

### 1979-1988: The World Stage



New Israeli Shekel replaces Lira (1985)



First Lebanon War (1982)



Operation Moses/Ethiopian Aliya (1985)



Israel-Egypt Peace (1979)



Telephone, Israel's First Cell Phone Company (1985)



Evacuation of Yamit (1982)



Prisoner of Zion- Natan Sharansky is freed (1986)



←Begin masquerading as Israel Sassover while hiding from the British in 1947

***“He spoke Jewish” ~ Dan Meridor, interview with Daniel Gordis, January 2013***

On July 19th, he told all those gathered for dinner that the food on his plate was kosher. He then donned a skullcap and loudly recited the traditional blessing thanking G-d for creating the food. "Sometimes, as I heard today as well," Begin said, "journalists have an undertone when they ask me about the Bible. I am not ashamed to say that I do believe with all my heart in divine providence. Were it not for divine providence, where would we be today or tonight? We were sentenced to death, all of us, and the life of every one of us is a present. We could have been there in the trains and in the camps, as the wife of my friend and secretary, a young lady, was, having spent three years in Auschwitz, having looked every day upon that smoke coming from the chimneys and knowing what happened."



"Why is it permitted for a Jew to settle and live in Bethel or Shiloh in the United States, towns named after places in Judea and Samaria, but forbidden [for him] to build his home in the original Shiloh or Beth El?" he reportedly asked the President during their meetings. "I shall not lend my hand to discrimination against Jews in the Land of Israel."<sup>1</sup>



**"We need to renew the belief of the Maccabees. This is the message of the distinguished person and great man," the Prime Minister says, adding some of his own thoughts: "I suggest that we all ascend on Chanukah, the holiday of freedom, to Jerusalem, to the Western Wall, with one heart and say a prayer for the continued right to the land of Israel. The prayers should be received and may all of us merit to better and great days of security and peace."**

~ Journalist Michael Sheshar, quote from a gathering in Kfar Chabad that the Prime Minister attended several months after his return from Washington

<sup>1</sup> [https://www.chabad.org/therebbe/article\\_cdo/aid/1257812/jewish/The-Israeli-Prime-Ministers-Jewish-Pride.htm](https://www.chabad.org/therebbe/article_cdo/aid/1257812/jewish/The-Israeli-Prime-Ministers-Jewish-Pride.htm)

1. *Strongly condemns* the military attack by Israel in clear violation of the Charter of the United Nations and the norms of international conduct;
2. *Calls upon* Israel to refrain in the future from any such acts or threats thereof;
3. *Further considers* that the said attack constitutes a serious threat to the entire safeguards régime of the International Atomic Energy Agency, which is the foundation of the Treaty on the Non-Proliferation of Nuclear Weapons;
4. *Fully recognizes* the inalienable sovereign right of Iraq and all other States, especially the developing countries, to establish programmes of technological and nuclear development to develop their economy and industry for peaceful purposes in accordance with their present and future needs and consistent with the internationally accepted objectives of preventing nuclear-weapons proliferation;

~ UN Security Council  
Resolution 487 (June, 1981)



“The United States government condemns the reported Israeli air strike on the Iraqi nuclear facility, the unprecedented character of which cannot but seriously add to the already tense situation in the area.”

~ Reagan Administration reaction, June 1981

“For General David Ivri, with thanks and appreciation for the outstanding job he did on the Iraqi Nuclear Program in 1981, which made our job much easier in Desert Storm.”

~ Dick Cheney, U.S Sec. Def. (June, 1991)



He was driven from mankind; he ate grass like oxen, and his body was washed by the dew of heaven, until his hair grew like eagles' feathers and his nails were like birds' claws.  
~ Book of Daniel 4:30



March 11, 1978

“The worst terrorist attack in Israel’s history”, “Their orders were to kill until they themselves were killed. And thus last week a Palestinian suicide mission left a grisly trail of carnage along Israel’s main coastal highway from Haifa to Tel Aviv.” ~ *A Sabbath of Murder*, Time Magazine, March 20, 1978



~ Begin and Sharon visit the captured Beaufort Castle in

*We will be nobody’s cowering Jew, we won’t wait for the Americans or the United Nations to save us. Those days are over. We have to defend ourselves. Without readiness for self-sacrifice, there will be another Auschwitz. And if we have to pay a price for the sake of our self-defense, then we will have to pay it. Yes, war means bloodshed, bereavement, orphans--and that is a terrible thing to contemplate. But when an imperative arises to protect our people from being bled, as*

South Lebanon, 1982

they are being bled now in Galilee, how can any one of us doubt what we have to do? ~ *The Prime Ministers*, p. 606



Sabra and Shatila Protest, September 1982

In the United States, the massacre had a profound impact on the attitudes of young Jews to Israel... As one leading American Jewish social activist put it, "It was a shameful moment... I think also we lost a lot of young people... You can't behave that way as a nation and expect to spark in young, idealistic Jews a passion for Israel unless you're dealing with fanatics" That tear in the fabric of relations between Israel and young American Jews would become even more pronounced in years to come.

~ Gordis, quoting *Tekumah*, an Israeli tv series, *Israel: A Concise History*, p. 344

I have therefore come to the conclusion that the Falashas are descendants of the Tribes of Israel, who went southward to Ethiopia, and there is no doubt that the above sages established that they [the Falashas] are of the Tribe of Dan... and [have] reached the conclusion on the basis of the most reliable witnesses and evidence... and have in my humble opinion, the Falashas are Jews

~ Rabbi Ovadia Yosef, 1973 Ruling regarding Ethiopian Jews



"I began reading the Bible and I became fascinated by the stories; I would spend my two hours of library time reading the book of Genesis, intrigued. I came to the stories of Joseph – which especially fascinated me – and how, when Joseph, sent by his father to look after the welfare of his brothers, was wandering about in the fields unable to find his siblings. And then he was asked by an unknown personage, 'For whom are you searching?' To which he then responded, 'I am searching for my brothers.'" Sacha then looked at me intently. "All of a sudden I realized that I too was searching for my brothers, but they're not in this library, and they're not in my physics lab. And, as if being chased by some kind of inner power that I didn't quite understand, I ran out of the library and began running toward Arkhipova Street, where I knew I would find the main Moscow synagogue.

"And lo and behold, there was a long line in front of the synagogue. I went to the end of the line and asked the person in front of me the reason for the line. 'For matza,' he replied. And I asked, 'What's matza?' He said, 'Tonight is the first night of the Festival of Pesah, and matza is our freedom bread.' I stood in line and received a piece of matza. I put it in my pocket, went home and ate dinner with my family. When I went to the bedroom that I shared with my sister, before I went to sleep, I ate the matza.

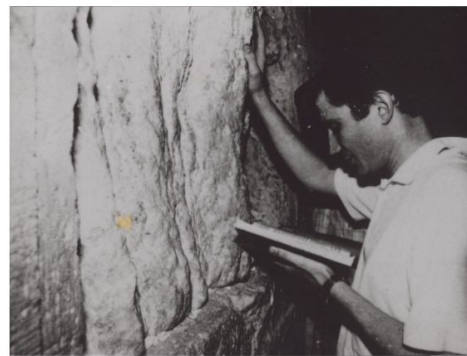
~ Rabbi Riskin, *Listening to*



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26 Jun 2017

33 years ago, I was arrested in Moscow for teaching Hebrew and sent to Siberia. Tomorrow, I return to Moscow to give speech in Hebrew.



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## God, p. 236-237

Two of the hottest political issues in the American Jewish community in the late 1960s and 1970s was how best to pressure the Soviet Union to allow Soviet Jews to leave Russia and how to combat the Soviet Union's antisemitic policies, which made it difficult and dangerous for Russian Jews, young Jews in particular, to practice or study Judaism. Groups such as SSSJ (Student Struggle for Soviet Jewry), the National Conference on Soviet Jewry, the Greater New York Conference on Soviet Jewry, and the Union of Councils for Soviet Jews advocated and organized large public demonstrations directed against the Soviet government and its leadership. On the other side, the Rebbe, who it was known maintained an active educational underground in the Soviet Union, publicly opposed such demonstrations, arguing that they caused harm to Russian Jews, leading to harassment and even imprisonment of committed Jews. He stated that, based on his knowledge, the demonstrations were anything but helpful to the plight of Soviet Jewry, and he advocated behind-the-scenes "quiet diplomacy" as the most effective tool to help Russia's Jews.

As he was telling me the story, tears suddenly welled up in my eyes and I said to him, "You're not going to believe this. In the book of Deuteronomy, at the end of chapter four, Moses gives a kind of historiography of what's going to happen to the Jewish people, about how there will be destruction and the Jews will go into exile. And then Moses makes a promise. 'When it will be difficult for you, the words of the Torah will find you... and you will return to God... because God is a God of love and compassion... and He will never forget the covenant He has made with your fathers' [Deuteronomy 4:30-31]. Sacha, the Torah is speaking directly to you, after almost four thousand years. The stories of Joseph in the Torah found you, and restored you to your brothers..."

the Rebbe challenged those who disagreed with this position with great emotion and pathos: "Tell the truth. Can they show that the demonstrations have led to even one Jew being allowed to leave the Soviet Union?" He referred several times to an incident that had happened some time earlier. A large group of Jews, some hundred families, had been scheduled to be allowed to leave Russia. To ensure that their visas were not canceled, the Rebbe had pleaded that a large demonstration planned for just before Passover be called off or at least postponed. The Rebbe did not name the person to whom he had directed his plea but emphasized that he had personally met with an individual who had the power to have such a rally canceled, and he urged that, at the very least, it be postponed until just before Shavuot, which falls almost two months after Passover, and by which time the families would have been allowed to leave. But the party to whom the Rebbe conveyed his urgent message refused his request and, indeed, the families who had been scheduled to be released were still languishing inside Russia, as a result, he believed, of the demonstrations.<sup>1</sup>



On the sixth night of Hanukkah the authorities confiscated my menorah with all my candles. I ran to the duty officer to find out what had happened... "The candlesticks were made from state materials; this is illegal. You could be punished for this alone and the other prisoners are complaining. They're afraid you'll start a fire." ... I began to insist. "In two days Hanukkah will be over and then I'll return this 'state property' to you. Now, however, this looks like an attempt to deny me the opportunity of celebrating Jewish holidays." ... "Listen," I said, "I'm sure you have the menorah somewhere. It's very important to me to celebrate the last night of Hanukkah. Why not let me do it here and now, together with you? You'll give me the menorah, I'll light the candles and say the prayer, and if all goes well I'll end the hunger strike." ... "I need eight candles," I said. (In fact I needed nine, but when it came to Jewish rituals I was still a novice.) ... I arranged the candles and went to the coatrack for my hat, explaining



to Osin that “during the prayer you must stand with your head covered and at the end say ‘Amen.’” He put on his major’s hat and stood. I lit the candles and recited my own prayer in Hebrew, which went something like this: “Blessed are You, Adonai, for allowing me to rejoice on this day of Hanukkah, the holiday of our liberation, the holiday of our return to the way of our fathers. Blessed are You, Adonai, for allowing me to light these candles. May you allow me to light the Hanukkah candles many times in your city, Jerusalem, with my wife, Avital, and my family and friends.” ... This time, however, inspired by the sight of Osin standing meekly at attention, I added in Hebrew: “And may the day come when all our enemies, who today are planning our destruction, will stand before us and hear our prayers and say ‘Amen.’” ... “Amen,” Osin echoed back. He sighed with relief, sat down and removed his hat. For some time we looked silently at the burning candles. They quickly melted, and the hot wax was spread pleasantly over the glass surface of the table. Then Osin caught himself, summoned Gavriiliuk, and brusquely ordered him to clean it up.