



The Daniel Jeremy Silver Digital Collection

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series 2: Subject Files, 1956-1993, undated.

Reel
32

Box
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Folder
450

Union of American Hebrew Congregations, Lebanon,
correspondence, newspaper clippings, and sermons, 1982.



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Union of American Hebrew Congregations, Lebanon,
correspondence, newspaper clippings, and sermons, 1982.

L. Y. RAHMANI

14, Emek Rephaim Street
Jerusalem, Israel

Jerusalem, 24. August 1968

Dear Daniel,

Many thanks for your kind letter of the 5th. Sincere congratulations to the appearance of your book. I am very much looking forward to it.

Any war -through all ages - brings out all the evil - Death and the Devil constantly riding with the Knight - as in Dürer's etching. The present war may, on the Real-Politik level, bring larger dividends to the Christians of the Lebanon, who did not participate at all, and to the Americans, who get there a foothold against the Russians. That America and the Europeans should raise such a shout against the Jews as "again" being the executioners of the "Innocent Children" is not so surprising: it fits very old Christian concepts and assuages / guilt-feelings of these nations about having kept silent throughout the Holocaust of the Jewish People.

What really concerns me, is what this war is doing to the souls of my own people here -these who have to do the job and get used to it. About the Jewish nature of this state of ours I am I concerned, about it's not becoming - as in fact at present it is - a sort of Rhodesia, with cheap native labour; and first and foremost, about the refusal of my people to come and live here, in that Holy Land of Zion and Jerusalem, when they now can freely do so, beyond pestering the Lord to bring them here. Indeed what worries me further is, how far all those Jews who will remain in the Diaspora, shall remain Jewish at all (though I think some at least will) and how they will exist, if this State, even and just without wars, slowly dwindles down to a sort of Tyre to Djunia Maronite 'Petit Liban'. But all these are the normal Jiddische Zores, which you can read up as from the sayings of some of our Sages since the 3rd century and probably even earlier.

The enclosed may interest both Adele and you -perhaps also prove useful to you in discussion with museum- and other people, who tend to see the PLO as a friendly Liberation Army.

All the very best to all of you for the New Year - Love to you all

Yours

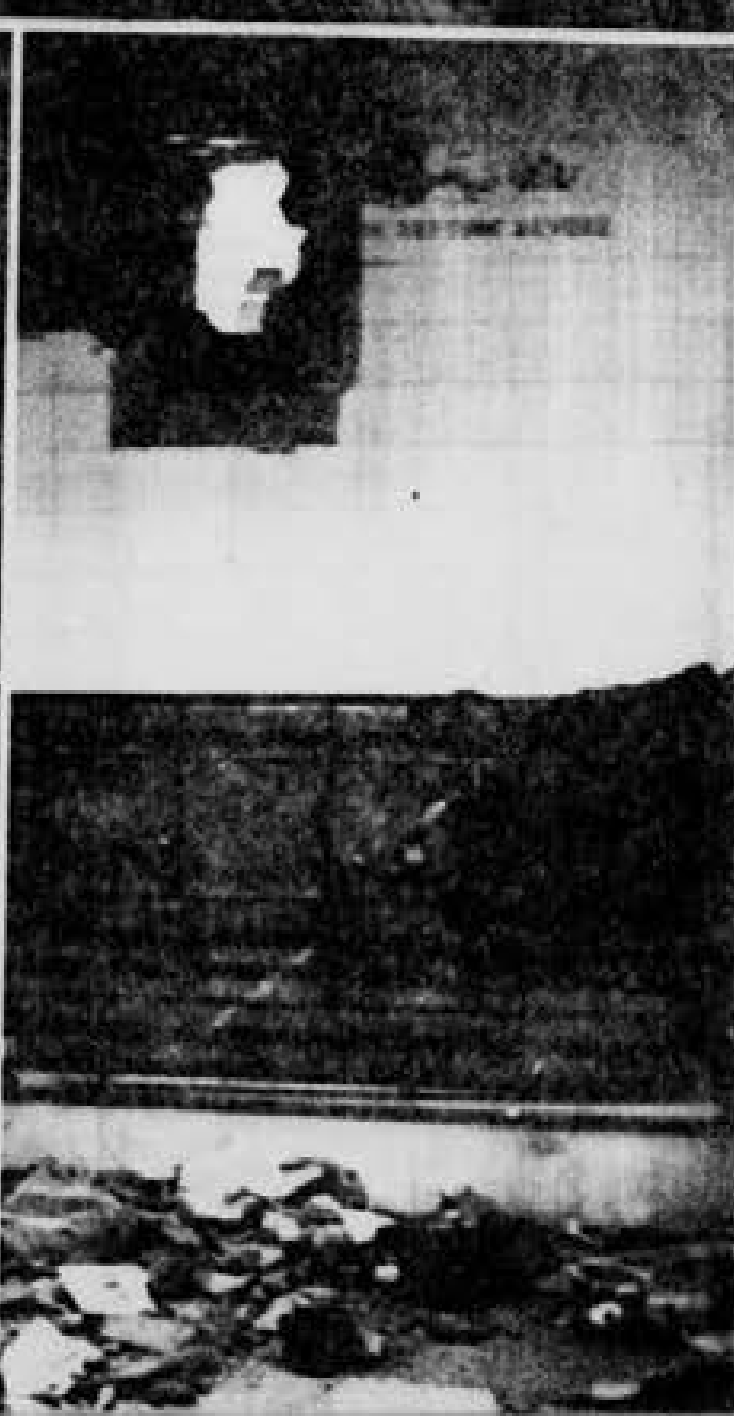
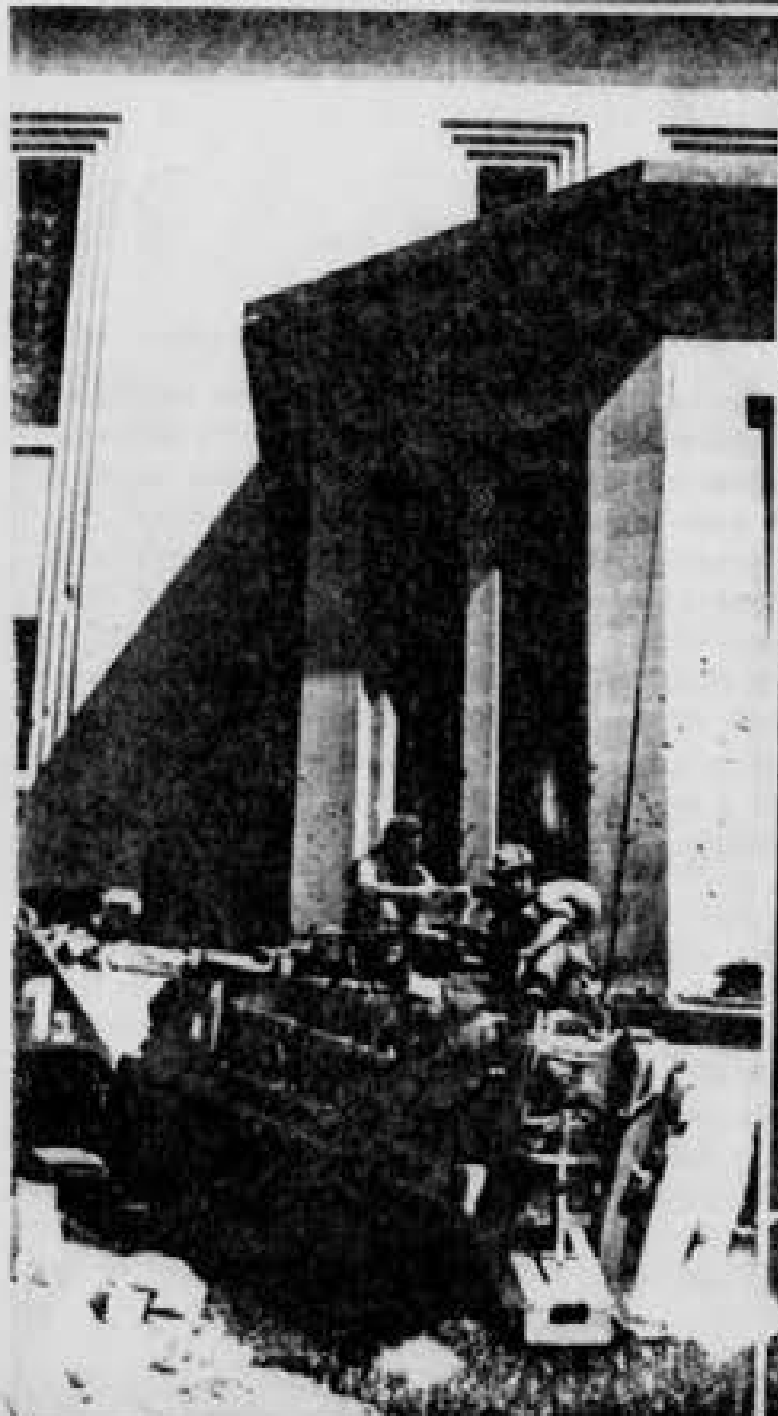
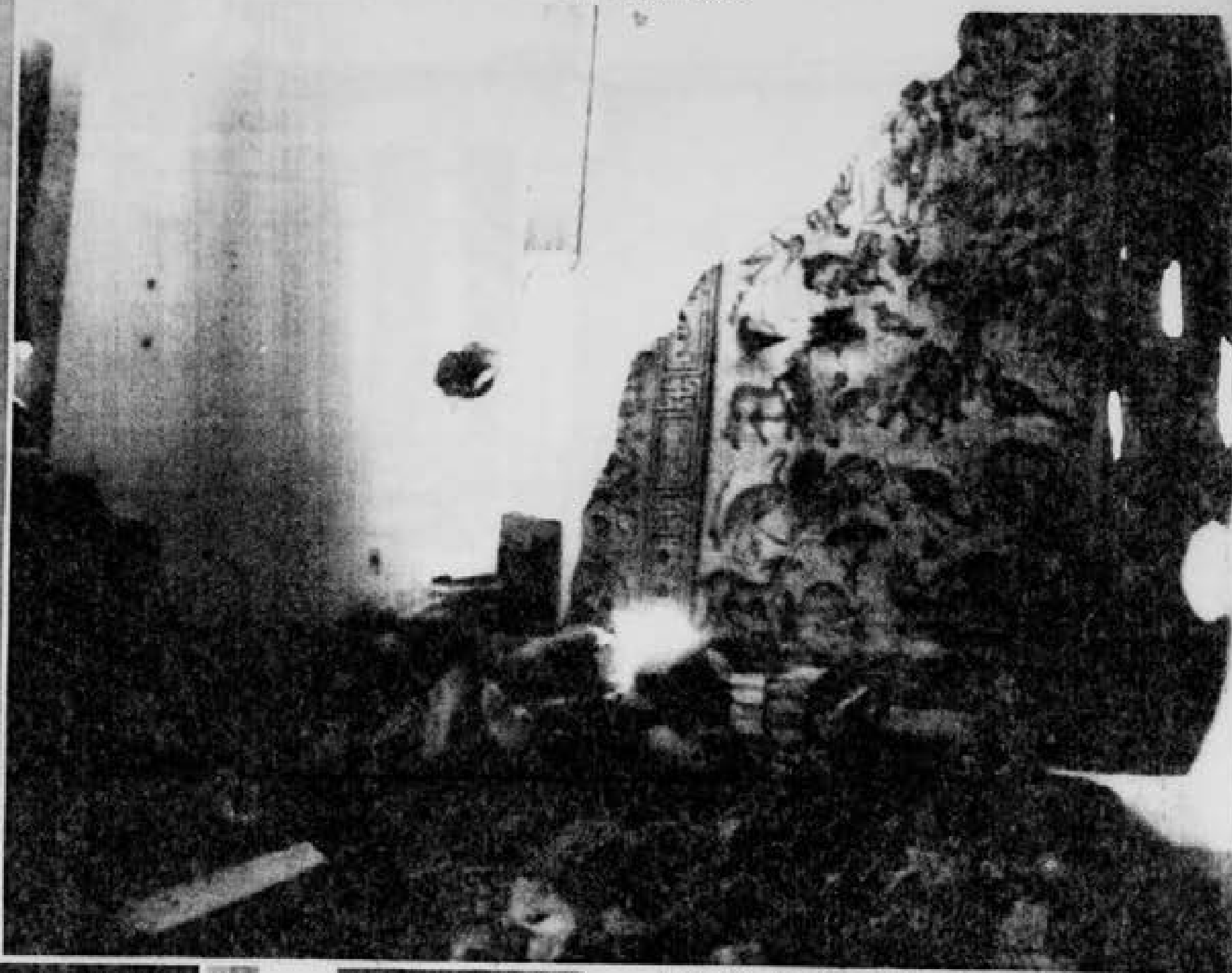
L Y R

LA REVUE DU LIBAN

ET DE L'ORIENT ARABE

No 1186 - DU 14 AU 21 AOÛT 1992 - 500 PIASTRES LIBANAISES

IL
FAUT
SAUVER
LE
MUSEE





Partout un spectacle de désolation dans le secteur du Musée.

OU ONT PASSE LES TRESORS DE NOTRE MUSEE ?

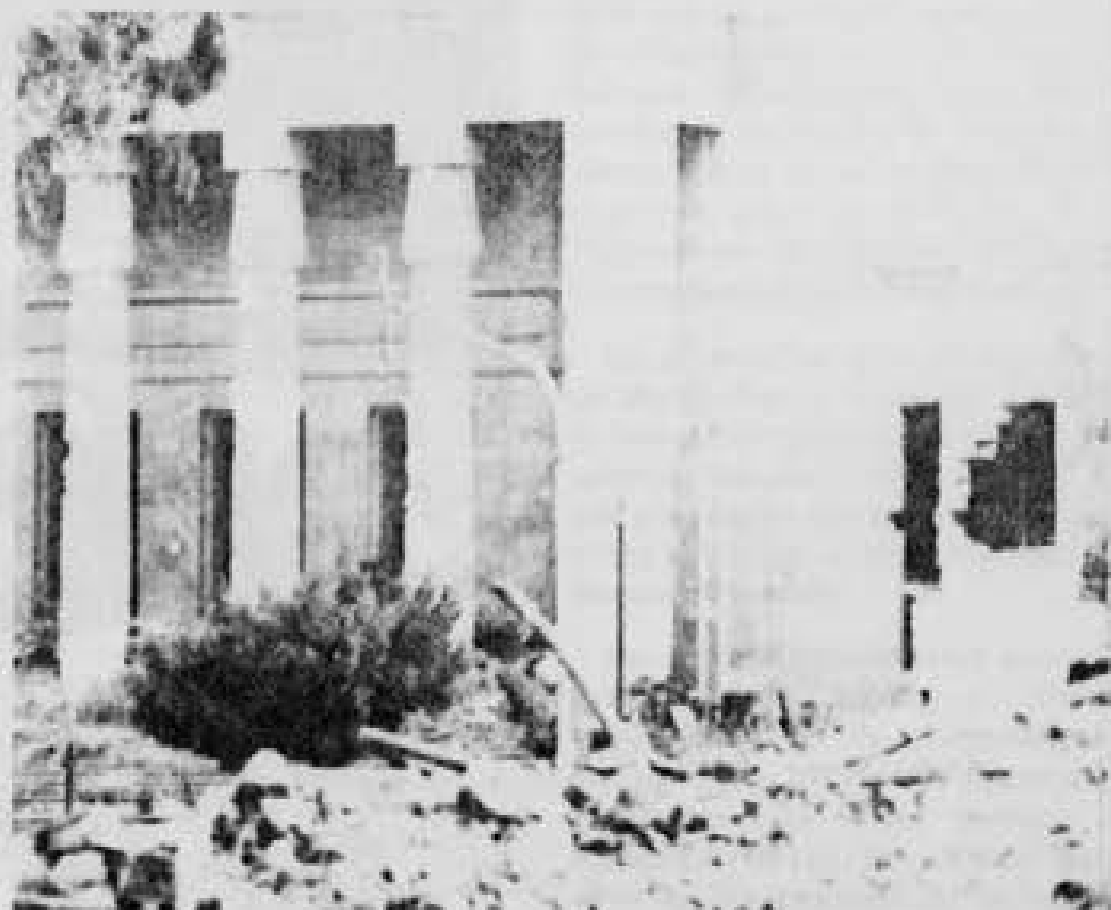
Ils ont profané ce haut lieu de civilisation et de culture, ils ont violé par leur présence, par leur ignorance, par leur regard vide chaque pièce, chaque œuvre d'art, témoin d'un passé prestigieux et authentique. Ils ont saccagé, souillé, sali, volé cet antre sacré des valeurs millénaires que tout peuple digne de son humanité conserve jalousement, pieusement, qu'il regarde avec amour, admiration, et présente aux autres avec fierté.

Mais eux, barbares ou terroristes, que comprennent-ils à l'art, à la civilisation? Quelle valeur peut avoir à leurs yeux un vase irrisé en verre d'époque gréco-romaine, une poterie du 3ème millénaire, des sarcophages, une mosaïque, des statuettes en bronze, etc...?

Ignares ils l'étaient et le demeureront à jamais, laissant après leur passage mort et destruction. La steppe n'apprécie pas la culture.

Il m'était impossible de faire taire ce cri de révolte qui venait du plus profond de mon être, en visitant, vendredi dernier, le Musée National de Beyrouth qui était passé entre les mains des Syriens et des Palestiniens depuis l'entrée de la F.F.A. au Liban en novembre 1976. Ce jour-là de triste mémoire, un crime, impardon-

nable et toujours imparable, était commis contre la civilisation, par tous ceux qui ont permis à ces hordes de s'installer dans le secteur même du Musée. Ce jour-là on venait de signer l'arrêt de mort du Musée National de Beyrouth témoin vivant et authentique de toute une civilisation qui remonte à la préhis-



La façade principale touchée de plein fouet.



Les blindés israéliens investissent le secteur.

Le silence de l'émir Maurice Chéhab est incompréhensible

Par NELLY HELOU



Positions israéliennes

toire, une sorte de microcosme où le visiteur revit au présent les millénaires écoulés alors que Byblos depuis 7000 ans est le témoin privilégié d'un développement technologique et culturel extraordinaire. Les différentes étapes de l'aventure humaine se retrouvent là, de la cueillette et de la chasse à celle du élevage et de l'agriculture, de l'alphabet phénicien à la civilisation gréco-romaine, etc.

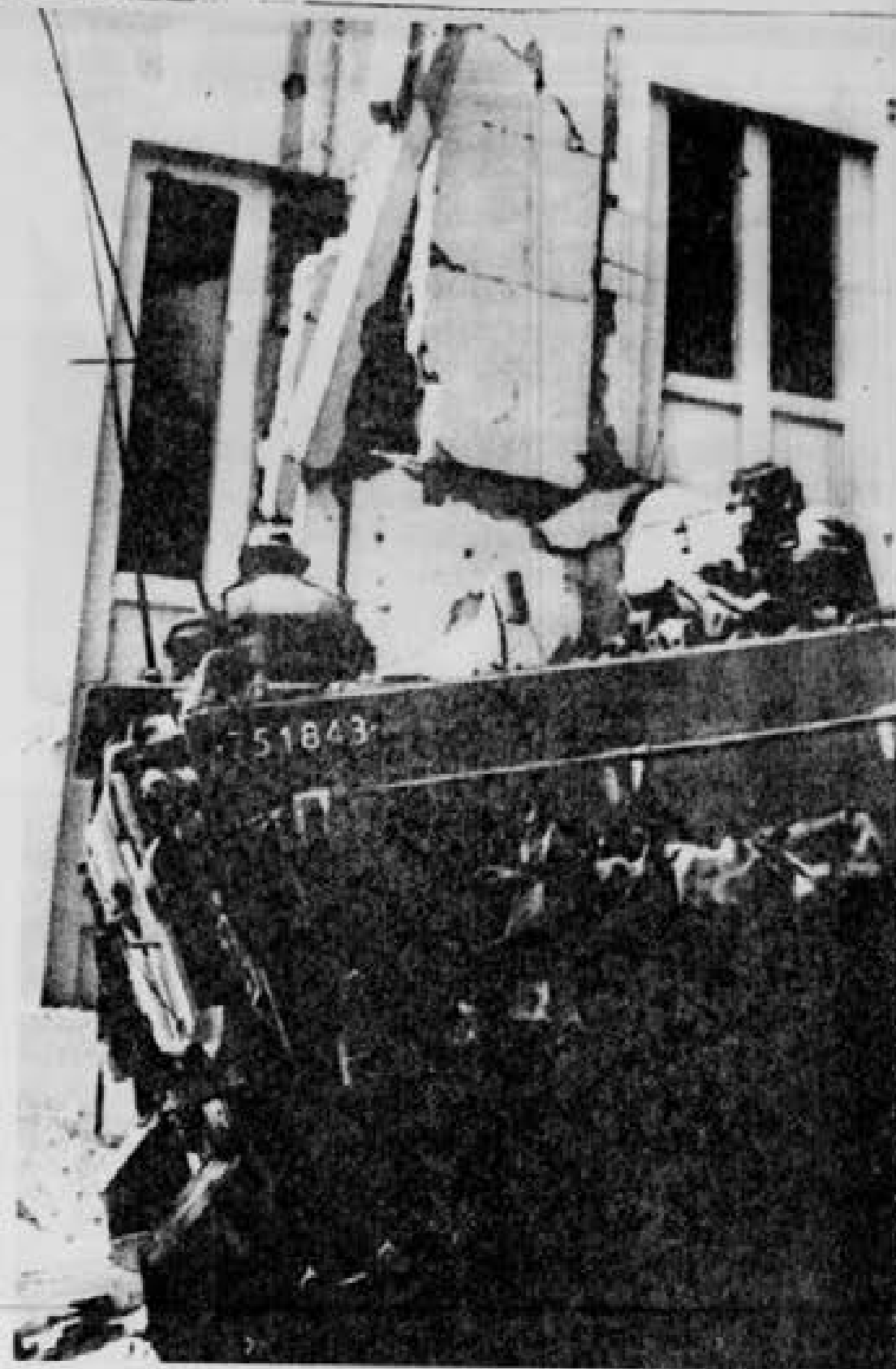
La profanation d'un Musée aurait dû déclencher de violentes réactions et une action positive de la part des services concernés de l'UNESCO. Ici, elle n'a suscité que silence et indifférence à l'échelle nationale et internationale. Pourquoi?

Les Syriens commencent par s'installer dans les jardins du Musée. Progressivement ils investissent le toit même du bâtiment, y fixent leurs barricades et leurs canons et y crachent de ce lieu même leurs obus sur les quartiers est de la capitale. Puis, avec le temps, se sentant

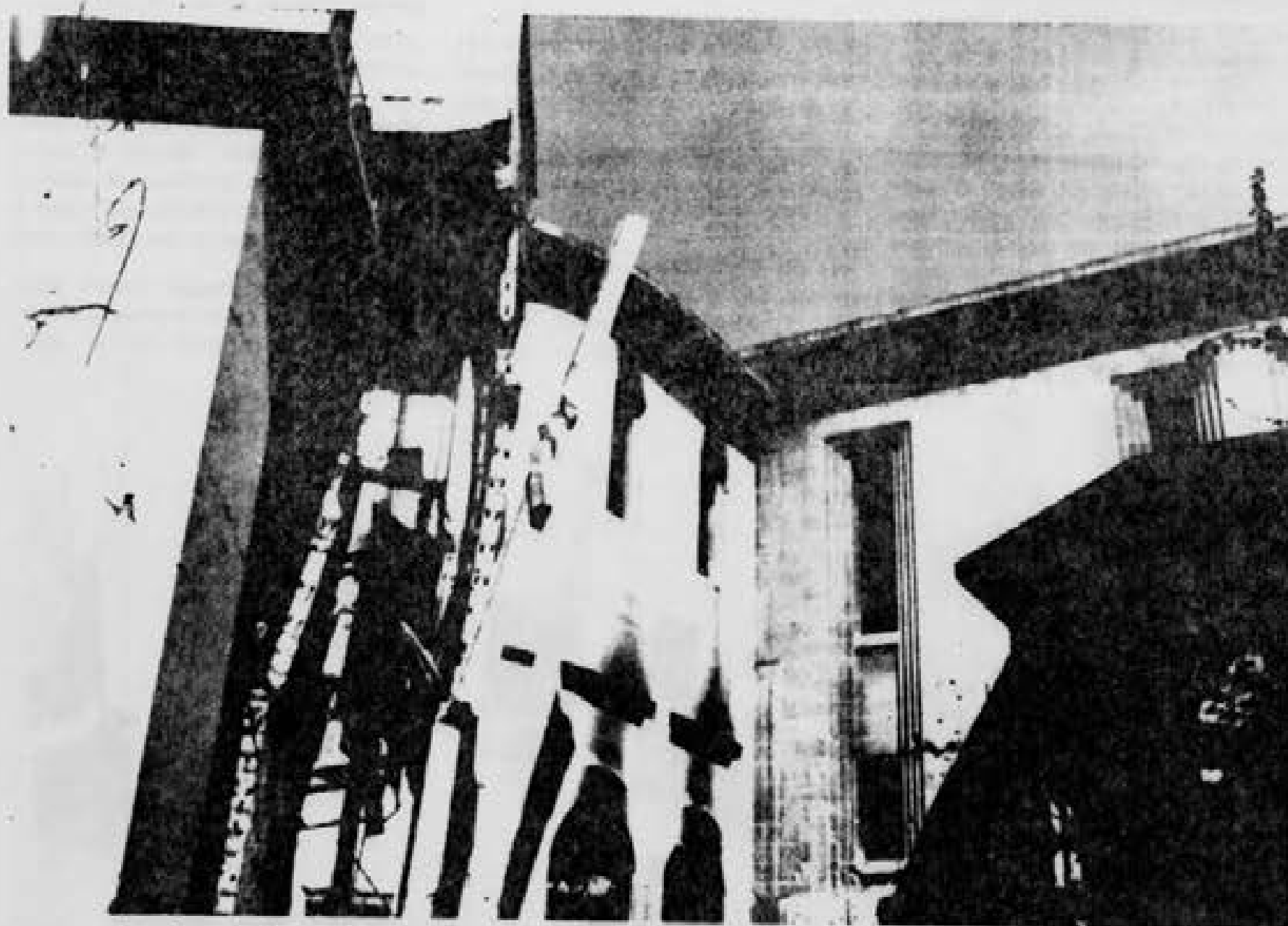
LE MUSEE DE BEYROUTH



Gros plan sur un impact d'obus.



Un char israélien du côté Est du Musée.



Les façades latérales sont, elles aussi, criblées de balles et touchées par les obus.

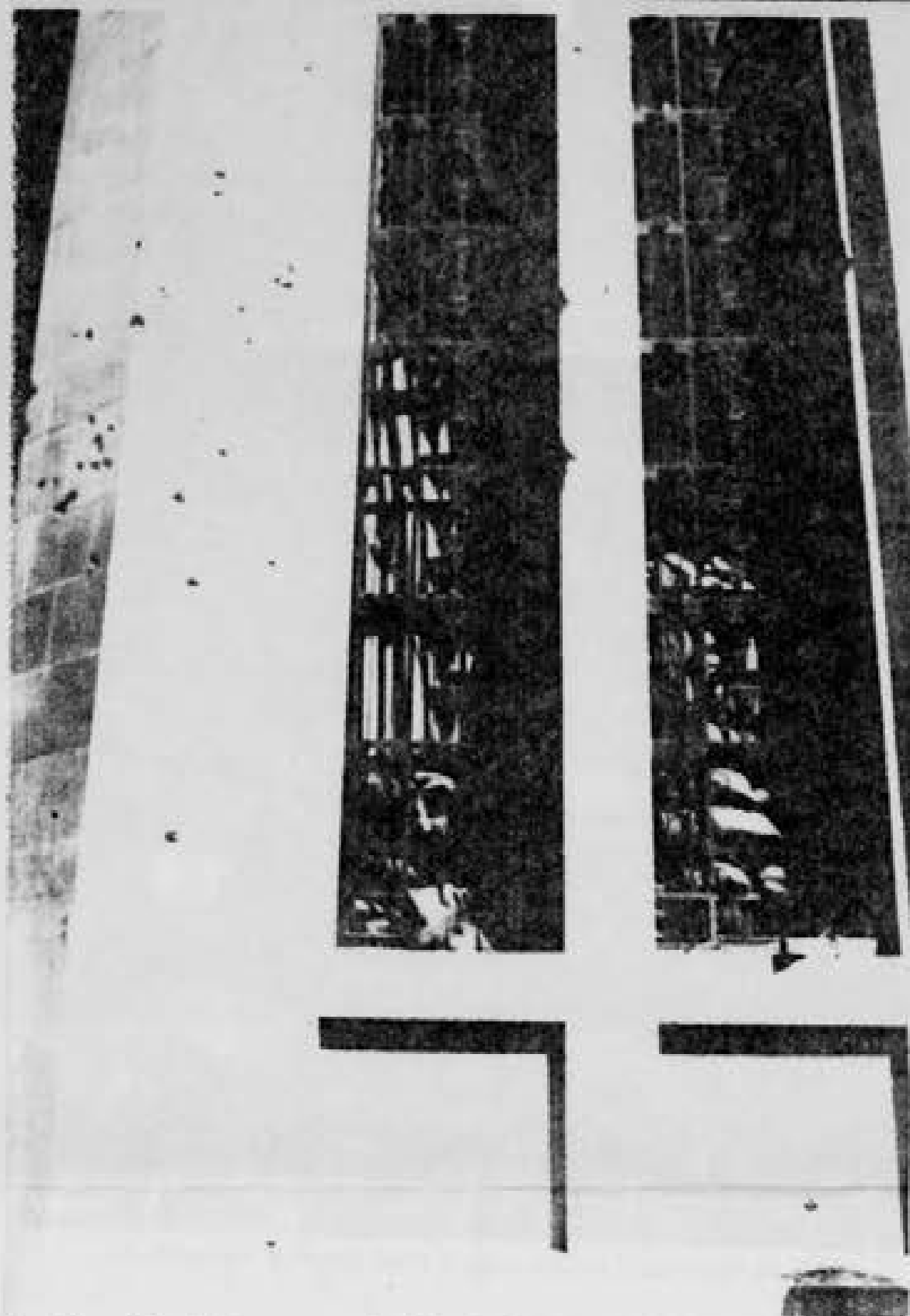
chez eux dans notre pays, ils percent les portes et profanent de bottes ce lieu sacré de culture. On circule en principe à pas feutré.

Pourtant ce secteur du Musée avait été pieusement protégé au cours de la guerre des deux décennies 1975-76 par les soldats et miliciens de l'Armée libanaise qui avaient leurs propres positions. L'officier chargé du secteur à l'époque, le tenant Camille Ata, pour ses sources spirituelles d'un liban pur, imprégné des idées de May, affirmait sans cesse: «Je défends le Musée au prix de mon sang, de ma vie». C'est là l'ultime trésor de notre patrimoine.

Hélas, un beau jour, en novembre 76, la volonté politique, asservie au monde arabe, a été plus forte que le patriotisme sincère d'un groupe de militaires libanais, qui ont cédé contre-cœur leurs positions aux Syriens de la F.F.A.

**DETRUIRE TOUTE UNE
CIVILISATION**

Aujourd'hui, à la suite d'une bataille qui s'est déroulée dans ce secteur du Musée, les Syriens



Les Syro-Palestiniens se protégeaient à l'intérieur par des sacs de sable placés sur toutes les façades vitrées.

Les Palestiniens ont évacué les lieux, prenant la fuite devant les Israéliens. Ils n'ont pu, à peine installés au Musée, l'ouvrir aussitôt à la presse. « Nous nous sommes demandé aux responsables israéliens de venir sur place faire l'inventaire des dégâts et récupérer les objets qui n'ont pas été volés.

Malgré notre appel, il est demeuré jusqu'à l'heure vain », me dit le porte-parole de l'Armée israélienne. J'ai

pu comprendre, par ailleurs, que la direction générale du Musée ne veut pas se rendre sur place pour ne pas se compromettre du fait de la présence israélienne. Certaines susceptibilités sont des fois mal placées...

D'autant que, depuis 1976, les visites étaient interdites à qui que ce soit. Y compris peut-être au directeur lui-même... Pourquoi, dès



Il faut marcher sur les décombres pour pénétrer à l'intérieur de ce qui représente en principe un haut-lieu de civilisation.



Sous cette «galerie de l'Alphabet», ils ont installé leurs lits de camp dans la saleté et le désordre.

lors, ne pas profiter de l'occasion et récupérer les lieux?

La façade du Musée et les côtés latéraux sont endommagés et portent les traces des balles, l'impact des obus. Mais c'est en pénétrant à l'intérieur même du Musée que l'on reçoit un véritable choc, on a envie même de pleurer, de détourner son regard de tant de saletés, d'ordures, d'immondices laissés par les Syriens

dans leur fuite.

Le sous-sol est inondé d'eau.

Impossible d'y pénétrer. La grande salle, ce beau et vaste Hall du Musée, avait été littéralement transformée en camp retranché syro-palestinien.

Des graffiti sur les murs, des vêtements sales, des casseroles, des chaussures, un casque, abandonnés



Le beau hall principal du Musée.

transformé en zone de campement par les Syriens et consorts.



Le «Septime Sévère» plein d'immondices touché par un obus.



Un pantalon sale sur les genoux de cette statue millénaire.

LE MUSEE DE BEYROUTH

sur le sol. Sous la «Galerie de l'Alphabet» eux, les ignorants, ont aménagé une soi-disant chambre avec quelques pierres en béton pour dormir, cuisiner, etc.

Ils ont installé d'autres chambres et des toilettes. Un pantalon dégueulasse traîne sur un beau socle en

marbre; dans l'une de ces belles mosaïques murales, ils ont fait une grosse ouverture pour y installer une arme à feu. Partout des sacs de sable, des armes légères abandonnées, un gros trou d'obus dans le «Hall de Septime Sévère», des traces de barbarie dans la «Galerie d'Ech-

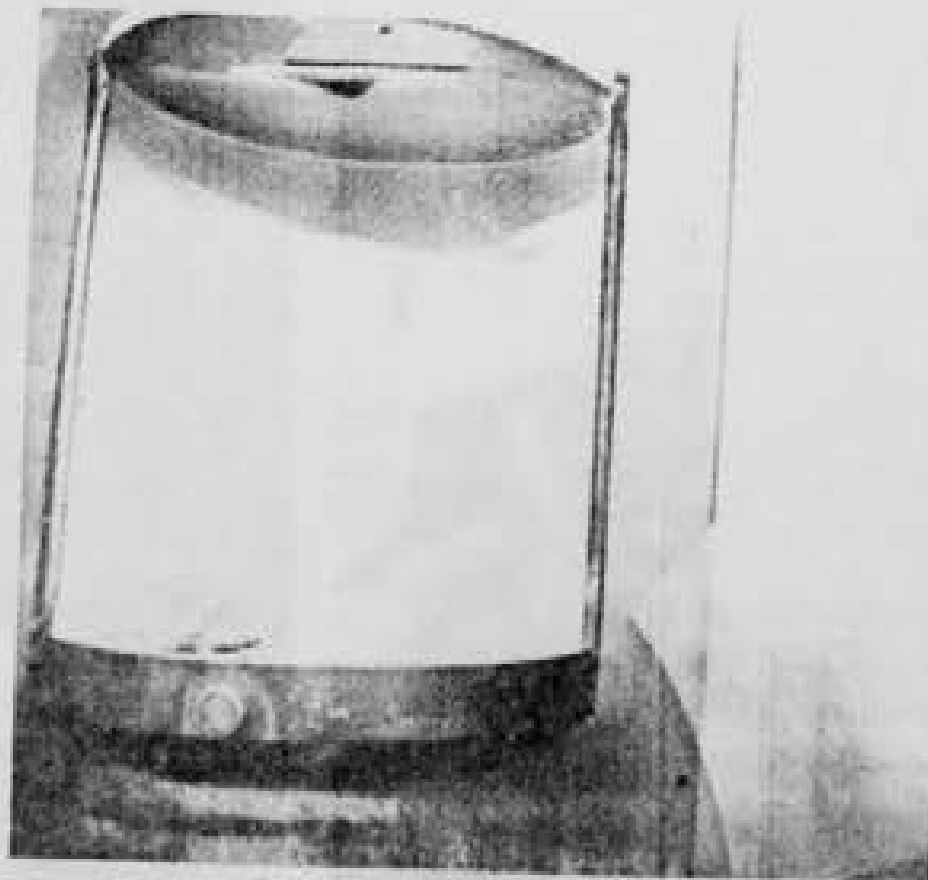
mouns», dans le «Hall d'Ahiram» et sans cesse le contraste flagrant entre la civilisation et la steppe...

Heureusement que le fameux sarcophage d'Ahiram, des sarcophages, des mosaïques et d'autres pièces de grande valeur sont bien

protégés par d'imposants blocs de sable et de béton édifiés / par l'émir Maurice Chéhab, aussi que les petites pièces de ont été retirées du Musée et en lieu sûr au Liban et à l'étranger. Là-dessus, malheureusement, on ne peut avoir aucun



A la galerie supérieure toutes les vitrines sont brisées et vides de tout contenu.





Les Syriens ont inscrit sur ce beau marbre le mot barbare, Qui l'est vraiment? L'information précise, car l'émir Maurice Khéhab, le directeur général des antiquités, est introuvable. Impossible de le joindre. Pourtant on se serait attendu à ce qu'il fasse une

conférence de presse, même en dehors du Musée, s'il ne veut pas se compromettre avec les Israéliens, pour expliquer à tous les journalistes et grands reporters de la presse



Le cœur gros, notre collaboratrice Nelly Hélu observe cette belle poterie ancienne sauvée lors de la dernière bataille.

internationale qui se trouvaient au Musée, vendredi dernier, l'impact de ces lieux de haute Culture. J'en ai entendu plus d'un dire: «Il n'y a pas un Libanais pour nous expliquer la

valeur et l'importance de ces Musées. Pourtant nous connaissons tous le rôle des médias d'information à l'échelle internationale. Pourquoi

(Suite en page 62)



Des graffiti sur les murs.



Des pierres millénaires de valeur inestimable, abandonnées sur le sol.

LE MUSEE DE BEYROUTH

SI ON AVAIT TOUCHE AU PRADO

La galerie supérieure, qui avait été soigneusement murée, est défoncée, et offre elle aussi le même aspect de désolation, de tristesse, de ruines. Des débris de verre jonchent le sol. Toutes les vitrines qui recelaient de merveilleuses pièces d'art, de véritables joyaux sont vides, brisées, défoncées. Par terre, des pierres des II^e et III^e millénaires sont abandonnées en

vrac comme s'il s'agissait de quelques galets sans valeur. Et pourtant à lire les inscriptions on réalise ce que chaque pièce représente. Des poteries ont été brisées. Une seule est demeurée intacte. Au fait, qu'est-ce qui a été volé, qu'est-ce qui a été épargné? Comment le savoir. Les Israéliens affirment avoir trouvé dans les poches des Syriens et des Palestiniens des pièces de valeur.

L'important est de sauver au plus

vite ce qui reste de notre Musée National. Pour cela, il faut exiger son évacuation totale de tout élément armé, et la présence immédiate de l'Etat. Est-ce demander l'impossible?

En quittant les lieux l'âme triste, je garde en mémoire la réflexion de Julia Navarro, une journaliste espagnole: «si on avait touché à une seule pierre du Prado de Madrid, la réaction des Espagnols aurait été terrible...»

NELLY HELOU



Les Israéliens à l'intérieur du Musée National de Beyrouth.



Ces armes abandonnées par les Syro-Palestiniens sur une barricade installée à l'intérieur du Musée face au champ de course.



des sacs de sable à l'intérieur du Musée.

Congregation Beth Israel

ORGANIZED 1854

5600 North Braeswood Boulevard

Houston, Texas 77036

SAMUEL EGAL KARFF, D.H.L.

RABBI

October 28, 1982

Dear Danny:


At the last meeting of the Journal we agreed to commission a series of articles (which may or may not appear in a single issue) on the meaning of the Zionist vision in the light of the events of this past Summer. Since the articles will not appear until the next Fall, we are thinking not in terms of a current-event-bound report, but a "think piece."

I would like to invite you to contribute such an article from your own perspective. Was the Summer of '82 a "watershed"? How did you respond personally to the events and to others' response to the events? How do you sort out the issue of power and morality - survival and purpose - in Israel today?

I think you have a special contribution to make to any discussion of this theme in our Journal. I hope you will accept the commission. Let me hear from you.

With every good wish, I am

As always,



Samuel E. Karff

Rabbi Daniel J. Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

P. S. We would like the manuscript by April 15th.

November 8, 1982

Rabbi Samuel E. Karff
Congregation Beth Israel
5600 North Braeswood Blvd.
Houston, Texas, 77096

Dear Sam:

I will be happy to put together a piece for the Journal
and I will try to have it in by Income Tax day.

Incidentally, I have been appointed editor of the CCAR
Centennial Volume. I took the appointment on the pledge
that it would be free of all interference and would be
the work of a small editorial committee which will con-
sist of you, Mike Myers and myself. Half of the volume
is to be a commissioned serious history of the Confer-
ence and the other half a series of essays on issues
raised by that history. I hope you will agree to serve.

With all good wishes I remain

As always,

Daniel Jeremy Silver

DJS:mp

~~Handwritten scribbles and signatures at the top left of the page.~~

Jonathan Stein ✓
Murray Blackman ✓
" Eitzman ✓
Bernard Neplman ✓
H. Bruce Hermann ✓

②
K. J. Zucker ✓
Albert Potkin ✓
Myer Keller ✓
Ronald Bierman ✓
Allen Frechling ✓
Isaiah Zeldin ✓
Hillel Kahn - CA ✓
Joseph Ascher ✓
Stephen Chester ✓
" Foster ✓
Arnold Scher ✓
Mark Panoff ✓
H. Hirsch Cohen ✓
Eugene Lipman ✓
Haskel Bernot ✓
Jeffrey Balford ✓
Philip Kiang ✓
Alden Sugerman ✓
Kent Bronstein ✓
Rapt J. Meyer ✓
Ronald Loff ✓
Lawrence Kushner ✓
Daniel I. Schwartz ✓
Lara Steinger ✓
Max Shapiro ✓
Michael Zidek ✓
Alvin Rubin ✓
Barry Friedman ✓
Martin Friedman ✓
Barry Luene ✓
Klement Blom ✓
Martin Zolberg ✓
Jerome Davidson ✓
Balfour Brickner ✓
Ronald Sobel ✓
Judea Miller ✓
Jack Stern Jr ✓
Simon Maslin ✓
Lickey Steinbrink ✓
Lechi Lutterman ✓
Randall Falk ✓
Jack Bempore ✓

The Temple

DANIEL JEREMY SILVER - RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

The Journal of Reform Judaism has asked me to do a piece on my reactions to Lebanon and to "our" reactions to Lebanon. If you spoke on Lebanon over the holidays or immediately thereafter, I would appreciate receiving xeroxes of any of your views which appeared in the local press. I am writing to an unscientific, random sampling of congregational rabbis. On the basis of this material I propose to analyze not only the approaches taken but the ideas which motivated them.

You should know that mine will not be a "neutral" piece. I have a point of view. I was not deeply troubled by the Lebanese invasion although I think a number of serious errors in judgment were made. However, rest assured that I will make no ad hominum arguments. I am interested primarily in the basis from which we make our various judgments and what this says of our understanding of Judaism.

Sincerely,



Daniel Jeremy Silver

DJS:mp

The Temple

DANIEL JEREMY SILVER - RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

November 12, 1982

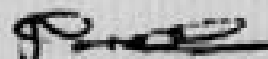
Rabbi Randall M. Falk
Congregation Ohabei Shalom
5015 Harding Rd.
Nashville, Tenn. 37205

Dear Randall:

The Journal of Reform Judaism has asked me to do a piece on my reactions to Lebanon and to "our" reactions to Lebanon. If you spoke on Lebanon over the holidays or immediately thereafter, I would appreciate receiving xeroxes of any of your views which appeared in the local press. I am writing to an unscientific, random sampling of congregational rabbis. On the basis of this material I propose to analyze not only the approaches taken but the ideas which motivated them.

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Sincerely,



Daniel Jeremy Silver

*I hope this material will be helpful. I am
sending the sermon itself so that you can
see how distorted the newspaper report is -*

*Regards,
Randall*

The Temple

DANIEL JEREMY SILVER - RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

November 12, 1982

Rabbi H. Hirsch Cohen
Director, B'nai Brith Hillel Foundation
University of Connecticut
N. Eagleville Rd.
Storrs, Conn. 06268

Dear Hirsch:

The Journal of Reform Judaism has asked me to do a piece on my reactions to Lebanon and to "our" reactions to Lebanon. If you spoke on Lebanon over the holidays or immediately thereafter, I would appreciate receiving xeroxes of any of your views which appeared in the local press. I am writing to an unscientific, random sampling of congregational rabbis. On the basis of this material I propose to analyze not only the approaches taken but the ideas which motivated them.

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Sincerely,



Daniel Jeremy Silver

DJS:mp

*Yes, I did,
but nothing
to Xerox. My
views were
never reported
in the local
press. I
appreciate
your thinking
of me, & I
look forward
to your
paper.*

*Warm regards,
Jewish*

The Temple -- Nashville, Tennessee
Yom Kippur Morning Sermon
September 27, 1982
Rabbi Randall M. Falk

SPECIAL SERMON ON ISRAEL

Dear Friends,

May I say that, in all humility, you almost heard an excellent sermon this morning on "Taking Reform Judaism Seriously". It was a subject that I felt was of real importance to this congregation, and which perhaps you will hear at another time. But a very important discussion took place last Tuesday night at the Board of Trustees meeting of our Temple that changed the pattern for this morning's sermon. Let me share it with you, because I wish that you all might have been there to hear this very significant and challenging discussion.

We had been requested, as had the other congregations in this community, to provide the opportunity for someone to speak to the congregation on behalf of our Jewish Federation of Nashville and Bonds for Israel on the necessity of our being aware of the great burden being carried by the State of Israel financially, as well as militarily, and of the great importance of our being prepared to help shoulder that burden. The Board of Trustees accepted this request that had come through our President, and debated it for some time. Everyone felt that certainly we wanted to express, in these difficult and dark hours, our support, our standing side-by-side, with our brethren in Israel. And yet there was reluctance to break precedent, for we have never had a guest speaker in our pulpit on the High Holydays, nor have we ever made an appeal for funds directly or indirectly in these times. And so as the Board debated the pros and cons of how we should respond to this very important request by leaders of our community - members, in fact, of our congregation - gradually it seemed to develop that a compromise was in order, and that the Rabbi be requested to address the problem that we face together with our brethren in Israel in these days. And this is what I propose to do this morning.

There are three basic concerns that I would share with you on this Yom Kippur. The first concern is one that is raised because of the terrible things we read in the daily newspapers and hear on the television, day-by-day, about Israel's responsibility for murder and assassination of so many men, women, and children - civilians - in the land of Lebanon. Certainly the loss of one life of any civilian, much less a military person, is of grave concern and deep sorrow to us. This question as to what has happened to the moral fiber in Israel, because of the tragic war in Lebanon, needs to be answered, I think, by more than propaganda and hysteria. I want to answer that one first by sharing with you an "Order of the Day" that was issued by the Israel Defense Force on June 11, 1982, at the time of the beginning of the war in Lebanon. I offer it, not because it answers all the questions of how Israel has conducted itself in Lebanon, or because I can claim that this Order was never violated, but because it is important to know that it is the view of Israel and its forces, and its sense of humanity, which has been too frequently omitted in discussions by the media of this past-summer's war. This is the Order from the Israel Defense Force:

"It is forbidden to fire unless fired upon. It is forbidden, without any exception, to take booty from any source. Anyone found carrying booty of any kind will receive the maximum punishment. Do not harm, do not disturb, the peaceful civilian population. Treat women with respect; they are not to be molested.

"You are not to disturb any cultural center, any antiquities, museums, art galleries, churches, mosques, or sacred places.

"Every war arouses in people lust, hate, contempt for life, and feelings of vengeance against the enemy. Despite these perfectly natural emotions and sentiments, you must remember that you are a human being, and as a human being you must respect other human beings, and uphold all those fundamental values which are the basis for the preservation of our civilization.

"Though you are fighting a vicious enemy that has resorted to terror against innocent citizens and defenseless women and children, you are not to engage in any vengeful act against your enemy if you take him prisoner.

"Above all, what is most important is, you must respect the sanctity of man, even that of your enemy.

"The eyes of the world will be looking at you as you enter there. There will be reporters, photographers, and television cameras. Whatever you do will reflect upon the people of Israel. Any act of desecration, taking of booty or desecration of holy places, mistreating your enemy, will reflect badly upon the army, and upon the State of Israel.

"Above all, you must remember to value the Jewish tradition that even in times of war you must remember: ki adam l'adam hu - that man-to-man, you are a human being."

The order is followed by a passage from the Book of Joshua in which the Israelites are called to account by God for taking booty in a battle against Ai, a city-state they had fought. It closes with Joshua's lament: "What calamity you have brought upon us!". So our modern soldiers were challenged to keep an ancient covenant of respect for life and property.

Now I ask you: do you know of any other army, in any era of time, that has gone into battle with this kind of admonition to obey the moral precepts of our heritage? We can be very proud of the fact that, despite all of the horror pictures what were shown over and over again, it is a matter of record that, not only did our men go into the struggle with this kind of Order, but that there is testimony by many observers that they followed this Order to the best of their abilities, especially when the enemy was hiding among civilian men and women. So, this matter of the moral caliber of Israel is one in which we can take pride, and with which we can align ourselves with a sense of integrity and honor.

The second concern that I would share with you is a matter of self-interest, because more than once I have heard American Jews here and elsewhere say: How can the State of Israel do this to us, to world Jewry? How can they so conduct themselves that they turn the world against us? The increase of anti-Semitism will be tremendous as they continue to defy world opinion and to prosecute a war that they felt was necessary. 3

Let me hasten to assure you that the actions of Israel, whether we agree or disagree with all or part of them in this war in Lebanon, will not increase anti-Semitism. It may give anti-Semites what we call in Hebrew a "pitchon-peh" - an "excuse" for letting out their vile filth, their declarations of hatred against Jews. But it will not be the cause. Anti-Semites and those who, for whatever reasons, oppose the existence of Israel or of Jews, will simply have found another excuse to hate us and our brothers in the Middle East. When the Soviet Union's Breznev condemns Israel for atrocities, I wonder if the world stops to ask itself: what has happened in Afghanistan and in Poland in recent months? How does Breznev have the audacity to condemn Israel for three hundred dying at the hands of Christians in Lebanese camps, when thousands continue to die at the hands of communist soldiers in Afghanistan and in Poland? While two wrongs never make a right, it seems to me that it is the greatest hypocrisy for Breznev to sit in judgment on Israel. And what about those who dare compare the Christian phalangists' murder of three-hundred Muslims, without resistance from the Israel army, to Babi Yar, where not three hundred, but two-hundred thousand Jews died at the hands of the Nazis while the Russian army stood by. 11)

Equally disheartening was one of the saddest occurrences that took place this season: the Roman Catholic Pope's embrace of the P.L.O. leader, Arafat, the terrorist who could only besmirch the Pope's exalted role as a respected religious leader in this world. How must the survivors of Arafat's massacre of Maronite Christians feel when they see the picture of the Pope embracing their loved one's murderer? How can a Pope justify urging Israel to come to terms with terrorists, that Israel and the P.L.O. should recognize each other, after thirty-four years of the Vatican's steadfast refusal to follow the example of almost every other civilized nation in recognizing the State of Israel? How dare the Pope stand and encourage Arafat to make peace when he has yet to accept the existence of the State of Israel? The cartoon in the Nashville Banner the other evening told it all when it showed the Pope, at the conclusion of an embrace with Arafat, being told by Arafat, "I feel so much cleaner now that we have come together", and the Pope's white robe is splattered with the filth from the bloody hands of the terrorist leader.

I do not want to leave you, though, with the feeling that all of those whom we thought were friends or allies have deserted us in these difficult hours. There are Christian friends, and there are scores of them, who have remained steadfast in their support of Israel and world Jewry, even though they, as we, may disagree with aspects of Israel's participation in this war.

I want to share with you a letter, a letter that was sent to the Rabbis of the three congregations in Nashville, by a man whom I think is the personification of the true Christian gentleman. This is a letter written by Professor Walter Harrelson of the Vanderbilt Divinity School. It is one of a number of letters of support we have received during these Holydays. This one, I think, summarizes so beautifully what many Christian friends are thinking and feeling with us in these times. He writes:

"Dear Colleagues and Friends:

"I am taking the liberty of writing to all three of you on this Holiday season to express to you and to your congregations my special greetings on this New Year's Day.

"You and the members of your congregation must feel the sting of abuse laid upon the Jewish people and the State of Israel these days by persons who, whether in ignorance or in malice, use the horrors done in Beirut to justify that abuse.

"Many of us know better than that and feel humiliation that such atrocities would be used by people to lay blame upon the Jewish people or upon Israel. If mistakes and miscalculations were made -- and that does seem to me to have been the case -- the atrocities were committed by Christians inflamed with violence and mad to seize the opportunities to take vengeance.

"I know that you and the congregations you serve are weighed down by grief over the killings in Beirut as are many others. We live in times of desperate evil, but our God will not permit us to fall utterly into despair or to fail to pursue justice and peace and renewal of life.

"Pray for us Christians, as we pray for you and the Jewish people at this holy season.

"Faithfully yours, Walter Harrelson".

In these difficult and trying days, it is good to be reminded that there are friends, as there have always been, in the Christian world, who will stand side-by-side with us to face the darkness and to move on, we pray, to a better day.

Now my third and final concern is with Israel itself, and especially with its government. Here I see no reason to remain silent. There is every reason for the American Jew to support the courageous Jews of Israel who are opposed to the recent actions of their government. I have feared and opposed Menachem Begin since the day of his election as Prime Minister. He is neither a man of peace, nor one who can understand and see the necessity of regarding Israel as a part of a world brotherhood. I want to support the three courageous editors of Israel's major newspapers, one of whom is a former student and a cherished friend of mine. I wish everyone of you had seen them on television last Tuesday night on A.B.C.'s "Night Line" when, one by one, even the one whose newspaper

had been a supporter of Begin and his government, came forth and condemned the Israeli army's action in Beirut and in the camps. One called for Begin's resignation. I want to support 400,000 Israeli men and women who marched in Tel Aviv this past weekend, protesters against their government's actions, urging that Israel's troops leave Lebanon immediately.

I want to send word that American Jews are proud of the democratic spirit in the State of Israel that allows protest and disagreement in times like these. What other country can you imagine in the Middle East, or the Far East, or in South America, or in almost any corner of this globe, that would allow the kind of democratic dissent that occurs in Israel today? With all my heart and all my strength, I want to support the people of Israel and undergird their sense of commitment to the ideal of democracy. Even though I condemn, and sometimes bitterly, the actions of the present government in the State of Israel, I do so with no less conviction than I oppose many of the policies of the present administration in the United States of America. When I oppose President Reagan's internal policy and his foreign policy in so many areas, not for one moment in that opposition do I even consider withdrawing my support for this great nation. And when I disagree with Begin and his administration, by the same token, not for one moment would I consider withdrawing my support from the great State of Israel.

This, I think, is the most important message that I have for you today: We have no excuse, despite our disagreements, for withholding support from our beleaguered brothers. On the contrary, they need us, as they never did before, in the political arena and with our financial backing to undergird this great democracy. There is no excuse, even in our shame over what occurred in the camps of Lebanon, for weakening our strong ties with our brothers in Israel. Israel's very existence has given world Jewry a greater sense of dignity and pride than we have ever known in modern history.

I want to close with some paragraphs of a statement that was issued by the President of the Association of Reform Zionists of America, Rabbi Roland Gittelsohn. Many of you are members of ARZA, and many more of you should be, because Reform Jews stand firmly and fully in support of Israel. We have roots that we intend to expand and to deepen in Israel as the years go by. We were the first of the major branches of Judaism outside of Israel, to establish our own secondary school, the Leo Baeck School in Haifa. We were the first of the major branches of Judaism in America to establish a branch of our seminary in Jerusalem. And we are among the vanguard who continue day-by-day to try to break down the intra-religious bigotry and the barriers that the ultra-Orthodox insist on maintaining. I want you to hear what Rabbi Gittelsohn wrote; and with this, I would conclude:

"My Jewish heritage compels me to state that military force can never be more than a means to a larger and more important end. When the means are mistaken for ends, neither democracy nor decency nor Judaism can survive. Unbridled militarism, an insatiable appetite for more territory, an obsessive search for absolute physical security - these always have yielded and always will yield catastrophe. This is true in the evil competition among the super powers of the world. It is no less true in the more precarious and fragile circumstances prevailing in the Middle East. Our sages said it well: 'The sword comes into the world because of justice being delayed, because of justice being perverted, and because of those who render wrong decisions'.

"Military strength, divorced from an incessant search for justice, inevitably becomes cancerous. Our own Jewish history provides an instructive and frightening paradigm. The military strength of the Maccabees restored to the Jewish commonwealth of that time a political and religious freedom. It most probably could not have been achieved by any other means. But, in subsequent generations, the Hasmonean descendants of the Maccabees -- confusing means with ends, obsessed with their physical power, blinded to the moral dictates of their heritage -- caused their State to decay and collapse. We must not - I repeat, - must not permit anything like that to happen ever again.

"I do not know who first said that Israel must be a Jewish State, not merely a State for Jews, but those words must be indelibly inscribed on our minds and hearts. Israel, of course, cannot survive without military strength, but neither will it survive if it contemns the moral teachings of Judaism. This means - explicitly, specifically, perhaps even painfully - that Israel must be concerned with the welfare and needs of all peoples, not just of Jews. While Israel itself as a State must be the final judge of its own security needs, it must also give decent respect to the views of others, and especially of its stalwart friends in these United States. Israel must be ready to accept some degree of territorial compromise in Judea, Samaria, and Gaza for the sake of peace and with guarantees adequate to insure that peace.

"I have said nothing here that has not been said more forcefully and eloquently by Israelis themselves, indeed, by the very founders of modern Zionism. We Reform Jews are determined to protect and defend Israel in every way we can, to protect and defend it against the enemies from both outside and within the State. We believe, with Theodore Herzl, that the revival of a Jewish State is inextricably bound up with the revival of Judaism. We affirm, with David Ben-Gurion, that Israel will finally be judged, not by its military prowess, but by its moral worth. We endorse the prophetic insistence that Israel must always be 'a light unto the nations', and we pledge our full energy and commitment to that noble and spiritual ideal."

To all of this, we can say together, "Amen".

Frostling

"What I Expect of Israel"

I. Introduction

A. As our celebration of Rosh Ha Shanah drew to a close, word from south of Beirut began to ^{FIRST, THERE WAS A TRICKLE AND NOW} inundate us: the flood of pictures and words is ~~now~~ unrelenting.

1. A terrible massacre of some sixteen ^{UNARMED, INNOCENT} hundred ~~innocent~~ men, women, and children had occurred.

2. The site was two Refugee camps: ^{SABRA AND SHATILA.}

WE CONDEMN

3. The ruthless killers, who inflicted this wanton bloodbath, ^{THEY} were Falangists who call themselves Christians;

their murdered victims were Moslems. ^{WE MOURN FOR THEM.}

4. Apparently the decision was made ^{THE} somewhere along Israeli Army chain of command that it would be permissible to allow the Falangists ^{INTO THE CAMPS,} ~~in~~ to rout out some ^{MEMBERS} ~~2,000~~ PLQ allegedly languishing ~~in~~ ^{THOSE.} ~~those camps.~~

GAVE
NUMBERS

(?)

PLQ
V LANGUISHING
IN CAMP

5. After 36 hours of this terrible slaughter, Israeli Forces ^{FINALLY} moved in to stop this cold blooded murder.

6. These are the facts--the rest of the tale of horror remains subject to speculation.

7. We are left with many unanswered questions; WE WAIT FOR THE FULL TRUTH TO EMERGE. Meanwhile, we are sick at heart

and sorely afraid.

^{THERE HAS BEEN}
B. a conflict of instincts within me THIS WEEK.

1. Especially during the High Holy Days, I usually refrain from dealing directly and specifically with ^A particularly sensitive, contemporary matters.

~~a Rosh Ha Shanah and Yom Kippur~~

~~demand that we be retrospective~~

~~and introspective.~~

~~b. I believe that my Pulpit messages~~

^{TO MOTIVATE}
~~should help you to search your souls,~~

~~to probe your beliefs, and to ^{URGENT} motivate~~

~~you to bring about constructive~~

~~changes in your life style.~~

2. ~~so much to the surprise to come,~~

~~the disappointment of others, and the~~

~~pleasure of many,~~ ^{so, previously,} I had decided not

to focus attention on the ^{SUBJECT} ~~matter~~ of

Israel and Lebanon except in the most

~~direct~~ ^{indirect} ways as ^I prepared outlines

from which I wanted to talk to you ^{during} ~~these~~ ^{these} days of Aug.

C. But, events of the last few days have

convinced me to alter my course. Tonight,

good conscience and a heavy heart compel

me to share my views with you--openly,

candidly, and honestly. I have a feeling

that to do otherwise would be an act of

cowardice and a turning away from ^{my} ~~moral~~ ^{responsibility.} ~~leadership~~

D. In essence, I want to talk about what I

expect of Israel and what She should

expect of us.

1. I speak out of concern for those who

live there, most especially because

of my daughter, Shira, and her son, Hadar.

a. ^{THEY LIVE} Since ~~Kennedy~~ is no more than six miles south of Lebanon, I have a vested interest in what preceded Israel's June 6th incursion ~~of her~~ ~~neighbor's turf~~, and what has transpired since then.

^{FURTHER,}
b. I am convinced that the fate of today's Israelis is tied tightly ^{HERE IN THE U.S. AND} to the future of Jews ^A the world over.

^{Also,}
2. ^A I speak out of concern for Israel as a part of a Family of Nations.

a. ^Her peril puts the world at risk, because of the machinations of the United States, the Soviet Union, and the oil-rich Arab states of the Middle East.

b. ^Her promise could have a great influence on the entire Third World, which needs to find the ~~technological~~ means to escape from the chains of poverty, hunger, and disease--^{THERE IS}

^{NO DOUBT THAT}
^A Israel holds the keys.

II. ^{There is today a} ~~The~~ Conflict Between Reality and Idealism
A. ^{From its inception} Israel was expected to be different

Zionist

1. IATE UNWIKO
Any other

1. Its earliest Zionist pioneers came to Palestine to found a State unlike any other. Their mission was to
 - a. fulfilling the search for a way to return to nature and the soil.
 - b. ^{To} reclaiming Judaism's homeland and its language.

2. Rising out of ^{Europe's} ~~the~~ ashes ^{After} of a World War II, Israel was destined not just to be a refuge for the world's homeless Jews, but its very existence was to re-awaken the corporate spirit of World Jewry.
3. There was to be a universal benefit to Israel's birth. "The world will be freer by our liberty, richer by our wealth, greater by our greatness." (Herzl)

B. For most of its 34 years, the ^{NATION'S} struggle ^{AMIDST HATEFUL ARABS} to survive has played havoc with Israel's dreams and visions.

1. Until this year, four major wars and an on-going war of attrition forced Her to be an armed camp.

a. militarism and pragmatism ^{DO} impede Social progress.

1. there has been the absolute necessity of remaining a mighty ^{ISRAEL'S} ~~armed camp~~ ^{MILITARY BASTION.}

2. ^{THUS,} ~~so,~~ there was the structuring of an economy ^{THUS} to fund a large, finely equipped military force.

b. this ^{thus} left little opportunity for the idealism of the pioneering Zionists to come to the fore as a fundamental philosophy of this reborn nation.

2. But, look at the terrible price that Israel has had to pay. Its moral fibre

is rotting away.

- IT HAS*
 - a. *A* a staggering inflation rate
 - IT IS WORKING AWAY*
 - b. *A* an increasing number of emigrants
 - IT IS SUFFERING*
 - c. *A* a dramatic decrease in immigration
 - IT FACES CONSTANT AND GROWING*
 - d. *A* internal turmoil and political unrest
 - e. charges of immoral behavior abound
 - IT IS*
 - f. *A* ignoring the needs of beleaguered
(SUCH AS THE PALAESTINE)
Jews elsewhere and many within it
(VIA A VIS REFORM AND CONSERVATIVE'S STRUGGLE)
 - g. political alignments that turn Jew
SO, THERE ARE
against Jew, and Jew against non-Jew
(THINK OF WHAT MUST BE LIKE ON AN
ORIENTAL JEW, A PALESTINE, AND ON AN
- 3. Israel's relationships with other
nations couldn't be worse
 - IT HAS*
 - a. *A* minimal rapport with Egypt, which
put its life on the line to prove
that more can be gained at the
conference table than on the field
of battle.
 - ISRAEL HAS FOOLISHLY*
 - b. refused to take the initiative-
after Camp David-to see if there could
be a reconciliation with Jordan,
Lebanon, and Syria--its other

immediate neighbors.

^{Now it is attempting to}
c. play ~~ing~~ hardball with the United

States-its only dependable friend, ^{by}

^{being}
never [^] willing to carefully consider

any and all proposals ^{which} coming from
^{Menachem Begin's}
Washington because of [^] paranoia.

^{He is convinced that}

All the world is ~~is~~ anti-Semitic ^{and}
^{we disagree!}

C. Now conditions worsen as a result of ^{TERRIBLE}

^{THAT HAVE BEEN}
errors committed since the invasion of
[^] ^{ON JUNE 6TH}
Lebanon [^] this summer.

1. ^{SEEMED TO BE}
[^] A minimal thrust ^{was} appropriate.

a. ~~the necessity of~~ a 40 Km. "security
belt" ^{WAS A PROVEN LIE}

b. ^Ridding the world of a global

academy for murderers and a massive

arsenal for terrorists ^{MADE SENSE}

^{C. OUT. UNDER ARIK SHARON, THINGS GOT OUT OF HAND.}
2. The insanity, which has subsequently

transpired, ^{HAS INCLUDED} --

a. the brutal destruction of

communities and the taking of lives--

^{A TOLL THAT IS ANY}
[^] hardly [^] different than the actions

of the PLO, which ~~took the lives~~ ^{KILLED SOME}
~~of~~ 100,000 Lebanese ^{DURING} the last
few years.

- b. ^{THAT HAS BEEN A} hardening world opinion in favor
of the homeless Palestinians and
against Israel, and, by reason of
linkage, against World Jewry.
- c. ^{ISRAEL'S MISGUIDED} attempt ~~to~~ to police Beirut and
its environs ^{ALLOWED} ~~and thereby allowing~~
warring factions in Lebanon ~~to get~~
~~out of hand~~ and to bring on a
storm of brutality that is totally
inexcusable.

Now, ^{THE} PRIME MINISTER ^{BEGIN'S}

- d. ^{JUDICIAL} refusing to authorize an
independent inquiry so as to fix

<sup>THIS IS AN EXAMPLE OF HIS ARROGANT STUBBORN-
the blame. Those who are at NUS.</sup>

fault must be punished.

D. ^{THESE:} The only solutions that I consider essential ^{ARE}

1. The Begin Government should resign ^{OR BE}
^{TURNED OUT OF OFFICE BY A KNESSET VOTE OF}
^{NO CONFIDENCE.}
Internal turmoil will become more

than bothersome, ^{SHOULD THIS NOT HAPPEN SOON.}

2. ^{THAT THERE SHOULD BE} create an emergency coalition of all
^{CRISIS}
^{SHOULD BE}

^{PERHAPS}
major parties with President Itzhak

Navon serving as Prime Minister.

ISRAEL HAS NO CHOICE BUT TO

3. allow a full, searching, far-ranging
^{INQUIRY}
~~investigation~~ to determine if ^{ANY OF ITS MEN} ~~Israelis~~

were culpable vis a vis the massacres.

- ISRAEL MUST**
4. declare a total cessation in the

establishment of West Bank settlements

and simultaneously ^{grant} ~~grant~~ considerable authority
^{DEMOCRATICALLY}
to ~~democratically~~ elected non-Jewish

Israeli leaders in those communities

^{IN LARGE NUMBERS}
in which non-Jewish Palestinians live.

- THIS IS THE TIME TO**
5. utilize the multi-national force to
police Beirut ^{WITH} ~~and so~~ Israel will ~~pulling~~
~~pull~~ its army well to the south of
this area, and ^{BEING} ~~be~~ ready to leave
Lebanon immediately when Syria ~~is~~ ~~is forced to~~

IS forced, by the international community,

to move out of Lebanon, too.

- BEAR SHARE**
6. Take the initiative to get the newly
established Lebanese government,
plus those of Jordan and Syria, to

the conference table ^{with} the ^{United} ^{States} ^{functioning} as the
facilitator so as to broaden the
scope of the Camp David Accords.

15/02/2013

7. Attempt to reverse world opinion by making amends with African nations who could use ~~their~~ ^{ITS} technical skills as they attempt to prepare for life in the 21st century.

E. What are we to do and not do?

1. Always distinguishing between ^{THE} Israeli PEOPLE and any particular sitting government, I am opposed to punishing them ^{OUR} EITHER ^{THE ADMINISTRATION AND THE CONGRESS} STATE BY ~~OUR~~ WITHHOLDING ~~FEDERAL~~ ^{OR BY ANY OF US CURTAILING OUR FINANCIAL} FUNDS AND ~~PRIVATE~~ ^{OR BY ANY OF US CURTAILING OUR FINANCIAL} SUPPORT OF WORTHY ^{OR BY ANY OF US CURTAILING OUR FINANCIAL} ENTERPRISES THERE.

a. ~~Monies~~ raised by our Jewish Federation Council assist a host ~~of~~ ^{ISRAEL'S} of health, education, and welfare agencies and institutions. They sorely need our support.

b. The Israel Bonds Organization
From Wilson Hurtado Nolasco Tomorrow
provides capital for the nation's

economic development. We need

to be responsive to ITS ANNUAL APPROX,
PERHAPS NOW MORE THAN EVER BEFORE.

c. ARZA renders assistance to Reform

Judaism's programs and projects

there. ^{AS REFORM JEW} We have a responsibility

to give aid.

d. I'm sure that you can cite other

groups which warrant our assistance.

^{ONLY}
My word of caution is to be sure

that none of them stands in the

way of either the Reform or

Conservative ^{JUDAISM'S} Jewish Movement

THAT ARE THOSE CODES WHICH ARE
making inroads by their attempting

to negate our authenticity in

the World Jewish Congress, the

Jewish Agency ^{AS CONSPIRATORS OF} or through the

Orthodox Rabbinate. ^{WE CAN ALL}
AFFORD TO BE THEIR ALLIES.

2. I believe that when ^{THE} Israeli

government takes a step which we consider

to be an erroneous one, we should ^{HIGHLY}

be critical.

OUR *IS ALL TOO OFTEN*
a. ^A silence ~~may be~~ interpreted *by some*
as approval.

b. *We* have the means to make our
voices heard through the organized
Jewish community and as indiv-
iduals communicating *to Israel's*
~~by way of~~
the Consul General *Hol.*

OUR *to Israel*
c. ^A loyalty ^A does not require us to
be deaf and blind. To the
contrary, because of our ^{FIRM} ties
with Israel, our views ^{must} *be heard*.

d. *Regarding* such criticism voiced in
public, I disagree ^{with those who contend} ^A that to speak out
is traitorous, that our comments *only*
provide sustenance for Israel's
enemies. However, I certainly
think that our words should be
carefully chosen and that we must
know all the facts before we
go public.

3. ^{THOSE} Even in the midst of ^{OUR} troubled times,
our regularly going on tour to Israel
is a sign of our interest; ^{OUR} and ^{OUR} support-
~~that~~ is priceless.

a. here is a way ^{FOR US} to become ^{BETTER} informed

b. this is the means by which opinions
^{BETWEEN AMERICANS AND ISRAELIS}
can be expressed ^{one-on-one}.

c. I know of no better way to shore
up fellow ^{THOSE, THOSE} Jews who so often feel ^{ISOLATED}.
~~that they have been abandoned.~~

d. we ought to ^{BE ENCOURAGING} ~~encourage~~ those young
people and adults who express some
~~interest~~ in making Aliyah ^{all too}

often, we allow our own fears to
^{LEAVING UNDERSTANDING OF}
substitute for ~~support~~.
^{THEIR AMBITIONS.}

4. ^{THAT} In like measure, I believe ^{we} must
be ardent in our defense of Israel
when She is being victimized.

a. terrorist attacks on Her soil
or against Her representatives
in foreign lands require our
cries of outrage, and our

soliciting similar responses

are many.

from our non-Jewish friends *of whom there are*

b. *UNFAIR* editorial comments, *DASTARDLY* cartoons and *ILL-CONSIDERED*

commentaries, plus slanted news stories

WHICH *ISLAND* that distort and hit *A* below the

belt, need to be vigorously

challenged.

c. hurtful statements or activities

by Churchmen and others demand our

mounting a campaign in which we *consistently*
voice our indignation.

d. Administration and Congressional

efforts to weaken Israel or to put

SECURITY Her *AROMATICALLY* in Jeopardy should be challenged

by us, *most ardently.*

5. *I*n other words, we are bound by

our belief, our history, and by

BE LINKED world events to Israel's fate--

this partnership is an ever-active

one; it suffers when we are passive,

disinterested, uninvolved, or

acquiescent, *OR WHEN SHE IS LED INTO
A MINE FIELD OF TRAGIC MISTAKES
BY INSENSITIVE LEADERS WHOSE
JUDGMENT IS FAULTY AND DANGEROUS.*

III. Conclusion

- A. Israel has the means to turn today's trauma into tomorrow's triumph. We have a responsibility to play a role as "Lovers of Zion".
- B. **I**t is long past due for Israel's government to start anew, **for** our government to ^{ROMAN} ~~be~~ supportive ^{AND} for Israel's traditional enemies to take their lead from Egypt ^{ANXIOUSLY} ~~by settling~~ ^{THEIR DIFFERENCES AND GUARANTEEING ISRAEL'S} ~~territorial integrity and security.~~
- C. **A**lways is the time for Israel to be an extraordinary, singular State, ^{AFTER ALL} ~~all others.~~
- D. **I**t was David ben Gurion who wrote:
"The State of Israel will prove itself not by material wealth, not by military might nor by technical achievement, but by its moral character and its high human values."
- E. **M**ay the current crisis ^{THAT ENGULFS US} ~~be~~ the springboard to ^{ARAB ISRAEL} ~~propel~~ back on course for its own well-being, for the benefit of all Jews, and ultimately for the good of all humanity.
TRULY, THAT HAS BEEN AND IS ISRAEL'S MANIFEST DESTINY.

Five Sermons for the High-Holydays, 5743

by Rabbi Albert Friedlander

given at:

Westminster Synagogue
Rutland Gardens
London SW7

Eve of Rosh Hashana	"The Poisoned Land"
Rosh Hashana	"The Last Sacrifice"
Kol Nidre	
Yom Kippur (morning)	"The Lost Son of the King"
Yizkor	"Pandora's Box"

17 - 27 September 1982

by Rabbi Albert Friedlander

MY DEAR FRIENDS: The last day of Ellul has ended. These are the opening mementos of the first of Tishri, of the year 5 7 4 3. But these last days of the old year have been filled with a bitter harvest, the product of the violence which has been planted within our society, which has poisoned the world in which we live. In Rome, the Vatican has welcomed the leader of world-wide terrorism. The Pope has been shown standing next to Mr Arafat - the man who has just gained great advantage from the murder of Mr Bashir Gemayel, the President-elect of the Lebanon. At the very least, there is a lack of sensitivity and of understanding in that Papal action which has caused much damage to the quest for peace. And, with Mr Gemayel murdered, the banked fires of the Lebanon have flared up again, and we can only hope and pray that the frail cease-fire will hold and that new violence will not erupt in that tortured land.

The last moments of the old year have been filled with other pain and grief. Planes have fallen from the skies. Brave men dedicated to saving lives have been lost at sea. And a fairy tale has had an unhappy ending. The death of Princess Grace of Monaco is more than an unfortunate driving accident. In our world, we need dreams, legends, fairy tales. Grace Kelly supplied us with such a story: the actress who became a princess, who served her people, was loved by them, and who gave us the assurance that beauty does have meaning and purpose in our world. In our time, the acting profession has supplied us with political leaders: Greece, The Argentine - and elsewhere. But there was something special about Princess Grace of Monaco - and we shall miss the flame that was quenched in the last days of the dying year. Truly, this last week has been a bitter harvest.

There is a rabbinic story which tells of a time of bitter harvest: ONCE, there was a fair land, isolated from the rest of the world. It was surrounded by high mountains, and the mountain passes were often closed for decades, filled with snow and ice. The land was dependent upon itself. But the harvests were rich, and the people were kind to each other. They were happy, and their culture flourished.

The time came when the counsellors of the king came to him with anguish and distress. "We are destroyed!" they said. "Somehow, a poison has sprung up within our produce. No one will be able to eat the food of our land without becoming mad. But if we do not eat the food, we shall die."

The king withdrew into his chamber and pondered deeply upon the matter. Then, he called the wisest of the counsellors into his room. "We

must all eat the food, else we shall die," said the king. "Therefore, we shall go mad. But you must eat less than all the rest, and must use what is left of the old food. And, each day, you must go through the land, to the palace and to the villages. You must tell all of us, day after day, without fail: "Remember that you are mad! Remember that you are mad!"

I.

"Remember that you are mad" - we are mad, and live in a world which poisons us each day. We are poisoned by a madness endemic in our society which can no longer believe in itself, in its institutions, and in God. It is a world which rushes from one madness to the next, a world which has grown so insecure that it prefers to believe the worst of human beings, and is no longer able to give trust and confidence to anyone. The Lebanon is only one example of many. Without judging all aspects of this conflict, without justifying the mad militarism of Sharon and Begin, we can and must say to one another that WE are mad if we join the multitude who blindly condemn Israel and see it as the cause of all the suffering in the Lebanon.

When all the television cameras of the world brought us pictures of destroyed buildings, few pointed out that many of those buildings were destroyed in the course of the last seven years by the PLO and the Syrians. When the casualty lists rose above the number of inhabitants in a city, few bothered to correct the figures once the truth was known. Why? Our concern tonight has to go beyond the Lebanon, has to ask WHY THIS MAD AND POISONED WORLD WANTED TO BELIEVE EVERY POSSIBLE EVIL ABOUT ISRAEL AND ABOUT THE JEWISH PEOPLE. Let me put it simply: the poison of antisemitism - that long-lived madness - continues to be part of the atmosphere around us. It does not dominate the outside world. We must not see an antisemite in every critic of Israel. But the current situation has made it possible for antisemitism to become respectable again - to say 'Israeli' and mean 'Jew', to condemn out of hatred and not out of knowledge. We must not be infected by that illness. It is so easy to conform, to mouth the same criticism and thus remove ourselves from it, to mimic madness and then to acquire it. But there is basic principle to Jewish life; "Al tifrosh min ha-tzibur - do not separate yourself from your community!" It applies here. In these days of penitence, we can acknowledge wrongs that were done by our community - mistakes of judgment and false use of force - but we cannot separate ourselves from this. But we will not let hate-mongers exalt terrorists at the expense of those who reacted against the terror. Nor will we let good people - the Pope - distort reality at the expense of truth. And we will not go mad. We will not hate ourselves. We will not hate our neighbours. Our concern for the suffering will continue

to reach out to the Lebanese and to Palestinians in the year ahead of us. And it will be built upon our love for Israel, upon our knowledge that the only security for that embattled land is built upon true peace with its neighbours.

II.

"The harvest is poisoned and the people sicken and grow mad...."

The great madness of our time is lack of faith and many of us are afflicted by it. How did it happen? Our century is one of faith and belief in materialism. In the acquisitive society, humans surrounded themselves with the spoils of economic warfare, made them their fences, their protection, their delight and their hope for the future. And this vast structure came crashing down upon us. It didn't happen suddenly - the end of an economic miracle, an unpredicted recession, a sudden loss of wealth. No. Over the course of decades, meaning has seeped out of the structure of materialism. Our children discovered that there were no real values in a system where corporations mattered more than individuals, where every thing and every person had a price. And we ourselves view all aspects of our society and of our culture and discover the sickness slowly coming to the fore. In other cultures, the stage was the place for religion, and the theatre explored the meaning and purpose of its community. Now, with the extension of television into a constellation of satellites filling the sky and purveying material goods and pornographic nightmares, the dramas of our day spend less time in the pursuit of meaning and more in the tearing down of fellow human beings. Perhaps we need this caustic surgery. Certainly, there are moments when the media are mindful of the moral obligations. In the last two nights, the programme on the gathering of the survivors and on 'Auschwitz and the Allies' addressed the conscience of the world. But how many watched without turning away? These days, the world wants to be entertained; it does not want instruction. And all the visions of destruction only confirmed most in their attitude that they did not want to listen - just as their parents had refused to listen to Auschwitz.

We are mad to accept this pattern of unreason, to substitute a disintegrating faith in material things for the tradition which calls us together at this season. Secularism, in all its weak innocence, has had its day. A generation earlier, William Butler Yeats spoke of the decay of our culture

"Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned."

If only our artists would at least ask the questions of our time! But much of art and literature has lost its way, has created its own rules, its small and limited systems, and hides in them while the blood dimmed tide washes the shores of our world.

There are those who would substitute science for religion, confronting religious fundamentalists who would turn religion into science. Both actions are part of the sickness of our time. They betray an ignorance of science and of religion. From the early days of the Einstien to the scholars of our time, science has begun to explore the organic nature of a universe which contains humanity and God as part of that nature. The 'unified field theory' approaches the Sh'ma as a statement about the nature of the Universe; religion and science both describe reality as a munified whole. In that oneness, we find elements of change, mind, creative freedom, and cosmic purpose. The contingency of God builds upon human freedom. And in our declaration that God is a personal God we come to confront the nature of human suffering, the knowledge that we will never finish our journey, that so much of our potential will remain unfulfilled. But in our declaration of the personal God we also move away from the sickness of our time which denies God, denies human freedom, denies meaning and purpose within our lives.

A few moments ago, we prayed as a congregation:

"אלהינו שהמים, בריק לזכר ואם אשכחנו"

"Our God who art in heaven remember thy covenant and forget us not!"

But if we forget God, shall we be remembered? In these prayers of the machsor, our prayerbook for the festival of memorial, we asserted a faith which has brought us and our ancestors through valleys of darkness and to the mountain tops of faith. Let our hearts listen to the words of our mouth. Let our minds be aware of the consequence of actions, of justice which must be realized within the context of human freedom. The philosopher Alfred North Whitehead asserts the role of God as the supreme creativity which inspires creative action and thus brings humanity closer to the Divine. In that relationship, the justice and judgment which are the basic themes of Rosh Hashana are paramount. Whitehead writes:

"The consequent nature of God is his judgment on the world. He saves the world as it passes into the immediacy of his own life. It is the judgment of a tenderness which loses nothing that can be saved. It is also the judgment of a wisdom which uses what in the temporal world is mere wreckage."

The wreckage of the world in which we live, the flawed madness of lives which cannot find meaning by the standards of the market-place - these come to endure and begin to flower when they are linked with the religious vision. On this night, and in the day ahead, let us begin to believe.

III.

We are back at our starting place, listening to the tale of a poisoned harvest, seeing it in the reality of death in the Lebanon and in papal fallability. According to our story, the wise man survived and did not become mad because he had eaten of the old harvest, stored from earlier days. Our ancient store is found in our prayerbooks, in the traditions of the past, the institutions of the present. It is found in our experiences, in our life and its affirmations of Judaism. Tonight, we can resolve to separate ourselves from the madness which affects this world, from the poison that has set human beings against one another. "You are mad" is what we must say to a world which has not yet unlearned antisemitism. "You are mad to place the anguish and pain caused by the three armies which invaded the Lebanon upon one people!" "You are mad to worship power and material gain in a world which needs the assurance of Avinu Malkenu, of God as the source of justice!" "You are mad to hate when you must learn to love!" "O world, you are mad!"

One of the survivors of Auschwitz told us how she enabled others to survive. "I told them stories" she said. "And the stories had happy endings." Not all stories end that way; but the story of our life has only begun. This is the evening of the first day of the New Year. It is the time when we chose life over death, sanity over madness, love instead of hate. That wise man in the story was not always right. He must have been mad at times; and so are we. But if we help each other in the year ahead, if we care for each other, if we show concern -

the New Year can be a year of blessing,
and we may be inscribed for a year of peace:

L'SHANA TOVA TIKATEVU!!

A M E N

by Rabbi Albert Friedlander

We have listened to the sound of the Shofar - and now we know that the New Year is truly part of our life. More than prayers, meditations, and explanations of Rosh Hashana, it is the t'keeah, sh'varim, t'ruah, of the ram's horn which cuts through our confusions and reminds us that we are the people Israel assembled in worship before the throne of judgment. The shofar calls us to order. It reminds us of past sacrifices - of the very ram sacrificed in place of Isaac on that ancient mountain top. For it is in the mystery of the binding of Isaac that we find the innermost meaning of this day. Each year, we peel away another level of meaning - and so much more is left. How can we live in a world where children may be sacrificed? Where parents die alone? Where our brothers die of thirst in the wilderness?

There is a rabbinic re-telling of the Akedah - the Binding of Isaac - in which the dimensions of our problem come into view:

"Dark and hidden was Abraham's way to Mt. Moriah. He went to sacrifice his son, to hear the word of God and to fulfill it. The devil, in his dark coat of invisibility, stood at every cross-road and whispered to Isaac: 'Your father wants to murder you! Attack! Defend yourself!' But Isaac and Abraham were wrapped in their garment of EMUNA, were united by confidence and faith. Hand in hand, they walked on together, unto the mountain, towards a God who did not want human sacrifice, towards God who sent them back into the land of the living.

Dark and hidden was also the way of the devil. When he did not succeed in destroying the trust between father and son, he made his way to Sarah. She was alone in the house, waiting for husband and son. The devil came to Hebron on the third day, when Abraham and the unbound Isaac were already on their way home to Sarah. 'Sarah!' moaned the devil, 'do you know what happened? Do you know why the two left you? You must have guessed - Abraham wanted to kill your son! And he did it. The knife entered into the heart, the body went up in flames. Now he is coming back. He will be here almost at once, the urn with your son's ashes in his hand!'

Dark and hidden was the way of Sarah. She entered the way of suffering and died in anguish. The Bible confirms this with the text:

"Sarah died in Hebron, and Abraham came to mourn for her.."

That is the way Rabbi Tanchuma tells the story. He knew that there is no passage through the night, no encounter (with??) the devil, where death does not demand its sacrifices. The Akedah, the Testing of Abraham, demands them.

"Who died?" "The ram" says the Bible.

"Isaac" whispered the devil.
"The parents" taught Rabbi Tanchuma.
"Ishmael" says Mohammed.
"God" taught Saul of Tarsus.

But which answer shall we give this morning?

It should be clear to us that all of the answers are part of the Jewish tradition, to be explored by us. But in a curious way, the answer by the Koran - that it was Ishmael who was killed - must take precedence on this day. We are directed towards it by the Anguish of the Lebanon, by the Israeli troops again occupying Beirut. But we may also remind ourselves that in all traditional synagogues this morning the reading is not the Binding of Isaac - that is tomorrow's text. Today, the chapter read from the Torah is Genesis 21. Abraham sends Hagar and Ishmael into the desert. It is the same story: Ishmael would have died of thirst - but an angel of the Lord brings salvation at the last moment. The blessing which comes to Abraham and Isaac on Mt. Moriah also comes to Hagar and Ishmael in the wilderness: Ishmael will be the ancestor of a great and numerous people. Through Ishmael, Abraham becomes the founding father of the Arab nations. And the descendents of Ishmael and Isaac, Arabs and Jews, are conscious of being brothers as they wrestle with one another through the ages, down to our times.

We may well talk about the sacrifice of Ishmael this morning. Last night, we stressed our love for Israel, our concern for its security, which must in the end be established upon peace between Israel and its neighbours. Our compassions for the Lebanese and the Palestinians rises out of this love, out of this knowledge that Ishmael and Isaac are brothers. Both brothers were abandoned by their neighbours. It was the callous disregard for the suffering of the Palestinians by their Arab neighbours which led to the refugee problem. More: the refugees were created as a political tool by their Arab brethren in a cynical exercise designed to destroy the new state of Israel. And Israel these days also stands alone and isolated. A few days ago, Elie Wiesel said in New York: "we are so utterly alone these days - we feel totally abandoned!" And nevertheless, an article of his, published in the Jewish Chronicle, drew attention to the fact that the Israeli Ministry of Health had offered free medical care to all the Lebanese wounded - but, of course, the offer went unnoticed by the world press. Wiesel also said:

"In truth, throughout the world Jews feel the need to do something for the Lebanese civilian population. They have a feeling of responsibility for what has happened." and he continued "we ought to mobilize our resources and our efforts. Let our physicians take care of the sick; let our instructors go out there to teach in the schools; let our philanthropists help to rebuild the houses, the hearths that have been destroyed. As Jews, as human beings, we ought to see this as our first priority. Let us do this with Israel, and for Israel."

We are so often confused these days in regard to Israel. Phalanxes of the traditional rabbinate have marched through newspaper columns proclaiming their 100% support of Mr Begin's policies. I find this strange and somewhat revolting - not least because I do not see the rabbinate blessed with particular political knowledge. Most of the American leadership, including the Conference of Presidents, have come out in favour of certain aspects of President Reagan's plan. It does seem clear to me that the free democracy operating in Israel permits the espousal of different political solutions - and that Jews all over the world can exercise the same rights and disagree with Mr Begin's military solutions. Where we can all agree is upon the need for humanitarian action. The Binding of Ishmael - the suffering of our fellow human beings - must be part of our Rosh Hashana meditation.

According to the Mishna,

"The world is judged at four seasons: at Passover, in regard to grain; on the Feast of Weeks, in regard to the fruit of the tree; on Rosh Hashana, all the inhabitants of the world file before God. As it is said: He that fashioneth the hearts of them all, that considereth all their doings (Ps. 33:15). On the Feast of Succot, the world is judged in regard to rain..'

Our hearts and our doings are examined today; but the matter does not end there. The world goes on, blessings of food, of fruit are part of every festival, and we are judged on the manner of our sharing it with others. Here, in this congregation, we must make a major effort to bind up the wounds of Ishmael, to give beyond our abundance. The Ten Days of Penitence are followed by Succot, by the rejoicing in the harvest. It is a time of sharing, and it is the season when we complete our penitence. Forgive a side remark, but, in the confessing of our sins, I often reflect upon Succot when so few of our members contribute to the fruits and decorations of our succah - and now I would make it the symbol of our generosity to the Lebanon and to Israel! Yet I also know that these Days of Penitence are a time of turning, of change and of growth. The mystery of the Akedah must send us out into the world

to help those in need - and it will also bring us back into our community to repair the breaches, to rebuild the sanctuary from which we draw our strength.

Who died on that mountain top? The parents, said Rabbi Tanchuma. And there are many ways of entering into that saying. Last Thursday night, the showing of "Auschwitz and the Allies" on television reminded the world of an Akedah where all were sacrificed: father, mother and child. The French scholar Andre Neher has examined Elie Wiesel's book Night as an Akedah description:

From beginning to the end, this first story of Wiesel is a writing again of the Akedah in the dark light of the night of Auschwitz. Father and son go the way of the sacrifice, imprisoned in the silence of God, burned by the flames of reality - and - if the Akedah of the Bible were reality, everything would happen to Abraham and to Isaac as it is told in the book Night.

But then it would be played as a counter-piece; not as the father who leads the son to the sacrifice, but as a son who leads the father, pulls, carries and brings him to the place of sacrifice - the old, dead-tired father. That Abraham would stumble, stop, complain against the son: "I can't! Let us rest! I want to die here..." and then, at the cross roads, they would not have seen a light upon the mountain at the end of the way, they would have chosen a way at random and said to one another: "I hope we will not regret it!" - just as the father and son in Auschwitz, who decided to leave Auschwitz on the next transport. The Russians freed it two days later, but father and son let themselves be brought to Buchenwald, where the father died."

(L'Exil de la Parole: du silence biblique...)

We cannot and will not remain in the contemplation of that anguish until the end of our days. But we cannot block out the past. It is said that those who do not remember the past are doomed to repeat it. And an American thinker added that those who only remember the past are also doomed to repeat it. We are open to the present, to new anguish and to new hope. What we have learned from the past, what we repeat to ourselves on Rosh Hashana is that hopes can be destroyed, that moral teachings cannot only be ignored but transformed into blatant immorality. Rabbi Hugo Gryn, speaking in Thursday night's Auschwitz programme, pointed out that the Nazis had claimed the role of God for themselves and had reversed the Ten Commandments into a devil's litany: "They had brought the Jews back into an even darker Egypt; they had made images of themselves for worship; had taken God's name in vain; had stolen, murdered, envied....."

Is it any wonder then that we can hear the echo of those Christian teachings who see the Akedah as the death of God, even if followed by a resurrection? we are not free to take that answer when we look upon the question: "who died on the mountain

top?" Beyond the darkness, we affirm light. In a universe of anguish, we believe in a God who cares, who perhaps mourn the dreadful gift of freedom he has given humanity, the freedom to love and to hate, to give life and to take it. Rabbi Jonathan Sacks, writing in Friday's Jewish Chronicle, expresses some of our doubts and fears, our anxieties and our hopes, as he reflects upon the binding of Isaac:

"If we had with us today one of the old masters of Chassidic prayer, he might have had the words for a post-Holocaust Rosh Hashana. 'Master of the Universe' - he would have said - 'the shofar we blow is more than a symbol. It is the horn of the ram of Isaac rescued from the ashes. Do what You will to Your people; they will not leave you. Still they ask to be inscribed in Your Book of Life. After everything - can You refuse them?'"

The process of judgment begins with the defendant appearing in Court. We have come here. We have meditated together, we have prayed together. During the Ten Days of Penitence, we can continue this process, can learn together, can work towards a better future. The rabbinic question continues to reverberate through our texts: "Who died?" "Who was sacrificed?" The answer is given by all of us - and all is contained within our own lives. Each day, we are sacrificed and sacrifice others. Each day, we mourn the suffering of Isaac and see behind him, a mirror image of suffering, his brother Ishmael. The tears of Hagar and of Sarah fall upon the barren ground, and a million children fill the darkness behind the barbed wire. We leave Egypt and enter it again, and the commandments of our faith are despised and rejected in the world around us.

Last night, we spoke of the poison which fills our world, the madness which takes hold of us as we conform to the norms of our society. This morning, walking with Abraham, we have climbed the high mountain tops of faith, where return is always possible, where repentance is a category of life. The ram's horn has sounded in our midst. It has called us to return and to repentance, to understanding and to action in which we can redeem ourselves. At the end of the Shofar service, we will hear the T'KEEAH G'DOLAH, the great sound of hope which fills our tradition with the knowledge that there is light beyond the darkness. Cautiously, let us accept its message.

There is so much we will not be able to achieve next year.

But we can give some help.

And we can be concerned...and pray...and hope -

may all who suffer - may humanity be inscribed for blessing in the

Book of Life: L' S H A N A T O V A H T I K A T E V U . A M E N

Kol Nidre 5743

by Rabbi Albert Friedlander

My dear friends: it is so very difficult to speak to you tonight. All over the world, the sermons prepared by rabbis for Kol Nidre have had to be discarded: not because they were unrelated to the themes of this most sacred moment of Jewish life; not because they were not central to our basic teachings - but because our life has changed during the past week. What we would have said last week or two days ago is no longer relevant to what we have to say tonight. What we would have confessed during our ritual of atonement no longer suffices for the condition of the world at this moment.

This is not a total indictment of ourselves, of the Jewish people, of the teachings of Judaism. It is not that the prayers or lectures of past years are no longer relevant. On the contrary: the basic truths of our tradition, the fundamental insights concerning sin and repentance are more important than ever; and we must find our way back to them. But the very essence of Judaism is found in the changes and chances of life, in the existential thrust of events to which we and our teachings respond, in which we develop and grow.

NO ONE COULD HAVE PREDICTED THAT A JEWISH COMMUNITY WOULD EVER BE CHARGED WITH EVEN INDIRECT PARTICIPATION IN A MASSACRE. But the charge has been made. The horror of Beirut has somehow been placed upon our doorstep. In the cities of England, marchers have proclaimed us murderers. All of us, in one way or another, have had to confront friends, neighbours and even foes who have demanded some explanation from us concerning the murder of the Palestinians in the refugee camps of Beirut. What answer can we give: as individuals, as a community, as Jews filled with anguish and pain at the sufferings of fellow human beings?

Let us begin with the situation in which we find ourselves. It is Kol Nidre Eve, the time of confession, of self-appraisal, the moment when we stand before the Throne of Judgment. Our main concern tonight is NOT to justify ourselves and our people in the sight of others. Of course it is important to talk with our neighbours. In some ways, it is a necessary act of self-defence against libellous accusations, against an old hatred of Jews, a new hatred of Israel. So few are asking: "Why did Christian Arabs commit these murders?" So many say: "Why did the Israelis permit this?" And where is

the inquiry for the real criminals, for the climate of violence, the cycle of revenge, the killing of Gemayel, the response of the Phalangists?

It was only in yesterday (Saturday's) TIMES, that Clifford Longley finally asked that basic question, pointing out why all Christians must bear the blame for Beirut. He said:

"Whether or not Jews stood guiltily by outside the Palestinian refugee camps, the fingers that pulled the trigger were Christian. If the West is not to fall into the antisemitic trap that lies just ahead, its outrage at the Beirut massacres needs rapidly to acquire a sense of shame. This was a Christian atrocity.

...
Guilt by religious association is apparently one of those vices of human reaction for which there is no effective answer. Were it based on logic and more fact, it would respond to better logic and more fact. It is no more reasonable to hold Jews in general somehow to blame for the events surrounding the Beirut outrage than to hold the Archbishop of Canterbury responsible for the actions of the so-called Christian gunmen who perpetrated it.

Shame by religious association is another matter. It would not be unreasonable of the Archbishop of Canterbury to declare his horror that the name of Christian should be born by those who shoot down innocent people in cold blood...."The word 'Christian' has been dishonoured."

What Clifford Longley says to his community, he also says to us. We will not judge guilt without knowing the facts. But we already know enough to feel shame. The question remains - asked by us as well, asked by our tradition: could and did Jews stand by and permit such actions? Violent actions are part of the world in which we live, they are particularly part of the Middle East. And the world did not cry out when the Syrians murdered 25,000 when they came to the Lebanon. It has not asked about the 100,000 killed in the Civil War after the PLO and the Syrians entered. But it is precisely because Israel was not part of this process of killing in the past that we must now ask ourselves: how could Israel have become involved? The theme of Yom Kippur is human weakness. ARE WE THAT WEAK, was Israel so weak that it could become enmeshed in such a situation?

Calm and sober analysis is needed at this point. The facts must be permitted to speak for themselves; and we have to listen to those who were involved. A few days ago, more than 30 progressive rabbis went to the Israeli Embassy in order to discuss all aspects of this tragedy. It was an informal, off-the-record meeting; and we were asked to make no direct quotes. But what was said was echoed by the spokesmen of Israel who have appeared in public print since that meeting; and something of a unified picture is beginning to emerge. Our meeting began with a statement from

the rabbinate in which we indicated our own approach and our basic questions. A few paragraphs from that statement are relevant here:

"Not all of the rabbis assembled are of one mind regarding the war in the Lebanon...but on many things we are united. They include our love for Eretz Yisrael and our commitment to M'dinat Yisrael, which are unalterable. Therefore, too, whatever democratically elected Government is in power in Israel at any time, we shall always want to interpret its policies l'chaf z'chut, in the most favourable light possible - subject to our honest perception of the truth, and subject to our loyalty, to which we must always give the highest priority, to the moral principles of the Jewish faith which it is our vocation to teach.

.....

It goes without saying that we were deeply grieved by the losses which the Israeli forces sustained in the operation and that we have been thinking with the utmost sympathy of the more than 300 bereaved families. It also goes without saying that, like the people of Israel, we have been profoundly distressed by the many thousands of casualties suffered by the Lebanese and the Palestinian civilians. About all that we are unanimous.

Likewise, we are at one in the indignation we have felt at the many evidences of bias against Israel on the part of the media, both in their coverage of the war and in their coverage of the Beirut massacres...

But let us proceed to the massacres, to the questions we want to ask:

1. Why was it necessary for the IDF to enter West Beirut after the departure of the PLO?
2. In doing so, did they not assume responsibility for the safety for the Palestinians in the refugee camps?
3. Was it not a grave dereliction of that responsibility to allow Christian militia to enter that city?
4. Can you give us any further information about the identity of the militia and about the sequence of events, eg. when did the local commander and Mr Begin's Cabinet first learn about the massacres and take action to stop them?

(statement from John Rayner for Council of Reform and Liberal Rabbis)

We may or may not agree with the attitudes expressed by the rabbis; we may or may not feel that these were the basic questions to be asked. But on Kol Nidre night, when we examine our vows, the vows made by the Israeli government must also be open to examination. Last Thursday night, a large group from our congregation met here at Kent House to ask themselves the same questions regarding the tragedy. We started with the earlier history of the events which is basic to our understanding. At that time, and the day before, in the Embassy, some answers emerged which may be helpful to us.

"Why did Israel enter Beirut?" Our friends tell us that Beirut was entered precisely to avert bloodshed. Israel knew that Phalangists and the Muslim Left has old scores to settle, knew that the PLO had left mountains of weapons in the houses of Beirut; and it wanted to turn over full authority to the Lebanese forces as soon as possible. The Lebanese were slow; their auxiliaries, the Christian militia, were quicker. As late as Thursday morning, Israeli officers begged the Lebanese to take over. They did not do so. It seems they assisted in what appeared to them to be an operation of war - but was slaughter! This must be examined.

But that only leads to the second question: "Did Israel assume responsibility for the safety of the camps?" There is no way of saying NO to that question. Israeli soldiers surrounded the camp. Israel was responsible: it entered West Beirut to assume responsibility! Even if there had not been a military presence, the laws of Judaism and of humanity tell us that we are our brother's keeper. Where were we? Where was Israel? Israel's spokesmen say that it only controlled three sides of the camp, that the Lebanese were on the fourth side, that the killers entered there. But soldiers have eyes to see and ears to hear. If TV crews could film carnage, what of the watchmen of the city? Watchmen, what of the night?

The killers entered. "Who were they?" Mr Sharon spoke for an hour to the Knesset, indicating that the killers were the Phalangists, taking revenge for their murdered leader. Others have given evidence that it was Major Haddad's group, which is far more closely identified with Israel. But no matter how they entered they should not have entered. And as to whom they were, that must be established by a court of inquiry with the power to subpoena, which has up to now been rejected by the Israeli government, even though President Navon has demanded it; even though major figures in the Begin government have resigned in protest against the Cabinet's refusal to permit such a full inquiry. The spirit of Israel is not one which rejects inquiry. The Embassy spokesman reminded us of a small incident a few months ago: An English tourist claimed to have been beaten by two Israeli girl soldiers. Israel did not believe it: "our girls don't do such things!" But they investigated. It was true. The girl soldier who had beaten the woman was sent to prison; and the girl soldier who had just looked on was also punished. And there must be an inquiry to determine "Who were the murderers in the Lebanon?"; and an inquiry to determine: "Who looked on? Who could have stopped this? Who did not stop this?"

We have now heard that in the end Israel intervened and stopped greater massacres from happening. I believe that. But what happened between Thursday and Saturday, when reports were already at hand, when the Cabinet went to their synagogues

without having taken action. How could they pray? Were they just foolish? Uninformed? Were they blind and deaf? Or did they say: "Am I my brother's keeper?" We are not in the position of being judge and jury, not when we ourselves stand in judgement on Kol Nidre night. We do not yet know all the facts. But that is why there must be an inquiry. Israel's Chief of Staff gave out five different stories covering the massacre during the past week. They show confusion, anger and concern. They do not give us the facts which a committee of inquiry can and must establish for us. We must know how much information the Cabinet had. We must know - and not guess - why Mr Begin refuses to be influenced by 100,000 marchers. Until we know, we cannot judge. But in the Divine Court, judgment is being made and sealed into the Book of Life. And we must understand that this judgment also concerns us: we are part of the Jewish community, and we are part of the world community, which permitted this massacre to take place, and which should have spoken out earlier, when Lebanon was being dismembered.

There are so many ways which we must walk in our determination to become responsible and concerned human beings. There are so many ways of discovering our own guilt on this evening of KOL NIDRE. It is so easy to join Mr Begin in his basic response which I believe to be at the heart of his complex manoeuvres today. I believe that the Prime Minister of Israel and his Cabinet have not reacted to the massacre in the refugee camps, but to the world's reaction to these events. He defends himself against the enemies of Israel, against the new antisemitism which has been given enormous weapons to use against us. Very well. He MUST respond to those reactions. But more than anything else, he must respond to the actual tragedy. Some grief has been expressed, but always in the context: "Don't teach us about suffering! Have you forgotten the Holocaust?" At this point, it is blasphemy to use the tragedy of the Six Million as an answer to the massacre of the Six Hundred.

We, too - and that is our sin tonight - have been too much concerned with the reactions to the massacre rather than with the actual event. What can we say? How can we defend ourselves? How shall we answer our neighbours? I think that there will be facts, that there will be answers, that the world in time will condemn the actual murderers and veer away from the onlookers. Meanwhile, it is important for us and Israel to show total concern for the tragedy, to give help where it is needed, to acknowledge responsibility where it does exist - and it does exist!

The Israeli military authorities in Beirut introduced armed members of the Christian militia into the Palestinian camps, men of Damour filled with the spirit of revenge. They had to know what this meant. Mr Shimon Peres pointed this out in

the Knesset, saying: "You don't have to be exceptionally wise: it's enough to be a village policeman to know what the consequences would be."

(?) As Conor Cruise O'Brien summarizes this in today's OBSERVER:

"to let loose Christian militias into the Palestinian camps, with a mission to 'flush out terrorists', was to license a massacre. And the massacre was allowed to proceed, apparently for a day and a half, before the Israeli forces put a stop to it."

It is not that Israel is worse than the countries surrounding it. Its record on human rights is far superior, and it is the only democracy in that part of the world. The sin we have to confess tonight is that at times it is no better. And IT MUST BE BETTER. We know that Israel cares. The streets of Jerusalem and of Tel Aviv have been filled with those who have expressed their bitter grief at the massacre which has taken place. Had it been a Jewish community somewhere in the Arab world, we would not have seen such grief expressed by others. And our synagogues throughout the world tonight are filled with worshippers who place the women and children, the young and old massacred in Beirut, into the very centre of their prayers. And when we count our sins of commission and omission in the day ahead, when we afflict ourselves in fasting and in prayer, the events of the past week will fill our hearts. It is said that during ((the pilgrim festival we go up to Jerusalem and during)) the Ten Days of Penitence we draw upward from earth to heaven; but that on Yom Kippur God comes down from heaven to be closer to Israel, to listen to our confessions. God listens. But we must also listen to our own confessions. As individuals, and as a community, we must acknowledge where we have sinned with intention, and where we have sinned unintentionally. We need not defend ourselves before our neighbours. We must appear before God.

"Are we so weak?" we asked at the beginning. "Is it possible for Jews to be guilty by-standers who do not act while others are slaughtered?" It is possible. And we are weak - all of us assembled today. Yom Kippur, the Sabbath of Sabbaths, comes to us because we know of our weakness. We know that we have to acknowledge our sins, that we must repent, that we can repent: that we can cease to do evil and learn to do good. Sh'muel Agnon, the Nobel Prize winner of Jerusalem, recorded the following ancient text for the beginning of Yom Kippur:

"It is a wide-spread custom throughout most of the Diaspora for the rabbi of the city to address strong words to the congregation before or after Kol Nidre. He ought not to make his sermon long, but speak long enough to awaken the people to repentance. He ought to raise his voice in weeping that, hearing him, they might awaken their own hearts to Repentance."

Let us weep together, and let us repent.

O, may all Israel weep; and may we all repent.

And then, perhaps, humanity will weep and turn from its evil ways.

A M E N

by Rabbi Albert Friedlander

ק' יצא ר' אהרן, כי קצוה אני ה' אלוהיכם

"Ye shall be holy, for I the Lord your God am holy...."

We read our Torah portion this Yom Kippur morning in order to be instructed in the ways of repentance; and we find it a difficult task. Last night, contemplating the anguish of Beirut, we recognized how far we and the world are from repentance. In the long day of our fast, we may come closer to it. But how far are we also from holiness - and how distant from God. Where can we gain the strength on this day to confess our sins, to move away from them, to make the prayers we utter true perceptions of ourselves?

אבות מלכות דלכאן דפיניק

"Our Father, our King, we have sinned before Thee"

There are so many sins we must confess. The rabbis teach that were we truly to recount them all, there would be no end to the days of penitence. That is why the traditional texts have acrostic confessions, limiting the expression of them to the number of letters in the alphabet. Even then, every sin listed is found within our lives in countless ways: the sin of ignorance, of hatred, of apathy, of standing by idly while fellow human beings die - all of these sins drawn together for us these days under that dreadful constellation of events which we have named BEIRUT. It is not that this is the only sin. Had Beirut not occurred, there would still be much for us to examine within our own lives, within our community and the world. But the massacre happened. It breaks through all our evasions, it challenges the comfortable pretence that we follow a sound ethical system, that our tradition brings holiness into the world. Last night, we called for an immediate full inquiry into the event. But we must also inquire into our own lives. The words of Israel's president Yitzchak Navon apply to us:

"Beyond all of this, we must not, and we are not allowed, to pass by what has happened and carry on with our routine. our duty towards ourselves - towards our image in our own eyes, and in that part of the civilized world of which we consider ourselves a part - is to examine, soon, in an accurate manner, by qualified and independent persons, all that has occurred in this unhappy affair, and if need be, to draw all necessary conclusions from such an examination."

It is comforting that these words come from the President of Israel. It is uncomfortable to apply the words to ourselves, to break away from our routine, to submit ourselves to this inquiry, to realize that we are also responsible. How much concern have we shown for the Lebanon in the past, that unhappy land torn apart by the PLO and the Syrians, by Christians and Muslims? And what have we done since the massacre to bind up the wounds, to give comfort and help? As we said last night, we must not only react to the reaction, but to the situation. And we must reassert the ethical values, for our own community and for the world around us, which have been lost within the pressures and politics of a world which has turned to war for its solutions in all areas of the globe. Gently, let me ask: have we forgotten the Falklands? The fact that it was a victory did not inhibit the Dean of St Paul's from asking searching questions within a religious service celebrating its conclusion. And it is instructive to hear that it has now been translated into Spanish and has been distributed in the Argentine. A religious leader did not evade his responsibility: he asked moral questions concerning the nature of any war and its aftermath, this should set a pattern for the rabbinate and for any of us concerned with the ethical issues involved in taking human life.

"You shall be holy.....

... יְהִי אֱלֹהֵינוּ

"

II.

How can we be holy? We look at the outer and inner turmoil of our lives, on the day when our flaws and shortcomings are the basic content of our prayers, and we are filled with despair. Where are the moral teachings which were to guide our days? Let us not be totally deflected from self-examination by the massacre of Beirut. Our condemnation of the murderers, of those who may have assisted this murder in any way - should not give us the illusion that we are not moral human beings. We are not judge and jury who stand above the events. We are also participants. And have we applied our fine sense of moral outrage to ourselves, to the events and shortcomings of the past year which have flawed our own life, which have brought apathy

and anguish into the world and very little holiness? What moral teachings have we pursued? When have we studied them? When have we applied them? Looking at ourselves: have we, as individuals, been a source for good or for evil during the past year? And let us never forget: apathy, the absence of good, is itself a great evil.

Often I feel that the poets have greater perception of human evil than the preachers. Here is the way Ted Hughes' "Crow" reports: A Disaster

"There came news of a word,
Crow saw it killing men. He ate well.
He saw it bulldozing
Whole cities to rubble. Again he ate well.
He saw its excreta poisoning seas.
He became watchful.
He saw its breath burning whole lands
To dusty char
He flew clear and peered.
...."

And what Ted Hughes' dark bird sees is total disaster and total evil within humanity. I do not want to accept the grimly reductive satire of a poet who finds no trace of holiness within us and very little evidence of God. A glimmer remains. God speaks to 'Crow'. But what Crow sees beyond everything else is the dark beast of evil, lurching across our landscape. But - where is evil? asks the poet.

"Where is the Black Beast?
Crow, like an owl, swivelled his head.
Where is the Black Beast?
Crow hid in its bed, to ambush it.
Where is the Black Beast?
Crow sat in its chair, telling loud lies against the Black Beast.
Where is it?
Crow shouted after midnight, pounding the wall with a last.
Where is the Black Beast?
Crow split his enemy's skull to the pineal gland.
Where is the Black Beast?
Crow crucified a frog under a microscope he peered into the brain of a
dogfish
Where is the Black Beast?
Crow killed his brother and turned him inside out to stare at his colour.
Where is the Black Beast?
Crow roasted the earth to a clinker, he charged into space -
Where is the Black Beast?
The silence of space decamped, space flitted in every direction -
Where is the Black Beast?
Crow flailed immensely through the vacuum, he screeched after the
disappearing stars -
Where is it? Where is the Black Beast?"

The answer is given in every line. It is in all of us, when we live in our homes, when we lie down, when we rise up, when we walk upon our ways. Are we teaching holiness, or are we burning the earth into cinders, deploying atomic weapons, splitting the enemy's skull? The Hound of Heaven, the beast slouching towards Armageddon, is identified within ourselves. It is we who are evil, we who have trespassed, we who have done perversely. And the poet's vision is joined by every line of our prayers, pleading with us to turn from evil to good, to be holy.

"K'doshim t'h'yu" - how can we find our way back to that reality of our faith? That it is real, we should not doubt. It is as real as the evil - but it is not disconnected from it. We cannot find it by turning away from the darkness in the Lebanon, by a denial that there could never be Jews who would permit such evil to happen - or by assuming that we ourselves would NEVER be associated with evil in any form. All we need do is to take one day of our life in the past year and examine it; we will find the dark beast couched in a corner of that space.

"Be holy!" But we want to be. We want to be holy as God is holy. The wall which lies between us and that realization of holiness is the perception of the evil which we have done in our lives: evil against our family, our friends, our neighbours; against ourselves. "We have sinned; we have transgressed; we have done perversely - chattanu l'faney-cha!"

And on this day we can be purified. We can return to God.

If we do not understand it, or feel it in our prayers, we are fasting without purpose, we afflict ourselves in vain.

III.

"Kee kadosh anee adonai elohey-chem"

If we find our way back to the Holiness of god, we can be holy. But we have strayed so far. We are part of a world which is far from the teachings of the Prophets, from the commandments of God. Darkness rules, broods over the camps in Beirut - still in great danger! - fills the corners of our lives, the length of our days. Where is the way back, the way of teshuvah, of return?

Let us listen to a rabbinic tale.

"Once, there was a king" - rabbis live in the knowledge of the King and his kingdom. "That king had a son whom he loved with all of his heart. He instructed and cherished him, and all the treasures of the palace were open to the son. The son became spoiled. He disdained the instruction, he treated others with arrogance, he did not accept his responsibilities. Finally, the king's advisors came to him with the report that the son was beginning to destroy the palace and the city with his actions. Reluctantly, the king banished his son to the outermost regions of his land. Angry and hurt, the son abandoned all aspect of his former position. His garments became rough and torn, and he worked in the fields. He became a shepherd, living in a rough hut which he had fashioned for himself. He talked to no-one. In time, he almost came to forget that he had ever been a prince.

One day, the king decided to journey through his land, to listen to the people and discover their needs. "Whoever approaches the king will have his wish granted" was announced by heralds. And the shepherd who had once been the prince lifted up his head and listened. The roof in his hut was broken and leaking, and winter was coming.

In due course, the king came to that desolate place at the edge of his land. The shepherd appeared before him; and the king recognized his son. "O my son," said the king in his heart. "Ask for anything, and I will give it to you. Ask for your former position, for your place next to me - and it will be granted." But the prince barely looked up from the ground. He did not recognize his father. "I need a new roof," he said. "Winter is coming." And the king wept. "Life has diminished you. Suffering has crushed you," said the king. "You could have asked for anything - and all you can think of is a new roof!"

The rabbinic story ends here, concerned with showing how affliction can diminish and destroy human beings. Yet it always seemed to me that there is a continuation - somewhat like this:

"The king's son received his new roof. And for a while he was content. But in the long winter nights, he began to think about his encounter with the king. Why had the king wept? Slowly, the shepherd began to remember that he had been a prince. And the day came when he found a young boy to guard the flock, and began his long journey back to the palace. He has not yet arrived; but every day brings him closer to the king. For he knows now that when he confronts the king, the father's arms will reach out in love. "I have come back to claim my place," he will say. This time, the king will weep with joy. And the son will enter into his heritage."

.....

"K'doshim t'h'yu, kee kadosh adonai elohey-chem"

We cannot be holy as long as we deny the king, as long as we live on the outermost edge of his kingdom, on the drear shingles of our unbelief. We cannot confess, we cannot return, as long as we do not see the reality of the Divine in the world, the reality of

a moral law which is as clear and as steadfast as the starry skies above. We know so much about the Black Beast of evil which roams the world — we know so little about the Divine holiness which can burst into light wherever we turn our eyes: in a burning bush, in a righteous act. Children of the king, we have turned away from our heritage: we settle for so little, when we could demand so much.

On Yom Kippur, we demand so much for ourselves: new hope, new vision, new ways. We want to turn away from evil, we want, we demand of ourselves that we be holy. And we make similar demands upon Israel: it must strive for holiness. It must accept special responsibilities for itself, must judge itself more harshly. And we who make these demands must share in the task, may not abandon the people, must give support to those who work for justice and peace in a land that was holy and must again be holy. We must give our love to Israel in a time such as this.

'We settle for so little, we could demand so much' — from ourselves, and from Israel. But also from God! This is the time of Levi Yitzchak, of the holy fool who appears before God and demands that the Judge of the World subjects Himself to justice. It is the time of the prince who appears before the king to claim his royal estate. And it is the time when the people appear before the throne of judgment.

"Avinu malkenu, chattanu l'faney-cha — Our Father, our King,
we have sinned before Thee. Judge us in mercy, and bless us."

O Lord: we demand blessing — for all who suffer, for all who are in danger,
for Thy people Israel, for Thy humanity struggling
against evil, seeking holiness in the world.

O Lord, let us be holy as Thou art holy.

AMEN v'amen

by Rabbi Albert Friedlander

The moments after Yizkor, before Neila, possess a quietness and sacred beauty which enters our lives now. We are touched by holiness. We are at peace. Until now, we have been concerned with ourselves, with the sins, trespasses, failures and betrayals of daily life. Torn apart by them, diminished, discouraged, totally aware of our weakness and our flaws, we have moved from understanding towards resignation. Throughout the day, we tried to strive towards repentance. but can repentance be commanded? Can it be practised? Can we exorcise the darkness we have evoked solely through words of prayer? we have opened a door to memory, and evil storms upon us as though we had opened Pandora's Box. The old anger flares up again; the shame, the bitterness. Would it not be better to forget the past, to lock up all those memories, in a box, to throw away the key?

No: the meaning and purpose of this day is precisely this task of opening the door to that past, of accepting the reality of evil in the world. The legend of Pandora stresses the fact that evil comes into the world through our actions - and, in the end, it reminds us that hope enters life the same way. evil enters through us - this day we opened the door to our inner self. The 'Black Beast' seen by the poet emerged through that door - and the world about us was damaged and burnt through our actions. On this day of repentance we acknowledge it. We cannot undo the harm. But we can learn; and we can change. On this day, also, hope entered our life. We did not only remember the evil. We also remember the good.

Yizkor collects our memories of love and turns them into constellations of hope. At the bottom of Pandora's Box, behind the distorted, dark shapes of actions we wanted to forget, we come to the glowing memories of love which filled our lives, protected us, guarded us, which crowned each day with loving kindness. We think of the past year, and of the years beyond that year: of parents, teachers, friends and family who are no longer with us and yet are with us more than so many whom we may encounter in the year ahead. We do not know for certain whether our acts or betrayal in the bygone year will be forgotten or forgiven in this world - but we do know that the shadows vanish in the presence of those we love, who have loved us, whose memory still blesses us. We are still their children, brothers, friends, no matter how many years have come between us and them.

On this day, we remember.

On this day, we hope.

On this day, we know that their love accompanies us on the journey towards the morning, towards our fellow human beings.

A segment of a poem by Yehuda Amichai captures this mood for us:

During the day I walk about,
The Ten Commandments on my lips
like an old song someone is humming to himself.

Oh, touch me, touch me, you good woman!
This is not a scar you feel under my shirt!
It is a letter of recommendation folded,
from my father:
"He is still a good boy and full of love."

I remember my father waking me up
for early prayers. He did it caressing
my forehead, not tearing the blanket away.

Since then I love him even more.
And because of this
let him be woken up
gently and with love
on the Day of Resurrection.

There is so much we remember, so much which we do not want to forget. We reflect so much of our parents in our lives: even in our rebellion - particularly in our rebellion. And, where death separated us from them after they had achieved length of days and fulfillment, we think of them with gentleness and gratitude. Where death came suddenly, a sudden cutting of the cord of life which removed from us husband or wife, sister or child, we still feel anger and bitter grief. Yet our memories are not dark or evil. The lives which are ended are seen by us in their completeness, in their goodness. Flaws are forgotten, must be forgotten. It is the blessings which remain, the letters of recommendation we carry about with us. They speak to us of goodness and love, the contents of their lives. But they also remind us that WE are good, that WE can love.

II.

We carry these letters around with us, and they are not easily forgotten. But there are other letters we possess: letters we have not read, letters which we have never opened. Some will remain sealed forever. Our Yizkor service carries within

itself the memory of the Six Million murdered in the Holocaust. Our candles burn for them. Our prayers surround them so that their memories, too, may abide among us as a blessing. And it is this conscious knowledge of brutality in the world which also brings the massacre of Beirut into the fullness of our prayers. We care. We think of the victims. We think of the survivors. And we know that a great task of reconciliation has been placed upon us, once the emotional scenes and wild accusations have given way to the true knowledge of the events.

There was a prophet once who prayed for the destruction of Israel's enemies. He had carried a letter from God about with him, and he delivered it into the stronghold of the enemy - for did it not announce the doom of those who had committed crimes against humanity? Johah had gone to Niniveh, and had told them that God would slay the Assyrians for their sins. It is a dangerous thing to carry that kind of letter into the world. Jonah had been afraid, at first. He had tried to run away, to avoid his responsibility; and he had suffered for it. In the end, he identified himself to the sailors: Ivri anochi!" "I am a Hebrew!" and he took the consequence of that declaration into the dangerous events which then followed.

We also make that declaration. We also accept that consequence for ourselves. We declare to the world that "We are Jews!" - and accept that consequence for ourselves. We are God's postmen: carrying messages the world does not want to hear, proclaiming teachings that are not acceptable to many. And then, once in a while, the fate of Jonah befalls us. We stand before a community and proclaim the law of God - but our life does not seem to give full evidence of that teaching. Jonah sat on a hill overlooking the city of Niniveh, and prayed for its destruction. But the people had atoned. They had shown repentance, had turned away from evil, and had been forgiven. The Book of Jonah is far more a book about the people of Niniveh than a book about a reluctant prophet. It also tells Pandora's story: of evil brought into human life to the fullest extent, of hope emerging at the end as a people realizes that it can break away from evil. Most of the time we fail to realize that we are listening to the story of the people of Niniveh, and not of Jonah. On the Day of Repentance, we are to learn that return is always possible, that a people and that individuals can always turn and reconstruct their world, that hope is a doorway to a better reality. Perhaps, on this day, we can be forgiven if we stay more with Jonah. It is his story, the story of a prophet who did not live up to his teachings, which touches us more closely.

"I am a Hebrew!" he said with pride; and the sailors were impressed. The people of Niniveh were less impressed: was this vengeful figure to teach morality to them? "We are Jews!" we can and should say with pride - even today, particularly today. The

teachings have not changed. Those letters from God we carry about in the world: commandments enjoining us not to kill, steal or lie, to honour parents, to love our neighbours as ourself - these still endure and will endure.

We can and will take these messages to all of the world. To the murderers of the camps, to the Christians who have betrayed their Christianity, we will say: "Thou shalt not kill!"

To those in the world community who look for scapegoats, who forget about the killers because they revel in an older hate and would rather brand Jews murderers than recognize the mark of Cain upon the neighbour, we will say: "Thou shalt not go about the land as a false tale bearer." And if need be, once the truth is established, we shall say to our own community: "Thou shalt not stand idly by the blood of your neighbour!" The people of Israel, in the land of Israel, live by that knowledge. When over a hundred thousand Israelis fill the streets and proclaim their concern, demand a full investigation, demand an end to war - they are a community to be loved and respected. What other country in the Middle east - what other country in the world would bring so many citizens into the streets to mourn the enemy, to challenge its own leaders who have gone astray? Let the truth be known; and let justice be done. And let us continue to be proud of our tradition and of our people.

It is to be assumed that Jonah repented, although the text ends at that point. But then, the Bible is very much a mirror of life: its stories are incomplete in the text because they fulfill themselves in the days which follow. For us, too, the story remains incomplete. Living in the context of a community which accepts responsibility, we will have to take the burden of Beirut upon ourselves. It is not only the Christians who are guilty. There is a sense in which we are all guilty. A world which continues to engage in war, which rejects diplomacy and compromise in favour of force, will not be the world in which the dreams and hopes of our ancestors are realized. The letters of the Bible will continue to be suppressed in such a world - and the hopes our parents had for us will never be realized fully. In Israel, and in all places of the world where Jews congregate to open the letters from God on this day of days, we will strive to follow the instructions, wherever they will lead. Neila, the time of the closing of the gates, is almost upon us. We must walk through the doors of hope before they close.

III.

Traditions differ about the Box of Pandora. Some say that hope was the last thing to emerge from that Box, after the evils. Others say that Hope remains locked

inside, that the box is still there to be opened. In Judaism, there is no question. We have been given hope; for ourselves, and for the world.

(Micah 4)

In the end of days it shall come to pass,
That the mountain of the Lord's house shall be established at the top of
the mountains

And it shall be exalted above the hills;
And peoples shall flow unto it.
And many nations shall go and say:
Come ye, and let us go up to the mountain of the Lord,
And 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.
And He shall judge between many peoples,
And shall decide concerning mighty nations afar off;
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.
But they shall sit every man under his vine and under his fig-tree;
And none shall make them afraid;
For the mouth of the Lord of Hosts has spoken.

For let all the peoples walk each one in the name of its God,
And we will walk in the name of the Lord our God for ever and ever.

.....

In the end of days it will come to pass....

let him be woken up/gently and with love/on the Day of
Resurrection

We hope that the world will be united as a loving company. We hope that we will be re-united with those we love. We hope that swords will become plowshares. We hope that nations will forget to wage war. Into that hope we place the memories which throng about us at this time, memories of those we loved who remain within our lives; memories of the Six Million, of the Six Hundred - of all those who need to be remembered and have no one to light the candles for them. They have us.

And the world possesses its Jews. Let it cherish us; not for being better than the rest; not for being incapable of destruction, of evil - but let the world cherish us as those who remember the teachings of hope and justice and as those who carry them to all parts of the world: to Niniveh and Jerusalem, to Paris and Brussels, Beirut and New York. Somehow, acknowledging our flaws, we shall carry on, past the gates of

Neilah, into the world which will one day be established upon the top of the mountain of God: a world of compassion, a world of justice.

For "we have promises to keep, and miles to go before we sleep....
and miles to go before we sleep."

A M E N

...Rabbis Here Divided Over Israel's Begin

By CAROLYN SHOULDERS

Leaders of the Nashville Jewish community are vehemently divided in their opinions of Israeli Prime Minister Menachem Begin, according to statements made during Yom Kippur services yesterday.

Rabbi Randall Falk expressed his opposition to Begin, whom he said "is not a man of peace," while Rabbi Zalman I. Posner said condemnations of Begin's government are "hypocritical."

"I SEE NO reason to remain silent," Falk told congregation members at The Temple, 5015 Harding Road.

"There is every reason to support courageous Jews of Israel in opposition to Begin, whom I have feared and opposed since the day of his election.

"He is neither a man of peace, nor one who can understand and see the necessity of regarding Israel as part of a world brotherhood desperately searching for peace."

Falk expressed support for Israeli editors who have called for Begin's resignation and who condemned the Israeli army's role in "permitting a massacre in [Palestinian refugee] camps."

IN CONTRAST to Falk's statements, Rabbi Posner told the congregation at Sherith Israel Synagogue, 3600 West End Ave., that the international criticism of Israel's role in the Beirut massacre demonstrates the hypocrisy of world governments.

"The hypocrisy is that the world stands by with indifference when thousands of Arabs are murdered, and the world's conscience suddenly comes alive

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Rabbi Zalman I. Posner
Attacks world's "hypocrisy"



Rabbi Randall Falk
"No reason to remain silent"

Jewish Leaders Here Divided Over Begin

(Continued From Page One)

when Israel is involved — even if Israelis did not pull the triggers," Posner said.

"Why don't they cherish Lebanese life when killed by Syrians or anyone else? Are their lives valuable only when Jews are involved?"

He said he does not support the Israeli opposition to Begin, nor does he think Begin should be "put to trial on television or in the newspapers."

AT THE conservative West End Synagogue, 3814 West End Ave., Libby Werthan, a board member, told congregation members American Jews must continue to give support to the Israeli people.

She did not make statements about Begin and told a reporter, "It's very inappropriate to criticize Begin when we don't know all the facts [about the Beirut massacre.]

"I think the Jewish people are one people, and it's very important that there is solidarity in a time of great pain," Werthan said.

West End Synagogue members were urged to write members of the Tennessee congressional delegation to urge support for Israel, and particularly for U.S. financial aid to guarantee the mutual security of U.S. and Israeli interests in the Middle East.

FALK SAID he supports the 400,000 Israelis who marched in Tel Aviv to protest against the government of Begin and Defense Minister Ariel Sharon.

"All of this is democracy at its best, and we must not abdicate our own democratic right to

speak out honestly in this hour," he said.

While opposing the Begin-Sharon government, however, it is necessary to continue to support the Israeli people "with every fiber of our being," he said.

Falk said the massacre has not turned away friends of the Jews, but that anti-Semites "have simply found another excuse to hate us and our brothers in the Middle East.

"ISRAEL DID NOT create new anti-Semites — only gave new excuses to the old ones and it brings them out into the open once again," he said.

"We cannot minimize the serious danger from those who will use Israel's mistake in Lebanon as an excuse to launch new terrorist attacks against Jews all over the world."

Tennessean (Nashville)

9/28/82

Los Angeles Today

Vol. 10, No. 18—Through October 21, 1982

ISRAEL TODAY

Part II

Quotes From the Pulpit

(It was a difficult Yom Kippur for Southern California's rabbinate and congregants. The topic of the day was not atoning for one's individual sins, but comprehending the effects of the Beirut Massacre on Israel and the Diaspora. There were different approaches as rabbis spoke to their congregations from their pulpits, ranging from the support of Begin and his government at all cost, to calls for Begin's resignation.)

In the paragraphs following, we are giving our readers a chance to obtain a cross-section of rabbinical views of this "crisis.")

Rabbi Moshe J. Rothblum, Adat Ari El, (Conservative), N. Hollywood:

"Critics accused Israel of waiting for an excuse to go into Lebanon—that the whole thing was an operation that Defense Minister Sharon and General Elan had been sitting on for months."

"No doubt there is some truth to the allegations, but I must tell you, that it was something that no one in power had tried to hide."

"Begin was quite open about it. He said that Israel would not tolerate having its northern towns shelled."

"He said that Israel would not tolerate having its diplomatic personnel threatened or shot."

"You can say many things about Begin—and believe me, in Israel everyone does—but on one thing even his critics agree. He says what he means. And he does what he says."

"For example: Begin's opposition to territorial compromise on the West Bank goes back to the founding of the state. For him it has always been Judea and Samaria."

"And though many believe that such a view is detrimental to a peaceful solution of the situation, even they must admit that Begin has been consistent in his philosophical view—he tells it as he sees it—and defends his convictions courageously, and these are qualities that seem to be lacking in most of today's world leaders."

"When the Israeli Air Force began bombing in Lebanon, in retaliation for the attempt on Argov's life, the PLO responded by shelling the north. This took place on Shabbat."

"On Sunday, June the 6th, call-ups began and Israel launched operation 'Peace for Galilee'."

"In one day the mood of the country changed. The



Rabbi Isaiah Zelig.

carefree, sometimes arrogant Israeli, became quiet and subdued."

"The loud, rock-like music on the radio was replaced with quiet ballads of soldiers leaving home—some never to return."

"A sense of sadness overcame the country—but also a sense of determination—of quiet resolve to do what had to be done—to sacrifice whatever was required."

"I think the hardest things to deal with during the war were the media distortions that were shown in the United States and in Europe."

"Can you imagine our anger—our fury—when we sat in our living room in Jerusalem—and saw on Israeli television the JAF being shown on Dan Rather or ABC."

"And make no mistake about it. Distortions, half-truths, telling things out of context is lying."

"The irresponsibility of accepting statistics furnished by the Red Crescent—an organization directed by Yasser Arafat's brother—was deceitful."

"Showing Arafat kissing babies but not reporting how PLO terrorists threw children in front of Israeli tanks—was deceitful."

"Filming buildings blown up by PLO murderers during the eight years before Israel entered the area, and giving the impression that this was the work of indiscriminate Israeli bombing—was deceitful."

"Accusing Israel of destroying hospitals and old age homes without blaming the PLO for purposely setting up their units and storing their ammunition there—was deceitful."

"Labeling Israel as an invader without doing the same for the PLO—despite testimony from the Lebanese who were terrorized by Arafat and company, from the Lebanese who threw flowers at the Israeli liberators—was deceitful."

"Indeed, seeing the whole situation in black and white—the inability to see the grey—the accusations of Israeli insensitivity—of 'What happened to the Israeli we all know and loved?'—made us want to tear our hair

**"I don't believe in keeping silent when we feel the Israeli government has made a mistake."
—Rabbi Moshe J. Rothblum**

out—to lift our voices and scream out: 'How dare the press serve as prosecutor, judge and jury!'"

"Was this done deliberately? I don't think so. Certainly not in the sense of media people scheming to 'do a job' on the Israeli."

"I'm aware that the nature of television is to deal in superficialities—to look for sensationalism."

"I'm also aware that Israel enjoyed for many years a 'most-favored status' in the media, and even during the war there were many articles that were (forgive the expression) 'evenhanded' and fair."

"But on the other hand, people that I respect have also told me that many front line reporters hold Begin and Sharon in contempt—are put off by what they perceived as the self-righteous arrogance coming out of Israel, and therefore, secretly delight in coming down hard on the government, whenever they can."

"First of all, we who are sitting here in America, must be very careful how we criticize Israel."

"We can talk among ourselves, we can try to influence and lobby behind the scenes. But critical ads in the New York Times are detrimental."

"If we disagree with the government we should communicate with Begin, with Sharon, with Jewish leaders in Israel and America expressing our views on the issue."

"I don't advocate giving the Israeli government a blank check."

"I don't advocate agreeing with everything the Israeli government does."

"I don't believe in keeping silent when we feel the Israeli government has made a mistake."

"But we must be careful not to strengthen the hands of our enemies, who make no distinction between the government and the people... of our enemies who wouldn't hesitate to finish what Hitler started."

"(And like in the 30's, the rest of the world, I'm afraid, would do nothing to stop them.)"

"For the problem is that when it comes to Israel, no one plays by the rules."

"There's a double standard—and if you don't believe



Rabbi Marvin Sugarman.

it, then you're very naïve."

"Do you honestly think that the United States would be silent if Mexico shelled border towns in Texas?"

"And what of the hypocritical British, in the Falklands? Eight thousand miles from their borders—only 1300 civilians in the whole area—yet, they musted an invasion of incredible power—and at the same time had the gall to accuse Israel."

"As long as Israel can protect her right to live, to protect her desire to survive, she will do what she must. And we Jews in America must do what we can to help—and not do anything that would result in her destruction."

Rabbi Jacob Freeman, Temple Beth Am, (Conservative) Los Angeles:

"All of this raises the question, 'why?' Why is the propaganda machine of the P.L.O. and the Arab World so effective that nobody can remember that Palestinians and Syrians massacred over one hundred thousand Lebanese since 1975 and only slowed down when Israel gave some help to the Christian Lebanese? Why does nobody remember that Syria and the Palestinians hijacked a country, stole and blew up its property, terrorized its government into impotence? Why does nobody remember how the Palestinians celebrated when Sadat was murdered? Why does nobody remember the massacre of the Israeli athletes at Munich, the children of Masada, and Kiriak Shmonazi? Why couldn't the Pope

(Continued on next page)

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remember for one day that the terrorists assassinated President-elect Gamsal, but posed with Arafat on the next day? And why when Christian hands shed Muslim blood are Jews not only being blamed, but blaming themselves? Is it only because the world expects unique behavior from Jews, and we expect only the highest morality from ourselves? Let us accept that exalted status. It's proven upon objective and thorough inquiry.



Rabbi Allen I. Freshling

that Israelis committed a tragic sin of commission or misjudgment, then we must beat our breasts in honest remorse and beg the Almighty and those we wronged for forgiveness.

"... On Yom Kippur I confess that we are human and prone to error, to misjudgment, but I refuse to confess that our hands knowingly shed or caused to shed human blood out of revenge, or pique, or sadism."

Rabbi Isaiah Zeldin, Stephen B. Wise Temple (Reform), Los Angeles:

"Whether it be that the Israelis let the Christian militia through their lines, or that there was a time lapse between the time that the Israelis found out about the massacre and the time when they finally put a stop to it, there is some responsibility for the massacre that took place in the Palestinian camps. We Jews throughout our history have always considered that the policeman was partially responsible if he allowed the program to take place in a Jewish ghetto and slaughter the Jews there. Even in the past year or so, whenever there were bombings and murders outside of synagogues in Brooklyn, New York, and elsewhere, we considered the American police partially responsible for standing by or hiding their eyes from these events."

"But having said so, we shouldn't exaggerate Israel's culpability. There is a difference between responsibility and complicity. Complicity is a marvelous English word. It refers to being involved in the event, either by helping to plan it, or by encouraging it, or by reporting it. This is the investigation that is sure to take place within the next few weeks will reveal, is not the case. No Israeli hand wielded the knife in the early hours of the massacre, so that no noise would be heard outside the camp, and no Israeli soldier fired the shot that killed even the innocent man, woman or child in the Palestinian camps. And no Israeli military unit planned or cooperated or rejoiced in the massacre. Only the anti-semitic doesn't make the distinction between partial responsibility and complicity. The Los Angeles Times in its editorial policy and in the Joseph Conrad cartoons made no distinction between partial responsibility and active involvement..."

Rabbi Gary E. Johnson, Temple Ner Tamid (Conservative) Simi Valley:

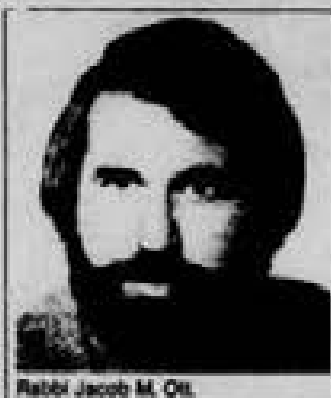
"Perhaps what disturbs us Jews is that morality is only used as the issue when politics is the real problem."

"If 'all those responsible' would be condemned it would be more an issue of morality and less an issue of politics."

"As Begin said: Christians killed Palestinians. Israel appears to have permitted the killings, but only Jews are blamed."



Rabbi Moshe J. Rothman



Rabbi Jacob M. Ott

Rabbi Marvin Sugarman, Shaarey Zedek Congregation, (Orthodox) North Hollywood:

"Realizing that on this day heavenly judgment is taking place for all humanity, I find it incredible that there are Rabbis, Jewish leaders and Jews of all walks of life who have prejudged and found guilty the State of Israel for the recent massacres in Beirut."

"At a time when they should be worrying about their own fate and confessing their sins and transgressions these people instead are lending their voices to the boisterous condemnation of Israeli action or inaction in Lebanon—without knowing the true facts in the matter."

Rabbi Allen I. Freshling, University Synagogue, (Reform), Los Angeles:

"Israel's relationships with other nations couldn't be worse. It has minimal rapport with Egypt, which put its

"I find it incredible that there are Rabbis, Jewish leaders and Jews of all walks of life who have prejudged and found guilty the State of Israel for the recent massacres in Beirut."

—Rabbi Marvin Sugarman

life on the line to prove that more can be gained at the conference table than in the field of battle. Israel has not only refused to take the initiative—after Camp David—to see if there could be a reconciliation with Jordan, Lebanon, and Syria—its other immediate neighbors. c. Now it is attempting to play hardball with the United States—its only dependable friend, by never being willing to carefully consider any and all proposals which come from Washington because of Menachem Begin's paranoia. He is convinced that all the world is anti-Semitic and we disagree."

C. Now conditions worsen as a result of terrible errors that have been committed since the invasion of Lebanon on June 6th this summer.

1. A minimal thrust seemed to be appropriate. a. A 40 Km. "security belt" was a proven need. b. Ridding the world of a global academy for murderers and a massive arsenal for terrorists made sense. c. But, under Arik Sharon, things got out of hand."

"D. The only solutions that I consider essential are these: 1. The Begin Government should resign or be turned out of office by a Knesset vote of no confidence. Internal turmoil will become more than bothersome should this not happen soon. 2. That there should be created a crisis coalition of all major parties perhaps with President Itzhak Naveh serving as Prime Minister."

"Our loyalty to Israel does not require us to be deaf and blind. To the contrary, because of our firm ties with Israel, our views need to be heard."

Regarding such criticism voiced in public, I disagree with those who contend that to speak out is treasonous, that our comments only provide sustenance for Israel's enemies. However, I certainly think that our words should be carefully chosen and that we must know all the facts before we go public."

Rabbi Alexander M. Schindler, Union of American Hebrew Congregations, (Reform), New York, New York:

"To begin with, all this was not the fault of an entire nation, but rather of a handful of people who were guilty of a grievous error, of a monstrous misjudgment. This is precisely why I pleaded with the Prime Minister to initiate the call for a judicial review. His initial inability to do so implicated everyone in what was but the responsibility of a few."

"I am confident, moreover, that we will be able to revive for Israel the support of the American people."

Indeed, we have not lost it. A post-Vietnam America feels and fully understands what Israel is going through. The Kennedys and Jacksons and Weichers, and indeed President Reagan, will continue to stand at Israel's and our side. Those who truly share our vision will not turn against us. Their questions too are a measure of their support."

Rabbi Eli Schuchet, Congregation Beth Kodesh, (Conservative), Canoga Park:

"The fact of the matter is, war is always dirty, war is always destructive, but the Israeli army remains unique in insisting on the principle of TOHAR HANESHEK, ... that means 'purity of arms', or 'ethics of war' to avoid, as much as possible, the harming of civilians."

"That is why several hundred Israeli soldiers lie dead ... because Israel refused to do saturated bombing because Israel would delay attacking until she first warned civilian populations to leave..."

"But how often, if at all, was THIS reported to the American public?"

"It was on the basis of such examples that (Israeli Ambassador) Moshe Arens concluded: 'Israel has been the victim of a campaign of vituperation and slander of unprecedented proportion'."

Rabbi Steven B. Jacobs, Temple Judea, (Reform), Tarzana, California:

"There will be no final peace until the Palestinians have their place. The promise of self-determination can bring peace. Israel itself inspired that in the Arab world. It also inspired a few other things, in my opinion. That is why the false reporting from Lebanon was predictable. A good part of the world is angry with us. Everywhere we

turn, we throw at them the Holocaust. There was, in my opinion, a great deal of responsibility for the massacre here in America. Americans generally support Israel. They are just sick and tired of us for awhile. They have their own traumas, and at every opportunity, we only talk of our Holocaust. So we are getting slapped hard on the face now. It is not anti-semitic. The media and our distress react to M. Begin angrily."

"He is not only right, but caustic, cantankerous, and seemingly unappreciative of America's role in support of Israel. The media interviews him and he explodes, while they remain calm. Let us, in the American Jewish community, understand we ought to be stronger and take it for awhile. We have angered many. There are non-Jewish voices who do speak for us in eloquent ways, such as the critical editorial in the L.A. Times this week, on the Pope's meeting with Arafat."

Rabbi Jacob M. Ott, Sephardic Temple Tifereth Israel, (Conservative), Los Angeles:

"Inasmuch as I did not deliver my Yom Kippur message from a prepared text, your readers will be deprived of the fruits of my genius."

"I am happy to report, however, that in response to my message the dollar amount of Israel Bonds purchased was double the amount subscribed to last year. I need not tell you that my sermon was upbeat and unambiguous in support of Israel and at the same time contemptuous of her detractors."



Rabbi Jacob Pressman

(Oct 21, 1982)

November 18, 1982

Rabbi Bernard H. Bloom
Congregation Beth Emeth
100 Academy Rd.
Albany, N.Y. 12208

Dear Bernard,

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 18, 1982

Rabbi Jack Stern, Jr.
Westchester Reform Temple
255 Manaroneck Rd.
Scarsdale, N.Y. 10583

Dear Jack:

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 18, 1982

Rabbi Hillel Cohn
Congregation Emanu El
3512 North "E" Street
San Bernardino, California 92405

Dear Hillel:

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 22, 1982

Rabbi Jerome K. Davidson
Temple Beth-El
Five Old Mill Road
Great Neck, N.Y. 11023

Dear Jerry:

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 22, 1982

Rabbi Max A. Shapiro
Temple Israel
2324 Emerson Avenue South
Minneapolis, Minnesota 55405

Dear Max:

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 22, 1982

Rabbi Leonard I. Beerman
Leo Baeck Temple
1300 N. Sepulveda Blvd.
Los Angeles, CA 90049

Dear Leonard:

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 23, 1982

Rabbi Robert J. Marx
Congregation Solel
1301 Clavey Road
Highland Park, Ill. 60035

Dear Bob:

Thank you for the material. I am more interested
in the basis from which we developed our ideas
than to their conclusion. Do you in fact have
a sermon which would provide these? With all
good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 23, 1982

Rabbi Norman D. Hirsh
Temple Beth Am
8015 27th Ave., N.E.
Seattle, Washington 98115

Dear Norman:

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 24, 1982

Rabbi Isaiah Zeldin
Stephen S. Wise Temple
15500 Stephen Wise Dr.
Los Angeles, CA 90024

Dear Shi:

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 29, 1982

Rabbi David Jeremy Zucker
Temple Emanu-El
2100 Highland Ave.
Birmingham, Alabama 35255

Dear David:

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 29, 1982

Rabbi Randall M. Falk
Congregation Chabai Sholom
5015 Harding Rd.
Nashville, Tenn. 37205

Dear Randall:

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

December 1, 1982

Rabbi Jonathan A. Stein
Indianapolis Hebrew Congregation
6501 North Meridian Street
Indianapolis, Indiana 46260

Dear Jonathan:

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

December 2, 1982

Rabbi Albert Plotkin
Temple Beth Israel
3310 North 10th Avenue
Phoenix, Arizona 85013

Dear Al:

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

December 2, 1982

Rabbi Haskell M. Bernat
Temple Israel of Greater Miami
137 Northeast 19th St.
Miami, Florida 33132

Dear Haskell:

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

**Report
of Rabbi
Alexander M. Schindler,
President
of the Union
of American
Hebrew Congregations
to the Board of Trustees**

DECEMBER 3, 1982
DENVER, COLORADO



We are deeply grateful to the leaders and members of Temple Emanuel for welcoming us to their communal home. They are joined in their host role by the Board members of four other area Reform congregations who are with us tonight: Temples Beth Am, Micah and Sinai of Denver, and Temple Har Hashem of Boulder. We salute them and we thank them for their gracious reception as well as for their manifold contributions toward the advancement of our work.

The semi-annual meeting of the UAHC's Board of Trustees which convenes here this weekend is special in several respects. To begin with, we mark the 70th anniversary of the NFTS — the very first of our affiliates, now grown to seven. We hold Sisterhood in high esteem and for good reason. Many of our finest attainments — especially in the field of youth and education — were given birth and nurtured by Sisterhood. The House of Living Judaism could not have been built without Sisterhood. There were times in our early history when the Union itself would not have survived without Sisterhood. Much the same can be said for many of our temples throughout the land which live and flourish only because there were women of Sisterhood who labored to sustain them. We do well, then, to honor NFTS and to give voice to our prayerful hope that its future will be as glorious as was its past.

Our Board meeting is special in one other respect. We have enlarged it by inviting the presidents of our congregations. Many of them are with us tonight and they will deliberate with us throughout these days. We welcome their presence and their counsel.

We have convened this enlarged meeting, because we deem its agenda to merit the widest possible consideration. Indeed, it is our hope to stimulate an even wider discussion of these matters by deferring their resolution to the Biennial so that every congregation can study them beforehand. I want to address myself to some of these problems tonight, not so much to direct your thinking, but rather so that your opinions can react to mine, enabling us to enter into a genuine dialogue, into what our forebears called *obredn doz hartz*, where mind meets mind and hearts touch one another.

These issues flow directly from those dramatic events to which we were witness last summer: the war in Lebanon, the bombing of Beirut, the Phalangist massacre in the camps. These events stirred me deeply, evoking discordant, sharply contending emotions. And because many other American Jews shared my anguish, I also believe that these events mark a watershed, a turning point in the evolution of our community.

Let me say at once, that I believe Israel's incursion of the Lebanon to have been justified by those events that preceded it — the shelling of her settlements, the massive military build-up by the PLO, the emplacement of sophisticated anti-aircraft systems by the Syrians, and the like. No sovereign state can long suffer such a concentration of military might along its borders, especially when shellings and terrorist raids come with it.

As usual, Israel acted with effectiveness: her northern frontier was secured; the training ground for international terrorism in Southern Lebanon was wiped out; the re-establishment of Lebanese independence became at least a possibility; Russian influence in the area suffered a serious set-back, her most advanced weapons systems were neutralized by the Israelis, while American influence in the Middle East has been vastly enlarged. Paradoxically, even the peace process appears to have been furthered; certainly Hussein is closer to the negotiating table now than he has been at any time since Rabat.

Indeed, from a strictly military point of view, this could well have been Israel's most successful campaign. The doubts of 1973 have been brushed away. Israel's armed strength stands again as a deterrent to attack.

Still, there is no rejoicing in our hearts, no victory celebrations in Jerusalem's streets, no triumphant stirrings of the spirit. I suspect this would have been so even if there had been no massacre and no excessive bombing of Beirut. After all we are Jews, and Jews do not gloat in victory. The satisfaction of victory is never untempered. There is always a sadness beneath the joy, and in this case perhaps more sadness than usual.

Our tradition teaches us that when a starving man sees a bird's nest filled with eggs he may eat them, but "only after he throws a stone into the forest." The rabbis explained this rather curious provision. "It is to distract the mother bird, to make her look away so that she doesn't feel so much pain." In other words, kill if you absolutely must in order to survive, but never forget the pain you are causing, always be conscious of the suffering you have inflicted.

The pain of the Lebanese war was exceedingly great. Many innocents were maimed and slain and Israel's reputation as a country armed not just with a strong military force but also with a superior moral code suffered tragic diminution.

For the first time, Israel started a war when it was not under immediate attack; for the first time Israeli government statements and communiques were less than frank; for the first time, cities were destroyed and large numbers of civilians killed — because PLO terrorists were hiding among them. And, of course, for the first time deliberate atrocities were committed in an area under Israeli military control.

And this is why we cannot forget what happened as the rest of the world — even the Lebanese — can turn to other problems. Tylenol pushed Sabra and Shatila out of the headlines and out of the minds of most Americans, but not out of the minds of Israelis and not out of the hearts of Jews.

In the aftermath of these events, the relations between Israel and world Jewry will never be quite like they were — which is not necessarily bad for us, for Israel, and for the world. Depending on what we make of this moment, future generations of Jews may look back on 5743 as a year in which the Jewish spirit, seared by trauma, tested anew in a moral crucible, achieved a new level of maturity, wisdom and understanding.

Here then is the reason for this extraordinary meeting. We in the American Jewish community have a lot to do, and the sooner we all get involved in it the better. For the dramatic events of last summer will have a lasting influence on three vital matters: our relationship to Israel, our sense of ourselves as Jews in America, and our relationship to that larger community in which we live. How we resolve the dilemmas that have now been so sharply focused for us will determine the future direction of Jewish life.

I. OUR RELATIONS WITH ISRAEL.

At the outset let me emphasize that when I suggest a reconsideration of matters affecting our relationship to Israel, I do not at all suggest a weakening of our support. God forbid. There is a danger here: some in our midst may seize what happened as a reason for withdrawing from the struggle. We cannot permit this to happen. How to prevent that withdrawal and alienation is, in part, our task.

Israel has earned and deserves our support. It may not yet have fulfilled our ideal vision, but it is closer to its realization than any other country of which I know.

Consider this: In the midst of war, the men and women of Israel expressed their concern with national morality by turning out in huge numbers in Tel Aviv. On the second occasion 400,000 men and women, over 10% of Israel's total population, poured into the streets. In Israel, morality cannot be ignored even during a war.

Consider also that Israel established a Commission of Inquiry within a week after the event. Although I wished it had been established sooner and I tried to persuade Prime Minister Begin to set it up without delay, still it was within a week. And it is a deeply probing investigation, as the daily reports make clear. Meanwhile, the new president of Lebanon — whose Phalangist militiamen committed the atrocities — is embraced by the Pope and received with honor in the White House, where for the sake of politeness, no mention is made of the tragedy his people caused. In Lebanon itself, the attitude was best expressed in the words of a Phalangist leader: "we can't allow these massacres to pollute our politics." Aye, most Lebanese are wondering what the tumult is all about. Decades of mutual bloodletting have inured them.

But Israel is not inured. Her people care. The moral turmoil into which they were plunged these many months bespeaks the nation's essential decency. And that is why we will continue to support Israel and struggle for her security with all our heart and soul and might.

Dissent

But when we support Israel, we support an entire nation. Our support has always transcended party and policy and personality. And that leads us — and Jews everywhere — to ask a relevant question: Is it therefore proper under certain circumstances to disagree with a particular leader or government or policy? And if so, how should such disagreement be expressed?

Over the years, the Jewish community has reached a theoretical consensus on this score: full and free debate of any and all issues *within* the community, coupled with the obligation that we communicate our views to the Israelis through every channel at our command — from the Prime Minister on down. Strictures were applied only to *public* dissent. This was discouraged lest it provide wood for the axes of our enemies and dilute our effectiveness in Washington. The assumption was that a united front adds weight to the political effort.

Unfortunately this public reticence does not always work out well in practice, particularly when it comes to letting the Israelis know precisely how we feel. In our personal conversations we are honest with them, yet how can we expect them to believe what we say in private when we say such very different things in public? Inevitably, our private protestations are overwhelmed by our public proclamations of unqualified support.

4

Special missions to Israel itself are also of doubtful worth. The trappings of public office overawe, people are polite and the message usually gets lost. I was bemused recently, on re-reading Cervantes, to come across these lines spoken by Don Quixote: "It is the duty of loyal vassals to tell their lords the truth . . . without enlarging on it out of flattery or softening it for any idle reason. I would have you know, Sancho, that if the naked truth were to come to the ears of princes, unclothed in flattery, this would be a different age."

And so we must find new and better channels through which we can present the naked truth to the Israeli government and to its people. A number of possibilities come to mind:

*The Presidents Conference could meet quarterly with members of the Knesset Committee on Foreign Affairs as well as with the Editors' Association of Israel's major newspapers.

*Jewish Senators and Representatives could meet periodically with their counterparts in Israel to discuss American political realities.

*The idea of a Parliament for the Jewish People ought to be re-examined to see whether it can be brought to life. The need for such an assembly has never been greater, and nothing now exists that even approaches this concept.

*We might publish a weekly column in the Israeli press, paying for the space if need be, to present our views, certainly on the question of our own religious rights, but even on the broader questions of justice and civil liberties in Israel.

Somehow American Jews, the largest Jewish community in the world, must find a way to communicate more openly and honestly with Israel. We do not serve her cause when we censor or sanitize or stifle our opinions.

One more point must be made in this connection: *dissent should never be equated with disloyalty*. Yet there are pressures on the American scene which make it so. They were applied during the recent crisis with special force, not by the Israelis so much as by their self-appointed minions here in America — minor functionaries strutting about as the guardians of the state's security. And the further from the center of power they are, the more inquisitorial they become.

I ask you: Must I indulge in annexationist fantasies to prove that I am a passionate Jew? Must I justify every single restrictive administrative measure in Judea and Samaria to demonstrate my love for Israel? Is this love diminished in the slightest when I assert that the incorporation of these territories into Israel represents a threat to the Jewish essence of the state? Let us once and for all reject the accusation that by speaking the truth as we see it, by giving Israelis our own perception of events, we are somehow treasonous. I believe that Israel is indeed the possession, the treasure and the burden of the Jewish people. And that gives us both the right and the responsibility to speak out.

Golda Meir had a refreshing way of putting it. Interviewed soon after the Yom Kippur war she said the following:

"We want to hear nice things about ourselves, but we must also hear the truth. The Arabs, the United Nations, the anti-Semites — *their* criticism we ignore. But American Jews are 'mishpacha,' they are our family, and from them we expect not only praise, but criticism as well. They should not only support us, that is understood; it is equally important that they help us see what is wrong and how it can be corrected."

5

True enough, dissent is delicate and sometimes dangerous. It must be exercised with 'sechel' and with the greatest of care. I certainly have no intention of joining those media wolves who beset Israel with their baying and barking at her every step. Thus I will continue to oppose the taking out of ads in American newspapers or the signing of petitions intended for the front pages of the *NY Times*, or public protests like those anti-Begin rallies held by the Satmer Chassidim in New York and Washington last fall. But if either the Israeli leaders or the institutions of American Judaism suppress honest dissent and smear the dissenters, I predict that the Jewish people will be spiritually impoverished and Israel's cause intolerably diminished.

Regaining Israel's Soul.

In arguing for the right of dissent, I do not suggest for one moment that we involve ourselves in the operational details of Israel's domestic or foreign policy. We have neither the resources nor the competence for that. We also recognize that the *final decision rests with Israel* whose people live under the gun. But I do believe that it is our obligation to make ourselves clear about the great issues, those fundamental matters which will have their impact on Israel's future — and the destiny of the Jewish people.

One such issue is the future of Judea and Samaria. As a matter of fact, our views here really involve no dissent, since the government has not formally resolved this matter and Prime Minister Begin called on "all Israel" to enter this debate. I assume he meant that greater Israel that extends beyond the boundaries of the political state. And so I take him at his word.

Let me repeat here what I said at the beginning. I do not want to direct your thinking; I merely want to engage your thoughts. Still, you are entitled to know what my views are, and briefly put, they are as follows:

While I understand and appreciate Israel's historical claims to Judea and Samaria, I believe it necessary for the sake of peace and justice that these claims be moderated. Far from increasing Israel's security, the absorption of these territories — either openly by fiat or covertly in stages — will sow the seeds of endless conflict. Most importantly, it will corrode the Jewish character of the state and thereby rupture world Jewish unity.

Why will this happen if Israel retains the West Bank and its Arabs? Because sooner or later this will produce an Arab majority in Israel making Israel if not an Arab then at best a bi-national state with the balance of power shifting precariously between Moslem and Jew. And if Israel tries to extricate itself from this dilemma by either repressing the Arabs or driving them out — this too will lead to a disfiguring of Israel's essential nature and alienate substantial segments of world Jewry. America's moral support will also be lost — witness the erosion of that support during the summer just past!

There simply is no genteel, democratic way to keep a restive population exceeding 1 million people in check. Only force will restrain them. That is the only way to keep a refractory population under permanent rule — with force and spies and the political power that comes from the barrel of a gun.

Is this what we want? Is this what the Zionist dream will come to? Is this what Israel must do to preserve its security? Is this what we mean by establishing defensible borders? We all share the goal of a secure Israel, but what will be preserved behind those borders if Israel goes the way her ideological zealots are now demanding? Democracy will wither, Judaism will be betrayed and we will become like our enemies: *Vayimalu belohay avotayhem* — "And they broke faith with the God of their fathers, and went astray after the gods of the peoples of the land whom God destroyed before them."

6

There is, of course, an alternative: to acknowledge the aspirations of the Palestinians, to build bridges to them, to reach an accommodation with the people who share with Israel a troubled corner of the world. I speak here of the Palestinians, and *not* of the PLO; of territorial compromise, and *not* of a state.

Can this alternative succeed? There is no certainty. But this much we *do* know. The contrary way is foredoomed to failure. No national movement including Zionism has ever been erased by military force. Reciprocal terror will but plunge us into a downward spiral to eternal conflict and the loss of Israel's soul. If Israel is to remain Israel, there is no other way.

All this assumes that such a territorial compromise will include flawless security arrangements in Judea and Samaria. It also assumes that the Arabs will, in fact, come to the negotiating table prepared to make those compromises which will meet Israel's true security needs.

I categorically reject the notion that Israeli policy is the primary obstacle to peace. The fatal stumbling-block is still the obduracy of the Arab governments, barring only Egypt, in refusing to acknowledge Israel's legitimacy. Until they overcome this barrier, Israel's settlement policy can well be rationalized as valid pressure to bring them to the table.

Aye, Begin may be a hardliner, but he is nonetheless far more accommodating than are the rejectionist Arab states. They have still a long way to go. They have to find new leaders. They have to abandon the illusion that the murderous PLO is a proper instrument for the Palestinian cause. They have to realize that neither terror nor rejectionism will bring them what they want. And they can begin the process by learning how to pronounce Israel's name. Let them do so and we will bless *their* name as we now bless Anwar Sadat's memory.

The 'Other Israel.'

A brief word about that 'other Israel' — the Sephardim and Jews of oriental lineage. They provide the Likud with its most substantial electoral base and they are assumed to be of one mind when it comes to Israel's security needs, hardliners all, who having suffered Arab oppression are now bent on revenge and insist that brute force is the only language the Arabs understand.

I am not at all persuaded that the Sephardim are as monistic as all that, all of them of one mold and view. After all, Deputy Prime Minister David Levy, who is their hero and top political figure, is most prudent. Moderation is his hallmark. At a crucial cabinet meeting in September he was one of the few to question the wisdom of allowing the Phalangists to enter the camps, and he was among the first political leaders to call for an independent inquiry into the massacres. So was Navon, of course, who is also Sephardi.

We simply don't know this other Israel. We stand at a distance, all of us, we Reform Jews too. At best we romanticize them — their colorful garb, their quaint customs, their tremorous, quivering melodies — as if they were a breed apart, something of another age and place.

We had better come to know them. They are the emerging majority of Israel. They already constitute a major portion of Europe's Jews. And their numbers are not insubstantial on the American scene. I therefore call on our Board to establish a special task force — to include the Conference and the College and ARZA — to help us learn more about this community of our fellow Jews more fully, to chart ways for our reciprocal contact — in a word, to help us de-Ashkenize Reform Judaism so that we might truly become one people.

II. OUR COMMUNITY'S SELF-IMAGE.

And what now of the character of the American Jewish community?

First of all, let us recognize and affirm that we are more than just a part of Israel. While deepening our solidarity with Israel, we must also affirm our own identity, integrity and value.

It is difficult to explain this to American Jews, who for too long have been plugged into Israel as if it were a kidney machine, a scientific marvel that keeps them Jewishly alive. How can we teach them simultaneously two apparently contradictory lessons: One, that they have a worth as Jews independent of Israel and, two, that they must continue to love and support Israel?

If we make too much of the first lesson, some will take it as an excuse to cut themselves off from Israel. And if we make too much of the second, we will never know who we are. We will continue to use Israel as a fig leaf to cover our own nakedness.

Just what does Israel mean to us as Reform Jews? What do we mean when we affirm the concept of Israel's centrality? At tomorrow's luncheon our worthy colleague, Rabbi David Polish, will lead us into a consideration of these questions, even as he led our affiliate ARZA into resolving these issues when it joined the WZO.

I do not want to preempt his discourse. Let me say only that we have not yet sorted out the relationship between Israel and the Diaspora.

Thus, we have slipped into the sloppy equation which says that Judaism equals Zionism equals Israel. The three are isometric but not isomorphic, they are congruent but not of identical form and substance.

In our deep love for Israel and our concern for her security we have become a largely one-issue community. For many American Jews the state has become the synagogue and its prime minister their *rebbe*. Domestic and international issues are now measured by the standard of whether they are good or bad for Israel.

We do ourselves irreparable harm when we allow this to be, when we make Israel our surrogate synagogue, when we permit our Jewishness to consist almost entirely of a vicarious participation in the life of the state. There is a greater Israel which sustained our Jewishness through the many centuries of our dispersion. It is not isomorphic with the political state. And it is this greater Israel which we must nurture if we — and it — are to survive.

I am not arguing that we should diminish our involvement with Israel. Quite the contrary. I want more not less. I want us to make Israel more truly Jewish, a more truly Zionist state, with a quality of life that reflects the most profound Jewish vision.

I argue merely for a restoration of some balance. We will not survive if all we are about is Israel. And Israel will not survive if the Jews of the world become but pale peripheral extensions of its essence, merely lonely asteroids circling in space about a distant sun.

Both are needed: a strong Israel, and Jewishly strong communities throughout the world. For both are but manifestations of an undergirding reality: *Am Yisrael* — the Jewish People!

III. RELATIONSHIP TO LARGER COMMUNITY, AND ANTI-SEMITISM.

Our relationship to the larger community of which we are a part also requires some repairs. It will not be easy. As anti-Semitism amplified some of the rage against Israel early last summer, the events in Lebanon have stirred up the witch's brew of the Great Hatred itself.

Make no mistake about it: anti-Semitism has been given license, and it will increase. We have already seen some of the consequences in Europe, and although such bloodshed is not to be expected in this country, we had better brace ourselves for a difficult time.

Still and all, those Israelis were utterly wrong who said that we American Jews were upset by the Beirut events because we were afraid of anti-Semitism. While I was in Israel after Rosh Hashono, the papers were filled with charges along that line, made by a high government official, that we were running for cover, that many American Jews didn't even attend high holy day services because they were so afraid, and whatnot. What nonsense this! I know of no generation of our people less fearful, more confident than this generation of American Jews! Our concern was and is not what others have done and will do to us. Our concern is what we are doing to ourselves, what we are making of ourselves and what we have failed to make of ourselves. It is a moral concern, nothing more and nothing less!

As for anti-Semitism, the arguments over how we should respond to it does parallel somewhat the debate about Israel's response to the Arabs — and the rest of the world for that matter. Those in Israel who see their country as utterly alone, embattled, surrounded by implacable foes, doomed to bomb its way to survival — are echoed here by those who see an anti-Semite lurking behind every Christian and who walk down the street with a chip on their shoulders daring the 'goy' to knock it off.

These people want us to withdraw behind our own walls and dig in our own garden. Why, they ask, should we be concerned with other causes — the blacks, the disadvantaged, world peace? No one cares about us. So let's forget about them and take care of ourselves.

But here too we must relentlessly go about the task of building more and better bridges. There are risks involved, but here, too, the way of force is utter madness, and withdrawal into a spiritual ghetto will serve us ill.

We must form new coalitions of decency with the majority of Americans who reject bigotry and hatred. We must reach out to them by joining them in the struggle for universal justice that serves us all.

But how can we ask them to stand by us, if we do not stand by them? How can we expect them to crush the haters in their midst, if we do not join them to crush the menace of nuclear proliferation? How can we expect to engage them in the struggle for the freedom of Soviet Jews if we fail to see the shackles and feel the hunger of those who are imprisoned in America's urban ghettos?

We live under an administration which has determined to multiply missiles rather than to mitigate human misery. The weak, the poor, the helpless, cry for relief. Will we heed them? Or will we block our ears, so long as we see President Reagan smiling benignly and speaking of support for Israel?

If we continue to be fixated on a narrow agenda, we will lose our allies and our cause. We will also have lost our reason for being — our compassion, our humaneness, our Jewish soul.

It need not happen that way, and I don't think it will. Somewhere within each of us the spark of Jewishness still trembles and will not be quenched.

We may be disheartened by recent events, but we are not wrapped in melancholy gloom. The word 'despair' cannot be found in our lexicon.

Sure it's tough to be a Jew — *z'is allemol geveyen schwer zu zayn a yid* — but it's still not as tough now as it was in other years we can remember. This is 1982, not 1942. We live in America and not in the Warsaw Ghetto. We have synagogues and communal institutions and highly educated constituents. We also have *Medinat Yisrael* — the Jewish State — to give us strength and focus. And we have our beliefs that sustain us, our Jewish ideals that can show us the way. It is worthwhile, this enterprise of being Jewish. It summons us to be fired by the vision of the good and to fulfill it.

We can — and I believe we will — turn our hearts and minds to heal America, to hear the true harmony of Israel the people and the land, and to help restore the soul of the Jewish nation.

We are the leaders of the synagogue. We are the sons and daughters of Jacob surnamed Israel because he wrestled for those ideals that are God's. As the bearers of his name we are destined to fulfill a like task: to raise up the tribes of Jacob, to restore the offspring of Israel. And also this: to repair the broken world, to stir to compassion and to advance justice. Thus will we be a blessing to our people and a light unto all humankind.

December 6, 1982

Rabbi Robert J. Marx
Congregation Solel
1301 Clavey Road
Highland Park, Illinois 60035

Dear Bob,

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

December 6, 1982

Dr. Allen I. Freehling
University Synagogue
11960 Sunset Blvd.
Los Angeles, CA 90049

Dear Allen,

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

December 6, 1982

Rabbi Judea B. Miller
Temple B'rith Kodesh
2131 Elmwood Ave.
Rochester, N.Y. 14618

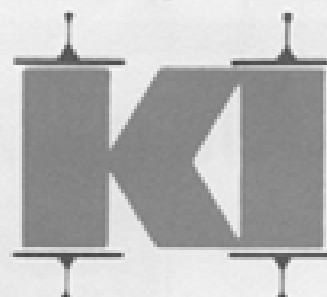
Dear Judea,

Your material is received with thanks. I appreciate your willingness to share it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp



SHABBAT SERVICES

Friday, October 29—8:30 P.M.

Sermon by Rabbi Maslin
"ISRAEL, LEBANON, AND THE
UNITED STATES:
SOME AFTERTHOUGHTS"

Saturday, October 30—11:00 A.M.

D'var Torah by Rabbi Fink

Friday, November 5—8:30 P.M.

Sermon by Rabbi Maslin
"THE BALFOUR DECLARATION
PLUS 65"

Saturday, November 6—11:00 A.M.

D'var Torah by Rabbi Sandberg

Friday, November 12—8:30 P.M.

Sermon by Rabbi Maslin
TORAH SERVICE
AND COMMENTARY:
GENESIS 22

Shabbat Dinner for Grade 2 families
at 6:15 P.M.

Family Service, conducted by Grade 5
at 7:30 P.M.

Saturday, November 13—11:00 A.M.

D'var Torah by Rabbi Fink

Friday, November 19—8:30 P.M.

Sermon by Guest Preacher
Rabbi Max Hausen of
Main Line Reform Temple
"THE LOT OF THE JEW"

Saturday, November 20—11:00 A.M.

D'var Torah by Rabbi Alpert

**SHABBAT MORNING RADIO
BROADCAST—WIBF-FM—103.9**

. . . every Saturday Morning from
11:00 A.M. to Noon for shut-ins,
the ill, the elderly and those
who otherwise cannot attend

THE RABBI'S MESSAGE/ by Simeon J. Maslin

THE LETTER THEY DIDN'T PRINT

There have been a few issues these past two years that prompted me to write letters to the editor of the *Inquirer*. Until my most recent letter, I was "batting a thousand"; each letter was published, and I was grateful.

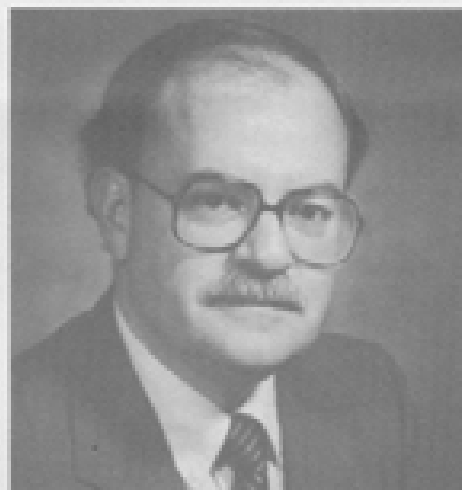
My streak ended the week before Rosh Hashanah when Pope John Paul II met with P.L.O. chief, Yasir Arafat. That meeting prompted reactions of outrage from Jewish leaders all over the world, in particular from Prime Minister Begin. The *Inquirer* chose to publish an editorial condemning Mr. Begin's reaction rather than condemning that obscene meeting. Below is the unpublished letter that I sent to the *Inquirer*.

To the Editor:

I can only react with disbelief and outrage to the *Inquirer's* editorial of September 15, entitled "Begin's Incendiary Folly," in which you condemned Prime Minister Begin's reaction to the Pope's meeting with Yasir Arafat.

I am no partisan of Mr. Begin's; I have disapproved of his extremism since before the founding of the State of Israel, and I disapprove today of his out-of-hand rejection of President Reagan's peace initiative and his provocative policies in the West Bank. But I, and I am sure the vast majority of American Jews, sympathized completely with his reaction to the news of Pope John Paul's meeting with the P.L.O. chief. I condemn that meeting along with Mr. Begin, and my sense of outrage is as deep.

Are the Pope and the *Inquirer* aware of who Mr. Arafat is and of what he represents? Are you really so gullible as to have been taken in by those pictures of Arafat kissing babies during the tragic siege of Beirut? Listen to the widely publicized statement of the American Lebanese League: "Seven years ago Lebanon was occupied by P.L.O. terrorists . . . During those



seven years they committed an orgy of atrocities and desecration against women and children, churches and gravesites. A sweet and lovely land was ravaged. Those who dared to oppose the P.L.O. were murdered . . . From 1975 through 1981 the toll among civilians was 100,000 killed, 250,000 wounded, countless thousands made homeless. 32,000 children were orphaned. And the world was silent."

The world was silent also when Arafat and the P.L.O. murdered dozens of Israeli Children in Maalot. There was silence also in

the aftermath of the Munich Olympic massacre, the Lod Airport massacre, the numerous airline hijackings and the general lawlessness that forced King Hussein to drive the P.L.O. out of Jordan in 1975.

The world and the Roman Catholic Church were silent also when Nazi Germany promulgated the anti-Jewish racial laws in the 1930s. That silence led to Auschwitz and the Holocaust. I might have chosen more temperate language in condemning the Pope's meeting with Arafat than did Prime Minister Begin because of Pope John Paul's personal record of heroic intervention in behalf of Jews in his native Poland. But the silence of the Church generally during World War II, and its more recent silence in the face of the massacre of Lebanese Christians by Arafat and the P.L.O. is unbelievable.

When European leaders stoop to Arafat's level by meeting with him and shaking his blood-drenched hand, it is bad enough. Everybody knows that there is no morality in realpolitik. But Pope John Paul II? Here I must agree with Mr. Begin: "It shows something about the moral standards of the Church."

Shalom,

Rabbi Simeon J. Maslin

WE STILL CONTINUE TO GROW: Welcome to More New Keneseth Israel Members

We extend a warm welcome to all our new members and their families. We hope your new association will bring new dimensions into the spiritual, educational and cultural experiences you will share with us. Keneseth Israel is now your congregation. Enjoy it. This is a list of the new members as we go to press. You will be kept informed of other names while our Congregation continues to grow.

Mr. & Mrs. Paul Green
Mr. & Mrs. Marvin Greenbaum
Mr. & Mrs. Jack Grossman
Mr. & Mrs. Harvey Josephson
Mr. & Mrs. Bruce J. Kanter
Mr. & Mrs. Robert Katz

Mr. Andrew L. Kaufmann
Mr. & Mrs. David I. Klein
Dr. & Mrs. Robert A. Kravits
Mr. Daniel Liebman
Mr. Douglas F. Levin
Mr. & Mrs. Howard Lieberman

Miss Deborah M. Lucis
Mr. & Mrs. James J. McSwiggan
Dr. & Mrs. Irving Millman
Mr. & Mrs. Albert A. Mitry
Mr. & Mrs. Eugene M. Paul
Miss Marilyn F. Sachs
Ms. Gail Sahi
Mr. & Mrs. Walter S. Sichel
Dr. & Mrs. Stephen S. Silverhardt
Miss Nancy R. Stern
Mr. & Mrs. Irving H. Sternfeld
Mr. & Mrs. Elliot W. Stone
Mr. & Mrs. Emanuel Weiss
Mr. & Mrs. Lester S. Weiss

Mr. & Mrs. Hymen Abrams
Mr. & Mrs. Matthew Albert
Dr. & Mrs. Jeffrey S. Bendler
Mrs. Frances F. Braslow
Miss S. Bonnie Brezel
Mrs. Sarah T. Caplan
Mr. & Mrs. Milton Creamer
Mr. & Mrs. Robert Dinney
Mr. Albert Farber
Mrs. Michael F. Fasanella
Mr. & Mrs. Walter Fiddler
Mr. & Mrs. Irvin Foster
Mr. & Mrs. Melvin N. Fox
Mr. & Mrs. Arthur Gealt
Mr. & Mrs. Donald I. Goldberg

Twelfth Annual Cheltenham Antiques Fair—Bigger

SISTERHOOD SCENE

Jewish Artists Slides

A fifty minute slide lecture on the works and lives of Jewish artists such as Pissarro, Modigliani, Soutine, Chagall, Lipshutz, et al, will be presented as a Sisterhood program Tuesday, November 30 at 7:30 P.M. Bernice T. Rosenfeld, museum guide at the Philadelphia Museum of Art and former docent at the National Portrait Gallery will do the presentation.

Mrs. Rosenfeld is a graduate of the University of Pennsylvania and The Barnes Foundation, and was a lecturer and teacher of art history at the Jewish Y's of Philadelphia. She is also a pro-

fessional jewelry designer, a professional sculptress and painter, and is an art consultant who helps to select works of art for private and professional collections.

In addition to serving as art director on various cruise ships, Mrs. Rosenfeld has arranged art tours for fund-raising purposes for many Jewish charities. There is no charge for Sisterhood members and one guest each. There will be a \$3.00 charge for each additional guest. Refreshments will be served before the program.

Sisterhood To Be Honored At Israel Bonds Brunch December 19

The Officers and Trustees of the Congregation will honor the 70th Anniversary of Sisterhood at a gala Champagne Brunch on behalf of the State of Israel Bonds.

The Brunch will be Sunday, December 19th, 11 A.M. in the Krauskopf Auditorium.

Joyce Fishbein, the immediate past President of Keneseth Israel, and a Past President of Sisterhood, will serve as Brunch Chairman.

Reserve the date and plan to be with us.

This truly is a time to say congratulations to Sisterhood for its contribution to the life of K.I., and to the K.I. women who have dedicated themselves to the Congregation and to Reform Judaism.

As we say Happy Birthday and share this historic occasion, we can also make a contribution in Sisterhood's name to tomorrow—to the survival of Jewish life in Israel.

Art Exhibition Presentation In New Artists' Showcase

On Friday night, October 29th, during the Oreg Shabbat, the inaugural exhibit of K.I.'s Artists' Showcase will present a selection of artistic work created by members of the Ascalon family. The "Artists' Showcase" is the room opposite the cloak room in Fine Shreiber Lobby.

A truly unique and talented family, they have created ceremonial art and objects, sculpture, painting and lithographs, as well as offering their architectural expertise and inventive design for synagogues throughout this country, Mexico and Israel.

The exhibition is primarily the work of Zipora Ascalon but several examples of the work of her husband and son will be included. It is primarily bronze sculpture and produced in limited editions.

Zipora Ascalon was born in Poland in 1915 and lived there till the age of 19. In 1934 as a young pioneer she emigrated to Israel and settled in Kibbutz Ein Charod, in the Galilee. Zipora met her husband, Maurice Ascalon, a noted artist and silversmith who greatly influenced her ambitions in the arts. They were married in 1935 and have three children.

Zipora started her career in art in her mid 50's, rather late in life; but with youthful drive, she developed a keen feeling of expression that was enhanced by memories of infancy in

Eastern Europe, of visions of smiles mixed with tears of Shalom Aleichem and the nostalgia of Chagall.

Since 1967 Zipora's work has been exhibited in numerous galleries and museums in the United States, Mexico and Israel. Her works are on permanent display at the Museum of Mexico City and at the Museum of Ethnography and Folklore in Tel Aviv, Israel.

Her recent and untimely death in August of this year makes this exhibit very special. Her portrayal of love, humility and humor steeped in the tradition of the ages reflects her deep appreciation for the essential qualities of life.

Members of the Ascalon family will be with us for the exhibit opening on October 29th so that you may have an opportunity to view the art and meet them personally. For the convenience of the Congregation, the exhibit will remain on display until December 10th.

Information Wanted On Confirmation Class 1933

The confirmation class of 1933 is planning its fiftieth reunion. For any information please contact Elinor Stern Putzel at 635-4605.

We would like to express our deep appreciation to the following students who participated in our High Holy Day Services:



Torah Readers—Adult Services

Stephanie Schermer
David Jaslow
Esther Ginsburg
Seth Miller
David Shoulberg
Lauren Carlitz

Torah Blessers—Adult Services

Bruce Greenblatt
David Fryer
Matthew Brownstein

Haftarah Blessers—Adult Services

Deborah Salkin
Karen Meyers
Alissa Gendelman

Torah Readers—Children's Services

Perry Myers
Abby Levy
Alina Nemirovsky
Samara Coffman

Shofar Blowers

Jay Myers
Scott Maguire

Readers—Children's Services

Suzanne Blume	Jonathan Zalkin
Heather Rosenwald	Robert Sbar
Randall Axelrod	Richard Dansky
Brooke Kruse	Donna Harel
Jonathan Cross	Sharon Beller
Larry Flusser	Betsy Bobrin
Maria Dansky	Brian Weiss
Karen Meltz	Jessica Meyers
Sherri Blackstone	Meredith Levy
Mitchell Farstenfeld	Sabina Klein
Gregg Zalkin	

We would like to thank the following students who participated in our Festival Services:

Readers—Sukkot

Helene Bachman
Eric Goldstein
Meredith Laub
Michael Bell

Torah Readers—Simchat Torah

David Shoulberg
Samara Coffman

LIFE CYCLE

BIRTHS

Steven Rush Abt, born September 4, 1982. Son of Mr. & Mrs. Richard J. (Marc) Abt. Grandson of Mr. & Mrs. William Rush. Nephew of Mr. Howard M. Rush.
Cara Winston Zeldis, born September 6, 1982. Daughter of Dr. Jerome B. Zeldis & Dr. Sharon Stamm-Zeldis. Granddaughter of Mr. & Mrs. Albert T. Stamm.
Lynn Miriam Alpert, born September 27, 1982. Daughter of Rabbi Rebecca & Joel Alpert.

BAR/BAT MITZVAH

Saturday, November 6

Brian G. Rich 11:00 A.M.
Son of Mr. & Mrs. Barry L. Rich
Robert Weissman 11:00 A.M.
Son of Ms. Patti Klein & Mr. Larry Weissman
Saturday, November 13
Mark David Friedman 11:00 A.M.
Son of Dr. & Mrs. Milton L. Friedman
Mitchell Craig Goldberg 11:00 A.M.
Son of Dr. & Mrs. Barry B. Goldberg
Ross Charles Brownstein 9:30 P.M.
Son of Mr. & Mrs. Alan Brownstein

Saturday, November 20

Steven Jacobs 11:00 A.M.
Son of Mr. & Mrs. Michael Jacobs
Todd Richard Ettelson 11:00 A.M.
Son of Mr. Kenneth J. Ettelson & Mrs. Phyllis Ettelson
Shannon Ann Pelper 9:30 P.M.
Daughter of Mr. & Mrs. Robert A. Pelper

WEDDINGS

Marilyn Chow & Michael Fox, September 11, 1982. Mr. Fox is the son of Mr. & Mrs. Jack Fox.

Cynthia Rachel Sorenson & Leslie Paul Edelman, September 12, 1982. Mr. Edelman is the son of Mr. & Mrs. Harris L. Edelman.

Marcy H. Castor & Frederick L. Glick, September 12, 1982. Mrs. Glick is the daughter of Mr. & Mrs. Louis Castor.

Debra Sue Kay & Michael Skolnick, September 12, 1982. Mrs. Skolnick is the daughter of Mr. & Mrs. Jules J. Kay.

Janice Eileen Ginsberg & Don Hollerschultz, October 2, 1982.

Sally Ann Victor & Larry Michael Silverman, October 3, 1982. Mrs. Silverman is the daughter of Mr. & Mrs. Alvin Victor.

DEATHS

Martin Baumholtz, father of Mr. Harold Baumholtz.

Florence S. Chailles

Rose Goldman, sister of Mrs. Louis (Eva) Gottesman.

Israel M. Goodbread, husband of Mrs. Israel M. (Dorothy) Goodbread.

Roberta M. Lipschutz, daughter of Mr. & Mrs. Allan (Sara) Paris.

Raymond S. Reinhart, husband of Mrs. Raymond S. (Jean) Reinhart.

Jeanette Rosner, mother of Mr. Joel Rosner; Sister of Mr. Sol Gutman & Mrs. Walter (Amelia) Sichel; Niece of Mrs. Abraham B. (Hilda) Kehr.

Dr. Jacob Solit, father of Dr. Robert W. Solit.

Sofie Stern, mother of Mr. Kurt L. Stern.
Rebecca Shulman, mother of Mrs. Herbert G. (Harriet) Aaronson.

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75 BOOTHS OF QUALITY ANTIQUES FROM 10 STATES

APPRAISALS

SUNDAY 1-4 pm
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SUNDAY—November 7, 1982— NOON to 8 PM
MONDAY—November 8, 1982— 11 AM to 10 PM
TUESDAY—November 9, 1982— 11 AM to 5 PM

PHILADELPHIA MARITIME MUSEUM SPECIAL LOAN EXHIBIT SEAFARING ARTIFACTS

Lunch and Dinner Available

GOURMET BOOTH Admission \$3.00 . . . with this card \$2.50
FREE PARKING For the Benefit of Youth Activities.

The Cheltenham Antiques Fair to be held this year on Sunday, Monday and Tuesday, November 7, 8 and 9 at Keneseth Israel, holds an unchallenged position as one of the leading antiques shows in the area. The antique treasures will be displayed by dealers from throughout the United States.

The Twelfth Annual Show, which is expected to attract more than 5000 visitors, will feature 75 booths of quality antiques. In addition, showgoers will be greeted by a fascinating loan exhibit of marine objects and seafaring artifacts from the Philadelphia Maritime Museum.

Throughout the ages artists and sailors have been inspired by the sea in a thousand different ways. Men aboard ships and artists of imagination, inspired by voyages and adventures at sea, have created a whole kaleidoscope of fine and decorative arts. We are fortunate to have as a special loan exhibit some of the model boats, scrimshaw, porcelains and other pieces housed at the Museum.

The Fair boasts many superlatives. The outstanding quality of the show is its infinite variety of truly fine antiques in every field. Whether the collector's interest is china, silver, porcelain, pottery, jewelry, pewter, paintings, iron, art glass, brass, furniture, or oriental rugs, he will be satisfied at the Cheltenham Antiques Fair. There will be pieces from every period and place, and in every price range to delight antiques buffs, as well as connoisseurs and beginning collectors. The Cheltenham Antiques Fair will provide a fine opportunity to browse for that special holiday gift.

The exhibitors set forth their highest quality antiques with flair, finesse and thoughtful attention to taste. Because of the show's success, many dealers have been on the waiting list for several years before they are able to participate. Regulars have kept their old booths since the Fair's inception.

The Cheltenham Antiques Fair is also one of the most educational events in the city, with special pre-event cultural trips. An article written especially for this year's Catalogue by Jay Weinstein, Assistant Director of Sotheby's Silver Department in New York City, will elaborate on significant aspects of Judaica.

Those who have unsuspected treasures hidden in their attic, or possessions that are not adequately insured in today's inflationary market, can bring their items for appraisal on Sunday, November 7 from 1-4 P.M. and Monday, November 8 from 7-9 P.M. The cost is \$3.50 per item.

Antiques and gourmandise have a natural affinity. The Cheltenham Antiques Fair combines these two arts and presents an array of mouth-watering specialties. Visitors can enjoy snacks, luncheon and dinner in the casual and relaxed atmosphere of the cafe which offers an extensive menu, featuring everything from salads and sandwiches to full course meals. A bar is also available. In addition, there is a gourmet booth that has all the panache of a patisserie internationale, where they can purchase blintzes, knishes, brownies, cheesecakes, quiches, noodle puddings and a feast of other edible indulgences grandma would envy. The



Pictured at the Maritime Museum, which will provide a special loan exhibit of seafaring artifacts for the Cheltenham antiques Fair, are Fair Co-Chairpersons Ronnie Hahn, left, and Dottie Pressman, right.

booth will be brimming over with home-made gastronomical dishes, all of which can be taken home and frozen until needed. Thus, they can ease the burden of holiday entertaining.

The Cheltenham Antiques Fair utilizes the multifaceted talents of many women to raise funds for youth activities and scholarships. The admission fee is \$3.00 (\$2.50 with discount flyer or ad or if ticket is purchased in advance).

The show is eagerly anticipated by those who plan to visit and purchase from the country's finest reputable dealers. The hours are: Sunday, November 7, noon to 8 P.M.; Monday, November 8, 11 A.M. to 10 P.M.; and Tuesday, November 9, 11 A.M. to 5 P.M. Parking is ample and free. Baby sitting is available free of charge.



THE CHELTENHAM ANTIQUES FAIR GALA BRUNCH

This is one of the major events in the K.I. social calendar. This year's Brunch, to be held on Sunday, November 7 at 10 A.M., will serve as the opening event for the Fair, which is, of course, the raison d'être of it all. Pictured is a scene at last year's Brunch. Helping to serve are Leah Halpern (left) and Harriet Young (second from left). On the right are congregant Renee Richman, a Patron, and Ronnie Hahn (carrying the tray).

Volunteers Needed

Volunteers are desperately needed during the Antiques Fair to "spell" the many dealers who often travel long distances to make the K.I. Antiques Fair the great success that it has always been. If you possibly can donate some time and energy, please call Connie Green, VE 6-5440.

KENESETH ISRAEL BULLETIN

Published every three weeks, except July, by Reform Congregation Keneseth Israel, a Reform Congregation founded in 1847 and affiliated with the Union of American Hebrew Congregations, I.D. No. U.S.P.S. 811120.

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Jewish Book Month

November is celebrated as Jewish Book Month throughout the U.S. and particularly at the K.I. Library.

Sid August, Librarian, announces that the Library has copies of the new translation of the third section of the Bible, known as "Writings," or "Ketubim" in Hebrew. This is not only a modern English translation, but also an edition which incorporates recent critical research and archaeological findings which enrich the reading of Psalms, Proverbs, the Five Megillot, and remaining books. The most recent translation, done in 1917, reflected style and usage of an earlier period.

"Spain, the Jews, and Franco," by Haim Avni, has been well received as a fascinating account of what happened in Spain during World War II, and Franco's attitude toward Jewish refugees.

The American Jewish Yearbook for 1982 is a storehouse of information. This year's edition contains an excellent essay by Lucy Dawidowicz on a century of Judaism from 1881 to 1981.

For those of you interested in light reading, the Library continues to maintain a rotating collection of best-sellers. Put in a reserve for your favorites as they are quite popular.

Hours for the library are as follows:
Sunday: 9:00 A.M. to 12:15 P.M.
Monday: 7:00 to 9:15 P.M.
Wednesday: 10:00 A.M. to 5:00 P.M.
Friday: Before and after Services

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Community Relations

Join us on Sunday, November 21, at 9:30 A.M. Rothschild Auditorium, as part of the Rabbi's Discussion Series. "The Empty Chair," a beautifully-crafted color and sound production, filmed on location with a Hollywood crew, explores the changing Jewish family of the 80's. This exceptional film won the bronze Cindy Award and the U.S. Independent Film Festival Award. After seeing the dramatization of a single parent family trying to maintain its Jewish identity, Deborah D. Shain, Clinical Social Worker and Assistant Director office of Medical Education-Medical College of Pennsylvania, will lead a discussion on new relationships. At this meeting we will announce the formation of a new group and program as part of K.I.'s concept of a Caring Community. If you would like more information, or are interested in baby sitting arrangements, please call Julie Greenbaum at 576-5131.

We trust that other readers of The Post and Opinion who may also be members of Jewish Veteran Posts across the country will accept this as a challenge to match our donation and bring the drive to a successful conclusion."

Two other gifts of \$25 each from the Jewish Reconstructionist Congregation in Evanston, IL. and from Max Ro-

senberg, of Fairfax, Va., brought the drive to \$1327, far short of the amount needed.

The campaign among readers of The Post and Opinion to provide a \$15,000 recreation

van for the Israeli soldiers is moving too slowly and may have to be dropped, Post and Opinion officials state.

The newest gifts total \$150, and bring the total to only \$1,327. At this rate, the \$15,000

and the recreation

Post and Opinion readers who buy can make quite a difference in the life of a soldier.

POST AND OPINION readers have responded to other drives

Wendell... rael and mailed to... and Opinion, 611 N. Park Ave., Indianapolis, IN 46204.

Rabbi Asks Membership Not To Give To UJA

By RAANAN GEBERER

NEW YORK (P-O) — By now criticisms of Israel's conduct in Lebanon by Jewish leaders is not unusual, but Rabbi Dan Issac of Beth Am — The People's Temple in Washington Heights-Inwood at the northern tip of Manhattan has gone a step further. In a sermon last month, he advised his congregants not to

contribute to the UJA-Federation campaign.

"OFFICIALS from the UJA have told me again and again that the organization is not political," Isaac told the P-O. "I was recently talking with a rabbi from the UJA who told me that it is not a political organization, and that if people don't give, institutions it

supports will suffer.

"But last week UJA officials in Israel listened to a speech by General Sharon, who said that the UJA backs Israel. It seems clear to me that the UJA is wrapped up in talking to, and meeting with, top political leaders in Israel, and have supported the policies of the Israeli government by silence. The only way American Jews can change this is by withholding money."

WHEN ASKED about this

policy's effect on Federation

suggested that people make separate donations to individual institutions.

Martin Harwin, president of the small congregation, commented, "This is the kind of congregation where people can express themselves openly and freely. When the rabbi makes a statement, we listen, although we are entitled to our own opinion. There is no divisiveness, no conflict."

WILLIAM TOW, a spokesman for the Federation-UJA,

"Some people have been upset and have returned pledge cards, but very few," he said. "More people have been supportive than antagonistic. Figures for our Israel Emergency Fund have been ahead of what we expected."

Rabbi Isaac has been with the congregation only since the beginning of the fall. The Reform congregation is somewhat unusual in that it meets in a Lutheran church, the original building, which the

Woman, Claiming PLO Bomb, Seeks \$250,000 Extortion

Rabbis Start At \$28,000

price index at 280, almost... the newly ordained rabbis... \$28-29,000 from their... congregations.

WHAT WE SAID ABOUT LEBANON

The High Holidays 5743 were not an easy time for those of us who are charged with articulating the theme of hesbon ha-nefesh. Israel had invaded Lebanon in June. Rosh Hashanah came just after the IDF ended its bombardment of West Beirut, ~~which had forced the PLO to leave~~. The killings in the Chatila and Sabra encampments came to light during the Aseret Yemai Teshuvah.

Many rabbis avoid contemporary issues on the High Holidays. It's a time to deal with the unchanging themes, but this year nearly everyone felt the need to discuss these events. One rabbi told his congregation, "We cannot not talk about it," and most of us agreed and followed suit.

What we said and did during the 5743 Holy Day season brought into bold relief each rabbi's view of his role in the pulpit. Most of us instinctively followed the rabbinic monition, lo l'daber kategoria al Yisroel. We are not Inquisitors. Our role is to heal and encourage, not to prove Israel guilty of sin. One man told his congregation, "We must have faith in ourselves." Another spoke of the need for solidarity. "This Yom Kippur we must not desert the people of Israel." A number expressed real anger against colleagues who had made what they considered katerogical statements to the press: "What must it look like to the non-Jewish world when a rabbi, of all people, takes up the Arab party line."

It was a difficult time. The media's handling of the news from Lebanon had led many in our congregations to feel that the Jewish people were under attack: "The result in this country was a picture of an Israeli Goliath - militaristic, insensitive and bullying - wracking death and destruction on innocent civilians. No matter what was reported later to correct the inaccuracies and distortion. . . it was a most unpleasant picture." "Many are all too eager for us to wash our dirty linen in public." If the world rather relished judging and condemning Israel and Jews it was seen as unprepared to judge itself. "I was proud that the Jewish community was outraged by what happened in Beirut. I am unhappy that I did not hear any responsible Christian voices stand up and say those were Christian militia men

who committed the massacre. . .the Israelis didn't pull the triggers; yet, I'm prepared to criticize them for even allowing it to happen; but where are the major Christian spokespeople who should stand up and say: 'This is not Christian behavior.' The holidays followed close on the Pope's meeting with Arafat and several sermons commented on John Paul's embracing a terrorist leader whose troops had been killing Christians as well as Jews and on the moral cowardice of the Church's continuing unwillingness to recognize the State of Israel.

I was interested to know what we said to our congregations, how we reacted to the spiritual discomforts of that time, and whether the angry critical voices which made the news were representative of our fraternity. To answer these questions I analyzed holy day sermons and published comments sent to me by thirty-six colleagues. Most, I found, had spoken as I had, out of a feeling that war is always a tragedy, but that the events of last summer had to be put into perspective. "Whatever Israel's mistakes we must not forget the unremitting seige which Israel has endured, and that the West Bank and the Palestinian problems are ultimately the result of Arab passions and policies, not Israel's." "Israel does not live in the dream world; its world is real. When it sees enemies on all sides of her, it did what it felt it had to do, for not only security reasons but for its very life." "It's been an uncomfortable summer for Jews because of the Lebanese crisis and the three-fold decision on the part of Israel to 'restore a central government in Lebanon, capable of controlling the country and its population,' 'to guarantee Israel's borders from terrorist and conventional military threats from PLO bases in Lebanon,' 'to arrange for the removal of all foreign forces from Lebanon.' The press and high officials in our government have given the impression that it is Israel who is at fault. Certainly, the loss of innocent lives is to be deeply regretted. Let the world know that it is the PLO who are the murderers and the terrorists, and the Jews cannot ever 'turn the other cheek.' We Jews must stand together in our solidarity with Israel, and as for being uncomfortable when has it

not been so to be a Jew?"

Most of us were disturbed by the media coverage. A surprising number of colleagues had visited the war area during the late summer and were able to testify from their own observation how much the destruction had been exaggerated and how little had been reported of the hatred ^{by} ~~of~~ the Lebanese of the PLO. "Israel was savaged by the media, by the press and television. The young reporters saw this as another Vietnam, which it was not! Please make no mistake here as to my meaning. There has been enough destruction of property, more than enough tragic loss of life. But any resemblance between what I witnessed there and what most of us witnessed on our television screens is less than coincidental." Even a strong critic of the Begin government's policies who was often quoted in the newspapers praised Martin Peretz's Lebanon Eyewitness article ("New Republic," August 2) and added, "I am persuaded that the media was guilty of initial distortion in reports of what the Israeli military did in Lebanon. I am persuaded that Israel's soldiers practiced 'tohar ha neshek' - the morality of arms with zeal and extreme sensitivity." Others said simply: "I tell you, my people, Israel has been maligned."

Our own experiences over the summer had shown that not all the media bias originated in West Beirut. Critics of Israel had their views headlined. Those who offered qualified statements had their views distorted, and those who defended Israel found that their views were not reported. "I took a strong stand on the defense of Israel and the press did not print anything I said." Another wrote me: "I am sending the sermon itself so you can see how distorted the newspaper report is." Another told his congregation: "It happened to me again today. . . ~~a snip of an interview~~ a snip of an interview taken out of context." That was from the East coast. A West coast rabbi reported that "the head of the Federation and I held a news conference. Two different newspapers had two entirely different accounts. One reported we agreed with the President's plan and the other said we disagreed. One misquoted me as saying the PLO should be represented during peace talks. I called

next morning for a correction. I had specifically said: 'a legitimate representation of the Palestinian people' and I had stressed not the PLO."

Media bias was explained in various ways. "Some explain it as old-fashioned anti-semitism in modern garb. Others suggest that some of the press may have been bought by Arab oil money or by the KGB or by the C.I.A. Robert Slater, Middle East correspondent for 'Time Magazine,' claimed that much of the blame goes to the Israelis who were not cooperative with the press and TV during the first two weeks of the war. Let me suggest another reason. No one likes to feel guilty. Since the Second World War decent people have been troubled by the memory of the Holocaust. I suggest that the war in Lebanon gave a strategy to eradicate this unpleasant, queasy feeling of guilt: ^aThe victims of the Holocaust are creating another Holocaust with other victims. Jews were depicted as acting like Nazis toward Arabs. West Beirut was compared to the Warsaw Ghetto, and Jews to Nazis committing a Holocaust against innocent, helpless Palestinians. This was so far from the actual facts, so irrational that I suspect its source, too, is irrational. It may have been, I suggest, an unconscious coping way to expunge oneself from the guilt that hangs over many decent people because of the Holocaust."

Given the media's intense interest in locating and publicizing dissent in the Jewish community, no critic could claim to be surprised when the media played up his comments; so the question must be asked: why did those who went public go public? A cynic might speak of ego; here was a golden opportunity to make headlines. I tend to dismiss this explanation, but I cannot help but wonder about the colleague who invited television cameras into his sanctuary Kol Nidre night. I also found this revealing language in a bulletin article. "Friday afternoon, erev Shabbat Shuva, 14 Reform, Conservative and Orthodox rabbis, representing only themselves (and an additional 12 of their colleagues who could not be present) gave a press conference. . . . we made the eleven o'clock news on at least two television stations and half a dozen radio stations. The press, with the exception of Jim Franklin in the Globe,

who alluded to our hastily conceived venture at 'making news' has so far let us down" (italics mine).

A few colleagues have made it their business for many years to voice publically their criticism of Israel in the general press. What was unusual about this Fall was that a number of colleagues who had not heretofore publically criticized Israel felt compelled to do so. ~~And there can be little doubt that the loss of the spotlight and its attendant with the signing.~~ In Boston and Chicago small groups of colleagues met and signed critical statements intended for publication. The Chicago statement was particularly interesting since it underlined the fact that going public was seen by the signators as a significant symbolic step - "breaking our disciplined silence under which we have long stood in relation to Israel." Those who signed on agreed to read the statement to their congregations, and many did.

The sermons I read from this group tended to focus on the issue of coming out of the closet, going public with criticism of Israel, and I sensed a palpable sense of relief that the speaker had finally let himself say what he had felt for a long time. "I could not help but think of the many times I had twinges of moral concern about the direction in which Israel was moving but kept silent, worrying that my words could have been attacked as disloyal to Israel, a traitor to the cause. . . all of us, all who did not speak, share this guilt because our silence was never in the best interests of Israel." "Our silence has contributed toward Israel's present predicament" and "speaking out is the beginning of Israel's healing." The skeptic in me suggests that speaking out in Tel Aviv - the massive rally demanding an investigation of the government's role in the events leading to the Chatilla killings - might and did represent the beginning of Israel's healing, while speaking out in Chicago accomplished little but to convince the media that their energetic digging for proof of Jewish dissent had hit pay dirt.

Another of the signators explained that he spoke as he did about the militancy of the Begin government in order to save the loyalties of the American Jew. "Over

the past months many of our young people and our intellectuals have become alienated." It was his hope "that plain talk, moral talk and real dialogue will help stem the tide of alienation from Israel and the Jewish people." Again, the skeptic in me wonders if these alienated intellectuals and would-be intellectuals were in the congregation to hear this plain talk.

I would describe these cri de coeur pronouncements and sermons as exactly what they seemed to be: a public unburdening by some who were sick at heart that an Israel they cared deeply about was no longer the gentle state of their dreams and that the current Begin government showed few signs of being sensitive to their concerns. They were disturbed by what they knew of Israel's hard-nosed occupation policies in the West Bank, of the Begin government's encouragement of West Bank settlements, and of a growing public attitude in Israel which they felt no longer accepted power as a painful necessity but glorified force.

Others questioned this need to go on the record. "The combination of TV, radio and newspapers have helped distort our normal vision and wisdom. It has produced a flood of solemn, strident and confusing resolutions in the American press and in our own city, even from rabbinic colleagues. The only saving grace is that such pronouncements will not be long remembered." Another wrote: "Too many American Jews were too quick to believe this early media distortion, too swift to pass judgment on Israel. Too many of us, because we have an unrealistic image of Israel, have been too willing to impose unreasonable standards upon her. Too many of us, because of our indignation with Israeli politicians, are too ready to vent our indignation on all Israelis." In a similar view another, paraphrasing Reinhold Niebuhr, spoke of "the naivete of the early Zionist myths which failed to take into account the essential amorality which governs relationships between nation states."

It appeared ^{To me} that this urgency to go public derived in no small measure from frustration with the national Jewish organizations and power brokers.

One of those who spent a lot of time explaining his need to speak out described the Conference of Presidents of Major Jewish Organizations as a mere "funnel for the conveying of whatever the line of the Israel government at any time to the American Jewish community." In their approach, he said, "tribal solidarity takes precedence over judicial morality." Another complained of "the immaturity and irresponsibility of so many of our American Jewish leaders who allow Israel to call all the shots." His proof? The cancellation of a recent International Conference for Soviet Jewry scheduled for Paris because President Mitterand would not receive Prime Minister Begin. He did not raise the question of whether kevod ha-nasi was a legitimate concern. I should add that the localization of these 'I need to speak out' sermons ~~To~~ the two cities where group meetings had taken place and a co-signed pronouncement had been sent to the press made me wonder if some powerful personality had set a tone based on his own agenda which others, in the heat of a tense situation, picked up and made their own.

Complaints of this type shaded over into complaints that Jewish life was too Israel-centered and, presumedly, diminished by that fact. One colleague who had avoided all reference to the Middle East except for a single paragraph which he inserted into his Kol Nidre sermon sent me this explanation: "I stuck with my original themes and felt I achieved keeping a perspective on things. I guess some of this reflects my growing feeling that if we become so totally Israel-centered in our sermons etc. we are in a sense assigning American Judaism and the synagogue with a second place position." One sermon described Israel and the diaspora as the poles of a single ellipse, but quickly added: "The needs of the State of Israel necessarily distorted that ellipse, that balance." Today "the needs of the diaspora. . . require that the balance be restored." The overwhelming majority of the sermons took a directly opposed tack and emphasized the importance of continued financial support of UJA, Bonds, etc., despite any qualms people might have about the policies of the Begin government. Most of us accept the thesis that energies directed to

benefit Israel and those directed towards our domestic institutions reenforce each other, but one man, whose congregation had scheduled between the holidays a United Jewish Appeal rally, billboarded this function, but was quick to add, "We might choose to earmark funds to encourage the calls we feel are morally correct. We have not and we shall not turn our backs on Israel, but neither shall we close our minds." He then moved on to his major concern: support of his congregation's Endowment Fund.

Two men raised up the fear that Israel's actions would subject the diaspora to violence. "Many of us feel Israel has met its objectives and it ought to take steps to create a healing climate rather than have a climate where a Jew will be assassinated twenty years from now, walking down the street in Chicago." "Who would have believed 35 years ago that every synagogue in the world would become a little Masada with concern for security and the obvious presence of security guards." Most of us had the good sense not to play to the deepest anxieties of our summer soldiers and sunshine patriots: "More than once I have heard American Jews say, how can the state of Israel do this to us. . .let me hasten to assure you the actions of Israel, whether we agree with them or disagree. . .will not increase anti-semitism. It may give anti-semites what we call in Hebrew a pithon-peh, an excuse. . . but it will not be the cause."

One colleague expressed an ecumenical concern: "On the issue of the Palestinian Arabs we have become estranged from the mainline Christian groups. . .we forget that for years and years these were the greatest supporters of Israel and the struggle of anti-semitism in this country; we do not even talk with them anymore;" but, given the continuing indifference of many Church organizations to Israel's needs and the fact that most of us do not share the Revisionist ^{version} ~~history~~ of the role of the mainline churches in the founding of Israel, most did not voice any particular longing for these presumed lost ties. One colleague even described "the obscene notion" of an unnamed Christian clergyman who had suggested that "for

the peace of the world, Israel may have to disappear."

Few criticized the invasion of Lebanon. Many made a point of saying that they had no qualms about the Peace ~~for~~^{For} Galilee operation until the IDF was ordered to cross the 40 kilometer line which had been the announced objective. I found only two men, both practiced critics, who could find "no justification" for Israel's move into Lebanon, and one of these acknowledged: "I am one of the minority of rabbis that believed from the first day that the war in Lebanon was doomed to be a moral and political failure." The other was certain "the invasion was the center piece of a carefully calculated conspiracy. Operation Peace For Galilee was, in fact, a mask for a Beirut war, the real intent of which was to penetrate Lebanon to Beirut, there to root out and destroy the PLO in order to facilitate the annexation of the West Bank."

Everyone was heartsick at the cost in human life, but only the two practised critics were prepared to load Israel with all the blame: "Their (PLO) excesses did not provide Israel with the excuse for the tremendous devastation caused in Beirut." A few echoed Abba Eban and were disturbed that the Lebanon incursion was Israel's first "optional war, the first use of military power where the threat was neither immediate nor potentially fatal;" but again, only the practised critics played military expert and cited the ease of the Israel advance as proof that the PLO was really not an enemy to be feared. Most reminded their people of the underground storerooms packed with crates of sophisticated weapons and of the elegant advanced planes and missiles of the Syrian Air Force: "The PLO did pose a real threat to the Israelis."

Most recognized that no single or simple judgment could do justice to the complexity of the situation. "We weep for all the innocents. Yet, we also know wars may be necessary and wars always kill." Another wrote: "Everyone was torn by the agony of the war in Lebanon and its toll in lives lost - Israeli, Lebanese and Palestinian. It was the Hebrew poet, Bialik, who once wrote: Fit vengeance

for the spilt blood of a child the devil has not compiled. Bialik was speaking not only of a Jewish child but of any child - all those innocents who always suffer the most from war. "The Bible recounts that the children of Israel were commanded to smear the blood of a lamb on the doorposts of their houses so that the angel of death would pass over them. But surely, the rabbinical sages of the Talmud remark, the angel of death can distinguish between Jew and Egyptian. They answer, 'Once destruction is unleashed, it cannot distinguish between the wicked and the good.' Therein lies the tragic ambiguity of wars. "Yet the slaves would have remained slaves, fettered still by their tormentors if there have been no plagues. No moral bomb has been invented to single out terrorists and pass over the civilians. But survival is a value in itself and an act of morality."

I was not surprised that those who were confident that Israel's military activity was unwarranted painted the Begin government and the Prime Minister, himself, in the blackest of colors; but I was surprised that many who saw the complexity of the situation came down just as harshly on the Prime Minister. One colleague, in effect, identified Begin with the Canaanites, that tiny minority of intellectuals who in the pre-State years argued that Israel should be a Hebrew, not a Jewish, nation - pagan rather than Torahic. He did not specifically call Begin a Cananite, but he connected the wellsprings of his policies with the militant rhetoric of that group. "Realism and its needs may explain, and perhaps even justify, the devastating collision of hostile forces in Lebanon. But let not the Zionist ideal be stilled. Let not the thread of Jewish history be severed. At best, let it be a diversion, albeit a necessary one, from that long, painful but honorable, saga of the miracle of our survival. . . We are not Canaanites." Another said: "He is not only rigid, but caustic, cantankerous and seemingly unappreciative of America's role in support of Israel." Another: "I have feared and opposed Menachem Begin since the day of his election as Prime Minister. He is neither a man of peace nor one who can understand and see the necessity of regarding Israel as a part of world brotherhood." Another presented what can only be called a caricature: "Prime Minister

Begin is a disciple of Jabotinsky and the Revisionist movement in Zionism. Jabotinsky preached a fanatic Zionism, an emphasis on power, and a disdain for morality; that a man like Menachem Begin, Prime Minister of Israel, that a man like Sharon is Defense Minister of Israel - this is a moral catastrophe for the Jewish people." Only one sermon raised the possibility that we might not be giving the devil his due.

"Begin doesn't come across very well, especially in these times of a Reagan Administration. Where we have a group obsessed with matters of style, Begin doesn't relate; he doesn't look good on TV. He's too damn long-winded and stubborn." He went on to say that a few reporters were willing to recognize that Mr. Begin and Israel have been unmercifully and unrelievedly battered and have few options left but to batter back. I did not find in any sermon any reference to Mr. Begin's role at Camp David or the pullback from Sinai or Yamit.

Settlement policies and control methods on the West Bank are real issues and positions opposed to Begin's policies are not only understandable but probably sound, but I could not help wondering to what degree these harsh judgments were motivated by differences over political philosophy and political strategies and how much by pique and personal frustration. Some of us have close ties with the leading Labor politicians, kibbutz leaders and intellectuals, and our friends are no longer in power. "We are responsible," one colleague said, "for undercutting some of the finest potential leaders of Israel, some of the best voices." Another demanded the resignation of the Begin government and cried for a new partnership between the leadership of Reform Judaism, the kibbutz government and Israeli intellectuals "in pursuit of a liberal Jewish spiritual revival built on the principles of Reform Judaism and Zionism." A cozy idea, but isn't the problem that we must learn to work with those who represent today's Israel? Admittedly, Labor's social democratic vision is closer to mainstream Reform's mission of Israel teaching than the narrower, less optimistic, social instinct of Begin and the Likud, but do we act wisely when we caricature their policies and avoid confronting their genuine concerns? Their

version of the old faith may be a bit tough-minded for our taste, but then our version of the old faith must seem naively romantic to many who live under permanent seige.

My own instincts had been to speak from the heart and from the head. I understood Israel's predicament and I was concerned over some of Israel's actions. Most, I found, approached their congregations much as I had: "We want to be a nation like all other nations and we want to be a light unto the nations. We want for Israel safety and security, but also a meaning beyond survival." Another: "It is the oldest of Jewish dilemmas and, at the same time, the most remarkable of Jewish challenges. Stated by Hillel so many centuries ago: 'If I am not for myself who will be for me, but if I am only for myself, what am I?' Ourselves, but also others. Survival, security, but survival with a dream and a vision. Our obligation as supporters of Israel and as supporters of the Jewish people is to be supporters of both the body and the soul, of the muscle and the vision." Another: "I know that for the past 2,000 years, during which we have been the dust under the heel of the oppressor, we could announce that moral stance without reservation because we were the oppressed ones. We advocated what someone called 'the morality of powerlessness.' But then we came to our own land and to control our own destiny, then, as in our own lives when children grow up, morality, idealism and values confront the real world of power and the Jewish people who had not known political power for 2,000 years now had to come to terms with its own newly won power, now had to grapple with the words in the Talmud that if one comes to kill you, you are entitled to kill him first - assuming, of course, that you have the power." Another: "We Jews pride ourselves that we changed the land of our forefathers to which we returned in peace a century ago. We changed it from a desert to a land in bloom; but the land, the burden of a native home, has also changed us. This is the price we have had to pay for nationhood. Jews now have a military force. Jews now fight wars to protect their own. Thank God we can. Thank God we are good at it. Thank God we can say, 'never again,' and have the force and the will to persevere - to make

it stick." After all, Judaism teaches both "righteousness, righteousness shall you pursue" and "Be not righteous overmuch, why should you destroy yourself." To most of us the image of Zion redeemed in justice is a compelling image, but justice is a goal to reach for, not an inflexible standard which can be applied in all situations.

Only a very few sermons insisted that principle must be upheld whatever the circumstance: "Either Israel and Jews everywhere are abnormally moral or why be Jewish." One such sermon labeled Lebanon an "insanity" and insisted that "the brutal destruction of communities were actions hardly different from the PLO which killed some 100,000 (sic) Lebanese during the last years." He spoke of the hardening of world opinion against Israel and, "by reason of linkage," against world Jewry. The summer's events were viewed as proof that "Israel's moral fiber is rotting away." His evidence: Lebanon, yeridah, inflation, the refusal of the refuseniks to settle in Israel etc. He spoke not of moral dilemma, but to set matters straight. He had it all worked out: Begin must resign, Navon was to be named Prime Minister. A cabinet of Israel's best and brightest would be named. A full investigation of the camp affair would be held and all foreign forces would be pulled out of Lebanon. Finally, Israel would reverse world opinion "by making amends (sic) with African nations who could use their technical skills as they prepare for life in the 21st century.

A number of sermons contrasted a "wrong" idea of Zionism, a people in search of normalcy with a "right" idea of Zionism, a state seeking always to align its policies to the highest Jewish principles. "The earliest Zionist pioneers came to Palestine to found a State unlike any other. . . There was to be a universal benefit to Israel's birth" ~~()~~. "I expect Israel to live by standards higher than those of other nations. Not only are the eyes of the world upon Israel; I believe that God's eyes are upon her. I refuse to settle for Israel acting juse like any other nation. If that be a double standard, so be it." "Some. . . hold

that Israel should not be judged by higher standards than other nations, that the State of Israel was refounded (sic) not to be a light unto the nations but to normalize the Jewish people. . . . As Jews we chose not to be normal." Most who spoke this way spoke out of sadness rather than anger because "some of Israel's idealism is being lost as the Arab-Israel struggle drags on." A few find this insistence on a double standard nothing but rhetoric: "Reform Judaism has as one of its main doctrines that Judaism should be a light unto the nations. We should be an exemplary people. I long ago relinquished that idea. When American Jews developed the same divorce rates; when we produced delinquents, drug addicts and drunkards as everybody else does, I concluded that we Jews are just like any other people and perhaps more so. To demand of us what no other peoples expect of themselves is to operate on a double standard. . . if other peoples are entitled to their miscreants so, too, are the Jewish people. When we agonize over the Beirut massacre. . . it is because hiding one's eyes in the face of evil is against the Jewish ethic. It is something Jews shouldn't be doing because decent human beings do not turn away when evil is being perpetrated."

If the sermons offered specific advice it was that Israel be more forthcoming on the autonomy issue and restrain, if not actually stop, further settlement on the West Bank.—"In Lebanon the issue was the great loss of innocent life and the high cost of winning. In the West Bank it is the Begin government's seeming preference to continue military rule and perhaps annexation as opposed to a more forthcoming effort to achieve a negotiated peace." Another advised: "Now is the time for Israel to seek peace. . . to offer to its Palestinian citizens (sic) something with strength that it could not offer before out of weakness and that is a place to call their own." A sensitive hope, but he treated this program as if it guaranteed results: "There will be no peace until the Palestinians have their place. The promise of self-determination can bring peace." If history teaches anything it is that the virtue of a policy does not guarantee its victory. This sermon left the

issue at this point, but one of the widely quoted critics was so certain that Palestinian self-determination would bring peace that he favored turning the screws on Israel to make it happen. "President Reagan will have to apply enormous pressure on Begin in order to alter the way the government of Israel interprets the concept of autonomy laid down in the Camp David Accords."

Few of those who prescribed the granting of full autonomy to the Palestinians confronted the question why so many in Israel do not agree with this program which apparently seems to many of us both a moral and achievable solution. Little credit was given to the moral sensitivity of any in Israel ^{but these} who are members of Peace Now. "These leaders (Begin-Sharon) are supported by certain changes in the population of Israel. The clear majority are the Sephardim - eastern Jews who grew up in Arab lands. They brought an Arab belief in muscle and force. The Arab knows muscle, not equal justice under law. These Sephardim who did not share the early Zionist ideals of socialism, humanitarianism, and equality are the firm supporters of the Prime Minister and his policies." This offhanded dismissal of the moral sensitivities of more than half Israel's citizens disturbed me and I wondered if I read into these lines what was not intended. I had not. He continued: "Israel is not the guardian of Jewish values. In many ways America is a better guardian of those values than Israel. We are, after all, a minority and it is the minority that is concerned with equality and civil liberties. In addition, Israel is a frontier state struggling for survival with little time to concentrate on ideals. We are citizens of an older, far more secure, democracy which has had time to focus on ideals necessary for survival. The American Jew is more likely to take to heart the great spiritual and moral teachings of our heritage than his Israeli counterpart (italics mine).

I was troubled by this confident identification of our moral rhetoric as the right way, the Jewish way; but even more so by the further claim a few colleagues made that our superior moral outlook is a direct benefit of our being a diaspora community which is not fully responsible for its own fate. "Judaism and Jews have

lived most of our existence without a state and flourished better in this situation than as a nation in antiquity or modernity." I find this a strange thesis, indeed, for one who reads weekly from a Bible written and edited by Jews who lived in a sovereign Jewish State. Are we to be forever limited to the moral vision of the powerless? If so, we really have little to offer the world by way of a meaningful ethic.

Another sermon treated this theme at some length. It described: "three great and interlocking dangers - mortal (sic) dangers - that afflict world Jewry." The second of these dangers turned out to be "the danger posed to Jewry by some of the actions of Israel and the way an overwhelmingly hostile world has interpreted these actions." "The last thing our world needs is a mini super power that claims to be answerable only to God." "The fanatic chauvinism that moves the Begin government to rash actions, to extravagant claims, and to biting the hand of its one ally" have transformed "what the word 'Israel' means today even to its friends." "There was a time when the word 'Israel' conveyed an image of scholarship, of agricultural miracles, of musical prodiges, of prophecies fulfilled." "Today the word 'Israel' projects an image of yet another nation state involved in the blood and guts of real politik, no worse, but alas, hardly better than any other," which leads to this conclusion: "We can no longer look to Israel as the prime exemplar of Jewish values and as the prime guarantor of Jewish survival."

This lament moved immediately to a section entitled "American Jewry, the Only Hope." Its conclusion: "If Jewry is to survive into the twenty-first century in any meaningful way it will be through the strength and determination of the American Jewish community." This theme was repeated in his Yom Kippur sermon: "We have created here in America outstanding Jewish universities and rabbinical seminaries and wonderful social service agencies; we have produced an unbelievable number of Nobel laureates; we predominate in the musical and literary communities. As I see it, we are in the midst of a Golden Age here in America, an age even more

resplendant than the golden ages of Babylonian and Spanish Jewry." American Jewry is prosperous, well supplied with institutions, and has many notables to its credit, but I was brought short by this encomium because the speaker had begun his Rosh Hashanah sermon by naming as the third and 'most severely metastasized' of the mortal dangers that confront world Jewry as "the increasingly casual and apathetic manner in which the vast majority of Jews respond to their Jewishness in a secular world." Obviously, all is not well in paradise. Whose fault was this? Incredibly, Israel's. "In the midst of all of this intellectual and social creativity, so many American Jews define their Judaism through Israel, and so many American Jewish institutions take their cues from Israel. There is an immaturity - a lack of responsibility in the American Jewish community - that is frightening to people like me who see American Jewry as the guarantor of Jewish survival."

As a child when my brother and I rough-housed and broke something, my defense was to complain loudly that it was his fault. To blame Israel for American Jewry's lack of cultural and spiritual quality seems to me just such a juvenile reaction. Israel has not drained funds from the synagogue. If you doubt this go back and look at Temple budgets and rabbis' salaries from the 1920's. We are as well off as we are because of Israel. Israel has not drained funds from our communities' social welfare institutions. Joint U.J.A.-Federation drives exist because local agencies find it to their advantage to piggy-back on the UJA's appeal. I object as much as anyone when a rich no-goodnik is honored by an Israel-related institution, but let the synagogue which has not done the same cast the first stone. I decry the coarseness and macho of some American Jews, but are Entebbe and the bars of Tel Aviv to blame or the violence and indulgence of our own society?

One can find evidence of "military triumphalism" in Israel: Kahane, the Gush, Sharon; but I wonder whether those who claim that ~~the~~ Israel's policies reflect faith in the gun rather than in God may not ~~be~~ still ^{be} fighting our good fight against the Viet Nam war. There are similarities. Israeli planes regularly streak across

neighboring borders. Elected mayors are summarily removed from their West Bank offices. Jerusalem is willing to use force to gain its objectives, but there are significant differences. America was not threatened. Israel is. The PLO and Syria have bombed Israel's cities. Unless we deny all moral sensitivity to all Israelis, we must face the fact that the Labor Party and most of the thousands who protested Begin's position on a Commission of Inquiry in Tel Aviv share his view that the West Bank settlements must remain, that Jerusalem must remain united under Israeli sovereignty, and that the Palestinian communities on the West Bank cannot be granted full sovereignty.

Complex issues require that we use our powers of imagination as well as our capacity of indignation. "Because of the 35 years spent on sheer survival. . .there is a growing sense of spartan military mentality. It's one I don't feel comfortable with, but I can't judge because were I to live there all the time then the nature of war would be as much a part of my life as the nature of turning on the TV for my kids to watch Sesame Street."

What is gained by stereotyping Israel's Sephardic community as medieval in practice and perspective? I like Schindler's suggestion in his December '82 speech to the UAHC Board that we "de-Ashkenize Reform Judaism so that we truly become one people;" but to take up his suggestion whole-heartedly would require that we do more than recognize President Navon as a Sephardi or invite Sephardi intellectuals to the next OCAR Conference. To de-Ashkenize Reform Judaism would require that we remove Hegel, Kant, Marx, the social utopians and Women's Lib from our value assumptions. It can't be done. I'm not sure it should be done. But, at least, let's play with the idea long enough to admit that our ethical assumptions owe as much to secular Western ideologies and to the impotency of the diaspora synagogue as to traditional Jewish sources. Our more than occasional flights of self-righteous oratory do little to encourage American Jews to confront thoughtfully the triad of hard issues - survival, power and Torah - which Israel must somehow adjust. One illustration

of such rhetoric will suffice: "We all accept and support that Israel was created as a Jewish State, in part to give physical security to Jews who were not allowed the luxury (sic) of living elsewhere on earth. That purpose still holds true. . .but more than a refuge, Israel must be Jewish. To be Jewish it must live and act in the spirit of Judaism as reflected by our highest ideals and loftiest values. If it does not it has no more reason to exist than any other nation and can lay no special claim to the allegiance of anyone including its own citizens (italics mine).

We do not have to agree with Begin on many issues - I certainly don't - but let's recognize that he's not wrong when he insists that in his part of the world, as in ours, peace between nations depends to a large degree on power and deterrence. When one colleague asserted: "that there are other ways to resolve disputes short of physical violence or war. Judaism insists that we 'can' choose life and not death. Instead of Hillul ha-Shem, Jews are required to work for Kiddush ha-Shem. Kiddush ha-Shem is conduct which pursues Shalom, peace;" I found myself muttering: "Kiddush ha-shem is martyrdom and the peace you propose is utopian. The Middle East cannot expect such a peace. Passions are too high. The people of the region are undergoing convulsive economic and social changes. Recognize that you're talking to a congregation whose members live in a society of laws and rights. Israel has to survive in a sea of sharks.

I kept asking myself how those who told their congregations "the promise of self-determination (for the Palestinians) will bring peace," could be so sure that what they label legitimate Palestinian rights would, if granted, guarantee peace. The Palestinians may have other ideas as to the nature of their legitimate rights. Will they be satisfied with an autonomy which does not include the vacating of all Israeli settlements? How can Jews agree that the West Bank be judenrein? Will the Palestinians be satisfied if Jerusalem is not an Arab capital?

I sympathize with the call for dialogue between Israel and the diaspora. A

family holds together best when its members speak their minds, know wherein and why they disagree, and agree to disagree agreeably; but I don't agree that we haven't been speaking to each other. There have been numerous conferences and congresses and some who spoke most of a need to dialogue have been among the most faithful participants in these meetings. Their problem is not the lack of dialogue but that the Israelis, or at least many of them, have not accepted (listened to) their point of view and that they have not been convinced by (listened to) positions which they found unsympathetic. Is that so surprising considering how radically different our situations?

I sense that the renewed call for dialogue comes from those who want to preach and convert, and it is this spirit which seems to lie behind the call made by a colleague for a world Jewish Assembly. Presumably, in such an assembly his views (our views?) would have strong representation and we would not have to depend on agencies which do not speak our language. I wonder. Are we so sure that most Jews share the urgent messianism which motivates some of us? Are we so sure of our congregations? Moreover, I doubt that even if we had a sizeable delegation it would be any more effective than ARZA has been at the World Zionist Congress, and the reason, again, would be structural. On Israel-related issues no international Congress of Jews will ever have the final say on Israel-related issues. However convinced we are about what Jerusalem should or should not do in regard to the West Bank, our lives aren't on the line and our sons aren't in the IDF. Since it would lack authority, Israel is, after all, a sovereign state, any such body would be little more than another frustrating debate forum.

A final thought on our responsibility to our congregations. They need strengthening as well as moral guidance, and we need to do a lot of hard and prayerful thinking about the perception which a few voiced and which, I'm sure, many felt but did not voice, that Israel's actions may affect/have affected adversely our well-being here in America. There was a good bit of talk about the bombings in Europe and some linked Israel's actions to a rise in anti-semitism. No one recalled that there were bombings in Europe in 1967 and 1973 when it was the Arabs who attacked.

Will a West Bank settlement end terrorism? I doubt it. Anti-semitism does not need an excuse and terrorism has its own maniacal logic.

Israel isn't always in the right. Begin may not be the best leader Israel could have. But, surely, we who are so understanding in our counseling must work at least as hard to be understanding of the actions of the Jewish State. Let's at least recognize that in these tragic times and in that tough unyielding arena a less messianic, more prudential and, yes, even more power-oriented, standard than the one we apply to the domestic issues of diaspora life may not only have some merit but some claim to be called Jewish. As I understand the Jewish approach, it rejects the either/or attitude, "either Israel and Jews everywhere are abnormally moral or why be Jewish" in favor of a both/and approach, "take hold of this (the vision) but don't leave go of the other (the imperative of survival)." I take my conclusion from another's sermon: "We should walk the extra mile of understanding for our fellow Jews for whom living up to their highest ideals is so much more difficult."

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