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Berea City School District, correspondence, speech, and notes,
1975.

Berea City School District

Berea . Brook Park . Middleburg Heights
390 FAIR STREET . BEREA, OHIO 44017 . 243-6000

JOHN R. ANDRISEK
SUPERINTENDENT

MERLIN C. HANELY
ASSISTANT SUPERINTENDENT

DEAN KELLY
ASSISTANT SUPERINTENDENT

THOMAS YATES
ADMINISTRATIVE ASSISTANT

March 7, 1975

Rabbi Daniel Silver
2841 Weybridge Drive
Shaker Heights, Ohio 44120

Dear Sir:

Each year the Berea City School District has a three day workshop for its administrators and board members. The purpose of these administrative workshops is to further the skills and knowledge of the leadership group. This year's topic is "Future Planning - The Next Ten Years".

The committee in charge of this workshop has suggested that I invite community leaders in business, industry, labor, the arts, economics, politics, the media, science, and religion to speak to our leadership team on the topic of "the future - the next ten years" in their field.

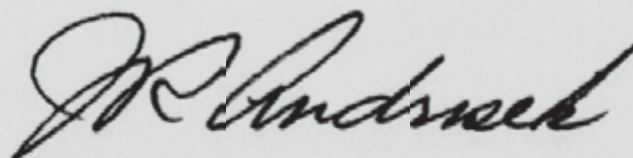
The leadership team suggested I secure your services, if possible, because of the highly respected position you hold in your field. I would like to have Neal Hesche, Director of Employee Relations, contact you within the next week to talk with you about your participation.

The workshop is scheduled for the afternoon of June 18th and the morning of June 19th.

I hope you will be able to spend a few minutes discussing this program, and your possible participation in it, with Mr. Hesche, who will give you complete details concerning it.

It is my belief that your views of the future can help significantly with our planning of educational opportunities for the students of our school district.

Sincerely,



J. R. Andrisek
Superintendent

JRA:ms

Berea City School District

Berea • Brook Park • Middleburg Heights
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THOMAS YATES
ADMINISTRATIVE ASSISTANT

May 19, 1975

Rabbi Daniel Silver
2841 Weybridge Drive
Shaker Heights, Ohio 44120

Dear Rabbi Silver:

Ref: Berea City School District Leadership Conference
June 18, 19 and 20 at Quail Hollow

As I stated in our telephone conversation of last month, I would be contacting you with more details concerning the Leadership Conference.

Attached are a tentative schedule of the workshop, a map of how to locate Quail Hollow and a list of administrators who have been assigned to meet your needs while you are with us and to introduce you to the group. The administrator of the school district who is assigned to you will contact you during the week of May 26th to introduce himself and help in any way he can.

Also, to help you understand our needs and desires, a copy of the Planning Issues facing the Berea City School District is attached. It is our desire that you address yourself to your area of expertise as an individual looking to the next decade. In your presentation you might be able to address yourself to the following questions:

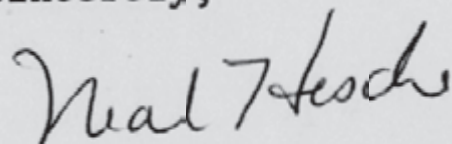
1. What impact is your area of expertise going to have on the general population in the next decade?
2. How will our life style be changed?
3. What implications for education do these changes and predictions have?

We would appreciate your views, insights and future predictions for your area of expertise for the next decade. If you can accomplish this task in 30-45 minutes, it will leave time for some discussion and questions. If you have any questions, please call me at your convenience.

You are certainly welcome to come early and stay late, and we invite you to socialize and dine with us if you so desire.

We are looking forward to an exciting venture - a new venture in learning for our educational leadership group.

Sincerely,



Neal Hesche
Director of Secondary Schools
and Employee Relations

NH:ms
Encl.

LEADERSHIP WORKSHOP

Wednesday, June 18, 1975

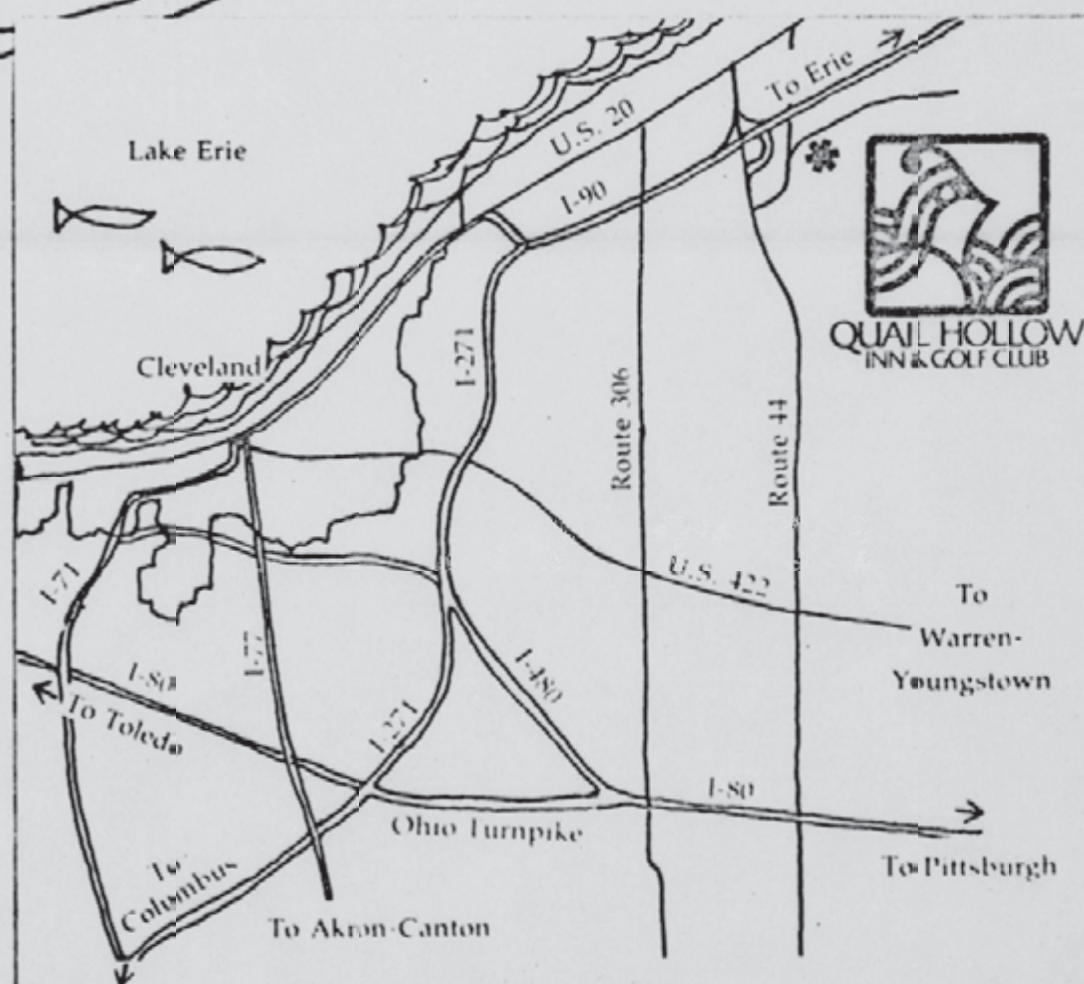
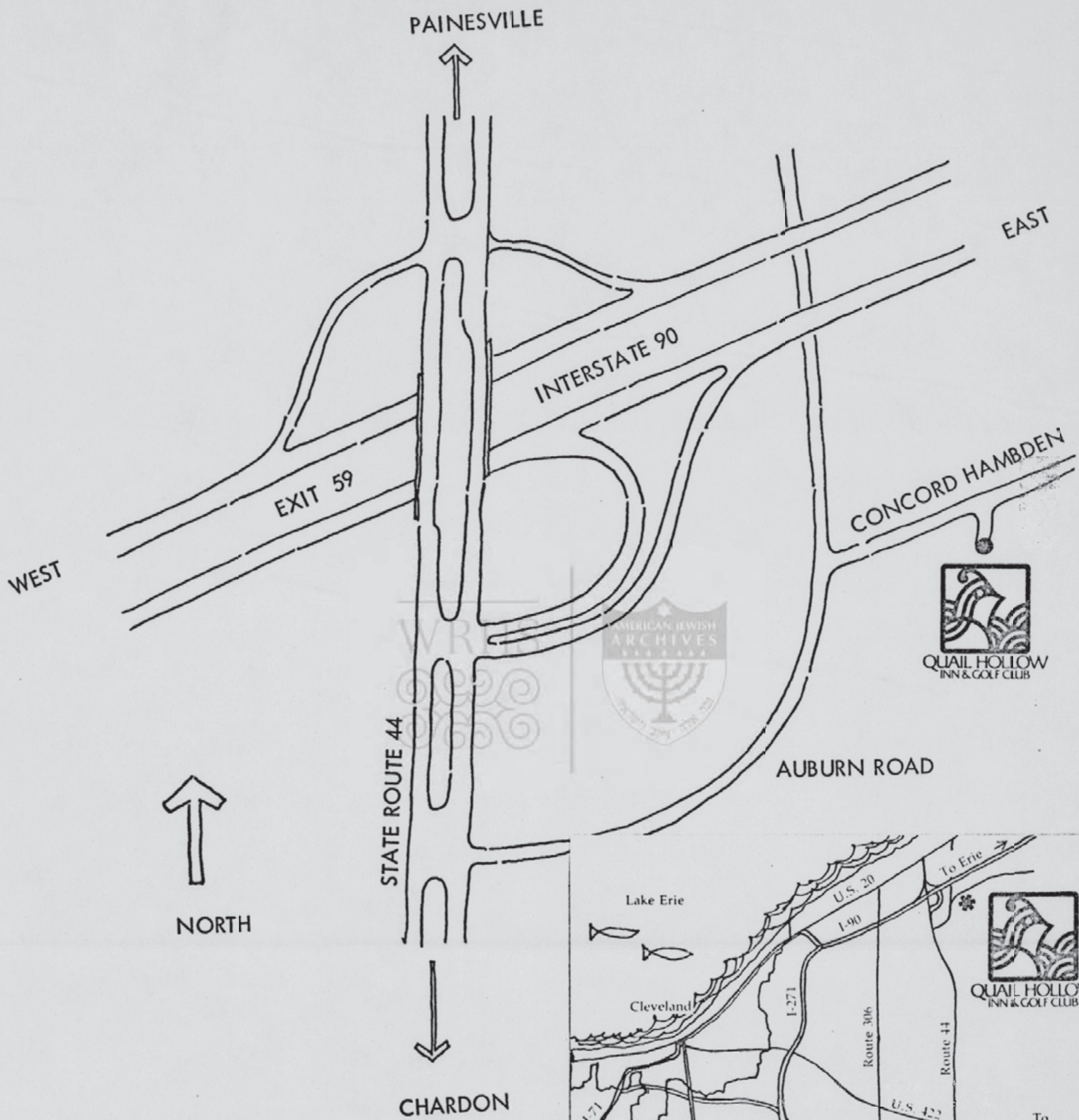
1:00 - 2:15	Dr. McConnell - Keynoter
2:15 - 3:30	Mr. G. Mervin Ault - NASA
3:30 - 3:45	Break
3:45 - 5:00	Mr. Frank Valenta, AFL-CIO
5:00 - 6:30	_____ (media or politician)

Thursday, June 19, 1975

8:00 - 9:15	Mr. David Zarnoch, Cleveland Trust Co.
9:15 - 10:30	_____ (media or politician)
10:30 - 10:45	Break
10:45 - 12:00	Dr. Lester Glick, Cleveland Area Arts Council
12:00 - 1:15	Rabbi Silver - Religion-Sociology
1:15 -	Social
9:00 -	Annual Awards Presentations

Friday, June 20, 1975

8:30 - 9:30	Board Member and Dr. Andrisek
9:30 - 9:45	Break
9:45 - 12:30	Planning Team



How to get to QUAIL HOLLOW INN & GOLF CLUB

From East or West, take Interstate 90 to Ohio Route 44, Exit 59. Go south 100 yards. Follow the signs one quarter of a mile to Quail Hollow Inn & Golf Club.

Administrator

Dr. McConnell

Mr. William Tibbits, Assistant Principal
Midpark High School

Mr. G. Mervin Ault

Mrs. Nancy Kaesgen, Unit Coordinator
Roehm Junior High School

Mr. Frank Valenta

Mr. Michael Metyk, Principal
Koepe Elementary School

Mr. David Zarnoch

Mr. Tom Jones, Principal
Riveredge Elementary School

Dr. Lester Glick

Mr. Jack Kocher, Music Instructional Consultant
Board of Education Administration Bldg.

Rabbi Daniel Silver

Mr. Neil Fort, Assistant Principal
Ford Junior High School



5/6/75

PLANNING ISSUES

Planning on the issues presented in this paper must consider the impact of the outcome on:

1. the students,
2. the ability to finance emerging plans,
3. the ability to communicate the plan to others,
4. the willingness of the staff and community to accept the plans,
5. community, state and federal mandates.

1. Develop an ADMINISTRATIVE STAFFING PLAN consistent with the philosophy and goals of the School District. The task force charged with this responsibility shall consider, but not be limited to:

- a. effective utilization of talent,
- b. individual roles and responsibilities,
- c. decentralization vs. centralization of decision-making,
- d. leadership training and selection,
- e. impact of change on the leadership role,
- f. impact of collective bargaining,
- g. effect of increased litigation.

2. Develop a STAFFING PLAN (certificated and classified) consistent with the philosophy and goals of the Berea City School District. The task force charged with this responsibility shall consider, but not be limited to:

- a. declining enrollment,
- b. alternative means of staffing for instruction,
- c. effective use of talent,
- d. pupil-teacher ratio,
- e. technology,
- f. impact of change upon individuals
- g. collective bargaining,
- h. legislative and court action.

3. Develop an ORGANIZATIONAL STRUCTURE for learning consistent with the philosophy and goals of the Berea City School District. The task force charged with this responsibility shall consider, but not be limited to, the following:

- a. school organization,
- b. open enrollment,
- c. declining enrollment,
- d. community attitudes,
- e. alternative learning patterns.

4. Develop a MODEL FOR DEALING WITH CHANGE in the Berea City School District. The task force charged with this responsibility shall consider, but not be limited to:
 - a. attitudes toward change,
 - b. responsibility for change,
 - c. effects on various populations,
 - d. the change process,
 - e. conflict resolution,
 - f. small-group process,
 - g. psychology technology,
 - h. evaluation.
5. Develop a plan for implementation of AFFECTIVE EDUCATION in the Berea City School District. The task force charged with this responsibility shall consider, but not be limited to:
 - a. introspective techniques for students and staff,
 - b. effect of technology,
 - c. methods of evaluation,
 - d. emerging values systems for societies of the future,
 - e. community understanding,
 - f. staff development activities,
 - g. study and understanding of the affective domain.
6. Develop a plan for the use of LEARNING FACILITIES which will reflect consideration of, but not be limited to, the following:
 - a. priorities for use of Permanent Improvement (P.I.) funds,
 - b. education of students, staff, and community in the rationale and/or use of P.I. funds,
 - c. alternate uses of available spaces,
 - d. changes in enrollment,
 - e. relationship of the instructional program to the learning facilities.
7. Establish a STAFF DEVELOPMENT plan for the Berea City School District which will reflect concentration in, but not be limited to, the following areas:
 - a. career education,
 - b. retraining for new roles,
 - c. students' perception of needs,
 - d. personalizing and humanizing the classroom and instructional programs,
 - e. new-teacher orientation,
 - f. reserve and tutor in-service opportunities,
 - g. offering in-District college-credit courses,
 - h. training in uses of alternative staffing and organizational patterns,
 - i. elements of individualization.

8. Define the ROLE OF THE STUDENT in relation to his school environment, his peers, and his instructional program. At the conclusion of his tenure in the schools, each student should have the ability to respond to the questions, "Who am I?" "Why am I here?" and "Where am I going?" The task force charged with this responsibility shall consider, but not be limited to, the following:
 - a. students' rights and responsibilities,
 - b. decision-making and motivation,
 - c. relevant learning opportunities,
 - d. involvement in the learning process,
 - e. evaluation of educational programs and products
 - f. systematic process for coping with change,
 - g. skill competency levels.
9. Develop EVALUATION PROCESSES AND MODELS which will provide necessary information for effective decision-making. The task force charged with this responsibility shall consider, but not be limited to, the following:
 - a. evaluation of learners,
 - 1) cognitive, affective and psycho-motor areas,
 - 2) formative and summative,
 - 3) formal and informal,
 - 4) standardized, and criterion referenced measures,
 - 5) self-evaluation.
 - b. evaluation of personnel
 - 1) effects on student growth,
 - 2) relationship to new knowledge and new concepts,
 - 3) relationship to the learning process,
 - 4) self-appraisal,
 - 5) discrepancy-evaluation.
 - c. evaluation of learning programs
 - 1) evaluation of the processes used in programs,
 - 2) evaluation of results.
 - d. internal and external evaluation.

10. Develop a plan to ensure TWO - WAY COMMUNICATION among the various segments of the total school community. The task force charged with this responsibility shall consider, but not be limited to, the following:
 - a. Internal and external communications,
 - 1) assessment of current techniques and processes,
 - 2) utilization of communication techniques,
 - 3) reduction of communication gaps,
 - 4) on-going process for feedback and evaluation.
 - b. community involvement
 - 1) community needs and expectations,
 - 2) school needs and expectations,
 - 3) systematic process to assess involvement,
 - 4) systematic process for planning future involvement opportunities.
11. Develop a plan for ARTICULATION AND COORDINATION OF INSTRUCTIONAL PROGRAMS. The task force charged with the responsibility shall consider, but not be limited to, the following:
 - a. environmental education,
 - b. career education,
 - c. life-long learning opportunities,
 - d. effective use of leisure time,
 - e. definition of basic skills and delineation of skill competency levels,
 - f. child growth and development related to choices and decision-making,
 - g. learning alternatives.
12. Develop a process to ensure CONTINUAL REVIEW AND UPDATING OF THE DISTRICT PHILOSOPHY AND GOALS. The task force charged with this responsibility shall consider, but not be limited to, the following:
 - a. needs assessment process,
 - b. utilization of internal and external evaluators,
 - c. monitoring system,
 - d. visibility of philosophy and goals,
 - e. change process.

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TY:sl

BEREA CITY SCHOOL DISTRICT

BEREA • BROOK PARK • MIDDLEBURG HEIGHTS

390 FAIR STREET

BEREA, OHIO

June 23, 1975

Rabbi Daniel Silver
2841 Weybridge Drive
Shaker Heights, Ohio 44120

Dear Rabbi Silver:

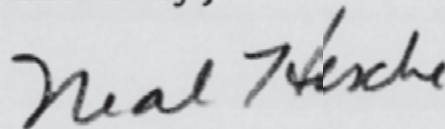
Thank you for the major contribution you provided the administrators and Board of Education members of the Berea City School District at our recent Quail Hollow Conference.

Your well prepared presentation provided us with many thoughts for our future planning.

During our Friday's work session your comments were heard again and again by individuals who appreciated your message and your philosophy. Your imprint on our staff was evident.

Again, thanks for a well prepared presentation.

Sincerely,



NH:ms

Neal Hesche
Director of Secondary Schools
and Employee Relations

Growin Up In America
Daniel Jeremy Silver
November 21, 1971

The Bible does not tell us anything about Abraham's youth. We know only his father's name, Terah, and the city of his childhood, Ur. Of young Isaac we know nothing. His biography as given us in the Bible begins: "This is the history of Isaac. Abraham begat Isaac and Isaac was forty years old when he married Rebecca." But of Jacob, the third of the patriarchs, we know a great deal about him as a boy, as a youth. He was the youngest of twins. He seems to have been slight of build, sensitive, empathetic. He was an enthusiast. He was a malleable youngster who could be manipulated by someone with a stronger will than his own. Jacob was the favorite of his mother, a determined and ambitious woman, who was somehow put off by the physical size and masculinity of the elder twin, Esau, and preferred the sweet, gentle youth who played indoors, whose skin was soft, who could be picked up, fondled and cuddled. The twins were born in Isaac's old age. After their birth Father grew quickly much older, he became deaf, he could hardly see. The time was come when as patriarch of the clan he had to make a decision, which of his sons would be left the responsibility for the clan, the title of patriarch. At that time and in that place and among these western semitic peoples the investiture of a son with this right was done by a deathbed blessing which once spoken was irrevocable. Isaac decided to give this authority to Esau, the elder. Esau was a man of the hunt. He knew how to defend himself. He would know how to protect the clan. Apparently Rebecca feared that she would have no power over Esau. She summoned Jacob to her and said, "Your father has determined to give the

blessing to Esau. He told Esau to go out into the fields to prepare him some venison. Once he is strengthened by the meat he will pronounce the fateful blessing. I want you to take Esau's place. I have made for you a garment out of the skin of the kid. It is hairy. When you put it on your arms will feel like those of your brother. I have prepared some food for you to take into your father which will taste to him like the venison he has asked for. He will be tricked. Kneel and receive the ritual blessing. " Jacob was delighted with the idea. He was a passionate lad. The sense of adventure appealed to him - the opportunity to put something over on authority - and he agreed to the masquerade, impulsively, without any thought of the consequence. He put on this costume and he brought in the food and he knelt down before his nearly blind father and received the blessing: God give you of the dew of heaven, of the fat places of the earth, plenty of corn and wine. Let people's will serve you, nations will bow down to you. Be Lord over your brothers and let them bow down to you. "

The episode is neither enlightening or ennobling. It is a tale of deceit and ambition. It deals with the manipulation of people and particularly the ugly deception of an old man who had provided for all of these people for many, many years. Yet, there is so much in this story which is typical of what we now call adolescence. In the first instance there is a terrible gap of misunderstanding between the young boy who is physically strong, heavily muscled, involved in the outdoors and the young boy who is of slender build, of sensitive feelings, who preferred to be with his mother in the tents. There is that flush of excitement, that

that rush to adventure, the lack of forethought about consequences which is part of this uncertain and impulsive period. Jacob was a recognizable adolescent. I can imagine him with long hair walking slowly through the rooms, throwing himself down here and there, seeming to lack the energy to pick himself up and begin going; always having some reason to remain indoors where he will not have to meet the challenge of the more aggressive youngsters outside who play the rougher games.

Adolescence is a relatively recent discovery. The word does not appear until the seventeenth century. It was not popularized until the eighteenth century when in 1762 the French writer, Jean Jacques Rousseau, set down in novel form his ideal education system. In the book Emile Rousseau described the various stages of childhood and suggested forms of education appropriate to each. He described between childhood and adulthood, a period which he called the period of emerging, when we don't know when we wake up each morning what particular impulses and appetites we will feel surging up inside. It is then that true capacity to love, empathize and respond deepen and we suffer the tentativeness and the anguish of our first steps into adult awareness, the age between puberty and adolescence. The depths of feeling are opening up one by one. We are pushed here and pushed there, really without any conscious awareness of what it is that is moving us. We have not yet come to grips with the depths within. Rousseau described this period as one of rebirth, the child is not the man and the man is not the child. Somehow during adolescence we emerge into something quite different than we were as children. Our emotional makeup changes. Childhood is simple, black and white, no grays. Adulthood is full of grays and gradations. In childhood we are told

what we should not do. The system of rewards and punishments is external and decisions are simple. In adulthood we know the restrictions of our society, but we also know that there are passions and appetites pushing us this way and that and we cannot always control them. Rousseau said: "We are born, so to speak, twice over; born into existence - born into life; and then born a human being, born a man." I suspect there is a great deal of truth in this image of man as twice born. The concept is not unlike ideas being rediscovered in our generation by psychiatrists like Eric Erikson who speak of identity crises, of a moment when all the convulsions, all the pressures which are within the adolescent suddenly take shape. Youngsters use the expression "put it all together." Suddenly what has been unclear becomes clear. What has been murky suddenly is clearly seen. There is a new sense that they know who they are and that they can channel their strengths, their energies seriously and with single-minded purpose where heretofore they had been "spinning wheels," moving in all directions at once without making progress towards some uncertain goal.

The adult asks: "Am I true to myself?" The adolescent asks: "Who am I?" I see this clearly during our confirmation classes when we come to that inevitable discussion of names. It usually comes up when we talk of the names which Jews have in the synagogue, when we are called up to the Torah, or for our marriage service; how we have a Hebrew name which in a sense allows us to live as Jewish persons in a Jewish environment. The question always comes up, "Rabbi, what does my name mean?" - you know, Kelly, Linda, John - "Sometimes I know what their names mean and sometimes I have no idea why their parents

"I will not let you go until you have blessed me. " "What is your name? " "Jacob. "

"Your name shall no longer be called Jacob but you shall be called Israel, he who has wrestled with God and who has not been overcome. " In that wrestling, in that moment when he had to confront himself, his fears, his adolescence, all of his desire to flee from the responsibilities of life, he became another human being and appropriately, he received another name. Man is not the child. When the butterfly has emerged from the cocoon it no longer has the form that it had before. So it is with adolescence. At the end of transformation when we face up to ourselves and finally gain control of the roar of the emotions, that's the moment in which we become an adult person and are changed.

Why wasn't adolescence discovered until the 18th or 19th centuries? The answer is terribly simple. We have always defined adulthood in purely economic terms. When a man worked or a woman was married, they became adult. In almost all previous societies most people went to work at twelve or thirteen. Girls were married at twelve and thirteen. When Jacob wrestled with the angel, a Joan of Arc had her vision or a group of young people followed a Pied Piper or performed some highly erratic act, they were judged not as adolescents but as adults and their acts were judged by conventional canons. They were not seen for what they were - acts appropriate to a certain stage of development; acts which spoke of the turmoil within which the not yet fully formed person is unable fully to control. Only in our day with our amazing productivity which demands that we keep our young people out of work until they were well enough trained for the highly technical jobs which the society needed them for, it is only now when they are

in school, into the teens, that we began to consider them not yet as fully formed, that adults and educators, scholars and sociologists, began to describe this period called adolescence.

The first text book on adolescence was not written until 1904 by a man named G. Stanley Hall and then it was published, appropriately, in America, the first country to move towards massive public education; to insist that there was much beyond reading, writing and arithmetic which a youngster had to know. Adolescence is now no longer a stage whose strains must be met by working teenagers. Now they live it out apart from the labor market and the heavy responsibilities of adulthood. This does not minimize the pain, the anguish, the uncertainty of adolescence. Probably it makes these feelings more intense. It is still the time of erratic behavior. It is still the time when your own insides are constantly surprising you, when you are emerging, uncertain from day to day what you feel and how you will respond. It's still the time of rebellion. It's still the time of withdrawal. It's still the time of passion.

Recently in America the adolescence which most of us endured began to change. A new series of pressures imposed themselves upon the adolescent world. For most of the century adolescence has been looked upon as a time of passage. Now the question is "passage where?" In the last ten or fifteen years adolescence has changed or rather the envelope, the environment in which young people worked out their adolescence period, has changed. In the first instance it is no longer clear to the adolescent that he is moving through something which is fixed and known, childhood to something that is fixed and definable - adulthood. He does

not have clear adult models. But more important than this - it is no longer clear to him that the society, when he has completed his education, completed his preparation, will welcome him as a useful adult. He knows that he is not necessary to the social work force. Why? His society is a society of abundance, a society of leisure. The unions are talking of 30 years of work, 4 days a week and out. He knows that vocational high schools are always training people for occupations which were needed in the last generation, but may not be needed in this. How many computer technicians were prepared in the last fifteen years to feed these electronic marvels and how many are today out of work? The new question is "will I ever be needed?" Whenever a society says "I need you" the young respond. I give you the Peace Corps; I give you Vista; I give you the political turmoil of the young these past years which in a sense and very basically is the statement, "You don't have a place for me. I will force myself upon you. I will force you to consider me, to give me a place to pay attention, to consider me significant." Most important, a generation or two ago as the child prepared himself there were clear models, roles that he would have to play, a uniform that he would have to wear, a certain respectability that he would have to manage. He knew exactly what was expected of him and he knew that somehow he would get through this turbulence and that more likely than not he would be able to enter the adult world.

Now, instead of the passageway leading to somewhere it appears to him as a dead end. What's beyond it? The adults that he sees are not very happy with themselves as adults nor very clear, most of them, as to what their adult roles are. The values of the adult society are shifting. He is no longer certain that there is any set of values which he can finally mature into and accept. Perhaps the confusion of his adolescence is, indeed, the reality. Perhaps adolescence

is all he need concern himself with - experience, feeling, sensation; that there are no absolutes, no duties, no obligations. The youngster today is faced with what one psychologist calls the sizzling society, a scorching environment, which burns up all communal feeling.

When we were adolescents there were places we could go to hide. We could live out many experiences in fantasy. No one browbeat us, "go and do." So if we thought of getting drunk or doing something sexually that we perhaps should not have done, more often than not we lived it out in our fantasies. We experienced it in our imaginations and often it was no longer necessary for us to carry out this act in reality. We had a door we could close. We were not being bombarded every moment of the day with all kinds of hyper-charged emotions with which we were not really ready to cope - violence, sexuality, drugs, delinquency, the problems of the day, the war. We lived a quieter life. We could throw ourselves into books, in our imagination live out the various ways in which adults live and come to some judgement about them. We experienced everything vicariously, not necessarily in actuality. Today's youngster is surrounded by people who say, "do it," "try it." Everything is laid bare for them. There is no place to hide. There are no shadows in which you can move furtively about, experiencing, wondering, not daring and therefore not doing. Today every pressure is to experience, to do, to throw oneself into.

Thomas Cottle, Research Director at M. I. T. Educational Research Center, recently tried to analyze the difference between the children he now interviews and the adolescents of his own generation. He is a man of about thirty five.

In all my recent interviews with adolescents of ages twelve to sixteen -- really, they are long discussions or what the kids call "rap session" -- the notion of connection or integrity return again and again. How are these new young people connecting with themselves and, as metaphorical as it sounds, with their lives? Not exactly in response to my questions, they have invented phrases like, "getting it together" and "we couldn't connect." Connection is contact, is drugs; having a contact, making contact. Just recently as I listened to a thirteen-year old girl from a wealthy family speak about her life, and how brilliantly she did, I heard the themes of connection again. People were not around with whom she might connect. Knowledge, the stuff of school, was not connecting with anything, and above all, the outside and the inside, if in fact they had ever been connected, were now brutally severed.

A major difference between our generations is that, if only I can verbalize it, today's young bring a social, external reality inside of themselves, a reality that has become overly enriched and excessively stimulated by a sizzling society that cannot any longer keep itself from hiding anything. Nothing is kept out of consciousness. As a result, a person is practically deprived of knowing just what resources now inside himself is truly his own. The question of what has been created from scratch and what has been consumed is more difficult to determine than it has ever been. Psychology, religion, politics, the media, medicine -- all are producing divulgence and revelations.

One result of this constant stress on revelation is a recognition by young people, however well codified it may be, that in fact nothing seems to make sense, and that nothing connects. What had before seemed linear, logical, rational, and importantly predictable or calculable now seems irrational, absurd, nonsensical and irreconcilable. The pieces of one's family, of one's school and country emerge as bits of knowledge that cannot be gotten together. The illegal has become legal, the impossible possible, the incomprehensible easily comprehended, insanity acceptable and seemingly normative. As many have said, the drug taking experience reaffirms a fundamental romanticism as the brain remains a reliable source of unbelievable and, even more significantly, unanalyzable data.

What he is saying, I believe, is this: our young people live in a society surrounded by stimuli which pierce to the very heart of their nature, which drive them to expose, long before any other generation had to, the depths of their being.

Long before they are prepared to be in love they must love. Long before they are prepared to be competitive or to make deep contact with another human being, they must compete or make deep contact. Long before they can really cope with violence they are encouraged to be violent or else encouraged to deny all violence, to cut it out from within their souls. Their psyches simply are not developed sufficiently to cope with our sizzling environment so they feel disconnected. What happened to us happens to them ten or twenty times over. They are more confused, more pushed about, more manipulated, not necessarily by adults but by the world which adults and the media have created. What they need is a little bit of slowing down, not encouragement to see every R and X movie that comes along; not the encouragement to go out and to try every experience because "every experience is necessary - you have to live something in order to know what it's all about." Rather, they have to be encouraged to live quietly, to pull back, to find privacy, to find moments where they can make the connection. They must connect up with themselves, learn who they are, dream again, fantasize again, live in a world where one tries many things, but in the imagination and not necessarily in life.

Interestingly, since I have been talking about Jacob most of the morning this is precisely what happened in Jacob's life. Jacob had taken the birthright which was not his and fled. That first night, troubled, filled with guilt, recognizing the impulsiveness of his act, he lay down and used a stone as his pillow, the adolescent has a terrible need to flagellate himself when he has done something wrong, and in the quiet of a Judean night he has a dream. In that dream he sees a ladder reaching from earth to heaven and on that ladder angels ascending and descending.

That ladder is the connection between ourselves and our hopes, between the animal and the divine. He hears a voice speaking to him: "Fear not, Jacob. I will be with you. I will guard you. I am with you and will guard you wither soever thou goest." Somehow in the quiet Jacob finds confidence. He knows then during that very moment of leaving that it will take him years before he can return. He must go and experience and live and then he will return. He turns to God and says: "If you give me enough bread to eat, clothes to wear, then I will come back to the land of my fathers. I will return to my home."

If we give our adolescents quiet and privacy we can unplug them a little bit from this hyper-stimulated world of ours. They can find the quiet in which they will hear the voices, their true voices. They will find the stability, solid ground on which to stand. If you and I as parents, you and I as society, will only stop encouraging them to live out our own fantasies; if we stop telling them, "I didn't have this opportunity when I grew up, enjoy life, life is short;" if only you and I will stop saying to them, "It's a great, big, wonderful world out there, take as much of it as you can." Too much food is a stomach ache; too much experience is a breakdown.

Aras - Congrat -

11/21/11

most successful - features presented

He reflect - want - H... 10

~~Red~~ coal lumps

but need more - provided

differs - equals - real bond

propaganda - mind control

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تاریخ ۱۳۰۵ - ۱۳۰۶

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New days of a young generation

Dear Rabbi,

I am writing to you, not as one Jew to another Jew, but as one human being to another. When we remove all our outer garbs of ego, and look through all of the convenient and protective walls of social roles, and philosophical identities, all the adjectives which surround us, we find a pure inner core. This inner being is our humanness, our true soul, the part of us which is infinite and eternal. This is our real selves, our best selves, full of love and light and peace.

All religions deal with the attainment of this pure state of being. To know ourselves in this eternal way is to know God and vice versa, for we are children of God and the eternal life within us is our portion of the kingdom of Heaven.

True religion or maybe it would be the true 'essence' of all religion is the direct experience of this pure Soul, which is infinite, eternal and incomprehensible to our rational minds. Each religion began with a man or men who were blessed with true knowledge of God and the records of their lives and teachings are preserved in the world's wealth of scriptures. But no book, no finite written passage can ever quite bridge the gap to the infinite and although men have sincerely tried to fully realize God by ritual or practice, they have never succeeded.

In the Jewish faith there was Moses and David who stood in the holy place and knew God. There was Buddha; there was Krishna, Mohammed, Jesus. All these men, these spiritual masters came for one purpose alone and that was ~~the~~ to

act as the living bridge to link man with his true Father. They did this by revealing to those who were ready for it, the direct experience of the eternal inner light and the Holy name of God.

I know I don't have to expound at all as to the importance of the Light and the Name. They are our ~~big~~ life's source and our sustainer. They are the pure creative energy of the universe. They can not be spoken, or written, but must be experienced. To be fully realized in the knowledge of these eternal aspects of God is the true purpose of our life here on this planet. They bring boundless joy and love, true bliss and happiness.

I was much impressed with your ~~sermon~~ on Yom Kippur morning, Rabbi. I felt real bonds of fellowship with you,

and gladness that you were concerned with the true "noble cause" of Self awareness, as opposed to the politics of Israel and the secular world. As you said, true change comes by self honesty and self examination as opposed to pointing the easy finger.

And now I'm happy to tell you that once again a true spiritual master (messiah) is among us. And he does reveal the knowledge of the Kingdom within, the promised land we all carry locked in our hearts. I have been to him and he has revealed this to me, has shown me the direct road back to the Father to perfect peace.

If you are really sincere and serious as your sermon indicated, it seems likely that you will want to experience the fulfillment of your spiritual seeking and self examination. It's here now, for us, because we really need it.

God does love us so much, do you believe he would let us suffer in our pride, ego, violence and disharmony for ever?

What is necessary to receive this knowledge is a guileless heart, to come as a child without reservation and preconception. Only the pure soul can walk through the inner gates.

Once the eternal seed is revealed, it begins to grow as fast as we let down our desires and attachments, and will bear fruit of eternal life of truth-consciousness-bliss. The world is a reflection of ourselves. When we are at peace, so it will be at peace. The time is coming soon as the prophets said, when religions will flow together in the direct experience of God, and his kingdom will be established here on Earth and the word of his ancient seed will be fulfilled.

There is nothing more important in this world to do. I would be most pleased to share more of this experience with you. To help each other find the path is the greatest service we can do for God. Please contact me at:

2443 Dysart Rd

University Heights, Ohio

321 / 5230

Sincerely,

Russell Kraus