



Daniel Jeremy Silver Collection Digitization Project

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Impeachment, 1974.

Impeachment
Daniel Jeremy Silver
April 14, 1974

I want to approach the question of impeachment by way of Easter and Passover, an unexpected approach, certainly, but one suggested by the day, Easter Sunday, and one I find suggestive. Today churches are decked in white and bathed in lilies. The congregations are splendidly dressed and the sanctuaries reverberate with Hosannas and Hallelujahs, grand hymns glorifying and magnifying the risen Christ. The themes of Easter are deliverance and redemption. By virtue of Easter man is resurrected from the mortal and the mundane and all that is inadequate; and transformed into a holy being and provided truth, the possibility of immortality.

Easter is not the original label for this holiday. Oster was the Teutonic goddess of the dawn and the spring. When missionaries brought to the German forests the dawn of a new hope through the Christ and celebrated it with a grand holy day each spring; it was only natural for the tribes to amalgamate Oster and the Christian god, their celebration of dawn and spring, with the new dawn and to create Easter. In the romance languages the original title of Easter is preserved. The French call Easter Paques, a name derived from Pasche, a Greek term, which is simply a transliteration of Pesach, the Passover. The early Christians knew Passover as a great pilgrimage festival where Jews congregated at the Temple in Jerusalem to celebrate their deliverance from Egyptian bondage. The theme of redemption from all tyranny was sounded. Pesach became a generic term for a feast of redemption, ~~and~~ it was in that sense that it was taken over as Pasche by the early Christians and became Easter.

The proximity of Passover and Easter create^s an atmosphere which makes Christians conscious of their Jewish origins; and, in turn, Jews self-conscious about what is popularly called the Judeo-Christian tradition. There seem to be so many similarities: Pasche - Pesach, the very name; the coincidence of dates and the springtime theme; the legendary association of the Last Supper with the Seder; and, finally, the underlying concept of redemption. Seder has become a popular ritual in many churches and there are Jews for whom the observance of Seder in a church is somehow an act of greater devotion than celebrating the Seder at home.

But paradox lies at the heart of all phenomena. Easter suggests the commonality of our traditions and the essential differences which distinguish these^{M,} ~~two religious traditions~~. Easter highlights all the basic themes of Christology, all that essentially separates Christianity from the Biblical tradition. Easter confronts us with the death of a god, an inconceivable idea in Judaism. Easter proclaims that God can have a son, that a human being can also be a god, and that such a man-god ~~somehow~~ can take upon himself the suffering of mankind and by suffering vicariously deliver mankind from pain, anguish and incapacity. Easter confronts us with the cross and the empty tomb, with an atoning death and the ~~deliverance~~^{miracle} of resurrection, precisely those elements which are foreign to our tradition. When we add to these differences the dark shadows which Easter casts behind - this weekend between Good Friday and Easter Sunday was a time ~~when~~^{when} in many medieval communities^{when} Jews were forbidden the streets lest the presence of the deicides be an affront to the faithful - the gap yawns wide and the separation becomes clear.

Passover celebrates an historic event - the deliverance of a people. It is zeman herutenu, the time of our deliverance. We were slaves and then through God's agency, miraculously, we were freed. The existential message of Passover is that there must be an end to tyranny everywhere. All oppression must cease. Men must be free and secure in their communities.

Easter celebrates a metaphysical event - a miraculous resurrection. Easter does not deal with political facts or social community. It deals with faith, the faith in a god who died for man's sins and who has risen and will come again. Easter proclaims faith in a god who offers salvation to those ~~individuals~~ who affirm him. The emphasis of Passover is communal. The emphasis of Easter is personal. The emphasis of Passover is public, national, historic. The emphasis of Easter is private, theological, metahistoric.

What has all of this to do with impeachment? Simply this. In founding this country our fathers drew heavily on the Biblical tradition. They established freedom on the authority of the exodus and the rule of law on the example of Sinai. The Constitution was the Torah. There was to be a community, the am, and a judicial system, mishpat. The emphasis was on the rights and responsibilities of men within a social context. King George was Pharaoh, the revolutionaries were the children of Israel leaving Egypt. The Constitution was Sinai, and the hope was that men and women would create in this new land a social and political order in which there would be true justice and, therefore, true freedom. The emphasis was on community. Salvation was a corporate rather than a private effort.

I would suggest that ^{For some time} ~~these last few decades~~ Americans have thought less in Passover terms and more in Easter terms - less about coherence and community and more ^{about} personal commitment and ^{The} imperial rights of conscience. Concern has shifted from due process, the sovereign will, the ballot and legislative reform to faith, putting one's life on the line, ~~one's~~ private ^{convictions} ~~beliefs~~ and the necessary strategies to achieve one's vision. Instead of being communitarians we have become crusaders. Instead of trusting the national will we have tried to impose our preconceptions. I believe Mr. Nixon and Watergate, and much else in the American society, represent not a falling away from Christian principles, but a renaissance of primitive Christian messianism, millenarianism and uncompromising faith; and that we must understand and judge this Christian tradition if we want to understand many of the attitudes and problems which convulse our nation today.

I would suggest that there is a crucial tug-of-war being contested in our nation between Passover and Easter, between community and the individual, between a commitment to the social order and a commitment to individual salvation, and that in the resolution of that commitment lies much of the fate of our country.

Before I try to establish this thesis let me briefly tell you where I stand on the issue of impeachment so you will know the attitudes and the bias from which I speak. I believe, and have long believed, that President Nixon ought to resign. My opinion is based on pragmatic considerations. In my opinion Mr. Nixon has lost the essential authority, the willing consent of the governed, which any leader of a free society must have to be able to govern effectively. Simply put, the vast majority of ~~the~~ American ^s ~~people~~ no longer find the President ~~to be~~ creditable,

they got the Plumbers and a concept of law and order which somehow stopped at the White House fence.

and I am convinced that this attitude is not reversible. As proof I would remind you of the various Operations Candor which he has attempted, all of which have been failures.

The reasons this majority have denied this President are many and varied. Some believe Mr. Nixon was intimately involved, implicitly or explicitly, in the Watergate coverup. Certainly he participated in meetings with officers of corporations who were big campaign contributors, like the Milk Industry and IT&T, who wanted special favors in the form of tariffs and subsidies. Many believe that Mr. Nixon violated his oath of office and debased the presidency with a policy of favors for sale.

Others find the President guilty of venality and incredible greed. They cannot accept a president who pays less in income tax than a secretary in their office; or a president who builds a winter palace and a summer palace at the expense of the taxpayer while millions are on welfare; or a president who allows his daughter to accept a trust fund from an "uncle" who just happens to be the president of a large drug company seeking relief from congressional investigation.

Some cannot forgive the President for exposing the hopes that they invested in him. They voted for national honor, honesty in government; fiscal responsibility; and quiet streets: instead of national honor they got a president who cannot move freely about his own land; instead of honesty in government they got a White House staff which included at least twelve men who have ~~now~~ been indicted for perjury; instead of fiscal responsibility they got rampant inflation and a president who busied his staff discovering ways to feather his own nest; instead of quiet streets they got the Plumbers and a concept of law and order which somehow stopped at the White House fence.

Many have simply been beaten down by the proliferation of evidence that the Watergate was not an isolated event, but one ~~statement~~^{incident} in a sweeping pattern of political manipulation and illegal activity: the Plumbers, the dirty tricks, the erased tapes, the missing letters, the missing tapes, the suborning of a federal judge, the unpaid income tax, the multimillion dollar estates, the trust fund, the unwillingness to cooperate with the Special Prosecutor, the firing of the Special Prosecutor, the unwillingness to cooperate with Congress, the delay in submitting to Congress materials needed for its investigation, the promises to leaders of special interests, the shakedown of giant corporations for campaign funds, the attack on the integrity of the press, the attack on the integrity of the judiciary, the enemies' list, and on and on and on and on.

My reasons for believing that the President ought to resign are pragmatic, ~~and~~ the reasons that I believe he ought to be impeached and tried are legal. There would seem to be enough evidence on the public record for the Congress to bring charges ~~against~~ this president ^{with} high crimes and misdemeanors as required by the Constitution. He would seem to have been guilty of violating his oath of office by acts of malfeasance and misfeasance in the matter of the preferential treatment of campaign contributors. There was criminal motive if not criminal activity in the handling of the tens of thousands of dollars which were kept unaccounted for in various safe deposit boxes. There is the serious charge of his having suborned with an offer of high public office the federal judge who was presiding at the Ellsberg trial which was central to the whole Watergate affair. There is the question of his overt and covert involvement in the coverup itself. There is the possibility of the President's malfeasance in having ordered into being in the White House a

special investigative unit not authorized by the Congress. There was abuse of power in the collection of information against those on the enemies' list and others from privileged sources like ^{the} Internal Revenue Service. A question of civil fraud has been raised in connection with his income taxes. There is evidence that he unleashed his staff, payed for by taxpayers, on the Congress to delay or to prevent the passage of legislation which prohibited tax exemption for papers which belong in the first instance to the American people and there is evidence that his donation ^{of some papers} was pre-dated. Other charges can be suggested, but the list is sufficient to suggest that the constitutional terms for indictment, "high crimes and misdemeanors," can be met and that this President should be tried under them.

Having stated my feelings, I feel that there is little advantage in embroidering my views and perhaps much to be learned in looking at the events and ⁱⁿ asking how we got here and why we find ourselves embarrassed in this way by this administration. Understanding, I believe, begins if we approach this history by way of a tension which lies at the root of ^{all} ~~any~~ social order, that which runs between community and commitment, between compromise and judicial settlement on the one hand and ideology and ~~the~~ private commitment on the other.

When the President refused to obey Judge Sirica's order that he turn over the eight originally subpoenaed tapes to the Special Prosecutor's office, the issue was referred to a Federal Court of Appeals which ruled that the tapes must be sent. The majority opinion included this sentence: "The President does not embody the national sovereignty. He is not above the law's commands." There are many who feel that the issue lies here and that the crux of the matter is the creation ^{of} imperial presidency; King Nixon, the summer palaces and the winter palaces, the dressing up of a royal bodyguard, the walling in of the emperor from the common

herd. Learned books have been written detailing the growth of the imperial presidency. Certainly administration powers have grown and Congress has been lax. Certainly power corrupts and the kind of power that a President of the United States enjoys inevitably must corrupt the man charged with that office.

But I would suggest that what we have here is more than the corruption of a corruptible man or subtle changes in the balance of powers. Mr. Nixon is greedy, manipulative and burdened with a special vision of the American future. What we have seen in Nixon's White House is an attitude towards truth, a self-righteousness, a contempt of orderly process, a glorification of strategy, a commitment to a holy crusade which can be paralleled in many other areas of political ^{our} ~~American~~ life, ^{and} ~~thought~~. Like so many other crusading Americans Mr. Nixon's actions derive from a lack of patience with due process and a lack of faith in the nation's judgement. He/they know what is right. We are too slow in our movement towards what he/they know to be needed. The stench of holiness rises again from the political scene. All about us men espouse theologies of commitment, a modern-day version^s of the passion of the early Christians who were challenged by Jesus that his kingdom was not of this world and were told by Paul not to worry about civic duty but to be fools for Christ. The way of faith must not be compromised. So turn away from family, responsibility and community into a life of utter righteousness. This emphasis on their truth and on their uncompromisable vision made the early Christians ~~become~~ undesirable citizens. The Romans said repeatedly that they could not be trusted. Christians would not assume office because somehow office forced them to deal with the uncertainties rather than ^{clarity} ~~certainties~~ of faith. Early Christianity was stark, either/or, either Christ or damnation, if the faithful disturb^e the social fabric so be it. Though

it seems paradoxical I would submit ^{that} as America has become less churchy the American spirit has become more "Christian." Absolute commitment has become an applauded virtue. A millenarian urgency has seized many. Excessive acts are justified by the holiness of the cause, the faith is all, the community and its institutions are not redemptive but suspect.

This mood surfaced during the McCarthy era when the witch hunting senator and his acolytes set out to purge America of the taint of all that was Red and demonic. They did not care in the least about the means that they used: villification, character assassination, innuendo, uncorroborated testimony. There was a cause. They were sanctified crusaders. Their crusade was continued by the Birchers and the Minutemen. Others crusaded for a white America. The committed were on the right and we damned them and felt self-righteous. But in the fifties, and more especially in the sixties, the stench of holiness, the crusader's zeal, began to be associated with causes with which we felt ~~some~~ sympathy: civil rights, social justice, the war on poverty, Vietnam. Among the more frenetic urgency overwhelmed ^{patience} ~~faith~~ ^{with} ~~is~~ due process and the ballot. Absolute commitment was required. Some began to speak of overturning the American social order so that the underprivileged would have what they needed now, not ten years from now. Marches were ordered on Washington to bring the government to a dead stop. The courts were turned into propaganda ^{platforms} ~~machines~~ where demonstrators hurled invective and pit their self-righteousness against evidence of their violence. ~~Justice was encouraged by villifying the judge and the judicial system.~~ Between my views and yours there was a clear choice - only what I felt right counted. Radical commitment was everything.

Among the theologians of the left men like Herbert Marcuse argued that ~~the~~ true believers ^{should} ~~must~~ censor the press and shout down opponents' debate; that which is not true has no right to be heard. From the left and the right there has developed a new political consciousness which values self but not community, ideologic commitment but not compromise, successful strategies but not the rights of dissenters, urgent change but not the democratic process. Like the early Christians they must be uncompromised, pure. Like them they have no patience with the complexities of life and the adjustments required of family or nation. If the world will not see the light I will force open its eyes; by example if I can, by any means that I choose if I must.

Mr. Nixon is but another of a long line of American "Christians" who have accepted this emphasis on holiness and joined a holy crusade. His enemies have long hair, ^{while} his ^{disciples} ~~servants~~ wear crew-cuts; but he shares more than he will ever recognize with those he ^{NAMES} ~~cites~~ as his enemies. Both groups ^{share A TOTAL} ~~are~~ ^{ment,} committed. Both will break the law in the service of right and truth. ~~Each group accuses the other of using illegal means to achieve its ends.~~ Both groups mistrust reasoned debate and the ballot box. ~~Each was trying to overturn the other without concern for the law, due process or compromise.~~ Any means ^{is} ~~was~~ justified by the holy cause which each group serves. He/they had seen the vision. He/they ^{HAVE} ~~had~~ the truth and that ^{They need only} ~~was~~ enough. ^{Their SELF-RIGHTEDNESS} Mr. Nixon would not like himself to be bracketed with ^{Those he labels} ~~the~~ screaming demonstrators and surely they would not like to be bracketed with Mr. Nixon; but I ^{AROUND} ~~submit~~ that both groups have in common all save their goals. They are true believers. They are crusaders. They understand Easter. They share a vision

of the millenium. They are determined to establish their political program. They will not compromise with evil and ~~they~~ derive ^{CONFIDENCE} ~~strength~~ from being totally committed.

When the Jews came out of Egypt the Bible describes them as a rag-tag rabble. Only when they had agreed to the law and the covenant, to a sense of community, did this motley become a people. Judaism begins in law. Jews traditionally speak in terms of am, the people of Israel, ~~of~~ community. It is a truism among us that no one should separate himself from the community. There is an am Yisroel, a people of Israel. But there is no Christian nation. The word nation is an anamoly when bracketed with Christianity. There is only the mystic body of Christ. Christianity begins in faith. The Christian is not on his way to a specific promised land, but on his way to a heavenly promised land, paradise. His tradition emphasizes the art of radical faith rather than the art of communal management. When Mr. Nixon associates himself with the Christianity of Billy Graham he ~~identifies~~ ^{Joins to himself} an appropriate symbol ~~for his spirit~~ - a fundamentalist, evangelical millenarian Christianity; and though many if not most, on the opposite side of the political wars would deny it with all the vehemence they possess, they share these same attitudes. I must be right with myself. If not now, when? No compromise. I must ~~try~~ ^{do what I must do} even if I pull down the whole rotten system with me. I must be a fool for Christ or the movement. I must impose my will, demand everything, rather than seek somehow ~~managing~~ to cope with the world as it is.

Commitment is a hallowed word in our contemporary vocabulary. It is also a dangerous word because it does not specify the thing which we are committed to or the degree of our commitment which can range from fad through serious judgement to fanaticism. The current "Christianization" of our political attitudes reflected on the one hand ⁱⁿ radical chic and the new Left, and on the other in Mr.

Nixon's White House is corrosive of all social order. The Romans did not spitefully attack the early Christians or condemn them because they were ~~not~~ simple people of good will and great faith; but because they were true believers who would not participate in the social order. ~~They would not compromise with ordinary human needs.~~ They wanted a world transformed, their world, and the good senators and caesars knew no way in which to make this possible.

^{Political} The triumph of Christianity is usually pictured as a great step forward in terms of civilization. ^{Actually} ~~Politically~~ it was a defeat for what little liberty remained in the Roman Empire. When in the fourth century Christianity became the state religion, the uncompromising created not a gentle paradise but the Byzantine Empire, an autocratic church-state which was as intolerant of human need and human diversity as any power the world has ever known. The radically committed are as determined and arbitrary in power as out.

I do not believe that Judaism contains all truth or that Passover represents the entire range of socially useful religious ideas, but I do believe that if democracy has any chance of survival we must, somehow, recapture the Passover spirit: a respect for community as a basic term of redemption; sufficient humility to recognize that we cannot transform the world tomorrow; and sufficient sympathy to recognize that decency must emerge in the social order and that we cannot arbitrarily impose our own peculiar view upon others. Crusaders like Mr. Nixon and Mr. Marcuse impose. Community emerges. Crusaders believe in law and order for others and insist on freedom of action in the national interest for themselves. Somehow we must ^{RENEW OUR} ~~renew~~ respect for law, the courts, due process, the Constitution and constitutionality.

I do not mean that we must abandon social concern. The possibility

of social reform is implicit in constitutionality. In the Talmud itself you find the phrase: "When it's time to do something for God overturn the law." But there are two ways of breaking the law: one is the way of a Martin Luther King who saw injustice, took his stand deliberately, and then proudly and nobly accepted responsibility for his act, knowing that by his example he appealed to the conscience of the nation and marshalled its conscience for necessary change. When Mr. Lincoln faced the unfavorable Dred Scott decision he said this:

We do not propose that when Dred Scott has been decided to be a slave by the court, we as a mob will decide him to be free. . . but we nevertheless do oppose that decision as a political role which should and shall be reversed.

That's one way, a way our society must tolerate, applaud and vigorously respond to; but when numbers of people, each with his own gospel, demonstrate or sit down or shut down institutions or plant bombs and refuse responsibility for their actions, you have anarchy - even ^{if} ~~when~~ ^{AN ELECTED ADMINISTRATION} it is ~~the government~~ which is breaking the law. Such people are not willing to let the decision ultimately be made by the people at the ballot box according to their conscience. They operate by coercion. Their strategy is to force people to do what they will. Whenever a people list their enemies beware of them. The Left knows its enemy, Mr. Nixon. Mr. Nixon had his enemies' list, and both of these views are paranoid, which is another way of saying that they set their convictions above law, due process and all consequences.

Passover is over and Easter is here. I presume that many Christian pulpits will conclude about the president much as I have today although, obviously, they will not use the same frame in which I have spoken. The Christianity of which I have spoken has been a dominant force in that world of faith, but is not necessarily the Christianity of many of the ~~so-called liberal~~ ^{modern} pulpits. Certainly many who are

today's crusaders are not in any way ^{Christian} believers. I speak not of theology but of an attitude for which early Christianity provides a ^{substituted} ~~useful~~ prototype and much of the ~~impetus, the calculus of values~~ ^{vocabulary} which encourages the true believer. These folk are millenarians. They believe in their gospel. They are urgent. They ~~believe that you cannot~~ ^{refuse to} compromise with the world. They ~~believe that~~ ^{and} they are right and ~~all~~ others wrong. They believe in themselves but not in other ^{views}.

I do not know what will happen in the matter of impeachment, but I do know that you and I must rediscover the Passover spirit and help to propagate it in this land. Concern for the nation and the Constitution and due process, and the social order and the emergence of justice through the national will are matters of grave, perhaps life and death, import.



Kaddish

Friday

Sunday

APRIL 14

Those who passed away this week

DOROTHY FREUND
MILTON F. MYERS
RAE MEYERSON

FANNIE B. SOULE
DR. CLARENCE M. WEIDENTHAL
EDITH WIRT

Gahrzeits

NATHAN FRIEDMAN
PHILLIP J. SPITZ
EVELYN HOLTZMAN SAKS
YETTA FIRTH KLEIN
MARY TOMARKIN
ROSE S. GARSON
WILLIAM H. SCHWARTZ
GOLDIE SALOVON
MILTON P. ALTSCHUL
GILBERT TRAMER
HATTIE GOODMAN FELBER
RAYMOND SCHMERTZ
HATTIE KOBLITZ DAVIS
HERMAN A. JACOBSON
CORA L. NEBEL
ISADORE R. LEVY
MAX DAVIDSON
MATILDA SHARLITT
HYLMA I. WALLACH
ALINE S. LIEBENTHAL
CHARLES LEDERER

DR. JOSEPH L. FETTERMAN
MAX FREEDMAN
CARL LEHMAN
MORRIS J. BROWN
THERESA N. BING
ISAAC NATHAN
ALFRED A. FREEDHEIM
CHARLES GRAVER
ISAAC MARKS
SHELDON WOHLWERTH

Alex Buckel

What is happening to morality today

It is threatening to engulf us

THE PRESIDENT DOES NOT EMBODY THE NATIONAL SOVEREIGNTY

He is not above the LAW'S commands

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will decide him to be FREE

do oppose this decision as

should be ~~reversed~~ ^{reversed}



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Your TEMPLE Calendar — Clip and Save

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SUN APRIL	MON	TUES	WED	THURS	FRI	SAT
7 PASSOVER SERVICE 10:30 a.m. - TEMPLE Rabbi Silver will speak on "DELIVERANCE — THEN AND NOW" Spring Vacation NO SCHOOL Modern Hebrew Rabbi Roth	8	9 TWA Activities - Branch 10:00 a.m. - 12 Noon TWA Exercise Class 9:30 a.m. - Branch	NO MID-WEEK CLASSES		12 Service - 5:30 p.m. The Temple Chapel	13 LAST DAY PASSOVER SERVICE 10:30 a.m. - Branch Rabbi Roth will speak Spring Vacation NO SCHOOL
14 Adult Education 9:30 a.m. Parlor of The Temple SERVICE THE TEMPLE 10:30 a.m. Rabbi Silver will speak on "IMPEACHMENT" Spring Vacation NO SCHOOL Modern Hebrew Rabbi Roth	15 TMC LECTURE SERIES RABBI DANIEL JEREMY SILVER "Magicians and Miracle Workers" 8:00 p.m. - Branch	16 TWA Activities - Branch 10:00 a.m. - 12 Noon TWA Exercise Class 9:30 a.m. - Branch Bar Mitzvah Class 3:30 - 4:30 p.m. - Branch Temple Board Meeting 8 p.m. - Branch	17 TWA Board Meeting 10:00 a.m. - Branch Temple Men's Club QUAD TEMPLE DINNER at Fairmount Temple Mid-Week Classes - 4:30 - 5:30 p.m. Moses Schenfeld	18	19 Service - 5:30 p.m. The Temple Chapel	20 Shabbat Service 9:45 a.m. - Branch Bar Mitzvah The Temple Chapel 11:00 a.m. MICHAEL KASS
21 Adult Education 9:30 a.m. Parlor of The Temple SERVICE THE TEMPLE 10:30 a.m. Rabbi Silver will speak CAN YOU LIVE TO LEAD Modern Hebrew Rabbi Roth	22	23 TWA Activities - Branch 10:00 a.m. - 12 Noon TWA Exercise Class 9:30 a.m. - Branch Bar Mitzvah Class 3:30 - 4:30 p.m. - Branch	24 TWA SPRING SEMINAR SERIES Rabbi Daniel Jeremy Silver "JEREMIAH" 12:30 - BRANCH TMC Board Meeting 8:00 p.m. - Branch	25	26 Service - 5:30 p.m. The Temple Chapel	27 Shabbat Service 9:45 a.m. - Branch Bar Mitzvah The Temple Branch 4:30 p.m. CHARLES LEVIN Israeli Independence Day
28 Adult Education 9:30 a.m. Parlor of The Temple SERVICE THE TEMPLE 10:30 a.m. Rabbi Silver will speak High School Graduation Modern Hebrew Rabbi Roth	29 Temple Finance Committee 8:00 p.m. - Branch	30 TWA Activities - Branch 10:00 a.m. - 12 Noon TWA exercise Class 9:30 a.m. - Branch Bar Mitzvah Class 3:30 - 4:30 p.m. - Branch	MAY 1 TWA SPRING SEMINAR SERIES Rabbi Daniel Jeremy Silver "JONAH" 12:30 - BRANCH Mid-Week Classes - 4:30 - 5:30 p.m.		2	3 Service - 5:30 p.m. The Temple Chapel FIRST FRIDAY 8:15 P.M. - BRANCH Senator Walter Mondale
					4 SPECIAL HEBREW GRADUATION and Shabbat Service 9:45 a.m. - Branch Bar Mitzvah The Temple Chapel 11:00 a.m. BRIAN SAIGER	

I want to approach the issue of impoverishment by way
of books & papers - in a strong approach - I would like
one that is less of an academic and more of a practical.

It's books study - in the 19th century age of journalism of the
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up the decline in liberal & socialist, filled with glory
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VICARIOUS SUFFERING

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For more info see encyclopedia of studies

by name

Wittgenstein

The Philosopher

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Wittgenstein

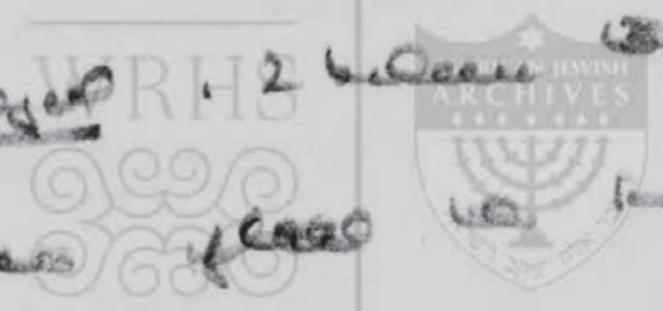
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the first ones were in the land of personal joy -
for anyone had to face - - - - - some of the things -
to think in the last needed to be done - - - - -
and was - - - - - with would be

of the center



The Center spirit

The End justifies the means

The End (the ^{purpose - slow} ^{middle} ^{end}) justifies the
means (the ^{time} ^{step} - ^{only} ^{things} ^{etc})

and with
Dunham,

the Center spirit has emerged -

found some needed to help up the Center -

I for me only, the only way

to help come - Even I had them

It reminds me

John Bond

It's not all a right - The 60's, were
the great top of ~~the~~ diff. levels - long period
a time ~~in~~ no longer transformation of the social order
itself in unstable to Paradox to count - fall
of concern to get in view of V.W.

Children & Revolution

System = System

Model = Left

Multiple Prop for count of level of modern school

It - Emerson (Imp) Left

Boundaries Control

Need of 2nd run to Control Work

General Bound (Yield Power)

Importance : What is HAPPENING TO
MORALITY TODAY

IT is THREATENING TO
ENGULF US



It was not until after the war? Critical events
- because in many ways, the role of women was
given in you - [a second year] explains
to be a valuable lesson between community
and commitment

So with commitment in action to be
some value - no mixed ideas - good
Now not all could come at different times

- 8 - the role of a particular course - The
"path for action" of an action lesson
to action action action action
June 7 was the action action action action

but action - action
Eng action action action action
will action action action action
refer action action action action
to be action action action action
sub action action action action



Commitment to Democracy

Justice = not Right but Just = substantive justice =

Lawyer's own interests or other side will prevail

disorder

DIAP 3 / 11 0, 2000 50

Justice to community

- of justice - community

4 will be used

which = no 6 to last see but no perfect

- 11/15/11

had days need to



justice = 4 you

under law at !!

Justice = not but justice

We do not propose that
when DRD Scott has been
decided to be a slave by the
court, we as a mob will
decide him to be free !!
but we nevertheless do oppose
that decision as a political
rule which shall be binding

Produce - me, my own best of the - man
of my mind for me, accept - 1
do not need it as a complaint - 1
in the case of Miller's

CONVINCED - SELF RIGHTS
BEST by ENEMIES
WANTING UP LITTLE OF KINDNESS
WANTING THE AND TOTAL
DUE TO LEFT

Mr. Miller -
member of my



1933 IN 0 203 96