
OUTPOST



January 2012—Issue #250

PUBLISHED BY AMERICANS FOR A SAFE ISRAEL

42st Year of Publication

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The PM Votes 'Present'

William Mehlman

“Of all the tyrannies,” Irish novelist C.S. Lewis once noted, “a tyranny sincerely exercised for the ‘good’ of its victims may be the most oppressive.”

Israeli democracy is in the critical round of a battle for its future against just such a tyranny – “sincerely exercised” to a needle point—in the person of a self-chosen, unvetted “High Court of Justice” that has systematically usurped the powers and prerogatives of the nation’s legislative and executive representatives. In collusion with a phalanx of radical, foreign-funded NGOs and a predominantly leftist media, it has fashioned itself as the engine for the prolongation of a governing course of retreat and appeasement firmly and repeatedly rejected by the Israeli electorate.

Under the “everything is justiciable” doctrine propounded by Aharon Barak during his ten-year reign (1996-2006) as its president, the High Court has pursued a relentless micro-intrusive path into virtually every aspect of Israeli life. Its course has been marked by the disembowelment of Knesset civil legislation deemed “unconstitutional” (Israel has no constitution) and the countermanding of IDF decisions on everything from troop emplacement to the location of security barriers. Among other acts, it has prohibited Jewish construction on Israeli-owned land; forced the State to pay damages to Arabs suffered in the course of their violent opposition to Israeli laws; shut down the radio broadcasting facilities of “Arutz Sheva,” the Judea-Samaria media network; and asserted the right of Israeli Arabs to bring the Palestinian Arabs they marry into Israel. Most egregiously, it has sanctioned petitions before its body by overseas-funded, far-left NGOs with no material or other legal standing in the outcome of those petitions.

The “everything is justiciable” torch lit by Aharon Barak and passed to court president Dorit Beinisch, his rubber-stamp successor, has left veteran jurists with their jaws agape. Former U.S. Solicitor General Robert Bork, in a comprehensive review of its decision-making, described the High Court as the “greatest threat to Israeli democracy...the worst court in the Western World.” U.S. Court of Appeals Justice Richard Posner, widely regarded as one of America’s most brilliant jurists, saw in its creation “out of the whole cloth...a degree of judicial [law-making] power undreamt of even by our most aggressive [U.S.] Supreme Court judges... One is reminded of Napoleon’s taking the crown out of the pope’s hand and putting it on his own head.”

Fifteen years of Napoleonic disconnect between the values of the Israeli public and its Court have witnessed an astonishing 40 percent ten-year decline to 33 percent in the public’s overall faith in the nation’s judicial system, prompting a much belated effort by the Knesset to reset the clock. Thanks to Likud MKs Danny Danon and Yariv Levin (former chairman of the Israeli Bar Association) and supported in most part by Knesset Law Committee chairman Michael Eitan (Likud), Infrastructure Minister Uzi Landau (Israel Beteinu) and majorities in Likud and among its coalition partners, a series of bills are in the hopper that would bring some oversight to the composition of the High Court and the way it does its business. They would, inter alia, disarm the three sitting judges on its nine-member nominating panel of their veto power over new appointments by abolishing the seven-member supermajority required to approve them. Tightening the lid on what Eitan has called the “friend brings a friend” system of stocking the Court with ideological clones, nominees would have to face hearings before the Knesset Law Committee before their appointments went forward. Pending legislation would additionally impose a 45 percent tax on donations to Israeli NGOs from foreign governments and a cap on such donations of 20,000 shekels.

That these proposed measures have been roundly denounced by the Knesset’s leftist bloc and its media and academic amen corner comes as no surprise, As Tel Aviv University political science professor Dr. Martin Sherman avers, the “symbiosis” among a politically partisan Court, foreign

governments eager to affect Israel's policies and an Israeli NGO network, representing an "electorally inconsequential minority," ready to serve as their enablers, is about the sum total of the Left's political bank balance. But "why anyone [on the Right] would consider that preserving such a perverse state of affairs furthers the course of liberal democracy," he declares, "beggars the imagination."

Amazingly, it is precisely from the upper ranks of the Likud, in the persons of Deputy Prime Minister Dan Meridor and Minister Without Portfolio Benny Begin, that the most passionate such "beggary" is emanating. Meridor, assailing the pending legislation as a strike against the High Court's "independence," has threatened to resign if any of it is passed. "I returned to the government," he boldly informs, "in order to stop such bills."

Begin, in a column in the Hebrew daily *Yisrael Hayom* and a subsequent interview with Army Radio, warned that any reining in of the High Court's "justiciable" prerogatives would cost the Likud dearly at the next election. Speculation about what he might do if that occurred, he said, was irrelevant, since the legislation in question would never be approved.

And where is the Prime Minister to be found amidst this clash between the majority of his coalition and its two main recalcitrants? Mr. Netanyahu has essentially chosen to vote "Present." Yes, he does think the judicial dreadnaught created by Aharon Barak and perpetuated by his heirs could do with some tinkering, but nothing serious, if you please. "I want to make it clear," he asserted, disassociating himself from the vox populi, "that the courts in Israel are among the cornerstones of democracy...an Important, healthy and essential institution for the continuation of our democratic life." Enlarging on this flight of fantasy, he said he would oppose the bill to limit foreign-funded petitions to the Court (mainly leftist NGO initiated) against the State and its agencies, vowing to act similarly "any time a law reaches my desk that could harm the independence of the judiciary in Israel"--in other words, any attempt to alter a dictatorial status quo that in Sherman's words "cannot be allowed to persist."

With the fate of their best and perhaps last chance to lift the yoke of an Imperial Judiciary and its elitist allies from around Israel's neck hanging in the balance, the Prime Minister's stance can only leave one joining in wonderment with Tel Aviv University professor of international relations Emanuel Navon as to "why right-wing governments are generally unable to implement their policies and so often [as in this case] end up adopting the rhetoric of the Left." This is a Left, he adds, that lost its monopoly on power 34 years ago, yet has been allowed to retain its iron grip on the judicial system, academia and the media.

Until and unless Israel finds the answers to these questions and acts on them, its vaunted "democracy" will remain the plaything of a virulently anti-democratic culture.

From the Editor

The Muslim Brotherhood Spring

Former Israeli ambassador to the UN Dore Gold notes that's the name given to the recent upheavals in the Arab world by a Saudi commentator. And it won't be much longer that Western apologists and Pollyannas will be able to spin their tales of the Muslim Brotherhood as "largely secular" (that whopper came from James Clapper, Obama's Director of National Intelligence) or "moderate" (the favorite epithet for the brotherhood of the mainstream media and Middle East studies establishment).

Gold writes that former Prime Minister Jose Maria Aznar of Spain asserted (on December 8 on CNBC's website) that Abdul Hakim Belhadj, a key leader in the "new" Libya, was one of the suspects in the Madrid train bombing of 2004 that killed 192 people and wounded over 2,000 others. What should

have been a bombshell revelation made no waves at all. And then there's Sheikh Ali Salibi, whom *The Washington Post* has called "the likely architect of the new Libya," who lived for years as an exile in Qatar and was a close associate of Sheikh Yusuf Qaradawi, the spiritual head of the global Muslim Brotherhood, who has called on Allah to "count their numbers [the Jews] and kill them down to the very last one."

As for "secular" Tunisia, which set off the so-called Arab spring, the victory of the Islamist party *Ennahda* in the election there has produced a deluge of apologetics here. Commentator Stephen Schwartz writes that Georgetown University's John Esposito has been in the forefront, proclaiming *Ennahda's* leader Rashed Ghannouchi has transformed the party into "a more Tunisian-centered movement"-- from "a militant Qutb-inspired activism to more pragmatic, moderate, accommodationist activism."

This is reminiscent of the treatment of Ayatollah Khomeini as an ardent democrat in *The New York Times* op-ed pages prior to his return from French exile to Iran. There was plenty of evidence in Khomeini's writings concerning his true opinions and targets for those willing to read them--as there is in Ghannouchi's writings--and previous activities--now. Ghannouchi, says Schwartz, was the paramilitary "emir" of the *Jamaah al-Islamiyya*, founded under the influence of the Iranian Islamic revolution. As for Israel, Ghannouchi has described it as a "germ," and promised "resistance will continue even if it lasts hundreds of year 'til we purify our nation's body and the region from the Zionist state."

An Invented People

That Newt Gingrich's interview with the Jewish Channel, in which he stated that the Palestinians were an "invented people" who are "in fact Arabs, and were historically part of the Arab community" created a storm is a tribute to the extent to which politically correct pieties have replaced historical reality. Of course what Gingrich said was true. In 1977 AFSI published the pamphlet *The Palestinians: A Political Masquerade* which detailed the very recent birth of Palestinian nationalism. Until the state of Israel was founded (and its leadership chose that name) it was the Jews who were the Palestinians. The major English language paper was *The Palestine Post* (now *The Jerusalem Post*.) The Palestine Electric company, the Palestine Foundation Fund, the Palestine Workers' Fund, the Palestine Philharmonic Orchestra, the Palestine Maritime League--these were only a few of the many "Palestinian" organizations created by Jews. In the United States Jewish young people sang "Palestine, My Palestine," "Palestine Scout Song," "Palestine Spring Song," etc.

As for the Arabs living in Palestine, Zuheir Mohsen, head of military operations for the PLO and a member of its Supreme Council, explained the birth of "Palestinian identity" in an interview with the Dutch daily *Trouw* on March 31, 1977. "It is only for political reasons that we carefully underline our Palestinian identity, because it is in the interest of the Arabs to encourage a separate Palestinian identity in contrast to Zionism. Yes, the existence of a separate Palestinian identity is there only for tactical reasons. The establishment of a Palestinian state is a new expedient to continue the fight against Zionism and for Arab unity."

In his interview on the Jewish Channel, Gingrich also made the unexceptionable observation that "it's delusional to call it a peace process" given that the Fatah-run Palestinian Authority and Hamas both "represent an enormous desire to destroy Israel." As the AFSI pamphlet noted over thirty years ago, the Arabs of Palestine are "an 'anti-nation,' one that derives its entire meaning and purpose from the desire to destroy another nation."

It is a mark of the unwillingness of political, academic and media elites to confront such a simple, if unwelcome reality that the Gingrich campaign felt it necessary to issue a statement that Gingrich nonetheless supported the establishment of a Palestinian state.

Why? If Palestinian identity exists only to rub out Israel's identity, why should the creation of a Palestinian state be supported? What possible reason is there to think that it will promote a more peaceful Middle East?

Where are the politicians, on both sides of the aisle, to carry out the logical implications of what Gingrich said in his interview and denounce the two state "solution," (which, as we have often stated in this publication, means nothing less than the "dissolution" of Israel)?

Crime in the Netherlands

Soeren Kern, senior fellow at the Strategic Studies Group in Madrid, has summarized a report establishing the sharp overrepresentation of Moroccan youth in the Dutch criminal population. The study, commissioned by the Dutch Ministry of Interior, was carried out by the Rotterdam Institute for Social Policy Research, using the nationwide data base where the Dutch police register criminal suspects. It found that 40% of Moroccan immigrants between the ages of 12 and 24 have been charged with committing a crime over the last five years. In neighborhoods where the majority are Moroccan immigrants, the youth crime rate goes up to 50%. What's more, young women are increasingly involved in criminal activities, and most of those arrested are born in Holland--a clear sign that assimilation is failing.

Soeren describes the culprits identified by Dutch journalist Fleur Jurgens. In her book *The Moroccan Drama (Het Marokkanendrama)* Jurgens blames Moroccan parents who teach their children at a young age to hate the Dutch and abhor their society and the Dutch government which fails to implement plans to tackle youth criminality because local politicians fear reprisals from Moroccans. The "street coaches" hired by the government to counsel youth on the street, she discovered, are more dedicated to multiculturalism than preventing crime, with many of the coaches helping Moroccan youths avoid the penalties incurred by their criminal behavior.

Meanwhile the native Dutch are voting with their feet. Emigration is up sharply up as tens of thousands of residents of the Netherlands have moved to other countries in search of a better life.

Kudos to Gideon Saar

Gideon Saar is Israel's minister of education and second only to the Prime Minister on the Likud list of Knesset representatives. He has declared the obvious (which from an Israeli cabinet member in the ruling party, alas, requires courage), namely that creating a Palestinian state would be a "dangerous move" and "never bring peace."



Gideon Saar

Readers of *Outpost* may remember that as education minister Saar was involved in the 2010 Ze'ev Jabotinsky National Essay Contest sponsored by AFSI and was one of those handing out the prizes on December 19 of that year. Inspired by AFSI's effort, the education ministry, under Saar, has promised to add an in-depth Zionist history review to the high school curriculum (as antidote to decades of high school teaching that made Zionist history and heroes hostage to universalist myths and 'narratives,'

many blatantly anti--Zionist.)

Perhaps Saar's outspokenness is not surprising when we remember that, as a high school student in 1980, he took second prize in an essay contest commemorating the 40th anniversary of Jabotinsky's death. In his remarks to the student winners of the AFSI contest, Saar described Jabotinsky's writings as his "Torah". saying he would not have been in the position he currently occupies "were it not for my exposure to that Torah."

The Threats in the Eastern Mediterranean Sea

Efraim Inbar

The turmoil in the Arab world is changing the strategic landscape around Israel. However, one area that has received little attention is the eastern Mediterranean basin, where elements of radical Islam could gain control. In this region, Libya, Egypt, Lebanon, Syria and Turkey display Islamist tendencies, leaving Israel and Greece as the only Western allies.

A review of the political dynamics in the states on the shores of the eastern Mediterranean generates great concern about the ability of the West to continue enjoying unrestricted access to this area.

Evolving political events in Libya indicate that radical Islamic elements will definitely play a greater role in the future of the country. If the transition to a new regime descends into civil war, the ensuing chaos may allow greater freedom of action for Muslim extremists from the shores of this Mediterranean country.



Next to Libya is Egypt, which is in the midst of a great confrontation between the military and the Islamist parties over the future of the country. In any case, the planned elections will in all probability catapult the Islamist parties into a dominant role in the emerging Egyptian political system.

Apart from managing important ports on the Mediterranean, Egypt also controls the Suez Canal, a waterway that links Europe to the Persian Gulf and the Orient. This is a critical passageway that might fall into the hands of the Islamists.

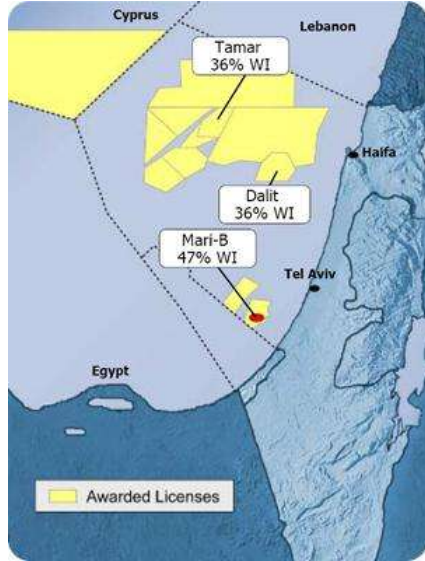
Significantly, Egypt has already opened the Suez Canal to military vessels belonging to the Islamic Republic of Iran. This enhances the ability of radical Iran to supply its Mediterranean allies, such as the current regime in Syria, Hezbollah in Lebanon, and Hamas in Gaza. Moreover, it has enhanced Iranian access to Muslim states in the Balkans, namely Albania, Bosnia and Kosovo, thereby increasing its influence in that part of the Mediterranean.

Even if the Egyptian military is able to curtail the Islamist forces in the state, its grip over the Sinai Peninsula is a different issue. The tenuous control of Egypt over Sinai has weakened since the fall of the Mubarak regime. Sinai has become a highway for weapons smuggling into Gaza and a base for the activities of several Muslim terror organizations. This situation could lead to the “Somalization” of Sinai, negatively affecting the safety of naval trade along the Mediterranean, the approaches to the Suez Canal, and the Red Sea.

Next to Sinai is Gaza, which is controlled by Hamas, a radical Islamist organization allied with Iran. Israel's enforced naval blockade on Gaza has increasingly been criticized by the international community. Considering the recent political changes in Egypt and their detrimental impact on Egyptian-Israeli relations, the containment of the Islamist threat from Gaza will become even more challenging in the near future.

North of Israel, along the Mediterranean coast, sits Lebanon, a state dominated by radical Shiite Hezbollah whose ports are inhospitable from a Western perspective. Hezbollah has already laid claim to

some of the huge Israeli-found gas fields in the sea that could diminish Europe's energy dependence on Russia and Turkey. Moreover, Syria, an enemy of Israel and a current ally of Iran, exerts considerable



influence in Lebanon. Its Mediterranean shores, north of Lebanon, are also hostile to the West and its ports even supply services to the Russian navy. The Assad regime in Syria faces great domestic opposition and may fall. Considering the current trends in the Arab world, a Syrian successor regime could also be Islamist and anti-Western.

The next state on the eastern Mediterranean coastline is the AKP-ruled Turkey. The country has over the past few years shifted away from a pro-Western foreign policy, instead adopting a radical stance on many issues. Its current government supports Hamas and Hezbollah, opposes sanctions on Iran and holds strident anti-Israel positions. This reflects the AKP's clear Islamic coloration. Moreover, Turkey has displayed huge ambitions for leadership in the Middle East, Central Asia, the Caucasus, the Balkans and the eastern Mediterranean. A combination of Turkish nationalism, neo-Ottoman nostalgia and Islamic-Jihadist impulses

has pushed Turkey into an aggressive stance on several regional issues.

Turkey has flexed its naval muscles, threatening Israel that it will escort flotillas trying to break the blockade on Gaza. It has also threatened Cyprus in order to secure its share of the potential energy riches south of the island. Turkey is interested in gaining control over the maritime gas fields in the eastern Mediterranean as this would help fulfill its ambitions to serve as an energy bridge to the West, thereby creating a dependence on it. This may lead Turkish troops, stationed in the northern part of divided Cyprus, to complete the conquest of the island started in 1974. Such a Turkish takeover would not only hurt Western geo-economic interests, but would constitute a significant Western loss of the strategically situated island. The Cypriot island served as a bone of contention in the past between Persia and the ancient Greeks, and between the Ottomans and Venetians. In short, it represents the struggle between East and West.

West of Turkey is Greece, a democratic Western state with a clear interest to protect the Cypriots from Muslim domination. Its current economic crisis, however, might erode its limited military ability to parry the Turkish challenge alone. With the exception of Israel, all other eastern Mediterranean states would likely favor the return of Cyprus to Muslim rule and the ascendancy of Islam in the eastern Mediterranean.

Western influence in the eastern Mediterranean is being challenged by the growing radical Islamic influence in the region. The access of Iran to Mediterranean waters, the disruptive potential of failed states, and the competition across countries for energy resources is destabilizing the region. But it is not clear that Western powers, particularly the US, are aware of the possibility of losing the eastern part of the Mediterranean Sea to radical Islam or are preparing in any way to forestall such a scenario. Foolishly, they seem to believe that the so-called "Arab Spring" heralds an improved political environment and that Turkey represents "moderate Islam."

Efraim Inbar is a professor of political studies at Bar-Ilan University and director of the Begin-Sadat (BESA) Center for Strategic Studies. This is BESA Center Perspectives Paper No. 156, November 24, 2011.

On Shiloh

Yisrael Medad

(Editor's note: AFSI will be running a series on the Jewish communities in Judea and Samaria. Those who live in them are Israel's most courageous and patriotic citizens, not "occupiers" but people with the faith and determination to recreate Jewish communities in the land of their forefathers who "settled" there millennia ago. We are giving them the voice denied them in an overwhelming hostile media (shockingly, in Israel as well) which depicts them as zealots, fanatics and chief barriers to peace. Yisrael Medad, his wife Batya and their family have lived in Shiloh since 1981 and their grandchildren live in nearby Ofra.)

Thirty-four years ago, on January 9, 1978, the first families and three dozen bachelor Yeshiva students planted themselves on the land of Shiloh, just a few dozen meters from the archaeological mound that was all that was left of the capital of the tribal federation of the Children of Israel. Two weeks later, the official ceremony that inaugurated the community was conducted on the holiday of Tu B'Shvat, the 15th day of the Hebrew month of Shvat a day fraught with symbolism regarding the connection of the Jewish people and the land it regards as sacred.

At that ceremony, Rav Tzvi Yehudah Kook, the mentor of Gush Emunim, the movement that revitalized the Zionist imperative of reconstituting the Jewish National Home in the Land of Israel, explained that those who assumed the task of living in the newly won areas following the 1967 war were "holy." In his speech Rav Kuk said:

"We are the restorers of Shiloh and other communities, and we bring our children back to their borders [a reference to Jeremiah 31:16]...our Kedusha [sanctity] doesn't stem from the individual but rather...is revealed through--the Kedusha of the community of the peoplehood of Israel...this eternally existing and triumphant nation...These skies, these hills comprise the Land of our life, both physically and spiritually, in every mountain and valley in our Land...We have reached our place of rest...we arrive here, slowly, slowly to our comfort and rest. In our place of rest here, we are in the Land of our life, of all the nation of Israel – the land of our past life, our future life, and our life today..."

In the three decades since, Shiloh has grown. We now number 300 families. There are olive groves, vineyards, fruit orchards, industry, educational institutions (the primary school has 1,000 pupils which includes children from neighboring communities), social welfare and health offices and much more. There are immigrants from over 20 countries and 6 continents. One of our residents is restoring Jewish life in Spain. Two are university lecturers. The Meshek Achiyah olive oil factory produces 14% of all Israel's household requirements. The Shiloh winery has renewed the ancient excellence of our grape products, winning national and international awards for its wine.

But one cannot speak of Shiloh by itself. There is now the Shiloh Bloc including the communities of Eli, Maaleh Levona, Shvut Rachel and the satellite communities of Achiyah, Adei-Ad, Givat Harel, Givat HaRoeh, Esh Kodesh and Keida. The population of the Bloc, which straddles both sides of Highway 60 is over 8,000 Jewish souls. This geo-political reality effectively blocks any territorial continuum between

Ramallah and Shechem. We are very conscious of our role in protecting Israel's security through this barrier to a possible "Palestinian state".

Our presence at the site of the Tabernacle, moreover, where Joshua distributed to the tribes their lands, where the tribes of Israel became reunited at the Festival of the 15th of Av, where Hannah prayed for a son and where that son, Samuel, was initiated into the ministry, has not been without sacrifice. Victims of Arab terror among Shiloh residents have been Rachela Druck, Harel Bin-Nun, Yehuda Shoham, Noam Apter, Avi Sitton, Shmuel Yerushalmi, Avihu Keinan and Yonatan Eldar. Nevertheless, Shiloh continues to grow, attracting both new families as well as drawing back our second generation who, after their first years of marriage, seek to assure the education of their own children in the fashion they were taught.

The founding of Shiloh did not go unnoticed. Then U.S. President Jimmy Carter was much offended when Shiloh was established within a few weeks of his meeting with then Prime Minister Menachem Begin in December 1977. Begin was left with no alternative but to admonish Carter, pointing out to him the many locations in the United States named after Shiloh. Noting that Jews are not prohibited from living in those places, Begin queried, "How can I not allow Jews to live in the original Shiloh?"

Shiloh has persisted--and grows-- despite the assaults on her legitimacy. This past November, the government informed Israel's High Court of Justice that the appeal of Peace Now against construction at Shiloh had no validity for the Defense Minister had authorized a new zoning plan which would permit another 120 plots to be developed.

The residents of Shiloh remain committed to the relevance of the third verse of Chapter 18 of Joshua: "How long will you be slack to go in to possess the land, which the Lord, the God of your fathers, has given you?" We are amused at the lengths to which our opponents go in their attempt to reframe our enterprise. For example there is this recent piece of convoluted nonsense: "Settlers turned topography into scenography, forming an exegetical landscape with a mesh of scriptural signification that must be extracted from the panorama and 'read' rather than merely be 'seen'...This romantic 'biblical' panorama does not evoke solemn contemplation, but produces an active staring, a part of a religious ritual that causes a sensation of sheer ecstasy".



We are not "settlers" but revenants, having returned after a long absence to our ancestral lands. We continue the mutual-nurturing relationship that is the essence of a living national community. We are renewing Jewish sovereignty; we are restoring Jewish potency as well as Jewish values and enterprise. We have reassumed the responsibility of leadership and are cognizant that in doing so, we will be held to standards that are difficult to achieve or maintain.

Despite the formidable challenges, the path is clear--as it was to those who gathered thousands of years ago for the annual festival at Shiloh "which is north of Beth-El, on the east side of the highway that goes up from Beth-El to Shchem, but south of Levonah" (Judges 21:19).

A Chance Meeting in Dallas

Ann and John Stacey

(Editor's note: Ann Stacey was on the last two AFSI Chizuk trips to Israel--on the first with her grandson. Both times the group visited Givat Aryeh, an "outpost" of the Jewish community of Itamar in Samaria. It was created in the wake of the vicious murder in Itamar of five members of the Fogel family, including two children and an infant, as they slept. It was Itamar's way of signifying that the Jewish response to Arab barbarism was not fear and retreat but creation of a new community in memory of those so cruelly lost. On the second trip, AFSI presented Givat Aryeh's new synagogue with a handwritten Torah scroll rescued from the Nazis and donated by AFSI member Jack Ross in memory of his parents who had survived the Holocaust. Givat Aryeh, including its new synagogue, was razed shortly after AFSI's visit by the Israeli government. Horrified, the Staceys wrote this letter to Prime Minister Netanyahu.)

Dear Mr. Prime Minister:

We are wondering where the man is that stood up to President Obama as we proudly watched him address our American Congress. A number of years ago we saw a man who simply wanted to start his day with a workout at the Anatole Hotel Gym in Dallas, Texas. Yet on that morning he was interrupted by a horrific phone call regarding yet another murderous bus bombing in Jerusalem. We personally watched your face and the pain that was evident in your heart. Where was that man December 1, that either directly or indirectly ordered the demolition of Givat Aryeh.

The week after the Fogel family was butchered we took all our children and grandchildren to see Irving Roth, a survivor of Buchenwald. As we were discussing Eretz Israel and how to impart this to our family, Mr. Roth suggested, "a trip like no other trip would be with Americans for a Safe Israel". My husband suggested I take our 15 year old grandson, Matt.

Mr. Prime Minister, Matt was at Givat Aryeh in June of this year. He saw Eretz Israel in the eyes and heard it in the voices of these people. He stood in the yet unfinished synagogue that would soon hold the holy Polish Torah scroll. Again, I went back to Givat Aryeh just a few weeks ago with Americans for a Safe Israel. As a Christian I cried as I watched the unmitigated joy of these Jewish people as they sang and danced up the hill to the synagogue at Givat Aryeh. My grandson rejoiced with me through email pictures and video. Sir, respectfully, what do I tell him now? As Zionist Christians we have taught our children, our grandchildren, and will teach our great grandchildren Genesis 12:3. Mr. Prime Minister, God says, "I will bless those who bless you, and I will curse those who curse you". I have to ask you where that now puts you and the Israeli government this week? Of all times and people you and the government have to have God's blessings right now, this day, this month, this year!

I told Matt that I had given a copy of his favorite child's book, *I Am a Holocaust Torah*, to the Mayor of Itamar, Rabbi Moshe Goldsmith. It is a little book written by Rabbi Alex Goldman about the 1564 Czech Torahs stolen by the Nazis. It is written in the first person through the mind, heart and words of one of these Torahs. Mr. Prime Minister, if this precious, holy Polish Torah scroll which survived the Holocaust could talk, what would it say to you today?

In this book the author says, "some scrolls live fortunate happy lives. They are carried around during services...rabbis dance, holding them aloft. Still other scrolls are unlucky, pushed to the back of the ark, unloved, silent. Still other scrolls suffer a tragic fate and go through fire and suffering, die, or survive in a damaged condition. Yet all contain the same sacred Words, all are holy in the eyes of the beholder".

Prime Minister Netanyahu, has the last word been written over this particular Torah scroll, or will you allow it to return to its rightful and final home? God has given you the position to be able to change the ending of this story.

Respectfully,
Ann and John Stacy

The Pitfalls of 'Victory' in Iraq

Diana West

(Editor's Note: Over the last years AFSI has published a number of articles on Iraq critical of the conduct of the war and of the notion that it was in the realm of the possible to create a liberal, democratic Iraq. Diana West has been among the most prescient about the war, as this five year old column of December 23, 2006, on the then newly announced "surge" proves.)

Sure, let's go ahead and say this new "troop surge" being bandied about Washington comes off, and tens of thousands of additional American troops pacify enough of Iraq to pull off what President Bush this week called the Iraqi dream--"a stable government that can defend, govern and sustain itself."

OK. So then what? It's not hard to imagine that the United States would take the first opportunity to wish that dream-come-true government well in defending, governing and sustaining itself, and then high-tail it back home.

But that's no strategy. That's an escape hatch. What happens after that?

Looking back on, lo, our many costly years of liberation and occupation in Iraq, what would it turn out that we had actually won? In other words, what, in this best-case scenario, is "victory" supposed to look like?

This is an important question. But it's one that is never, ever asked, let alone discussed. For reasons I can't altogether explain, tunnel vision on Iraq has led to a kind of dead-end thinking on Iraq. Amid what amounts to a group failure of imagination on the part of our Big Brass and Deep Thinkers, no one takes into account, or even seems curious about what exactly "victory" in Iraq might mean, or, more important, might gain for the United States of America and friends.

To the president, victory must seem self-evident, which is why he will say things like, "Success in Iraq will be success." Taking the opposite tack, the new secretary of defense explains also that "failure would be a calamity." But neither of them--and no one else, either--offers much more in the way of hard detail. "Success" may well be the stabilized Iraqi government the president waxes pre-nostalgic about, and "failure" may well be the absence of that "success," but none of this talk counts for enlightening debate.

What I want to know is what happens if this much-discussed American troop surge actually manages to secure Iraq, which then emerges as a natural ally of Iran and perhaps Syria? Will we salute U.S. efforts that brought into the (Islamic) world another Shi'ite dominated, pro-Hezbollah, anti-American, anti-Israel sharia state with lots of oil? To me, such "success" sounds more like the "failure" that is usually described, roughly, as the loss of American face or the transformation of Iraq into a terrorist haven. In the aftermath of any "victory" in Iraq that benefits Iran more than the United States, our face wouldn't look so hot with all that egg on it, and the world would surely have a new terrorist haven.

So maybe "more troops" to shore up the Iraqi government doesn't give us a bona fide win in the so-called war on terror--which is, of course, what this intervention in Iraq was supposed to achieve in

the first place. That's not a failure of our great military; it's a failure of our best intentions. The next question is, what can we salvage from battle for the United States?

The only way we can even try to answer this question is to take a longer, wider view that takes in more than just the map of Iraq, which remains, after all, the arbitrary creation of Anglo-French diplomats carving up conquered landmasses after World War I. We need to refocus this 21st century war effort of ours around the specific needs of the United States as it fights against what we persist in calling "terror," but which really comes down to the expansion of Islam and Islamic power--via terrorism, both gangland (Al Qaeda) and state (Iran), oil, massive demographic movement, and the resulting introduction of sharia (Islamic law)--into the West. If we were to acknowledge this over-arching mission and recognize its urgency, "stabilizing" Iraq--which now means spending American blood and treasure to try to quell millennia-old Sunni-Shiite barbarism--might not figure prominently in the fight.

Stopping Iran and its allies in mass murder from becoming a genocidal nuclear outlaw and world-class menace; stopping the liberty-sapping spread of sharia into the heretofore non-Muslim world; stopping U.S. aid to countries that foment jihad against us; stopping our addict-like dependence on Islamic oil: these are the urgent missions of our day. They are grand objectives on whose success the future of the West turns. I'm increasingly dubious we can make the same case for "success" in Iraq.

Americans For A Safe Israel: The Record

Ruth King

AFSI was founded in 1971 by Americans committed to Israel's religious, historic and strategic claims--as well as those stemming from victory in a defensive war--to the lands conquered in the Six Day War of 1967. These included the Sinai peninsula, Judea and Samaria (then generally known as the West Bank), Gaza, and the Golan Heights. Until Israel's conquest, many of these areas were launching pads for attacks on Israeli civilians and in the run-up to the war had become staging grounds for military buildups designed to remove Israel from the map.

In the immediate aftermath of the war, Israel's cabinet unanimously offered to return all the land it had won in war from Egypt and Syria and to negotiate with King Hussein (Israel was not prepared to return Jerusalem to Arab rule) in exchange for a peace settlement. This enormously generous offer was met by the famous three "nos" of Khartoum--no negotiations, no recognition, no peace with Israel. Nasser was soon openly announcing his intention to prepare for a new war. Nonetheless, this Israeli offer became the default standard for negotiations and Israel's legitimate claims were forfeited in what would become a never ending effort to appease Arab demands.

In Israel, leaders from both left and right on the political spectrum joined together in the Land of Israel Movement to make Israel's claim to the land when the government failed to do so. AFSI provided an American political support group for the Land of Israel Movement and, as time went by, for the growing resettlement of biblical lands in Judea, Samaria, Golan and Gaza.

Outside Israel, most groups supportive of the state were enthusiastic advocates of the Israel government's line of "territories for peace." They stubbornly continued to refer to the area as "territories" and to Judea and Samaria as the West Bank [of Jordan] even though Jordan's claim was without legal force and had been recognized only by Pakistan and England. Thus, the need for AFSI.

AFSI was the only, repeat, only, American support group for Israel to denounce the Camp David Accords in which Israel, hounded by the Carter administration, caved in to Sadat's demands and surrendered the entire Sinai peninsula with its oil fields and strategic depth--at a stroke giving up 92% of all the territories won in 1967. Recent events in Egypt (where all major parties clamor for "renegotiating", i.e. abrogating, the treaty with Israel) have vindicated AFSI's conviction that treaties with Arab enemies are temporary *hudnas* (truces) used to consolidate power in order to destroy.

We were also the only, repeat, only organization to denounce the disgraceful Oslo surrender, abrogating Israeli rights for a flimsy "recognition of its right to exist" by barbarians. Viewing Oslo as too sacrosanct in the public eye to be attacked openly, others simply demanded Arab "compliance" with the terms of the Oslo accords, convinced the Arabs would continue terrorism and generally fail to abide by the terms of the agreement. Only AFSI denounced Oslo because it flouted Jewish rights on behalf of enemies whose goal remained the destruction of Israel.

AFSI never grew into a major national organization, but it continues to be a beacon for those committed to the vision and nationalist spirit of the Zionist prophet and founding father Zeev Jabotinsky. Our budget is small, but our record of achievement is impressive and unmatched by any other group.

Our publications were timely then and timely now. (All can be read in their entirety on the AFSI website.)

AFSI's first pamphlet, published in 1977, was Rael Jean Isaac's **Breira--Counsel for Judaism**, exposing the radical roots and agenda of the first American Jewish anti-Israel organization. That pamphlet was widely credited with killing that organization, although similar outfits would resurface in other names and guises in later years (J Street is the most recent). It is worth noting that two years before our pamphlet, New York Times "calumnist" Thomas Friedman had graduated from Brandeis where he was a member of the steering committee of the Middle East Peace Group, which joined Breira.

In 1977 AFSI also published **The Palestinians--a Political Masquerade** by Arthur Kahn and Douglas Murray. When Newt Gingrich said last month what AFSI has been saying for decades, one might have thought he had declared the earth is flat. This demonstrates how both organizations supportive of Israel and Israel itself have lost any ability to retain the historical narrative.

In 1979 AFSI published **Sadat's Strategy** by Paul Eidelberg detailing Sadat's plan in coming to Jerusalem--to disarm Israeli leaders and public opinion in order to destroy the state.

That year AFSI published **The Friendly Perversion--Quakers as Reconcilers--Good People and Dirty Work** by H. David Kirk. The American Friends Service Committee was a pioneer in the long and disgraceful tradition of religious organizations taking up cudgels against Israel's legitimacy. Kirk demonstrated the trajectory by which pacifist Quakers had come to be supporters of the terrorist PLO. The pamphlet remains especially timely now that so many mainline churches flirt with or endorse the boycott and divest from Israel movement.

In 1980 AFSI published Rael Jean and Erich Isaac's "**The Americanization of Peace Now**" which described how Breira had morphed into Peace Now. American Reform rabbis, university-based intellectuals, employees of the Jewish communal organizations (including some editors of Jewish magazines), and members of the Jewish "counter-culture" declared their "independence" from Israel's government and its policies and hostility to settlement of Judea and Samaria.

Before there was a CAMERA to expose media bias against Israel, AFSI published **NBC's War in Lebanon--The Distorting Mirror** by Edward Alexander (1983), a companion pamphlet to AFSI's documentary **NBC in Lebanon: A Study of Media Misrepresentation**, written and directed by Peter E. Goldman with research into thousands of hours of NBC footage by Jeff Benson and Ruth King.

Here is what John Corry, then television critic of the New York Times said:

"It attempts to prove, and to a large extent does prove, that coverage by the 'NBC Nightly News' of the Israeli invasion of Lebanon in the summer of 1982 was faulty. One may argue, of course, that journalism ought not to reflect any viewpoint, and that to accuse NBC of not reflecting the 'Israeli viewpoint' is only to accuse it of not taking sides. On the other hand, the documentary, judiciously using NBC's own film, suggests that NBC was indeed taking sides and pressing the viewpoint of the P.L.O."

In 1983 Rael Jean Isaac's pamphlet **The New (Anti) Jewish Agenda** exposed yet another American organization posing as a pro-Israel group. The organization's slogan "a Jewish voice among progressives--a progressive voice among Jews" gave away its agenda: expanding Jewish participation in

fashionable radical left “rights and liberation” movements, foremost among them the “liberation of Palestine”.

In 1988 AFSI published **The Hidden Alliances of Noam Chomsky** by Werner Cohn. While Chomsky’s radical absurdities are now well chronicled, at the time this was a pioneering work. Cohn also exposed Chomsky’s connections to the neo-Nazi movement.

By 1990 Jewish American anti-Israel groups were growing like mushrooms. AFSI published **The New Israel Fund- A Fund for Israel’s Enemies** by Joseph Puder. The Fund masqueraded (and continues to masquerade) as a Jewish group working for “Israeli democracy”, religious “pluralism” and the rights of women.

I should note, for the record, that when the pamphlet appeared AFSI was roundly condemned by leaders of other organizations and Jewish newspapers for our efforts to expose this seditious organization.

Other important pamphlets were:

Dubious Allies - The Arab Media's War Of Words Against America Compiled by Jeff Daube, Introductions By Rael Jean Isaac

Should America Guarantee Israel’s Security? By Irving Moskowitz in 1993

On the “light side,” AFSI published collections of the nonsensical statements of Shimon Peres, the muse of Israel’s delusional pacifists. These included several compilations under the title **Shimon Says** (starting in 1996) by Rael Jean Isaac and Roger Gerber and a more formal pamphlet assembling the most idiotic jewels **What Shimon Peres Says (2001)**

In 2010, AFSI was proud to publish **Jabotinsky--The Man and the Vision** by William Mehlman. Mehlman wrote: “Like Theodor Herzl before him, he [Jabotinsky] was a man not merely of his own time but for all time. He defined Jewish statehood when the very term “Jewish State” was considered a provocation. He established a doctrine of Jewish self-defense when the idea of a Jew defending himself was still regarded as ludicrous or dangerous. He was the ‘old’ Jew – a throwback to the Maccabees and Bar Kochba – who heralded the coming of the ‘new’ Jew, fiercely proud of his ancient culture, free of the dark fears and inferiorities of the ghetto, fully capable of meeting the non-Jew on equal terms.”

AFSI was the first pro-Israel organization to reach out to Christian supporters in the evangelical community. The late Reverend Jerry Falwell was an honored speaker at an early conference and all subsequent national conferences featured addresses by national Christian leaders. AFSI has continued to have warm relations with leading evangelical religious leaders and evangelical Christians within Congress.

While AFSI was tardy in emphasizing Islam’s role in Arab hatred of Israel (Bat Ye’or was the pioneer here), we were first in holding a conference on the subject featuring experts on Islam like Ibn Warraq and Andrew Bostom in the aftermath of 9/11.

Many organizations now feature cruises with “theme” speakers to promote their publications and causes. Jewish organizations have trips to Israel and some have excursions around the world that focus on the remnants of Jewish communities. Yet here again, AFSI leads the way. Thanks to Helen Freedman, AFSI’s Executive Director, for many years AFSI has organized bi-annual tours to Israel. The next trip will be from April 22 until May 1, 2012. Helen will lead a large group of newcomer as well as repeat participants on a tour to Israel which will include the dedication of the Herbert Zweibon Hall in Hebron and, as always, visits to the communities in Samaria and Judea including newer towns in the Jordan Valley. The tours Helen leads are unique in going to the heart of Israel and Judaism. Participants are keenly aware of this--one reason many sign up for repeat trips. Christians as well as Jews go on these tours--in this issue we print a letter to Prime Minister Netanyahu a Christian couple (who went with their grandson) who felt impelled to write after the last one. Any reader who might be interested in joining the next trip can find out more at the AFSI site.

All the above activities were initiated by AFSI's late and beloved Chairman Herbert Zweibon who was himself inspired by the example of the late Shmuel Katz, AFSI's mentor in Israel. Both remained faithful to the vision and prophesy of Zeev Jabotinsky.

And last, but certainly not least, there is *Outpost* to bring you a monthly dose of doom and gloom-- but also hope and faith in an enduring Zionism.

HAPPY 2012 : RAEL JEAN ISAAC,EDITOR

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Outpost

Editor: Rael Jean Isaac

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Outpost is distributed free to Members of Americans For a Safe Israel

Annual membership: \$50.

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