



## Daniel Jeremy Silver Collection Digitization Project

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

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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American Jews and Israel, 1982.



American Jews and Israel  
Daniel Jeremy Silver  
December 26, 1982

It is by now a well-known story among us. In July of this past year the National Broadcasting Company sent a filming crew to Cleveland to provide footage for a five-minute insert into the evening news entitled "A House Divided." NBC believed, to quote its reporter, "that the war in Lebanon had split the American Jewish community as no other issue had before." They proposed to detail that split and to ask whether the unified support which the American Jewish community has historically rendered to Israel was, in fact, endangered. Was the American Jewish community about to distance itself from Israel?

Apparently, the immediate cause of Cleveland's selection was the fact that someone had called the attention of NBC to an op-ed piece which had been published in The Cleveland Jewish News by a local attorney in which he questioned the necessity of the invasion of Lebanon and the propriety of the West Bank settlement policies of the Begin government. The real cause was NBC's conviction which, I suspect, was shared by the other major networks, that a basic change in the conduct of the American Jewish community was in the works and that it was proper to detail this to the American public. Unfortunately, this was another case where the facts did not match people's preoccupations and the NBC action did little to reassure many of us about the reliability and professionalism of the networks and this at a time when our faith in their competence had been shaken by the rather careless way in which they had reported many of the events of the Lebanese war.

NBC did not find the facts and let them speak for themselves. They shaped what they found to meet their preconception. In Cleveland NBC attended a meeting of a group which calls itself the New Jewish Agenda. This group of some 20 or 30 people were convinced that the invasion of Lebanon had been a tragic mistake, that the Jewish State should respond militarily only when directly attacked, and then its response should only be strictly commensurate to the threat under which it was placed. They believe that the settlement policy of the Begin government was



ill-conceived and unjust. They acknowledged that though Israel is an occupying power because Jordan attacked Israel in 1967 despite Israel's energetic attempts to have Hussein stay out of that war, but believe that Israel must keep the West Bank as a sacred trust for the Palestinians who must, ultimately, be granted autonomy, if not statehood.

I respect the moral sensitivity which leads people to this set of convictions though I do not agree with them. They seem to me to be both romantic and innocent, appropriate perhaps in some situations, but irrelevant, and even dangerous. The Middle East is beginning to walk the tortuous road from medievalism to modernity. It's a world in turmoil and will be so for quite some time, so that it seems to me that the most one can expect to accomplish this is to create makeshift relationships between countries and ruling groups which will somewhat limit violence. Unfortunately, for the moment, only power can deter aggressive behavior by those who are troubled and have little to lose. But, regardless of my convictions or those of the New Agenda, it was simply not true that the relationship between the American Jewish community and Israel was fundamentally changed by the events of last summer. Israel's policies have always had their share of critics. Moreover, at the same that the New Agenda was meeting, in another synagogue a much larger group numbering several hundreds were making their pledges to the Partnership Campaign.

I've never been one who believes that principle can be effectively sustained unless we salt our convictions with a good bit of prudence. The Bible, after all, includes the mandate, "righteousness, righteousness, you shall pursue," and the mandate, "do not be righteous overmuch, why should you destroy yourself?" Innocents abroad are often a ready prey to street-wise predators. We lock our homes and cars to protect ourselves and our property. Is it not right for a country to take similar precautions? Absolute justice ought to be the goal by which we and the Jewish community and the Jewish state organizes its policies, but a goal is not



an absolute standard. There are always circumstances and prudential concerns which must be taken into consideration.

To make the necessary compromises with the real world is not necessarily to be less principled. Indeed, those who demand purity of themselves or their country often defeat, by their ineffectiveness, the very goals they seek to achieve.

The NBC team saw what it wanted to see and so it aired one Friday night a five-minute segment of the House Divided. That episode led me to wonder why the national media was so determined to find what was in fact not there, why they did not understand that the community remained one, whole, integral, despite debate and even dissent. The answer, I suspect, has something to do with the difference between the Jewish community and the Christian community. We're a family, a people. They're a religious communion with far more tenuous ties. The difference is historical and a factor of size. Families disagree with another on any number of issues, but they agree to disagree agreeably, understanding that ultimately each adult will make his or her own decision and that the ties of family and love will remain close even though we wouldn't do what they've set out to do. This sense of mishpaha, of family, is unique to the household of Israel and those outside do not really comprehend it.

The media also forgot that Jews love to argue with one another. Two Jews, three opinions, you know the old story. And argue we did last summer. Some of us felt that the Israel Defense Force ought to have immediagely gone into West Beirut and ended it all. Others felt that the Israel Defense Army should not have crossed the 40 kilometre line, the original objective of the Peace in Galilee Operation. Others felt that the PLO and Surian arms buildup in violation of the cease fire treaty was not a sufficiently clear and present danger to justify the invasion. Many of us were disappointed that Prime Minister Begin summarily turned down the September 3 Reagan Peace Plan. Almost all of us were disturbed that the Israelis allowed the Phalange into the Palestinian encampments near West Beirut and that



the Begin government had tried to stonewall the cry for an investigation. There was dissent. Each of us had his own opinions about what should or what should not have been done, but that's the way families are. We agree to disagree agreeably.

Why were the media so determined to locate dissent. In part they were, as always, eager to develop a local side to the news that was coming out of West Beirut and Jerusalem. Local issues improve ratings. And, of course, we Jews are among the biggest consumers of news in the United States. We read the papers. We listen to the news. We watch the news. In a sense, the media were playing to a ready audience. Here, by the way, is part of the answer why the casualties of 1982 were given so much prominence and the casualties of the Lebanese civil war of 1975 and '76 so little, though they were actually larger. We wanted to know. They wanted to know. It's simply true that whatever Jews do is a matter of some fascination to the larger world for a lot of reasons which only an in-depth psychologist could really understand.

Then, too, the networks are centered in New York City, the most impacted Jewish community in the United States. Not many of the on-air personalities are Jewish, but a goodly number of those who are involved in the news management are; and I suspect that some of these people wanted to find confirmation that the rather negative approach the media had taken to the invasion, the extravagant casualty figures they had reported, and the suspicions they had aired about Israel's interests were in fact probably shared by the Jewish community. I think many of these people were concerned that they had somehow done something which members of a family ought not to do to one another, and they wanted reassurance that out their Jewish mothers weren't angry with them.

Then, too, powerful economic and political interests were at work. There are many who would like to prove to the Congress that there is no reason to pay attention to what Jews say about Israel because, in fact, the Jews are divided over Israel and, therefore, foreign aid to Israel can be cut; arms sales to the Arab



world can go through without protest; and Israel can be pressured to make the concessions Arab governments demand. Therefore, great pressure ought to be brought on

The spotlight was on us this summer and the question then is how did we react. If we look carefully at ourselves I think we will find that there have been some subtle changes in the reaction of segments of our community to Israel. I'm not speaking of any sudden shift of the kind or degree the media sought to uncover. I'm speaking of changes which have been on the way for quite a number of years. Think back to the early years of Israel's statehood, to the years when the Holocaust weighed on much of the world's conscience. Our relations then were simple. We approved and applauded the establishment of the State through the valor of men and women who stood up against five Arab countries determined to drive them into the sea. Israel was to many in America then a great social democratic experiment: the kibbutzim, the reforestation of the land, the draining of the swamps, the absorption of immigrants and refugees - a miracle - our miracle.

At a deeper level, the image of the Jew with the gun supported our resolve, 'never again.' We would no longer be the world's ready victim. Israel's existence and her accomplishments during those first two decades provided us great emotional support and our feelings towards Israel were confirmed by the world about us. But the world's not a simple place, and as the memories of the Holocaust began to dim our neighbors began to be concerned with other matters. Inevitably, governmental policy became more "evenhanded," which means simply that America has a lot of commercial, national and military interest in the Middle East, and as time went on Israel became a more complex society, something more than the glorious society of social experimentation, social democracy and the kibbutzim. It became a society which had all the economic problems of a developing nation. It became a society which had all the social problems involved in integrating people of various backgrounds and cultures. It became a society which endured constant siege and frequent attack and which developed something of a Masada complex, a glorification of its



ability to stand on its own. It's become a somewhat discouraged society. Since 1948 Israel has been willing to negotiate, to sit down, but even little Lebanon will not sit down with Israel's representatives to negotiate political arrangements. Israel has had 35 years of frustration with every attempt at reconciliation and has every reason to cast a jaundiced eye at those who say reconciliation is the only way. American Jews, however, continue to be hopeful, optimistic, caught up in our own feeling that reconciliation can work while Israel has increasingly come to the point of view which Mr. Begin represents. He's the Prime Minister of Israel because he represents their feelings and frustrations, because he voices their conviction that you cannot count upon the world's good will. We've never known what it means to be utterly alone. In 1973 when the Syrians and the Egyptians attacked and the I.D.F. was sent reeling back across the Sinai and the Golan, there were three days during which Israel appealed to Washington for military resupply and got no answer - not even from the ally who keeps saying, 'We will never turn our back. We are constant.' Israel knows. Israel has endured. Israel's people accept a more tragic view of life than we do. The American Jew still believes that there must be a way to resolve problems. We say to each other: if only the Israelis will be forgiving on the West Bank, if only Begin will stop using theological arguments, if only Israel will make Palestinian autonomy possible, then peace will come to the region.

In the best of all possible worlds with reasonable people who are not emotionally involved, with people of the same class and background, reconciliation sometimes works, but the Middle East is not the best of all possible worlds. What guarantee does Israel have that Palestinians would be satisfied with an autonomy on the West Bank which would guarantee that those Jews who live there must remain there? Would they be satisfied with an autonomy which does not give them Jerusalem as a capital? Will they be satisfied with autonomy which does not give them the right to field an army? Every other country has an army. If they have an army,



will they be satisfied not to use that army to gain the emotional objectives which have become as dear to them as life itself? It's not only that they are taught in their schools how it took the faithful a hundred years, but they dislodged the Crusaders from Jerusalem and Antioch. It's not only that their imams teach that Dar-al-Islam land must never become Dar-al-Hab land which is under the domination of outsiders. For over 40 years now the elimination of Israel has been spoken of and promised, and it's going to take a long, long time for emotions to cool to the point where the Arabs will accept the existence of Israel in their midst.

American Jews are no longer receiving a constant positive reenforcement from Israel, and we're increasingly uncertain how our reactions are no longer identical to theirs. We saw this this year, but, interestingly, not over Lebanon or the West Bank where opinion in Israel seems to be divided, as it is here, but over the President's peace proposals of early September. On this issue, for the first time, a number of national Jewish organizations went public, saying, even though Jerusalem ~~has rejected these~~ proposals we look at these proposals differently. Israel sees the possibility of guns on the West Bank pointed directly at Jerusalem, Tel Aviv and Haifa. We look at the need to reconcile and to consider the various interests of America in the Middle East. Israel wants maximum security. American Jews want to appear reasonable and to maintain talking points with our neighbors and legislators who are looking at the issue from a domestic viewpoint. They see seemingly reasonable proposals. When Prime Minister Begin looked at the President's Peace Proposal he saw a plan to unseat his government. These proposals were first discussed not to Mr. Begin but with Mr. Peres, and this was done as part of another crude attempt to embarrass Begin. He was angry, and I think we can understand his anger. Moreover, Begin saw these proposals in terms of a whole spate of issues, including the Lebanon. His troops are in Lebanon. He wants to achieve certain ends there, and the American proposals made this more difficult. Moreover, he senses what Washington doesn't want to admit, that autonomy will not solve the problems.



I think he was badly advised to dismiss these proposals as he did because the Arabs would have done so anyway, but we should understand his point of view, or at least try to.

But American Jews were on another wave length. Our perspective was, to a large degree, set by society. We're still by nature optimists. Despite the recession, the nation is relatively prosperous and we're still its most prosperous minority. We have it good and we want to believe that all issues can be resolvable. We don't want our sense of security or our relations with our neighbors to be jeopardized, so we instinctively reject Reagan's contention that detente is dead. We don't like to ponder the paradox that peace depends on deterrence. We want to think that justice will out. We want to think that the good will be rewarded. We want to think that reconciliation will work. It may. And then again, it may not.

So far, evidence that the American Jewish community and Israel are listening to different melodies is limited almost entirely to the most politically liberal and sensitive groups within our community, and this includes the Union of American Hebrew Congregations of which this congregation is a part.

Consider an interesting series of events which took place over the last few months which suggest the change and the limits of the change which has occurred. The professional leadership of the Union of American Hebrew Congregations has for some time been convinced that Israel's policies must be more imaginative than the reliance on power and defense which they see as the limits of the Begin government's program. During the Fall they began to draft a proposal to be submitted in December to the Board of the Union which, for the first time since the Second World War, would put our congregational body at odds with the Israeli government, that the proposal submitted was carefully interpreted to the Board the first week in December by the executive head of the Union. Here is the body of the proposal which was presented.

Interpreted to interpret it, it was subtle. The representatives of our congregations



1. We recognize the Jewish people's historical claims to Judea and Samaria. However, Judaism's commitment to peace as its supreme objective at times mandates that even legitimate claims be tempered to achieve reconciliation between enemies.
2. Assuming that Israel's Arab neighbors recognize its right to exist, that Israel is assured secure borders as it reasonably determines, then as a part of direct peace negotiations we believe it should consider appropriate territorial compromises. Accordingly, we urge the Israeli government to declare a moratorium on new settlements in Judea and Samaria. These concessions should not, however, include the creation of an independent Palestinian state west of the Jordan River, nor a return to the 1967 borders. Moreover, Jerusalem must always remain united as Israel's capital.
3. We are troubled by the concept that Israel's security can be achieved only by extending military and civilian control over more than one million Palestinian Arabs, and by the fact that maintaining such control indefinitely could threaten the Jewish and/or democratic nature of the State of Israel. True security for Israel and all the peoples of the region entails the evolution of mutual respect and trust among Jews, Palestinians, and the rest of the Arab world.

The program proposed is narrowly stated and from the point of view of many American Jews seemingly reasonable. It speaks of Jerusalem as a united city. It speaks of the rectification of borders. It speaks of something less than a fully independent Palestinian state. Interestingly, despite the care with which this proposal was written and choreographed, the Executive Director's keynote speech attempted to interpret it, it was tabled. The representatives of our congregations



had not been instructed by their congregations because congregations did not receive this proposal ahead of time. Still, there was great opposition to acceptance even of this limited proposal. Note that the opposition came not from the traditionally conservative religious and political elements in our community but from the leaders of the liberal community. The proposal was recalled and rewritten. What was finally adopted was a wordy, long resolution, I'm not going to read it to you, which speaks of support and the need to study the issue rather than offering specific proposals of how the Palestinian issue must be handled.

As of yet, even in liberal circles, public criticism is muted of the policies of Israel. There is much concern that our community at least understand the political, social, economic complexities of the problem so it can court the media's impression that there's a simple solution which an obstinate Israel is, unfortunately, opposing.

But enough has transpired over enough years to suggest that the relationship of diaspora Jewry to Israel will no longer be one of eager support and emotional satisfaction. Our relationship will be a family relationship, complex, sometimes difficult, sometimes will agree to disagree. We're going to have to make the determination that the family ties are, in fact, of special concern to us. Israel, it seems to me, will have to recognize that the diaspora lives in and relates to a different set of philosophic principles and political realities than she does and that the 'never again' approach does not answer all the concerns of American Jews who want to sense that Israel is moving toward some peaceful goals. We don't expect that goal today or tomorrow, but at least we want the policies of the state somehow to refract what we hope represents the best of our traditional values.

American Jews are going to have to recognize that we used Israel for a lot of things that Israel was not intended to be used for. Israel provided us a sense of our manhood and for many Israel increased our sense of political importance.



Any number of Jews loved to run over to Israel to hob nob with prime ministers and cabinet members and to feel that they are among the power brokers of the world. We used Israel to satisfy some of our social democratic visions. The kibbutz is the longest-lived communitarian experience in the world and, unlike some of the fly-by-night and quixotic communitarian experiences in the United States, it's a healthy environment which represents something which is satisfying in the Jewish experience. We have to recognize that the Jewish state has not been allowed to unfold normally, naturally; she's had to face war and seige and boycott and anathma. We're going to have to recognize that much of what Israel does must necessarily take into consideration tragic realities which are not so apparent in our own situation. It's my hope that in coming to grips with the world as it is we will understand ourselves and our world better. Most have lived, since World War II, in a kind of glorious innocence, confident of American power and prosperity. It still surprises us that there are countries in the world where the per capita income is higher than our own. We deluded ourselves that democracy, freedom and justice were enlarging their orbit in the rest of the world and that if only the Soviet and we solved our problems, there would be peace. Our lives have reenforced our own innate sense, our wish if you will, that everything can be resolved, everything can be reconciled and justice can triumph.

We've been messianists who believe that the world of our dreams is just around the corner. Not so. The world of our dreams is many centuries down the road, if it exists at all. To live with incompleteness, to live with frustration, to live in a world where tragedy as well as accomplishment are part and parcel of history. This is the lesson that Israel has had to learn and that we may learn through Israel. It's certainly a lesson which we ought to take to heart because I'm afraid that without this perspective we may lose all faith in the future and find commitment to larger issues pointless. A person who learns late in life that the world out there isn't like his parent's home often becomes a bitter. We need to



be of that fine body of people who sense the tragedy of life and say, nevertheless, I must try to do what's right and just. Even if I can't resolve the larger problems I can help this family, this community, I can do something, something worthwhile.

One of the things we Jews like best about ourselves is that we don't hunt. Some of us do, but Jews generally have that image of ourselves. A non-Jewish cynic could rightly say to us, 'Jews don't hunt because we didn't allow you to carry guns.' Now we have guns and now some Jews hunt. Jews don't hunt bespeaks the morality of impotence. When we were the victim we were always in the right. We were abused and they were the bullies. Now, we have guns and we must live with the contradictions of power. It's not easy, and certainly not simple, and we have little tradition to guide us in asserting our rights and, at the same time, be careful of the rights of others. How do you say: 'don't tramp on me' and, at the same time avoid tramping on someone else. The macho Jew who says, never again, delights in using power and doesn't worry about who gets hurt in the process. The victor Jew says power is evil and offers up his head on the block. Somehow, we have to carve out an obdurate morality of common sense, a morality which will take into consideration practical issues and principle, a morality which will recognize that we can't have everything we want and yet, not allow others to walk all over us.

It's not going to be easy to maintain family; it never is as everyone of us can testify from his own experience; but the ties are there and I hope and pray that all of us - in America and in Israel - will recognize the importance of these ties and of talking out our problems so that we understand each other. If we don't, what NBC looked for this summer may some day become the fact. It need not be, but it's going to take a great deal of understanding by all of us in order to avoid the problem.



4. Stands firm in resisting all attempts to impose a solution without Israel's participation and consent, or to use threats of reducing the U.S. aid package as a weapon against Israel.
5. Strongly believes that the Camp David process, faithfully applied by all parties, offers the best available framework for the achievement of peace.

As a major religious movement in Jewish life, bound together with Israel in a covenantal relationship, we share a vision for the Jewish State. In this regard:

1. We recognize the Jewish people's historical claims to Judea and Samaria. However, Judaism's commitment to peace as its supreme objective at times mandates that even legitimate claims be tempered to achieve reconciliation between enemies.
2. Assuming that Israel's Arab neighbors recognize its right to exist, that Israel is assured secure borders as it reasonably determines, then as a part of direct peace negotiations we believe it should consider appropriate territorial compromises. Accordingly, we urge the Israeli government to declare a moratorium on new settlements in Judea and Samaria. These concessions should not, however, include the creation of an independent Palestinian state west of the Jordan River, nor a return to the 1967 borders. Moreover, Jerusalem must always remain united as Israel's capital.
3. We are troubled by the concept that Israel's security can be achieved only by extending military and civilian control over more than one million Palestinian Arabs, and by the fact that maintaining such control indefinitely could threaten the Jewish and/or democratic nature of the State of Israel. True security for Israel and all



the peoples of the region entails the evolution of mutual respect and trust among Jews, Palestinians, and the rest of the Arab world.

We pledge new vigor to the task of building an indigenous Reform movement in Israel, and stimulating its expanded involvement in critical issues, such as the poverty and education gap and tensions among Jewish ethnic groups. We must reach out to the Oriental communities, who now represent Israel's majority. Even while renewing our commitment to the struggle for Reform Judaism's rights in Israel, we urge that our movement intensify its deep involvement in the ongoing task of building an Israel that is the fulfillment of the prophet's vision and the Zionist dream.





*For Rabbi Silver from Jim Reich*

RESOLUTION ON ISRAEL

Adopted by ARZA National Board  
November 15, 1982  
Chicago, Illinois

For Submission to UAHC Board  
of Trustees Meeting, Denver  
December 3-5, 1982

As Reform Jews, we affirm our right to become involved in issues affecting Israel's survival, and our obligation to speak out with love and concern. The pursuit of peace is a religious commandment; it is an inherent part of our profound commitment to k'lal Yisrael, and our solidarity with our brothers and sisters in the State of Israel. We have learned from our teachers that differences of opinion in matters of the greatest substance, in issues touching upon the meaningful survival of our people, are a source of strength rather than weakness.

We are aware that any disagreements that may be publicly expressed regarding Israel's policies might be used out of context by Israel's enemies. But the appearance of a false unanimity is damaging. Israel's cause is best served when its advocates offer it sincere, critical and constructive guidance. Toward that end we urge that means be found through existing or new structures to facilitate mutual consultation between Israel and Diaspora Jews.

The UAHC together with its Zionist affiliates, ARZA and Kadima:

1. Is fully committed to the defense and security of the Jewish State and the Jewish people.
2. Encourages all Jews to strengthen Israel by participating generously in campaigns which provide Israel with essential material resources, and by emphasizing and supporting aliya.
3. Rejects the canard that current Israeli policy is the primary obstacle to peace. The main roadblock to peace is the refusal of every Arab government, except Egypt, to recognize Israel's legitimacy.

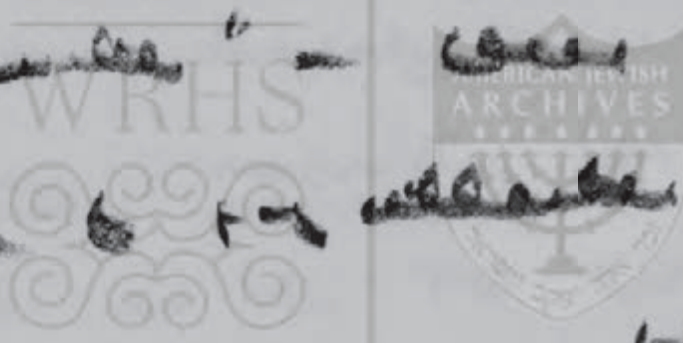






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It's a well known story by now. This summer, during the  
1st day of Israel's <sup>alliance in the UN</sup> ~~independence~~ of state, NBC sent an investigation  
Team into Jerusalem to get a report which would detail  
the - To give the reporter some credit - "The war in Lebanon  
has split American Jewish opinion like no other issue  
has before" - was then reported and aired it was  
entitled House Divided and the piece of the piece was  
the a word was associated to end of organized  
Jewish support is it has existed since 1948.

Apparently NBC came to Jerusalem because  
someone had given some indication to a Think Piece -  
which the CTN had produced - by a local attorney  
in which he denounced the Jewish community's movements  
for the reunited of the invasion and the displacement of  
P.A. born settlers along the West Bank.

NBC came to Jerusalem to illustrate what  
some <sup>people</sup> ~~now~~ felt to be a crisis - - and  
of the entire issue of a seriously divided community,  
was much closer - and pointed out the reaction piece  
as a sign of a people divided Israel ~~themselves~~.

The whole episode did nothing to reduce  
anyone's confidence in the integrity of TV  
news reporting - nothing had actually been  
brought out by the tendentious report ~~itself~~



Adopted by the UAHC Board  
of Trustees unanimously  
December 5, 1982, Denver.

RESOLUTION ON ISRAEL - #1

As Reform Jews, we affirm our obligation to become involved in issues affecting Israel's survival and to speak out with love and concern. The pursuit of peace is a religious commandment; it is an inherent part of our profound commitment to k'lal Yisrael and our solidarity with our brothers and sisters in the State of Israel. We have learned from our teachers that differences of opinion in matters of the greatest substance, in issues touching upon the meaningful survival of our people, are a source of strength rather than weakness.

We are aware that any disagreements that may be publicly expressed regarding Israel's policies might be used out of context by Israel's enemies and weaken the resolve of its friends to continue its support. Israel's cause is best served when its advocates offer it sincere, informed, critical and constructive guidance. Toward that end we urge that means be found through existing or new structures to facilitate mutual consultation between Israel and Diaspora Jews.

The UAHC, together with its Zionist affiliates, ARZA and Kadima:

1. Is fully committed to the defense and security of the Jewish State and its Jewish people.
2. Encourages all Jews to strengthen Israel by participating generously in campaigns which provide Israel with essential material resources.
3. Rejects the canard that current Israeli policy is the primary obstacle to peace. The main roadblocks to peace have been the actions of the PLO and the refusal of every Arab government, except Egypt, to recognize Israel's legitimacy.
4. Stands firm in resisting all attempts to impose a solution without Israel's participation and consent, or to use threats of reducing the U.S. aid package as a weapon against Israel.
5. Strongly believes that the Camp David process, faithfully applied by all parties, offers the best available framework for the achievement of peace.

We pledge new vigor to the task of building an indigenous Reform movement in Israel and stimulating its expanded involvement in critical issues, such as the poverty and education gap and tensions among Jewish ethnic groups. We must reach out to the Oriental communities, who now represent Israel's majority. Even while renewing our commitment to the struggle for Reform Judaism's rights in Israel, we urge that our movement intensify its deep involvement in the ongoing task of building an Israel that is the fulfillment of the prophet's vision and the Zionist dream.



Adopted by the UAHC Board of  
Trustees unanimously  
December 5, 1982, Denver

RESOLUTION ON ISRAEL - #2

RESOLVED:

Having overwhelmingly adopted a resolution that we as Reform Jews, bound together with Israel in a covenantal relationship and sharing a vision for the Jewish State, have an obligation to become involved in, and to address ourselves to the great issues that will impact on both Israel and the destiny of the entire Jewish people; and having also concluded that we have the further obligation to informedly and constructively speak out on those issues with love and concern for our brothers and sisters in Israel; and recognizing that among those issues are some that are deeply complex and complicated and which must be sympathetically and critically explored in depth at all levels of our movement in a search for some significant degree of consensus and a direction that we as a religious community must take with respect to them;

WE, THE BOARD OF TRUSTEES OF THE UAHC, therefore urge all Reform congregations in the United States and Canada to enter into a study, dialogue and debate on all such issues, including Israel's settlement policy, the future of Judea and Samaria, the development of more effective instrumentalities through which to express our views, and the nature of our commitment to the strengthening of aliyah.

We do so in the hope and belief that such a search and discussion is in the great tradition of our people and required of us as a major religious movement in Jewish life.

We hope that out of such discussions may emerge knowledge and consensus; out of such inquiry accommodation; and out of frankness and candor great understanding and mutual respect.

We call upon the staff of the Union to prepare the appropriate background material, including the papers and summary reports of the proceedings of this Board meeting and distribute them to our congregations in order that the implementation of this resolution be facilitated and the process initiated.



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like no other will before. — "How dumb" — notes  
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"God bless our Jewish intellectual liberals (the rabbis among them). God bless 194

them with their Jewish consciences and their Jewish sympathy for the hurt and suffering of all people. God bless them and keep them far from positions of responsibility. We need their prophetic reminders of who we are and how we should act, but we would have disappeared off the face of the earth many generations ago if we had let them make the practical decisions of daily existence." ~~If you affirm~~

lost. Witness the erosion of that support during the summer just past."

#### Supports Accommodation With Palestinians

The Reform leader said he supported "an accommodation with the Palestinians but not the PLO, territorial compromise but not a Palestinian state." He added:

"All this assumes that whatever territorial compromise is reached will include security arrangements in Judaea and Samaria that are faultless. It also assumes that the Arabs will in fact come to the negotiating table prepared to make those adjustments 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 justified as valid pressure to bring them to the table."

Schindler also called on the Arab rejectionist states "to find new leaders, to abandon the illusion that the murderous PLO is a proper instrument for the Palestinian cause. The Arabs have to realize that neither terror nor rejection will bring them what they want."

Defending the right of diaspora Jewry to dissent from official Israeli government policy, Schindler declared: "Dissent should never be equated with disloyalty. Let us once and for all reject the accusation that by speaking the truth as we see it, by giving

\* Periodic meetings of the Conference Presidents of Major American Jewish Organizations with members of the Knesset Foreign Affairs Committee and with the Israel edit association.

\* Periodic meetings of Jewish members of the Senate and House of Representatives with their counterparts in Israel to discuss American political realities.

\* A parliament for the Jewish people. The need for such an assembly "has never greater, and nothing new exists that even approaches this concept," Schindler said.

\* A weekly column in the Israeli press to present the views of the Reform movement "on the question of our own religious role in Israel and on broader questions as well."

#### SHARON TO VISIT THE U.S., HONDURAS

TEL AVIV, Dec. 5 (JTA) -- Defense Minister Ariel Sharon left last night for a brief visit to the U.S. and Honduras. In the U.S., he will be addressing Israel Bond audience. Aides said no arrangements had been made for him to meet with Reagan Administration officials. His three-day visit to Honduras is a guest of that country's Defense Minister, the commander of its armed forces. Replying to questions at Ben Gurion Airport where he would be offering Honduras Soviet equipment captured during the war in Lebanon, Sharon said: "We don't deal in things like that."



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