



## 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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Ideas on the Seder Table, 1983.



Ideas on the Seder Table  
Daniel Jeremy Silver  
March 27, 1983

During the middle of the 19th century when the Zionist movement was just beginning to renew the land, a learned correspondence broke out among a number of rabbis in the pale of the settlement, the shtetls of Eastern Europe, who were far better versed in the Talmud than in the news of the day. And the correspondence had to do whether or not once Israel was reestablished, Passover could be restored to its original form. According to the Bible, Passover was celebrated in ancient Israel as a great pilgrimage. The men of the townlets around Jerusalem would bring with them to the shrine a lamb from their flock and they would bring the lamb to the priests in the temple who would offer the lamb as a sacrifice. And that lamb was not sacrificed as a holocaust, as a sacrifice entirely burned up on the altar. Rather the blood of the lamb was simply sprinkled about the altar commemorating the sprinkling of the blood on the doorsteps and the lintels of the Hebrews, the Israelites in Egypt when God passed over their doors bearing their first-born. And the lamb itself was then taken and it was roasted and then the men would take the roast lamb to a hall which they had hired, a dining hall in Jerusalem, and they would have a commemorative meal, communion meal. They would eat the lamb and other things at a feast and the feast would be one at which they would rehearse the events of the redemption that was, the exodus, and the redemption that they hoped would be, their deliverance from all the political misfortunes of the day. And the rabbis in this correspondence were wondering whether or not this older form of sacrifice, of ritual, of pilgrimage, might be reestablished once Israel came to being as a Jewish national home. And then a number of wonderfully elegant halachic problems involved in this issue. Must we wait for the coming of the Messiah in order to reestablish the cult, the shrine? There are in the Talmud a number of rules which govern the purification of the shrine if it's to be rededicated and among those rules is one which requires the sprinkling over the



shrine area of the blood of a red heffer, called the eglah azarah, and they went on at some length in this correspondence to try to decide whether or not there still existed the strain of red heffers which might be properly used in this particular ritual. And on and on this rabbinic correspondence went until one spoil sport happened to receive the sheaf of letters and then he circulated a letter of his own in which he wondered in print whether or not these learned rabbis knew that the shrine area was now a mosque and that the Muslims were unlikely to be willing to dismantle their mosque so that the Jews might again establish their temple. Thus ended that correspondence.

Now, it's a delightful bit of history which reminds us in passing how insular and isolated and medieval Jewish life remained in Eastern Europe until modernity was suddenly thrust upon it either by the intrusion of machines and foreign ideas or because the people of that world had suddenly to leave it and in the passage from the Carpathian Mountains to the East Side of New York, a passage which often took them less than six weeks, they had suddenly to move from this isolated and insulated medieval world where they were totally unaware of what was happening in the larger world to the hustle and the bustle of the brave modern Western metropolis. But I cite it here this morning not so much for this sense that it gives us of the world of our great grandparents but because it reminds us that Seder night was never intended to be a night where a script was given to us, a book which had in it all of the themes, all of the text, all of the ideas we should speak and use that night and where we simply begin on page one and read on through the conclusion and in doing so we have fulfilled the mitzvah, the duty, of Passover. Not at all. That original Passover in Temple days was an improvisation. There was no text, and the word we use for the book which is still ours, hagadah, suggests that fact. It means simply the telling. It is the skeleton, the outline of a happening. It picks up a number of themes which were used in those ancient days, themes about the exodus, themes about redemption, and by giving us a number of rituals around which we can



weave our ideas, it allows us to express in a relevant and contemporary way our concerns as to what is the substance, the content and the meaning, of the theme of freedom, the theme of deliverance, the theme of divine redemption as it applies to our own lives. I say this because I want to make a comment about Seder modern American style. As sure as I'm standing here our office will receive tomorrow a phone call from a frantic hostess and she'll say in essence, help, I've planned a wonderful meal, I've got 25 people coming, and I suddenly realized we don't have any haggadot. And there are any number of men tomorrow night, fathers and grandfathers, I don't mean to sound male chauvinist by that but that's usually the way Seder is organized, who will be responsible for the organization of the Seder service itself, who will not give it a thought during the day, and who will simply come home and pick up the book and assume they can begin on page one and provide the direction for a meaningful service.

Now the kitchen is fully prepared. We haven't lost, thank God, the art of kanadlah, but we're so unprepared so often as to those things which are of the heart of the moment, the heart of the ritual, and what I want to make as a point to you this morning is this. The haggadah is not a full script. It's not intended to provide you with all of the ideas, all of the words, all of the themes, with which you ought to be concerned tomorrow night. We ourselves have to involve our minds, our concerns, in the evening if we're to give it shape and meaning and grace and so what I'd like to do this morning is to suggest to you something about the haggadah to help you begin to think about it so that tomorrow night when we open the book it can have some deeper meanings, some resonances, that it might not otherwise have for us.

And the first comment I'd like to suggest, to make, is that the haggadah is not a history book and that Seder night is not intended to be an historical commemoration of the exodus from Egypt. If it were a history book it would begin with the commissioning of Moses at the Burning Bush and would rehearse the story



much as it's told in the Torah of God's redemption of the people, their march out of Egypt, the pursuit of the Egyptians, the crossing of the Reed Sea, the rebellion, the murmurings against Moses in the wilderness, the giving of the covenant at Mt. Sinai and so on. But, as you know, that's not at all the way the haggadah proceeds. It proceeds on the basis of the four questions which our children ask, questions which are not of this sort, why do we rehearse tonight the exodus from Egypt or why did God decide to bring the Jews out of Egypt. Those are not the questions they ask. Why tonight do we eat matza? Why tonight do we eat reclining rather than sitting up straight? Why tonight do we dip twice rather than once. The questions have to do with the moment itself, with the happening, with what the child observes, and the answers deal also with the moment, with what ought to be happening to us, with what we ought to be thinking about. And the basic theme of this happening is the basic religious theme, the theme of redemption, what it is that gives life beauty and meaning; what it is which takes this experience which we call living which is full of the accidental, which is brief, which is bruising, which is uncertain and allows us to feel that this life can have beauty, that all that accidents that happen to us nevertheless seem to show that there's some larger purpose, that there's reason to do the right, to serve the causes which we believe to be good and to be just. If you want to remind yourself of the purpose of the haggadah remind yourself of the presence of Elijah in the Seder service. On the table there is the cup for Elijah. At one point in the service someone will go and open the door for Elijah. And Elijah, of course, is that mythic personage who, according to the folk tradition, is the messenger of the Messiah. When he comes the Messiah will not be far behind. And so what we have in this myth, in this theme, is the association of Seder night with freedom, with redemption, with all the hopes that we have about our lives and about our country and the world.

Now, there are those of you who like the wise son, who know how to ask, who will say to me, but rabbi, the association of Elijah in this sense with the Seder is



very late. The Seder is an old tradition and there's no reference to Elijah in the Talmudic tradition as far as his relationship with the Seder. It's not really until medieval times that we call this the cup of Elijah or that we open the door for Elijah. But if you said to this to me I'd beam with delight that I'd finally done my job and that Jewish knowledge was flourishing in our congregation because you would be correct. The idea of the cup of Elijah did not begin as the theme of a place setting to which we will invite the messenger of good tidings. Not at all. It began because in Talmudic times, 17-1800 years ago, there was a great rabbinic debate. How many cups of wine, how many blessings over how many cups of wine are to be served during the feast?

Traditionally, the feast was determined by its bounty and since this was supposed to be a great statement of freedom, the one day in the year in which the Jew could assume himself to be a totally free man, he was to organize the Seder night, the feast, with largesse. But the rabbis, of course, have to associate every theme with the Torah, every theme with God's Instructions, and so they located a text in the sixth chapter of Exodus in which God makes a promise, or a series of promises, about the deliverance and in that text God says in essence, I will bring you out, I will deliver you, I will redeem you, I will take you forth. There are four promises of deliverance. But the sentence also ends with the promise, I will bring you in into the Promised Land, and so there were rabbis who said we must have at least four cups, not simply as a statement of bountifulness, of largesse, of our being free, but we must have five, five for the fifth promise of the entry into the Promised Land. And there were those who were more literalist who said no, only the four promises of deliverance have to do with the Passover. The fifth is an important promise but it's not part of the theme of the day. And they debated this issue back and forth and back again and, of course, there was no answer. So, the solution was to bless the four cups and to put the fifth cup on the table to show that this was a valid opinion. And then there grew up a folk tradition in another context that a number of these issues which could not be resolved by the rabbis, so you can see



they're terribly serious vital issues, would be resolved at the End of Time by Elijah himself who would bring down the final word. So this fifth cup which was sitting on the table from old times came to be called the cup of Elijah because Elijah would resolve the issue.

And when we turn to the question of opening the door for Elijah, opening the door has always been as far as we know a part of the Seder service, but originally it had another purpose and it came at another time during the Seder worship. The oldest prayer we have in the Seder is an Aramaic prayer which begins the haggadah: this is the bread of affliction which our fathers ate in the land of Egypt, called that all who are hungry come and eat. It was a mitzvah, it was a duty for the Jew Seder night to welcome anyone to his table; the sense of hospitality, fortunately, is one we haven't lost and we make sure at our Seder that anyone who is without a family in the town, any stranger, any college student who's here, is brought into our home and given a place. And as symbol of that mitzvah, the duty to bring into your home anyone who might not have been able to arrange a Seder feast for himself, the door was open at this early point in the service in those early days. But then in the medieval period the canards of anti-semitism came to include the charge that Jews slaughtered a Christian child before the Passover to use its blood as a necessary part of the Seder service. The charge seems to have grown up around the idea that when they recited each of the ten plagues they would take their finger, whoever was conducting the service, and dip it in the cup of wine and flick a drop of wine on the floor as each of the ten plagues were recited. And, of course, since one of the plagues deals with the taking of a life, the taking of blood, the association seems to have come out of this. So Jews got in the habit, a necessary survival habit, of opening the door at about that point in the service so that everyone could see that in fact no blood was used, that no Christian child had been murdered, because many a community was decimated and annihilated because of this charge. And, as a matter of fact, those of you who associate red wine with the Passover might be interested to know that during the medieval period our people switched from red wine



to light wine precisely to counter this charge, precisely to make it evident that there was no blood, nothing dark, associated with the Seder.

And then after the medieval period when it was no longer necessary for us to prove that what was untrue was in fact untrue. The rabbis, not willing to let the custom remain simply a survival instinct, associated the opening of the door at this later time as has become customary, with the coming of Elijah this theme of redemption. So Elijah's association with the Seder is relatively recent, only a few centuries old, but the association of redemption did not graft on to the Seder any unnatural theme; rather, it picked up the theme which had been essential to the Seder from the very beginning. We see it in the text. As you know, every Seder ends, next year in Jerusalem. The theme is our redemption, not the redemption of the Israelites from Egypt. The prayer which I read to you, began to speak to you of, that is so old, it's in Aramaic, which begins the service - this is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and join our Passover festival - continues this year here, next year in the land of Israel, this year we are slaves, next year may we be free.

And if you look at the haggada itself you'll notice a fact I've commented on before and that is that if the haggadah were a history book it would tell how Moses was the ambassador, the agent of God, in the deliverance from Egypt and the prophet of God in the giving of the Ten Commandments and the Covenant on Mount Sinai, but Moses is never mentioned in the haggadah and Aaron, his spokesman, is never mentioned in the haggadah. The haggadah speaks only of God. It is the God who redeemed. It is the God who delivered. It is the God who parted the Reed Sea. And when we sing that lovely little song, dayenu , it would have been enough for us. We tried to scalpel down the gift which is redemption and we see all of its component parts, the reminder to all of us not to gobble down, gulp down, the great happy moments of our life but to see every element which is involved so that we can



truly appreciate how much that is good is happening to us. In the Dayenu it's if God had delivered us, if God had given us the Torah; not God gave, not God gave through Moses, but it is the God who gives. The theme is existential. The moment is a happening. The essential idea of the Seder service is that we are still in need of redemption.

Now, there's an ancient common assumption, you might call a superstition, among human beings that certain days are lucky days and certain days are unlucky days, and if something good happened to us on a certain day in our youth somehow that day is always set down as a day on which good things will happen to us from then on. We have such days in our religious tradition, Tishubavav, the ninth day of Av is celebrated as a fast day. Why is it a fast day? Because according to tradition it was on the 9th of Av the first Temple was destroyed, and according to tradition it was on the 9th of Av that the Romans destroyed the Second Temple, and you can find in Talmudic literature a whole list of the terrible things that happened to our people on the 9th of Av over time. Or the 14th of Nissan, tomorrow night, the 14th of Nissan is a happy day, it's a deliverance day or rather, a deliverance night. It's called the night of watching, and our people instinctively assumed that if it was on the 14th of Nissan that God began the redemption of the Israelites from Egypt, it would be on the 14th of Nissan that He would begin the redemption of His people at some time in the future. This was the night of the beginning of the redemptive process. And those who participated in more pious, more simpler times in the Seder ritual, literally assumed that they were in a sense participating in a moment which was pregnant with possibility, where there was truly a reason to hope, that a major change, a cataclysmic change would take place in the nature of the world because the Messianic Age was about to dawn and the beginning would be then. They didn't literally believe that Elijah would be at the door when they opened it, but they did believe that if redemption was to come that year it would come this night, Seder night.



And so the theme is our participation, our need, to be redeemed, and if you look at the Seder you find again and again that the tenses become confused. We are to consider ourselves as if it was we who were part of the redemption in Egypt. This is our moment, our concern. And so when the rabbis embroider the early simplest skeleton of the Seder service they began to consider what it is that redemption consists of and, interestingly, there are in the texts, the simple texts of the Seder, two answers to this question and they were put there by the two men who founded the great flourishing of Babylonian Jewry in the 3rd century, the great renaissance of Jewish learning in Babylon which led to the creation of the centers at Sura and Hardei and Nicebus and Pulpedita which led ultimately to the compilation of the Babylonian Talmud. And these two men are known to us as Samuel and Rav. They are very different personalities but they were contemporaries. Samuel was an earthy, this-worldly type, a brilliant scholar, a pious man, head of an academy, but also one who was very much with it in terms of the political and social and economic needs of the day. He was a very wealthy man. He was a successful business man who was entrusted in his busy career with most of the critical assignments in the bureaucracy of the Jewish community. His was a leadership role and he looked at the issues practically. And too, a man of Samuel's type, the essence of the Seder, the essence of redemption, lies in political liberation. He was very much a contemporary of ours. We live in a century in which we assume that political liberation must precede all other kinds of progress, that until a people ruled themselves they cannot hope to solve the economic and the social and the human problems which confront their social order. And so we've seen all over our world in the last century, century and a half, the development of movements of national liberation, Zionism among them.

Rav, on the other hand, was a more introspective type. He was not a businessman, therefore, he did not become a rich man. He was not a politico, therefore, he was never appointed to any of the major positions in the Jewish community.



He was a book man. He was a meditative kind of person, and to Rav the essence of freedom lies in freeing oneself from one's ignorance, from all those things which limit our ability to accept life and to live with dignity in life and to control the passions and the fears and anxieties which otherwise torment us in life. And each of them began his Seder in a different way.

There is a paragraph which is Samuel's which begins one element in the service. - we were slaves to Pharaoh in Egypt and God brought us out with a mighty hand and outstretched arm. To the man of affairs, to the realist if you will, redemption begins in national liberation. Now, he was well aware that once the Jews were out of Egypt they hadn't really gotten control of themselves. They'd murmured against Moses - take us back to the flesh pots of Egypt - but national liberation to Samuel was a sine que non, a thing you couldn't do without, the necessary first step. Rav, on the other hand, began his interpretation of redemption with a different paragraph - in the beginning our fathers worshipped idols - and then he goes back to Abraham, and then Abraham saw the folly of idol worship and committed himself and us to the worship of the one God. To Rav redemption begins in freeing ourselves of the ignorance of the superstition of the follies of our age and coming to a true understanding of ourselves, of what is required of us of the world of which we are a part.

Now, both men are right in a sense. Obviously, a people cannot be free while they are still being tyrannized. Obviously, colonials cannot have control of a destiny as long as other governments are twisting their economies to suit their needs rather than the needs of those who are native to the place. For surely we've longed long enough into the 20th century to know that after every movement of national liberation we recognize that the nation is still filled with problems, that often one set of tyrants takes over from the set of tyrants who have been imposed from without and a tyrant from one's own people can be as vicious as one who is sent there from abroad. And surely we recognize now that national liberation



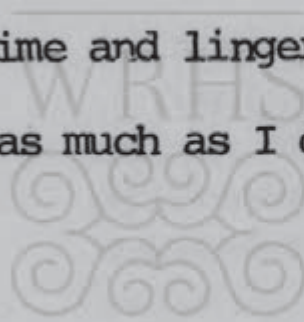
at the very best is only the beginning, a pedestal from which we can begin to work with the other problems of society and only if we transform ourselves, gain control of our anxieties and of passions, only if we become constructive citizens can we hope to create a better society.

And so we have in the Seder service not reference to archaic history, not a rehearsal of events which happened three thousand years ago and have a quaint archaic value for us today, but we have the lifting up of some basic questions which face all of us every day, which face all our governments whenever they make decisions. Where do you put your priority? Is the priority in the world to liberate every group and every people? Should the priority be to work individually with ourselves, with our families, with those we are closest to bring enlightenment, to bring learning, to bring some sense of purpose and quality and self-discipline? The issue is very live and it's very real, immediate if you will. What is it which will allow us as a world to take advantage of the miraculous research and technology, the new machinery, the new possibilities the last two centuries have placed into our hands? We no longer expect a Messiah. To a very large degree we have created the wherewithal, the research, the medicine, the machinery, which should allow our world to enjoy some measure of prosperity, but clearly, ours is a convulsed world, and clearly, our machines and our sciences have brought us as much heartache and pain as they have liberation and opportunity. In what does redemption consist? Was Samuel right? To what degree was he right? Was Rav right? To what degree was he in the right? And these themes are worth, I will submit to you, serious consideration around our Seder table. What is the value of freedom? In what does freedom consist? What responsibilities necessarily go along with being free? How can mankind ultimately free itself from the agonies which continue to plague it until this day?



There's much more to the Seder, of course. It's a glorious moment. It's a family moment. It's a warm, happy moment. Elijah is spoken of in the Seder sense only once in the Bible. In the book of Malachai, in the last chapter of that book, we're told that when Elihah comes the hearts of the children shall be turned to the parents and the hearts of the parents shall be turned to the children. Seder night is that kind of night. It's a night when the child can shine, singing or chanting or saying the manesh tanah. It's the time when we can reward the child for finding the afekomin and we can draw him close to us in a religious tradition and a religious rite which has beauty and, hopefully, which has grace.

But for all of us, at whatever level of understanding we bring to the Seder, for all of us these deeper themes, these larger issues, are worthy of consideration. And I hope that you won't rush through the service to get to the meal, that you'll spend time and linger over some of them because I know the temptation, I like kenadelah as much as I do.





removes the shankbone (zeroa) and those sitting near him lift up the platter and all the company recite:

## INTRODUCTION

which our forefathers ate in the land of Egypt; let all who are needy this year we are here; next year may this year we are slaves; next year may

the table, and the second cup of wine poured. The youngest child or another participant asks the Four Questions.

## FOUR QUESTIONS

on all other nights? For on all other nights we eat leavened or unleavened bread; why on this night only

kinds of herbs; why on this night only

we dip our herbs even once; why on all other nights we dip them twice?

either sitting up or reclining; why on all other nights we recline and on this night only we sit?

commentators assumed that the Jews ate in Egypt.

of Israel: This phrase at the beginning of the prayer: *Next year in Jerusalem!* The hope for redemption in accordance with the midrashic interpretation; in Nisan Israel was redeemed from Egypt (Exodus Rabbah XV. 12).

## FOUR QUESTIONS

the questions the original order of the Seder: wine, and the main meal; and only then the Kiddush was to express surprise over at least three

מגיד

V

AFHHA  
DINHHA

The master of the Seder removes the shankbone (zeroa) and the egg from the platter; those sitting near him lift up the platter and all the company recite:

הא לחמא עניא דיראכלו אבהתנא בארעא דמצרים. כל דכפין  
ייתי ויכול. כל דצריך ייתי ויפסח. השתא הכא. לשנה הבאה  
בארעא דישראל. השתא עבדי. לשנה הבאה בני חורין:

four

The platter is put back on the table, and the second cup of wine poured. The youngest child or another participant asks the Four Questions.

מה נשתנה הלילה הזה מכל הלילות. שבכל הלילות אנו אוכלין  
חמץ ומצה. הלילה הזה כלו מצה:

שבכל הלילות אנו אוכלין שאר ירקות. הלילה הזה מרור:

שבכל הלילות (אין) אנו מטבילין (אפילו) פעם אחת. הלילה הזה  
שתי פעמים:

שבכל הלילות אנו אוכלין בין (ושבין) ובין (מסבין). הלילה הזה  
כלנו מסבין:

diunet

THE INTRODUCTION

This is one of the oldest parts of the Haggadah.

The Aramaic language, in which this passage is written, was the language spoken in Palestine mainly in the time of the Second Temple. The reference to the "Passover feast," or rather, to the Passover sacrifice, suggests that the passage was written before the destruction of the Temple. The few Hebrew words which occur in the Aramaic text possibly derive, as in the Kaddish and the Kol Nidre, from a parallel Hebrew version. A pure Aramaic version is preserved in the Mahzor Roma and Mahzor Romania. Since it contains an invitation to the poor to participate in the Seder, it might more properly have been placed before the Kiddush. However, it is meant to be a prologue to the Haggadah proper, of which the Kiddush, recited on all the other festivals as well, is not an integral part.

the bread of poverty which our forefathers ate in the land of Egypt: i. e., while

VEGETABLES dipped twice - usually of 15  
OR 12 - NOT MORE RATHER THAN  
SERVED ON SILVER



all the great accident  
last September, there is now to keep my own  
name - work yourself out of the days and a  
central rule in the school - We are the same the  
used to be here / We have a special way to be  
at the school / Why - because they are personally the  
Julius hope - their wife is an excellent - our

myths - is as HONOR of the message - To night  
and ANTHONY he comes - to the night news

ISRAEL'S LUCKY DAY - when last brought can  
and of Egypt - One of the added reputation

is still good for him - and Julius within you -  
First Take PLAN - 576121  
The friends are the good - 70 65 - 7

law on ...  
to Israel ...  
can help you in the day -

- as we are in present much possible -  
23:11 1:5 - a night of meetings to be expected

deliberate - deliberate  
If you are in a position - 23  
to me - with a minute notice - No more associated



feel ~~unhappily~~ never, never again.

Our first task must be to ~~show~~ - ~~an~~ ~~and~~  
~~what~~ - ~~is~~ - ~~it~~ ~~to~~ ~~be~~. But no longer by  
~~supposing~~ ~~what~~ ~~it~~ ~~is~~ ~~not~~. The same - ~~not~~  
as historical canonization - The regulated - not  
a healthy South - The people of the state - not

[illegible]

The purpose of the paper is not to review  
the work of Nance. It is to report on what  
has and has not been has passed on another  
test

reception - to visit and see and test  
(name) - lesson lead to naturally given in  
exercise - group - 1/2 hr given to see -

Religion must be supported in honor -

Safe - prize - success - infancy - Wagon 28



4. Don't do anything - The new arrangement was  
made - Prison to custody past and concerns present  
Antiquities  
7 Antiquities too were brought to the city -

What brings me to my eye corner about  
John - 20th century style - I once - in one of the -  
tent just in the office in Henry terrace right - well  
got a further well 'look' - since 20 years for look  
and we sent him in Harvard - the public -  
always present - - but more for him not  
no one could about to regular & the country  
the country until my past as the head of  
his past

2. Take it back - There's one scripture - W.  
make sure that the youngest present side can  
write to YQ in present - - but we don't  
take time to make sure all can answer  
his Q - we are able that the scripture  
might bring out

30 to 40 21st side to set your scripture  
36 hours scripture of scripture scripture -  
to suggest to you some scripture scripture



was actually revealed when after 2-3 years it was  
nearly new age and need of the independence and  
unity a little ago. The more we see  
more - no Muslim has been a member in the  
movement - it, education, career, been not being to allow  
it to be seen as a success.

This brief fact-sheet to the other people in the world  
who are about the future of the world as a whole and  
the "real" world. It is a book of how to see  
beyond - as a personal need in further  
at the end of the journey discovered the original desire  
- the Order - and the order of the world - for  
the future of the world. four worlds -  
Hasidic men with Talmud - - The original  
report from the authorities of the discovery  
can be held - it is a useful document for an important  
on the case of justice and rehabilitation  
The original document is not available as a fact  
6 complete copies - the first of past reading -  
available on street - The original document is not  
based on it yourself operation - - + the fact  
to learn on case that find out the fact of



Heretofore Zionist movement was in it infancy - a  
number of papers - but unintended - release in Europe  
Europe began a second wave of persecution against the Jewish  
consequence of <sup>a Jewish National</sup> ~~anti-Semitism~~ there for the purpose -  
The ~~State~~  
~~European~~ ~~movement~~ a ~~movement~~ ~~religiosity~~ ~~and~~  
an ~~annual~~ ~~movement~~ to ~~found~~ - ~~release~~ ~~and~~  
group of ~~residents~~ - ~~offer~~ a ~~limited~~ ~~sample~~ - ~~the~~  
sampled ~~see~~ ~~not~~ a ~~balanced~~ ~~sample~~ - ~~only~~ ~~the~~  
block of ~~the~~ ~~united~~ ~~own~~ ~~number~~ - ~~the~~ ~~other~~ - ~~the~~  
annual ~~also~~ ~~needed~~ a ~~7~~ ~~other~~ ~~by~~ ~~some~~ ~~ways~~ ~~to~~  
a ~~divers~~ ~~into~~ - ~~some~~ ~~of~~ ~~presented~~ ~~the~~ ~~in~~ ~~the~~ ~~for~~  
a ~~conventional~~ ~~model~~ - ~~at~~ ~~which~~ ~~the~~ ~~model~~ ~~of~~  
God's ~~no~~ ~~exception~~ ~~more~~ ~~relational~~

The ~~model~~ ~~and~~ ~~one~~ ~~type~~ ~~some~~ ~~conventional~~  
with ~~the~~ ~~as~~ ~~a~~ ~~model~~ ~~and~~ ~~found~~ ~~was~~  
free - ~~the~~ ~~whole~~ ~~model~~ ~~could~~ ~~be~~ ~~secured~~, ~~the~~  
issue ~~in~~ ~~order~~, ~~the~~ ~~model~~ ~~for~~ ~~purposes~~ ~~the~~  
model ~~must~~ ~~be~~ ~~careful~~ ~~to~~ ~~not~~ ~~also~~ ~~contribute~~  
to ~~the~~ ~~the~~ ~~model~~ ~~needed~~ ~~as~~ ~~model~~ -  
So ~~the~~ ~~the~~ ~~model~~ ~~should~~ ~~be~~  
done ~~until~~ ~~the~~ ~~model~~ ~~can~~ -

The model is essential of the discussions







The above record of effects under various conditions  
has been of great value.

[illegible]

LET ALL THE NEW HUNTERS ENTER AND STAY -  
 There will be many more who are -  
 always in the to be taken - to be taken with 1  
 let all PN - the new are very much exposed  
 at the point.

COLEMAN OF  
S. J. A. S. COLEMAN FRANKLIN

James of the ...

last June and the record of a ~~1950~~ 1951  
in fact of the same. — To replace 1952

sample & quality of blood - To prove amount  
of blood same - too ~~many~~ of ~~the~~ ~~same~~ ~~kind~~

also return specimens of blood - to

flowers of year 4 & 5 of same  
 the number of each of 10 pages - 10  
 other side found each other

1. The

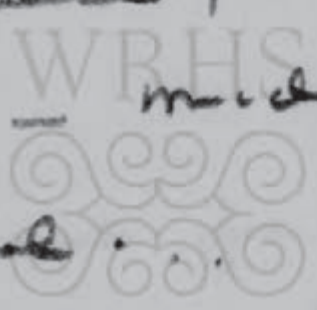
Deputy to Deputy Sec - Leg 1st  
as Deputy to Deputy Sec - Leg 2nd



large last not yet for - the sudden game related to  
entirely of Chad interpretation - 2 days on the same  
understand as however's carried over. no expectation  
of redemption

① The do you בלע לנפולא - usually in it.  
בְּלִיָּהּ בְּלִיָּהּ בְּלִיָּהּ - בְּלִיָּהּ בְּלִיָּהּ  
בְּלִיָּהּ בְּלִיָּהּ בְּלִיָּהּ בְּלִיָּהּ בְּלִיָּהּ  
בְּלִיָּהּ בְּלִיָּהּ בְּלִיָּהּ בְּלִיָּהּ בְּלִיָּהּ

And must with my testament - can be see in redemption  
of the code - the testament - it - later good - at  
it more it needed several in some detail of  
irregularity to send 7 to each - more gentle -  
slays of testament - under the commence  
it be many and .  
it not under that any





to closed -

But if we enter a religious sect - it  
is a simple way to be a leader - the  
expectation of a captain - which is seen -  
the side from the beginning - of the divided  
near a holy book - it should proceed  
and in the Book of Exile proceeds of leaves  
in of the glory - more but (flight)  
common of leaves book - a new and  
the proceeds of the divided the  
of the divided

WRHS



which do not find entire to the  
in not - significance entire - added, it begin  
and which the entire - but more, the book  
more - added the - the more with of  
which the significance of persons entire -  
which you are the book - added  
which - added the you more the  
which of the book

① That if there is which - added  
which the added - the the which  
the which the the the



United States - World War II  
New - a long - it is not possible to  
Wagner on Wagner - Wagner was the  
have a long and long time  
More in common - more  
Oscar is in a very different way  
The way in the 2nd century in the  
and beyond

The new world  
The new world  
The new world  
The new world

1900  
The new world  
The new world  
The new world

1900  
The new world  
The new world  
The new world











omitted the report & sent the enclosed copies to  
the joint committee - Now we are waiting  
for the committee - please - notifying  
us as soon as possible -

They have also sent the report - 1 to the committee  
also to P.A. - also the report - The A. L. L.  
delivered the report - IN the last days of the year

CONFIDENTIAL - SECRET the report  
was 7 pages long - SECRET as fact

present subject to the committee - 4 to  
the committee - SECRET 12/1/28 P 10 28  
the committee has 16 members - English & the

the committee has 16 members - English & the  
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the committee has 16 members - English & the  
the committee has 16 members - English & the

From on 4 to the end of all  
other members







On last time - 4 cups of wine - 1/2 - 2 cups  
6 - 1 more more etc 1 - The 1st day to  
pass from good day - the house day to  
good day a good - 1 cup - 1/2 - 1/2 more  
5/1 IT - more at day

You can say code - 600 of 1000 - a  
You can say 1112 - 15th day from - when  
but code to code pass - so we can code  
appreciate all code code code code

7/1/11 1/1/11 1/1/11  
1/1/11 1/1/11 1/1/11  
1/1/11 1/1/11 1/1/11  
1/1/11 1/1/11 1/1/11  
1/1/11 1/1/11 1/1/11

