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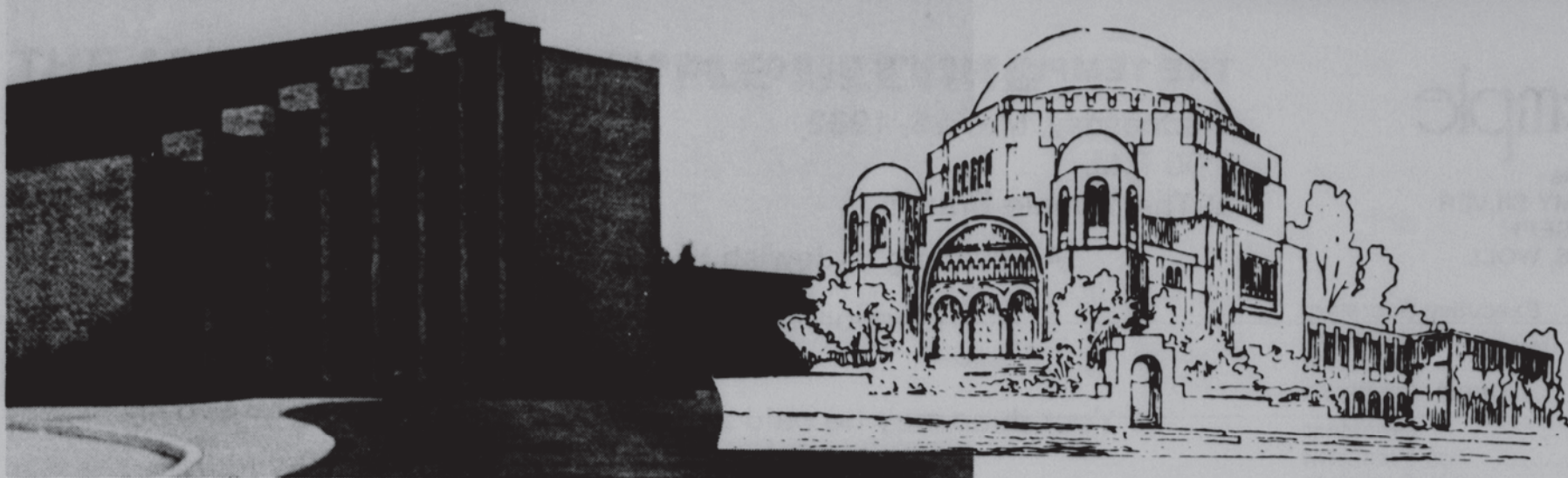
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The Nuclear Freeze Movement, 1982.



May 23, 1982
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The Temple Bulletin

WELCOME AND FAREWELL

A few weeks ago The Temple received the following letter from our Musical Director, David Gooding.

April 12, 1982

The Temple Board of Trustees:

This year marks my twentieth season as Music Director of The Temple. It has also been a year during which my professional activities have been subjected to a serious and considered evaluation. More than a few of the conclusion concerning my work in the years ahead stand in considerable conflict with The Temple's musical needs at this time. I am, therefore, compelled to tender my resignation as Music Director effective June 30th, 1982

I do this with great reluctance, but with a sure knowledge that the time is ripe for The Temple to move in new directions with its music program. For the musical opportunities which The Temple has provided me over the years, I am inexpressably grateful. My whole life has been deeply enriched through this affiliation.

At our final Sunday service on May 9th a scroll of appreciation was presented to David on behalf of The Temple Family.

Whereas David Gooding has served with distinction as Music Director of The Temple for the past twenty years.

Whereas he has conducted our choir with sensitivity and feeling and has always provided a suitable accompaniment for our worship.

Whereas he has chosen music with care and fine scholarship and has composed settings when no score was available.

Whereas he has earned our respect and won our friendship through his unflagging good spirits and personal graciousness.

Be it resolved that on this, the 9th day of May 1982, pursuant to a resolution of The Temple Board, David Gooding is declared to be an honorary member of the congregation with the expressed hope and expectation that he will remain a close friend and associate.

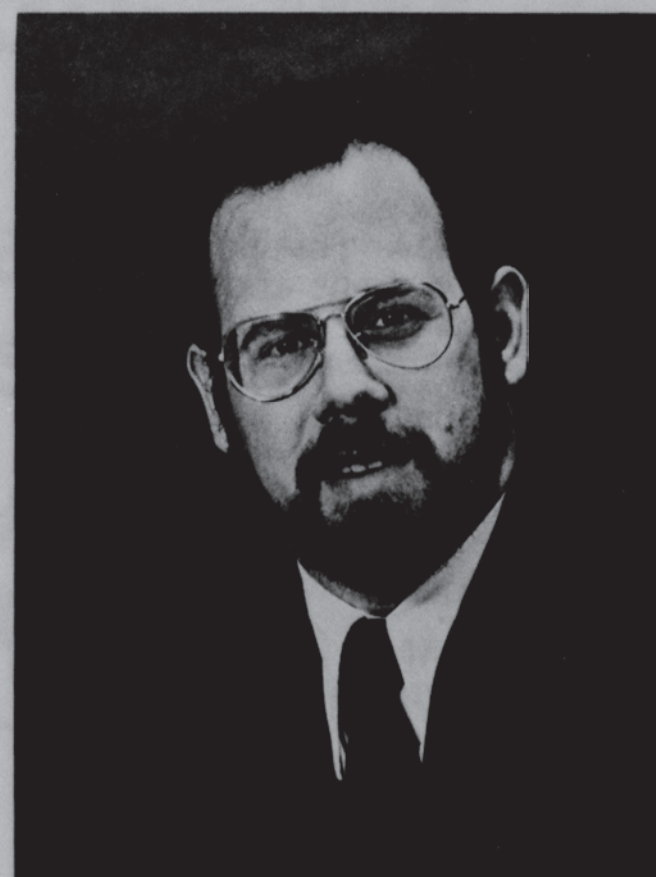
Following receipt of the letter The Temple's Music Committee undertook the difficult task of finding David's replacement and were fortunately able to secure a man of exceptional musical skills, Bruce Shewitz. Bruce is the Assistant Curator of Musical Arts at The Cleveland Museum of Art and has been the Director of Music at B'nai Jeshurun. He has had wide experience in the field of synagogue music having worked for five years as organist and assistant to Cantor Saul Meisels and subsequently for another two years as Director of Music at Temple on the Heights. Bruce has attended the Summer Institute for Professional Synagogue Musicians at The Hebrew Union College in New York and is a member of the Guild of Temple Musicians and The American Society for Jewish Music.

You will find Bruce to be a most pleasant and intelligent person and we look forward both to his music and to his direction of all facets of music making at The Temple.

Daniel Jeremy Silver



DAVID GOODING



BRUCE SHEWITZ

From the Rabbi's Desk: THE NUCLEAR FREEZE MOVEMENT
The sermon of April 27, 1982 is produced here in response to numerous requests.

A movement of concern over the possibility of nuclear war is spreading throughout the country. A group which calls itself Ground Zero has had maps published in most local newspapers which illustrate the areas of maximum destruction which would occur if a single nuclear bomb was detonated at the center of the city. The circle of significant destruction reaches out twelve miles in all directions.

Another group, Physicians For Social Responsibility, has used the platform to make the point that discussion of the potential of a single bomb is to misunderstand the threat that we face and to undervalue it. They make the point that it is likely that war would involve a massive nuclear strike and that if this were to occur the level of destruction would increase geometrically. They argue that we must think not about a twelve-mile circle of destruction, but of the destruction of life itself by the after shocks and the fire storms. Pulsating shocks will destroy all the institutions of the society. Fields will be polluted. Food and medical care will not be available. The ozone layer which protects the earth from the destructive rays which bombard us from outer space will be ripped into shreds.

Such apocalyptic scenarios have become part of a great public debate which we see recorded daily in the newspapers and on the radio and television. They raise real issues, but one question we must ask is 'why now?' After all, we have lived under nuclear threat for nearly three decades. The anti-nuclear movement has been triggered, I suspect, by the perceived belligerency in act and deed of those in power in Moscow and Washington. President Reagan has talked rather carelessly about the possibility of "winning" a limited nuclear war. Mr. Brezhnev has overseen a major escalation of the nuclear arms race and placed a new group of middle-range, land-based missiles, the SS20's, in silos which blanket Western Europe. Those who govern have talked of the necessity of greater military expenditures, not of arms reduction.

Unfortunately, the arms race can only end in a dead heat. No one can win a nuclear exchange. Yet, the super powers have shown themselves less than willing to work energetically and willingly to reduce the danger of holocaust. The Soviet Union has said: 'We're in favor of a reduction in nuclear weaponry provided reduction increases our nuclear edge.' They favor a missile freeze in Europe because the USSR has been able to put in place a middle-range missile system and NATO has not yet deployed our Pershing II Cruise Missile, the countervailing weapon to the SS20's. The United States, for its part, has said: 'We're prepared for a reduction in arms provided reduction increases our nuclear edge.' The U.S. favors a nuclear freeze once the Soviet Union has withdrawn its SS20's from Europe, which would mean that we would gain an advantage before we entered into negotiations. Neither government has taken steps to initiate arms limitation talks. Before President Reagan was elected he played a major role in the Senate defeat of the SALT II Treaty. Since he has been in office Reagan has called home our Geneva negotiators, claiming that he is not in favor of Strategic Arms Limitation talks but of Strategic Arms Reduction talks, which presumably would be able to reduce and not simply limit the level of armaments in the world. Until now he has not acted on his expressed concerns. The Soviet Union has been equally unhelpful. Brezhnev and company have talked of negotiations but have steadily increased their capacity for nuclear overkill.

This week has been proposed as a Ground Zero Anti-Nuclear Weapons Week by many of the church bodies of the country, and congregations all over the land have been praying: "Lord, help us to become instruments of peace." As part of such services they have, I'm sure, read that wonderful poem in the book of Isaiah which expresses man's immemorial hope that we will some day escape from the cycle of recurring wars.

It shall come to pass in the end of days that the mountain of the Lord's house shall be established as the top of the mountains. It shall be exalted above the hills and all nations shall flow unto it and many people shall come and say, 'come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob.

He will teach us of His ways and we will walk out in His paths for our design shall go forth a law in the word of the Lord from Jerusalem and He will judge between the nations and shall decide for many peoples and they shall beat their swords into plough shares and their spears into pruning hooks. Nation shall not lift up sword against nation and they shall not know war any more.

Isaiah voiced a hope we all share, but it's important to remind ourselves that despite our well-merited anger and frustration at our administration's and the Soviet Union's military preoccupation, little will be achieved by an innocent and romantic outburst, however passionate. What are needed are practical and effective ways to reduce nuclear arms, not utopian programs centering on unilateral disarmament. Such proposals are just that, utopian, which is to say that they are impractical and unrealistic.

I wonder in how many of the churches where the second chapter of Isaiah will be read out the minister will remind his congregation that this wonderful hope is messianic — that this is not a poem but a prophecy. It's a prophecy of what will happen "in the end of days". In Biblical Hebrew 'the end of days' is a technical term which describes a period of time which occurs after time, when the world ceases to be as we know it and becomes a Garden of Eden. The Hebrews believed that God, at some point, would intervene and bring the world as we know it to an end and the human being as we know ourselves to an end. At that time God would create a brand new world and a brand new human being. In this new world peace would reign forever because a new breed of human would have come into being who would be free of all the emotional contradictions which are part of our nature. The new world is a world of saints. Peace will be universal because saints can't and don't sin. The problem is that this is not "the end of days" and there are no saints among us. While Judaism insists that we seek peace and pursue it, it also warns us not to forget to defend ourselves when we need to: "If a man comes to kill you you must do all that is in your power to defend yourself even if it means that you take his life." In the real world people act out of a complex of motives and utopian programs which neglect the cautions of prudential wisdom often make it easier for those who have no illusions about power and no inhibitions about the uses to power to manipulate and dominate the innocent.

In February Jonathan Schell published in the New Yorker Magazine a series of three articles which were subsequently came out in book form under the title, *The Fate of the Earth*. Schell's book has become the manifesto of the anti-nuclear movement. In his first chapter, 'The Republic of Insects and Grasses',

Schell brings together all of our concerns and fears about nuclear war and gives them shape. He describes with power and skill the scientific evidence of what will happen to this country or any country which suffers a major nuclear strike, and effectively and empathically makes the point that if the United States is subjected to a nuclear attack we will not only suffer twenty or thirty or fifty million dead but the destruction of the ecological system on which life depends. Disease, famine, all the feared horsemen of the Apocalypse will become the reality.

In trying to describe possible consequences of a nuclear holocaust, I have mentioned the limitless complexity of its effects on human society and on the ecosphere — a complexity that sometimes seems to be as great as that of life itself. But if these effects should lead to human extinction, then all the complexity will give way to the utmost simplicity — the simplicity of nothingness. We — the human race — shall cease to be.

Schell's point is that after a nuclear strike the world will become a republic of insects and grasses since only the simplest forms of life have any hope of surviving a nuclear holocaust. Schell's picture is effective and stark and staggering. There are scientists who claim that he has somewhat exaggerated the evidence, but differences of degree among holocausts are hardly worth measuring. Our goal must be to avoid collapse, not to count the broken corpses. But when I turn to Schell's conclusions I find myself disturbed by their unhelpfulness. Schell says that talks, be they strategic arms limitation talks or strategic arms reduction talks or talks on any other of the proposals which have been put forward are "aspirins given to a patient after the patient suffers from fatal cancer." Survival depends, in his view, on our ability to destroy the concept of the nation state and all concepts of sovereignty: to remove all national boundaries and to create a world government which would take away from all sections of the society all weapons, conventional and otherwise. What will be the motivating force behind this great transformation? Fear. Fear will propel us to take actions which no one has been able to take since men began to live on this earth.

I doubt it. As someone who has spent his life trying to understand people and human psychology, I know that fear is more often a destructive than a constructive emotion. More often than not, fear leads to irrational and sometimes suicidal actions rather than to constructive and beneficial ones. When Schell confronts the question of how this radical transformation can be brought about, he is reduced to saying, "how all this will come about I leave to others to tell us." That's no answer at all, or rather, it's an admission that he doesn't have a plan.

Many agree with Schell that mutual assured deterrence, the concept under which we have erected the fragile arrangements which have kept the peace these last thirty five years, is madness (as a matter of fact, the acronym for mutual assured deterrence is MAD). They wonder how any sane person could propose to make peace depend on nuclear warheads at ready in silos. Someone, they say, surely will push the fatal button. Perhaps, but unfortunately, no one has come up with a better answer.

When you enter the mad world of armaments you become Alice in Wonderland, and you have to leave

(Continued)

FROM THE RABBI'S DESK (Continued)

behind the common sense and good sense with which you normally govern your life. Disarmament is the only sensible long range goal, but given the world as it is and the human being as we are, it is not directly attainable. In our world of mistrust and ideological division deterrence does make sense. Why? Because human nature is complex and not always amenable to reason; because survival is the first law of nature and any country which uses atomic warheads against another will have the favor returned in kind. It's worth nothing that the only country which has suffered an atomic attack was a country — Japan — which had no ability to retaliate. Perhaps a more telling example of how deterrence works comes from the area of germ and biological warfare. The Soviet have been able to use Yellow Rain for some years now; yet, Yellow Rain was not used against United States troops in Southeast Asia. We had the power to retaliate. But when we pulled out, Yellow Rain began to be used against Mong tribesmen and other mountain people who did not have a deterrent capability. It's simply not true that those who can't or won't retaliate are more likely to survive than the well-armed. An enemy is an enemy, and in the cruel arena which is the world, governments are capable of doing what the individuals who compose that government might not do in their private lives. The calculation of the high cost of certain actions is all that restrains them.

Deterrence is not a moral policy, but it's an effective one and I'm afraid it is a necessary evil in our time. Many of the marders fail to see that those who propose a nuclear freeze still base peace on deterrence. The bill which Senators Kennedy and Hatfield have submitted in the Congress to freeze the development and deployment of all nuclear weapons at the present level, says simply, 'enough is enough.' We have submarines under the sea, planes in the air, and missiles in silos capable of destroying the Soviet Union many times over. How many more missiles, how many more planes, how many submarines do we or the Soviet or does Great Britain or France require? As an expression of that 'it's enough' philosophy, the nuclear freeze movement makes good sense and has already forced the Administration to make its first serious arms reductions proposals. It's important that we hold our officials' hands to the fire until they find ways to negotiate with the other members of the nuclear club arrangements which will reduce the dangers of nuclear war.

As an expression of anger and of political determination, the nuclear freeze movement makes some sense, but I'm afraid that many are reading far too much into it. Let's assume that the Soviet Union and the Reagan Administration agree to stop further development and deployment of nuclear weapons. What has changed? Will any one of us no longer be a target of a missile in some silo in the Soviet Union. A nuclear freeze agreement itself will not change the reality that such peace as we enjoy is held in place by mutual assured deterrence. A nuclear freeze has advantages. It would halt further nuclear escalation. It would reduce the waste of money in this area. But many are taking up the freeze movement with a passion born of romantic hopes; a passion which blinds them to the fact that taken too far the nuclear freeze movement can weaken the power of deterrence. The Reagan Administration is correct at least in this: that a nuclear freeze movement in the United States could limit the ability of the government to create an effective deterrent force and that there is no way for a similar movement to emerge in the Soviet Union. Our Congress can refuse to vote the money which the Administration says it requires. Under

President Carter the Congress did in fact refuse to vote the money which he requested for the B2 bomber and the MX missile. The Politboro is under no such pressure and the Soviet Union might well believe that it can accomplish its ends by encouraging the freeze movement in the West without any real need to respond or to reduce its own military development until the point is reached when our arms are no longer a deterrent.

Given the dangers and the madness of nuclear policy, some have come to Schell's conclusion that the only issue we face is the issue of survival. Those who argue this position believe that the West should disarm and trust that somehow we will survive foreign domination, state tyranny, and that ultimately our society's beliefs and values will reemerge. I do not share that faith, and I offer Czechoslovakia, Hungary and Poland as my reasons.

Unilateral disarmament appeals to those who believe that these are "the end of days." I do not. The world has not changed. Most unilateral disarmament scenarios assume that we have only one nuclear enemy, the Soviet Union. If we disarm the worst that can happen is that the Soviet will try to rule us. They forget that we have not been able to staunch the development of nuclear arsenals by many countries. Communist China has a nuclear weapons system. France and England have nuclear weapons systems. The Arab world will soon have a nuclear weapons system. India has some nuclear weapons. Given proliferation, a disarmed West would most likely become a bone to be fought over by the other members of the nuclear club. Our weakness could well encourage the very nuclear holocaust which we would be disarming to avoid.

About a year ago in testimony before the Senate Foreign Relations Committee Cardinal Krol of the Philadelphia Diocese argued that nuclear weaponry is evil and that since the thought is tantamount to the deed, the idea of developing a nuclear arsenal is itself a sin. When he was asked, "what then", he answered eliptically: that history records change and that human needs and aspirations have a way of expressing themselves. I do not agree with the good Cardinal that history records the irresistible progress of the human spirit. I find little evidence that any people under an effective totalitarian regime ever regain any measure of independence.

Is bare survival the only hope that we cherish? Must we at this point simply plunge ahead with unilateral disarmament, whatever its dangers, because deterrence is an evil and deterrence won't work? I think not. I agree that there is no evidence that any arms limitation program will preclude nuclear war. At this point, all we can do is try. We need to demand of those we elect to office that they use their efforts effectively and with some sense of urgency to force the Administration to engage in continuing negotiations with all countries who belong to the nuclear club. We need to hammer out arms limitation treaties and arms reduction treaties. We need to have nuclear freeze zones. We need agreements which reduce the chance of a nuclear accident. How to do this I leave to the so-called experts. What I won't leave to them is the degree of urgency with which they must go at their task. And since this is an Alice in Wonderland world I have what is essentially a mad proposal to present to you.

I believe that we have been going at the nuclear problem the wrong way. In a reasonable society you work to limit arms and increase protection. In Wonderland you try to leave yourself open to the

destructive capacity of your potential enemy. Paradoxically, the anti-ballistic missile and the various electronic defense systems threaten peace in the sense that they minimize mutual assured deterrence. I call my proposal SCRAP. I propose that we scrap and get the Soviet Union to scrap all defense systems and particularly all bomb shelters. I would especially negotiate with the Soviet Union a proposal to blow up all bomb shelters specifically designed for government leaders. If mutual assured deterrence is to work, Brezhnev's and Reagan's life must be at risk as well as yours or mine. It is possible, given human nature, for a leader to say: we, the party, the few, my family, will survive if I push the button. We'll be in the bomb shelter. It's too bad that many millions will be killed, but my party's interests will win out. I am convinced that only if the leaders are as exposed as we are will their fingers stay off the button. There is no worse proposal before us than this Administration's four and a half billion dollar proposal to increase civil defense for this expenditure moves in the opposite direction from what needs to be done. We need, and more importantly our leaders need, to feel exposed. Anybody who feels that if he pushes the button he will destroy his family and his friends will think not twice but thrice. He may be prepared to destroy twenty cities in some other country and to have twenty-five million people of his own destroyed because, after all, we're an overpopulated world and, at least, he'll have destroyed the enemy; but he will think twice and twice again before he will press the button if he is exposed as we are.

If I were organizing nuclear protests I wouldn't be carrying a banner which says 'ban the bomb.' My banner would read, 'ban the bomb shelter.'

If I were organizing nuclear protest I would avoid the romantic rhetoric of the Schells and other messianists. Decent folk all, they are nevertheless Pied Pipers. In the twelfth and thirteenth centuries when the Black Plague swept over Europe, it struck down as many as three out of four in many cities. As people saw the spread of the Black Plague, it began in central Asia and moved westward, they manifested all kinds of hysteric reactions. The myth of the Pied Piper developed during those years; Little children being led to death by a singer whose sweet song led them on. Didn't you sense the Pied Piper in the civil defense director who described recently his plan to save us. In the case of a nuclear attack, he would move from Cleveland to Medina all those whose surname begin with the letters A-M on even days and move the N-Z folk on odd number days to Youngstown.

Thomas Burton long ago wrote a book called, 'Tis A Mad World, My Masters. We do live in a mad world, and in this world of madness what seems to be sanity is often the worst madness. In our mad world we must accept the fact that deterrence holds the war at bay and is the only effective mechanism at our disposal to keep aggressors, and our own aggression, in line. The enemy is not deterrence but our own folly, and so the need is to create the political conditions which will force the leaders of the world to work out plans to reduce the danger of nuclear war by reducing step by step the levels of armament. Perhaps another generation will emerge from under the cloud of deterrence and begin to act as if they were truly sane. I'm afraid it will take a long time and we'll not live to see it, but then, as the rabbis said: "It will not be your privilege to complete the work, but you are not, therefore, privileged to desist from it."

Daniel Jeremy Silver

entered into the zone of uncertainty, which is to say the zone of risk of extinction. But the mere risk of extinction has a significance that is categorically different from, and immeasurably greater than, that of any other risk, and as we make our decisions we have to take that significance into account. Up to now, every risk has been contained within the frame of life; extinction would shatter the frame. It represents not the defeat of some purpose but an abyss in which all human purposes would be drowned for all time. We have no right to place the possibility of this limitless, eternal defeat on the same footing as risks that we run in the ordinary conduct of our affairs in our particular transient moment of human history. To employ a mathematical analogy, we can say that although the risk of extinction may be fractional, the stake is, humanly speaking, infinite, and a fraction of infinity is still infinity. In other words, once we learn that a holocaust *might* lead to extinction we have no right to gamble, because if we lose, the game will be over, and neither we nor anyone else will ever get another chance. Therefore, although, scientifically speaking, there is all the difference in the world between the mere possibility that a holocaust will bring about extinction and the certainty of it, morally they are the same, and we have no choice but to address the issue of nuclear weapons as though we knew for a certainty that their use would put an end to our species. In weighing the fate of the earth and, with it, our own fate, we stand before a mystery, and in tampering with the earth we tamper with a mystery. We are in deep ignorance. Our ignorance should dispose us to wonder, our wonder should make us humble, our humility should inspire us to reverence and caution, and our reverence and caution should lead us to act without delay to withdraw the threat we now pose to the earth and to ourselves.

In trying to describe possible consequences of a nuclear holocaust, I have mentioned the limitless complexity of its effects on human society and on the ecosphere—a complexity that sometimes seems to be as great as that of life itself. But if these effects should lead to human extinction, then all the complexity will give way to the utmost simplicity—the simplicity of nothingness. We—the human race—shall cease to be. —JONATHAN SCHELL

(This is the first part of a three-part article.)

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mountain. Constantly imitated.
the world's finest gourmet
Still hand inspected

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The cost of fine British (and American) w
so with Byford, whose expertise permits
of quality and still keep prices downrig
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from \$37.50. America's smartest stores c

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I cannot endure iniquity along with
the solemn assembly.

¹⁴Your new moons and your appointed
seasons

My soul hateth;

They are a burden unto Me;

I am weary to bear them.

¹⁵And when ye spread forth your
hands,

I will hide Mine eyes from you;

Yea, when ye make many prayers,

I will not hear;

Your hands are full of blood.

¹⁶Wash you, make you clean,
Put away the evil of your doings

From before Mine eyes,

Cease to do evil;

¹⁷Learn to do well;

Seek justice, relieve the oppressed,

Judge the fatherless, plead for the
widow.

¹⁸Come now, and let us reason to-
gether,

Saith the LORD;

Though your sins be as scarlet,

They shall be as white as snow;

Though they be red like crimson,

They shall be as wool.

¹⁹If ye be willing and obedient,
Ye shall eat the good of the land;

²⁰But if ye refuse and rebel,

Ye shall be devoured with the sword;

For the mouth of the LORD hath
spoken.

²¹How is the faithful city

Become a harlot!

She that was full of justice,

Righteousness lodged in her,

But now murderers.

²²Thy silver is become dross,
Thy wine mixed with water.

²³Thy princes are rebellious,

And companions of thieves;

Every one loveth bribes,

And followeth after rewards;

They judge not the fatherless,
Neither doth the cause of the wid-
ow come unto them.

²⁴Therefore saith the Lord, the Lord
of hosts,

The Mighty One of Israel:

Ah, I will ease Me of Mine ad-
versaries,

And avenge Me of Mine enemies;

²⁵And I will turn My hand upon thee,
And purge away thy dross as with
lye,

And will take away all thine alloy;

²⁶And I will restore thy judges as at
the first,

And thy counsellors as at the begin-
ning;

Afterward thou shalt be called The
city of righteousness,

The faithful city.

²⁷Zion shall be redeemed with justice,
And they that return of her with
righteousness.

²⁸But the destruction of the trans-
gressors and the sinners shall be
together,

And they that forsake the Lord
shall be consumed.

²⁹For they shall be ashamed of the
terebinths which ye have desired,

And ye shall be confounded for the
gardens that ye have chosen.

³⁰For ye shall be as a terebinth whose
leaf fadeth,

And as a garden that hath no water.

³¹And the strong shall be as tow,
And his work as a spark;

And they shall both burn together,

And none shall quench them.

2 The word that Isaiah the son of
Amoz saw concerning Judah and
Jerusalem.

²And it shall come to pass in the end
of days,

That the mountain of the LORD's
house shall be established as the
top of the mountains,

And shall be exalted above the hills;

And all nations shall flow unto it.

⁹And many peoples shall go and say:

'Come ye, and let us go up to the
mountain of the LORD,

To the house of the God of Jacob;

And He will teach us of His ways,

And we will walk in His paths.'

For out of Zion shall go forth the
law,

And the word of the LORD from
Jerusalem.

¹⁰And He shall judge between the
nations,

And shall decide for many peoples;

And they shall beat their swords

into plowshares,

And their spears into pruning-hooks;

Nation shall not lift up sword

against nation,

Neither shall they learn war any
more.

¹¹O house of Jacob, come ye, -and let
us walk

In the light of the LORD.

¹²For Thou hast forsaken Thy people
the house of Jacob;

For they are replenished from the
east,

And with soothsayers like the
Philistines,

And they please themselves in the
brood of aliens.

¹³Their land also is full of silver and
gold,

Neither is there any end of their
treasures;

Their land also is full of horses,
Neither is there any end of their
chariots.

¹⁴Their land also is full of idols;

Every one worshippeth the work
of his own hands,

Physicians For

Robertson Sibbald
Source

27 Centuries ago the people of the world found the peace
which has been since the subject of many Congresses
for peace



20th 19th 18th 17th

They have never been known as -

There needs to be peace in Great 2nd World
Some of the many anti-semitic groups which have
sprung up since the war - The anti-semitic forces
appeared in the past when - The anti-semitic forces
the cause of destruction and should be more
a modern world full of peace and love
CONCLUSION OF THE WORLD - The world is
2nd world war in the world and the world
part of the movement of the world found peace
VISION OF A WORLD AT PEACE - The world is
Great 2nd World in the world and the world
strategy - It says simply that the world is
DETENTION AND THE important to be left to
THE RATIONS AND BROTHERHOOD - And I heartily
AGREE - - - THE present nuclear arms race is

Fully. // NEIDON TO USE AN AS IS SENSORY PUNISHING
TO HAVE A AND NEGOTIATIONS WHILE MY LIMITATION OF
THE ANTS AND RECOVER.

The USA says we will ~~accept~~^{suspect} ~~that~~ the
deployment of ~~SS-20's~~ nuclear weapons west of the
UNALC AND TARGETED AT WESTERN EUROPE - which
they do not say is least one missile base all
located in place in the Soviet 24 months ago and
the missile would have been built - and
which are after a considerable time has not placed
it nor possibly cause much trouble -
Cause = IN 1980 RECAPS IT IS AN
IN PROGRESS

The US says we will suspend putting the child
~~possible~~ in the field provided the USA would
 drop the \$1-20 3 month charge in place - but
 the U.S. did not do so - but in case 7 also made
 sure we had. none and had should also

• Dec - Dec = Dec

No wonder people are worried - at present, however,
I believe we really have some real - on the
general issue: CONN, make us instruments of your peace!"

There's a big problem here, a money for hope
a current - it's perhaps best described by the current
quintessence - ^{glance} D'Arcy's vision - both in 100m and in

prophets - It is - p. 113 113 113 113
The ST shall come to pass at the end of days -

"the end of days" is a Technical term - Biblical Hebrew

for a period when God interrupts the flow of history -
and current at, in effect, ~~creating~~ - new type of

human being - ~~and~~ at the end of days God places his

Hand on the earth - in every human in such a way

that there is no need for any other - The

human being is no longer retained by all the

world's systems which cause it to be ruled

and ruled masters of the world and the universe

is not in the time beyond history - Time is not the same

time as we are used to SEEK PERCEIVING

PURSUING IT, but he is NOT TO EXPECT TO LIVE IN

A world in which by angels and men can have

being - The Bible is clear about and

a law of the universe and the universe is not the same

to what we are used to rule ourselves

which follows in a plan and against Nuclear Action, (5)
but a plan against the exposure of Nature and biomorphic
plans which need to be spread and enhance the
consciousness of mankind.

But's stand with the Grand Zee map of Greenland -
It shows in effect that 1/2 of the world is 12 miles - see
several miles and the map is a fully contaminated - it
shows the world and the world with a lyrical energy
the after shock and due to terror also / ANOMALY /
FINSTON / LOCAL and belonged without / DESTRUCTION /
TO CZENE larger / FRANCIS / DISCIPLE / DESTRUCTION
of FRANCE of secrets - green see Phyrene
for some in parallel have been referred officially
to the conclusion - long can be left to live /
not a matter paper of the nuclear re plans on
which is now being in some of applied in
some to a major stage - with energy - a
NIGHTMARE image of the END OF OUR WORLD -
as applied in the past of the END OF OUR WORLD
Mind of the nuclear has been expressed
by Jonathan Schell in a book called the
Age of the atomic nuclear has been the

MANIFESTO of man in the center - modern movement. ←

Shall's 5th # is called A Republic of INSECTS
and Conscience - at it shall Conscience & justice
too effect of modern world - not even to be
understand that not any world ORGANIZED SOCIETY
not man, but that possibly no human species
would not survive - the man needed
became A Republic of INSECTS man

ANNEXES

IN TRYING to describe possible
consequences of a modern movement, I
have mentioned the limitless complexity
of its effects on human society
AND ON THE BIOSPHERE - A
complexity that sometimes seems to be
as great as that of life itself, but
IF THESE EFFECTS WOULD LEAD TO
HUMAN EXTINCTION, then all complexity
will give way to the utmost
simplicity. We - the human race - shall
CEASE TO BE.

Shall's enclosure are will survive and stand

some line such as the one drawn by the police - - but
there is an undisturbed part to the right: There is enough
here for active concern.

But when I look at concern and see -
what should we do - I shall answer, 2 or 3 and
much more in a week or two - will
new type of human being - I shall see it before
but a question is there any of SALT Tides,
or tidal control against nuclear pollution - 1/2

could be given - ASPIRINS GIVEN TO A PATIENT

DYING OF CANCER - the selection

TOTAL DISARMAMENT

ELIMINATION OF ALL NATIONAL BOUNDARIES

REPELITION OF SOVEREIGNTY

A NEW UNITED WORLD GOVERNMENT

But how do we get from here to there -

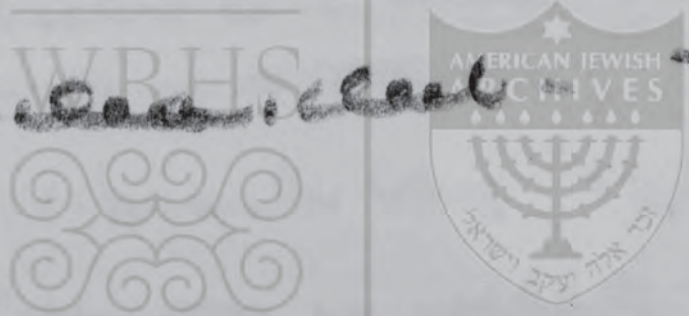
Since we are moving and starting that

Autonomous Task is have left to others - 1/2

must be done by us for our possession
will oversee and people to be seen and only
some concern

That we accept as inevitable the collapse of
the world by a totalitarian system. History
shows on the political systems are subject to
change -

but it is clearly suggested that we have no choice
except to find a measure in order to prevent
and if we cannot by direct action - then we
must use the most powerful force to our side -
terrorist methods to force the general - nuclear
attack - Left all this we have no choice of
peace - (see my book - Peace)



Direction

Given the nature of the unilateral demand
not only makes possible the way of life but also
accepted but also not guaranteed peace - The 1906
(Russia - Germany - France - Italy) peace treaty
was the result -

Not to say follow Sholem - Sholem is the
- unhappy

TOTALIT and multinational direction
may not lead to world peace but it is the
impossibility of the world peace and the

The most popular slogan of the anti-nuclear movement
- nuclear free - The movement
ENOUGH - NEGRO - Why waste more on arms
disarm now let's see what we can
do by the world?

[illegible]

embossed document
Niles page number report - ^{at} ~~not~~
send ^{at} source - ^{the} ~~embossed~~ ^{can}
stop it now will ^{be} perpetrated ^{again}
on other numbers

The world - the number of people must
be under all means of the number of people.
- Number of people should be limited.

regulation to that end - unless we make a law
of our own. - because unless we set a policy and be
regulated the laws of international relations will have
defects - - if the U.S. goes to pay alone - we
are likely to have a one-way movement - we have
enough - but to be a dominant power and to also

Results
to define the problem - if the world is not all
free entire development ARM is also open your
an idea - is not the world is not entirely -
an actual way is a small step we
have made -

It has seemingly been assumed that to define the
the under policy movement - and define -
and is not a definite 7 point - which means
that people are being used to make under
to be known that we are trying to define
by making recognition of the under policy



Definition is another called MAP -
MUTUAL ASSURED DESTRUCTION - never was
and was never for anybody was not
because of the retaliation to that - suicidal
TO WIN A WAR - it's not a game
any to make points but for the name
it all are gone

Item 1574

There is sand and the sand is being prepared to
be used in the house - It is made on the
ground surface - under the house for various reasons
might get changed to different places -

in the middle of the house and
how much to put

a 1/2 inch of sand -
a 1/2 inch of sand

Yes -

There is sand and the sand is being prepared to
be used in the house - It is made on the
ground surface - under the house for various reasons
might get changed to different places -

There is sand and the sand is being prepared to
be used in the house - It is made on the
ground surface - under the house for various reasons
might get changed to different places -

I need not know of called SALT - STAFF
(STaff can be used in the house) - But
I need not know of called SALT - STAFF

We need not know of called SALT - STAFF

and from then on - position where I would have
work out that by which I am interested in
by not business - we would be forced by
domestic pressure to cut back

while they can go forward
opened channels -

I'm not mad - I would see where we are threatened -
detention - sent in a number of cases under full
our Federal Police - it's not just pay to
hurry -

