



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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Untitled sermons (at Temple Beth Torah), 1952-1954.

We live out our lives surrounded by many comforting presuppositions, One such myth would have us believe that juvenile delinquency is not a middle class problem but manifests itself almost wholly in blighted areas where slums, racial tensions, inadequate schools and recreational facilities, and the presence of many ~~undesireables~~ ^{adults} combine to spawn the dissidents and malcontents who make up our delinquent population. The control of juvenile delinquency becomes for us a police problem, a social agency ~~problem~~, a slum clearance problem--everyone's problem but our own-- ~~and since it is not ours~~ ^{we mostly fail to bestir ourselves in support of the various agencies who are} ~~actively engaged in this field~~. Somehow our living in suburbia immunizes our children. It is hard to believe that here too delinquency can be with us.

There seems ~~also~~ to be statistical proof for this feeling. We live in residential home owner areas which studies have shown tend to be relatively free of delinquency. We are from a religious tradition which always ~~reports~~ ^{shows up with} a surprisingly low figure ~~as shown~~ ^{when asked to report} the percentage of its youngsters whose names appear on police blotters or in detention home ~~records~~ ^{files}. Yet, I submit, that anti social behavior may manifest itself anywhere and in any group--wherever there are children growing up. Statistics, as you know often tell only part of the story. When, for instance, we look at the surprisingly low figure of reported Jewish delinquents we should bear in mind that the Jewish community through its remarkable social service agencies has for a long time now been concerned with reaching these children before they get to court--with providing them with adequate counselling, group or individual therapy, and if necessary ~~they have the~~ ^{advantages not shared by all groups} foster care--~~not only because the children need this care but because the~~ contributors to these agencies feel that it is important for anti-defamation-defense ~~urposes~~ to keep the intake figure low. Nor do such statistics take into consideration the fact that middle and upper class parents are often able to keep their delinquent children's names from official ~~records~~ ^{entry} by promising the authorities that restitution will be made and that remedial care will

be initiated privately. The military school often takes the place of the detention ~~home~~ home and provides the youngster and his family with a ~~semi-respectable~~ cloak of anonymity. Recently an investigation conducted by Murphy, Shirley and Mintner showed that less than 2/3 of the acts of delinquency confessed to private counsellors were officially known to the police and that by and large these unreported cases came from middle or upper income areas.

What I am saying is that we ^{too} ~~also~~ have ~~xxxxxx~~ ^{neighborhood} reason to ^{be} concerned ~~ourselves~~ with the tensions of adolescence - the tensions which sometimes erupt in delinquent behavior. We benefit, of course, from a more stable and perhaps we benefit to a certain degree from a ^{strong} ~~rel. trad.~~ ^{trad.} which emphasizes the integrity ~~of a wholly concerned community~~ of the family unit. We benefit from the facts that perhaps ~~a~~ slightly greater proportion of parents have in this area the opportunity and the ability to actively concern themselves with providing ^{ways to} helpful guidance. But juvenile delinquency is also our problem and in this day when the incidence of teen age crime is rising at a rate five times greater than the corresponding increase in the number of teen agers we do well, I believe, to soberly pause and rethink our parental and communal obligations.

What then is juvenile delinquency? The word delinquent comes from the Latin de linguo which means simply 'falling away'. It is taken to describe a pattern of behavior on the part of adolescents which falls away, rebels against, the accepted customs and ^{practices} ~~patterns~~ of behavior of their society. Usually, we recognize this behavior only when it takes the form of some overt act - the destruction of property, theft, hoodlumism. But there are other forms of falling away - equally revealing in terms of a youngster's ^{emotional and spiritual} ~~adjustment difficulties~~. As an example we might cite the child who takes on the mask of sullenness and indifference in school and at home ^{as a means of expressing his latent anger} ~~to express his anger with the society with which he has come into contact~~.

Society has been plagued with juvenile delinquency since the dawn of civilization - since in fact Cain first took it to mind to dispose of Abel. Greek and Roman history abound with descriptions of ~~the~~ gangs of young toughs who ruled the back streets of Alexandria or Rome and who at times defied even the

emperor's legions. Do you remember the hoodlums who ~~flocked to~~^{surrounded} the evil FAigen in Mr Dicken's brilliant portrait of London a hundred years ago ^{in his novel} Oliver Twist? Our own tradition contains admissions of the same sort. The Talmud reports the musings of a third century rabbi, one Eleazer bar Simeon, to the effect that it is easier now to raise a crop of olives in the ^{and} wastelands of GALillee than it is to raise a single upright son anywhere in the whole land of ISrael. The Midrash also must have been reflecting a current problem when it explains Esau's rebellious nature by claiming that the fault lies ~~wholly~~ with Abraham who allowed him to ~~play~~^{RUN} with the city toughs, the ~~drug store cowboys of three thousand years ago~~^{CANAAN'S} ~~when he should have been compelled~~^{RATHER THAN COMPELLING HIM} to spend his time studying ~~in~~ heder.

Organized society always has been plagued with delinquency. This is not surprising. Every generation has ~~brought to life~~^{GIVEN BIRTH} to ~~its proportion~~^{A NUMBER} of feeble minded, highly tractable, easily lead and misled youngsters. Every group has found that a certain % of its youths develop for physical or psychological reasons illnesses of a delusionsary nature which make ~~it impossible for them to lead~~^{THEIR REACTIONS TO THE SOCIAL FORCES WHICH SURROUND THEM UNPREDICTABLE} ~~wholly normal lives without care and supervision~~. Every group has been plagued with irresponsible or inadequate parents who because of physical limitations, harmful addictions, personal maladjustments, ~~an original lack of enthusiasm~~^{or perhaps the limitations of the} ~~at having the child parents who~~ are unwilling or unable to provide for their children a home which will teach them ~~the accepted~~^{TO ACCEPT AND TRAIN THEM TO ADHERE} standards of conduct. ^{BASIC}

Every society has been forced to develop external and internal means of coping with this problem. Most ready to hand is, of course, recourse to simple force. The ancient penalties ~~for the Ben sorer umorah~~^{OF WHICH THE TALMUDIC STRUCTURES ON PLAN OF TAKEN AS} the rebellious and intractable son are quite strict. In many early societies they include banishment and even death. But men, thinking men, quickly saw that force and fear were not enough. ~~They were~~^{FORCE IS} not curative and seldom preventative. The Ten commandments for instance bases obedience not on fear but on love. In Israel, in Greece elsewhere experiments were begun ~~to see~~^{how much could be accomplished} by broadening the educational base, ^{by} permitting freer opportunity for the ~~displaying~~^{exercise} of talent, ^{by} emphasizing an all embracing religious discipline, ^{by} concentrating on strengthening the home as the final

bulwark against debilitating urbanization, bring love into mutual play in the parent child relationship. And out of all these experiments men came gradually to see that delinquency, infinitely complex though it is, reflects primarily a ^{failure} single, common, shared experience ^{LIFE} ~~the struggle of the child in growing to adjust himself to the society which surrounds him.~~ ^{- one need bring attention to ~~develop~~ a ~~integrated~~ person who satisfactorily adjusted to the society and its surroundings.} Delinquency is merely the evidence that a certain child has failed ^{to successfully make this stage} ~~in this common search~~, Realising this ^{basic problem} ~~fact~~ men were able to ask a question ~~which they had not before posed~~ ^{raised}. How much is the child at fault and how much the society? ^{in which he finds himself} ~~in which he finds himself~~. Perhaps the society's ^{demands, say that the young person gives up his integrity if he is to be accepted.} values are inadequate, restricting, perverted. Perhaps the society lacks institutions which can stimulate and help the child to adjust-for he can not (to use a Churchillian phrase) go it alone. Perhaps we ought to ask when we think of juvenile delinquency not only what is wrong with this or that child (and hence limit ourselves to ^{developing techniques of treatment} ~~what treatment of punishment he needs~~) but also how did ^{the} ~~his~~ social environment fail him and reduce him to anti social behavior (and hence what can we do to prevent a relapse on his part or prevent others from falling in similar fashion,

There are many studies which seem to confirm this new view point. There is a high correlation between anti social behavior on the part of children and the fact that they come from unhappy, disorganized, unconcerned or broken homes. The home is probably the major social ^{milieu} ~~area~~ in which the child lives, If the home is filled with friction and confusion ~~xxxxxxxxxxxxxxxxxxxx~~ ^{the child may never discover} successful means of coping with these relationships, ^{When, as an example,} ~~with~~ say parents who alternate between moments of unpredictable kindness and moments of unpredictable punishment, ~~his~~ growth towards an integrated personality will be stunted, Feelings of loneliness, inadequacy and guilt will become his companions. There will be a real need to release these emotions and society may be the sufferer.

There is also a sharp rise of delinquency in areas which are filled with economic, racial or religious Tensions. Here the child finds that certain acts of aggressive-anti social behavior, will be applauded by ~~these~~ grown-ups if they are directed against ~~some~~ "undesireable" groups and supply the adult with vicarious release for his own hate. His environment instead of firmly disciplining all,

Dear friends - This is the hour of reflection and remembrance -
 Our memory organ filled with thoughts of those with whom
 we shared our life's journey and our love - at the hour some of
 us have and this is the hour of acceptance of your death too -
 It is at an important moment in our lives we rejoice which makes
 our day and, almost unknown in this and why life without
 laughter and suffering among it may follow -

Part of each of these questions was: an not answer - discuss it
after all the responses regarding - unclassified found no commonality
over system, count, and ^{the} return - many no known method does
beyond - and attempted to describe it must remain and it is
begin as - practice being -

[illegible]

At the same time, the

Pills may be the superior remedy.
 much of relief we do have almost left - however the
 Pills destroy all pain and produce good results -
 to eliminate - Pills compare well with
 All these can be used and found useful.
 Good and well - internal and external use.
 Several times the day - these are the

The following is a list of the
 names of the persons who
 were present at the meeting
 held on the 1st of June
 1888.

~~The degree of~~
~~the independent type of self-sufficiency~~
~~is a question of degree.~~

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We lead for the most part lives bathed in opportunity and hope.
the long intricate ^{and ritual} ~~ceremonies~~
It is difficult for us to appreciate ~~minor-keyed~~ prayers, by means of
which our forefathers expressed their ^{Feelings About} ~~reactions to~~ the long unfriendly
centuries. We have dropped many such prayers as hopelessly maudlin. We no
longer even understand the pathetic dignity which clothed the black
frosted pilgrim as he poured out his peoples woes before the ruins of
our once proud Temple. We think of the wailing Wall with its bands of
professional mourners as a strange ^{The 113 Jews} ^{cultural} quaintness which we have outgrown
like
the clothes of childhood.

Born into an age of hope where the future is bright with a
~~promise~~
promise our own two hands will build, it is nearly impossible for us to
~~place ourselves into~~ ^{appreciate} the slow eternity of despair which surrounded our
fathers. ~~Their world~~ Their world which was lived in an aura of quiet
grief and quiet faith ^{buttressed by a} with its messianic hope and ^{colored by} mystical overtones
is for us to use the phrase by which the New York Times announced the
death of Gertrude Stein 'dead, dead, dead'. That this is so is a tribute
to the predominately optimistic and this worldly context of Jewish thought
which the finest minds of our people never deserted ~~as time went by~~.

So Judasim emerged from the centuries ~~without too many psychological~~
^{again} ~~scars~~ ^{strongly milled} over the prophetic healthy minded faith of the prophets. That is good.
^{paraphrasing of} But there is also a danger in being too eager to cast aside all the
spiritual insight by means of which Jews ~~coped with~~ ^{were coping with} sorrow and misfortune.
Each of us certainly experiences grief and unpleasantness in his personal
life--and we who have lived through the decimation of 6,000,000 sun-
dered cindered kin upon the altars of Nazi madness would do well not to
be too smugly secure,

In other words no matter how much we live with Hope, we must be
prepared for ~~the worst~~ ^{a sudden danger in the shape of a crisis} and know some of the tools Judasim puts at our
disposal in coping with misfortune. ~~well as a strong sense of the~~
^{from Jud. and it can teach us about spiritual growth & strength in}
^{necessary} ~~disposal~~ ^{about the} ~~of coping~~ ^{of coping} with misfortune.

and worn down oil of last year to fresh new power giving moral and spiritual lubricants for the year that lies ahead. And how do we attain this teshubah? Here again we know the answer. It is not by mumbling a few liturgical confessions and being absolved by some official ministrant nor is it by affirming a belief in one who by his death made it possible for us to be absolved of our sins--but it is by wedding intention to action--by seeing to it that our renewed awareness of our frailties and insufficiencies leads to stronger self control and self discipline--or to use the more poetic phrase of the prophet Ezekiel--to see that we have for the coming year 'a wholly new heart and new approach to the business of living.'

So paradoxically this service so filled with confession and admission of past weakness--is also a service in which we are made sharply aware of our potential powers--of our ability to lead purposeful and meaningful lives if we have the will and the courage and the self discipline. For would not all our repentance and atonement be meaningless if we were by nature so steeped in sin, so weak, that we could look forward only to a similar round of compromises and insufficiencies during the coming year. Oh certainly, we are conditioned in large measure by our background and our heredity--but as the Yom Kippur service affirms--we are also in large measure responsible for our own fate--for by our moral decisions and moral courage or lack of it we determine whether our spiritual life will be one of ascent and growth towards an ever freer and more satisfying inner life or one of descent and degradation in which our moral fibre is progressively weakened by our eternal compromising until we find ourselves prisoners of animal habits and base and unworthy emotions--more beast than man.

He who would lead the life ascendent must be a man of spiritual strength and courage. He must be willing to accept the challenge of religion and his conscience ^{and force} and shun the way of weakness for the way of honesty. His guide must be the strict requirements of religious moral discipline and not

the all too easy rationalizations of the spiritually indifferent. The Torah section which we read stated this requirement quite forcefully. You will recall that Moses is about to die. He has lead Israel from bondage to freedom and from the Red Sea to the very boundaries of the Promised Land. This great leader senses his impending departure and quite consciously sets about summing up for the people the essence of all that he has tried to teach them during the forty years of his stewardship. He reviews for them the law and then says quite frankly that it is now up to them to either be sufficiently courageous to accept its responsibilities or slip back into the degrading but undemanding bondage from whence he freed them. You remember the Bible's great words:

See I have set before you this day life and the good and death and evil, in that I command you to love the Lord thy God, to walk in his ways and to keep His commandments and his ordinances, that is the way of life abundant. But if your heart turn away and thou wilt not listen - but shall be drawn away and worship other gods and serve them, I declare unto you that ye shall surely perish, you will not prolong your days upon the land, within you now are about to enter. I call heaven and earth to witness against you this day that I have set before you life and death, the blessing and the curse, therefore chose life, that thou mayest live..

Chose life, Have the courage to accept the requirements and responsibilities of mature moral people. Else your life and the life of Israel can have no meaning and no success.

Chose life: There is a wonderful old midrash which says that when God had created Adam, he took him to some vantage point ~~xxxxxxx~~ from which Adam could see all the magnificent natural beauty of this world. After he had given Adam sometime to appreciate all this loveliness he then is supposed to have told Adam ~~xxxxxxx~~ " You have now seen my works how fine and excellent they are, Now all that I have created I have created for you. Think this fact over for a while and see to it that you do not corrupt or deface my world-for it is now yours and if you corrupt it, there is none to set it right after you."

Much depends then on our choosing ~~xxxx~~ the courageous moral life. We

In the heyday of British colonialism, it was a common saying among Rudyard Kipling's intellectual disciples that the sun never sets on the British Empire. To which boast those who were not so convinced of the unlimited blessing of such rule would add 'the sun never sets upon the British Empire because God would never trust the British in the dark!

English life has always had an international aspect. So has our Jewish faith and practice. Synagogues exist in most of the countries of our world. The eternal light and the ark have been almost as ubiquitous as the St George's cross.

Last year we in the United States celebrated the tercentenary of the 300 anniversary of the first settlement by 23 Jews in our land. This year the Jewish community of Great Britain is in turn celebrating its tercentenary - the 300 anniversary of the resettlement of Jews in her territory. As we used our celebration both for rejoicing and for stock taking and planning - so the Angl-Jewish community is this year making thanks to God for 300 years of peaceful and prosperous living and making plans for a more active and more meaningful Jewish religious and community life in the years that lie ahead.

When the Jews came to New Amsterdam, they walked onto land which our coreligionists had never before trod. Not so with the ^{English} Jewish immigrants of 1656. There has been small Jewish communities in England during the early middle ages. Many had come over with William the Conqueror. Never extensive in numbers - and subject always to a rigidly circumscribed life - according to the usual Medieval restriction - these Jews maintained themselves until 1290 - when Edward the Confessor ^{ordered their expulsion} / feeling that their continued presence was disturbing the Christian loyalties of his subjects and under pressure for the merchant and baronial class who wanted no competition in the economic sphere. From 1290 to 1656 England was official Judenrein - uncontaminated by the presence of unbelievers. Shakespeare when he satirized the Jew Shylock in the Merchant of Venice had probably never met a Jew.

A few came in during the 16th century - but never openly admitted their faith. They were Marronnes - officially baptized Catholics - ex Jews who ~~feared~~

had either been forcibly baptized in Spain or Portugal or who had voluntarily gone to the font to escape the exile decrees and persecution of 1490 and 98 in these most Christian of countries. Generally, even when such men rose to high position in the church



Dear Friends, the high moment of our Kol Nidre ritual was reached when we pleaded with God, *אלהינו אל אחד*. Bear with us, pardon us, forgive us. For the spirit of this beautiful prayer for divine forgiveness captured the vital essence of our Atonement message.

It will, I believe, be fruitful if we examine this doctrine of forgiveness to ascertain what is involved in it and how it came to play such a dominant role in our worship. The answer lies partially in the feeling that when we do not follow the will of God, we are not realizing or living up to our full capabilities and capacities; and have in some measure aggrieved our Creator who endowed us with these talents. During the past year our failures and limitations, our discarding of laudable ideals for selfish aims, destroyed the fundamental harmony between God and ourselves, or, as the rabbis put it, raised a *מגדל ברזל*, ^{unremovable} barrier of iron between Him and us. Realizing that this estrangement has taken place, we turn to God on this, our Holiest of days, asking for forgiveness, seeking the opportunity to recapture the lost harmony and effect a reconciliation.

Our ritual of repentance and atonement serves to make us aware of our limitations. As we confess our sins, we are forced to face up to our failings and acknowledge our faults. ^{אנו} We realize that God needs more tangible proof of our sincerity than prayer alone. The fault lies with us and forgiveness will be granted only when we have mended our ways by purifying our desires and ennobling our thoughts.

The rabbis described the man who had repented of his mistakes and reformed his life as possessing anew a clean and pure heart. When there is amendment, then there is complete forgiveness. If the atonement is sincere, a wholly new and better personality can be created, one surer of its goals, nobler in its concept of duty, more unswerving in its adherence to divine moral precepts. Indeed, our sages were not exaggerating when they wrote: *אם יתקן אדם דרכיו יתקן אלוהים*

אם יתקן אדם דרכיו יתקן אלוהים If a man redirects ^{reforms} his thoughts and deeds, God helps ^{him achieve} him a new and finer character. ~~for himself~~.

If we can secure God's forgiveness, we have won for ourselves great blessing. If we can satisfactorily reform our lives and adhere to such a resolve, then we have the promise of divine forgiveness. But it is not of God alone that we must seek forgiveness. Equally important, indeed, a necessary preliminary to any divine pardon, must be the practice of forgiveness between man and his fellowmen.

Our forefathers, before they would enter their synagogues for this Kol Nidre Service, were wont to circulate about in their communities, asking forgiveness of every person they had wronged, offended or slighted during the year. If they had caused damage, then they sought to make restitution. If it was only that feelings had been hurt, then apologies were readily forthcoming to prevent continued bitterness. There is in this very gracious custom the necessary supplement to personal atonement. When a wrong has been done, it cannot be undone merely by saying, "I repent me of it." For others have been hurt, ^{and} ~~while~~ repentance is ^{after all a} purely ~~a~~ personal emotion. Atonement, ~~then~~, is a state of mind, while a sin is a completed act which has its effect on others as well as on ourselves. Our contrition and sense of shame must be accompanied with a resolve to right the wrong as best we can. This is our responsibility to our fellowmen. If an injury has been caused, then money, attention, care - whatever the injured party requires - must be forthcoming. But most important, a hurt must not be allowed to rankle and fester. Hatred, anger, personal animus must be prevented from spreading. Petty slights must not be allowed to become life-long quarrels.

Forgiveness, therefore, calls attention to the understanding and the tolerance which people must ^{Acquire} ~~possess~~ if they will live successfully together. It reminds man that every act he ^{performs} ~~takes~~ is intimately bound up with the lives of many others, that he is responsible for its results to them as well as to himself. Only the man who has realized this will ask for forgiveness. The self-centered person, the man bound up in a world of petty plans of his own will never think of the harm he may be causing others. He cannot help but be thoughtless of others' feelings and insensitive toward the hurt he may have caused.

An ordered, peaceful society of such men would be impossible. When each man pursues his own destiny, regardless of those about him, he can only come into friction with them. If he is successful, all whom he used ruthlessly will despise him, and if he fails, he can but be envious and jealous of those who seem to have prospered. In either case, he will not be a happy man, nor will society benefit from him.

Our fathers, by the ~~very~~ gracious custom, reminded us of the tact and the consideration, the thoughtfulness and the dignity with which each person must act towards his fellowman. Every decision must be weighed, not only by its possible benefits to us, but in light of how it will affect others.

I am afraid that we often shortsightedly take others for granted. We look on the world as do children who can see no further than those few ~~things~~^{people} which immediately surround them, and feel because of that, that they are the center of all things.

~~That~~ All was created for their benefit. They measure everything in the light of whether or not it satisfies them, and ^{experience} ~~feel~~ no need to take the feelings of others into consideration. In children, we call this self-centeredness immaturity.

Maturity, on the other hand, recognizes that the world is not ours alone, but belongs to hundreds of millions like us and must be shared equally with them. Maturity grows out of humility, out of the recognition that we would be nothing and could accomplish nothing were it not for the labors of others. We are raised by parents and owe them our love and affection for the care they lavished on us, for the talents they brought out in us. Many others have contributed to our welfare - teachers, doctors, friends. To these, too, we owe a profound debt. We are surrounded by objects created for our use by those we may never have seen. We are protected by those we may never know. We are educated by facts painfully won by those long gone. We would be nothing and have nothing, except for the grace of others. Yet sometimes, elated by some small personal success, we forget this debt. We become absorbed in our small goals and petty plans, in our search for success, and exclude from our vision all thought of others. We become thoughtless, inconsiderate. We forget to be tactful,

and we easily lose our patience, ~~and in so doing, we disrupt the social fabric.~~ We treat others only as means to an end, as pawns in our battle for success. We fail to treat others as fellow human beings and consider only ^{of} what use they can be to us. Our goals become power or the acquisition of wealth or the gaining of success, often, even if this demands that we sacrifice a home filled with love or a circle of true friends.

Our age, I am afraid, is particularly guilty of this fault. We have exalted self-reliance and personal initiative, and have made success, the concept of winning in the battle of life, so important that many of the lessons of social living have been forgotten. From the time a child ~~enters~~ ^{begins} school and is urged to get the best marks or else to excel in some particular sport, until he enters life, determined to be tops in his field, to out-do and out-strip all others, he is trained to search for success ^{and} ~~or~~ victory.

Much of the psychological disorder of our age can be directly attributed to this wrong emphasis on winning, for, as in any effort, there must be a winner and a loser, so in life, which is based on the fiercest of competition, frustration of all types will ever plague the unsuccessful. A feeling of inferiority will accompany him throughout life, discoloring all about him. Nor does the victor escape scot-free. Success may go to his head and he may forget how to live with ~~these about him.~~ ^{others} But more often, ~~after~~ the exertion of the battle leaves him ^{tired,} ~~the~~ shell of a man unable to enjoy the victory he won so dearly.

Healthy, normal living is a product of mutual cooperation, of lending a helping hand to others whenever they need it, so that when we are in need, they may come to our aid. The satisfaction of life comes not ~~in the success of another's ex-~~ ^{from} ~~pense nor the~~ success gained at the expense of another, but ~~is in~~ ^{out of} the enjoyment of common labor ^{from} ~~and the~~ companionship of true friends.

One of the early Revolutionary flags, you will recall, bore the motto, "Don't tread on me." It might be well if we looked on all people as bearing such a sign about their necks. Don't tread on me. I'm a person just as you. ~~I have my ambitions and~~

~~my talents~~ I also must live and fulfill my destiny. I, too, am a creature of God.

I am not here merely to be a link on a production line for your benefit. I was not

~~created~~ ^{created} merely for your service. I, too, have ambitions and talents. I, too, want

to love and to be loved, to lead a secure, a happy life. I am not ^{just} a pawn in ~~any of~~

your plans, but an equal. Your desire for personal success, to get as far as you can,

does not justify your treading on me.

Moreover, very few men have been able to achieve singlehandedly their ambi-
tions. We spoke ^{EARLIER} ~~previously~~ of the advice, aid and comfort we often need from others.

We need also the protection which the love of others affords us when the fortunes of life turn against us. Sometimes men of great talent have achieved nothing and have died feeling that society had conspired against them because they had never learned how to get along with people, and found, when they needed help and turned to their fellowmen, that they had built up against themselves a reservoir of animosity, and that no help was forthcoming.

An American poet, Edward Arlington Robinson, understood this need for aid and for ^{the cooperation of} ~~contact~~ from others, this feeling of frustration and futility a man gets who finds that ^{his plans will} ~~he can gain~~ ^{ARE UNREALIZABLE BECAUSE HE WILL RECEIVE NO HELP} ~~no cooperation~~ from his fellowmen, when he wrote:

"The man who goes too far alone goes mad in one way or another." ^{Whatever one is involved in life will be concerned elsewhere. He will need to get along with people.}

Slowing down the pace of our lives would, I believe, aid us to re-learn some of the apparently lost art of social living. Lord Chesterfield was right when he wrote to his son, "Friendship is a slow grower." Better understanding is a product of a thousand meetings and a thousand exchanges ^{between} ~~of~~ peoples. It needs diligent and careful care, something ^{NOT} ~~that cannot be~~ afforded in a world where haste and speed are the dominant motif, and where the accepted philosophy is that the race is to the swiftest. Gallantry and chivalry may seem to be dated; yet they represent an attempt to socialize man, to force him to exhibit a certain consideration of others. ^{CONVENTIONS} ~~Gallantry~~ acts as a break to the self-centered ~~of today~~. We might well impose on ourselves some such discipline. We might well tie a mental string around our finger to remind us to

[illegible][illegible]

you see to college. Perhaps this one for you please turn to the of course, when
 having to write & hand down, the suggestions of the house, the "Thriftful
 of our college" - all the evidence and we are convinced of a day and
 set. But the other side, perhaps the right one; we should be careful,
 of nature, the ~~unpleasant~~ unpleasant, the great and great ~~unpleasant~~,
 bad nature and house, the fallen from justice - you will know the
 kindness and might have and then but for it. The practice of the
 house is a simple one. How can we be so as to be even from the
 point of view of the improving your school and - and we will
 be sure to be the better of it and by an ~~unpleasant~~.

In ancient Israel any vow made to God had to be paid in full or else the man who had made such a pledge could not hope for God's mercy on this Judgment Day. The Rabbis recognized that a man might make a rash promise or completely forget [^] promises he had made. ^S This formula was devised that all men might walk with a pure heart before God. Written for an excellent purpose; yet how many more vital themes are contained in our Yom Kippur liturgy. Nevertheless, these are the words which are clothed so majestically; these are the words whose melody ~~keynote~~ the service and give its name to our evening worship hour.

Strange, is it not, in what an artist sees beauty. It is recounted that Michelangelo created his immortal statue of David out of a block of stone discarded as unfit by the builders of the Cathedral of Milan.

How much more the music means to us than the text. What images it conjures up before our eyes - thoughts much more profound than the words. The theme reaches our heart and plays upon its strings. Instinctively, intuitively, directly we feel and ^{and} understand. The words do not ~~hide~~ ^{hide} from our senses the meaning of the music.

In the same way that we sense the Kol Nidre's true meaning, so too do we understand God. ^{The Divine} Though logic helps man to purify and elevate his conception of ~~God~~. Basically, men are religious not because they ~~know~~ ^{understand} God, but because they feel Him. Our emotions tell us of Him. We sense His being in life, in nature, in the moral order of the universe, in a melody which captures the rhythm of the sphere ^{and} of a human soul searching and serving. When God is such a living reality, then religion is full, real, and emotional. Such a faith can guide and inspire men; for the God we sense intuitively is a God of warmth and light, is alive and vibrant. While a God who can be arrived at only after long, hard hours of philosophic speculation must ever remain cold and distant.

* Rabbinical, even
described truth
is an amazing
fact

Do you remember the story of the famous Rabbi of Lodi who was known throughout the Pale for his wisdom and scholarship? It is told that one day he preached a particularly obtuse sermon on the Maimonidean proofs of the existence of God. It was a ~~long~~^{WELL-ORGANIZED} scholarly talk; yet when the Rabbi was through and glanced up from his paper, he saw about him a sea of bewildered faced. They had not understood. The Rabbi thought for a moment and then he began to sing. It was a wordless song of longing and faith - of man's out-groping towards God and of the glories of the Divine Presence. Now the congregation understood his sermon. For now he had spoken to them of their God - of a living God in whom they had faith.

Through the ages it has been this essentially mystic knowledge by which men have arrived at their faith. We cannot prove God rationally; we cannot separate God from the universe for he transcends it. But we can know God, know Him as a living, vital force; know Him as surely as if we had seen His very presence - for the music of our souls instinctively rising and searching, praising and describing, tells us of Him in wordless melodies.

I speak to you of the mystic basis of religious thought and feeling for I believe that as we take stock of ourselves and our faith tonight, we will find that it is a ^{or} ~~faction~~ toward which we need pay more attention.

Just over a hundred and fifty years ago the Jews of Western Europe were allowed to break ~~down~~^{through} the ghetto walls in which they had been penned for over six hundred years. A new spirit held sway in Europe. This was the era of ~~En-~~^{THE}lightenment, of Liberty, Equality, Fraternity, of the philosophies of common sense. Above all this was the Age of Reason. Reason was making man nature's conqueror; reason was writing new constitutions, was dictating what of tradition should be kept and what rejected. All over Europe reason proclaimed all men to be equal; the Jew to be the equal of any other man.

With the Emancipation that phase of Judaism which had been geared to the ghetto existence was no longer fully satisfactory. There were new problems of adjustment to be faced. ^{The poor man, there was no longer the need} To heal the bruises and wounds of a despised and oppressed people, to provide comfort and solace, to surround them with innumerable customs which might help them forget their low station in the eyes of man and remember their dignity and worth in God's eyes, to protect and provide for - ~~these were no longer the basic issues.~~

There were new needs. Greater freedom from the many regulations of religious life that the Jew might take his rightful place in the business and cultural worlds. Out-worn, out-dated beliefs and customs which appeared as gross anomalies under the bright lights of the Age of Reason had to be discarded and revised. Judaism had to be re-explained that its members educated now, not in the Talmud and Midrash, but in Descartes, Spinoza and Kant might understand. It was right that all this should be done.

For just as a ship which crosses the seas acquires barnacles on its hull which often impair its efficiency and speed, so, too, Judaism, or any other pattern of life, as it ^{develops} through the ages becomes overlaid by popular customs and practices which sometimes lie so thick that the hull, the basic changeless principles, are lost from view. It is the prophet and reformer who must ever shoulder the task of refitting the ship of religion, of seeing that Judaism's true message and meaning are never completely obscured.

Those basic changeless principles of our faith which are sufficient for men's guidance and inspiration at all times had to be separated again from those practices which served only the needs of medieval Jewry. How well this could be done, how quickly and effectively this necessary ~~an~~ adjustment could be made would determine how ^{well} ~~able~~ Judaism ^{might} ~~would be able to~~ meet all the stresses and challenges of the modern world.

Our faith has been called an *eternal tree* - a tree of life - an eternal, undying tree. But like all other trees, it must be constantly tended and cared for, and the dead branches must be pruned that the live ones may have room in which to grow.

The pruning was done judiciously and with great care by dedicated religious leaders. They were careful to cut away only the dead branches whose remaining no longer enhanced the tree's beauty, but quite to the contrary, endangered the growth of other ^{healthier} parts. For they knew that ^{above all else} Reform was still a re-ligion and would need all the implements of a faith; customs, ceremonials, a rich home life, prayers, and hymns in order to appeal to its worshippers and tie them to one another and to their faith.

For a religion must always satisfy the senses as well as the mind. It must speak at all times to the soul in terms which the emotional, spiritual nature of man can understand. In terms of love of God and of the universe, in terms of inspiration and vision, in terms of inner peace and well-being.

Yet here and there over-zealous horticulturists let their zeal for the new and the modern and the rational lead them into cutting away the live with the dead. ^{when this is done} And they left but a bare trunk. They spoke to their young people of prophetic ^Aidealism, of social justice, of human brotherhood, of philanthropy, but not of the spirit and soul of the Jewish people. Their youth agreed, but their lives were unchanged, their hearts unmoved. Cultural humanism spoke to them in much the same theme, and beside Judaism, was restrictive. Had the faith of their fathers nothing ^{more} to offer?

When they were explained God as transcendent, yet immanent; as existent and yet non-existent; as being of the essence of time and yet timeless; as ^{having} ~~being~~ created and yet permitted man free will; is it any wonder that they were ^{that they} puzzled and doubted. Such explanations at their best are unsatisfactory. In their zeal for modernity they had broken the mystic ties which have ever bound Israel to its God, and where such communities existed, such a cold rational

belief could not help but prove unsatisfactory.

We wonder today how some of our young men and women can look at Judaism and criticize it from what appears a detached point of view. Products of Jewish homes, they yet look on their faith with doubts and misgivings. They were taught of their people, but were never made to feel one with them. Its past was but another people's history; its religious literature but one among many; its religious leaders but members of a larger group of right-minded men and women. For them Judaism was a bare, uninviting ~~thing~~. The richness and warmth of true religious life, of true Judaism was never made ~~them~~^{theirs}.

Real reform never broke so completely with the past, never discarded prayers and customs and ~~hymns~~^{Real reform} as unnecessary window dressing. Retained ~~were~~ the rich traditions of our people, customs and practices which sanctified life, songs which told of man's longing and searching for God. Reform leaders realized that the rational mind could only go so far; beyond a point, it needed to be complemented by idealism and ^{by} faith and moral courage. The mystic ties which speak to man's soul are as important as the rational logic which appeals to the mind.

Better far than a thousand lessons learnt by rote is a single song of our people in a child's heart. / As we take stock tonight we can profit greatly by remembering that it is custom and tradition which binds our people one to another and to God. If we would raise young men and women strong in faith, proud and not apologetic of their origin, - home, school, and synagogue must unite to bind again the mystic ties. If in later years a child can look back happily to the subdued joy of the Sabbath meal, if he can remember the quiet and yet exhilarating feeling of a congregation at prayer; if a child can remember these beauties of his faith - to doubt will be difficult, to depart impossible.

2) I read of the heroism of R.W. just recently in an interesting report by Philip Friedman which details the many acts of help & rescue extended to Jews by their fellow Europeans during the darkness of Hitler. The book Their Bravest Men is not well known, but it is well worth the reading. Overwhelmed as we are by the activities of Hitler's minions, we sometimes forget the bravery & ^{courage} ~~bravery~~ of many brave men & women who did all they could - sometimes at the cost of life itself - to rescue refugees & friends from death trains & concentration camps.

As you read the book, you will hear the kind of heroism - also often unknown to you. There is inscribed names from one individual layer of well-intentioned men & women who quietly & conscientiously sought to make the world a good place in which to live.

3) We sometimes forget the importance of these people, newspapers - TV centers on the famous & the notorious. The couple who moved in Berkeley, sustaining one happy marriage are not considered, but very failures of the most married men & women. Our daily press is filled with the sensational, the criminal, the bizarre, the cruel - the quiet unorthodox acts of men & women whose lives are lived depends nothing on the ~~attribution~~

I want to talk about the importance of the common man & everyday activities. We need to gain perspective on ourselves & our life - on its strength & strain - a perspective which we can not begin to supply from our papers -

Especially children ~~find it~~ to be needed - to make material for accomplishment - for achievement

4) I want to say finally no it's not a common man - common man
originally - separate - to mean as opposed to male - with of rank
not personal merit

So much unnecessary grief has been brought out would be a
habit of setting down aside as unintentional - inferior
Under
such
Part

Further instances of blood etc

There are good men & women in every class - every year & every
hour - the lesson of being to realize the common people are people
as much knowing as the aristocracy

1) I would
2) I would - Springfield back of the

This is an individual mind in fact. 1" I p'p'p' on which would
depend - not of one class or rank - unknown - but for
the price of blood 11'12 p'p'p' - 11'12 p'p'p' .

5) I want to say as early as the real goal in life

1) Endless of progress - then - realize that the whole
world is round

Illustrated in which

- | | |
|------------------|-----------------|
| ① work - you | ① family - love |
| ② helpfulness | ② service |
| ③ fellow feeling | |
| ④ wealth | |

2) I read recently ~~the book~~ the saga of T.W. in an interesting new book by Philip
Freelander "Then Brother's Keeper", I recommend this book highly to you. Sometimes
when some minor "aggravation" affects us as Jews; we come to feel sorry for ourselves.
We feel ourselves all alone in an unfriendly world. We remember the days of
Hitler when it seemed hardly a week in all Europe was raised in our
support.

Then Brother's Keeper tells the story of the thousands of "good people" -
noble minded men & women who risked their lives to shelter, protect, and
rescue Jewish neighbors. It is an inspiring catalogue of heroism & bravery. It
is a needed reminder that unbounded humanity binds together many good will
everywhere - the reservoir of good will is the best basis I know for
peace in the future. We are not alone in wanting decency, freedom, and
the good life for ourselves & for others.

3) When you sit down to report on Then Brother's Keeper, you
feel again deeply conscious of the reservoir of living in most people. ~~Some~~
~~but not every~~ ~~collaboration~~ most of us take the kindness of others
for granted, and become infuriated & annoyed at petty irritation. How
often when we were children did we forget the long tiring hours of our
attention lavished on us by parents & remember only some pleasure of
the moment which then little seems denied to us. Abolition of one
other's clerk makes us forget all the occasion of proud courteousness
which ^{it would be} could we remind ourselves each day of the debt of gratitude
we owe to so many - if we could we might be even more aware of
the living debt of man

4) An English playwright W.S. Gilbert "Men & materialized mistakes"
Other parts - a record of central habits - unmet demands
and this shows "living tools" spelled out

5] See description of some men - but not all - supposed people
with "O" in "Ethiopia" - all guilty of that false conclusion
[College maid]
where Kellumaker

6] Forth goes & will not be limited to Jan - ^{on faith} control of every month



Kuvalis then makes interesting reading at many levels. He is a humanist, scholar, historian, literary critic. That is not to say he is inflexible in analysis or absolute judgments. He knew nothing of the history of the ~~movement~~ from Plato and Aristotle to a sort of his world as one might understand - hence he argued a great deal of time to go to a place very inconsistent. This is the medieval world of science & knowledge and we can not expect him to have the perspective which we have now.

Russia can be quiet and modest and in the next hour reveal an
 surprising depth of knowledge - breadth of vision. Unquestioned, his mind
 is no more. From our first talk and subtle system and into his
 profundity and his few words. On English Russia is printed, for the
 most part, without comment. Yet, a word, it was so not also with
 a modest Russia. ~~It is~~ it is such a popular word could make it for
 us the sufficient. ~~It is~~ it is a word. The Russia is in Russia
 has no more for it. ~~It is~~ it is a word. Yet how many of us for last of
 a word and for it.

[illegible][illegible]

to let Fortin's teacher had written, for him a little of each day
mounted with the alphabet and spread with honey. The child
was just that time as a symbol of the sweetness + value of the
letter on which he was to embark.

Study + learning have always been sweet to our people. Knowledge
from whatever source it comes is precious to us. How much the
new insight + understanding which comes to us from our own
owned texts. Let Ruskin's life + memory then inspire us to devote
some time at least to learning more about life, about values, about
our traditions. ^{This} would be the highest tribute we could pay him &
the greatest benefit we could achieve for ourselves.



The year is 1938.

The scene Warsaw-The American embassy

Music suggestive of the approaching Nazi hordes is heard off stage.

At a desk center stage sits a young, neatly attired attache. In an outer office sit a crowd of tired eyed men and women some clutching young children to them.

One is admitted. Fortyish-an unpressed business suit-he has the air of an overworked but financially insolvent doctor. 'Please, sir, I would like to enroll my wife and three children for immigrant visas to America! The young diplomat hardly looks up. He has heard this request repeat a thousand times each day. 'Sorry, the lists are filled for the next twenty years!

The petitioner's shoulders sag. It was expected but the cords of death have just tightened about him a bit more closely. His body straightens. Life flows back into his eyes. He turns once again to the American 'should I come back in the morning or the afternoon?

We do not laugh. This humor is too tragic and grizzly. Yet it is humor none the less and it helped lighten what was undoubtedly an impossible situation for both men.

The Jew had entered a petitioner-begging. He left unsatisfied-but still a man. Humor had helped him conquer an impossible situation.

~~Source of Power~~

No man can survive in a perpetual argument with destiny. He is overwhelmed, Wars and economic persecution; disease and death are too much for them - we can escape them for a moment or two - but we are not meant to die out.

Margaret Fuller was a modernist - if somewhat overly self-imported & pretentious. American writer of the 19th cent. One day in an interview, she told the coverable press ^{that} it was her phil. to accept the universe. Cullyle, her great English genius hand of our interview & sincerely commented God, she'd better.

The great things of life - the remarkable - we must learn to accept & live with - Happiness can be found even in poverty - even in the ghastly internment Anne Frank's past during the war. Happiness can be found off any one home - redeeming sense of humor.

It ain't no use to grumble & complain

^{JUST AS} It's ~~just as~~ hard & long to rejoice

When God sorts out the universe & sends rain
Why we can't say that's

It is no hypothesis but an on a long lived people and a people
where he learned to learn a man's of him - from life. When
he helped us sooth the strike of REALITY.

Forrest is no pleasure. It can make man's mind & make you will
as there is no more of you. Tanager's wisdom plays - to you can
learn to transcend power to play for at the time you will know.

There is a big a love. It can make a person's mind in a small place. There
the hands made a living. The one in the town had more than the one
good and it is indeed he was a man - the one who kept the others
of the town's one grand old place. He had a home with a man's
years - and on his table lived a small - ~~many things~~ - and a man
Teller was in the town to fit a man in the place of a man
which. While he was a man, the householder was at the
back of the house - the one who was a man - the one who
made a man's. When he came home, he asked his wife of the world

under the sky - 'Entirely'

'Will you make them for me & make'

'Entirely but it will be - for me'

'Much more - for me'

'Will you make them for me & make'

'and a little more for me'

Can you make them for me & make'

Will you - for the world's sake, for the world's sake'

anywhere, anywhere, anywhere. The world's sake, for the world's sake'

Will you make them for me & make'

in the world.

WHEN A PEOPLE CAN LIVE AT THE TIME DO NOT
HAVE LIFE AND THE MACH OF ITS PROPERTY
We also want the world's sake, but it is a world's
unimportant. 7/100 ON: 8/11, 12/11

Happy as the man who can learn to be happy with his life.

many are the stories that our people told out of their mansion. But he did represent all that they were not and could never have. Their humor unchanged not what he had, but what he lacked - not the distance between them, but the common bond that bound them. It was a kindly humor not a bitter one.

There is the story of the craftsman who came to repair a chair in the Rutledge mansion. When he left and had reported to the wife of his equally impressionistic friends, you would expect a detailed account of the miracle he had seen. But no - The story was that he came out shaking his head "Something is the matter with the Rutledge chair. Things could be so much better" he confided to his friends. "Amos, Amos, I saw two of his children having to play on one piano."

Poverty is not debilitating, if you can learn to live with it. If you can learn to reject the material, and love, & happiness of the life which are all free and not have your mind controlled and frustrated by a drive for the material things in life which even when attained do not satisfy? Do not give material happiness.

Religious men have taught our people that truth is in printed material. A child comes into the world with his feet landed. He needs the grass, the sun. But we have him in a world with our hand open - nothing material we have strangled for deposits with us. How much of sense of humor - a humor born of kindly perspective can help us each true goals and struggle for real fulfillment.

Humor helps us also to meet & face life's contradictions.

The papers have been filled the past few weeks with stories of a young girl and her life in the land of labor slavery, abuse, and other filthiness played upon. From the different cities and we have been regaled her life was rather sweetened, in fact, in young girl's memory - and her story has made more interest than any other story since Douglass left - and so, I must add especially filthiness. In the fall her name given the name of Rachel Murphy and now in a tale of a prison life to the one which she is now living.

[illegible][illegible]

I think we all have gone through a stage when we loved to read the impossible tales of Mark Twain. One of these, The Connecticut Yankee at King Arthur's Court, can serve to illustrate what I have been saying. A talented young 19th century New England mechanic and blacksmith while out on the woods near his millday town and decides to visit and try a wonderful quest of Mr. Twain's genius awakes in the 5th century English countryside made famous by King Arthur and his knights of the Round Table. His befuddlement and amazement and shame of the situation and receiving adventures do not ^{concern} matter, despite the delightful matter & page of them. We are looking to see how mermaids come into being. The Connecticut Yankee at one point is imprisoned and orders are given that he be burnt at the stake. He does not know how to save himself and then his despair he recalls that in advance he had ^{in his dream, in life} once ~~very~~ recorded an eclipse of the sun as having taken place on the exact day for which his execution has been set. Summoning up his courage, he pleads to his gaoler that if they dare set fire to the pile the very heavens will darken and sun and moon will never again shine on Morris Old England. They approach and the sun begins to decline and the earth begins to darken. What can the people think but that a miracle is taking place - that must be some connection with the Yankees Church and what they are saying - What must of otherwise be unexplainable now becomes reasonable. Like our own designing absent reasoning and transmigration the confusion has lost some of its mystery - we are happier now that we can give the strings as titles and names - The only difficulty is that we are wrong in our analysis and have utterly misinterpreted what we have seen!

Mermaids then and our own mystical meanings have a common human source - with this humbling thought - let us ask the question which we must consider to - what!

Should we believe in miracles?

Can we believe in miracles?

Why is our doubt so filled with miracles?

How often I have been asked these questions. I was invited during the past holiday season to the home of friends whose eldest son had just come back from his first semester at college. He was troubled by something and quietly got me into a corner. His question was this: He had just had his first real exposure to philosophy, psychology and the theory of science. Each of these had raised doubts in his mind as to the validity of Judaism. He had doubted and he needed to find out

had been in England making her a slave but never again
a battery had been given - with a warning of Holland - but this
person had suffered from a religious crisis of which the doctor had
doubted, but that she had miraculously cured when she joined the Church
and was purified by an old lady's baptism.

She used to believe in the Bible despite the miracle.
She used to believe to believe in miracles - no more.
She was now able to prove and produce their faith

One of our best friends came up to me quite disturbed with an English
as a social gathering she had somehow fallen involved in a discussion
on religion. As in an office she was, she just, he tried to say being
and not to go to the church and her neighbor moved rapidly
to the altar, he seemed that the discussion had reached him to that point.
He would also not accept X's in no more in person's matter, but
otherwise, otherwise, otherwise had an extremely tall place,
after all his history was somewhat considered. What is that whole
building and the confusion of the power of the?

We are quite certain on being open-minded. Some of the most
wildly doing for it: my friend wanted to know if the fact of being
left more in the world. A word to appear that through many people
may believe in them to-day, this is no more and they are not. A religious
hand of the new Testament is not only. After years of the world, he was
placed in a small table. Through the eyes of his friends
and most concerned persons - there was a very much more, many people
more, and believe - and to do the best service for the world.
And then - they went to a rich lady and she had with her a great deal -
When she came to the table they found that it had already been arranged

It is the no small matter to be willing, to end on question "why".
Why come to service? Why pray? Why profess to be a Jew? Why bother
to build a Temple?

When man does not only such question, our own reform judgment becomes
no more than the liberality of indifference. The unconscious nothing
of free pleasure which has little relation to or forced in our
lives.

Whom we are very sure cannot reach - we ~~will~~ have taken the first step
toward securing the meaning of prayer

" " We are indeed under a tyr - We must have taken the first
step toward freedom by the means of
release of this tyr & our lives

Why we ~~reconsider~~ join - we must have taken the first
step toward something ourselves
in the moral & spiritual life and
then we can alone understand our
community join -

only leaders and question in our deeper understanding
can we find because for us now there is
superficial gamut as evident to our
board here in the world of the unknown.

Good health is one of our greatest assets and also of our life's health.

Only when we understand the barriers in democracy or human dignity
will we begin to understand the
importance & implications of such a goal.

11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 10

Only when we actively ~~engage~~ ^{engage} in power or keeping, we might be
people who believe in something
good can actually see if such
actions on behalf of such
happenings or if we are spending
our energy in useless pursuits

It is not easy to understand

It makes for sleepless nights and the desiquet of soul searching
But only if we have the courage to challenge our preconceptions and
analyze carefully our basic habits & commitments can we
have any meaning in our lives - or can we be sure that
we are devoting our energies & talents toward a worthy,
and meaningful end.

It is no happendence that question includes a quest - Only by doing
will we find the way to a life satisfying and meaningful

It is no happendence but a problem which prolongs - Only by
evaluating and analyzing our lives in constant what it is we truly believe
and what we so believe.

Unless you want to live freedom, a confused life, you must be
willing to search out the depths and the truth through the difficulties.

It was not only that the Fr. Descartes would renew his search -
regardless of truth and proble and one, can it be said to be truly alive -

even ✓

[illegible]

being subject to the same already said - So let that be men in relation
 August 20 and that has been killed on my other hand - might be said
 under his head also, have frustrated. Moreover, we would expect
 and a mission to be ~~to~~ for as broad as. At least have made
 great an impression - it is. Yet though both Jewish and Christian
 never of the period are quite numerous and had when we arrived ~~the~~
Adano. Only the other winter of June's year died more or less
of the same kind! And found himself apparently this winter the only
 the scriptural - for he never mention "the heavenly kingdom" or
 the vision and other visions have had of the same kind.

[illegible][illegible]

and David walking safely among the hungry lions.

We should remember that miracles play a role in our Bible. Some of our songs were not always appealing to the mind as proof of God's faith. We have one to think of Elijah's challenge, the Lord produced a battle of sacrifices on Mount Carmel to see whose would be acceptable to God. But the Bible sometime seems to be arguing that, but not mean that we must accept that justification or credit their claim. There is no more proof of the power of the God than in the coming of Elijah to heaven is a miracle than there is of the resurrection of Jesus. How much would our faith be if it depended on such things. Mr. Carl A. De Mille is currently filming a version of the story of the Exodus of our people from Egypt and of the journey of the 11 Commandments at times. His people men will find a way to duplicate before the camera the parted water, the manna, the rock that gave out fresh water, the best of which not been. Our faith entirely does not rest on 3D movies produced by modern methods however.

No, I do not see how we can continue to find evidence to the fact of particular miracles. It is not what we know of a man's mind and natural laws. Moreover, miracles are intensely selfish. They presuppose that God will call a halt to all the mechanism of life from the movement of the planets on up to the chemical bonds which hold together matter. Is that how we do a particular act for the benefit of one man or a small group of men. They presuppose that God will more concerned with the welfare of some few than with the well being of all his creatures.

Miracles are the product of the imagination of man rather than of the will of God. Moreover, the Bible is not naive or uncritical in this respect. The miracle stories are concentrated in its earliest portions. Surely our ancestors learnt that miracles must not be considered as proof of any point of view, attitude and behavior of any one body or person or on circumstances nor perform on claim to perform miracles. The Book of Deuteronomy in which the story of the Exodus of the Jews is retold was written in the late 2nd century B.C.E. Whomsoever compelled our God was already conscious of the limited evidence which miracles should be given - for our read

IF A PROPHET PERFORMS MIRACLES WHILE ADVISING
THAT YOU WORSHIP ANOTHER GOD. HEARREN NOT
TO HIM - FOR GOD IS TESTING THY BELIEF

The message of the Bible often reflects the human condition which
men see & feel more of all -

Perhaps it would be well if we had more of the intentional for
the message which we seek. There is no morality, no
beauty, no love, if we take for granted the blame or defeat of living.

By making the Bible an end in itself, of the power beyond our
comprehension, rather life is new man -

Remembering that man is not an end in itself in one place - we
can still see & build to life & God

- ① Order & unity of the universe in which we live.
- ② Our inherent longing of union with God
- ③ " " " quality of shared love
- ④ " " " revelation of the human heart - the
revelation of thought, feeling, & conscience

"The story human values & the new law universe"

Plato


"WONDER IS THE FEELING OF A PHILOSOPHER
AND PHILOSOPHY BEGINS IN WONDER."

facts
conventions } all one same
motion

|| not united or united but
not united or united but

meanings found in Egypt and Temple! Then plague on simple
regular domestic phenomena of Egypt put into dramatic form. They are

born from the surrounding desert: the hot wind that blew 40 days, the
insects & impurities that fell and polluted the air, the desert stream
that during the crops, the dead land which breaks the bread & pollutes
the Nile. And is the power of the god of the free man & the desert is
the power of the enslaved man & the alien.

What I am saying is that many of the tales are written not as descriptions
of fact but as quite self conscious dramatic representations.
Indeed like Bible written dated history with means. Greater wonder
is that of the manner & quality with which we have entered the journey
than of the events themselves. We know how that anyone passing through the
wilderness of Sinai will discover in the spring a flock whose sap falls
in white globules to the ground and is thick & edible. To this day the
Bedouins call the sap manna ^{ESSENCE} ~~the gift of heaven~~. The
the story of quail now called once to eat and said then years. The
Hebrew probably came across these phenomena. If they had been on
uninformed people it would have had no other meaning but that it
proved the real miracle. But the Jews saw beyond & behind. —
They saw the manner & the great evidence of God's goodness & beauty —
the new order was the world shown to show man's moral along
life's highway in his sense. This made the Bible not a factual history;
but a poetic history — not with an eye to data, but even attempted
to emphasize the deities and the impudently denial of polytheism
& religion that which the Jew had distilled from life. 

The capacity to see beyond & behind to divine & the cosmic play
to the world of genius — greatness. It is the reason that the Bible
has always had great appeal. Taken superficially the Bible is no more than
another record of an utterly insignificant people who were unable
to establish any lasting power or even independence. Taken profoundly the
Bible endures the struggle of all men to find meaning in life and
oppose to our ruin the way in which they have felt & found that
means. They found it by looking behind the obvious

Many men had looked at the heavens & written:

When I consider heaven, the work of thy hand
The moon & stars which Thou hast fashioned
What is man that Thou shouldst be mindful of him
& the Son of man that Thou shouldst think of him

and then simply follow the direction -
 Read the note - thinking hard to see
 left - helpful advice, page 90 at
 a time

We need pro-forma and multibank attention concern

We need this uncut left as a good fit and for the others ago (about 30
 years must be in need: divided as a new family & married, I
 We have the second banner and we have the only the new ~~new~~
 quick with our mind

Should like to see you to night ⁵ here home evening, would like to know what
part first and second articles, should like to see how they go.

Find, if you can understand the cause - Familiarity generally means
 it before you will learn much right. If you are already strong
 before, then it is a dead you will find it hard to do the
 better, and then, I think of a person who is a strong
 and positive in character, the better. The things of it is a great
 result, but then an action must be a great result
 before it can come to life in character. But it is not the most
 that all the best are found, and it is impossible to be
remotely, which best can explain thoroughly, and very, and very
 the meaning of the meaning of the best: You must do
 until U.H., and best are the best U.S. best - best
 and best best, and best, and, a best, a best, a best
 and best to the best. So can U.H. best to be best
 and best to be best only best the best to be best
 changed best to be best best best best best
 and best and best best best best best
best - best best best best best

[illegible]

The Punks

symbol of life renewed - spring - new
vegetation - after the brutal cold of winter
have the new season

The Results are

symbol of fertility - of intensity - of an
 sense of hope -

Women need a better? Help and care. Clean + healthy environment

With our colorful sides - a ^{with} quite ^{with} colorful sides the best
of our day - it is not even in it. That he was the old man - They held -
They held the day. Went a visit to that he could be a spirit!

But you say "What has the miraculous redemption to do with morality?"
We are not alien to it. We perhaps do not even believe in the literal truth
of such a story of miraculous redemption. Most of us have never been to
Egypt - so why we could not go even if we wanted to be wise of the
earth. But ~~we~~ we are restricting American Jewish citizens (and ~~other~~ ^{foreign}
citizens) from being granted passports for entrance into the Arab State -

But for. is not a main verb.

The result known field under that it was not the maximum amount of the
 a big school under structure or system. Results

The bogged down for us something of a mystery but we will surely
a straight-forward account of the events which preceded the crucial
moment of your history when we profess some simple freedom from
political neutrality that they might understand the Eastern long has as
freedom from spirit. The bogged down as well as simply a matter of the Billard
story of the Egoism of the Jewish people under more from the oppression
Yoke of a tyrannical power.

We have an illustration of events along with the same possibility
the development of a period of sacrifice on the history of the 14th of March, and
the same possibility the story of unbecoming bond for the same possibility of
days, the Bible concludes:

AND THOU SHALT TELL THY SON ON THAT DAY SAYING: IT
IS BECAUSE OF WHAT THE LORD DID FOR ME WHEN I
CAME FORTH OUT OF EGYPT.

Then possible and possible ritual - we call possible to the future. There are
to be performed without interruption. It was to be a spiritual long of other the same
in each generation as best he could to the same, should always have
reference to the problems and present hopes. He must be ready to
bring in the unbroken religion around to to social development and the
a number of unbroken religion.

What a should also to read your attention to the history of the
Bible and Virginia that was not read in our night of the world. Of the
purpose of our history, we are simply to be a simple explanation and
manipulation which includes history and long to be a simple explanation, the
would speak the Bible to read:

AND THOU SHALT TELL THY SON ON THAT DAY SAYING: IT
IS BECAUSE OF WHAT THE LORD DID FOR ME WHEN I
CAME FORTH OUT OF EGYPT.

That would be simple and straightforward. But the Bible also tells
in every generation a lesson can be seen -

THOU SHALT TELL THY SON ... IT IS BECAUSE OF
WHAT THE LORD DID FOR ME WHEN I CAME FORTH OUT OF
EGYPT.

EGYPT

Most of us have been to Egypt - To-day we could not find
freedom to such with the state rights policy of neutrality. The same
freedom according to the religion of the same degree. Tell me the
about the the Bible to read to our children as if the same
of liberation - the suffering in freedom - had a simple explanation to the

on which it is taken. As the family would not answer, this must
be added would appear the name of the three original and
the youngest would be again hymns to God, and spring, and glorio-
hymns would be more suitably lead to us. 'Let us have not
lost the control of the church from of the Holograph with (4 p 34)
which each of the original is taken up in turn and appears

With the fall of the Tumbly in 2005 general access could now be made
within an 800m radius of the site. Unfortunately the vegetation
had started forming hundreds of years ago and the Tumbly
and the dense forest would no longer be directly accessible
in the past - the same in the house - the former point of entry
of the Pacific Pacific (at least originally) had to be re-established
and developed and the necessary points up and kept.

[illegible]

10

and
to find some material in each month to be
the same material as I will use as an
of the year and as a rough sketch

[illegible]

③ Only the water of fountain near small

something of all this proportion would it be the matter of living - the question
would be asked and the answer - I understand the question well at this time. At
first the matter of the story was largely in the past - now the
past is the present story of the 45000 (p. 20) which was the
it concerned how to know in time - a condition of
a change in the
an undisturbed world
and a simple world

gradually, but the question asked on the answer guide became homologized. The child's answer seemed to be a reasonable difference in the pattern felt the need of your answer as to what to say (the answer pattern) and of a child's education program even at the end of the year. The question asked the form of the answer and the answer pattern was a long description on the answer guide. The answer pattern was a long description on the answer guide.

[illegible][illegible]

AFTER MEAL
 There is swimming at the pool and out in golf course participation - are shared
 the rules not only relevant but more powerful to know. Last forward
 to it in a most of the most
 for the children

$\Phi_{\mu\nu} = \partial_\mu A_\nu - \partial_\nu A_\mu$

APR 1 KO MBN

NUMBER 50745

1) AN ONLY KLP 99

Lucas E. J.

2) $\ln 40 \approx 3.69$ $\ln 50 \approx 3.91$

1997

FOR THE TRUTH

Residual
2.222 with 16 d.f. χ^2

THE UNIVERSITY OF CHICAGO

025

of one of those who actually were freed from Egypt. Let us dwell
 thus the bitterness of our exile - as we look into the bitter hole our
 unbelief must find the more and pain of our sin. Let us dwell
 make preparation for death and a long descent passing - as we pass
 of the unlearned head - the head of affliction - the head of all our
 time to rise the voice of our heart upon others - can we not dwell of
 ourselves on it we too were there - taking advantage of our own
 for our sin - and with the full we can discern and make
 from ourselves out of it - can we not perceive the advantage we have
 as we are told when we are ourself we are and the danger of the
 our self, yet behind

The background in the script enables parents in to relieve their DUTY OF LIFE'S TENTATIVITY and in relieving the historical past and various possibilities and possibilities in the various life situations and also around us to do. By participating in the SURVIVAL OF PAATH - by relieving for the various lives and beyond the various

Every 7 cupful must have 1/2 pint and more fruit with except the seedling large ones in 1000 or 1500 with seedling cherries the fruit clean up except seedling; These are a small 2/3 pintful than would and in the garden.

[illegible]

28. 12. 84

[illegible]

Nothing ^{to} ~~say~~ ^{but} ~~say~~ needs a capital letter!

- to me, you & a - can + do + verb - That is an obligation

IN EVERY GENERATION WE SHOULD LOOK UPON
HIMSELF AS IF HE HIMSELF HAD EXPERIENCED
EGYPTIAN SERVITUDE AND DIVINE DELIVERANCE

Drift to pick up a change & make them with what it is intended to be & can be

A FAMILY SERVICE OF LOVE IN WHICH EACH MEMBER GROWS IN LOVE FOR HIS FATH AND IN UNDERSTANDING OF THE RESPONSIBILITIES AND DUTIES OF THE FREE MAN

- 1) to understand
- 2) to know your audience
- 3) to make sure you are
- 4) to make sure you are

① Some were, and stay for one, asked not to say the order of things and describe the day as it is, meaning during the service. After all there will be no other chance - Seida is upon us next Wednesday - Parson have been full of the spirit of the occasion.

1) One add the lily 1005 2113

2) One add from the Jung shore

Whole food

Imported New York Canton

Beautiful Seida meal

Spent your Easter Holiday with us.

② Seida with ~~uninterrupted~~ high holiday of gastronomic Judaism - Even the main course study group ended up with much passing remarks and for the "how the night came of Seida".

③ We all know the Seida as a wonderful holiday of night and, during attempts, reunited of wine, and food of the highest order, and ~~the Seida~~ - But of the purpose and the meaning of the Seida I would suggest we know the least. The Haggadah poem for us something of a mystery. We know that it has to do with the Exodus of the Jews from Egypt but little because it was never translated for us from the Hebrew or because, if read in English, it seemed a mechanical repetition of a history of a small band of slaves whose problems we had trouble relating with and whose miraculous redemption we had difficulty believing - the service was part of the family celebration which we loved but did not become involved with.

④ I should like to suggest to you to write a possible meaning - relevant to the problem of our own time - which we may gain from next Wednesday's repetition of the Haggadah story and also the approach to that service and its problems which it might be profitable for us to take and I would like to support this "so-called drama" approach by internal evidence taken from the Haggadah itself.