts and talents
subservient to one end - A free, moral character!

④ It demands unity among men, in the family,
in the church, among all people, among all the peoples
of the Earth: all are one in the sight of God. But
the one must witness the many before it is completely
one. To be spiritual one must share the rejoice.
of family, church, community, world - he is much
less a than himself who is not selfless! From
the basic idea of the Gospel came the corollary - One
Manhood. "Hark we and all one for the" -

I first to preach peace - The Am.
peace too. has far from realizing the ideal still
is - But 3000 yrs ago J. sounded the claim call
of peace - And it demands freedom. annu-
tion touching the members of all men, &
all people - black & white, great & small,
the weak & the strong; J. stands today as it
stood then the age. for a peacemaker, teacher and
for a sp. leader, why can -

⑤ Justice. Just. human love! It is not a
cold, hard, unfeeling legal justice! It preaches
love as a complement to the first life. But
without justice there can be no love! first & present justice!
as just! After that we cannot fathom his
purpose! But "the ruler, the whole universe
cannot do injustice!" And man's relation
to himself, his neighbor, the stranger, the
alien, the weak or the strong must be
governed by the principles of justice. "What
is hateful unto thyself - do not do unto
others" - I know where in the whole liberalism

too emotional
He is too impulsive and unreflective; at
times, to be a dependable guide in the
highly involved & different relations of social
life.



Chauk was commended as a worthy 2735 -
neglect! It is different, at times to know
just what is justice! But it is not to depend
on the just man! -

II Not a salvationist's rel- Concerned
less with saving men's souls than faith - as well
reconstructing for - Kingdom of God - This
faith! - Messianic Hope -

III Not much regard for saints
hermits who escaped life - Praised
those who in the midst of the world, in the
thick of every day life, sought Christ

⑤ Holiness. g. ideal for ind. is holiness - 2737
⑥ It calls for the sanctified life - not then ritualism,
or asceticism, or vicarious suffering in other-
worldism - but then fullest & freest activation
of our capacities in moral discipline. Then
a hard, rigorous, self-control for higher
freedom, spiritual liberation than moral
exercise. Noble long! (h) Sexual
restraint & abstinence! (i) Family purity -
- no vulgar & ill-fated experiments with
the most sacred relationships of life! (j)
Modesty, humility, secrecy, - (k) keep the
pure good life for its own sake - 2738 (m) 1/1

⑦ Shinner Zakarias of Adah - modern Prophet - blue - great.
which had preceded & depended upon the Prophet.

5- There are everlasting ideals of J - And so. offers
them to world to day - still so sadly defaced
by ① Altruism, ② Republic, ③ Imperialism.

① Widener all men to. Truth - garb
is men do not know my allies & not enemies.