

1969-1978: On the Holiest Day of the Year



The Munich Massacre (Olympics, 1972)



Egyptian President Anwar Sadat visits Prime Minister Begin (1977)



The Yom Kippur War (1973)



Maccabi T.A. European Champions (1977)



Operation Yonatan/Entebbe (1976)



Black Panther Protests (1971)



INS Dakar goes missing along with 69 sailors (1968)

Tablet

World

JEWISH BLOOD IS CHEAP

The real reason the Olympic Committee refuses to commemorate the Israeli athletes murdered in Munich

By Deborah E. Lipstadt
July 17, 2012 • 7:00 AM

The IOC's explanation is nothing more than a pathetic excuse. The athletes who were murdered were from Israel and were Jews—that is why they aren't being remembered. The only conclusion one can draw is that Jewish blood is cheap, too cheap to risk upsetting a bloc of Arab nations and other countries that oppose Israel and its policies.

I have long inveighed against the tendency of some Jews to see anti-Semitism behind every action that is critical of Israel or of Jews. In recent years some Jews have been inclined to hurl accusations of anti-Semitism even when they are entirely inappropriate. By repeatedly crying out, they risk making others stop listening—especially when the cry is true.

Here the charge is absolutely accurate. This was the greatest tragedy to ever occur during the Olympic Games. Yet the IOC has made it quite clear that these victims are not worth 60 seconds. Imagine for a moment that these athletes had been from the United States, Canada, Australia, or even Germany. No one would think twice about commemorating them. But these athletes came from a country and a people who somehow deserve to be victims. Their lost lives are apparently not worth a minute.



Rosh Hashana 5732, September 10, 1972- Jewish Center (R. Norman Lamm)¹

Our hearts go out to the families of the victims of the Munich massacre as we remember them on this Rosh Hashanah. And our hearts and sympathies go as well to the families of the victims of other Arab atrocities, including those Jews languishing in the jails of Syria and Egypt, and, as we just learned, those who have been pressed into white slavery in Algeria. They are, to a large extent, the victims of the new idolatry that sweeps the world and that approves Arab viciousness.

I could not care less whether Germany's attempts to restore its reputation to the Olympic games has been hurt or not, even though they tried in their clumsy way to save the situation. (Yet, how strange -- a country which 25 years ago was so eminently efficient in mass-murdering Jews is so pathetically sloppy in saving a handful of Israelis in 1972!)

I could not care less if the Olympic games continue or do not continue, although I believe it was a piece of unreconstructed callousness that they were allowed to continue.

I could not care less that the massacre occurred at the Olympic games and thus violated "the spirit of the Olympics" -- as the Assistant Prime Minister of Israel and one of the survivors of the games put it. I don't think Israel should have gone to Munich, the cradle of Nazism, in the first place. And those who read the Israeli press will know what I mean when I say that the officials of the Israeli athletic establishment have generally, through the years, reflected very little credit on the state or the people of Israel.

I am concerned with and I do care about what the cynicism of the world is doing to me and to you and to our children; about the callousness of countries large and small, of newspapers and commentators and political scientists who are thunderously silent when Jews are killed, but delirious when they can attack Israelis who are responding to attacks; who, at most, offer Israel condolences, but give their votes to the Arabs. ווי די האוינים זען טאג אנטאן לי! Woe to those who invert values, calling good evil and evil good, fair foul and foul fair, who lead society to admire אגזאניאציען און אגזאניאציען.

How shall we respond to the weird predicament, when the repulsive has become alluring, the loathsome lovely, the detestable delectable?

First, we must no longer be passive followers of every passing cultural whim and social fad. We must not be afraid of being dubbed "square," "not with it," "Establishment," "reactionary," "middle class," or "bourgeois." Let us, individually and collectively, slow down our breathless attempts to be young by stamping as "kosher" whatever youth happens to advocate at the moment.

Second, let us not turn to the other extreme, and assume that the values and standards and practices of America of, let us say, the 1950's, was the last word in morality. We must not turn reactionary or repressive or parochial or narrow. We must not act as if the adults have a monopoly on decency and truth, as if we are beyond criticism by the new generation -- because we are not. We must not feel that we are confined to the two alternatives of being either Jerry Rubin's or Archie Bunker's.

But most important, we must listen to the shofar and let it call us back to the timely and timeless message of the Torah and Judaism. Let us strive, each in his own heart and family and society, to reassert those values taught and demanded by Judaism -- values on which decent civilized life for all people is predicated.

"מדוע בכלל לא שמרו על הבחורים שלנו?", זעמה גולדה מאיר. זמיר סיפר לה שכהן ראה את קצין הביטחון של השגרירות הישראלית, זאב קומרן, ו"הוא אמר לו שהוא פעל להשיג ביטחון במטה של מינכן, אבל הם אמרו לו: 'מה אתה מעלה על דעתך? כאן רוח אולימפית ושום דבר לא יקרה'."



¹ Full text at <http://brussels.mc.yu.edu/gsd/collect/lammserm/index/assoc/HASHda4d.dir/doc.pdf>

The massacre of eleven Israeli athletes and coaches at the 1972 Olympic Games in Munich was a tragic event in the history of the Olympic Games. But for the Jewish people, Munich 1972 is more than history. It is an event forever etched into the hearts and minds of our collective Jewish memory. **History is his story – an event that happened sometime else to someone else. Memory is my story – something that happened to me and is part of who I am. History is information. Memory, by contrast, is part of identity.** The eleven Israeli athletes and coaches were targeted not just because of their nationality, but because they were Jews. The attack was carried out on a world stage because it had a global target: the Jewish people. We are a people whose faith is central to our identity. It is therefore not sufficient for the Munich 11 to be remembered simply in the secular setting. It requires an expression of religious remembrance as well. That is why I have composed a special prayer of remembrance to commemorate the 40th anniversary of the massacre and to ensure it has a place on the map of Jewish memory. Coming at a time in the Jewish calendar when we recall the many tragedies that have befallen our people throughout history, the 40th anniversary of the Munich massacre is also a moment when we can recall how, despite the many attempts to destroy our people, our faith has remained intact and the Jewish people, together with the memory of those lost, lives on.



Prayer to Commemorate the 40th Anniversary of the Massacre at the 1972 Olympic Games in Munich²

*Almighty God: We, the members of this holy congregation,
Together with members of the United Hebrew Congregations of the Commonwealth,
Join our prayers to the prayers of others throughout the world,
In remembrance of the 11 Israeli athletes Brutally murdered in an act of terrorism,
At the 1972 Olympic Games in Munich, Because they were Israelis, Because they were Jews. At this time in the Jewish year,
When we remember the destructions of our holy Temples,
And the many tragedies that have befallen our people throughout history,
We mourn their loss And continue to protest against those who hate our people.
We pray to You, O God:
Comfort the families and friends of the Israeli athletes who continue to grieve
And grant eternal life to those so cruelly robbed of life on earth.
Just as we are united in grief, Help us stay united in hope.
As we comfort one another under the shadow of death,
Help us strengthen one another in honouring life.
The Olympic message is one of peace, of harmony and of unity,
Teach us, Almighty God, to bring reconciliation and respect between faiths,
As we pray for the peace of Israel, And for the peace of the world.
May this be Your will and let us say: Amen*



A memorial in honor of Israeli Olympic athletes shot by Palestinian gunmen at the 1972 Munich Olympics stands in the Olympic Village area of the Summer Olympics in Rio de Janeiro, Brazil, Wednesday, Aug. 3, 2016. The International Olympic Committee (IOC) held the memorial for the 11 Israelis who were killed. (AP Photo/Edgard Garrido, Pool)

² https://www.huffingtonpost.com/chief-rabbi-lord-sacks/munich-massacre-memorial-prayer_b_1686097.html

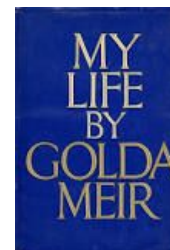
1909-1974

- 1898 - Born in Kiev, Ukraine.
- 1906 - Migrates with family to Milwaukee, U.S.A.
- 1917 - Graduates teachers training college and marries Morris Myerson.
- 1921 - Emigrates to Palestine; joins Kibbutz Merhavya.
- 1924 - Leaves kibbutz and becomes leading figure in the Israel Labor Movement.
- 1938 - Separates from husband.
- 1948 - Israel's ambassador to the Soviet Union.
- 1949 - Appointed minister of labor.
- 1956 - Appointed minister of foreign affairs.
- 1966 - Appointed secretary-general of the Labor Party.
- 1969 - Appointed prime minister.

Key Events of Prime Ministership

- April 1969 - War of Attrition along the Suez Canal.
- 1970 - American initiative for ceasefire; Menachem Begin resigns from her national unity government.
- October 1973 - Confronts Austrian Chancellor Bruno Kreisky over Soviet Jewish emigration to Israel.
- October 1973 - The Yom Kippur War.
- 1974 - Resigns the premiership; is succeeded by Yitzhak Rabin.
- 1978 - Dies at the age of 80.

I have often been asked how i felt at that moment, and i wish I had a poetic answer to the question. I know that tears rolled down my cheeks and that I had in my hands when the voting was over, but all that I could recall about my feelings is that I was dazed. I had never planned to be prime minister; I had never planned any position, in fact... I only knew that now I would have to make decisions every day that would affect the lives of millions of people, and I think that is why perhaps I cried.



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Straightening her skirt, Golda Meir asked the men about their families, her countenance that of a concerned grandmother, and learned by-the-by that she was talking to lawyers, bakers, teachers, falafel vendors, accountants, shopkeepers, and hi-tech executives. Other soldiers were drawn into the circle, and the prime minister asked them many questions. Then she wrapped the session up with, "Now, is there anyone who would like to ask me something?"

One tank crew member - he seemed to be in his mid-twenties - raised his hand. He was caked with black basalt dust from head to toe, and his only contrasting feature were the whites of his eyes. "I have a question," he said, in a voice throaty with exhaustion. "My father was killed in the war of forty-eight, and we won. My uncle was killed in the war of fifty-six, and we won. My brother lost an arm in the sixty-seven war, and we won. Last week I lost my best friend over there," - he was pointing to the Vale of

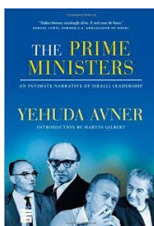
Tears - "and we're going to win. But is all our sacrifice worthwhile, Golda? What's the use of our sacrifice if we can't win the peace?"

So she answered, in a deeply compassionate tone, saying, "I weep for your loss, just as I grieve for all our dead. I lie awake at night thinking of them. And I must tell you in all honesty, were our sacrifices for ourselves alone, then perhaps you would be right; I'm not at all sure they would be worthwhile. But if our sacrifices are for the sake of the *whole* Jewish people, then I believe with all my heart that any price is worthwhile."



"The first Shabbat after I had presented my credentials, my embassy staff joined me for services at the Moscow Great Synagogue. It was practically empty. But the news of our arrival in Moscow spread quickly so that when we went a second time the street in front of the synagogue was jam-packed. Close to fifty thousand people were waiting for us - old people and teenagers, babies in parents' arms, even men in officer uniforms of the Red Army. Despite all the risks, despite all the official threats to stay away from us, these Jews had come to demonstrate their kinship with us.

"Inside the synagogue," she went on, "the demonstration was the same. Without speeches or parades, these Jews were showing their love for Israel and the Jewish people, and I was their symbol. I prayed together with them on that festival. Oh, how I prayed. I was caught up in a torrent of love so strong it literally took my breath away. People surged around me,



A faintly bemused smile tipped the corners of her mouth, and though her face was gnarled with age, a girl looked out of her eyes as she said, "Let me tell you a story. In nineteen forty-eight, in this season of the year, I arrived in Moscow as Israel's first ambassador to the Soviet Union. The State of Israel was brand new. Stalinism was at its height. Jews as Jews had no rights. They had been cut off from their fellow Jews for thirty years, since the communist Revolution of nineteen seventeen. Stalin had proclaimed war against Judaism. He declared Zionism a crime. Hebrew was banned. Torah study was banned. One was sent to the gulag or to Siberia for far less.

stretching out their hands, and crying, 'Sholem aleychem Goldele' [Yiddish for, 'Welcome Golda']. 'Goldele, lebn zolstu' [Golda, a long life to you]. 'Gutt yontev Goldele' [Happy Holiday, Golda]. And all I could say over and over again was, 'A dank eych vos ir zayt gebliben Yidn' [I thank you for remaining Jews]. And some cried back to me, 'Mir danken Medinas Yisroel' [We thank the State of Israel]. And that was when I knew for sure that our sacrifices are not in vain."²⁷

ישראל היא לא לפחד, שזה עיקר סכנת המלחמה, ועבור זה אמרה תורה כמה לאוין שלא לפחד במלחמה, ואמרו בסוטה (מ"ה) שתחילת גמילה ניסה, שהוא הפחד והמורא. ומצינו שכשאמר דוד לשאל המלך שאינו ירא מפני גלית הפלשתי התיך לו ללכת להלחם אתו. ובחז"ל מצינו תביעה על יעקב במאי דכתיב וירא יעקב מאד ויצר לו. ואמרו ז"ל (ב"ר פ"א ב') עשו לדרוכו הולך ואתה שולח לו כה אמר עבדך יעקב, וכתיב מחויק באוני כלב עובר מתעבר על ריב לא לו. הרי שאף שהולך עשו להלחם וארבע מאות איש עמו. ובחז"ל (לקוטו ריש פ' וישלח) שכל אחד מהם היה ממונה על ארבע מאות איש. ומצא שעשו הולך להלחם עם יעקב וק"ס רבוא איש עמו ואמריה אין לירא מהם ועיינו עשו לדרוכו הולך. והמתיירא ממנו דומה למחויק באוני כלב עובר, שזה נוהג לו כח לישוך.

לרגל המצב * מאמר א' * ערב טובות תשלמי



R. Chaim Shmuelevitz ("Mir" Yeshiva)

ובסיים השיחה אמרו שני יסודות ואלה המה. הא' מאמרם ז"ל בב"ב דף י' דהתני לוד אין כל בריה יכולה לעמוד במחיצתו. והוא משום שמסרו נפשם בעד ישראל. ובהו אני אומר על אלה שמוסרים נפשם עבור הצלתנו שאין כל העולם יכול לעמוד במחיצתם. והחייב שיש עלינו להתפלל עליהם הא כל בבל שהי רק עבור מותה פתח לחברו אמרו ז"ל נפשו חייב לו, קריה למי שמסרו נפשו בעיניו החייב עלינו בלי בגול הוא.

* קבוצת שיחות דרבני התעוררות שנאמרו ע"י מרן זצ"ל בתקופת מלחמת יום הכיפורים ונעתיקו מתוך רשימות שרשמן לעצמו.

Dear Mother and Father,

You will be reading this letter only if something has happened to me. I want you to know that I have no regrets about what I have done and if I could live my life again I would choose the same path. I am sorry for what I have done to you, breaking your hearts, but I did what I felt I had to do.

Aliyah. For the sake of my sister Sharon, and for your sake and mine, please don't be sad. Be proud, smile and hold your heads up high!

I am proud of what I have done and I know that you are too. The State of Israel needs people and only when more people will come to live here will Israel's future be secure. I hope that all that I have done will convince you and others to come to live in Israel. I want you to know that I love you and that I'm sorry we haven't seen each other since I made

It's strange but I don't know how to end this letter. It's not the type of letter one writes every day and I'm not sure about the etiquette of such letters. Maybe it's better if I don't end it at all! I'll just write:

Much Love.....Your Son, Morris

3

The 5734 (1973–74) academic year⁴, the sixth year of Yeshivat Har Etzion, began normally. More than two-hundred students were studying in the yeshiva that year, and it had become one of the most outstanding and popular Zionist yeshivot. On the eve of Yom Kippur, Rav Amital delivered a discourse, as he did every year, on a theme of the day. He cited the prophecy of Yehezkel



(33:1–3), which warns the people of impending war if they do not repent: *Son of man, speak to your countrymen and say to them: When I bring the sword against a land, the people of that land take one of their number and appoint him their watchman, so he sees the sword advancing on the land, and he blows the shofar to warn the people.*

Later in that chapter (v. 11), a well-known verse appears: *"Say to them: As I live – declares the Lord God – I do not desire the death of the wicked, but the wicked man's turning from his ways. Turn back! Turn back from your wicked ways! Why should you die, O House of Israel?"* Some of the students saw this, in retrospect, as a foreshadowing of what happened the next day. War broke out on the afternoon of Yom Kippur. Many students were called to report to their units even before the fest ended, and they went to take leave of the Rashei Yeshiva. They left the yeshiva's minyan and convened their own, completing Ne'ila early. They were led in their prayers by Moshe Tal, a fourth-year student and a newlywed, having been married less than two months earlier. At the yeshiva's main minyan, Rav Amital gave an emotional speech before Ne'ila. He quoted the Rambam's Hilkhoh Melakhim (7:15) regarding one going out to battle: Once he enters the heat of battle, he should rely on the Hope and Rescuer of Israel in its time of distress. He should know that he is doing battle for God's sake, and he should place his life in his hand. He should not be afraid or scared; he should not think of his wife or children, but rather should erase their memory from his heart,

³ <https://bit.ly/2HQMRoC>

⁴ Excerpts from <https://www.ou.org/life/israel/commemorating-the-yom-kippur-war-the-legacy-of-rav-yehuda-amital/>

and turn his attention from everything else to war. These words made a profound impression on the students. Right after the end of the holy day, R. Yoel Bin-Nun, then Alon Shvut's security coordinator, among other things, urged the students not to wait for their orders, but to report to their units independently. He even shared with the students his assessment that the Bar-Lev line, the string of fortifications along the Suez Canal, had already fallen – and was reprimanded by Rav Amital, who expressed faith in the IDF's steadfast durability. On the other hand, Rav Amital was not euphoric, either. When one of the students proposed reading the Song of the Sea, which expresses gratitude to God for His miracles, Rav Amital rejected the idea, saying:

“Slow down. First let's hear what's happening.” The yeshiva – which was about to break for Sukkot anyway – was emptied of students, and Rav Amital went home to Jerusalem. It was not long before terrible tidings began to arrive, one after the other. During the first twenty days of the war, Yeshivat Har Etzion lost eight of its students... In most



cases, Rav Amital heard about the loss of the student immediately, sometimes even before the parents. The tidings wounded him deeply, but outwardly he kept conveying optimism. One external sign attested somewhat to what was going on in his soul: after quitting for several years, he started smoking again during the first days of the war. It was a long time before he quit smoking again. A student who was a guest in Rav Amital's house that Sukkot experienced more evidence of what Rav Amital was going through. One night, as they slept in the sukka, he heard Rav Amital moaning in grief, heartrending moans that reminded him of the whimper of the shofar. Yoel Amital, who was called up on Simhat Torah, later asked his father how he felt and what he had to say about the loss of his eight

students. Rav Amital sorrowfully answered his son: “What did the Alter of Slabodka say after the events of 1929, when so many of his students from Yeshivat Hevron were killed? He cried.” In addition to the eight students who fell, several yeshiva students were wounded in the war, some of them severely. Meeting them was also traumatic for Rav Amital. Yehuda Schwartz, a member of the first class, was very critically wounded on the Golan Heights the day after Yom Kippur. Five days after being wounded, Rav Amital and Yedaya Hachohen went to visit him at Rambam Hospital in Haifa. Schwartz recalls: *Rav Amital didn't recognize me. I was completely bandaged and the prognosis was very bleak. He knew it was me only because he saw my wife sitting next to me. I couldn't see the Rav because my eyes were covered, but they told me that he was worried by what he saw. Some say that he started smoking again because of that visit with me. The next time he came to visit, my legs were covered by a device designed to keep the sheets away from the burns on my body. Rav Amital saw the device and became very alarmed. He thought that something terrible had happened to my legs and immediately lifted the sheets to see that everything was okay. The first day that I was able to put on tefillin, I called him to tell him the news. I could*

feel him crying into the phone. Immediately after Sukkot, Rav Amital informed Rav Lichtenstein that he was incapable of functioning as a Rosh Yeshiva for the time being, handing over all authority. Once Horef zeman (winter session) began on the first of Heshvan, Rav Amital barely visited the yeshiva. Instead he traveled frequently to the front, to visit his students. The few students who remained studying in the yeshiva characterized Rav Amital during that period as the yeshiva's 'foreign minister'. In his travels to the front, Rav Amital found some healing for his wounded soul. Wherever he went he encouraged his students, but he also drew strength from them. Once, on a

radio show, he recounted the experience of his first encounter with his combat-soldier students, during a lull between battles: *We came to them as Rashei Yeshiva, but there were moments that we were cut down to size in their presence, and we stood like students before their masters, awestruck by their greatness... we stood dumbfounded in the presence of students who, a*



Yehuda Amital visiting his students in the army after the Yom Kippur War, 1973. (Courtesy of Maggid Books, a division of Koren Publishers Jerusalem.)

few days earlier, were engaged in resolving the Talmudic debates of Abaye and Rava and clarifying Talmudic discussions, and now they were waging war with all their heart and soul, believing that they were indeed fighting God's wars and that God was fighting for them. I would not be exaggerating if I said that we felt that we were breathing the air of the Tanakh.⁵



There is not even a single doubt in my mind there was a miracle over there... As one of the generals said, God worked overtime that night... For me, it was the most important (moment) of my life. ... To go to a different country — me, at 21 years old, a kid — to go bring Jews back. It was the highlight of my life. I could not believe I was chosen to take part in this mission.⁶



Sassy Reuven, Soldier in the Entebbe Rescue of 1976

7. Beis Yosef, c.m. 426
Rav Yosef Karo
(1488-1575)

(ג) וּמִי שֶׁבִּשְׁם הַרְמָבַ"ם. הוּא נִפְקָד אִי מַלְטוֹת רוּחַ (ה"ד) וְכַתּוּב רִמְבוֹ נִפְלַע מִה שְׂכַחַךְ שֶׁאֵם שָׁמַע גּוֹיִם אוֹ לְקָטִים מַחְשָׁפִים עָלָיו רַע לְרַךְ לְגָלוּת אַחַז חֲמִירוֹ אוֹ לְפִיִּים הַגּוֹי: וְכַתּוּב הַגְּהוֹם מִיִּמּוֹנִים (דפ"י קוֹסֵטָה) עֵבֶר עַל לֹא תַעֲמֹד וְכוּ—בִּירוּשָׁלַיִם מִסִּיק אֲפִילוֹ לַהֲכִינִים עֲלָמוֹ נִפְקָד טַמְנָה חַיִּיב ע"כ וְנִרְאֶה שֶׁהַעֲטָם מִפְּנֵי שֶׁהִלָּה וְדִאִי הוּא קֶסֶק: וּבִפְ"ה הַמִּקְיִים נֶפֶשׁ אַחַם מִיִּשְׂרָאֵל כְּאִילוֹ קִיִּים עוֹלָם מֵלֹא (פְּסָדִירָן ל. גַּמְשָׁה):

6. Kesef Mishna
Rav Yosef Karo
(1488-1575)

יָד בָּל הַיּוֹבֵל לְהַצִּיל וְלֹא הַצִּיל וְכוּ. נִסִּים בֵּן סוֹרֵר וְמוֹרֵה (דף ע"ג.) מִנִּיחַ לְרוּחָה אֶת הַכִּירוֹ שֶׁהוּא טוֹבֵעַ בְּנֵהר אוֹ חִיה גּוֹרְמֵה אוֹ לְקָטִים בְּאֵם עָלָיו שֶׁהוּא חַיִּיב לְהַצִּיל מ"ל לֹא תַעֲמֹד עַל דֵּם רַעַךְ וְהוּא מַהֲכָה נִפְקָד מֵהֵם נִפְקָד—אֲבִידָה גּוֹפּוֹ מִנִּיחַ מ"ל וְהַסְבִּיחַ לְיָ אוֹ מֵהֵם ה"א ה"מ נִפְשֵׁיהֶם אֲבֵל

מִיִּטְרָה וּמִיגֵר אֲגוּרֵי אִימָה לֹא קמ"ל. וְכַתּוּב הַרְא"שׁ הַיּוֹבֵל חַיִּיב לְפָרֹעַ לְמַצִּיל מִה שֶׁהוּאִיא דֹאֵן אֲדָם חַיִּיב לְהַצִּיל נֶפֶשׁ חֲמִירוֹ בְּמִמוֹנוֹ הִיכָא דְלִית לִיה מִמוֹנָה לְנִיזוֹל וְכַתּוּב הַגְּהוֹם מִיִּמּוֹן עֵבֶר עַל לֹא תַעֲמֹד וְכוּ בִּירוּשָׁלַיִם מִסִּיק אֲפִי לַהֲכִינִים עֲלָמוֹ נִפְקָד טַמְנָה חַיִּיב ע"כ. וְנִרְאֶה שֶׁהַעֲטָם מִפְּנֵי שֶׁהִלָּה וְדִאִי הוּא קֶסֶק:

(טו) בַּר מִן דִּין גְּרָאָה שְׁבֵאֲמָת עֲלִינוּ לְחוּשׁ יוֹתֵר וְיוֹתֵר לְסַכְנָה הַמִּידִית שֶׁל מֵאֵת הַיְהוּדִים הַחֲטוּפִים, כְּשֶׁלֶּחַת הַחֶרֶב מִתְנוּפֶפֶת עַל רֵאשִׁים, ע"י הַמַּחְבְּלִים הַאֲכֹרִיִּים חוֹטְפֵי הַמְטוֹם הַמֵּאִיִּים לְהוֹצִיאָם לְהוֹרֵג עַד יוֹם ה' ג' תְּמוֹז בִּשְׁעָה 2 אַחֲרָצ, וְהַנִּי רְשִׁיעֵי גּוֹמֵי וְעִבְרֵי, (אֲלֵא שֶׁאֲח"כ בְּרַגַּע הָאֲחֵרֹן דָּחוּ אֶת אִיוֹמָם כִּשְׁנוֹדַע לָהֶם שֶׁמִּשְׁשֶׁלֶת יִשְׂרָאֵל מוֹכְנָה לְהַכְנֵס אֶתֶם לְמִשְׁא וּמִתָּן עַל מַסְפַּר הַמַּחְבְּלִים הַכְּלוּאִים אֲשֶׁר יִשְׁוֹחֲרוּ מִכְּלָאָם, תַּמְרוֹת הַחֲטוּפִים, וּבִגְתִּיִּים ה' הַפִּיר עֲצַת גּוֹיִם הַנִּיא מַחְשָׁבוֹת עִמָּם וְגַבֵּר יִשְׂרָאֵל, לְאַחַר שֶׁהוֹשֵׁגָה אֹרְכָה עַד לְיוֹם רֵאשׁוֹן הַבֵּא בְּצִוְרִים, וּבִינֵי וּבִינֵי אִיתְרַחֲשֵׁי נִיִּסָא, בַּת דִּינָא בְּטַל דִּינָא). וְאִילוֹ הַסְכָּנָה הַעֲתִידָה וְהוֹעֵלֹלָה לְהַתְרַחֵשׁ בְּשַׁחְרוּר אַרְבַּעִים הַמַּחְבְּלִים הַכְּלוּאִים אֵינָה עוֹמֶדֶת כִּיּוֹם עַל הַפְּרָק בְּאוֹפֵן מִיִּידֵי, אֲלֵא לְטוֹחַ רְחוֹק וְלֵאחֲר



3. Rav Ovadia Yosef
Chief Sephardic Rabbi
(1920-2013)

מִבְּצַע אֲנֻטְבָה בְּהִלְכָה
מֵאֵת
הַרְבַּ עוֹבְדֵיהֶי יוֹסֵף

הַנָּה לְפָנֵי שֶׁחֻחַלַט סוֹפִית ע"י הַמְשַׁלָּה עַל מִבְּצַע אֲנֻטְבָה (שְׁנִקְרָא בִּשְׁם „מִבְּצַע יְהוֹנָתָן“), עֲמֵדָה לְפָנֵינוּ שֶׁאֵלֶּה מִצַּד כְּמֵה מִמְשַׁפְחוֹת הַיְהוּדִים הַחֲטוּפִים (שֶׁהוּ בְּמִטּוֹם אִיִּיר פִּרְאָנִם), הָאֵם עַל פִּי תְהִלְכָה יֵשׁ לְשׁוֹחֵר אֶת אַרְבַּעִים הַמַּחְבְּלִים הַכְּלוּאִים בְּיִשְׂרָאֵל כְּרִישֵׁת הַחֲטוּפִים, עַל מִנֵּת לְהַצִּיל אֶת חַיִּיהֶם שֶׁל מֵאֵת הַחֲטוּפִים, אוֹ שְׂמֵא יֵשׁ לְוִיֵּר שְׁמֵלֵבֵי שְׁעִי כִךְ מִתְחִים פֶּתַח לְחַטִּיִּית נוֹסֶפֶת כִּדִּי לְסוֹחַט שְׁחִירוֹ מַחְבְּלִים נוֹסֶפִים לְאַחַר שֶׁצִּלְחֵהוּ בְּמִשְׁמַחֵם וּ, עוֹד יֵשׁ לְחוּשׁ שֶׁקְרֹב לְדֹאִי שֶׁמַּחְבְּלִים אֲשֶׁר יִשְׁוֹחֲרוּ מִכְּלָאָם, וְכֵן לְחֹדֵר שְׁנֵת לְמִדְּנֵת יִשְׂרָאֵל לְהַרְגוֹ וְלְרַצּוֹת אֲנָשִׁים נָשִׁים וְטָן, וְנִבְצַע שְׁכַפְדֵי לְהַצִּיל אֶת הַיְהוּדִים הַחֲטוּפִים מְדוּאֵי סַכְנָה, מַעֲמִידִים אֶת הַיִּישׁוּב, בְּמִרְט בְּעִיר הַסַּפֵּר, עִכ"פּ בְּסַפֵּק סַכְנָה. וְבֵאֵמַת שֶׁיִּשְׁנָה מַחְלֻקַּת בְּפוֹסְקִים אֵם יֵשׁ לְאֲדָם לְהַכְנִים עֲצָמוֹ בְּסַפֵּק סַכְנָה כִּדִּי לְהַצִּיל חֲבִירוֹ מְדוּאֵי סַכְנָה, כְּמֵה שִׁיתְבָּאֵי לְהֵל, אֲלֵא שֶׁבְּנִיד מַכְנִיסִים גַּם אֶת אַחֲרֵים בְּסַפֵּק סַכְנָה, וְעַי"פּ שְׁבָלֵא"ה יִשְׁנָם אֲלֵפֵי מַחְבְּלִים הַמְתַּנְגְּלִים לְיִשְׂרָאֵל (וְהִ"ר שִׁיבּוֹא בַּעַל הַכְּרֵם וְיַכְלֵת אֶת קוֹצִיו), מ"מ שְׁחִירוֹ אַרְבַּעִים הַמַּחְבְּלִים הַנּוֹסֶפִים עַל אֲרִיזוֹ מְגַבֵּיר בִּיתֵר שֶׁאֵת אֶת סַכְנָת הַחֲדִירוֹת לְיִשְׂרָאֵל, וְהֵבִי נִפְשִׁיהֶי לְקָטוֹם נֶקֶם וְלְשׁוֹף דָּם נָקִי.

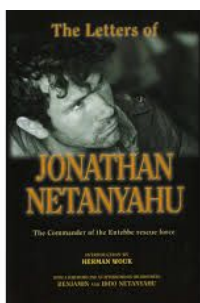
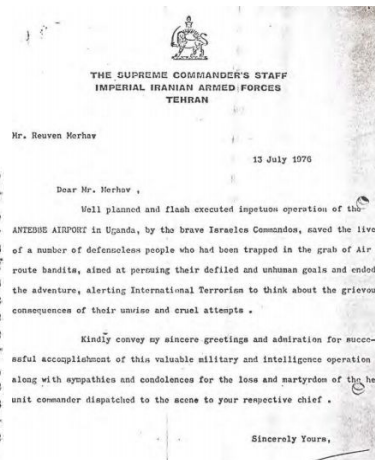
⁵ <https://www.ou.org/life/israel/commemorating-the-yom-kippur-war-the-legacy-of-rav-yehuda-amital/#.UiXCcJbdf8>

⁶ http://www.theadvocate.com/baton_rouge/entertainment_life/article_7c1b20c1-0762-55c2-92a9-39e3fa7e6f9e.html

10. Rabbi J. David Bleich
 b. 1936
 Contemporary
 Halakhic Problems, vo. 2



Among the factors militating against release of terrorists under any conditions is the fear that upon their release they are likely to resume their nefarious activities and thereby endanger the lives of others. Nevertheless, Rabbi Yosef argues that since, according to *Hagahot Maimuniyot*, a person must place himself at risk in order to prevent the certain death of his fellow, it would be permissible to free terrorists in exchange for the lives of hostages. The danger to the hostages who face imminent execution is certain and immediate, while the danger to others as a result of the release of guerillas is merely doubtful. Moreover, argues Rabbi Yosef, even those who dispute the position of *Hagahot Maimuniyot* do so on the basis of the fact that a person may justifiably give consideration to his own safety over that of others. A third party, however, whose own person is not at risk, when confronted by certain danger to one individual and merely possible danger to other individuals, is not at all in an analogous situation. Since his obligation to both is equal he must act to eliminate the certain and immediate danger. This course of action is mandated by the principle that the "certain" takes precedence over the "doubtful."



(May 23, 1963)⁸

Man does not live forever. He should put the days of his life to the best possible use. How to do this I can't tell you. I only know that I don't want to reach a certain age, look around me and suddenly discover that I've created nothing. I must feel certain that, not only at the moment of my death shall I be able to account for the time I have lived, I ought to be ready at every moment of my life to confront myself and say—this is what I've done.

(July 8, 1964)

When I saw the country from the plane I felt a twinge in my heart. Jerusalem is more beautiful than ever. Perhaps I am a bit sentimental because I haven't seen it for so long. Despite everything that's wrong here, and God knows there are many faults and evils, it's our country, and I love her as I always have.

(October 23, 1965)

Until now, I must admit, I never felt the country. Never before had I felt this so powerfully. I knew the country existed, that I was living in it, and that, if the need arose, I would fight for it. But really to feel the place, the soil, the mountains and valleys of Israel—this sensation I have now experienced for the first time.

(May 28, 1967)

(July 22, 1968)

We must cling to our country with our bodies and with all of our strength. Only then will they not write in history books that once indeed the Jews held onto our land for two decades, but then were overwhelmed, and became once more homeless wanderers.

(June 15, 1967)

When you see death face-to-face; when you are wounded, and alone, in the midst of a scorched field, surrounded by smoke – with your arm shattered and burning with a terrible pain; then life becomes more precious and craved for than ever. You want to embrace it and go on with it, to escape from all the blood and death, to live.

(March 30, 1970)

I believe with all my heart that it's extremely important to be in the army now. We hear the war slogans of millions of our neighbors desiring to annihilate us, what's to be done?

(June 30, 1970)

How sad that we cannot achieve peace, for that is all we want at the end.

(November 11, 1974)

We're all searching for a different place, a beautiful and glowing place – a place worth waking up in. The world is full of beauty, and the ugliness in it only highlights that beauty.

(March 17, 1969)

On me, on us rests the duty of keeping our country safe. ...we are united by something that is above and beyond political outlook. What unites us produces a feeling of brotherhood, of mutual responsibility, a recognition of the value of man and his life, a strong and sincere desire for peace, a readiness to stand in the

⁷ Entebbe Sources from <http://rabbi.brsonline.org/entebbe.pdf>

⁸ <http://blogs.timesofisrael.com/the-letters-of-yoni-netanyahu/>

Not one of us wants war, but we all know for certain, we must win.

breach, and much more. I believe in myself, my country, my family and my future. This is a special people, and it's good to belong to it.

Here my thoughts turn to the recent miraculous rescue of the hostages from Uganda. One cannot fail to note the extraordinary aspects at both ends of the hijacking. On the one hand, the ease with which the four terrorists hijacked the airbus in Athens, and on the other hand, the extraordinary success of the rescue operation. In other words, both the initial tragedy and eventual deliverance clearly point to the Hand of G-d. And while every Jew is grateful to, and admires the *Mesirat Nefesh* of the brave rescuers, we must not lose sight for a moment of the warning and lesson at the bottom of it all – not just in regard to the danger of hijacking in the ordinary sense, but even more importantly, in regard to the “spiritual hijacking” of so many of our young generation by alien and freak cultures which, unfortunately, capture so many of our innocent boys and girls in *Eretz Yisrael* as in the Diaspora. With all the anxiety and love which filled every Jewish heart for those unfortunate hostages at Entebbe Airport – surely no less concern should be shown to the spiritual hostages that are abducted daily, and no less *Mesirat Nefesh* to save them. It is also particularly painful to contemplate the secularized education of considerable segments of Jewish youth in the land which even the nations of the world recognize as the Holy Land, where one would have reason to expect that all Jewish children would be brought up in an atmosphere of holiness befitting the Holy Land. It is for this reason that our Chabad people in *Eretz Yisrael* and everywhere else have undertaken special rescue operations in the area of Jewish education.



~ Excerpt from Letter of the Lubavitcher Rebbe in reaction to the Entebbe Rescue, Summer 1976