

# To Considerations of a People

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I decided 'then...' *in the end*, after my work was done; \*appreciably of philosophy, and war and logical orderable & functional assessment, through - a compendium work, to demonstrate uprightness in my full faculty in facilitation of *helping other's find their way, and only one other thing, through life, as my pillar and my foundation.*

I agreed to set Ava free to me, seeking the people who \*entitled or demonstrated, as such seek my fellowship, and find then, what is encouragement and necessity for what is given, known, and welcomed by other's, in the purview of knowing my capabilities to overcome, and seek persistence. In the end, I had to let go of Ava Max. She was pure, sweet, and kind. But, to disambiguate, there were three reasons:

First, she had to learn a lesson of love in reprieve from counsel, and functionally admit via the lesson of whom was not the man dispersuading her courtmanship, second, there had to be a reason the child would survive the tests of life, and remain encouraged despite entitlement, and third, our love of one another, needed a sanctimonious place.

Entitleable provisio for in a nomenative disjunctive sessionable invitation of council, we may provide a four-and fifty to seventy-one propertied dilemma of council [provided] in two, to 16-5 in 38 to 99 and 20, provided no disunitary reprobational entitlement of a licensentor. {Provided no censure and a given at a trustful obligatory reclaimanaitive property of junctionable work of law. Does this [neither consequent disunitary or unreproachable manual labor entitle the provided [of council to their honor] of a juncture in beleabored co-divisional produce and production of works to their defense and livelihood? Then, justified, do we intimably conjecture we have pre-aprehended to a license in a given work of administrative arts or technical catalog {provided a citizen's defense} and of non-capituriurarial rights of forebearance to consenting?

I would then-ask: "How, demonstrated or rightfully promiseful [entitled, ambiguited, lost, or reorganized and apportionate] as to state; for of laws, are we hold that the function of a people is to consider their *potential and possessorship of work's and respectful imbalances and a fair-session to be granted*, if as such~ A people hold the function of a regulative duty to those work's that prescribe them, to uphold their portion of session and reportive basis, whence so the ruling is unambiguated by a formative structure, and those rules of law, entitle the stipulation they suffer, or reproach in entitlement of laws regulatively of holding of one in standing to a greater ruling, persuasion, calling, or work of entitlement beyond their generation or fellow?

Considerate interest is very much a balance between the valutative basis and the intimable conjecture of death and life, the certainties we hold of evidentiary to inevitable in the progress of living. For that of what may come, it is persuaded that meaning is derived from love, unhallowed by what is sancroscintly devoted to the wonderment these things are explained, then of what is death, so shallow, is not met with, but for a mentation to serve all, one, and the same a dutifulness comparable a lover and a reason to introduce the labor by which creation capacitates in it's freely held immomentariness the formed and made of which may persuade to the

self, we are literal and comparable, unlike, but incapable of suffering the weight of a world, then that we find peace in the sad, and happiness in the mutual, the suffering of many, unlike, but of few, a kingdom.

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Leaving in action the manner of intention as unimpoverishing of the relationship of facilitation to another's consequences, in moderation, at (@) the layer just-prior the process of healing, and demonstration with facilitation of means to inhere with adequacy on-measure of love, by of which we illustrate such-terms as adequately held of care in conversativeness, is then [consequentially] without terms of reluctance and aspiration to mastery over the other.

Thus this is deemed often uninfatuative of design by means to communicate, as a source and contrast to which is ideal in presentability and of realism in the face of a synoptic gesture of healing in treatment of a variety of various manners of incomprehension, as varying from many negative illnesses for the patient such as Schizophrenia Precox, mania and depression. Often the 'rationale' of justified means as interpretative is analogically founded.

This works on the simple principle that it is both attuned to the nature of the recipient, and attuned to the nature of love and care, in the given of a 'singular pulse' and is mostly coherent, in the relation to disparative causes in illnesses.

### ***Final Suppositions***

*The 'first' and primary application of the innovation and committee, is to entitle right(s) and function discomparable all but an ecological and surveying of planetoids (1st-4th) Earth, in retentive workmanship of catalog and writing [lit.] to the perveyance of navy and aquatic study, for a biological and terrestial synthetic catalog of diplomatic workmanship of negotiable interest comparable national and federal empowerment(s) of computational peaceful and defensive status in re-innovation of scientific treasury and repository, concerned with bio-ecological need, sufficiency, mechanism of function and inter-heretiological management.*

*The belief by myself, as **Directorship** in Standing is an ecological provisional token and demonstrative valuation of life and process of predatory and prey advantageousness in survival co-capitulates the need and necessity of human beings as tenants of the Earth, in successory of demonstrativeness to law's in forebearance, the naturalization of survival, and the non-extinction of the species.*

*The second belief is the administrative function of the 'abstraction of ecological superiority' disdains from the disincentive of an occupied or unoccupant in a zone to prey and predatory instinct in settling and seeking. This serves a direct interest in relation to demonstration of a superior defense and peaceable people and interest in basic conditions of fight and flight.*

In the end we learn 'The LORD' is *our people*.

In the end we learn 'God' is *our humanity*.

*The Lord, his God, Jesus.*