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Reel
51

Box
16

Folder
930

Father and Sons: Some Thoughts on Being Jewish and the
Generation Gap, 1969.

FATHERS AND SONS

Some Thoughts on Being Jewish and the Generation Gap

I received an invitation the other day, to speak on the theme the alienated Jewish youth. As I read the invitation, the where and the when, I thought to myself that this was such a typically Jewish invitation. It assumed the worst and invited the speaker to give the audience the pleasure of a half-hour suffering. It is cut of the same cloth as that apocryphal dialogue of two men who pass. The one pays little attention to the amenities. His friend turns to him and says, What's the matter? Are you high-hatting me? Can't you ask me how I am? The other says to him. Well, nu, how are you? His friend says, you shouldn't ask.

This topic which I had been invited to speak on, the alienated Jewish youth, disturbed me on other counts. It assumed that the line of thought which man should take. Alienation means to be put off by. The topic assumes that if there is a separation, a gap between our young people and between our faith, the nature of that gap lies in the inability of our institutions, their archaic condition, the irrelevance, whatever the word may be, their inability to meet the needs of the young. For such a topic the fault lies inevitably with the institution, the synagogue, the school, the Jewish community, and inevitably you are led to analyze these inefficiencies. Obviously they exist. Every institution is, by nature, inadequate to its full range of needs. This truth inevitably leads one to suggest strategies by which the institutions can be made over so that they reflect the attitude of the young and are apposite to their requirements. It doesn't permit the other possibility, that the young have no use for Jewish institutions, not because , because the old faith teaches a series of values which the pop culture does not affirm, values having to do with modesty and decency and patient reason, humility, none of which I find among our young people.

And so I chose the topic, Fathers and Sons, Judaism as it looks across the generation gap, in order to free myself from the bind of assuming that we, the elderly, are always at fault, we, in our institutions are inevitably wrong and that we must listen to whatever the young people say however misinformed or misguided, impromptu or irrelevant and restructure 4,000 year old institutions, remake the oldest history, the oldest religion, the history of men, to meet the needs of the moment. All this is not to say that the synagogue, the school, the Jewish community do not need reformation. They do. It is to suggest that whatever reformulation is required must be in context with the entire thrust of our religious tradition. But if we simply make ourselves over into an echo chamber which refracts to the young what the young are already thinking, which accepts the values of the society simply because the society affirms them, we are not only untrue to our heritage but ultimately classically irrelevant as we have nothing to say, and no purpose for being. We make no contributions to the growth, to the maturation, the insight of the understanding of the generations.

Two weeks ago the Union of American Hebrew Congregations, the overall body of all Reform congregations, met in Miami. A great deal of the mood which had impelled the letter-writer to write asking me if I would speak on the alienated Jewish youth, infected this convention. All they wanted to do was to listen to what the young people are saying and do it. Let's do their thing. Every congregation had been asked to send down young people and after every discussion whoever was in charge of the panel would say, let's give the young people a chance. They would come to the microphone and make great impromptu pronouncements, damning this and condemning that and I found myself quite put off. Here we have 4,000 years of insight and understanding and suddenly we must bow and kowtow to whatever a sixteen year-old is saying off the top of his head. The very strategy which comes out of this approach disturbs me. Not because, as you know, I am unwilling to see

the synagogue turn itself inside out, if that is what is required in order to do our thing, but because the strategy which seemed to be developing was this. Let's turn the synagogue into four walls in which what takes place everywhere else in our society is to take place. There are coffeehouses. Let the synagogue be a coffeehouse. If there are jam sessions, let the synagogue service be that. The main evening of this convention was devoted to an evening of music for the Jewish synagogue and the community of the future. Whoever had put the convention together had asked Dave Brubeck to compose the music for the synagogue of the future. And he composed music. My music critic friends said it was good music. I don't doubt it. But it had nothing to do with Jerusalem or Mitzvot, with Hillel or with Maimonides or with 1948 or 1967. It had nothing to do with God or Torah or Isarel. That is the problem. As the people walked around that night after the concert, one of my friends came up to me and told me of an experience he had.

He had been invited to a synagogue on Shabbat morning and this was to be their service for youth. They had on the pulpit a trio with electronic guitars, called of all things, the Gefilte Fish, and they had a folk rock service. He said it wasn't bad. There had been in some parts an attempt to express familiar values in a contemporary idiom, but what intrigued him, was the fact that as he looked around the congregation, nine out of ten heads of hair were gray and white. The attempt to attract the young by becoming young-like failed, because the synagogue isn't young and it isn't on the other side or right side, perhaps of the generation gap. And the young people if they come to the synagogue will not come because we are already saying what they are saying - - they can find the social action and the movement in the movement. They can find better folk rock music than we can produce in their bistros and coffee houses. The only way that we will be able to appeal to young or old, or anyone, is if we have something to say. And that is the

real test which faces Judaism, in my estimation, at this stage of our history.

This is the whole point of this lecture this morning. I am constantly surprised and I hope you will be surprised at what young people are saying, how they are reacting to us. I want to try this morning to scrape away some of the preconceptions and assumptions which ¹ think many of us have, because what we do is this. We project ourselves into them and we say, what would I have been like if I had their opportunity, if I were living today? And the answer is I would be an alienated Jewish youth. What I would like to suggest to you is their experiences are not ours, their needs are not ours, and they are not alienated Jewish youth. They are something other. I would like to describe them for you.

Perhaps the best way to begin is to read you a letter I received just a week ago. Two or three weeks ago, you will recall, I wrote in the bulletin a challenge. I hoped there were those in the congregation who would like to draw up a meaningful and vital service, one which was truly valid to our tradition, yet would speak to them, of them and for them. This young man who is at one of our big ten universities, wrote a letter to me. I don't know how he got hold of the bulletin. I guess his mother decided he had been complaining about the service often enough, he ought to sit down and do it, so she sent him the column. He begins this way:

"Dear Rabbi Silver: "I write to you out of a very large concern, which I must admit surprises me greatly. What I am concerned with is your announcement of a contest to write a contemporary service." (He forgot I added the words valid and meaningful) "I find the effort misdirected at best. Religion can be said to be the search for control by giving meaning to the present. The present, after all, doesn't explain itself very well. It seems more often, than not, chaotic, at random, purposeless and destructive. Order, however, can be imposed. The past is one source for order. Consequently, the past becomes inseparable from the present. The past is always relevant. The service, assuming it is the one you used five years ago, is a meaningful one. Probably more so than any one which would be chock full of relevance. Another source of meaning, perhaps the richest, is ritual, which invests the present profane with a sense of sacred, mythological, no time, all time. What seems to me inevitable, is that a chromium service with its exclusion of ritual from worship

would be no service at all. We will argue that ritual, superstition in an age of science, and we will ruthlessly want to exercise it like an unwanted ghost. But, I can't but feel that in doing so we sacrifice something extraordinarily valuable to a false god, the modern idolatry to relevance, which is, after all, only the chaotic present confusedly contemplating itself."

Now this is a voice of youth. That is not the voice we expect. The voice of youth has many forms. It doesn't fall neatly under any label.

Yes, there are the butterfly young who couldn't care less, whose entire relationship to Judaism is the fact that they happen to be home from college around the high holy days, and if the high holy days happen to come early enough they will condescend to come to synagogue and come to worship with you. There are some very young angry Jews today. Particularly angry because Judaism won't say, yes, your particular economic philosophy, your particular radicalism is Judaism, when you want to confirm and consecrate their peculiar ideology. And there are some who have gone completely from our ranks for reasons of love, pressures of the family they are marrying into, or because they have found a more meaningful soul-satisfying spiritual discipline someplace else. Yes, it can happen and does happen. But there are also many young people going to Israel to spend every summer working there, spending their junior year at the Hebrew University in Jerusalem. Yes, eight out of ten or seven out of ten, depending upon the year your youngsters are enrolled in our High School, compare that with two out of ten who were enrolled fifteen years ago. One in every three students is Jewish and an undergraduate at Case Western Reserve University will be enrolled in a course in Jewish studies before he is graduated. We have many, many different patterns of relationship. In the class that I teach in Religion at Case Western Reserve, last year, after the term was over, the exams and papers were in, I asked the Jewish youngsters in the class to write me a paper on

what Judaism meant to them. One youngster answered simply, no comment. Another said, Judaism is the religion to which I finally relented. A third said, I am currently involved, heart and soul, trying to create a meaningful Jewish life style. Many patterns of relationship. Many different kinds of identification

Let me draw for you four or five of these portraits. They escape the labels. There have been too many labels and too little looking upon the phenomena of the individual themselves. (1) There is one youngster who is a senior now. In 1967 he, without asking his parents, got himself aboard a plane to Jerusalem and he worked during the summer and helped out in one of the kibbutzim while the young men of Israel were fighting in the service. In 1968 he was a member of the New Democratic Coalition, the new politics conference which met in Chicago and he was one who voted to accept sight unseen the platform of the black caucus, knowing full well it included a number of anti-Israel pronouncements. (2) Another youngster has been very active as a leader of the more radical groups on the campus. He is a confirmed socialist and as a socialist he has nothing but contempt for the institutions of an organized religion, and the last three years he has been one of the co-chairmen of the United Jewish Appeal campaign at Case Western Reserve University. (3) A third youngster goes about the campus wearing a yamulka and a beard. He is very visible and very active in Hillel. He is a graduate of an all day school and he has yet to tell his parents that he is married secretly to a Roman Catholic girl and that he has agreed to raise his children as Catholic. (4) The fourth youngster was born a Catholic, has taken all the religion courses one can take at Case Western Reserve University, is one of the brightest students I ever had, and has applied for admission to the Hebrew Union College. (5) Another youngster is a liberated son of a liberated family, is a pre-law student

in his last year, his family never belonged to anything in Jewish life, he lived in a small Massachusetts town and he was very much put off by the fact that when he brought a girl home who was not Jewish, his parents treated her very coldly. He couldn't understand this. He said there is no question in his mind that in his home the child would be raised to make up its mind to follow whatever religion it wants to follow. There would be no question as to any problem as far as religion is concerned. By and by it would probably be best for the child to accept a majority faith. Why did he take the course? Well, he felt he owed Judaism something before he completely left it. He wrote me a paper as his final term paper on Black-Jewish relationships on which he had developed a thesis that anti-Semitism exists because there are Jews. It is all our fault. And, when I refused to accept the paper, he turned to me in absolute startled amazement and he said, but why aren't you accepting it? I said, because it is factually untrue. And he said, but that is the way it has to be said. That is the liberated way. When we got all through with a two hour debate, which I won, he had to re-do the paper. He said to me, by the way, how do I go about planning to spend next summer in Israel? And he went.

The varieties of identification, of relationship. There are many. Are there any trends that one can see about the young? There are three I would like to suggest. They don't explain everything, perhaps even the ways of the majority, but they exist, and I think they may be surprising to you. (1) The first is that there is a definite renaissance of interest in orthodoxy, in the more colorful, the more demanding, the more rigorous elements in Jewish life. There are 12,000 Jewish undergraduates at UCLA. There is a Hillel and a very liberal Hillel director. The community of Los Angeles sent on to the campus a year ago a very bright young man who is a Reform rabbi, a graduate of HUC at Cincinnati, who speaks the language of the young, who echoes most of their values, they thought he could

relate with them. Do you know the only place where Jewish action is? It is a little house, just off the UCLA campus, which was bought three years ago by the Lubavitcher, the hassidic rabbinic leader from Brooklyn, with his long coat and his fur hat and it is there that every shabbos afternoon three or four hundred young Jews come to sing and to dance. That is the only place where the action is.

I had a youngster last year write me this, the young man whose paper "What Judaism means to me" I read to you, I am a Jew. I am a Jew by education. I attended a Reform religious school for twelve years. I was bar-mitzvahed and confirmed in the tradition of Reform Judaism. I am a Jew by conversion. I was converted to Judaism in the sight of three Orthodox rabbis in Cleveland on March 30, 1969. Now, that is a physical impossibility. If you are born a Jew, you are a Jew, and as a born Jew you can't be converted to Judaism. But the very need for this, bespeaks a need which I have seen in many of the young people. Many adults think that because we brought Judaism up to date, because we did away with many of the medievalisms of the past and we made it appealing, we made it simple, we made it relatively inchoate, unformed, but the young today, want something which has structure, which has form and color and life to it. Not something which simply tends to echo the prevailing reforming or liberal tendencies in the society.

And so there is a sizeable minority, 10%, 15% who are making the long way back from unaffiliated homes, Reform homes, from Conservative homes to traditional Judaism. Particularly the Hassidic Judaism, the dance, and the color. And there is a search among many others for a particular Jewish life style. In Boston and in New York and in Philadelphia, there are now groups called Havurot. They are small, 50, 75 people, young people, who have come together to live together in apartment communes where they can create a relevant form of Jewish life, that is their term, where they can throw themselves into tradition but recast traditions

to meet their needs, where they can be radical, or liberal or reforming in their daily work but totally Jewish in this, their new home. They are creating a counter-home because the homes that they come from are for them too bland, too relatively indifferent to what it means to be a Jew.

(2) The second pattern which I would like to suggest to you, flows from the first. It is that even among those who are not making the trip back towards Hassidism or towards Orthodoxy, there is a sizeable minority who want a form of worship far richer, far more moving, far more demanding of response of one's whole body and form than anything a Reform or Conservative congregation produces. They want to dance their Judaism. They want to sing their Judaism. They want to do it in the synagogues and out. Several colleges this year at Rosh Hashanah time held their services dancing in the field. And several places at Pesach they held their Seder, the feast of deliverance, down in the ghettos. Something in going their way was existential and gave it existential meaning, spoke to them of the needs for freedom in our society.

All across the campus today we find a need to express one's soul, to participate in the movement in the drama of a cathartic experience. That is what the drug scene is. To desire to look within and to find a deeply moving "spiritual" experience. If our young Jews are not running off to some Guru, or if they are not contemplating the ineffable in some neo Buddhist monastery in California, they are reflecting the same kinds of pressures which bring other youngsters to the Guru. A desire to do something more than to sit and to read from a book. A desire to worship their God body and soul. Totally.

(3) And the third element, which may surprise you, is the growing interest in Judaism as an intellectual discipline. What they get from their Sunday School is not enough for them. What they get from their homes is often a cold shoulder. They

come home with questions about God or the meaning of Jewish history and mother and father want to question them about their dates and who they are going out with and ships that pass in the night. There is no communication. They are vitally interested, many of them, in knowing what this Judaism is all about on an adult intellectual conceptual level. We have 225 youngsters at Case Western Reserve University in classes in Judaism right now. There are 90 chairs in Jewish studies across the country and many other courses offered one at a time on various campuses and they are drawing young people. They are the fastest growing courses in terms of subjects and attendance on the campus. There is a tremendous need to know something more than one's Bar Mitzvah portion, to be able to judge Judaism in its own terms as a mature faith as a mature person.

None of this we really expect. We think of the alienated Jewish youth. We assume his disinterest and I ask myself why. What leads us to these assumptions? What I would like to suggest now is really what I suggested earlier, that we come to them because this is how we think we would be reacting if we were young today. Most of us are the children of a different age. We were born under a different ideological style, a different climate. We were born into a world which really was discovering Darwin, though he had written for a hundred years before which thought inevitably in terms of evolution. Things which were old were necessarily discarded and the new was necessarily bright and good. Religion was old. Religion was, therefore, medieval, not modern. And this conformed well with our need to escape from the ethnicism of our homes, from the accent, from the foreignness, from the immigrant quality which was there. We wanted to be 100% American, whatever that meant.

If you look back on your college careers can you imagine one-half of the young Jews on the campus walking about with yamulkas on their heads. Jews were

changing their noses so they would look less Jewish. Today they wear the symbol of their Judaism around their neck, a Mezzuzah, the girls, and the boys a yamulka on their heads. One of the most arresting sights of any is to see the racial protest peace protest, the Jews wear their yarmulka as their protest symbol. That didn't happen a generation ago. It is a totally new kind of world. Whether we agree with Marx or not, and most us did not, there is something in our world which said, human problems would be solved by social engineering. Human problems would be solved by reforming the economy, social structure, and we always looked without, we were outer-directed, towards citizenship, towards doing. These young people are also outer-directed, perhaps more than some of us would like. But they no longer look as we look to confirmation of their social crusades in a religion. They are not very much impressed when the pulpit is pounded about the moratorium next week or the civil rights crusade. That is old hat to them. They have it every day. We look for confirmation of what we were doing to the synagogue. We were a little bit disappointed if we didn't get direction. They don't look for that kind of confirmation here. They look for us to be religious. They look for the authenticity of the spiritual moment. They look for the meaningfulness of the worship. They look for the quality of the debate of the discussion of the dialogue of the educational system. That is what they expect from the synagogue. If they find only a pale refraction of the kind of discussion of social issues which they had three years ago then we are turned off. And if we justify ourselves purely on Isaiah and Jeremiah, on justice shalt thou pursue, they say, so what? What's new? What else have you got to say? Their world is inner-directed as well as outer-directed. They are not afraid of feeling. That is the great generational difference. They start where they are. They want to know who they are. What they felt and why. What does it look like inside? What am I

really after? And if we don't provide the quiet, the spiritual moment, the encouragement, the listening ear, we have nothing to offer them. And, if we don't dredge out of our tradition, those great trends in Jewish life which are mystical, which are quietistic and pietistic, we are making a great mistake, because these are the elements to which in large measure they respond.

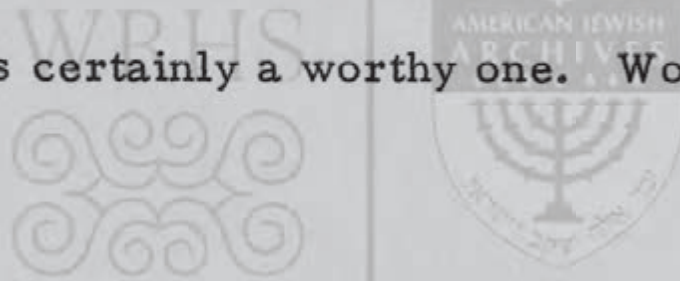
Then we came to our own development, to Mr. Freud and we began to develop a lot of loose talk of religion as being nothing more than a projection of men's needs. That God was nothing more than a divine reflection of the father image. We became very glib about it all and we really didn't need God very much because we were God. We were confident that we could create with our own hand the Good Society. That we would with one war end all wars. That we would with our medicine create healing. That we would with our technology create a city in which men could live with some decency and some amenity. That was our great hope. And we couldn't see God because we had a mirror in front of our eyes.

Our hopes have been shattered. And they were shattered for us in an adult life, by Auschwitz, by Hiroshima, by the chaos which constantly surrounds. These young people were raised in a world which for all of its abundance had very little hope to it. We were cocksure, they are not sure at all. They were raised on Fail Safe, the Lord of the Flies, 1984, the hydrogen bomb, the population bomb, these are their realities. Yes, they'll fight the fights for a reformation of our society. What else can one do. But they fight it without the conviction that they are going to win. It is one of the reasons they fight it with such desperation. With this sense that, we can die young, we may not live out our destiny, we may not be able to solve human problems because human problems are insolvable. There comes a desperate need to touch bedrock, to find again a God who has given an imbedded

purpose to the universe. And to a theologian who talks vaguely about a God idea these youngsters respond, talk to me about God or don't talk to me at all. If you equivocate they want certainty. They go into a search. If you are serious in what you are doing religiously. If you are searching for God they will walk along with you. But if you create what has often been created in the modern synagogue and in the modern church, a godless ecclesiastical institution, they don't need it. They want no part of it.

One of the young people said to me the other day, you know, I am sick and tired of hearing these words, alienated, uncommitted, applied to my generation. If anything, it applies to yours. (1) So what is a High Holiday Jew, in on Rosh Hashanah, out on Yom kippur but an uncommitted Jew. He said to me, most of my father's friends say (2) I obey the Ten Commandments, of course, I don't go to schul, but I obey the Ten Commandments. That means that they pay their taxes. They don't beat their wives. He said, is that being a committed Jew? Stop talking about us as the uncommitted generation. (3) Look at yourselves. And there is much to it, Because what I have been trying to say is what I have found with the young. A desire to relate. A thrust, a need. It is to this that we must respond. They want the synagogue, the community to respect the values it mouths. If we are condemned in their eyes of any sin it would be the sin of hypocrisy. The institution, the rabbi, the Federation, the community, which does not live up to its profession, is convited. The synagogue which does not seriously try to come to grips with the Commandments, the mitzvot, is no synagogue in their eyes. They won't relate to it. They will create their own, an anti-synagogue, an underground synagogue, a place where they can find integrity as they understand it. That is the challenge they throw out to us. Not to create folk rock services or electronic music, that is tinsel. Not to translate our prayers into their idiom,

you know, transofrming, as I saw once, Thou shalt love thy Lord, thy Lord thy God with all thy heart, with all thy soul, with all thy might, into Love Baby, Love the Big Boy. That doesn't mean anything to them. Doing our thing does. Our thing is a very, very old thing. It has to do with discipline, respect for others as well as for ourselves. It has to do with righteousness, with feeling, respect for another's feeling. It has to do with an affirmation. of the usefulness and the purposefulness of life, and beyond life and in life, throughout life it affirms God. None of these disciplines, personal or theological come easily. To the middle-aged and to the mildly involved, to us. None of these disciplines, personal or otherwise, come easily to the young. But, by God, they are going to try. Many of them. And, I hope to God, that we, as far as we are involved in our religious institutions and the institutions, are capable of meeting this challenge. Because it is certainly a worthy one. Worthy of them. Worthy of us.



of the celebration, "This is because of what the Lord did for ME when I went forth from Egypt."

Consistent with the dignity of the individual is Judaism's contribution to the ideals of freedom and democracy. Abba Hillel Silver accentuated this point when he stated, "Dictators are anti-semitic because they know or sense that liberty is Semitic in origin and character." The Jewish festivals of Pesach and Hannukah celebrate freedom from spiritual and physical bondage. Moses and Aaron, armed only with the conviction that they were following the dictates of a force that transcended mortal rulers, had the great courage to confront mighty Pharaoh and command, "Let my people go!" Mattathias and his sons had the courage to challenge the might of the Greek-Syrian empire to preserve the right of the Jews to follow their own religion. Hannukah is recorded as the first fight by religious people for their religious freedom. The Liberty Bell, symbol of freedom and liberty in the United States, carries an inscription from Leviticus, "Proclaim liberty throughout the land and unto all the inhabitants thereof." So precious is this concept of freedom from persecution that the Jews, denied religious freedom by all lands during the Diaspora, deny this precious freedom to none. The Declaration of Independence of the State of Israel expressly guarantees equal treatment to all the inhabitants of Israel:

(The State of Israel) will promote the development of the country for the benefit of all its inhabitants; will be based on the principles of liberty, justice and peace as conceived by the Prophets of Israel; will uphold the full social and political equality of its citizens, without distinction of religion, race, or sex; will guarantee freedom of religion, conscience, education and culture;

[I am a Jew. I am a Jew by education, I attended Beth Israel Religious School for twelve years, I was Bar Mitzvah and Confirmed in the tradition of Reform Judaism. I am a Jew by conversion. I was converted to Judaism in the sight of three orthodox rabbis (Rabbi Shore, Rabbi Genuth, and

Rabbi Marcus) on May 30, 1969. The aspects of Judaism that have effected me the most have been these concepts of 1) the dignity of the individual, and 2) the fervent desire for freedom and liberty. I single out these aspects above all others because they have the most personal meaning to me. These principles lay at the basis of moral conduct. If one remembers that all persons are to be accorded the same dignity as he himself would desire he is bound to treat others fairly and justly. If a Jew remembers his own people's fight for freedom, he will be reluctant to endorse the enslavement of others. 7

8 In the Summer of 1966 I visited Israel. I worked and lived on Kibbutz Biet Keshet in the Lower Galilee for ten weeks. Many of us Americans on the Kibbutz became close to the Israeli. Half of the Chaverim were from Argentina, and half were from Algeria. Many of them had been members of the Palmach in the War of Independence. These people had left their native country in search of religious freedom. They had fought in two wars to secure the land that had given them sanctuary. I will never forget Anmon, an immigrant from Algiers telling me that it was important for American Jews to come to Israel to live. How it was necessary that Jews from the United States come to Israel with their heads high, as free men, before they are driven out by a Hitler, by bigotry and hatred. I remember Shimon, a young Sabra who had lost both a brother and several fingers during the 1956 war, telling us that Israel needs money from America, but even more it needs American Jews to help the Israeli patrol Israel's borders, to plant, and to fight. Each of us Americans (and we were 16 in number) were given "parents" during our stay on the kibbutz. My "father", Asher Ben Gerra, had been expelled from school in Nazi Germany at the age of 14. He came to Israel seeking the dignity that was stripped from him in Germany. He fought in two wars to preserve Israel. He now has two sons in the Air Force

Rabbi Silver:

I am writing to you out of a very large concern, which, I must admit surprises me greatly. I have not attended Temple on a regular, or even irregular, basis for five years. I have found that very few of my religious needs can be satisfied within the framework of a formal religion, even one as ideologically all-embracing as Judaism seems to be. I account for this not by the failure of Judaism, but by my own character. Communication with God is an extraordinarily personal as well as unpredictable experience. To sit in a pew (or on a bench), surrounded by a host of others, meeting at an appointed time for public worship, is for me somewhat irrelevant to the religious experience. I am quite aware that this is not true for many, if not most. The sacred and the profane become, to all practical considerations, quite distinct to most. I, on the other hand, believe the sacred may and does participate in the profane. Art, poetry, one's view of things, even things secular, become valid religious expressions, if void, even if void, of religious intent. I realize I am neither unique nor new. The Victorians had this out with themselves 130 years ago, though, at their worst, the sacred became merely the pietistic or the moralistic.

M What I am concerned with, however, is your announcement of a contest to write "a truly valid and meaningful contemporary service." I find the effort misdirected at best. Religion can be said to be the search for control by giving meaning to the present. The present, after all, doesn't explain itself very well. It seems, more often than not, chaotic, random, purposeless, and destructive. Order, however, can be imposed. The past is one source for this order. Consequently, the past become inseparable from the present.

The past is always relevant. The service, assuming it's the one you used five years ago, is "valid and meaningful," probably more so than one chock-full of Relevance. Another source of meaning, perhaps the richest is ritual, which invests the present profane with the sense of sacred, mythological, no-time all-time. What seems to me inevitable in a chromium service is the exclusion of ritual from worship. Ritual is, after all, what we've been doing all along. What we've been doing all along is what we want to get away from. Ritual is superstition in an age of science. We will ruthlessly exercise it like an unwanted ghost. I can't but feel that, in doing so, we sacrifice something extraordinarily valuable to a false god - the modern idolatry of Relevance, which is, after all, only the chaotic present confusedly contemplating itself. The argument might at this point be advanced that the new service becomes in time the New Ritual. The argument is, however, suspect. As we have seen, ritual, belonging to no real time but to sacred time, imposes the order of myth on all time. Yet, New Ritual written in the present for the present can only be a record of chaos, perhaps, at its best, a groping, but no more than that, toward order. You can object to this line of argument by insisting that it is applicable to the tradition. After all, the past was once the present and therefore subject to those same conditions. My refutation to this point has less, if not little, weight, but to me there is a difference, though it is irrationally grounded. The difference is divine inspiration or revelation, by which agency order was given to a present record. A further difference, which just occurs to me, is the fact that there is a tradition behind old ritual, acting,

as it were, like series of commentary, which is reflected in our poetry, drama, and visual arts. How long must we wait before plastic transubstantiates to dark wood? I would not want you to think I deny the social role of Judaism, or, for that matter, of any religion. On the contrary, religion is in an unique position to make a valuable contribution to understanding, precisely because of its insistence on order. The present service provides for this in the sermon. When particular problems need to be stressed, the sermon can make its critique, drawing from the order which is so much the child of ritual. Perhaps I am unduly alarmed. After all, I don't know your intentions and only construe.

Sincerely,

Steven Schwartz
Ann Arbor, November, 1968



In my mail recently I found an invitation to speak on "The Color of
Jewish Wealth" - As I read the invitation, I wrote to myself "What
certainly Jewish love - it seems so simple! It would be quite to
spend his life giving us the pleasure of a good suffering. It could
from the same cause as a compassionate dialogue

What time would I get to home from ? (time kept at)

Subtract one year

Don't ask

The chemical journal

The celebrated French Yankee
The Yankee's very many reflected in many held part of Yankee - celebrated
means - put off to - secondary opportunity many from - it was and
we need for them many can in the intention of the board - and can
an under in discreet 24 has not really point on to support
test the young man in some other ways at least on some about
the young man in order to also find him if it is possible and can
missing of restriction potential reason and the matter of London
carefully should before you can be any way on life is
surely one the young don't want to receive it
as much you as to commit yourself to commit

carefully studied before
 nearly one to year and a half to receive.
 To make the celebrated first year to be carried forward
 to a state of being to be carried forward to be carried forward
 and not just to make it for the year and then be carried forward
 and being to be carried forward to be carried forward
 need more to be carried forward to be carried forward
 by more to be carried forward to be carried forward

written to Blind Caucas, I don't know whether it was
also based on the same facts -



Plucking of the Beal Cancer much at 3rd world cancer
donor

B) 176 - Cancerous style - last year 100 cancer
cancer - Confined metastasis - 1 to 2 feet to
year in 4 to 5 ft. - Cancer in the cancer

C) 172 - 1st case - debilitated and of debilitated patient -
non-operative treatment - the plan to remove the growth
to limit metastasis to prevent cell death - the growth has
been - 10 weeks of cancer - just - Prostate cancer -
1st case of cancer - 1st case of cancer

Beal for - As 172 - 1st case of cancer - 1st case of cancer
" But not's to be any of just to be 2nd case of cancer
right" - like the cancer - 1st case of cancer
next cancer - 1st case of cancer

d) 175 - 1st case of cancer - 1st case of cancer -
cancerous growth - 1st case of cancer -
cancerous growth - 1st case of cancer -
cancerous growth - 1st case of cancer -

Full of cancerous growth

15 years ago 2nd case of cancer - 1st case of cancer
2nd case of cancer - 1st case of cancer - 1st case of cancer

What was the good for?

60 years under court went for full under 60
are he that he was got to be to be

are the best the best of the best
the best of the best the best of the best
the best of the best the best of the best
the best of the best the best of the best
the best of the best the best of the best

[illegible][illegible]

[Faint handwritten notes and a circular stamp are visible in the background.]

my plan was
to average middle aged and old -
have all the people - could be related anyone
well as I can

~~I have told you that I am not
 going to take you with me when I go to
 London you are more of a young man - I am not~~

~~June 11 and 12 reports~~

a) BT ~~and 6~~ ^{vulnerable} ~~ground - 1967 - 1 - 1000~~ ^{year}

went back to New Guinea before 1968

summer 4 1968 also with ...

What the middle ages I think, made do to and the
middle ages staying after years into recovery over presumption
3 presumption ~

1) The conception that the new idea - go of the
in the new appended - "21" is just far , & also to CC's - "1" - the
prevalence was disrupted - disruption - CC's - as new to the - to be
lost years past the prevalence also in relation to CC's - 4 will
inherent - 11 will
question

2) Class access - for 1 subject - ready - everything in
each subject - refer - to of new matter - replace self -
new explan on matter - happy - in the class - add
mostly - say - with out the new course - for out 0
a quantity series

3) Form of class - present class - today new idea
marginal - they in difficult - you and ,

Just is some idea - Do you know the reason of
some idea !

On prevalence new - with in the class - present
inherent - to the far - many opinion - the new prevalence
is addition - they are needed - in of field in field data

Kaddish

Friday Nov 7

Sunday 9

Those who passed away this week

MINNIE DEMSEY

MAX A. MINTZ

Vahrzeits

JOANNE RAPPAPORT HOLTZER

LOUIS LUX

DORA HENKIN

MORRIS LEVIN *pronounced Le-VIN*

PROFESSOR MAX MORRIS

LEWIS A. KOHN

Z. A. MOSS

RICHARD D. ZIPP

EDWARD SCHAGRIN

ROSE B. LICHTIG

DORA ELSNER

BESS MANDELKORN FULDAUER

LOUIS E. GRUBER

HENRY H. WIEISKOPF

MOLLIE BASS

PHIL LEEDS

ESTHER GESCHWIND

MEYER CHESSIN

SADIE W. SOLOMON

MRS. MARTIN A. MARKS

LILY T. SPITZ

KIM NEWMAN

VICKI LYNN GUREN