



## Daniel Jeremy Silver Collection Digitization Project

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### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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How to Fail As a Parent Without Really Trying, 1966.

How To Fail As A Parent Without Really Trying  
Daniel Jeremy Silver  
February 13, 1966

The 127th Psalm is one of the shortest in our Bible. In all it comprises but five verses and yet so compact is the Scriptural literature that even this single hymn is a composite of two short, terse poems. They are united only in that they depend upon the general idea that man receives his blessing, all that we have and all that we are, depends upon God.

The first two couplets suggest that for our labor to be lasting it must be blessed by the divine. Accept that the Lord built the house, they labor in vain that build it. Accept that the Lord keep the city, the watchmen waketh but in vain. There is a compelling piety to this verse and we shall return to it anon. I should like for the moment to draw your attention to the concluding three stanzas of this psalm for they deal directly with our theme of this morning, parents and children.

Though children are a legacy of the world,  
the fruit of the womb is the reward.

As arrows in the hands of a hero  
so are the children of one's youth.

Happy is the man who has his quiver full of them

They shall not be put to shame when they speak with  
their enemies in the gates.

Here is the surging joy and the deep abiding gratitude and pleasure which parents have felt in all ages in all times. Truly, children are a blessed legacy of the Lord. Their innocent laughter, their unself-conscious chatter, is a tonic after the work-weary routine of the day. When we are frustrated by our lives, when we are burdened by the weight of our responsibilities, their simple naive innocence, their eagerness for life, their zest, their sense that each day is an adventure, restores our joy in living, reminds us that life is truly worth the bearing. We never stand as high, as proudly, as sturdily as when a child looks up at us in innocent dependence, completely confident that we will meet his needs and protect him from his fears. Our heart is never



so full as when there are a slender pair of arms intertwined about our neck. To live, of course, is to be bruised. To live is to become cold-eyed, suspicious, wary, but somehow the child is the alchemist of the world-weary soul. Ten minutes of his magic, a dose of his laughter, that wonderful sense of being needed and being depended upon, and we are restored, renewed, zestful, made whole. Truly, children are a blessed legacy of the Lord.

And you and I, dear friends, are citizens of a prosaic, technically oriented, down-to-earth generation. We like to label, to define, to parse, describe, but somehow when you have explained scientifically how each of the rays of the setting sun has been bent through the atmosphere to produce the reddish glow which we call a sunset you have lost your instinctive appreciation of the sunset itself, its majesty and its beauty. I'm afraid that our scientific bent which has made so much to us in many areas has destroyed for us the immediate enjoyment, the full enjoyment of the life which we have now, the beauty of the occasion.

We often speak of having a child as if it were a triumph of human engineering. We speak of birth control, of planned parenthood, of spacing our children, artificial insemination, as if we drew up the design and planted the genes, determined the child. There comes that awesome, exalting, humbling moment of birth, the presence of a new life and all of these vanities and pretensions drop away. Here is a creature of infinite capacity, we, our decision, what part did they play? At best we advanced or delayed the coming of the child. This is God's work. We are never so close to the sweep of the creative wisdom as at that moment when new life is suddenly on us, when we sense the ultimate mystery, the fundamental miracle, when we feel ourselves part of the sweep, the surge, the thrust of the divine purpose in life, the small part of a vast part, far more majestic, indeed overwhelming whole. Behold children, our legacy of the Lord, the fruit of the womb is a reward, as arrows in the hands of a hunter so are the children of one's youth/happy is the man who has his quiver full of them/he shall not be put to shame when he speaks with his enemies in the gate. To



know this poem is to recall the privilege and pride of parenthood, but to look carefully again at this poem is to sense its anachronistic quality, its emphasis on a fecundity which is almost animal. Children are a blessing. Children are a joy. Children have a way of completing and complementing the marriage, but the man today who has his quiver full of them is more likely not to be grumbling against the obstinacy of a church which refuses to countenance birth control. Nowhere does our Bible reveal the far different quality of life to those many generations ago as here in its heavy emphasis on child rearing. Children were an economic and social necessity. The more children the more secure and the more stable the family. What is the first law of the Bible, the ultimate rule of life? God's command to Adam and Eve, be fruitful and multiply, fill up the earth. And what is the term of God's covenant with Abraham? The Lord turns to Abraham and he says: Because thou has not withheld from me thy son, thine only son, in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of the heaven and as the sand that is upon the seashore.

Children were an economic necessity, social security, protection. Man required sons to be machines with which he tilled his field, to be the factors with which he managed his business, to be the protectors of home, of field, of business in an unpoliced age, to be his defense in old age weakness. So it is not at all surprising to find Sarah turning to Abraham when she discovers that she is infertile and cannot have children and saying: Truly the Lord has denied me the privilege of bearing, go in I pray thee, my Lord, into my hand maiden, it may be that I shall be builded up through her. It may be that I shall be builded up through her. In that day there was nothing unnatural in Sarah's statement for she recognized that the security of the clan, that her own safety and security depended upon progeny. If God had denied her that privilege her husband must produce children through some other woman.

But now times have changed. This is an overpopulated world. It doesn't need simply another child. Many couples today deliberately make a choice not to clutter up their careers and to burden their marriages with growing responsibility. Chil-



dren are no longer a vital necessity. Marriage no longer exists primarily to produce children, to be a baby factory. Marriage today is essentially what it should always have been if it could have been, the relationship of two adult people, a man and a woman in love, the chance to draw apart, to build together intimacy, love, consecrated and shared love. Marriage is for lovers. Marriage is not for children. And yet, at our daughters' wedding we toss rice, an ancient symbol of great fertility. And still today most of our young girls rush from the marriage altar to the maternity ward, hardly hesitating to ask themselves if they are really prepared to have children. I'm afraid that far too many of us still believe that marriage is to have children. What a tragedy this sometimes is.

Long before young people know each other, in fact in many cases long before they know themselves, they have suddenly burdened their lives with the most awesome responsibility any human being can undertake. Here is a young father. He has not even completed his education. He has no knowledge yet of which path, which business opportunity he will follow. Yet, there is a child at home, perhaps two. He is burdened with the responsibility of supporting a family. His wife can no longer share the task. How often can he make a false start? How often can he say I will not shackle myself to this lifelong routine which is a drudgery?

Here is a young couple whose marriage has not yet solidified, settled down, set down deep roots, and they bring into their small apartment a cradle or two. Suddenly, there is no silence. There is no chance for the quiet intimacy which weaves tightly the bonds of love. Every moment of the day is preoccupied with its responsibilities, every moment of the night is preoccupied with the responsibilities of a child and before they have learned to love fully, to know intimately one another, their lives are being exhausting of the connubial joy.

And here is a young thing who rushed into marriage to have a child and who has the child, but who discovers as the years pass that she wants to complete her education, she wants to test herself against her career. And here is the child, a



millstone around her neck. And I wonder how many young infants pay a terrible psychological price for the unconscious hurt such mothers impose on such millstones.

There are more than fourteen million children in the United States whose parents are either separated or divorced. And there are countless millions more whose homes are held together only by convention, by family and social pressure. Now most of these youngsters will grow up to be fine citizens, but each, in his own way, will pay a heavy price. Some will lack the father image, the mother figure after which to model their lives. Others will build defenses in depth against ever falling in love, opening oneself to another, fearing the searing hurt which they saw in the life of their parents. You know, marriage is the only aspect of our lives in which we allow the innocent to suffer for another's mistakes, and the innocent do suffer. And yet, every year tens of thousands of infants are born as parents make one last desperate effort to salvage a marriage. Children ought to be born when the marriage is secure and certain, stable enough to bear the burden of these responsibilities, sure enough to give love to another. No, these children are born to save the marriage presumably, as if the child is some miracle worker who can unstop by his very presence the fountains of love, who can assuage the grievances, who all with the wave of his little hand bring joy and gladness, companionship and intimacy, into the home. Such miracles do not take place. Such infants pay a terrible price for their birth.

Every year in the United States tens of thousands of children are born because their grandparents wanted them. Many very young people because they sense their suggestibility, their plasticity, that they have no will of their own sufficiently strong to stand up and to be independent of their parents. They seek the support of a husband or a wife. Yet, grandmother wants to have her immortality on her knee. The urge to have a grandchild is one of the most compelling, basic of urges known to man for this is assurance of such continuity as we can manage. We want to see our kaddish before it's too late.

The daughter? The daughter who's not yet sure that she will hear every night her husband's footsteps return eagerly to the house, she has no need yet to hear



the little footsteps prancing in the playroom. She needs to be at home in her love and at home at home. And here is mother, father, urging her, urging her into a pregnancy for which the young couple is not yet prepared. And the child comes and brings great joy to the grandparents. There is always somebody to drive up after a few hours of play to take the child home. And to the parents, the child is a burden. The child saps at the roots of the well-springs of their marriage. The child exhausts their energy. The child interposes himself between them and they are not yet so sure of themselves often as to be able to have this young stranger in the house.

The child? The child can bring great joy to a couple. A child can bring to people the grandest, most blessed of happiness, but not if the marriage is not secure. A happy child requires a happy marriage, but a happy marriage does not require children. One of the romantic fictions of our age is that marriage is never completed until there is an infant in the house and this is nonsense. There are many compensations to marriage. There is a quietness, a togetherness, a calmness to the home without a child which is its own compensation. There is intimacy and opportunity, a freedom to the home without a child which is its own compensation. Now, mistake me not. I believe in children. Mistake me not, I would not trade in my three - most of the time - but mistake me not, a marriage which cannot bear the emotional burden of a child does well to avoid having the child.

There's a great joy in a child. There is a joy, the mystic joy of sharing in creation. There is the intellectual joy of watching the child unfold. There is the joy of sacrifice. There is joy in their joy. There is great benefit in having a child. We grow into our maturity. We learn to give of ourselves without thought of reward simply because it is right and necessary to give. A parent cannot grow sullen and bitter because the child is having a temper tantrum or is turning angrily against him and slamming the door or in his adolescent rebellion. He must be constant. Having a child anneals and hardens a human being. Having a child teaches us the old doctrine, the reward of the good deed is the good deed itself, for children rarely say



thank you. When they do it is only because we have told them that they must do so.

There is great joy, but not the only joy, that is available to a marriage. The ultimate joy of a marriage is the love shared by two human beings. There is a growing sense of intertwining and of depth of being one. This is the supreme joy. Children require the happy home because children require a home which is sufficiently secure to sacrifice, to suffer for them. Sacrifice, suffer. Hard words, I know, but chosen deliberately. The Talmud speaks always of the troubles, of the anguish, of the heartache of having a child, never of the joy or the fondling or the cuddling or the cooing, but always of the trouble, of the worry, of the midnight vigils, of our hurt and their hurt, of our frustration of their fumbings, of our worry whether they will be able to meet the mark and pass the test and measure up to life. And it's true. There are great joys and compensations in having children, but there's great worry, anguish and concern. Children require the sacrifice of love. Love is impulsive. The love of a parent for a child must be disciplined. The child cannot always be fondled and embraced. He must have his privacy. He must have his maturity. He must be able to turn the shoulder, to turn away. Love is natural. The love of a parent for a child must be disciplined for a child must be taught duty and responsibility and obedience and rules. Love seeks love. Love thrives on the response of love. The love of a parent for a child does not always strike a responsive chord. There will be that awful moment when the child walks away and you know in your heart of hearts that he will have to discipline himself in order to turn back, to come to call, to spend part of his adult life with you. Suffering and sacrifice are the responsibilities of a parent, and the parent had better be secure enough in his own marriage, in himself, to be capable of giving of himself to that degree for a child requires discipline, and to discipline a child we must risk the love of the child. He may not. Daddy, I don't love you anymore. You may not. Daddy I won't live at home anymore. You may not. But how many of us have that courage and how often do we have that courage to risk their love, that precious love, because we know that only if we can help them to form



a conscience, to internalize rules, only then will they be able to direct their energies constructively and usefully in life. You must be prepared to risk the love of your child for the sake of your child, to take the long periods of sullen anger and silence and slammed doors, the bitterness, the whining, the complaining. And yet, if you persevere more often than not you will realize the child respects you for that discipline, that you have not lost the love. Dad was a tough old cuss but you know, he really cared about me.

Children require discipline. Indeed, children thrive on discipline. There is nothing more confusing, more traumatic for a child than to be blind, not to know what is required of him and by whom. A child needs to have a mark set for him, for having met that mark he has given pleasure to those who mean the most to him and that is his own greatest pleasure and achievement. He who loves his child, the Bible tells us, reproves him often. He who loves his child reproves him often. But there are some who mistranslate the Biblical emphasis on discipline into an emphasis on rigidity and authoritarianism, and this is not the Biblical way. The Bible is not impressed overmuch with teaching and with preaching and with mottos and with maxims and with rules and with instruction to the backside. The Bible is impressed with that teaching which is done by example. Train up the child in the way that he should go and be sure you walk that way yourself. If a child comes from a home where there is care in the relationships between human beings, care and courtesy, a child will come to know that care and courtesy are instinctive and natural and proper and necessary in all human relationships; indeed, that the care and courtesy make human relationships possible, and in time this will become the pattern, the tie to this life.

I'll never forget the essay submitted by one of our confirmands some years ago who answered the question, what were some of the problems<sup>of</sup> growing up in the twentieth century, with this comment. The greatest problem we face is to learn manners without seeing any. Train up the child in the way that he should go and be sure you walk that way yourself. And what's true of manners is true to a heightened degree



of ethics, of fundamental things and issues of morality. Every home, good, bad or indifferent, every home teaches the infinite morality. Speak the truth; don't snatch a cookie; be honest; obey the rules. Every home has rules until the child begins to notice the inconsistency between what is demanded of him and what the parents demand of themselves. Mommy, why did you tell whoever called that Daddy wasn't at home? Mommy, why don't we ever have a colored person over for a meal? Mommy, why did you and daddy laugh happily when you talked of our neighbor's divorce and extra-marital affair? Daddy, why do you praise somebody who got ahead by cunning? And it's at that point that the weak home turns to the Temple and that at some parent-teachers meeting here in my office I will hear someone say, isn't ethics the business of the congregation? Aren't you here to teach us ethics, to teach my child ethics? Of course, we are. We teach the children of the commandments, of the basic rules and themes which have built civilization, love thy neighbor as thyself; do not do unto others as you would not have them do unto you; you know them as well as I. And we try to relate these to the practical responsibilities of a child's life. And occasionally we can take a child and make him reach out for these grand themes even if he has not seen them in the home, make him sense the historical thrust, the virtue of what we teach. And more often than not, when the child has heard the conventional morality preached and seen the conventional immoralities practiced he has long since made the judgment that what we teach here is, in his words, hot air, irrelevant, ethereal, fine for the Sunday School but not at all the kind of rule a person can follow in everyday life.

A parent must be an adult, and by that I mean a parent must have a consistent philosophy of life, his belief of right and wrong, of the proper and of the inadmissible, and he must live by it and he must show in the home in its daily challenge, in his conversation, in his whole being he must evidence to the child the kind of human being a decent human being can be.

How do you fail a child without really trying? Buy a home in a good school district; send him to a doctor at least twice a year and see that he's physically



sound; clothe him properly; educate him well; take him places; play with him in the backyard; read to him at night; enjoy him; allow him opportunity; deny him the most important opportunity of all, the chance to see in you, his most intimate neighbor, his most beloved human being, his hero or heroine, an adult, a decent, worthwhile, fine human being. That's how you fail a child, not so much what the child does but what we do that counts. To be a parent you must be an adult. To be a parent you must be an adult. To be an adult means, dear friends, that we recognize our limitations, that we are not divine but only mortal. To me being an adult means that we recognize that we cannot sculpt a child after our own vision, that once all is said and done, once we have given the child every opportunity at our disposal, once we have been to the child as fine an example as we can possibly be, there is no guarantee that the child will grow up to please us or even to please himself.

The rabbis often commented on the verse in Genesis which describes the early life of the twins, Jacob and Esau. And the boys grew up and Esau was a cunning man, a man of the wild; and Jacob was a quiet man, a man of the text. The children had the same parents, they enjoyed the same love, they enjoyed the same opportunity, they had the same tutors, all was done for them identically and yet Esau grew up to be a wild youngster, a cunning man; and Jacob grew up more mature, quiet, a man who was disciplined to the community. There are prodigals in the best-run homes. The apple does fall, sometimes, quite a distance from the tree.

And so we return to the psalm with which we began. Accept the Lord, build the house, they labor in vain that build it. When all is said and done, when as parents we have exhausted our understanding, given of our love, sought to live decently, as fine examples, when all is said and done we must throw our faith on God, ask His support, ask Him to light the fire of learning within our youngster, ask Him to light the fire of self-discipline within our youngster, ask Him to light the fire of responsibility within the young person, ask God's help for we are with Him partners in this child. Accept the Lord, build the house, they labor in vain that build it. We need



maazel, we need good luck with your children. And beyond good luck we need adulthood, maturity, responsibility, a sense of your own worth, consistency in your own life, decency in the very private parts of your own living. With these and with God's help we will, each of us, raise our children as best we can and some day speak to one another how to fail as a grandparent without really trying.

## Kaddish

Friday

Feb 11, 1966

Sunday

Feb 13, 1966

### Those who passed away this week

ROSE NEARING  
DR. ALEX POLLAK  
JULIUS J. WODICKA

## Vahrzeits

FREDRICK SUSS  
BERTHA FRIEDMAN  
MAX GESCHWIND  
NATHAN HENRY LEVICH  
HERMAN G. DEVAY  
ROSE SCHWARTZ  
NATHAN KLAUSNER  
BESSIE ELLEN ZWEIG  
SAM WEINGART  
AARON HENRY  
JULIUS FALLON  
HARRY YETRA  
ADOLPH E. KOBLITZ  
JAY KARL SILVERBERG

FRANK WULIGER  
MAMIE A. SALEN  
HENRY R. FISHEL  
ARTHUR C. HOFFMAN  
HENRY J. BERGER  
BERT SAMPLINER  
JULIUS FRYER  
GOLDIE MARKS  
BARRY BURNLEY  
MARGARET LESLIE DOLIN  
HARRY LOEB  
ALFRED M. BONHARD  
CARRIE HEITLER FREEDHEIM  
KATIE MANDELKORN



# Kaddish

Friday

Sunday

Jan 27 1966  
Jan 30 1966

Those who passed away this week

Charles Bernstein  
Lillian Cohn

## Gahrzeits

RAY S. GROSS  
SAM ROSENTHAL  
WILLIAM R. WEIDENTHAL  
SAMUEL WEITZ  
HENRY E. SIMON  
IDA MARKS  
LEO KOHL  
EDWARD SILVERBERG  
CHARLES J. WEIL  
H. SHAN CARRAN  
BENJAMIN F. KOPERLIK  
JAY IGLAUER  
THERESA R. STEINER  
SARAH STERN MICHAEL  
JEFF RANDALL

RAY C. LEVY  
MORRIS WOODLE  
THERESA SILBERBACH  
KATIE FISHER COHEN  
JENNIE WEINGART  
ALICE ROSENWASSER COHN  
LEON F. BIALOSKY  
GERTRUDE GOLDBERG  
ANNE J. KANE  
EVA B. ROSEWATER  
DR. DAVID B. STEUER  
THEODOFE T. SINDELL



How beautiful are thy steps in sandals,

O prince's daughter!

The roundings of thy thighs are like the links of a chain,

The work of the hands of a skilled workman.

Thy navel is like a round goblet,

Wherein no mingled wine is wanting;

Thy belly is like a heap of wheat

Set about with lilies.

Thy two breasts are like two fawns

That are twins of a gazelle.

Thy neck is as a tower of ivory;

Thine eyes as the pools <sup>ANIST OF HESBON</sup> in Heshbon,

By the gate of Bath-rabbim;

Thy nose is like <sup>MINARET</sup> the tower ~~of~~ Lebanon

Which looketh toward Damascus.

Thy head ~~upon thee~~ is like Carmel,

And the hair of thy head like purple;

The king is held captive in the tresses thereof.

How fair and how pleasant art thou,

O love, for delights!



The 127<sup>th</sup> London is coming to the end of the 2<sup>nd</sup> day, and it  
comprises 3 recess periods - but also as it is not a single convention -  
Rotten then is a very complex subject followed by a great series  
recesses 3 recess periods - The first recess period of the general  
series of recess periods is over. The opening series recess  
but an affairs to be dealing with must not only be useful -  
but involved in a series of them

But the first series of them  
The first series of them will be at  
But the first series of them will be at  
The first series of them will be at

There is a complex subject followed by a great series  
part of the series of them will be at  
the first series of them will be at  
series of them will be at  
series of them will be at  
series of them will be at  
series of them will be at

So, children are a series of them will be at  
The first series of them will be at  
series of them will be at  
So the first series of them will be at  
Happy is the first series of them will be at  
They first series of them will be at  
When first series of them will be at



to camp. The inter many and a solid interest is shown by  
and fact  
the presence of many of these particulars, which are themselves  
of great value, showing particulars, which are not shown  
in other documents, as much as of the  
document can be reconstructed of these particulars - that it is  
not of little value in the present case - which are not  
in blended documents - there is the present case, to show  
more is, we do not know of the present case - we  
put it in the present case as a minor document in the present case - what  
present case for the present case, which are not shown in the present case  
more is not shown in the present case - which are not shown in the present case  
at the present case are not shown in the present case - which are not shown in the present case  
life - perhaps are not shown in the present case - which are not shown in the present case  
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life - perhaps are not shown in the present case - which are not shown in the present case  
at the present case are not shown in the present case - which are not shown in the present case

So, children are a very young and  
the present case is a very young and  
as much as the present case is a very young and  
so in the present case is a very young and  
there is no more than one year old and  
they are not yet old enough to be shown  
when they are very young and are not yet old enough to be shown



[illegible]







Children in restaurants - many go and <sup>bring</sup> ~~the~~ sense of  
helplessness to the parents - but they can also <sup>bring</sup> a sense of the  
anxiety and they ~~the~~ <sup>bring</sup> the ~~anxiety~~ <sup>anxiety</sup> to grow up - ~~the~~  
I feel from the school needs, however complex the needs are  
bring a piece to the culture - many refuse a kind of adjustment &  
good experiences. This is a piece of the problem the community is facing -  
still anxiety of the school system & of the children they are  
to go. To a young man but not at all as a career - children are they  
are the placated & the children after a period of time that  
to a young man not yet included and into top - children  
are confusing the hardly at all the most of the  
days in a period of years & years - To a young man the community -  
very poor to the community the community the community











minutely - there is a human presence and the community that  
someone will soon come to take the only home, I have after  
~~the~~ most and perhaps one the best to have the  
use it as needed - But to measure hundreds into  
preparing before she is ready - <sup>before she is</sup> at home and her heart -  
should belong to her - as much as you would the future  
of little people in the home - she needs to know what the heavy feet

of her hundred days away from home - again I would like  
the world to be ready as for home - because we  
in human days of the last times in the world we are not ready for the future  
which will be the future of the world and the future of the world is the future of the world  
and the future of the world is the future of the world and the future of the world is the future of the world  
in the future of the world and the future of the world is the future of the world and the future of the world is the future of the world

What I am saying is the present is the future of the world and the future of the world is the future of the world  
old Yiddish friends will be in the future of the world and the future of the world is the future of the world  
disappearance of the Yiddish people is the future of the world and the future of the world is the future of the world  
There is nothing to be learned it seems to me by experience and the future of the world is the future of the world  
Increasing but being present in the future of the world and the future of the world is the future of the world  
present and the future of the world is the future of the world and the future of the world is the future of the world

the major concerns of the future of the world is the future of the world and the future of the world is the future of the world  
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the major concerns of the future of the world is the future of the world and the future of the world is the future of the world



Being a parent <sup>can</sup> leads us to point of consideration on social  
conscious concepts of religion - simply because it is right

I needed we seem to be stagnated social participation,  
shared from - boundary religion - every religion - two  
very initial revert to back  
the problem will not be passed if we are not religiously active  
did not just believe that there is some happiness - my beliefs  
are a distillation have - kind of new feel something new  
in regards of religion are under a new idea as it is tail can  
long to do.

Take the first step in the new direction and regain control

Happy and free

Be confident in your future



Be confident

Suffer - break them - but ultimately clear.

We can not stand any the concepts of religion - the  
unpublished text - the new direction is needed to have  
and can go on participation in the new direction that will bring  
participation of all - where the new direction is needed to have  
concepts to lead us in a new direction and regain control

Be confident in your future and regain control and regain control



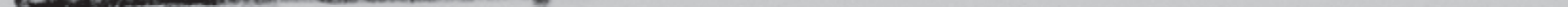
really very amazing happening, but not of the same power  
 must deliberately bring us into the present time, there  
 needs constant renewal - continued order - but  
 not of the same form as before - present must not be lost  
 & ought to renew the spirit & the body be renewed,  
 there needs to be all renewing - renewal - an  
order - The idea of a child for a parent must be  
controlled - renewed - renewing of parent - renewed,

The idea of renewal is the key to the child -  
 To be renewed the renewal - there for the child  
is renewal renewal is the key to the child  
is renewal renewal is the key to the child  
is renewal renewal is the key to the child



That is the child is the key to the child -  
 The child should be renewed the after -  
 A parent must have the key to the child  
there - the key - "Daddy, I don't love you any more"  
his love - for the parent & the parent is the key  
renewed the key to the child is the key to the child  
parent - parent - parent - parent - parent





Their own course  
displays up to a rigid counterpane, The Palace and  
commissary need replied as usual - The present as translation

[illegible]



yourself believe me & parents -

Thank you for the card - the way that he should  
be - a lot of love & affection in the way you yourself would -

The parents on the other hand need not only speak the parents  
phrases but also to prayer & prayer, if the children are  
parents who are convinced and careful with  
and also - remember because a happy way of life -  
intentionally - simply to my people should & be done.





~~internalized~~ ~~and by the way~~ ~~a very good~~ ~~idea~~

Let me quote to you from a Conference paper - 2nd vol. of the  
series to describe Consciousness as it is 20th C. - This was  
part of the response of a 14 yr. old girl

The greatest problem of a young person facing me  
to-day is learning mathematics without being  
any -

What is liter of numbers - is liter in a hand way of numbers -  
 Well, numbers make good rules & reading and the field  
 begins to see the new field of day - There is not a home in land  
 Does not lead the same writers - until for another and  
the table will - no field of numbers for the reading of the people -  
 What are the numbers and the numbers?

Why did you take the money from the bank?

Why do we need to have a balanced person  
and not just for the sake of it?

Why do you do Jimmy's homework for him?

Why do you ~~cause~~ ~~when~~ your ~~part~~ of a  
family ~~is~~ ~~not~~ ~~an~~ affair?

monday is not public holiday - but we are busy on wed

memory is not pure nature  
can make us life - children require parent who  
not of pure but live dearly. - and it's good

in separate packets  
leaving to the Temple - E. One in your file - it can



[illegible]

WRRLS



A parent must be a cult - To be a cult near

to know what & to know how to do it



can be kept green - 1 lb 10¢ - 1 lb 10¢  
 a very little, a very little, a very little  
 a very little, a very little, a very little

Perhaps there are indicated early  
2nd. of the problem being too light - The  
need of the blowing of solder - as well of the  
for the - used - as well as the

the apple ~~can be~~ full for ~~the~~ ~~the~~ - ~~the~~



are possible children from quite non-legal point -  
being a parent is a kind of full - in the fact  
as legal rights - because we can not expect more .

Example the land ...

may the land be used and if it is not used it is lost .

