



## 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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Yom Kippur sermon, 1976.

Yom Kippur  
Daniel Jeremy Silver  
October 3, 1976

My appeal tonight is to your souls more than to your minds. I'll begin with a story. It was first told nearly 200 years ago by a Hasidic master by the name of Nahman Ratzlov. Nahman was a great grandson of Israel Baal Shem Tov, the legendary founder of Hasidism. His contemporaries knew him as an intense, involved, difficult man. We know him largely through a number of masiote or tales which were written down by his disciples as he told them to them, tales which are in essence the personifications of the journey of the soul and I would tell one, part of one, to you tonight.

It happened in those years before the way of intense joy, the way of hasidism had been accepted by the learned and the scholarly of our community, there was in a certain town in eastern Europe a learned man, a scholar, a rabbi, who was revered and respected for his learning, often consulted. His life was useful and his life was full and it lacked only one thing - he had no son. He had no one to teach, no one who would continue his traditions, no one who would say kaddish for him when he died. The old man longed for a son and prayed for a son and one year God was good to him, to them, and they had a son. The son was fair of form and bright and alert, a delight to his father. His father began to teach him all that he knew. He taught him Torah and he taught him Talmud and he taught him the midrash, he taught him Jewish philosophy, and the boy was a sponge, he learned quickly. And he mastered most of the basic traditions of our people. He was the apple of his father's eye. Then one day as the son sat down to his studies and he looked on the page his eye couldn't concentrate on the text. His soul had flown out of the window and there it was dancing over the green fields, walking deep into the dark forest, walking into the marketplace



of the city, seeing what life was like among the simple folk of the town. His father noticed that his mind was wandering and he tried to call him back to his studies, but he couldn't concentrate. He couldn't concentrate one day or the next and then the young man began furtively to follow his soul out of the window, to walk out into the field, into the dark of the forest and into the marketplace of the city. And his father was angry with him and reprimanded him for his inattention to his Torah and to his studies. And under the anger of his father the young man began to grow visibly paler and weaker, and the simple folk of the town began to notice the change in the boy's aspect and they began to speak of him of a holy man, sadik, who lived some villages away, who was known, so they told him, for his ability to cure the soul. Why not go to him and see if he can't cure your soul. The boy asked is the holy man learned and the simple folk of the town said we don't know if he is learned, but we do know that when he speaks we understand. Well, is he truly a holy man? We're not sure. We know that when he prays God seems near, so the young man went to his father and he asked his father if he would take him on a visit to the holy man and his father pooh-poohed the whole thing. He is nothing but a country faith healer, pay no attention, he is not a scholar, he has nothing to teach you, it's all in the books - learn. And the boy tried to learn, but he couldn't concentrate. He grew every day weaker and paler and more sickly and finally the heart of his father was near to breaking, and he said, fine, I can do no else, I'll take you to this holy man despite what I think of him, but I want you to know that I'm not certain of what I'm doing and if there is any sign along the way that God doesn't want us to go we're going to turn back and we're going to come home. And so they set out in a simple wagon drawn by some mules and they went a few miles along the way and suddenly an animal darted across the street and the mules began to gallop and the wagon lurched forward and it lurched it sideways into a ditch and it



overturned. And when the wagoneer had been able to right the wagon the father, convinced the sign had been given to him, ordered the wagoneer to turn the wagon about and return home. And the boy sat down to his studies and he became visibly weaker every day. Finally, the father could bear it no longer. We'll set out again, and with the same conditions, and so they set out. The wagon went this time a few miles further than it had gone the first time, but then there was suddenly a chuckhole in the road, the wagon wheel caught in the chuck hole and the axle of the wagon broke, and when the wagoneer had finally fixed the axle of his wagon the father sadly ordered the wagon to turn about and return home. The boy sat down to his studies. The boy grew weaker every day and the boy died. So far the story.

Clearly, it's a story about the need of the soul for a living thing. The boy had wrapped his mind about the content of our tradition, about our law and about our literature and about our philosophy, but he had yet no living experience with the faith. The light of faith was not bright in his soul. The fact that his mind was stuffed with the faith and tradition was not enough. He needed for the faith to be vital, full, within him.

Now let's for the moment move from the 18th century to our own. Let's look about us and our world, at our country, and I'm sure you have noticed as I have noticed how much faith has become part of our public life. It used to be that faith was one of those matters which one was not supposed to talk about, at least in public, and certainly not in good company. The talk of faith was deemed somehow to be awkward, someone might feel ill at ease and so one <sup>while</sup> nominally listed what one's denomination or affiliation was there was no witness or no testimony of one's faith made. But now we are part and parcel of a national election in which both of the candidates are not



only making public professions about belonging to some church, some denomination, but they have taken a delight in telling us precisely what that faith means to them, their experiences with their faith. President Ford has told us not only about the pieties of his family, but he has told us with pride that he has a son who is enrolled in a divinity school in Boston in an Evangelical seminary, and when he's been pressed by reporters, well, Mr. President, how do you find the answer to difficult problems, he's been given to quoting to them from the 3rd chapter of the book of Proverbs: Trust in the Lord with all your heart, lean not upon your own understanding, in all your ways acknowledge Him and He will direct your path.

And his challenger for the office of the president, Mr. Carter, is not only a sometime Sunday school teacher in the Plains Baptist Church in Georgia, but he is a self-acknowledged reborn Christian who delights to talk publically and he talks easily and naturally of his experience in accepting the Christ, the moment of conversion to his true faith and what a living and vital faith means to him. Now this public talk about faith and about the living experience of the faith is not simply a phenomenon of this election, something that will come up in the night and disappear in the night, come up in this election and disappear in November, not at all. The American community more and more over the last decade or so has been experimenting with faith and talking about faith and seeking faith. For a decade now Billy Graham and other evangelicals have been filling the stadia of our country, filling arenas which can only be filled by sports teams, with tens of thousands of people who come to hear and to listen and hundreds of them come down to the altar and accept their Lord. And many a home in America of nominal Christians or nominal Jews has suddenly found itself disturbed, distressed, tensioned by a young person who has begun to take faith seriously and has decided to move out to a havura or to join the Jesus people or even by young people



who have moved away from their ancestral traditions because they seemed cold or barren to them and who have turned to some charismatic leader, some guru, to some Zen master for their enlightenment, for the moment of faith. Americans have a thirst for faith and this thirst has been building up over the generations and it's time that we come to deal with it, to acknowledge it, to respond to it.

Why is this happening? Abraham Isaac Cook was the chief rabbi of Palestine in the twenties and thirties of our century, in the years of the yishuv. It's a fascinating mine where <sup>the</sup> most important religious thinkers of this century among our people. He was an activist in the community which was relatively passive, which made a virtue of patience, of waiting for the coming of the messiah. He was a practical Zionist who left eastern Europe, who went to Palestine at a time when most of his community was content to pray, to await for a miraculous renewal of that community. He was a halachist, scholar of note, who yet had understanding of the heart of common people and who was himself a mystic. And forty years ago he wrote in a speech a paragraph which I would like to share with you this evening for it explains his soul and to a certain degree our condition and our time. Rav Cook wrote:

So long as the world moves along accustomed paths, so long as there are no wild catastrophes, man can find sufficient substance for his life by contemplating surface events, theories, and movements of society. He can acquire his inner riches from this external kind of "property." But this is not the case when life encounters fiery forces of evil and chaos. Then the "revealed" world begins to totter. Then the man who tries to sustain himself only from the surface aspects of existence will suffer terrible impoverishment, begin to stagger. . . then he will feel welling up



within himself a burning thirst for that inner substance and vision which transcends the obvious surfaces of existence and remains unaffected by the world's catastrophes. From such inner sources he will seek the waters of joy which can quicken the dry outer skeleton of existence.

Now we have come, I believe, to a moment in time when it is no longer satisfying for us to move along the accustomed paths for we're not certain that they lead to a useful end and we have lived in a world which has known evil and chaos, Stalin and Hitler and the Holocaust, and we lived through dangerous times, confusing times. The world seems to stagger about us and to topple. We have lost our sense of balance. We are no longer confident that the mind unaided, the laboratory and the library and all of our research can take us through and lead us through. We need a higher vision and a deeper feeling. We need, most of us at least, some confidence, the confidence that is part of faith in the living God. And so we turn to faith if we're not afraid to, if we're not too timid, if we're not too much creatures of an older time which made a supreme virtue of human reason, of the superficial and surface things, we turn, and seek to open our hearts and seek to respond.

Now there are some among us who somehow think of this movement of religious renewal as vaguely unJewish. After all, these are Christian men speaking of Christian experiences. One day not so long ago some of us were talking about this religious phenomenon and I was trying to explain to them the theology of a newborn Christian, what the word meant, and one who was sitting around said finally to me, you know, that's all very interesting but you can't imagine, can you, a reborn Jew, born again Jew, as if he was saying to me that's their mischagas and we don't have to worry about it. Now, it's true, there has never been a born again Jew and there



never will be. We do not share with Christians the doctrine of the fall or the concept of original sin. We don't believe <sup>that</sup> one has to be born again, justified by faith, in order to through discipline and will turn one's soul in a direction satisfying to God and find one's way to a faith which is sustaining. We don't believe that we come into this world with our souls shackled by the sin of Adam, unable to free themselves unless somehow God breaks in. We don't need to be born again in order to be saved, but you know, the first reborn Christian was a man known as Paul of Tarsus. And as he testifies in his letter to the Romans he came to this new experience out of a sense of being estranged from God, alienated, burdened by a concept of sin from which he couldn't shake himself loose, by a feeling that he was so much a sinner that he would never be acceptable to God. He found that somehow, through a life of piety, of prayer, through this experience of the inrush of the spirit, suddenly he felt reborn, renewed and life took on new meaning. Now that's a peculiar Christian experience, but it's not so far away from what many Jews have felt if we strip from it these peculiar Christian doctrines. For what is Yom Kippur this night? Is it not a night to turn to God and to find God turning to us? What do we call Yom Kippur in English? The Day of Atone-ment, the day of at onement, when we are hopefully at one with God and God is at one with us.

Now I have no shame of testifying publically to the experience of faith which can come on Yom Kippur. I know that I approach this day diffidently, yet hopefully, for on this day in years past I have come to understand something of the surge of the spirit. I've come to feel one with myself and one with my people and one with my God in a which does not radically transform me. It allows me to carry on through the



year encouraged, sustained. I've tried to understand the magic, the miracle, the mood of Yom Kippur which can do this to my soul. It has something to do with the shrill natural cry of the shofar which breaks through the customary and calls me to the moment. I come here as do you from the burdens of the day. Suddenly we enter the beauty of this sanctuary and I am moved to say, surely, God is in this place - how awesome is this place -and I'm welcomed here by the minor-keyed melodies of the Kol Nidre which vibrate with a hundred generations of loyalty and of martyrdom. Somehow, if I let my soul loose I feel one with this long march of our people from Sinai til now. And as I speak the words of confession not once but twice, not only in the evening but in the morning and the afternoon they take on new life for me, suddenly break the shell of all my defenses. I suddenly recognize my weaknesses, many of them, at least, and there is something encouraging in that recognition. The more I recognize my weaknesses the more I recognize my ability to transcend them and I am at one at that moment with the congregation, for all of us are weak and all of us wish better for ourselves, and there is the silence, and there is the whiteness and there is the discipline of the fasting, and there is the sense of community, all of us seeking, all of us on the way, all of us searching for the experience. And somehow through the day the book, the music, the moment, the sanctuary, blend together and the spirit moves. And just as Paul felt and the Christians feel that they are received in Christ, so Jews on this day feel that they are received again by God and forgiven. There is the half-believed legend, you know, the legend of the open book, a court, my life written out in the book, my sins, my accomplishments, the balance, the decision, who shall live and who shall die, who is worthy and who is not. It's legend, it's words of worship, it's a building, it's notes of music, but somehow it blends together. It's magic, it's a moment. The soul reaches out and God can reach in.



The master was asked by his pupil, where is God, and the answer came back, God is wherever man will let Him in. But you know, there's a strange thing about us as a people. Probably of all groups in America today we are those who are least able, or at least seem able to let God in, to allow the moment to speak to us. Probably of all groups in America we are those who are trying most desperately to hold out against faith, to keep everything very logical and very rational, very academic. We're a very verbal people and I hear us talking about many things, about the business of the Jewish community, about the world of the fathers, about Israel, about Soviet anti-semitism, but I almost never hear us talk about faith, about a moment in prayer when things seem to be holy, in which we transcended the moment. I rarely hear Jews talk about their faith in God. Somehow with us faith is still in the closet and we're somehow put off by others who can speak easily and naturally of their faith, but why should it be among us? What are we afraid of? Some of us are afraid of an age of faith and with good reason. The ancient faith was not a pleasant time for us as Jews. It was a time of the ghetto, it was a time of the yellow badge, it was a time when the Jews were treated as parias, as outcasts for some presumed ancient sin. We know that men of faith often make a distinction between themselves and the faithless, those outside the law. We know that the Evangelicals in our country often describe Heaven as a kind of restricted subdivision and look on the unconverted as a mission field, but you know, I refuse not to love simply because cannot love successfully. There is no reason to deny us faith because there are dangers implicit in the moment of faith. There are excesses among the faithful. We have this moment, a moment of love, a moment of community, a moment of confession, a moment of contrition, a moment in which our souls should be open to God. Why don't we take advantage of it? Why don't we as Jews, for once, let of thy field for the poor; thou shalt love thy neighbor as thyself. Holiness with us is a sense of being received by God. It is all involved with the morality, the ethics,



go and let our souls speak, become again a holy congregation - *tehillah kedosha* - that's the real distinction between Jewish piety and Christian piety. Christian piety is very private. The Christians have the concept of testimony, of confession, where a man or woman will rise up on a Wednesday night or a Sunday morning and speak easily and openly of their experience of faith in the Christ, and they think of themselves as individuals in a world of the unconverted. We are a more corporate group. We think of ourselves as a congregation, a congregation of loyalists, if you will, in an unconverted or uncaring world. And our moments with God tend to be congregational, with the family and with the congregation. This kind of corporate piety or mysticism in a sense protects us from many of the excesses of piety, or the travesties of piety is the man who professes his faith and whose faith does not change him, it does not make him intensely righteous and intensely concerned with the welfare of others. We had the experience recently of one of the bad boys of the Watergate White House finding his faith in a parked car after good food and good drink with a millionaire in Washington, suddenly having illumination and writing a book, self serving, exculpating himself, in order to prove that he is reborn in the faith. He may be reborn, but he hasn't been changed.

But we are here, a congregation. Holiness is with us not simply a moment's experience, but that moment of experience with God, a God who demands of us righteous living. Holy shalt thou be for I the Lord your God am holy - that's our reading this Yom Kippur day; holiness, that's our hope this Yom Kippur day, to sense the holiness of God and the holiness within and to bind these two together. And in what does holiness consist in the moment, in the feeling and in the law - curse not the death; put no obstacle before the blind; thou shalt not steal; thou shalt leave the corner of thy field for the poor; thou shalt love thy neighbor as thyself. Holiness with us is a sense of being received by God. It is all involved with the morality, the ethics,



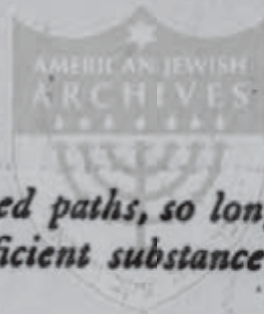
righteousness, the teachings of our tradition; the movement of the soul must always be a movement towards a God who demands righteous living of us as well as openness of the spirit, but God is there if we only have the courage to let Him in. And you know, I'm quite convinced that there are far more believers in our congregation than most of us would ever conceive. You reveal it in so many little ways. You say to me from time to time about a service or a moment, but it was cold, which means simply, I was timid, I tried, but I didn't have the experience with my soul. And you say to me half diffidently, you know, I'm really around the Temple for the good of my children, that you're around the Temple, you're trying, all of us are, to break through the shell, the shell which somehow makes us feel that faith is something for children or for the innocent or passe or medieval. Faith sustains life. God is everywhere.

Let me conclude the story of the old man and his son, a modern conclusion, my own. The old man buried his son, sat shiva, said kaddish, and when the thirty days of mourning were over he called the wagon driver and said to him, I want to set out on the way, I want to go to visit the holy man. And they set out on the way, the lone father now, and they went some miles beyond their first accident and some miles beyond their second and as they pushed on suddenly the skies became very dark, there were storm clouds all about, and up the road apiece a farmer stood beside the side of the road and he waved the wagoneer down and said to him, perhaps you ought to turn in to my farm, I've heard reports that there are terrible storms ahead; I've even heard reports that the road may be washed out. And the wagoneer looked back at the rabbi, the old man, the father, and the old man, the father, nodded and said, push on, push on tonight, push on tomorrow. Allow this Yom Kippur to be a moment, an experience, in which your soul opens up to God, to our people, to the God that is within.



TRUST IN THE LORD WITH ALL YOUR HEART  
LEANS NOT UPON YOUR OWN UNDERSTANDING  
IN ALL YOUR WAYS ACKNOWLEDGE HIM  
AND HE WILL DIRECT YOUR PATH

WRHS



So long as the world moves along accustomed paths, so long as there are no wild catastrophes, man can find sufficient substance for

his life by contemplating surface events, theories, and movements of society. He can acquire his inner riches from this external kind of "property." But this is not the case when life encounters fiery forces of evil and chaos. Then the "revealed" world begins to totter. Then the man who tries to sustain himself only from the surface aspects of existence will suffer terrible impoverishment, begin to stagger . . . then he will feel welling up within himself a burning thirst for that inner substance and vision which transcends the obvious surfaces of existence and remains unaffected by the world's catastrophes. From such inner sources he will seek the waters of joy which can quicken the dry outer skeleton of existence.



Have we become less by having more? Have we deadened our souls by enlarging our powers? Are we Jonah, O Lord, running away from Your call? Have we become comfortable of misdirected lives?

O Lord, our God, open within us an awareness of our sins and of the possibilities for development and renewal. Lord, vouchsafe to us Thy blessings of repentance and reconciliation. May we, like Jonah, finally walk the right way and obey Thy will. May we, like Jonah, accept the instruction You make available to us and in so doing find the at-onement with Thee and with ourselves.





R. Neuman of Bratislava was a great person of Jewish blood  
from Tor, the friend of Haiman, and a Tzaddik in his own  
right. Centerville knew R. Neuman as an intense, difficult,  
completely personality - we knew him best through his unsuccessful ventures -  
stage, business, comedy stage about the human soul. Let  
me begin the Y.H. reflection by telling you part of one play -  
where there - THE FOODING AND CARE OF THE SOUL - is  
one I would like to show with you

It happened under the Heaven any of you and  
entirely but not yet divine acceptance any the human  
of the land - - there was a most severe rule - no violence -  
by all - the life was peace and full of joy for one soul -  
the land no seem to end, to many an in the land, to  
to the highest of the land

Then when he was well at the year - and was  
given - and a man was seen - from of him - no more  
peace and joy there no more as the own  
no more peace and joy there no more as the own  
was a happy time; but when came a day when the  
boys would could no longer control a city -  
the land from and the children to the land - the  
dark front, the land of the land - one soul  
by the land and the land and the land



Life is much a series of events. He is a sleeper and the  
story to write in consequence of it. He never stands - he  
has a good time when he is in the middle of it - the middle of it

The book is not only a series of events and reactions to it -  
"A WASTE" "SPEND YOUR TIME IN THE WASTABLE STORY" - There  
comes into the house and the young begin to live full,  
The simple for material the house - They begin to live in  
"of a great Tzaddik" in an old house - who could have

Through the story

is he common?

He does not know - But when he speaks you understand

is he belly?

He does not know, But when



he feels and knows.

The boy seems to be - but the young seems  
not know of it 'You Tzaddik, he's understanding in Faith has been

But the boy is not knowing - He knows what he is becoming

Stacey

The young seems to be and the young seems to  
the need - Yes, really so - but - all that

2 hours was not enough - but my de

de pleased - so one condition, if any

WATON AND happy during the time was needed

care have - it seems to be a sign from God



The net went in a hard struggle - The 6 men  
 finally went well - They in ~~spurred~~ ~~small~~ ~~coarse~~  
 and a little ~~to~~ ~~men~~ ~~accidents~~ ~~by~~ ~~men~~ ~~in~~  
 the road ~~which~~ ~~the~~ ~~has~~ ~~accidents~~ ~~by~~ ~~men~~ ~~in~~  
 body - ~~the~~ ~~men~~ ~~which~~ ~~of~~ ~~the~~ ~~men~~ ~~which~~ ~~men~~ ~~which~~  
 into the side of the body & damaged - ~~the~~ ~~men~~ ~~which~~ ~~men~~ ~~which~~  
 the same had been repeated - The ~~men~~ ~~which~~ ~~men~~ ~~which~~  
~~men~~ ~~which~~ ~~men~~ ~~which~~ ~~men~~ ~~which~~ ~~men~~ ~~which~~

Now they give me a small one for the small one and a small one for the small one.

Try not count - try ~~remember~~ on but until 100 camp


They are about - they  
said they were in  
the house

WRHS

AMERICAN JEWISH ARCHIVES

Don't tell me

no entry



AMERICAN JEWISH ARCHIVES  
JEWISH COMMUNITY CENTER

The by no means and said -

Just as well read found for  
~~the day~~ ~~sign~~ ~~the~~

S. J. R. N. ...

So for R. N. ...  
can be ... - so ...

~~Carta al~~ ~~receptor~~ ~~receptor~~

~~all are degraded & impaired~~ but only part 7 is

new line see next



So for R. N. Newman's tale - it speaks of the soul's need  
 For a life sustaining faith - - The gentle man mastering  
 the content of an ~~unbroken~~ - ~~holocaust~~ - ~~misadventure~~ -  
 Thomas; but he had not yet experienced ~~holocaust~~ - ~~God~~ -  
 Judaism filled his mind which ~~never~~ not yet ~~clear~~ -  
 has ~~been~~ - - and ~~these~~ ~~events~~ ~~which~~ ~~are~~ ~~very~~ -

For the moment let us leave the 19th century for  
 the present - Have you been struck, as I have, by the  
 frequency, apparent and much ~~more~~ ~~as~~ ~~my~~  
 consideration of the religious beliefs - not just  
 of nominal church ~~affiliation~~  
 feelings and ~~expressions~~



but I ~~actual~~ ~~revelation~~  
 all the ~~present~~ ~~have~~ ~~lost~~ ~~the~~ - but I know  
 of no ~~more~~ ~~presented~~ ~~concern~~ - in fact no need  
 one - in ~~relation~~ to ~~contributor~~ WITNESSED so ~~possibly~~  
 to ~~the~~ ~~beliefs~~. Indeed, ~~being~~ ~~not~~ ~~of~~ ~~the~~ ~~concern~~ ~~it~~  
 has been ~~considered~~ but Form to ~~look~~ possibly  
 of one's present ~~beliefs~~; <sup>rather</sup> ~~middle~~ ~~class~~ ~~x~~ ~~5~~ ~~several~~  
 to ~~have~~ ~~left~~ ~~behind~~ ~~it~~ ~~including~~ present beliefs;  
listening ~~and~~, as ~~was~~, ~~religious~~ ~~just~~ ~~seem~~ ~~in~~  
 to ~~believe~~  
 that ~~being~~ ~~in~~ ~~the~~ SINGULAR ~~case~~ ~~is~~ ~~an~~



natural life - & ending the most unexpected in our  
current  
the non-assurance of non-violence intention and the non-violence  
of public testimony. Force has come out of the closet.

41 well prepared paper breakfast on violence violence  
The president speaking of the fundamental religious  
of his own a secret at Gordon Conwell Divinity School  
in Boston - an emancipatory sermon and more in  
about different decent people people

TRUST IN THE LORD WITH ALL YOUR HEART  
LEAST NOT FROM YOUR OWN UNDERSTANDING  
IN ALL YOUR WAYS ACKNOWLEDGE HIM  
AND HE WILL DIRECT YOUR PATHS (31:1)

Then, Carle, the per. in the mid of a peace  
study school board in the twins Protest Church, but as  
acknowledged born again Christian who clayed  
just at natural young to tell when the day he was  
received in Christ and of the ACTIVE POWER of God in  
his life

Now in this religious atmosphere a subtle  
movement which could designate as quiet a  
it was - Page breakfast - Central Hall & Ref  
Anderson's presence and the whole there was  
been preparation of working up to see the ---



complete morale loss since the very first day  
since the end. It's been a time of of strong religious  
interest every 100 years, many a movement x<sup>th</sup>, found  
here in the streets in streets under a closed door  
to hold in full view - a big group to an American  
a Hebrew or a Jewish people - as if not of the  
thinking of the American community under a closed  
door - to some character on the 25th March

It's hard to believe that it was a decade since  
socialist ideas were widely about the point of cell -  
but in many there -- but the republican soul  
is after lead to his progress  
fully suggest the end of that  
prosperity - disappointed here which marked the post  
war years. The difficulties and uncertainty of life  
are not without



When I was here - the very first day  
Yishai - of the Palestinian movement - being the support of  
of the 1920's (1920's) and a last remarkable man -  
a profound Zionist from background  
of interest balance with prepared to  
assist the movement and do so  
and I would be and  
a holocaust - a holocaust







just - and the fact, of course, that we have need for  
spiritual sustenance as everyone else, but of  
my eyes & ears do not deceive me - many of us  
are now here as fulfilling a long life long ago -  
and still to keep around the spiritual man for an  
older our circumstances if we can't quite find  
in the modern but the living & the literature which  
will be able to make it to live.

more the young in our society, for  
still feel at some confidence to keep just in the  
heart, 2 can see you have had my remembrance  
about your concerns about the world of the future  
anti-Semitism is a reminder of an age of the past that  
is just 4 years ago my de decided for the  
business - the Kluge is the world of the future -  
but when we the last time any one traded with  
you about a page of experience - of the age  
know has imposed on just men to live in  
a number of our modern worlds the also as about  
x the experience, which will be a place the future  
about the experience - a great center - present -  
and we can not not know it you can't



IMAGINE A <sup>VERY GOOD</sup> ~~PERSON~~ YOU CAN YOU - AND OF COURSE  
 WHO ~~WILL~~ <sup>WOULD</sup> BE DENIED A TRAIN  
MILITARY

No, I can't imagine how you can see  
any direct sense. We just don't need to be letting  
down you to find our way to a system like we  
do not show much of the direction of the field or  
the amount of original force, & the leader -  
because, Adam's son ~~is the same as all his~~ <sup>in the law</sup>  
descendants - also have been interpreted  
and understood by many people of various received  
IN CHRIST, even as we have a person's soul  
can neverful change a life which would  
be going to lead.

I am just like a man interested in  
 our country and people - particularly  
 it's a lot of discovery - much of activity - not a  
 lot of business your

But yet, I can imagine how some folks  
can see it as sense. But even so just  
the fact we report - no question and



the he had his first record of rel. mem. & comm.  
when he felt received a card - some comfort -

so not that sense of being received to bed -  
received, received of card's good receiving the money,  
also received of Y.K. This by card offer in February  
for an - element - AT-ENT-MONT  
Let me speak quite possibly - Testing of yourself -  
for actual reception inside the period - period -

2 card to Y.K. weekly - difficult be heard  
until a sense of being guided yourself / bed - test  
sense - stayed deep in the 2 allow the  
spirit of confession / contrition to mind over me  
more so, 2 months - half self uncovered - of  
half monthly

bed until entirely later in the me - of  
I will find the by the sum of depression to bed  
- the pages and 1 fragment of the periodic card

2 lines found before

2 interview

to uncover because of the on the -  
which allow more on the ground on road at



Bill - ~~all~~ - to go "I'm coming on the plane" -  
~~2nd~~ "I'm coming on the plane" -

2. I want to <sup>only</sup> ~~strongly~~ maintain 7 to 10 N. - the  
number of strong security - the collection of my post

2. I want to return some of the things - what  
will be open 4 to 5 years - 2 should be out of  
my minutes into the next 7 to 8.

2. I want to go to the strong collection of the  
Tome - under card - number of pages - the impossible

Card - "I'm coming on the plane" -

2. I want to go to the strong collection of the  
Dance Card - the over card - my life and death  
- balanced - The Target - Mountaintop Tales

We are all in the same boat

2. Just  
2. Just myself over to the 1st of the  
- at card - just time - 2 have felt myself TURN -  
I have felt the hand of 100% protection from  
myself - 2 - RETURN I have felt my heart  
be one and mine as present minute / I have







HOSPITAL LIST

*Rabbi Silver*

MT. SINAI HOSPITAL

Friday, September 24, 1976

Irwin J. Confeld	C 458 Pvt.
Ronald Kulberg	A 704 D
Elaine Lissauer (Mrs. Joseph)	C 571
Eugene Meister	C 554 Pvt.
Bessie Pessell (Mrs. Harry)	C 451
Max Robbins	A 1008 W
Ida Spero (Mrs. Fred)	A 715 W

Lena Arnson (Mother of Mrs. William Katz-Duffield Rd.)	B 229 Pvt.
Helen Bialosky (Mother of Peter B. Lewis)	C 468
David Bruder (Father of Edward Bruder)	CCU
Charles Einhorn (Father of Mrs. Philip Price)	A 919 D
Nan Einhorn (Mother of Mrs. Philip Price)	A 502 D
Nathan Herman (Father of Mrs. Edwin Arsham)	A 717 D
Marci Marx (Daughter of Mr. & Mrs. Merle Marx)	A 201 D
Louis Milner (Father of Mrs. Armand Cohn)	C 456

CLEVELAND CLINIC

Frederick Rivchun

4 West 06

Louis G. Herman

4 West 02

HANNA HOUSE

Ruth Freedman (Mrs. Max) 342

MacDonald House

Linda Berkman (Mrs. Sheldon) 237

LAKEWOOD HOSPITAL

Miriam Schallman (Mrs. Robert) B 315

SUNNY ACRES

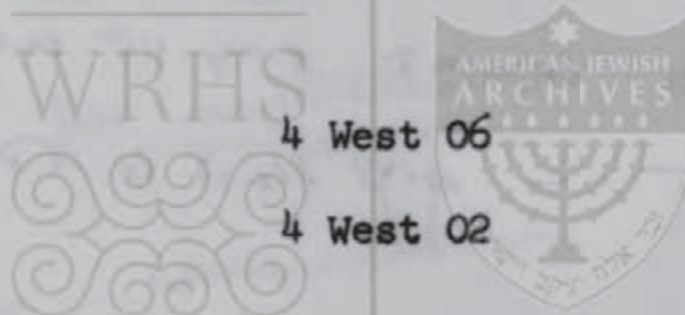
Paul Meldon Division 31

WHITE CLIFF MANOR

Adolph Weinberger 223

HILLCREST HOSPITAL

Dorothy Zak (Mother of Mrs. Richard Greenfield) 402 Bed 1





There are degrees - part & unit - series -

in a mirror field - the field is equal

in a minority group and equal  
rights is not being needed to equal  
 WPLG AMERICAN JEWISH community

1. 1941 1942 1943 1944 1945 1946 1947 1948 1949 1950 1951 1952 1953 1954 1955 1956 1957 1958 1959 1960 1961 1962 1963 1964 1965 1966 1967 1968 1969 1970 1971 1972 1973 1974 1975 1976 1977 1978 1979 1980 1981 1982 1983 1984 1985 1986 1987 1988 1989 1990 1991 1992 1993 1994 1995 1996 1997 1998 1999 2000 2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012 2013 2014 2015 2016 2017 2018 2019 2020 2021 2022 2023 2024 2025 2026 2027 2028 2029 2030 2031 2032 2033 2034 2035 2036 2037 2038 2039 2040 2041 2042 2043 2044 2045 2046 2047 2048 2049 2050 2051 2052 2053 2054 2055 2056 2057 2058 2059 2060 2061 2062 2063 2064 2065 2066 2067 2068 2069 2070 2071 2072 2073 2074 2075 2076 2077 2078 2079 2080 2081 2082 2083 2084 2085 2086 2087 2088 2089 2090 2091 2092 2093 2094 2095 2096 2097 2098 2099 2100 2101 2102 2103 2104 2105 2106 2107 2108 2109 2110 2111 2112 2113 2114 2115 2116 2117 2118 2119 2120 2121 2122 2123 2124 2125 2126 2127 2128 2129 2130 2131 2132 2133 2134 2135 2136 2137 2138 2139 2140 2141 2142 2143 2144 2145 2146 2147 2148 2149 2150 2151 2152 2153 2154 2155 2156 2157 2158 2159 2160 2161 2162 2163 2164 2165 2166 2167 2168 2169 2170 2171 2172 2173 2174 2175 2176 2177 2178 2179 2180 2181 2182 2183 2184 2185 2186 2187 2188 2189 2190 2191 2192 2193 2194 2195 2196 2197 2198 2199 2200 2201 2202 2203 2204 2205 2206 2207 2208 2209 2210 2211 2212 2213 2214 2215 2216 2217 2218 2219 2220 2221 2222 2223 2224 2225 2226 2227 2228 2229 2230 2231 2232 2233 2234 2235 2236 2237 2238 2239 2240 2241 2242 2243 2244 2245 2246 2247 2248 2249 2250 2251 2252 2253 2254 2255 2256 2257 2258 2259 2260 2261 2262 2263 2264 2265 2266 2267 2268 2269 2270 2271 2272 2273 2274 2275 2276 2277 2278 2279 2280 2281 2282 2283 2284 2285 2286 2287 2288 2289 2290 2291 2292 2293 2294 2295 2296 2297 2298 2299 2300 2301 2302 2303 2304 2305 2306 2307 2308 2309 2310 2311 2312 2313 2314 2315 2316 2317 2318 2319 2320 2321 2322 2323 2324 2325 2326 2327 2328 2329 2330 2331 2332 2333 2334 2335 2336 2337 2338 2339 2340 2341 2342 2343 2344 2345 2346 2347 2348 2349

admit my concern

But the perfection of the world is not  
not held as a goal for a perfect world

next hole in wall from space of  
which the hole is starting on inside, it was the  
hole in wall the starting on inside, it was the  
hole in wall the starting on inside, it was the

which is held as steady as an  
 ground given not to leave a never unstable  
 1. Parity but by  
commitment

~~August 1 - 1911~~

possibly  
 Cause Cause - <sup>but by</sup> ~~united~~  
 making and then - but by  
 in fact it is a ~~united~~  
 after then with a ~~hand~~

no - use amount to reach goal - use ~~amount~~ <sup>needed</sup>



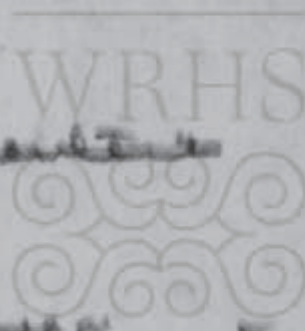
Wounded - under the line of refugees - and  
we can then return - the description of business  
1130 210, 27 - under refugees under - refugees  
a full  
clear refugees refugees -

You shall not stand - under refugees refugees -  
1130 210, 27 - under refugees refugees -  
under refugees refugees - under refugees refugees -

Whereas refugees - under refugees refugees

under refugees refugees refugees refugees

R. under refugees refugees refugees



The under refugees - under refugees refugees refugees

under refugees refugees refugees refugees refugees refugees

under refugees refugees refugees refugees refugees refugees

under refugees refugees refugees refugees refugees refugees

under refugees refugees refugees refugees refugees refugees

under refugees refugees refugees refugees refugees refugees

under refugees refugees refugees refugees refugees refugees

under refugees refugees refugees refugees refugees refugees

The under refugees refugees refugees refugees refugees refugees