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Israel's Enemies and Their Motives: Some Thoughts on the
Theme of Purim, 1958.

ISRAEL'S ENEMIES AND THEIR MOTIVES

Some thoughts on the theme of Purim

March 9, 1958

THE TEMPLE

Rabbi Daniel Jeremy Silver

If you had walked through the halls of our school building during its last few sessions, it would have reminded you of nothing more than a street scene from the Arabian Nights. You would have seen proud shiekhs and noble ladies busy about their preoccupations, bedecked perhaps not in the brocade and the silk of ancient finery, perhaps only in the last year's beach-wear, but nevertheless quite proud of the way they looked, quite proud to be masquerading as the heroes and heroines of the Purim story. For these, our young men and women, were busy - busy at the celebration of the Purim holiday. On the Jewish religious calendar Purim is set aside as a time of rejoicing, of merriment. It is so commanded in the Bible. The story of the Book of Esther being completed, the Bible tells of a letter which Mordecai sent to all the Jews in all the cities of the hundred and twenty provinces of the kingdom of Persia. In this letter Mordecai enjoined upon the Jews that they observe the day of their deliverance as the annual anniversary or commemoration of the fall of Haman and their own group salvation. He tells them to commemorate this day, the fourteenth and fifteenth days of Adar, each year in its season, the days on which they were freed from the threat which hung over them, as days of feasting and gladness. And of course subsequent generations embroidered and embellished this aspect of merriment. Purim became the classic example in Jewish life of a carnival day, a day of parties and of masquerades. In many communities it became the occasion for ^{the} young children to go about from house to house "trick-and-treating". "Purim", they sang, "comes only one day at a time. We'll leave you now, but first give us a dime." In many Oriental Jewish communities the custom

arose of holding an amateur theatrical on Purim day. These were mostly satires based on the pretext of the Esther story, but actually lampooning all the pomposity and all the vanities and all idiosyncracies of their fellow townsmen. Purim, in short, was a day on which the Jew forgot the predicaments of life, the dangerous political situation which usually surrounded him, the tedium and routine of his hard labor to earn an existence, on which he rejoiced not only in the salvation of some Jews in Persia centuries before but in the hope, the faith, that God would yet intercede for him and achieve his personal salvation. Light-heartedness, levity then were the order of the Purim day, but licence was not. Purim is not an occasion for unlimited frivolity, merriment without bounds. Some have made a connection between our Purim holiday and the Mardi Gras. They come at approximately the same time of the year. Both in all probability owe something of their origin to more primitive, pagan customs. And yet the aspects of the "last fling", of merriment unbounded, of a public display which became the aspect of the Mardi Gras in many European communities was never that of Purim. It was a , a controlled enjoyment, a block party with chaperones and supervisors, a day for happiness and joy, but also for reflection and self control. And in their wisdom our ancestors combined the Purim holiday, this holiday of frivolity and enjoyment, with the idea that on such a gay occasion, such a signal occasion in the year, those who are rejoicing should give of their bounty, should give of their own to others. The very Purim letter which I quoted from the Bible continues and advises the Jews of Persia not only to make the Purim holiday one of feasting and gladness but also one of sending portions one to the other, and gifts to the poor. In many communities the custom grew up very much akin to our present American custom of sending Christmas baskets except of course these were Purim baskets. Fine meats, delicacies were brought together and distributed to all the families who could not afford them, so that each family in the Jewish community might truly be able to observe this holiday of Thanksgiving. And many of these baskets were filled with

other things besides simply food. In fact in some Oriental Jewish communities Purim became the day for the Jewish welfare fund collections in which it was seen to it that all the communal needs, all their charitable wants were met.

We have been discussing in our Seminars on the Friday nights the life of the Spanish Jew. The Spanish Jew made of Purim a great thing. Judah Halevi, their poet laureate, has written a magnificent epic poem in which he describes in lyric form all the history of the Purim day. And he concludes this poem with a final stanza in which he describes its observance, in which he weds the carnival spirit with the spirit of generosity and of charity which has always been its in the Jewish community. Let me quote you simply this one line:

"So feast, my friends, go eat and drink, The holiday of Purim keep, enjoy, But with your joy seek out the poor, With gifts do not them forget." Such is the observance of our Purim holiday. But why do we observe Purim? How is it that a deliverance brought to a few thousands of Jews probably some twenty-five hundred ~~of~~ years ago in far-off Persia is still an integral and essential part of our religious life today? I do not think that we can say that it is simply that we are commemorating some great historical deliverance. We have only to think of what Armistice Day has become in American life. It is almost a forgotten day that we had once high hopes it would become a signal, burning occasion in our American year. I think, however, that Purim remains with us an important day because it strikes a universal chord in Jewish experience. Our people have seldom been for a whole life generation freed of danger, freed of persecution. Often as they observed the Purim holiday itself they prayed for immediate deliverance from some contemporary Haman whose diabolic machinations threatened their lives. We needed to ~~think~~^{theory} that deliverance was possible, because the thought of Jewish survival is

after all a miracle, a matter of faith. To have survived, a small minority against all odds, when the mighty persecutors have long since gone, almost to a man, to their graves. Purim tells us that the miracle of deliverance is possible. It can come at the most unexpected times, from the most unexpected quarters. It is part of our faith, a faith which keeps us as a people alive and optimistic and hopeful of the future. Hitler once remarked when the war was turning against him, as he taunted his troops to acts of Aryan terrorism, that unless they showed themselves men in those last crucial hours the cursed Jew would yet observe a second Purim. We have observed many Purim, indeed many communities have their own special local Purims. Often in their histories occasions would arise on which some signal deliverance would be theirs, and the community elders would enjoin as did Mordecai, upon their city, that they set aside one day each year as a commemoration, as an anniversary of this deliverance. We have records of over fifty local Purims. And very often the elders would sit down and ~~and~~ would write out a Megillah, a scroll, in which would be set down the facts behind this commemoration. They enjoined upon future generations as they wrote out this Megillah much as we read it this morning on the occasion of their particular deliverance as a reminder to the people of God's blessing and protection. To read these some fifty special Megillot is to see and learn a great deal about Jewish history, ~~about the tensions~~, the uncertainties, the hopes, the fears which surrounded it, ~~to~~ learn a great deal about the heart of the Jew. Saragosa is the capitol of Aragon in Spain. In the fourteenth century Aragon was one of the two great Christian kingdoms which controlled the Iberian Peninsula. The king would often make rounds through the various sections of his capitol, and whenever he would come to a given neighborhood the elders of that neighborhood would come out ceremoniously to meet him, bringing with them the staff of their office and sometimes the sacred objects of their church or of their synagogue. The Jews of Saragosa were well-to-do. They had been secure for many centuries. Jews were on the king's court. A Jew was his personal physician. The

Jewish community felt that they had little reason to fear. If you have been in our Museum, you have noted a rather unique, tall scroll. It is out of metal. It encloses completely the Torah itself. Unlike our mantle-clothed scrolls, you cannot see whether the actual Torah is in it or not. Such is the way in which the Spanish Jew kept his books of the Law, and he often gilded them with silver and with gold and crowned them with fine jewels. And of course these cases were the envy of every bandit in the Street of the Dead. Sometimes when these official delegations of the Jews would come out to meet the king on his rounds, after the king had inspected them, on their way back to the various synagogues, city thugs would set upon those who carried these scrolls and tear them away from them and steal them. The Jews were very much concerned, not only with the loss of these scrolls and their costly jewelry, but even more important was the blasphemy, the defamation, the degradation which was being inflicted upon the scroll itself. And so in the community council it was decided no longer to take the scrolls to meet the king, only to take the cases - the scrolls would be empty. At best then the city thieves would get for their efforts some precious metal, some jewels, but not the holy Law. Rumor of this action reached the king. But as is often the case with rumor, the facts were somewhat twisted and perverted. And when the king heard that the Jews were carrying empty scrolls out to meet him he was told, not that it was an act of precaution against thievery, but rather that the Jews had taken this way to show their disrespect for him, to show that they felt that he was empty-headed, empty-minded. And he resolved to test the Jews, to see if actually the scrolls were in their cases or not. And he caused a letter to be written ordering the exile of all Jews from his kingdom, and he kept this letter in his pocket, and he set out to visit the Jewry of the city. Now we do not know how the Jewish community got wind of what was afoot. Tradition has it that each of the various sextons of each of the many synagogues of Saragosa dreamt a single dream the night before, and unbeknownst to the other went in the morning, when he was preparing

the scroll for the ceremonial occasion and put back into it the Torah itself. For whatever the reason, when the king asked that the scrolls be opened the scrolls were opened and were found to be filled. And Saragosa that day had a great deliverance. In honor of that deliverance a special Purim was established which the Jews of Saragosa continued to observe each year on the anniversary of the day of the king's inspection until the exile in 1492 and which historians say can still be seen observed by a small group of descendants of Saragosa who now live in Jerusalem. Deliverance came in strange ways and on strange occasions to our people. Often there is a strange, almost uncanny similarity between the deliverance recorded in our Book of Esther and the deliverance of more contemporary times. Castille was also a proud Spanish city, numbering many thousands of Jews. Joseph Benvenista in the early fourteenth century was the patron of the Jewish community, a man of great wealth, a man of much culture and many parts. He was accepted at the court and was in many things a personal advisor to the king. Gonzalez Martinez was an impoverished nobleman. His family estate had been eaten up by profligate parents and by his own profligacy. He applied one day at the house of Benvenista and asked this Jew to intercede for him at the court of the king. And so Benvenista did, and the king listened to his request for a preference for this impoverished Catholic nobleman and he granted him the boon, and over a period of a few years Martinez was able to rise successfully in a series of offices until he became a quite important figure in the kingdom. He never forgot Benvenista's kindness. He hated Benvenista for it. He could not see himself, a proud Spanish Hidalgo, owing any debt of gratitude to a Jew, and at his earliest opportunity he began to spread rumors, false rumors and lies about Benvenista. He accused him of treachery, he accused him of blasphemy, he accused him of defaming^{and} disgracing sacred Christian objects. In time the rumors proliferated, and as is often the case they were believed, and on the basis of these lies Benvenista was impoverished and imprisoned and he died in prison. Martinez, however, was not satisfied simply to have brought

Benvenista to his knees. He sought to raise a group in the kingdom which would set him on the throne. He felt it first should purge the kingdom of all Jews in office, and exchange these offices that the Jews now held to men of his own party. And he felt that the way to gain popular support was to whip up popular religious passions, to play up with prejudices and superstitions of ignorant people to accuse the Jews of the all too often heard crimes of the killing of their Lord and of the poisoning of the Host and of the hundred other false accusations which have been levelled against that people through the ages. And in time, the Jewry of Castille came to feel not only the anger of this man, but also came to tremble at the extent to which their life was being threatened and their future was being imperiled. And then there arose in Castille a Mordecai and an Esther, a Spanish Mordecai of the name of ^{Abudiel} ~~Abedielle~~, Moses ^{Abudiel} ~~Abedielle~~. He was a physician. He rendered the king a signal service. He saved his life. When all the non-Jewish physicians could not cure Alphonse the Eleventh of some ailment, ^{Abudiel} ~~Abedielle~~ was call in and his cure proved successful. And the Esther of the Spanish story is a beauty known to us as Leonora de Guzman. She won at this time the favor of the king. She placed herself in a position so that she would attract his attention and win his favor. And these two, because of the particular familiar relations which the king had with them, won his confidence. These two were able to make the king realize that Gonzalez Martinez was not serving the kingdom, but serving only his own ends. They were able to change the king's wrath from their own people to the party of Martinez. He had him declared a traitor, ultimately to have him killed. And through their labors, the Jews of Castille were able to celebrate a second Purim. They too wrote a Megillah, a history of these events, in which their descendents to this day can trace God's providence and God's deliverance.

To read these Megillot is to understand the complexity of the many hatreds, of the many schemes which have been levelled at the Jews throughout the years. There is no one single explanation for a ll the anti-Semitic and anti-Jewish and anti-Israel hatred which has cursed through our world. Much of it has to do with

religious prejudice. Much of it comes because men cannot believe that others cannot see the same truth which they affirm. Some of it comes because we do not understand the religious practices and customs of other peoples and we place upon their customs strange and unfounded connotations. Much of the prejudice is economic at base. The Jews in the professions, in business and agriculture have generally been able to fend fairly well for themselves, and often the ire of unsuccessful competitors has led to mob violence. The German city of Frankfort celebrates a Purim "Fetneuch" because in the seventeenth century the guilds of Frankfort, led by a man names Fetneuch, rose up against their Jewish competitors with whom they could not compete in the open market, and pillaged the Jewry until the Jewry was able to reach the Baron and the Bishop of the community and win protection for itself. Economic hatred, economic rivalry has been one of the major causes of anti-Jewish feeling. And certainly too personal ambition, personal greed, personal prejudice and bitterness, personal hatred for some single act of animosity which one believed that another had committed against him - all these have been major causes for anti-Jewish feeling. Anti-Semitism has been well studied and documented, and these studies are not without interest. I submit to you however that one of the most interesting aspects of the whole litany of anti-Jewish hatred comes to us when we examine those who have hated the Jew. One startling fact jumps out at us. Almost every tyrant, every dictator, every oppressor, every man who sought to destroy the sanctities of human life, every man who sought to impose slavery instead of freedom, authority instead of independence, saw in the Jew an enemy of prime importance and first rank. Why was the Jew an enemy? Not because we raised great armies. We have never been a people which has sired the Napoleons and the Wellingtons and the Caesars and the Pompeys and the Khans. Why was the antipathy of these people, the fear of these dictators raised against the Jew? I submit to you it is because the Jewish people inaugurated a series of ideals, of ideas, with which the dictator cannot compromise and which he cannot tolerate. We speak of

freedom, he of enslavement. We speak of independence of thought, he of censorship. We speak of compassion, he of control. We speak of education, he of propaganda. We command man to live the full life, to develop to the fullest his talents freely and independently, and he asserts that man must serve the State, must serve his will and no other, whatever his individual predilections may be. In our own lifetime we have seen the archdemon Hitler find in the Jew the arch-enemy of everything for which he stood. Why was the Jew a cancer to the German state? to the Reich? Not because he threatened a subversion. Not because the Jew was not racially acceptable. That was only the pretext. But because the ideals for which Judaism stands, with which we have never compromised, could not be accepted, could not be tolerated in a single instance by a power-mad demi-god who sought to impose his will and his authority upon a people and upon a world. Mordecai could easily, my friends, have won safety without depending upon God's deliverance. He had only to kneel to Haman. Throughout our history our ancestors could easily have won security and peace for themselves. They had only to compromise their ideals or to convert their faith, and life would have been full of ease, lived in times of plenty. It is to their eternal credit they did not do so. It is to their eternal credit that they lived steadfastly by the ideals proclaimed anciently by priest and prophet. That ~~they~~^{we} represent still, after three thousand five hundred years of religious history, a people which emphasizes and insists upon the dignities and sanctities of human life. Indded it is to our credit that Hitler found us the arch-enemy, for it means that still we represent what the prophets of Israel stood for - justice and truth and compassion. We have not compromised with these. The spirit of Purim insists that we must never compromise them. If we rejoice in the bravery and the heroism of Esther and of Mordecai that heroism must be ours, whatever the cost, whatever the price. As Jews we cannot look forward to lives of signal ease. Such has never been our lot. It was not our lot in ancient times, it was not our lot in the Middle Ages, it has not been our lot in the modern world. It is demanding - demanding of sacrifice - to stand for our first principles and

to be unwilling to compromise these. But man is not meant to be complacent, to be self-satisfied and smug. Perhaps we are a happier people because we have never been satisfied. And certainly we have made a signal contribution to our world by acting as the catalysing agent in all ages for all movements dedicated to the betterment of human existence here on earth. Purim says that our efforts and our sacrifices will not be in vain. They will not be in vain if we have but the courage.

Amen.



1) During its last few seasons our rel. school remembered nothing so much as a ^{burlesque} ~~travesty~~ ^{travesty} of the Cuban Night. Theaters were seen out bare & empty and the only all and brocade. Yet I decided if any night school or noble queen bore themselves as proudly. The business of hand saw the business of happy masquerade and noisy celebration. The excuse - if such were need - was the annual occurrence of San Juan festival.

In the rel. calendar, Purnim is especially set aside for merriment. The Bible commands it "and Mordecai wrote to all the Jews in all the provinces of the King, that they should keep the 14th & 15th days of the month of Adar, the days wherein the Jews had rest from their enemies - as days of feasting & gladness." So might be imagined the presumption was happily elaborated and embellished by succeeding generations. The custom became popular of holding masquerade and carnivals at this time. The ^{Purnim} ~~event~~ ^{event} about from the trick or treating. "Today is Purnim. Tomorrow is none. Give me a penny. And I'll be gone." During the middle ages Purnim was often the occasion for another theatrical. Generally these plays used the Purim story as a pretext to happily lampoon & satirize the pompousness and idiosyncrasies of fellow townsmen. The Purnim festival was ^{extremely} ~~very~~ popular and deeply awarded and fully enjoyed by men & women whose leisure otherwise was filled with industry, hard work, & tension. Entirely, delicious, similar to the ^{Purnim} ~~delicious~~ ^{delicious} was regularly being needed by many a community celebrating the ancient ~~travesty~~ ^{travesty} ~~travesty~~ ^{travesty} of tyrants & kings.

2) Field handiness - hand was encouraged on Purnim - but not leisure. masquerading was encouraged, but not women public revelry. Some have made a comparison between the spirit of Purnim - that of the Mardi Gras. Each encourages a carnival spirit. At each occasion masquerade & costumes are prominent. But the public abandon of the European Mardi Gras is entirely foreign to

the Russian spirit. Its pages were generally more private and controlled. Russian is not so much a land play as a community play.

Moreover on Puerin one's magnanimity must be matched by one's faith & compassion. In the same letter by Mordecai we have a quote for posterity in which he urges his fellow Jews to commemorate Haman's fall & Daniel's salvation - he counsels the Jews of Persia "not only to make these days occasions for feasting and gladness but of sending portions out to the poor and gifts to the poor". So many Oriental Jewish communities something along the line to the modern custom of distributing Xmas baskets and plates. Tins of meat & delicacies were sent almost to every one, including his finances, most rejoice - and few were the baskets that did not contain more substantial help. The best expression of this ~~spirit~~ ^{spirit} of Puerin occurs in the final verse in a long epic poem called The Banquet of the King. The poetic retelling of the historical background of the Puerin holiday was written by the brilliant Persian Jewish poet & philosopher Judah Halevi some 800 years ago. So beautiful is the whole work that splendid Oriental epics have incorporated it in toto into the service of the Sabbath before Puerim, speaking of the spirit of Puerim - the Jewish unity:

[illegible]

no friend no friend - so end & divine

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹל הַבְּתוּלָה וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹל הַבְּתוּלָה וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹל הַבְּתוּלָה

In 1900 the Purser ~~John~~ Keas

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְלֹא לָנוּ.

song in celebration for god not even need

(Faint handwritten notes at the bottom of the page)

And generous to the poor and weak

The one was Persian and the other showed in his person a disposition to be
 the most absolute monarch he could. The Persian was 1425. Amogosa was
 from the capital city of the kingdom of Gogon. The Persian community
 was large but the king's subjects were not well known or understood
 outside of his own kingdom. The king of Gogon often visited the Persian
 capital of his kingdom. So a group of subjects met the king personally
 and when they came to greet the king with their delegation carrying a
 beautiful decorated shield & probably ^{colored} ~~and~~ in robes of Tondovale
 were kept. When one such cabinet in his king now in our museum.
 It is a metal case. The Tondovale is not similar. These cases were usually
 decorated and made of one the finest materials were made of
 these precious cases before they could be returned to the kingdom.
 The community of Gogon were also to appear to hold a small building
 to and long. As a matter of fact the Persian - the Persian were
 indebted of Gogon and these cases without cost - and. Others
 the king himself the king himself, but as the king himself were also
 had by the king himself. The king himself the king himself
 been removed in a sign of respect. That Gogon was by the
 to Gogon at the king and regarding him in respect, he had been
 he himself the king was greatly pleased. He would be glad
 on this name of his king himself. He would be glad to be
 of Gogon himself, he would be glad to be of Gogon.
 So Gogon the Persian king himself had been - he had been
 have - Persian the king himself the king himself
 Gogon the king himself a similar name that might be the
 morning returned to the king himself of Gogon he would be
 all. The king arrived. The cases were ordered. The king was
 there. The king was relieved of the king but the king was
 David Persian was indebted to the king himself of the Persian -

5) The origins illustrated in the history of our people, the words of these special
Pueric words for entering reality. They reveal much of the actual conditions
under which our forefathers lived - much about the violence and tension
which daily surrounded their lives, and the trust which could be placed
upon them is unexpected. The inhabitants of Castile in Spain discovered
until the Expulsion a special Pueric. The background is not without
interest. Joseph Benveniste was a man of means & letters - a leader of
the Jewish community - an adviser to the King. Gonzalo Montano was
an impetuous ^{1st} Knight who applied to Benveniste for favors.
These men joined to change Benveniste's help Montano was placed in
the way of position & advancement. He so many men Montano bore out
hate for his benefactor. Some years later he said false charges of treason
& blasphemy against Benveniste and on the basis of these lies
he was convicted & imprisoned & imprisoned. Montano's ambition
was boundless. ~~He was a man of great ambition, he wanted to be a~~
~~Christian and to be a knight of all the orders of the kingdom against the Jews~~
~~he put himself as a knight to be a knight of the Christian faith. He~~
~~was a man of great ambition. He wanted to be a knight of the Christian faith.~~
He now sought to replace all the Jews in the King's
service with men of his party. He manipulated a campaign of accusation
& denunciation in which he tried to rouse up the religious passions of
the people. Almost overnight he became a well respected Jew of
Castile found in very serious trouble. There was a sense of great
now unpleasant incident. Tension mounted. It seemed Gonzalo
would very be do. Then strange as can almost anything could be
to the Bible of the Jews came forward a messenger & an ^{2nd} man who
saved ^{the Spanish} people. Montecui was a noble, educated - physician to
the court. The Spanish Court to be a messenger Leonor de Guzman who
was in King's favor. Together they convinced Philip II that
Gonzalo wanted not the well being of the Kingdom, but all power
for his own. Gonzalo was declared a rebel and the fear of
Turkish persecution was left from the heart of Castile's Jews. In
celebration of which delay they initiated a local Pueric which some
of the occulted has understood himself to the day.

4) As one reads these Puritan histories, you realize that the causes of the various anti-Jewish programs have been recorded in complex and varied. Some stem from misdirected religious fanaticism, ^{Trotsky} ~~and~~ ^{and} the indignities which man has inflicted on one another in the name of God. Some have no deeper roots than personal spite and jealousy. Ignorance, superstition, and fully compounded with greed, ambition, & lust were not to be denied. Economic rivalry was perhaps a major cause. The congregation of Frankfurt, Germany celebrate a Puritan saint bless that Jewish's deliverance from a mob led by the city guilds which pillaged & plundered the Jewish shops because they could not openly compete with their products.

The dispersal of the Jew as a widely scattered minority made them ready targets. The general defenceless of the Jewish communities made them easy plunder. Most tragic perhaps are the false charge made & mob passions aroused by renegade Jews who fleeing Jewish responsibility sought status in their new neighborly lands by outdrag them in controversy & even war. murdered the 3rd Communist of And, the renegade often posed as expert on their ancestral faith and were ^{momentarily} ~~position~~ ^{gone} by their sensational charges and further bitterness.

To analyze all these many strands - and there are many others - would require hours. Many important studies have already been made of the historical manifestations of anti-Semitism and too tedious are certainly not without contemporary interest. I would only under score this one example. I would except the pattern. We are drawn to one does capital condemnation. Those who would destroy human liberties, restrict human freedom, censor human intercourse, control thought, restrict discussion, limit suffrage, are united in their ending hatred of Jewish. It matters not if it be a power mad Roman Emperor such as Caligula, or a fanatic inquisitor like Torquemada, or a diabolical demon such as Hitler - throughout history there men separate in road other faults have been united in a passionate concern to destroy Jewish, ~~except~~ ^{and}

What do these old villages of the home state find so dangerous and
they must regard each town as an enemy of the highest priority.

A socialist (and Israel is dangerous not because it is a people not an institution or a machine - but because the ideals in production represent the antithesis of all that the tyrant needs. Israel, producers, freedom - ^{the great} submission. Israel commonly ^{equil} just. The ^{great} authority. Israel ^{the great} ^{submission} ^{suppression} ^{of} ^{human} ^{personality}. Keep ^{the} ^{control}. Israel ^{and} ^{reverses} ^{reason}. The ^{suppression} ^{of} ^{authority}.

I should also to submit for your attention ^{the} ~~an~~ idea as it was developed by the noted contemporary philosopher Jacques Monod. He wrote in a book entitled "The Chance of Life" of the general problem:

The Jew is the energy & symbol of all these spiritual concepts & left without a great manifestation of his is to succeed. He is not a man, but a movement, the Jewish movement, the Jewish movement, the Jewish movement.



5) So one needs some Russian history, '1900s and the course of the movement with special programs has no record and complex and varied. There are some of this kind of religious foundation. 100 years the course may would not include these other would not show these facts. Ignorance, superstition, and they played a role in the end of the world, and the end of the world. The disappearance of the disappearance of the community made them nearly overgrown. The movement has been to establish the community and the people. After the community tried to enter the community of the community and the community. There are also as a community of the world, the community the community all over the world and the community the community the community.

[illegible]

Richard, like to add to your attention on these developments
by the ^{understanding} of the Catholic position of the matter. In a good article
"The Christian Road is the Jesus Question" he writes

[illegible]

2) Mordecai could have secured peace by bowing to Haman. On
people in all ages could have seen peace by a compromise of their
principles & a concession of their beliefs. On Purim we praise
the steadfastness. On Purim we rejoice in the deliverance of the Jews.
"Has meant for the progress of the human spirit."

"The summons of Purim for us is a rededication to the values
which make us the enemy of every despot but the friend
of every man of good will. - to the ideal of
~~human freedom and the human~~ Truth - Freedom.
& Compassion And we rededicate ourselves to that
ideal let us not fear the possible cost - "God will be with us
a deliverer & guide as he was with our fathers" ~~on to the~~
~~path of the future~~ - Be true to yourself - Trust in God & Fear Not,

