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Chanukah lights and shadows, 1928.

"CHANUKAH LIGHTS AND SHADOWS."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

DECEMBER 9, 1928, CLEVELAND, O.



The struggle of the Maccabees, my friends, to a successful termination, which the festival of Chanukah commemorates, was not in the main a struggle for political independence; it was not a political uprising. At the time of the Maccabees the Jews had lived under foreign domination for over four hundred years. From the time of the destruction of the Temple 586 before the common era, until the time of the Maccabees, 168 before the common era, the Jews had lived under one foreign rule or another,--Babylonian, Persian or Greek, and they were content, or rather they were resigned to the paying of tribute to an alien ruler, just so their religious autonomy and their cultural autonomy be secured, and neither Babylon nor Persia nor the early rulers of the Greek Empire established by Alexander the Great interfered either with the religious or cultural autonomy of Israel.

But Antiochus the Illustrious, aware of the rising power of Rome, and afraid of it, determined to consolidate his empire still further, so as to be in position to present a solid front to Roman encroachment. And Antiochus accordingly adopted a policy of religious and cultural imperialism, aiming to merge all the racial and religious entities within his far flung empire into one organic unit. He encountered very little opposition from any other racial or religious group within his empire.

But he encountered strenuous opposition from that little racial group on the shores of the Mediterranean enclaved in a desert world, the little people of Judea.

Israel was content, or rather resigned to a loss of self-government, but it was not content to spiritual and cultural annihilation, but in both of these things Israel, inferior to the might of Antiochus politically, still regarded itself far superior. The religion of the Greek Empire at the time was nothing more than the ancient polytheism which Israel knew and rejected almost 800 years prior to this time. The Greeks, pioneers in almost every other field of human endeavor, human thought, were not pioneers in the field of religion. The official religion of Hellas, as well as the popular religion, never developed beyond the primitive polytheism of all of the other ancient peoples of Babylon, Assyria and Egypt. It had nothing for the new day and the new world, as far as religion was concerned. We still can learn a great deal from Greek philosophy, and we do. We can still learn a great deal from Greek art, and we do. We still can derive a world of inspiration from Greek literature, and we do. But we have nothing to learn from the Greek religion.

But Judaism at the time, at this time, had a purified, an exalted faith, which it knew to be the faith of the future of mankind, and Israel looked upon itself as the guardian and the keeper and the missionary of this faith which had passed through the crucible of the prophetic

mind of Israel and had emerged a purified, an exalted faith. And so Israel in the days of the Maccabees was not content to exchange its faith for the heathenism of the Syrian Greeks, because it would have meant spiritual degradation and retrogression for Israel; and even as regards the culture of the Greeks, while in many ways it was superior to that of Judea, yet it contained elements-- and the Jews at that time were aware of these elements-- which were hostile, antagonistic to the essential genius of the Hebrew race.

You must not be beguiled for a moment by the thought that the Jews of that time would have nothing to do with other cultures and other civilizations. People are often tempted to think of the Jews as culturally isolated and ghettotized right through their history, and that is a grave error, for if there is anything true to Jewish history it is this: that the Jew has always been eager to adapt himself to other environments, to changed environments, to adapt much of the culture of other peoples. Many of the laws of the Bible, many of the ancient institutions of Israel, are incomprehensible unless you remember their Babylonian and Egyptian background.

A good deal of the religion of Israel in the fourth century and in the fifth century before the common era was influenced by Persian thought. You must also remember that at this time, the period of the Maccabees, all the Jews did not live in Palestine. The Jewish dispersion

began away back with the collapse of the kingdom of Israel in 722 before the common era, when the Ten Tribes were taken from their homes in the northern part of Palestine and carried to the land between the two rivers, the Tigris and the Euphrates and beyond. That was the beginning of the Jewish dispersion, and that continued right through the succeeding centuries. A hundred and fifty years later a second dispersion took place, when the kingdom of Judea was destroyed by the Palestinians and the Judeans were exiled to Babylonia, and you will remember that very few of them returned with Zerubbabel, and later on with Ezra and Nehemiah, and there remained in Babylon and carried on a Jewish life on this foreign soil; and during the later centuries there were Jews not only through Mesopotamia but through Arabia and through Asia Minor and through northern Africa and in Italy, and more particularly in Egypt; they were scattered through the Graeco-Roman world. Egypt at the beginning of the common era boasted a Jewish population of over one million.

Now the Jews scattered through this great world were influenced by it. The culture of this world is largely Hellenic, Greek, and the Jews adopted that culture just the same as we adopt the culture of this land, or the German Jews adopted the culture of Germany. They spoke Greek; they read Homer and Plato and Aristotle and the Stoics; they dressed as the Greeks did; they attended the Greek theaters, and the circuses, and the Greek games; they

exchanged ideas with the Greeks, and the literature which they wrote was tremendously influenced by Greek thought. In fact, so thoroughly had the Jews of Egypt been Hellenized in the third century of the common era that they could no longer read the original Hebrew Bible, and the translation had to be made into the Greek, the famous Septuagint, the first translation of the Bible. They prayed in the Greek language as we do in the English language, and they studied their Bible in the vernacular in the Greek.

So that there was throughout that era a close contact between Jew and Greek. I can only refer you to some of the great Books of that collection which is not included in the Bible,--the Apocrypha books like the Wisdom of Solomon, the Proverbs of Jeshua ben Sira, these books of the Maccabees, from one of which I read this morning; or to some of the books in the apocalyptic era like the Sibylline oracles, to indicate the great influence exerted by Greek philosophy, by Greek speculation and Greek ideas upon Hebrew thought of that day; and I want to call your attention to that outstanding Jew of Alexandria, Philo of the first century, who used a Greek technique to explain the Bible, to vindicate Jewish thought by means of Hellenic philosophy; or the name of Josephus, the greatest of Jewish historians, who wrote in Greek.

So that the Jew was not averse to contact with alien culture. He did not build a Chinese wall around him at any time in his history, except when persecution

forced him into ghetto walls. The Jew was ready to adopt the best in other cultures, but he was not a mere blind imitator; he did not absorb foreign ideas indiscriminately, because he himself had a culture of his own, a very virile and powerful culture of his own, and he used his own culture as the standard by which to judge other cultures. That was his gauge. What he could assimilate he accepted; what he could not assimilate, what was hostile to the essential thought of Israel, that he rejected. And I should like to emphasize this thought to you, friends, this morning. You take the history of sects in Israel. Now we have always had sects among our people. Some of these sects were accepted by Judaism and others were rejected. If you will take the story of these sects you will understand why some were accepted and others were not. Pharisaism, for example, began as the belief of a very small sect in Israel, but because it was true to the essential outlines of Jewish thought, Pharisaism was accepted or incorporated in Judaism until it became the major trend in Jewish thought through the centuries. That is true also at a later period of a sect like that of Chassidism. Chassidism, too, because it responded to something native in Jewish thought, was accepted and incorporated in the thought of Israel. A sect like asceticism was, for example, in the course of time rejected by Israel. The ascetics were a group of people who practiced asceticism, who copied some of the early Greek creeds,-- hermits, anchorites, who removed themselves from the world

and lived a life of ascetic purity among themselves. Asceticism was cast aside by Judaism because the genius of the Jewish faith is not an ascetic theme. The Jew does not look upon this world as essential evil, and upon human relationships as sinful, and upon property and wealth as of themselves harmful doctrines, upon which asceticism was built. So it cast aside the faith and refused to accept it.

Similarly with the early Christianity. That, too, began with a Jewish sect, a Judaeo-Christian sect. In the course of time Judaism rejected it. Why? Because Judaism saw in that new sect two factors which threatened to undermine the integrity of Israel. One was the anti-nomism, the opposition to the law which Judaism regarded as vital for the perpetuity of the race; and the other was its anti-nationalism, its opposition to the Jewish people. These two tendencies discovered by Judaism in this sect, anti-nomism and anti-nationalism, convinced Israel that this sect cannot be made part of the Jewish people, and again it was rejected. And seven or eight hundred years later a new sect arose in Israel,--Karaism, the sect of the Karaites, Scripturalists, people who rejected the Talmud and all the teachings of the Rabbis, and who said Israel was bound to observe only the laws of the Bible. Judaism turned aside from that sect. Why? Because it saw in that the danger of making Judaism a moribund religion estopping the progress of the people. If you chain the life of a people down to the letter of a book, you destroy that people

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Judaism begins with a concept of holiness for the individual, for the race. Every human life, the humblest of the humble, the poorest of the poor, the outcast,--every human life is made in the image of God; therefore holy, therefore inviolate, therefore an end in itself. Therefore there must be established a code of conduct between men which will respect the inviolability and the

ethical integrity of every human personality. Therefore prophecy; therefore that marvelous code of social righteousness evolved by Israel. Greece had no prophets and had no prophecy. The Greeks did have a fine ethical system. Perhaps their noblest ethical system was that of the Stoics, a system of philosophy which taught people to discipline themselves, to remove themselves from the temptations of the world by restraining their appetites, to meet adversity bravely. But there was something static about the ethics of the Greeks, even the noblest ethics of that people. There was no driving impulse in it; there were no dynamics; there was no such revolutionary ideals anywhere in Greek thought as "Love thy neighbor as thyself, for I am the Lord." There was no concept of self-sacrifice in any of the systems of Greek thought,--the duty of man to immolate himself for the sake of his fellowmen; that you find not in the thought of the ancient Hellenes.

And the Greeks were content to build their brilliant civilization upon a thick, ugly substratum of slavery. Two-thirds of Athens was made up of slaves. These slaves were treated as beasts and tortured by the elegant aristocrats of the Athenians. Now there is a fundamental difference there, a contrast between ^{the} religion of Sinai and the religion of Olympus. The Jews began with the idea of a holiness for a people. "Ye shall be holy, for I the Lord your God am holy." "Ye shall be unto me a kingdom of priests and a holy nation." Why Aristotle and Plato would

not have understood these phrases and did not understand these phrases. The Greek mind was not attuned to conceive of this idea of the sanctification of a whole people for the sake of "the Kingdom of God"; that a whole people must train itself not for world conquest, not for dominion over the populace, not for exploitation of other people, not for self-aggrandizement, but simply to be the servants of God and of mankind. That thought was simply not known to the ancient Hellenes; they couldn't understand it. But it was of the very heart of Jewish thought. The Jews made a covenant with God, an "eternal covenant," a holy covenant to be his servants, his spokesmen, his messengers to mankind; to be "a light unto the nations"; to bring the imprisoned out of the prisonhouse, and him who dwells in darkness out into the light.

Where in the literature of Euripides, Sophocles, Aeschylus and the Stoics, where in their literature do you find the slightest indication that the Greeks had a mission in the world to bring light to other people, to help those less favored by fortune and circumstances? There is difference there reaching down to the very heart of things, and that difference is real in the second century before the common era, sensed vividly, and therefore when Antiochus Epiphanes and his cohorts came proffering them this brilliant Greek culture and civilization, instinctively they rejected it; and it was well for mankind that they did reject it. If they had succumbed, if they had permitted

themselves to be absorbed as the other peoples in the Greek Empire were absorbed, and their individuality washed out, not alone would Judaism have disappeared but Christianity never would have arisen, nor Mohammedanism, and the whole course of human civilization would have been different, changed, and changed for the worse.

That is why Chanukah is a festival of light. These Maccabees kept burning the light of Jewish moral idealism, of Jewish prophetism Messiahism in the world. These are the lights of Chanukah. The shadows of Chanukah are the shadows which our generation casts over the pathway of Israel. We too are faced with the same problems with which they were faced in those days; we too have to adjust ourselves to a new life and a new culture and a new civilization. The problem has been with Israel a century old problem. When the Jew met the Greek he had to adjust himself to Greek culture; when the Jew met the Arab he had to adjust himself to the Arab culture; when the Jew met Western European civilization, he had to adjust himself to that. Today we have to adjust ourselves to the cultures and the civilizations of mankind of the twentieth century.

And how are we doing it? Are we doing it as these Maccabees did,--eating the heart and casting the rind aside? Getting the soul, the essence of other cultures which were good and wholesome and desirable, and critically and effectively rejecting that which is hurtful and undesirable? Let me put it this way: Are we using, as the

Jews in those days used alien cultures, in order to enrich Judaism, in order to vitalize it more, in order to give it greater scope, greater effectibility? Are we doing that? Or are we simply permitting ourselves to be absorbed by the cultures of others? Are we simply becoming imitators, copying everything in our environment, good or bad, indifferently? I am afraid that we are.

I am afraid that our chief concern today seems to be to be like all other people, to wash out our individuality. That is a tragedy; and that of course is an indication of the collapse of the cultural and spiritual integrity of Israel. I am convinced--and I speak now not as a Jewish romanticist or Jewish propagandist--I am convinced that the world today needs that essential Jewish faith and that essential Jewish culture of sanctification, even more so than the world needed them in the days of Antiochus Epiphanes. For in spite of the fact that there is in our present civilization, as there was in the great Greek civilization of antiquity, many elements of grandeur and sublimity, there is in our present civilization, as there was then, much that is menacing the social well-being, the soul of mankind.

We, too, or the civilization of Europe today, are tending to secularize life, tending to secularize the holiest relationships between men, tending to secularize the home, tending to cheapen and to vulgarize the relations between men and men, and men and women, and Israel in this

day has a message for mankind, and the message is today as it was in the days when the old Mattathias slew the idol worshipper. "Holy, holy, holy. Let not the machine consume and exploit the human being, for his life is holy." Let not the machine crush the lives of our youth and of our childhood, for they are holy. Let not the burdens of our industrial organization, that is craving for production and mass production, and still more production, weigh heavily upon the shoulders of our womanhood; for womanhood is holy. Let not the soul of man in this age of things and hankering after more things and possessions, be starved, for it is of God and holy. Let not our organic imperialism drive one people to exploit another, bringing war and horror into the world, for peace is of God, and it is holy. Let not our homes, sanctuaries of the living God, become secularized, profaned, cheapened and vulgarized by an age which is pleasure-seeking, wealth-grabbing; for the home is holy. And let not the relation between man and woman, husband and wife, be determined by our commercial standards of contract, the marriage vow to be entered into at whim, and to be dissolved at will, for that is holy, the holiest of the holy; for it is God who joins one soul to another and one body to another; it is God who builds a family. That is the Jewish conception. That is what Israel has preached through these many centuries.

I say, then, that the world needs the spirit of these Maccabees, the spirit of Judaism today, as much, if

not more, than it needed it in those days. And therefore we are in need today, Israel is in need today of loyal Maccabees, men of faith, men of understanding, men who know what Judaism is and what its peculiar and unique contribution to civilization has always been, and what its message to the modern world is today, and men who will aggressively and persistently and uncompromisingly cling to that mission and preach that message in a world of dissolving culture, in a world of swiftly changing civilization.

Upon the banner of Judas the Maccabee legend says was inscribed the phrase: "He who is like unto O Lord," and its rallying cry, so says the legend, was, "He who is for the Lord, let him come to me."

The same words are still inscribed on the banner of Israel, and the same battle cry is ours today.

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mind of Israel and had emerged a purified, an exalted faith. And so Israel in the days of the Maccabees was not content to exchange its faith for the heathenism of the Syrian Greeks, because it would have meant spiritual degradation and retrogression for Israel; and even as regards the culture of the Greeks, while in many ways it was superior to that of Judea, yet it contained elements-- and the Jews at that time were aware of these elements-- which were hostile, antagonistic to the essential genius of the Hebrew race.

You must not be beguiled for a moment by the thought that the Jews of that time would have nothing to do with other cultures and other civilizations. People are often tempted to think of the Jews as culturally isolated and ghettotized right through their history, and that is a grave error, for if there is anything true to Jewish history it is this: that the Jew has always been eager to adapt himself to other environments, to changed environments, to adapt much of the culture of other peoples. Many of the laws of the Bible, many of the ancient institutions of Israel, are incomprehensible unless you remember their Babylonian and Egyptian background.

A good deal of the religion of Israel in the fourth century and in the fifth century before the common era was influenced by Persian thought. You must also remember that at this time, the period of the Maccabees, all the Jews did not live in Palestine. The Jewish dispersion

began away back with the collapse of the kingdom of Israel in 722 before the common era, when the Ten Tribes were taken from their homes in the northern part of Palestine and carried to the land between the two rivers, the Tigris and the Euphrates and beyond. That was the beginning of the Jewish dispersion, and that continued right through the succeeding centuries. A hundred and fifty years later a second dispersion took place, when the kingdom of Judea was destroyed by the Palestinians and the Judeans were exiled to Babylonia, and you will remember that very few of them returned with Zerubbabel, and later on with Ezra and Nehemiah, and there remained in Babylon and carried on a Jewish life on this foreign soil; and during the later centuries there were Jews not only through Mesopotamia but through Arabia and through Asia Minor and through northern Africa and in Italy, and more particularly in Egypt; they were scattered through the Graeco-Roman world. Egypt at the beginning of the common era boasted a Jewish population of over one million.

Now the Jews scattered through this great world were influenced by it. The culture of this world is largely Hellenic, Greek, and the Jews adopted that culture just the same as we adopt the culture of this land, or the German Jews adopted the culture of Germany. They spoke Greek; they read Homer and Plato and Aristotle and the Stoics; they dressed as the Greeks did; they attended the Greek theaters, and the circuses, and the Greek games; they

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So that there was throughout that era a close contact between Jew and Greek. I can only refer you to some of the great Books of that collection which is not included in the Bible,--the Apocrypha books like the Wisdom of Solomon, the Proverbs of Jeshua ben Sira, these books of the Maccabees, from one of which I read this morning; or to some of the books in the apocalyptic era like the Sibylline oracles, to indicate the great influence exerted by Greek philosophy, by Greek speculation and Greek ideas upon Hebrew thought of that day; and I want to call your attention to that outstanding Jew of Alexandria, Philo of the first century, who used a Greek technique to explain the Bible, to vindicate Jewish thought by means of Hellenic philosophy; or the name of Josephus, the greatest of Jewish historians, who wrote in Greek.

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forced him into ghetto walls. The Jew was ready to adopt the best in other cultures, but he was not a mere blind imitator; he did not absorb foreign ideas indiscriminately, because he himself had a culture of his own, a very virile and powerful culture of his own, and he used his own culture as the standard by which to judge other cultures. That was his gauge. What he could assimilate he accepted; what he could not assimilate, what was hostile to the essential thought of Israel, that he rejected. And I should like to emphasize this thought to you, friends, this morning. You take the history of sects in Israel. Now we have always had sects among our people. Some of these sects were accepted by Judaism and others were rejected. If you will take the story of these sects you will understand why some were accepted and others were not. Pharisaism, for example, began as the belief of a very small sect in Israel, but because it was true to the essential outlines of Jewish thought, Pharisaism was accepted or incorporated in Judaism until it became the major trend in Jewish thought through the centuries. That is true also at a later period of a sect like that of Chassidism. Chassidism, too, because it responded to something native in Jewish thought, was accepted and incorporated in the thought of Israel. A sect like asceticism was, for example, in the course of time rejected by Israel. The ascetics were a group of people who practiced asceticism, who copied some of the early Greek creeds,-- hermits, anchorites, who removed themselves from the world

and lived a life of ascetic purity among themselves. Asceticism was cast aside by Judaism because the genius of the Jewish faith is not an ascetic theme. The Jew does not look upon this world as essential evil, and upon human relationships as sinful, and upon property and wealth as of themselves harmful doctrines, upon which asceticism was built. So it cast aside the faith and refused to accept it.

Similarly with the early Christianity. That, too, began with a Jewish sect, a Judaeo-Christian sect. In the course of time Judaism rejected it. Why? Because Judaism saw in that new sect two factors which threatened to undermine the integrity of Israel. One was the anti-nomism, the opposition to the law which Judaism regarded as vital for the perpetuity of the race; and the other was its anti-nationalism, its opposition to the Jewish people. These two tendencies discovered by Judaism in this sect, anti-nomism and anti-nationalism, convinced Israel that this sect cannot be made part of the Jewish people, and again it was rejected. And seven or eight hundred years later a new sect arose in Israel,--Karaism, the sect of the Karaites, Scripturalists, people who rejected the Talmud and all the teachings of the Rabbis, and who said Israel was bound to observe only the laws of the Bible. Judaism turned aside from that sect. Why? Because it saw in that the danger of making Judaism a moribund religion estorping the progress of the people. If you chain the life of a people down to the letter of a book, you destroy that people

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That is why Chanukah is a festival of light. These Maccabees kept burning the light of Jewish moral idealism, of Jewish prophetism Messiahism in the world. These are the lights of Chanukah. The shadows of Chanukah are the shadows which our generation casts over the pathway of Israel. We too are faced with the same problems with which they were faced in those days; we too have to adjust ourselves to a new life and a new culture and a new civilization. The problem has been with Israel a century old problem. When the Jew met the Greek he had to adjust himself to Greek culture; when the Jew met the Arab he had to adjust himself to the Arab culture; when the Jew met Western European civilization, he had to adjust himself to that. Today we have to adjust ourselves to the cultures and the civilizations of mankind of the twentieth century.

And how are we doing it? Are we doing it as these Maccabees did,--eating the heart and casting the rind aside? Getting the soul, the essence of other cultures which were good and wholesome and desirable, and critically and effectively rejecting that which is hurtful and undesirable? Let me put it this way: Are we using, as the

Jews in those days used alien cultures, in order to enrich Judaism, in order to vitalize it more, in order to give it greater scope, greater effectibility? Are we doing that? Or are we simply permitting ourselves to be absorbed by the cultures of others? Are we simply becoming imitators, copying everything in our environment, good or bad, indifferently? I am afraid that we are.

I am afraid that our chief concern today seems to be to be like all other people, to wash out our individuality. That is a tragedy; and that of course is an indication of the collapse of the cultural and spiritual integrity of Israel. (I am convinced--and I speak now not as a Jewish romanticist or Jewish propagandist--I am convinced that the world today needs that essential Jewish faith and that essential Jewish culture of sanctification, even more so than the world needed them in the days of Antiochus Epiphanes. For in spite of the fact that there is in our present civilization, as there was in the great Greek civilization of antiquity, many elements of grandeur and sublimity, there is in our present civilization, as there was then, much that is menacing the social well-being, the soul of mankind.

We, too, or the civilization of Europe today, are tending to secularize life, tending to secularize the holiest relationships between men, tending to secularize the home, tending to cheapen and to vulgarize the relations between men and men, and men and women, and Israel in this

day has a message for mankind, and the message is today as it was in the days when the old Mattathias slew the idol worshipper. "Holy, holy, holy." Let not the machine consume and exploit the human being, for his life is holy." Let not the machine crush the lives of our youth and of our childhood, for they are holy. Let not the burdens of our industrial organization, that is craving for production and mass production, and still more production, weigh heavily upon the shoulders of our womanhood; for womanhood is holy. Let not the soul of man in this age of things and hankering after more things and possessions, be starved, for it is of God and holy. Let not our organic imperialism drive one people to exploit another, bringing war and horror into the world, for peace is of God, and it is holy. Let not our homes, sanctuaries of the living God, become secularized, profaned, cheapened and vulgarized by an age which is pleasure-seeking, wealth-grabbing; for the home is holy. And let not the relation between man and woman, husband and wife, be determined by our commercial standards of contract, the marriage vow to be entered into at whim, and to be dissolved at will, for that is holy, the holiest of the holy; for it is God who joins one soul to another and one body to another; it is God who builds a family. That is the Jewish conception. That is what Israel has preached through these many centuries.

I say, then, that the world needs the spirit of these Maccabees, the spirit of Judaism today, as much, if

not more, than it needed it in those days. And therefore we are in need today, Israel is in need today of loyal Maccabees, men of faith, men of understanding, men who know what Judaism is and what its peculiar and unique contribution to civilization has always been, and what its message to the modern world is today, and men who will aggressively and persistently and uncompromisingly cling to that mission and preach that message in a world of dissolving culture, in a world of swiftly changing civilization.

Upon the banner of Judas the Maccabee legend says was inscribed the phrase: "He who is like unto O Lord," and its rallying cry, so says the legend, was, "He who is for the Lord, let him come to me."

The same words are still inscribed on the banner of Israel, and the same battle cry is ours today.

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Sermon 285

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, DECEMBER 9, 1928

RABBI SILVER

will speak on

Chanukah Lights and Shadows

A Sermon Dedicated to the Spirit of Chanukah

The Sabbath Eve Service
5:30 to 6:10

The 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.

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Special Musical Program for Chanukah Sunday, December 9, 1928

Organ (10:15 A. M.)

Prelude

Prelude on a Traditional Mel-

ody (Mooz Zur) Milligan

Mennet Bach

Clair de Lune Karg Elert

Postlude

Toccata from Fifth Symphony

..... Widor

Paul Allen Beymer

Chorus

"Hail Judea, Happy Land"

Tenor Solo

"Sound an Alarm" ("Judas

Maccabaeus") Handel

Albert Downing

String Quartette

Hebrew Melody Achron

Andante Cantabile. Tschaiowsky

Special Services This Sunday Morning

In celebration of the Chanukah Festival the services this coming Sunday morning will be enriched by an elaborate musical program in which the String Quartette from the Cleveland Symphony Orchestra, under the direction of Mr. Ben Silverberg will play a program of Jewish music. Traditional Chanukah melodies will be sung. Rabbi Silver will devote his sermon to the spirit of the festival—"Chanukah Lights and Shadows."

A Beautiful Gift to The Temple

A very beautiful and artistic silver Chanukah lamp has been presented to The Temple by Mrs. Bert Keller as a memorial to her dear departed father, Mr. Isaac Edward Rose.

This Chanukah lamp has been especially designed and made for The Temple by the Potter Studio of Cleveland. It will be used for the first time at the Chanukah service this Friday evening.

The officers and members of Tifereth Israel are profoundly grateful to Mrs. Bert Keller for this artistic Jewish ceremonial object which will be treasured by our Congregation.

Many New Books in the Library

During the past month many new books of vital Jewish interest have been put on the shelves of the library and are ready for the use of our membership. The Temple will be glad to secure on request any Jewish book which it does not now possess.

The following list contains the names of books which have been recently published:

The Unknown Sanctuary.....
..... Aimé Pallière
Moses Louis Untermeyer
The Life of Moses.... Edmond Fleg
Reubeni, Prince of Jews.. Max Brod
The Soul of the East.....
..... Marcus Ehrenpreis
Jews Are Like That.... Analytius
Leaders of Hassidism.....
..... S. A. Horodezky
Israel After The Exile.....
..... W. F. Lofthouse
Old Testament Essays.. R. H. Kennett
The Torah Verified by Science.....
..... M. Epstein
The Jewish Library.. Leo Jung, Ed.

JOINT MEETING
THE TEMPLE WOMEN'S ASSOCIATION
and
THE TEMPLE MEN'S CLUB

Wednesday Evening, December 12th, in Mahler Hall at 8 P. M.

This first joint meeting of the year of the two Temple organizations will be featured by an unusual illustrated lecture to be delivered by the world famous explorer and student of savage life, Capt. E. A. Salisbury. The following is a recent review of his lecture.

"To see 'Gow', Capt. E. A. Salisbury's superb picture of life among the cannibals and headhunters of the South Seas is to be transported to the other side of the world among races still in the stone age, to visualize the almost unbelievable things of which one reads. No picture in years, not even 'Chang' and 'Simba', has aroused the enthusiasm and intense interest created by 'Gow'.

The meeting, occurring in the middle of Chanukah week, there will be the kindling of Chanukah lights and the singing of a program of Jewish music by Cantor A. Kanter of the Jewish Center.

This evening is sure to afford a fine evening's entertainment to all who attend. The meeting is open to members of the Temple Women's Association and their husbands and to members of the Temple Men's Club and their wives. **Admission by card only.**

TEMPLE MONDAY EVENING LECTURE COURSE

presents

DR. JOEL B. HAYDEN

Minister of the Fairmount Presbyterian Church

speaking on

"Catholicism and Protestantism"

Monday Evening, December 10th, 8 P. M. in Mahler Hall

Single Admission, 35 cents

Temple Religious School Report for the Week

Total enrollment, including the High School—1398.

Number of pupils, Kindergarten to 9th grade, inclusive—1251.

Average attendance for the week, 93%.

The following classes had 100% attendance for the week: 3C, Miss Saylan; 4E, 4F, Miss Bernstein; 5B, Mrs. David; 5C, Miss Gimp; 5E, Mr. Dryer; 8C, Miss Rosen. Dr. Lebowich's class, 3B, in the High School had 100% attendance.

Report for the Month

The average attendance for the month was 93½%. 4F, Miss Bernstein, and 8A, Miss Copenhagen were the honor classes for the month.

Temple Religious School Celebrates Chanukah

This coming Saturday morning the children of the higher grades of the Religious School will hold a special Chanukah service at The Tem-

ple. The younger children will present a colorful program and Chanukah play in their assemblies on Sunday morning.

As has been the custom in the past, The Temple presented a beautiful Chanukah Menorah to each child who was registered in the Religious School this year and boxes of Chanukah candles to all the children of the school.

Dr. Joel B. Hayden

The Rev. Dr. Joel B. Hayden who comes to The Temple Monday Evening Lecture Course next Monday evening, Dec. 10th, is an outstanding leader in the community of Cleveland. He has established a fine reputation for himself as a preacher by the liberality of his opinions and the depth of his scholarship.

Dr. Hayden will speak on "Catholicism and Protestantism," a subject which he can be expected to deal with in an eminently fair and satisfactory manner.

The Temple Wishes to Acknowledge with Thanks the Following Contributions: To the Floral Fund

Mr. and Mrs. Harry H. Klein	In commemoration of the tenth anniversary of the death of Emile L. Strauss
Mrs. Lena Fellingner	In memory of Mrs. Minna Beer, Mrs. Rosa Kohn and Dr. Herbert Steuer
Mrs. Clara Schaffner	In memory of mother, Eabette Braunkhoefer

To the Scholarship Fund

Harold M. Strauss, Edwin A. Strauss and Arthur K. Strauss	In memory of uncle, Simon Marks
Mrs. Ernest Altschul	In memory of mother, Elizabeth Weil
Gertrude O. Hollander	In memory of mothers, Hannah Hollander, Lizzie A. Oettinger and grandmother, Regina Amuel
Mrs. Jacob Lustig	In memory of husband, Jacob Lustig

In Memoriam

We record with deep sorrow the death of MRS. LIZZIE LEDERER during the past week and extend the condolences of the congregation to her bereaved family.

1. The struggle of the Mass. against the Antiochus, the Illustrations, was not aimed at pol. independence. It was not a pol. uprising. The Jews had lost their pol. ~~autonomy~~ ^{sovereignty} more than 500 years before; and they were more or less resigned to pol. tutelage, to pay tribute as long as their religious and cultural autonomy was inviolate. The Persian and ^{empire} respected this autonomy; and there was peace. But the ambitious Antiochus, viewing with alarm, the rising power of Rome, determined to consolidate his empire still further, in anticipation of the inevitable conflict. ~~He~~ accordingly he adopted a program of rel. and cultural imperialism ^{intended} ~~directed~~ ^{to} wipe out all that was special and particular in the lives of those peoples which constituted his empire. He sought to merge them all into one compact homogeneous mass. He encountered very little opposition elsewhere, outside of Judea. For the ~~ancient~~ religions of those peoples, was like the Jew's, polytheistic and superstitious, and their cultures far inferior to that of Hellas. But Israel rebelled. It would submit to the loss of national independence, but it would not submit to rel. and cultural annihilation. For in the realm of rel. and ~~culture~~ ^{religion} it felt itself ^{vastly} ~~superior~~ ^{to the Greeks}, and in the realm of culture, different and distinctive, and to uncomparably different.

2. The religion which has professed them, was the prevalent and prominent polytheism which Israel had centuries before discarded and denounced. The Greeks were pathfinders in many fields of human thought. They were not pathfinders in religion. We of to-day, may still learn much, and do learn much, from Greek philosophy, Greek art, and Greek literature. But we have nothing to learn from their religion. The popular as well as the official religion of the Greek world were developed beyond native worship and idolatry. The enlightened Greeks treated their gods lightly and humorously, and patronized their Olympian caprices and vagaries.

But Israel had a ^{pioneering} faith which had been purged in the fires of fiery souls of its prophets centuries before, a faith cleansed of idolatry and ^{lifted to the highest plane of spirituality} ~~promoted~~ ^{expressions} of the highest thought and noblest ideals of the race. And ~~the~~ ^{Israel} was very earnest and serious about this faith. It had entered ^{into} an eternal covenant with it, to remain true unto it, to be its guardian ~~and~~ ^{and} servant and spokesman throughout all time. Israel knew ^{whered} ~~where~~ ^{profoundly} that its faith was destined to conquer the world, and to become the faith of all mankind for all future time. In the days, the Mass. the Jews read and loved and were profoundly stirred by ^{things sacred & beautiful already} the words of Amos, & Hosea and so. and Jeremiah - which were interpreted to them by sage and scribe. They ~~heard~~ ^{permeated} glorious psalms chanted by priest and Levite

I thought. It is important to recall some
of the books, the apocrypha, or the same, the apo-
calypses - or Philo, or Josephus or even
among the metaphysical speculations of
some, the later Rabbis to be made readily
aware of this fact.

- ① (b) In fact, the Jew has always been amazingly
sensitive to foreign cultures. Except when persecution
isolated him, he always borrowed even as he
always shared. It is now, the secrets of his
survival. ^{Only} Much, the Talmud, the Mishna, and
the Apoc, the Talmud, and Mid. & modern J.
writings, is ~~incomprehensible~~ ^{only} without the
against the background, the alien civilizations
from which it is derived. Who can under-
stand the full meaning & implications of many
of the laws & institutions of ancient Israel with-
out a knowledge of civil. & Bab. Assyria
& Egypt from which many of them are
derived and against which many of them
are aimed; how can you understand Philo
without his apart from his Hell. milieu,
his Manner - apart from the Arabic
thought - complex, nor Spinoza, apart
from scholasticism, nor Mendelssohn nor
Singer, nor Haetz nor Hermann ~~apart~~
from the W. Europ. Civilization which they
inherited. The Jew always adopted al. cultures.

- ② (c) But he did not absorb them (in to to
and) indiscriminately, as they would have absorbed
him. He was no blind imitator. He selected
carefully & critically. What he could
assimilate - what could serve as ~~independent~~

The principle which guided him was the old
Rabb. dictum 1546 100 500 127.

He was ready to acknowledge and pay tribute to
those virtues in foreign cultures which
were superior to his own. The Talmud tells
of a interesting dispute which arose bet.
the two men, Israel and some pagan wis-
men in a matter of astronomy - and graciously
and generously acknowledge - it was 1051
Feb. 1, 1001 - and the pagan wis men
triumphed over the Jewish wis men -



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to his own culture. He accepted. all else
he rejected - decisively. The Jew has been a
most selected element throughout the ages.

(d) Thus e.g. he manifested an amazing power
of analysis and selection as regards the sects
which he tolerated and the sects which he
despised. After a greater or lesser amount
of preliminary phantasies, Jud. finally accepted
and incorporated Phariseism, Sadduceism,
liberal Judaism; but it rejected such
movements as Essenes, Christianity
and Karaites. The former was native
to its essential genius. The latter were
not. The former were developed to be
true to the ^{deep rooted} ~~traditions~~ ^{in accordance with the Jewish religion & that}
traditions, the race, the latter were
not. Ess. was an extreme foreign to
Jud. Jud. Chr. was auto. native
Tenth. nat. which shed the doom
of both people and faith, if accepted.
Karaites meant the dying, the living
body of a people to the dead body
of a folk - the checking of growth & progress.
It was a living organism. They were all
despised.

(e) In the Hellenic culture of the day ^{prevalent in Pal.} the Jews saw,
in the first place, not the primitive culture of
Athens which had long since passed its
zenith - but a decadent and back-washed Greek
Hellenism - which had most, the vices & few
the virtues of the older Athen. civilization.

Just as the Europ. civilization which we find in the
orient, today, is a far diff. thing from the Europ.
civilization as exemplified at Cambridge
or Leipzig, or the Sorbonne — so the Hell.
culture (Hellenism) was a cheap copy, the
glory that was, price.

(2) (f) In the 2nd place — the Jew was keenly aware
of an irreconcilable diff., or a sharp contrast
bet. his cult. & that of Greece. He has long set
to express that diff. which has been felt
by all students of rival cultures. Thus
in his well-known essay on Hell. & Hell. — he
suggests that the diff. was one bet. right
thinking and right acting. Hell. excelled
theory — ~~action~~ — Hell. excelled. Clear
intelligence. vs. duty — life current vs.
ref. current. More apparent than real.
Jew always emphasized thought — ecological
wisdom — questioned & doubted.

(3) (g) Job and Sin. One was sacred —
secular. In the wisdom and courage & strength,
& freedom ^{character} and in their values — For Jew
means to salvation — knowledge was a
means to truth; the big, & end, wisdom. & Job —
freedom meant only freedom to the will of God.
Happiness was an incident to the harmonious
life of the concentrated spirit. The Jew says let
to him (Job) 2, 2, 100 — Every act & every relat.
& life was related to the dignity & ritual.
When he ate or drank, or builded a house,
or labored, or rested, or was present in worship
or was alone with children — he performed a
ritual and thanked God. Job 3 & 21 —

never ~~imagined~~ ^{underdeveloped} beyond the pre. stage. ^{The 9th} It
like that, the ~~ex. & body~~ ^{ex. & body} + ~~nothing~~ ^{nothing}
had nothing to offer to the modern world. It
had a purposed faith for mankind - and a faith
for all future time - and it regarded itself as
the entrusted guardian & memorator of that
faith -

4. And a culture too which at least one
regard - the Greek was far superior to
the g's - (a) In first place, it should be remembered
that G. culture which was prevalent in
Near East & Syria & Egypt. was not the
purest culture, Athenian which had long
more passed its zenith - What the Orient
needed was a back-to-back Hellenism -
a decadent, shop-worn, soiled civilization.
European ^{Civilization} ~~Civilization~~ at Cambridge & Oxford
teaching is not at all the same thing as
Eur. civ. in China or the Levant. In
these lands the expatriated Eur. civ.
is often nothing more than the B. Chams,
ugliness & vulgarity - Thus the West which
was supposed to be in place, its own
native culture was but a cheap copy
the play that was freeze -
- (b) In the 2nd place - It was again instructive
that even in the best of G. civ. there was
an essential element which was hostile
to the essential genius of the G. race.
There was a sharp contrast bet. 2 cultures -
an unmeasurable diff. and it was determined
to cling to its own way of life & thought.

7. Tale Story of Sects

① Pharisees ② Chasidim

But ① Essenes ② Judeo-Christians ③ Karaites

8. Jud. saw in Hellenism a Lebensanschauung utterly diff. from Judaism.

① Sacred vs. Profane

1. Knowledge must lead to Peace

② Freedom - to live as one's life, spirit

③ Worship - means to say to God, Just Christ. + M. them

In-let
① Human life - holy.
- 9 = stars
② People = Holy - Service
- Prop. of God, M.
- M. of God.

9. Light - but shadows! - ① misunderstanding

② Instead, using Hellenism that to enrich

Jud - we modify Jud. for the intuitive values, Jud - to be in accord with modern analysis - which lets ancient Hell. has in it much that is useful, cheap, vulgar, and destructive.

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An Abstract From

"CHANUKAH LIGHTS AND SHADOWS"

A Sermon Dedicated to the Spirit of Chanukah

By

RABBI ABBA HILLEL SILVER
The Temple, Sunday Morning
Dec. 9th, 1928

The struggle of the Maccabees against the Syrian Greeks was not a political uprising. Judea had not enjoyed political independence for more than 400 years prior to that time. It was a struggle for religious and cultural survival which was threatened by the new program of imperialism inaugurated by Antiochus which sought to consolidate his empire still further by wiping out cultural and religious distinctions among the peoples which composed his empire.

To accept the religion of the Greeks would have meant spiritual retrogression for Israel. The official religion and the popular religion of Hellas never developed beyond the Polytheistic stage. The Greeks were pathfinders in many fields of human thought. They were not pathfinders in religion. Judaism had discarded Polytheism and denounced it centuries before. It had a purified and exalted faith. And Israel looked upon itself as the guardian of that faith and its emissary to mankind.

The culture of the Greeks was in many ways superior to that of the Hebrews but in one other essential regard it was inferior. Israel was not averse to accepting that which was fine and noble in Hellenic thought, but it rejected that which was hostile to the essential genius of its own culture.

The difference between Greek thought and Hebrew thought

was not the difference between right acting and right thinking as pointed out by Mathew Arnold; Hebraism spoke of duty, while Hellenism spoke of clear intelligence. The real difference is this: the Jewish outlook on life was sacred - the Greek secular. The Greek sought to secularize life by bringing more and more of knowledge into it. The Jews sought to sanctify life by bringing God more and more into it. Knowledge according to Judaism was not an end in itself but a means to piety and holiness. Freedom was also not an end in itself but an avenue to an exalted life of consecration. It was freedom to be with God. Similarly all other desirable things in life were conceived by Judaism as nothing more but opportunities for the higher life of the spirit.

Jewish culture is essentially prophetic and messianic. These concepts were unknown to Greek thought.

The victory of the Maccabees insured not only the survival of Judaism but also the rise of its daughter religions, Christianity and Mohammedanism. Judaism's message to the world today is the same as it was in the days of the Maccabees. All life is holy and therefore inviolate. Human relationships in the home are sacred and must not be profaned and vulgarized by pagan hankerings after self-expression which is nothing more than the exploitation of others. Judaism has since the days of the prophets preached peace to the world, for war is the desecration of all that is fine and noble in human society.