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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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Rosh Hashanah sermon, 1981.

ROSH HASHANAH SERMON
Daniel Jeremy Silver
September 28, 1981

The shofar sounds the proclamation of a new year. In ancient Israel whenever a new moon was cited the shofar was sounded in the shrine as a signal of the turning of the month, the passage of time. Today the shofar sounds not only to signal the passage of time but to announce this service, Rosh Hashonah, an affirmation of time and of the promise of time. The shofar sounds a challenge to make the most of the new year for life is not looked upon by our tradition as an endurance contest but as an opportunity. We ask God for Shanah tova una tuka, a good year, sweet, a satisfying year. This service makes us recognize that what we do, how we live, the standard of our conduct will determine in largest measure the quality of the new year for us.

Now long before modern medicine had removed the shadow of death from childbearing and childhood and long before modern science and technology had removed from the backs of the human beast the heavy burdens that he was forced to bear, at a time when most religions and philosophies looked upon life as a wearisome burden, as a *via misa recordia*, a brutal, brief, burdensome passage between the cradle and the grave, as a *via dela rosa*, a way that was full of anxiety and anguish and tears, at a time when most societies accepted life because they had no alternative and looked for the peace that lies beyond the grave, our tradition affirmed life, pleaded with God for life, for opportunity, and saw the possibility implicit in the new year. Our tradition asked us to cultivate a certain faith, a faith that looked beyond the difficulties, the dangers, the traumatic moments of the moment, the long uphill struggle, achievement of civilization. Weeping may tarry for the night but joy cometh with the morning. Our tradition asks us to find at the end of the work day the calm of the hearth, the peace of the family, the quiet of the moments of intimacy, the joys that do come true and the hopes that are in fact realized and it sought to place before us a duty that was not simply doer and burdensome, but the *simhat shel mitzvah*, the joy of joining with God as a partner in the work of creation, the joy of doing what we ought to do not simply because it is right

but because something was satisfying to our souls in the knowledge that we were part of the long pilgrimage of man from primitive condition to the establishment on earth of the kingdom of God. We were to serve God with joy. Serve the Lord with joy, come before the Lord with song. The shofar sounds. The shofar sounds the sound of promise. Where the ancient Greeks said that which has been is that which shall be, you can expect in the new year very much what you found in the old year, the shofar says to us, that which has been is that which need not be. The new year can be filled with the unfolding of your soul, the development of new talents, the engagement of yourself with new friends, the undertaking of new responsibilities, all manner of things which can bring satisfaction, quiet happiness and joy to your being. Serve the Lord with joy, come before the Lord with song.

Generations are not doomed to experience again and duplicate all of the suffering of the generations that went before. Each year, each day, each of us can find something which unfolds his soul, enlarges his spirit, satisfies his being. There are joys that do come true. The shofar sounds to tell us if we have the eyes but to see we can rejoice in the varied beauties of nature. And it's not a matter of chance that the psalmists were the first of all the poets of mankind to sing of the glories of God's handiwork. The shofar sounds to tell us that ^{if} we have the ears but to hear there are a thousand melodies which can reach our soul and move us to sense the harmonies of the universe. And if our minds thrust and search for knowledge there is the fascination of the new, the fascination of understanding, and if our hearts are open to love there are all the depths and wonders of feeling and of intimacy, of sharing, togetherness. Serve the Lord with joy, come before the Lord with song.

Now, we are so innured to the promise of time, we who are the children of the age of reason and the industrial revolution, of all the miracles of modern technology, that we assume that the faith which is implicit in Rosh Hashanah, written large into our liturgy, a faith which comes to us on the chance and the songs of tonight, that this faith is inevitable, instinctive, it's the given. And, in

fact, it takes a historian to remind us that when our fathers proclaimed their faith in the promise of time, when they affirmed the possibilities of life, they did so going beyond all the evidence of their experience. Peoples of other faiths and of other cultures had shared the experience of life in ancient times and they came to the contrary conclusion. They saw somehow only to escape from the burdens of life or to withdraw sufficiently into themselves that whatever happened to them they could not be hurt. They looked for joy not in this world but in some other life. What allowed our fathers to go beyond their experience, to proclaim, to affirm the promise of time? Their affirmation was a reflex of their faith in God, the faith of a God who created life and opportunity. Genesis 1, the great chapter which is the very beginning of Scripture, a chapter which affirms creation, was not put there as a science text as some foolish literalists would have us believe today as they try to impose what they call creationism on the physics texts of our high school. It was placed there as a great statement of faith, faith in the possibilities of life. After each day of creation God steps back from His handiwork and He looks about, and he sees that what He has done is good. The universe is sufficient to sustain life. This good earth is sufficient for man to build upon it decent societies. We have within us talents sufficient, spirit sufficient, quality sufficient to build the good society, the city of God here on earth, if we have but the will and the wisdom and the wit, it can be done. Creation is sufficient to the needs we have of it. The faith that our fathers, who affirmed the possibilities of life, but it was not an easy faith. They suffered all of the cruelties of early man. Their life span was short. They suffered under the burdens of heavy labor. For the most part they lived as a small minority on the narrow edge of tolerance. Interestingly, in our Talmud, we read that when you and I come before the Heavenly gates and ask for admission, the archangel Michael will have only one question to put before us: did you have the courage to hold fast to the promise of time, to Israel's hope for redemption?

It's interesting that our sages should say that of all the questions that could be asked of us at that time this would be the one question we would be forced to answer. One would have expected that they would have asked about our achievements, asked about our character, asked about the quality of our person, of our relationships, of our contributions to society, but no - did you continue to hold fast to the promise of time? Now, why this question? Because those who desapi, those who abandon hope inevitably turn in on themselves, withdraw from their relationships, withdraw from the responsibilities of the day. Why involve yourself, if in fact, nothing can be accomplished? Inevitably, they are less than they might have been because we enlarge ourselves, develop our talents, develop our spirit, our capacities, in measure as we involve ourselves in the concerns of our community, of our family, of humanity. Are we able to say on that day when ultimately our life is summed up that we held fast to our hope? And somehow, despite all the buffeting of those difficult centuries, most in Israel were able to say, we held fast, we were steadfast, and certainly our faith throughout the long centuries was always a messianic faith, a faith which affirmed that weeping may tarry for the night but with the morning there is joy, there are hopes that do come true and joys that can be realized, that there is reason to anticipate tomorrow, the new year.

And I speak of faith, faith in the promise of time, because we have come through a long period where those of even little faith were convinced the future would be bright indeed. I can remember not so long ago when I was still in college attending a graduation, not my own, in which the speaker waxed eloquent about the miracles that were pouring out of our laboratories and research institutions. I remember him saying to the group that more new discovery had occurred in their lifetime, their brief twenty or twenty-one years upon earth, than in all of previously recorded history. I remember his waxing eloquent about the unlimited horizons which lay open before them, the opportunities that were there. And I remember thinking as I listened to that speech, even then, that there was something

slightly anachronistic about his optimism. We had just come through the second World War and all of us had seen the miracles of modern technology used for more efficient destruction. The death camps had opened and we had seen what Hitler's professionals, his professors and his technicians, could manage through their skills. Even then it was clear that the atomic bomb had been dropped on Hiroshima and Nagasaki years before atomic energy could be used for peaceful use. Modern man in the last several hundred years has been confident, full of anticipation, no one had to preach to him about the promise of time. And then in the last two decades or so, there's been a dramatic change, has there not, in our mood. I don't know of any other period in recorded history in which the human spirit has so quickly turned around for suddenly where once we looked forward so eagerly to the future, now we know deep down that the future is not what it once, just a few years ago, had been. Instead of anticipation we are anxious, we are concerned. We've all had a metaphor for this change, a symbol of it, as we've watched these past months, as President Reagan has proposed a new budget to the nation, a budget which for whatever other reasons it is introduced to us, says very clearly that the great society has become a lesser society, that there are things that we cannot do, there are services, necessary services, which we cannot tender, that we cannot provide the level of social welfare, the level of civic amenity, that just a few months ago we assumed as essential, basic, certainly within the pocket and the ability of the most powerful and richest nation on earth. And though there are some that would comfort themselves by saying that this diminishment of our society is simply a matter of incorrect emphases and programs by this administration, that if you were not putting so much in armament there would be enough to be put into the social and welfare and humane part of the budget, I submit to you that the very need for armaments is part of the truth, the sad truth, of our times, for not only do we live in an economy of limits, not only has population pushed the limits of the ability of the earth to provide decency for those who are already upon it, but we live on an earth

of people who are full of passion and anger and greed and ambition. Every year for the last thirty years the peoples of this earth have spent a greater proportion of their wealth upon armaments and a lesser proportion of their wealth upon education and social services than they did the year before. And the tragedy of the AWACS is not simply that Israel's security may be in danger, but that the Saudis will spend eight and a half billions of dollars, irreplaceable oil dollars, for sophisticated weapons which cannot possibly be used against the lightly armed guerrillas who will surely some day overthrow that feudal monarchy.

We live in a time of diminished hope. Quite suddenly, quite swiftly, the assumptions of the past two centuries have been stripped away from us, and if we are to hold on to the promise of time we have to hold on to it as did our fathers, not because they could prove it from the experience of their day but because they affirmed it on the basis of their faith in their God. For a long time now sociologists, essayists and preachers have been concerned about the revolution of rising expectations, the eyes never satisfied with seeing. We always want more than we seem to have. How would the world possibly provide all of the luxuries, all of the indulgences, all of the dainties, the fancies, that man seems to have. I confess that this time I'm far more concerned about the revolution of diminished expectation because when man is frustrated, when man feels that something is being taken away from him, that somehow for some reason he barely understands there is less and not more, that the future is dismal rather than bright, he becomes angry and bitter, he lashes out against, he is willing to listen to those who promise simplistic answers to the complex and almost unresolvable problems of the day. It is out of such an environment that Hitler emerged. It's in such an environment that anger is beginning to be heard again in our land as had been heard for awhile throughout the world, the anger of minority against minority, of race against race, of class against class, of the ins against the outs, of the other America against the larger America. We're moving in a difficult time and the dangers are not simply the dangers

we all perceive, the dangers of an arms race, the dangers of technological malfunction in our sophisticated weaponry, the dangers of overpopulation, the dangers of dependency upon oil and other resources. The danger is ourselves. We have yet to prove that we have the ability not to be blinded by anger and frustration, to hold on to reason, to remain steadfast in our convictions, to continue to struggle to do what must be done.

You know there's goodness and the semblance of goodness. It was easy to be good, to open up the opportunity of society, to provide for the other America when nothing was being taken from us. But it's another thing to keep the society open to provide for the other America when it demands something of us, higher taxes, a greater expenditure of energy, a lowered standard of our living, and that's the truth of it. Fifty years ago I assure you that those who sat in this room on Rosh Hashanah assumed that we, their children, would live better than they ever lived, and we did, and we have. But will their grandchildren live as well and their great grandchildren? ^{If} we've talked simply materialistically I seriously doubt it. We live in a world of an economy of limits. We have obviously been careless of the natural resource. We have been careless of population. We have been careless of all that sustains decency, and now the piper must be paid, and now inflation must be faced, higher taxation must be faced, and the angers of those who are denied must be faced, and the expectations which cannot be met must be faced and we must face all of these problems steadily, courageously, at a time when our own lives are less secure and less certain than they once were.

So the challenge is the age-old challenge - have you the courage through it all, whatever be the difficulties of the day, to hold on to the promise of time? What can I do? The problems are overwhelming. I'm one among three billion earthlings, what can I do? And the answer? What has anyone ever done, yet there's a great deal that's good and civilized in our world. Civilization is not the actions of those who make the headlines. They can do only what their society allows them

to do. When the society is at work, peaceful, secure, rational and reasonable leaders can be rational and reasonable. If society is angry and bitter, flailing out, they will find leaders who flay will flay out and be angry and bitter. Civilization consists of the love, the tender loving care of our children. It consists of the love, the tender loving education the teacher offers in the classroom. It consists of the hope, the time, the shoulder we offer to a friend. It consists of all the thousand acts of kindness, of encouragement, of love, empathy, sympathy which we offer each other each day. And as you say, the demands are so overwhelming, how can I possibly give of myself in a sense proportionate to the need?

I remind you that our fathers in their wisdom put into the very heart of this day which affirms the promise of time as the Torah reading the story of the sacrifice demanded of Abraham. The sacrifice demanded far more than any of us ought ever to be asked and Abraham, according to the legend, was willing to make that sacrifice. There are no guarantees that our commitment to the causes we hold dear, to that which is right, our concerns with our families, our concerns with our community, will succeed. And if they do they may demand a great deal of us. Moses never reached the Promised Land, but the challenge is there, the need is there. We recognize the rightness of what is needed. We recognize that we were not called in this life simply to be secure, to be at ease in Zion. I often wondered why Amos thundered out against Seth by saying, Woe unto those who are at ease in Zion. What's wrong with being at ease in Zion or anywhere else? What's wrong is that when we are at ease we are indifferent, we are unconcerned, and being indifferent and unconcerned we are less. We are not growing, we are diminishing. We're not using our talents, they're atrophying, they're rusting. As we involve ourselves in the responsibilities of our time, whatever the demands, we find the joy of service, we find developing within us capacities and talents and abilities we hardly knew were there which were dormant until that moment. And so the question? Will you and I, over the long years, the long challenging years which lie before us, have

the courage to affirm the possibility and the promise of time? It should be easier for us than for our ancestors. They had no evidence that the age-old burdens of poverty and burdensome labor could be removed. We have. We know what man can do. It is simply that we now must pay the price for centuries of carelessness. There's every reason for you and I to know that our problems can be solved because, after all, the problems which disturbed us are manufactured, man-made. There's no natural law that says that Arab states may not recognize Israel and make peace with Israel. That's simply a decision of Arab governments. And there's no natural law which says that we must be involved in an arms race across the globe. Again, that's a decision of governments, of people. And there's no natural law, it's not written in the heavens, that the KGB and the CIA and all of the other arms of every other government in the world must be undermining governments they don't like and supporting governments they do and creating confusion and chaos around the world. Those, too, are decisions of individuals and of governments, manufactured, man-made, and, therefore, resolve them.

I'm not going to stand here and say to you that I've never believed and our problems ultimately have solutions. Life is a process, but certainly it's true that war is not inevitable, poverty is not inevitable, none of the dire predictions I hear from time to time are inevitable. The new year can be a good year. We, we and all like us, have the capacity to make it so if we only have faith in our God, if we only remember that though the headlines be dark from time to time God gave us sufficient capacity to handle the problems that face us. Will you have the faith which will allow you to be steadfast, to continue to do what needs to be done, to be open to your family, to be open to human need, to be open to the possibilities of the day, and of tomorrow and of the next day. Can you avoid that frustration and that anger which will turn you into an irrational being and make you easy prey for the demagogue and the leader who will promise you panacea solutions, glory, when all anyone can promise you is the joy of doing what needs to

be done without any guarantee that we'll ever be able to see that work to completion, with the guarantee that God has a purpose for our life and for all life and that you will be contributing in that way to the unfolding of your own personality to the unfolding of the possibilities of human society.

I close with a favorite saying of mine which I found originally in the works of an early nineteenth century hasidic rebbe. His name was Mendel of Kotzk, and he said this. There are three ways open to a person who is in sorrow. He who stands in the normal way weeps. He who stands on a higher rung is silent. And he who stands on the highest rung of all turns his sorrow into a song. It's only natural to weep, but those of us who have had reason to cry know ultimately that we must dry our tears and turn away from self-pity and turn back ⁱⁿ to the world, that the world has not yet come to an end, and there is courage in those who can face life without complaint, silently, stoically, but the silence itself is a pulling away, a withdrawing from, the steeling of oneself against. The rare person, you and I if we have the courage, if we have the vision, can turn dismay, anxiety into a song, our song. The hasidim used to say that there is a song in each soul, if you'll only allow the song to come forth your life will have its natural shape and follow its natural destiny. And most of us have welled up, have shielded our souls against the expression of that song, wanting to get, wanting to enjoy, wanting to control, wanting to manipulate, and sometimes when the broken heart occurs the song can escape, it can be heard, and we come to follow the natural shape which our life should have. So if you would listen to the faith of our people, faith in God and faith in the promise of time you can take that faith to heart, have no fear of the future. The new year is full of challenge and the measure of our challenge is the measure of our opportunity. Have no fear, be confident, God has a purpose for life, God has a purpose for your life, and you can fulfill that purpose fully and wisely and well.

221 P. 518 15 to 1997

We miss you NY - I miss you more - we have missed
the name to keep your name. The - O Lord - to
do all we can to please you in
the name of Christ - You have given us
a great gift - Talent & much more, and
to be true - we pray that we would not
be found wanting!



1890. ON THE DEATH OF AN AGED
FRIEND

You are not dead—Life has but set you free!
 Your years of life were like a lovely song,
 The last sweet poignant notes of which,
 held long,
 Passed into silence while we listened, we
 Who loved you listened still expectantly!
 And we about you whom you moved among
 Would feel that grief for you were surely
 wrong—
 You have but passed beyond where we can
 see.

For us who knew you, dread of age is past!
 You took life, tiptoe, to the very last;
 It never lost for you its lovely look;
 You kept your interest in its thrilling book;
 To you Death came no conqueror; in the
 end—

You merely smiled to greet another friend!
Roselle Mercier Montgomery, 1874-1933

1891. THEY SOFTLY WALK

They are not gone who pass
 Beyond the clasp of hand,
 Out from the strong embrace.
 They are but come so close
 We need not grope with hands,
 Nor look to see, nor try
 To catch the sound of feet.
 They have put off their shoes
 Softly to walk by day
 Within our thoughts, to tread
 At night our dream-led paths
 Of sleep.

They are not lost who find
 The sunset gate, the goal
 Of all their faithful years.
 Not lost are they who reach
 The summit of their climb,
 The peak above the clouds
 And storms. They are not lost
 Who find the light of sun
 And stars and God.
 They are not dead who live
 In hearts they leave behind.
 In those whom they have blessed
 They live a life again,
 And shall live through the years
 Eternal life, and grow

Each day more beautiful
 As time declares their good,
 Forgets the rest, and proves
 Their immortality.

Hugh Robert Orr, 1887-

1892. IMMORTAL

How living are the dead!
 Enshrined, but not apart,
 How safe within the heart
 We hold them still—our dead,
 Whatever else be fled!

Our constancy is deep
 Toward those who lie asleep
 Forgetful of the strain and mortal strife
 That are so large a part of this, our earthly
 life.

They are our very own—
 From them—from them alone
 Nothing can us estrange,
 Nor blight autumnal, no, nor wintry change.

The midnight moments keep a place for them
 And though we wake to weep
 They are beside us still in joy, in pain—
 In every crucial hour, they come again
 Angelic from above—
 Bearing the gifts of blessing and of love
 Until the shadowy path, they lonely trod
 Becomes for us a bridge,
 That upwards leads to God.

Florence Earle Coates, 1850-1927

1893. FROM HE IS RISEN

He is not dead,
 Your son, your dear beloved son,
 Your golden one,
 With his blond touseled head,
 The shining and excited words he said!
 Ah no! Be comforted.
 For him the world will never
 Grow flat and tired and dull;
 He is a part of all swift things forever,
 All joyous things that run
 Or fly,
 Familiar to the wind and cloud and sky,
 Forever beautiful!

Joseph Auslander, 1897-

1981 Announcements

Rosh Hashanah Morning - September 29, 1981

BRANCH

A Children's Service will be held today at the Main Temple only at 2:15 P.M. Parents are requested to sit with their children. A pre-school experience for children ages four to six will be held in the Social Hall of The Temple at the same time. Parents are asked to bring pre-schoolers to the Social Hall to leave them with our staff. After the Children's Service in the Main Temple they may be picked up at the Social Hall.

THOSE WHO WISH THE NAMES OF THOSE IN THEIR FAMILIES WHO DIED DURING THE LAST TWELVE MONTHS mentioned during the Memorial Service on Yom Kippur are requested to submit the names to The Temple office before Friday, October 2.

The entire congregation will gather for the afternoon services of Yom Kippur in the sanctuary of the Main Temple. Please bring your ticket with you to insure admission to the Main Temple.



- when almost all were pled and depend of left -
sought either to run alone feeling a alone heart - or
to engage left with sufficient force so that they
would not remain in the hands of the enemy - - 2
how the rendered edges can understand just and
for - since they suffered it in the face of the
conscience of the people - it could not have been any
the Talud brigade to allow them and of the
nearly all the edges in the middle
when we carry for columns of these edges - but
to the field also - we will not be asked by the enemy

20.11.5 10.30

Did you hold fast to the same of left is
possible to small just
is no emptiness

and of your work - only the 1 to the enemy in single
- all the edges can be done on the attitude
towards left possibility

There will be some level in the edges -
concerns in an unusually the middle
from the large in the middle - in the middle
some by one unusually control of
many edges of the

David's sense of possibility was a reflection of the fact
Other same and from
being in the middle invited repression - it was

AND NOT DOUBTS TO EXIST AND ENDURE WITHIN THE
LIMITATIONS OF NON PARADOXICAL - Each year - each
day - each year in income & losses new - kind
of interest, something, cybernetic - B.0. let of effort -
decrease - just the potential that is implied -
and have been long - & therefore in the whole of social -
can be filled -

The Shepherd Company in the presence of the NY -
of each day of that year -
There is the beauty of order for the whole time ago -
" " " joy of love for the whole time ago -
" " " the function of learning - for the whole time ago -
" " " the idea of joy for the whole time ago -
" " " the idea of joy for the whole time ago -

The last second order idea has been clear of truth
puzzles for the human mind - It was easy to have
full - the presence of time - For most of the time ago -
the human mind was becoming lighter - Each year was more more
technical & scientific lighter to human & enlarged our

human - - 61000
We have the R.H. spirit as - given - - 8
and the human mind was becoming lighter and more
the human mind was becoming lighter and more more
at a time when human mind was becoming lighter and more more

and then to a time when the work was done & the
fundamental needs - meeting my long felt need last
of course with the money -- You my feel that
your efforts have been frustrated - but no good deed
goes unrewarded in deeds.

Many people & land described man's days to
his father on his side - all OK -- just speaking
to show to show - to spend in which days -
dis days - Not down to pay for - but unfamiliar
that we are seeing and of outings have need
has nothing are when seen



21172 1508 1721 2 1721 1721
Some the find could gay - can before in under
ray.

The Shul meets - at a point of the process of
time - is the presence of this - when the usual
need : that which has been - that which shall be -
The shul suggest : need not
be - The shul - is the full age in it -
will be needed when the need is needed
to are - just a memory - The commitments

The Shupen said the procedure of NY

is correct. I would expect some members in the house and
there is some more work planned - it will involve
a new month - the passage of time

Today the Shupen said the procedure is correct - a further - a sense
which not only provides the passage of time but the passage of time -
the envelope is to be all well not to do the same test
the new year is a good year - - a 3 p.m. 11:15 12:15
- a good old story for you - -

Long before we have medicine left to speak
of death for childbirth & childhood - Long before
modern science & technology. Life is the source of life
broader than for the body of the human mind - at
a time when most poet & philosopher dealt as
a via micro recording - a brief, brief summary from
which to go

A via document - a summary of current & future
just difficult life as a reality & various experiences -
and encouraged people not to rely on the past and the
good morals - - but to rethink on quality
optimistic spirit which might and the promise of
each day - and our begin to understand for the

unless you put some good & single things (6)

Two pages - many - unhappy

Open your eye to the beauty & possibilities of life -
alone of the merits of unhappy and possible ways of the
glance of nature

7/7/77 1408 1412, 1418 " 14 1928

During the last several hundred years the
field of our vision seems fully unlimited - at
the time of renaissance came to new expectations -
You don't have to believe in the new confession
Christianity to see life's possibilities - a new revelation
a profound admission when the spirit is in
a great depth and the possibilities of an individual
- how deep and how new and how many and how
different - and all of unlimited ways - ?
how the profound and unlimited possibilities -

A few of the great men and women - it seems
nearly 35 years ago - that the new and new and new
and new - it is in the self and self and self
change and pages are given - as the new
had just in the mind - the last and the
new and new and new and new and new

un - & the rule would affect general - - But
few of us have really been prepared for the great
multitude of the same of purpose has been demanded
for an essay - - But the ^{most dramatic} will show you a last
million ~~that~~ ^{on} before we see the Future course
To be about it once on it

We've heard a new word True - all -
for every year, there is a new subject - -
- and we've had to think about it - What is
going to be next - a series of books - United
the President Wright's budget report - it is
perfect material for the book the book
OF JOURNALISTS - because the we no longer to
afford - instead of a great society - the
new is divided society - which is possible
less needed than some - it is possible
to maintain the character of life -

Yes, we could have new series
if we want the we can arrange a series - the
length of the series is not only that we have
some series - but that the S.A. are very
8 1/2 impossible to maintain the spirit

which could not be able to learn to grounds and
will certainly, couldn't see fearful upon - &
the world a ~~that~~ see used in heaven - & ~~for~~
place - - a diminished sense

The house of Time is no longer self evident -
We know the rules & pretty sure now out of
my part of our lives - - yet 2 silent ~~that~~
the old facts of ours - alone in every ~~the~~
the world you should reach some measure of definiteness -
to hope

For further study time should clearly be
rule of every expectation - the just and the
eye - never satisfied ~~could~~ ~~more~~ - the more we
have to know ~~the~~ ~~more~~ - in every ~~way~~
present ~~state~~ - the new of feeling & practice
the ~~new~~ ~~new~~ ~~future~~ -

Truth is the very heart highly used -
When people have ~~nothing~~ ~~can~~ ~~learn~~ - a work
the ~~has~~ ~~nothing~~ ~~to~~ ~~learn~~ - the ~~whole~~
result is a ~~total~~ ~~flurry~~ ~~out~~ ~~of~~ ~~control~~
again ~~changes~~ ~~[~~ ~~under~~ ~~the~~ ~~new~~ ~~]~~

When the ~~new~~ ~~learn~~ ~~difficult~~ - people -
nothing ~~has~~ ~~to~~ ~~be~~ ~~done~~ ~~there~~
the ~~person~~ ~~just~~ ~~a~~ ~~single~~
solution - the ~~person~~ ~~should~~
have no ~~solution~~ - ~~the~~ ~~person~~ ~~should~~
none ~~out~~ ~~of~~ ~~learning~~ ~~future~~

We saw - degrees the

1. Le. every 5 m of the bank is suitable
except for the - but under - - the bank
on the small one place new future one
under

and find - the ~~whole~~ - fact is that -
 can solve the problem the human of the heart - the
 fact is always as it has to day now -
 - a new school needs to be built and not all
 not build -

we need to have a back

a full record was made

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full record would have been
made in case of any further
loss - but the record was not
made of any loss -

But then, a little later - I -
 on a 3rd floor - Q is not built by the
1st ~~floor~~ ^{the} built in the yard of a house
 when Q was found a car car car
 the hand a car spoke - it built as the
German car car car car car
 to read with for under the car car
car car car car car car
car car car car car car

