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Reel

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Folder

1186

Abortion: Politics and Principle, 1980-1981.

Western Reserve Historical Society

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The final form of love



Nothing that is worth doing can be achieved in our lifetime;

therefore we must be saved by hope.

Nothing which is true or beautiful or good makes complete sense in any immediate context of history;

therefore we must be saved by faith.

Nothing we do, however virtuous, can be accomplished alone;

therefore we must be saved by love.

No virtuous act is quite as virtuous from the standpoint of our friend or foe as it is from our standpoint;

therefore we must be saved by the final form of love which is forgiveness.



January 11, 1981
Vol. LXVII, No. 10

The Temple Bulletin

From the Rabbi's Desk: ABORTION: POLITICS AND PRINCIPLE
Daniel Jeremy Silver — November 30, 1980

Until the last year or two I followed a policy not to speak publicly on the question of abortion out of a feeling that men had spoken too often on the subject. If we look back over history it becomes clear that the rules, restrictions and philosophizing about abortion has been executed exclusively by men. It seemed to me that abortion was an area in which women ought to have the major voice. They endure the surgery or carry the foetus to term. Their feelings are basic and elemental and must be considered.

I have broken this policy not because I've changed my mind about the issues but because the anti-abortion campaign has taken on aspects of a religious crusade. What should be a serious debate: about a thorny public policy issue has become a frenetic crusade by true believers convinced that theirs is the only point of view which has right and truth behind it. As a rabbi I know that whenever people commit themselves to a crusade innocent people get hurt. When Christian Europe took up the sword to redeem the Church of the Holy Sepulcher from the infidel, the Jewish communities of the Rhineland which lay along their route were put to the sword. I'm afraid that many will be hurt and much unfortunate damage will be done to the body politic as the Right-to-Life crusade marches towards its fixed goal.

In January of 1973 the United States Supreme Court, in the case of *Rowe vs. Wade*, ruled that the states had no right to limit arbitrarily access to therapeutic abortion, a decision which nullified restrictive prohibitions which existed in most state codes. Rules varied from state to state, but in none were abortions readily accessible and their sudden availability unleashed a national debate on what limits, if any, ought properly to be imposed. Reasonable discussion never really got started. America was entering a period of religious revival and various groups in whose eyes abortion was legalized murder, notably the Roman Catholic Church but by no means limited to that body, undertook aggressively to reverse the court's ruling. Plans began to be drawn for a Constitutional amendment to prohibit abortion. In 1974 a single-issue political action group began to keep a voting

record of state legislators and congress-people, rating them on their stand on bills whose subject was the restriction and limitation of abortions and/or public funding of abortions. In short order, they began to compile a hit list of congress-people who they marked for defeat because these officials were opposed to the calling of a Constitutional convention or because they had voted against the Hyde Amendment which prohibited the use of Federal funds in abortion-related matters.

This Fall the hit list included Senators Church, McGovern, Bayh and Culver. These men were defeated. They were not defeated only, or even primarily, because of this list, other issues were involved, but certainly many, particularly among blue-collar voters who normally would have supported these men because of their strong pro-labor positions, cast their vote for a candidate whose economic positions may not have agreed with theirs but who had pledged to vote 'right' on the abortion issues.

The movement is implacable. At the Republican

National Convention a plank was introduced by Right-to-Life forces, and passed by the convention, which declared that all nominees to the Federal judiciary should be vetted to make sure that they were "pro-family" - a euphemism defining a pledge to vote to overrule the 1973 decision and support all measures to limit the current permissions. Never before in American history has a major party insisted that a loyalty test be imposed on nominees to the Federal bench - particularly one which required that judicial nominees oppose what the Supreme Court had declared constitutional and appropriate.

It's unlikely that President-elect Reagan will feel bound to this practice. Mr. Reagan is on record as favoring a Constitutional amendment which would prohibit abortion except when there is a direct threat to the life of the mother, but I do not have the feeling that he is an ideologue on this issue. However, many of those who formed his majority are, and there is no reasoning with them,

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SUNDAY MORNING SERVICES

January 11, 1981
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

A VISIT WITH OUR
NEW PRAYER BOOK

January 18, 1981
10:30 a.m.
The Temple Branch

Rabbi
STEPHEN A. KLEIN

will speak on

THE MORAL IMPERATIVE:
ONCE AGAIN, WITH FEELING

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

FROM THE RABBI'S DESK

(Continued)

they are right, their position is a religious commitment, God has spoken and one must carry out His will.

What is the Jewish position on abortion? The Torah contains only one reference to the issue, and it is tangential to our modern discussion since it focuses on accidental abortion. According to the Torah if someone strikes a pregnant woman in such a way as to cause a miscarriage he must pay a heavy fine. If she dies, the assailant is indicted on a capital offense. The same rule appears in the code of Hamurappi and must be considered the conventional law of the Middle East. Surgery was suicidal and these societies could think of abortion only in terms of stillbirth and accidental or deliberate injury to the mother.

By Greco-Roman times simple surgery had become feasible. Doctors had devised chemical and surgical ways of dealing with abortion when the foetus was fully formed and near term. The Mishnah, the first great code of post-Biblical Jewish law, includes a rule that if a woman is in labor and it is feared that she may die because of a difficult delivery, "one may sever the foetus from her womb and extract it member by member because her life takes precedence." The emphasis on the last clause makes an interesting and rather subtle distinction between the value of an independent and self-sustaining being, the mother; and a still dependent being, the foetus. In the difficult business of playing God, of choosing between lives, it is the mother's life which should be saved. Given the primitive state of the medical art, the child in all probability would not survive, and the life that could be saved should be saved.

Jewish law here took a stance distinct from most regulation of other contemporary cultures. The Christian community of the time took a different position. They preferred to leave the issue in the hands of God, 'God's will be done on earth as it is in Heaven.' The Church father, Tertullian, wrote: "Prevention of birth is an act of murder, nor does it matter whether one takes a life already formed or in the process of being formed."

Given this rather sensitive beginning the Jewish tradition might have developed some subtle and rather elegant distinctions which would have given us useful categories for an abortion discussion. Similar logic might suggest that when the psyche of the mother is seriously endangered, say from a threatened mental breakdown, or when there is knowledge about the malformation or major disfigurement of the foetus, abortion should be permitted. But it didn't happen that way. The Jewish tradition remained restrictive as to psychological factors. Rabbis allowed abortion only if there was clear evidence that the woman might become insane. Jewish law does not permit, and has never permitted, abortion because of prior knowledge that the foetus may be malformed or have contracted a genetically transmitted disease or because the child is unwanted or cannot be provided for. Termination of the birth process is not deemed the mother's right.

Abortion is illegal in Israel. Israel continued the restrictive British laws of the mandate period. But

in 1952 the Attorney-General ruled that no one ought to be brought to trial on an abortion-related issue unless the case involved the loss of a mother's life. A number of hospitals and clinics in Israel perform abortions and a recent study of Israel's women revealed that one-third of all women who had been married for twenty-five years or more had had an abortion at some time during their marriage.

This brings to me what I believe to be the critical truth about the current abortion debate. Whatever position we take on the theoretical issue, abortion will not go away. In each of the ten years before the 1973 Supreme Court decision it has been estimated that 400,000 illegal abortions took place in the United States, about half the number of abortions that took place once abortion became legal. I am certain that if an anti-abortion amendment is passed or some other means is devised to prohibit the operation, it will continue to be performed in great numbers. The broken bloody hanger is still a meaningful symbol in this debate. If we make abortion illegal we simply turn abortion over to the surgical butchers, place a family in danger of blackmail; and deny women the psychological and social supports which are now offered. Prohibition turned millions of citizens into criminals and such an amendment would simply drive the surgery underground.

The anti-abortion forces are led by those who acknowledge few limits in their zeal. Over forty abortion clinics have been torched over the last three years. Almost none of the arsonists have been caught and prosecuted. About two and a half years ago a man walked into a clinic on Chester Avenue just a block from the Main Temple, poured kerosene on the floor, lit the oil and walked out quite calmly. He was seen. Many in the clinic said they could identify him, but somehow he was never apprehended and charged.

The Right-to-Life movement has successfully pressured various State legislatures and the Congress to add riders to appropriation bills which prohibit the expenditure of tax monies for abortions. On the Federal level it is illegal for foreign aid monies to be used for these purposes, no one engaged in federally funded legal aid work may give advice in an abortion-related issue; no member of the Peace Corps or of the Defense establishment may use government medical facilities for such a purpose. Finally, the Hyde Amendment prohibits the government from spending Federal money to provide abortions through welfare programs.

Some 300,000 welfare case abortions were funded federally last year. The Hyde Amendment cut off this funding source and this Fall, by a 5 to 4 vote, the Supreme Court ruled that the Congress had the right to act in this manner. I confess I find it hard to consider that the anti-abortion people have achieved a splendid victory. They have managed the ultimate in dual standard legislation: those who can afford an abortion have access to a safe abortion; those who cannot afford the operation are back to the coat hanger.

I would add that many carry about a stereotype about who asks for an abortion. We think of the candidates as sixteen-year olds who have been giddy or silly. About forty percent of the women who come to the abortion clinics are married and

mothers. They already have two or more children and simply cannot bear the emotional or financial cost of another child.

Another stereotype is that the anti-abortion campaign is a Roman Catholic issue. The Church under this new Pope has vigorously reasserted its position that abortion is murder under any conditions. To interfere with the growth of the embryo from the moment of conception is foeticide. But the Right-to-Life movement in the United States includes many others besides Roman Catholic. The anti-abortion legislation enacted in Akron about three years ago, a bill which became a model for many cities, was conceived and promoted by a young orthodox Jew who with a traditional *yiddishe kopf* said 'why fight city hall'. Let's accept the idea that abortions are legal, but let's make it impossible by procedural means for an abortion ever to take place.' So Akron passed a municipal ordinance which called for almost daily medical reviews of existing clinic facilities; all kinds of interventions by social workers, psychologists, educators and ministers; and affidavits signed by the husband or putative father. So many steps were required before an actual operation could take place that in fact the operation became unavailable.

Concerning the Roman Catholic position, it should be noted that only in 1869 did the Church finally take an absolutist position. Aristotle had argued that what he called animation, which is the term he used to describe the moment when the soul enters the embryo and the embryo became a distinct living thing, occurs forty days after conception. A number of Church fathers had agreed with the pagan philosopher and argued that ensoulment, that is the right of an embryo to receive the sacraments, particularly the last rites, occurred at forty days. This would mean that abortion during the first forty-day period would not be murder. But in the nineteenth century, a Church which felt itself besieged by modern secularism, set out to close off debate, and by a papal bull in 1869 closed the forty-day option and since then any interference with the embryo is considered as murder.

The Right-to-Life committees represent a broad social movement which has increasingly allied itself with another political grouping, the Far Right. Both seek to resurrect an older, more family-centered, more "moral" way of life than the one which exists now in America and which they fear and despise. The chairwoman of Right-to-Life movement said recently that their program is "to reimpose Judeo-Christian ethics on the United States." Her mission is to take America by the shoulders and force us to live by her definition of traditional values. The problem is that many of us respectfully disagree with her list of traditional values and violently disagree with her enforcement policies.

The anti-abortionists make two points. They argue that abortion is murder, and in a sense, it is. Any taking of life can be considered as murder. But medical research and the technological miracles of our day are forcing us to make increasingly sophisticated distinctions in defining life. We can keep the heart and lungs pumping artificially for decades. We have come to recognize an irrevitable

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FROM THE RABBI'S DESK

(Continued)

condition called brain death and doctors generally do not hook up organ-sustaining equipment when somebody is brain dead. Just as we must make some rather sophisticated distinctions in the border areas between life and death, so we must make some elegant distinctions in the border areas between conception and birth. Some argue that we ought to define life in terms of sustainable independent existence. A baby is alive only after delivery or from the time a Caesarean section delivery would be possible. Others argue that we ought to say that conscious life begins at the end of the first trimester or the second trimester. Whatever position we take moves us away from an absolutist definition which relates murder to any interference after the moment of conception.

Why must we make such distinctions? Because good sense requires that we do. In an already overcrowded world why should a family whose finances are already stretched to the limit to provide for existing children be forced to bring into the world a thalidomide child or a mongoloid and care for that child, in the process destroying the opportunity of the other children and perhaps distorting every important family relationship. Some say, but to take this life is to play God. I would answer, 'sophisticated medical care is also a way of playing God.' A generation ago such a child would not have survived.

The second argument the Right-to-Life people make takes the form of the domino theory. They argue that if we allow abortion to take place it will not be long before society accepts not only abortion but the elimination of all who are incontinent or senile. Holding the line on abortion is held to be one of the protections devised by a healthy society to protect the sanctity of human life. Whenever I've watched a Right-to-Life apologist make the usual slide presentation of their case they invariably end up with a slide or two showing corpses piled up in Dachau. The pitch is that this is the future of a society which becomes callous to human life.

What is not said is that Germany in the 1920's had the strictest anti-abortion legislation in all of Europe; and Sweden had perhaps the most flexible. History does not show that there is an inevitable progress from loose rules in the area of abortion to insensitivity to the aged or other forms of human need. One of the anomalies of the present situation is that many who align themselves with the Right-to-Life movement are those who have consistently opposed Aid to Dependent Children, Public Welfare, Medicare, and almost every piece of humane social legislation which has allowed so many to escape from the shackles of poverty.

Abortion is a complex issue. I do not look upon abortion as a positive good. I look upon abortion as I look upon oil spills. We need energy. There will be accidents and when these occur the spill must be cleaned up as fast as possible so that there's not a great deal of ecological damage. Abortions are always unfortunate, but a deformed child or an emotionally deprived child is a preventable disaster.

I'm troubled when a woman makes a decision to

abort a child simply for her convenience. Abortion ought never to be looked upon as a means of birth control. But for me the bottom line is that in an age of overpopulation, safe surgery and fertility pills strict taboos on abortion are archaic and the consequences of prohibition are extremely dangerous. Coercion didn't work during Prohibition and it will not work if an anti-abortion amendment becomes the law of the land. The issue of abortion is one in which people of moral sensitivity come down on both sides and a pluralistic society must leave room not only for honest differences of opinion but for the acts consequent on those differences. When there are serious and reasonable differences of opinion legal coercion simply won't work.

If an anti-abortion amendment becomes the law of the land tens of thousands of women, your daughters and grand-daughters, will be forced to go to Canada or have an abortion done illegally. Those with resources will be able to do so with a fair degree of safety. The poor will not be so lucky and many will be butchered. Instead of adding to the sum total of the nation's respect for life, the prohibition of abortion will add to the sum total of human anxiety and unhappiness; some will lose their lives and many will lose their youth and their emotional balance.

Those concerned with family stability, the moral disciplines, and the sanctity of human life would be better advised to put their efforts into stabilizing their lives, marriages and family than into a political companion to force others to abide by their rules. Anita Bryant should be a symbol to all of us. An old rabbinic maxim is pertinent: "First sanctify yourself and only then sanctify others." In a pluralistic society morality begins at home and moral coercion must be opposed. When you deal with something which is not a crime, which impacts on no one in the society at large, society really has no right to intrude except to see that proper and safe medical, psychological and social standards are maintained.

Though I'm not a prophet, I believe that there is a good chance that an anti-abortion amendment will become the law of the land. Right-to-Life forces are strong and in full cry. Though every poll has shown that a majority of the American people favor the availability of abortion, a determined and implacable group can impose its will on the legislative process. Why? Because they play hard ball and we play by reasonable rules. We do not organize our lives into cells. We do tell Congress-people that if they vote contrary to our wishes we will vote against them in the next election whatever else they stand for.

The right will need some victories in the next year or two, and here is one victory which I suspect Congress will feel that it can give them without too much cost. Congress will be wrong. Prohibition established the underworld as a major force in our society. Gangsters became essential to the straight society. It took ten years before sufficient force coalesced to repeal the Eighteenth Amendment, and by then the damage had been done and the cancer of organized crime had become established in our national life.

If an anti-abortion amendment becomes the law of the land many will be hurt. Some will die and

little will be achieved. Laws will not stop abortions. Laws can only declare the surgery illegal.

How does reason deal with unreason? We have to bestir ourselves unreasonably and become an effective counter force. Mr. Vanik, whose views coincide with many of ours on other issues, took an anti-abortion position during these last two years. Most of us, when we saw him, didn't bother to complain; we went along as if he was still on our side because we know the whole range of his issues and concerns. This is a luxury we can no longer afford; yet, saying that I'm conscious of the dangers of single-issue politics. Unfortunately, unreasonable people force the reasonable to play politics their way.

The abortion decision is one which a husband and a wife or a woman must take with prayerful concern, and society must respect their decision, whatever it is. In this case I stand outside of the mainstream of the halachic development of the Jewish tradition, but it seems to me that conditions have altered radically. Surgery is safe. Families are nuclear. We've encouraged a heavily sensual environment. We face overpopulation, not the danger of underpopulation. Accept abortion as a fact of life, but recognize that it is in the strengthening of the marriage and the family on the one hand, and in the use of birth control devices on the other that the ultimate solution to this thorny problem rests.

Daniel Jeremy Silver

Kaddish

Friday

Sunday

NOVEMBER 30

Those who passed away this week

Dr. Zolton L. Klein

Gahrzeits

BETSY JO REICH
DOROTHY GIMP JACOBSON
DR.DAVID V. ROSENBERG
MYRNA JEAN OPPENHEIM
ARTHUR FELBER
MORRIS ELSNER
FEBUS FELBER
LIZZIE LEDERER
ALEX BAUMOEL
FLORENCE L. WEINER(WY-NER)
LEONARD J. STERNHEIMER
FLORENCE BENSON DUBOY
ABRAM B. EFROYMSON
NORMAN S. COPELAND
RENETTA DIAMOND
FANNIE H. WEBER
RABBI ABBA HILLEL SILVER
MICHAEL J. MARGOLIS
PHIL MELDON
DAVID SAFIER
ANNETTE C. KOBLITZ
ESTELLE KLEIN

WRHS



Rowe vs Wade

IF A WOMAN IS IN LABOR AND IT IS FEARED
That she may die - AND MAY SEVER THE FETUS
FROM HER UTERUS, BY EXTRACTING IT, MURDER BY
MURDER, BECAUSE HER LIFE TAKES PRIORITY

Abortion

Prevention of birth is an act of murder, NOT
DOES IT MATTER WHETHER ONE TAKES A LIFE
ALREADY FORMED OR WHILE FORMING -

YOUR TEMPLE CALENDAR — *Clip and Save*

SUN	MON	TUES	WED	THURS	FRI	SAT
30 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on IS CHANUKAH FOR CHILDREN?	1 DECEMBER COPING III Coping With Faith: Is There a Reason for Hope? Rabbi Daniel Jeremy Silver 8:00 p.m. - Branch	2 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Light 1st Candle	3 Light 2nd Candle	4 Light 3rd Candle	5 <i>under, under</i> <i>velvet - ale</i> Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY The Drama of Freedom Theodore Herstand 8:15 p.m. - Branch Light 4th Candle	6 Shabbat Services 11:15 a.m. - Branch Bar Mitzvah CAREY ARNOLD 11:00 a.m. The Temple Chapel Light 5th Candle
7 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on ABORTION, POLITICS AND PRINCIPLE MR. & MRS. CLUB CHANUKAH HAPPENING 4:00 - 7:00 p.m. - Branch Light 6th Candle	8 <i>COFF EXCHANGE</i> <i>MORONAL</i> <i>WEEK</i> <i>BRING DINNER</i> <i>LATKES / DUTCH</i> Light 7th Candle	9 TWA FIRST TUESDAY 11:00 a.m. Shop & Socialize 12:00 Lunch 1:00 - Jim Breslin Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Temple Board Meeting 8:00 p.m. - Branch Light 8th Candle	10 Mr. & Mrs. Club Board Meeting 8:00 p.m.	11 TEMPLE SENIORS Lunch & Program 11:15 a.m. - 2:00 p.m.	12 Services - 5:30 p.m. The Temple Chapel	13 Shabbat Services 11:15 a.m. - Branch Bar Mitzvah DOUGLAS FISHMAN 11:00 a.m. The Temple Chapel Senior Youth Group Shul-In 8:00 p.m. - 8:00 a.m. Branch
14 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak 3rd Grade Retreat	15 <i>2nd ASSE</i> <i>1st COOL</i>	16 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Religious School Board Meeting 7:45 - Study Group 8:15 - Meeting	17 TWA Board Meeting 10:00 a.m. - Branch	18	19 Services - 5:30 p.m. The Temple Chapel	20 No School
21 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak	22	23 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch	24	25	26 Services - 5:30 p.m. The Temple Chapel	27
----- Winter Vacation — No Classes -----						Services - 5:30 p.m. The Temple Chapel

I have rarely seen published on the issue of abortion, a
book that has been written because of a deep feeling
that man has been too much oppressed & degraded in
his rights, and as many one of man's rights is to
reproduce himself, therefore, I have been able to take
space out -- because the issue is fundamental
into an all out political issue -- The anti-abortion
movement in the U.S. -- has been driven by the

ASPECTS OF A POLITICAL MOVEMENT

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which affects almost any aspect of our
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- TO PROHIBIT PARTICIPATION OF LOCAL-SERVICE
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~~have~~ ~~to~~ ~~reply~~ ~~to~~ ~~an~~ ~~admission~~ ~~note~~ ~~to~~ ~~not~~
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~~IS FEMALE AND SHOWING HER — ONE~~
~~MAY LEARN THE FACTS FROM HER~~
~~WORDS BY EXTRACTING IT, WORKING~~
~~BY HERSELF, BECAUSE HER LIFE~~
~~TAKE PRECEDENCE~~



THAT IF A PROCRUSTED HUMAN IS HIT DURING A
 RUMBLE AND THE CHILD IS STILL BORN, NO PERSON
 WHO DELIVERED THE BLOW MUST PAY A HEAVY FINE.
 IF THE HUMAN DIES BECAUSE OF THE BLOW, THE
 ASSAILANT IS LIABLE TO DEATH. — — — — —
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Abundant

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THAT SHE MAY DIE — ONE MAY SEVER THE FETUS
FROM HER WOMB BY EXTRACTING IT, MEMBERS
BY MEMBERS, BECAUSE HER LIFE TAKES
PRECEDENCE

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and the child in the case of the mother
the case of the mother in the case of the mother
THE TERTULIAN: PREVENTION OF BIRTH IS AN ACT OF
MURDER, NOT DOING IT AFTER SHE IS IN LABOR
AND A LIFE is being formed while forming

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THE CASE was the case of the mother
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the case of the mother in the case of the mother
the case of the mother in the case of the mother
the case of the mother in the case of the mother

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subject subject must be made

Release X is prepared but he must read subject
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subject must have subject subject

now of "a subject subject subject"

+ have subject subject subject

subject subject subject

subject subject

there is subject subject subject

can be found subject subject subject

be permitted in the case of subject subject subject

but - But also exceptions are the exceptions - &
the rule can be a way of up down
the principle of SAVING a mother's life - The
basic underlying rule that a father's life is
life is disposable & can not be compromised just
because there is a rule but the spirit of
the defence

The Right to Life Preserved is not a rule can be broken
only in a case where - may be disputed times and again
just before - The rule - exceptions will always be
posed in cases - to show that it is not absolute
unconditional & may be disputed in all
the cases up to a certain point - It is not absolute
the rule is not absolute with no rule
process / materially unlike process / spiritual
process repeated / many about after effort -
the material rule - as to rule absolute and
impossible to show -
That just is the matter's right to live
include a factor - to be added to the - absolute
rule is not used as the principle
of saving a life, but as a rule - absolute corner

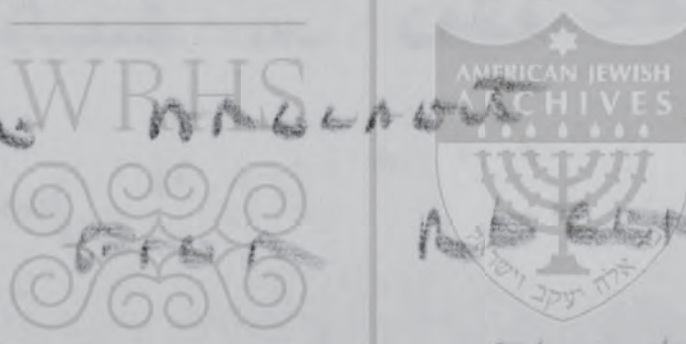
How can you have a child's right to live against
a woman's desire for a career - because can
always be paid up - the better way find
the child is convenient, but convenience is
a technique not a moral concern -

Temporary children are allowed in some
where the law have a right since in 1952
policy - but in 1952 the city council lost
complaint about - indeed children should
not be brought to court - indeed they should be
kept away from the streets - many cases do not qualify
proper children WRHS 13 of all
for such reason WRHS 13 of all
WRHS 13 of all
WRHS 13 of all

We have here what I consider to be the
most important issue - the child
abuse debate - Before 1923 when children
were allowed in U.S. - it's estimated
at least 12m more - 7m bad children -
on the whole estimated population
must be less than 18 million - the
could not stop the practice - 24 million

2) It is argued that education would merely
contribute to subordination, subversion, and other
negative consequences of life -- without any right to
life presentable status - rather of peace times -
This should not happen here - building peace

And as not just that in 1930 Sweden
had a liberal education law, Germany had one
of Europe's strictest -- the model as a
policy in education they now are held
suspect - no indication can not be under-
AT LEAST NOT FROM THE EXISTING WITNESS - THAT
when a society permits elective abortion
it necessarily plunges down the road which
ends in killing the root and the
infant



much sanctity - not all in one
rule - grouping number of these rules
oppose under the same principle merely
the fact that some are not the same
as also for normal the idea - and are

The argument about the sanctity of life must
claim its own share - human dignity of life
itself is not a mere over consider world of
unimportant chickens as but by what are we
after - human life is precious

My position is that the S.C. rules of '73
which require the state to interfere with
the human right to a child must be changed
one - I left Israel as a refugee
in 1948 - I was born in Poland
in 1928 in Warsaw and came to Israel in 1948
at the age of 20 years old



on the one hand it is an evil spell which it
occurs at night be called in the night as
we are - but anyway should be done
to avoid the spell in the future
Our view is human life is precious
there can be no question of its value as
which is precious - the state is responsible

~~penicillin~~ - ~~invented~~ ~~penicillin~~ ~~under~~ ~~him~~ - (3)

2. Cap. - ~~under~~ ~~written~~ ~~people~~ ~~the~~ ~~year~~
 on ~~the~~ ~~letter~~ ~~of~~ ~~a~~ ~~man~~ ~~-~~ ~~the~~ ~~society~~

NOT NET SUBALLO - ~~Final~~ ~~Final~~ ~~Final~~

تیسری بات یہ ہے کہ

Bill 6 and ~~some~~ ~~other~~ ones,
and very carefully — — and print

may well result from good

Back 2 back at [unclear] - The column
[unclear] [unclear] [unclear] [unclear] [unclear]
No more [unclear] [unclear] [unclear]

to be the same as the one of the other

Don't - See a man to buy -

to be about 1000 and appeared about
not yet about 1000 and about 1000

Filament

| Never to life and the world for me
 never forget that - true happiness
 is not in the world but in the heart

~~see with~~ ~~be~~ ~~concluded~~