



## Events...

**Wednesday, April 18, 6:30pm**  
*Mizrachi's annual Yom Hazikaron Commemoration and Yom Haatzmaut Celebration with John Baird, at BAYT.*

**Thursday, April 26, 6:30pm**  
*Bar Ilan University Professor Mordechai Kedar speaks on "How is Israel Viewed by Young Arabs" at Beth Sholom.*

## Commentary...

**Yes, the Most Moral Military in the World** By Haim Shine

The leftist elite, shrinking into fake purity and laughable self-righteousness, has gone astray in its approach to the country. Its spokespeople no longer draw a distinction between opposition to the government and opposition to the state. In a democracy, it is important to criticize the government, but the Left's hatred of the elected leadership and contempt for the growing right-wing voter base are no reason to attack the state, its international standing or its most vital interests.

The Left's process of disengagement began in 1977, when the lights of the Left went out as the Likud party under Menachem Begin took power for the first time. If the Left is not in power, it places no importance on the institutions of government. Given this, one can understand how one of the most prominent left-wing writers in the country took part in a commemorative ceremony for Israelis and Palestinians, as if it were some kind of honor for Palestinian Righteous Among the Nations; the thwarting of attempts to remove illegal migrants who embitter the lives of the residents of south Tel Aviv; the bizarre claims by senior members of the Meretz party that IDF officers incite their soldiers to kill innocent civilians; and especially the attempt to portray the IDF as a terrorist, occupying army.

The attacks on the IDF reached a delusional peak in Yedioth Ahronoth's enormous headline on Tuesday about the footage of IDF snipers reacting to the shooting of a Palestinian, which read: "The soldiers shot a Palestinian and celebrated. ... Wow, what a video. Yes!" It's very difficult to understand the anticipatory delight of the paper's editors. Even before the incident could be investigated, they set out to slander the IDF, as if it were an immoral army whose soldiers are thirsty for blood. The headline came too soon and served the interests of Israel's worst enemies. It was a headline that attacked the citizens of Israel whose safety the IDF protects day and night. Within 24 hours, an IDF probe revealed that the sniper had acted justifiably and under clear orders, and the headline became ridiculous and harmful.

The Israel Defense Forces is absolutely a moral army. This morality has withstood tough tests in wars and operations. Human dignity, like basic humanity, is inculcated deeply in IDF soldiers, with all the difficulties they face in confronting despicable terrorists who use civilians as shields for their own murderousness. In some operations, officers have paid with their lives for being unwilling to harm women who were concealing terrorists.

Unfortunately, Israeli society includes some left-wing elements – in politics and the media – that are constantly trying to tarnish the IDF's image and moral standing. These attacks have the potential to weaken the army, stain the State of Israel and exhaust the fighting spirit of soldiers and commanders.

Both junior and high-ranking officers complain about the need to be on the defensive while serving on the borders, as if they were at some wild party in the Old Tel Aviv Port. A battlefield is not a sterile environment and IDF officers are not supposed to have to walk on eggshells through a coop of leftist chickens that won't stop their clucking.

As the eve of Holocaust Remembrance Day approaches, and threats to Israel's security loom, I suggest that left-wing activists and their representatives in the media let up on the IDF, for the sake of all our lives. (Israel Hayom Apr 11)

## ISRAEL NEWS

*A collection of the week's news from Israel  
From the Bet El Twinning / Israel Action Committee of  
Beth Avraham Yoseph of Toronto Congregation*

### An Inspiration to us

All By Avner Shalev

To commemorate the 70th anniversary of the State of Israel's independence, for Holocaust Remembrance Day this year, we at the Yad Vashem Holocaust Museum thought it would be appropriate to focus specifically on the extraordinary journey Holocaust survivors

underwent in order to resume a semblance of normalcy and live their lives.

Ostensibly, one would expect Holocaust survivors to be bitter and desperate, focused on vengeance or seeking only personal achievements and materialistic pursuits, oblivious to history or human values. The vast majority of Holocaust survivors, however, have been able to maintain their faith in mankind as well as in God. This process began when the political views and various ideological affiliations that characterized Jews in Europe before the Holocaust collapsed and, in the wake of World War II, were replaced by the Zionist dream.

Most Holocaust survivors and their leaders understood that realizing this dream was their mission and strove to realize it at all cost. The survivors were willing to struggle anew and were determined to fight for the then-illegal immigration of Jews to British Palestine at significant risk to themselves, and hundreds of survivors paid the ultimate price for their efforts. Those who made it struggled to integrate in every sphere of life, and we fall short of fully recognizing the length and breadth of their contribution to the creative professions, as many of them were painters, graphic artists, poets, novelists and scientists.

Holocaust survivors also contributed greatly to medicine, religion, the settlement enterprise and the security of the pre-state Jewish community. In each of these fields they made a significant creative contribution, a symbol of the revival of the people of Israel.

Meanwhile, they also volunteered to serve in the budding defense establishment that included the Palmach, Haganah, Irgun and Lehi paramilitary groups and following Israel's inception, many of them volunteered to serve in the Israel Defense Forces, making up the majority of the fighting force in the 1948 War of Independence.

We take inspiration from their actions and determination, which restores our faith in the power of the spirit of mankind. After they had survived indescribable atrocities and destruction, they chose to live lives full of hope by holding on to the belief that it is possible to create a new and moral society through a clear vision and unwavering loyalty to the vision of the State of Israel. The strength of their character and their creation are a source of inspiration for us all. (Israel Hayom Apr 11)  
*The writer is chair of the Yad Vashem Holocaust Remembrance Center.*

**Jews, Make Aliyah** By Dror Eydar

On Holocaust Remembrance Day, as we honor the sacred memory of the Jews murdered by the Nazis and their collaborators on European and African soil, our first and unwavering response must be bolstering the Israel Defense Forces, so that we never again stand helpless, dependent on the mercy of the international community and Righteous Among the Nations to come to our aid.

Given Europe's bipolar attitude towards Israel nowadays, we remember how it failed to help us during World War II. Back then, all it would have taken is a handful of bombers, among the thousands the Allied Forces deployed, to bomb the railroad tracks to Auschwitz and the death industry there, to save the lives of hundreds of thousands of Jews. But the Europeans had another war to fight and Jews were the least of their concerns. Since then, we have sworn to fight our own fights and wage our own wars – a lesson that is embodied by the gravity of the words "never again."

But alongside declaring that we will never again be helpless, never again be led as sheep to the slaughter, there was another lesson, perhaps even more important, that has almost been forgotten with time: No more exile! There is no hope for Jewish existence unless it is in the land of Israel. The threat of physical extinction, which the Jewish people faced during the war, now involves the danger of national and spiritual annihilation that followed the Jewish people's assimilation among the peoples of the world.

The Holocaust was the nadir of the exile that caused the Jewish people to wander the earth for thousands of years. It ended the idealistic, naive thought that said the Jewish people's mission was to live among the nations of the world.

In his poem "Awake, my people," which was the anthem of the

educated Jewish elite in Europe in the mid-19th century, Judah Leib Gordon, one of the most important Hebrew poets of the Jewish Enlightenment era, wondered why Jews continued to surround themselves in ghettos rather than immerse as loyal citizens in the European countries where they lived. After all, thousands of years have passed since we were exiled and made to roam the world.

"From then on many generations have perished / oceans and lands separate us from there [the land of Israel]," he wrote, further concluding, "This land wherein we shall live, be born / we are now bound with Europe." Gordon believed Europe could be the Jewish homeland. Two generations later Europe became the Jewish people's mass grave.

Gordon failed to remember the warning issued by Elijah of Vilna (the Vilna Gaon) in the late 18th century, who urged his students to immigrate to the land of Israel and focus on the ingathering of the exiles, saying that redemption could be hastened only by settling the Holy Land.

His students often told of how "almost every day our rabbi spoke to us with excitement, urging us to seek refuge in Zion and Jerusalem, before it is too late, 'for in Mount Zion and in Jerusalem shall be deliverance' [Joel 3:5]." The Jewish people's hope – and very future – was to escape Europe and immigrate to the land of Israel, they said, adding, "Words fail to describe how anxious the rabbi was when he said these things unto us, with tears in his eyes."

Seventy years after Gordon's poem, Zionist leader Ze'ev Jabotinsky warned, "If you do not destroy the Diaspora, the Diaspora will destroy you. ... We must save millions – many millions," he said. "I do not know if this pertains to the absorption of a third of the Jewish race, half of the Jewish race, or a quarter of the Jewish race. But it concerns millions."

I wish their advice had been heeded.

We must counter the final solution the enemies of the Jewish people planned for us with our own, ancient solution, one that has been flowing through our veins since the days when our forefathers vowed to never forget Jerusalem: the return to Zion, as fundamentally personified and realized by the State of Israel.

It is precisely today, on Holocaust Remembrance Day, that we call onto our brothers and sisters who, even now, 70 years after the miraculous revival of the third Kingdom of Israel, still choose to live overseas rather than in their only national home: Jews, come home. There is no future in exile. Immigrate to Israel.

This is what the Prophet Jeremiah, who foretold the destruction of the First Temple, predicted more than 2,600 years ago: "Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall they return hither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble" (Jeremiah 31:7-8).

We will find comfort in the building of Zion. (Israel Hayom Apr 12)

---

### **Safeguarding our Religious Rights** By Itamar Ben-Gvir

Representatives of human rights organizations in Israel should have signed this column along with me. The Association for Civil Rights in Israel allegedly advocates for freedom of movement, the Women of the Wall supposedly does the same for freedom of religion, and the Israel Women's Network is supposed to combat discrimination against women.

However, their silence in this case screams out their hypocrisy.

On March 8, three 14-year-old girls came to pray next to the gates of the Temple Mount. They did not seek to confront or bother anyone, only to pray next to our people's holiest site. Suddenly police arrived and detained them. They sought a court order banning the girls from the area for 90 days.

I defended the girls in court. At the hearing, the police representative admitted to Judge Shmuel Herbst that the girls were not hindering the movements of any Muslims, and it was only worry that Muslims would be angered that had prompted the police's legally baseless request.

Herbst was decisive, ruling that it is the right of every person in Israel to pray throughout the city unless doing so infringes on the rights of others. Using rudimentary principles of reason, he concluded that the freedoms of movement and religion also apply to young Jewish women.

The story could have ended there, but the Jordanian government suddenly joined in, with its ambassador to Israel sending an official letter of condemnation against the Jerusalem court. The letter claimed that courts in Israel have no jurisdiction over eastern Jerusalem.

Sadly, not one Israeli elected official responded to the Jordanians: not Prime Minister Benjamin Netanyahu, who declares Israel sovereign over its capital; not Justice Minister Ayelet Shaked, who was entrusted with ensuring the independence of the justice system; and not Public Security Minister Gilad Erdan. No doubt at the heart of these politicians' silence stands a desire to retain good working relations with the Hashemite Kingdom of Jordan. King Abdullah II, however, has revealed himself to be more of a provocateur than a true friend.

On the one hand, he takes complete advantage of Jordan's water agreement with Israel, purchases gas from Israeli gas rigs in the Mediterranean Sea for the Jordanian Electric Power Company – a deal that

has provided work and livelihoods to thousands of Jordanians as well as Israelis – and collaborates on tourism, commerce and academic initiatives. The Jordanians have profited much from Israel.

On the other hand, he incites and stirs up the Arabs in Israel. Every time there are clashes, he makes sure to pour fuel on the flames and attacks Israeli's sovereignty in Jerusalem. He completely disregards the fact that even his late father, King Hussein, accepted Jerusalem's standing.

The Jerusalem Magistrates' Court ruling and the Jordanian response are a golden opportunity to tell our neighbor to the east that not only do we have judges in Jerusalem, we also have a sovereign government here. In 1967, the Knesset legislated an amendment to Article 11A of the Law and Administration Ordinance, extending Israeli law over east Jerusalem. Later, the Knesset passed Basic Law: Jerusalem, Capital of Israel, guaranteeing the right of Jews to pray in all of Jerusalem – a right we inherited from our ancestors. (Israel Hayom Apr 10)

---

### **Israel Means What it Says** By Eyal Zisser

The first reports from Syria on Monday morning about the strike on the T4 air base in Homs blamed the U.S. It appeared that U.S. President Donald Trump intended to abide by his word and punish the beast Bashar Assad for using chemical weapons against his own people again.

Trump might have promised a few days prior to the attack that he would pull U.S. forces out of Syria but there is no contradiction between a precise, limited punitive action that would hurt but not topple the regime in Damascus and the strategic decision to withdraw from Syria and leave it to the Russians and the Iranians.

A few hours went by and it turned out that anyone who was waiting with baited breath for a Trump Twitter fit and then a volley of rockets on Syria would have to wait a little while longer.

It was Moscow that rushed to inform the world that Israel was responsible for the strike, followed by reports from Syria that said the strike had incurred Iranian wounded and casualties. The base that was targeted was used by the Iranians to launch drones into Israel's airspace and was apparently serving as one of Syria and Iran's forward posts. Tehran is keeping mum for now since the Iranians continue to deny that they have any intention of further entrenching themselves in Syria.

Officially, Israel had no comment, but in recent months, various spokespeople have warned that Iran gaining a foothold in Syria was a line that Israel was not willing to see crossed, one that could drag the entire region into conflict.

So we can surmise that Israel wants to draw clear lines in the sand, and – unlike the Americans – is determined to see that they are not crossed. In the past, the lines drawn in the game between Israel and the Syrian-Iranian-Hezbollah axis of evil entailed grandiose verbal attacks, Israeli air strikes, and retaliatory attacks by Hezbollah, although these were contained by both sides and did not engulf the region.

For years, Syria has refrained from responding to Israeli strikes in its territory, whereas Hezbollah always takes care to respond to every Israeli action tit for tat. If Iranians were killed in the Syria strike, we can assume that the Iranians will respond at some point, directly or indirectly.

The question is who will blink first and who will dictate the rules. In a reality in which the U.S. is abandoning Syria and Russian interests link the latter to Iran, it would be best if Israel quit while it was ahead of its neighbors to the north. (Israel Hayom Apr 10)

---

### **The Hamas Gimmick That Failed** By Yoni Ben Menachem

The recent Hamas "Friday of Tires" protest failed to achieve its main objective — which was to impede the actions of IDF marksmen on Israel's border with the Gaza Strip.

The Palestinians did not manage to infiltrate Israeli territory, and the Israeli deterrent was preserved.

The Palestinian "return" campaign has also failed to mobilize Arab states and the West Bank. But there is still a month ahead for the campaign to run, culminating in Nakba Day on May 14 and 15, the scheduled dates of the transfer of the US embassy to Jerusalem, and the Palestinian commemoration of the Nakba. And on May 15, the month-long fast of Ramadan, which is sacred to Muslims, is set to begin.

According to official statistics released by the Palestinian Health Ministry, at least 10 Palestinians were killed during the "Friday of Tires" in Gaza. Around 1,400 were injured, 33 of whom were in serious condition.

The second week of the "return" campaign organized by Hamas ended in failure, according to IDF estimations, which the Palestinians do not deny. Only around 20,000 people took part in these events, compared to 40,000 people who participated during the previous week. In fact, the first Friday of the campaign (March 30) was originally declared a memorial day for those who were killed on what was termed "Land Day" in 1976. However, this date has gradually become the "Friday of Tires."

The Hamas leadership, who did not want to lose too many participants at its events, gave into pressure from the younger generation in Gaza — who brought up the idea of the old-new gimmick of burning thousands of tires, They wanted to use the tactic to hinder the actions of IDF marksmen

across the border, thereby “protecting the lives of the protesters.”

According to Fatah sources in Gaza, the Hamas leadership believed that this new gimmick would succeed following the failure of the underground tunnels project.

Burning tires is not new. This tactic first appeared during the civil war in Lebanon from 1975-1990, and it was also used extensively during the First Intifada in 1987, and the Second Intifada in 2000.

Using thousands of burning tires was intended to draw the IDF to a new front, where it would have to deal with thousands of protesting civilians in conditions of poor visibility, which would cause it to make mistakes.

However, an assessment of the results shows that the purpose for which thousands of tires were burned was not achieved. The IDF forces at the Gaza border were prepared in advance. Whenever necessary, they used water cannons, fans, and fire hoses to disburse the flames, and they also used aerial drones to overcome the heavy smokescreen. Anyone who attempted to approach the border fence, damage it, cross it, or carry out terror attacks under cover of the smoke from the tires was hit by sniper fire.

The Palestinians did not manage to infiltrate the territory of Israel in their vast numbers, and the Israeli deterrent was preserved.

From the view of Hamas, the campaign was an operational failure. The movement’s consent to use thousands of burning tires diverted the “return” campaign from its original objective. Also around the world, it is obvious that there is no connection between burning tires and the “right of return” for refugees. There were no great marches toward the border fence — only a massive burning of tires.

Hamas, which is well aware of the murmurings and mood on the Gaza street, tried to boost participation in the events of the “Friday of Tires” by promising financial incentives to those who took part, and to those who were injured in the events of the most recent “Land Day.” Hamas announced, through its spokesmen, that the families of those killed in the “return” campaign would receive the sum of \$3,000, while anyone seriously injured would get \$500, and anyone sustaining moderate injuries would be given \$200. At the same time, they announced \$1 million would be distributed among needy families in the Gaza Strip, including the homeless and divorced women.

Fatah in Gaza considers Hamas’ promise of financial incentives to the demonstrators to be an attempt to encourage the culture of “martyrdom” (shahada in Arabic) for the sake of monetary gain and the exploitation of the suffering of civilians caused by the humanitarian crisis.

There have been calls among other Palestinian factions for Hamas to establish a “national committee” that would include all parties, and this committee would then determine which of those injured during these events were entitled to a financial payment.

One of the surprises of the “Friday of Tires” was a statement made by Yahya Sinwar, the leader of Hamas in Gaza.

Sinwar only arrived in the area in the afternoon, and in the speech he delivered to the demonstrators, he said: “We are continuing the path of Yasser Arafat, of tipping the scales and resisting the enemy.”

Sinwar’s words surprised the residents of Gaza, because he deliberately avoided mentioning his teacher and mentor Sheikh Ahmed Yassin, the founder of the Hamas movement. Sinwar was very close to Sheikh Yassin, who, when he founded Hamas in 1987, appointed him as the head of the security bureau known as the “Majd.”

Fatah elements in Gaza say that the omission was not an error, and that Sinwar’s words reveal the troubles of the “return campaign,” which has gradually lost many participants. They claim that Sinwar used Yasser Arafat as a symbol to encourage Fatah activists to take part in the “return campaign,” especially the many supporters of Mohammed Dahlan in the Gaza Strip. Mohammed Dahlan often claims that he, rather than PA Chairman Mahmoud Abbas, is continuing the true path of Yasser Arafat.

After two weeks of the “return” campaign, it is apparent that the Gaza Strip remains isolated with regard to anything to do with this campaign.

According to the original plan, marches toward the border with Israel were supposed to take place in the various Arab states where there are Palestinian refugee camps at the same time as the demonstrations in the Gaza Strip. Apart from an attempt to create such a parade in southern Lebanon on Land Day on March 30, 2018, this appeal from Hamas did not garner any response. Even in southern Lebanon, the Lebanese army did not allow the demonstrators to reach the border with Israel.

The lack of response to the “return” campaign in the West Bank was particularly apparent. This was due to several reasons:

1. The residents don’t believe in the success of the campaign. The strategy of Hamas is similar to that of Mahmoud Abbas, which called for “popular resistance in peaceful ways.” This has been a resounding failure in the West Bank.
2. Mahmoud Abbas fears that if mass “return marches” are permitted in the West Bank, this may strengthen Hamas and threaten the stability of his regime.
3. PA security cooperation with Israel obligates the Palestinian Authority to maintain order and prevent clashes with IDF forces.
4. Fatah in the West Bank does not actively support the “return” campaign, providing declarations only.

It is too early to lay the Hamas “return” campaign to rest. The most

outstanding achievement of the campaign until now is the restoration of the Palestinian problem to the international agenda. Nevertheless, so far the Palestinians have failed in their demand for the UN Security Council to condemn Israel, announce the establishment of an investigative committee, or get the United Nations to pass a resolution to provide an international defense force for the Palestinians, as demanded by the Palestinian Authority.

An additional achievement is creating obstacles for the Trump administration to publicize its new peace plan. Mahmoud Abbas also has a problem: it is difficult for him to impose new sanctions on Gaza while its residents are battling IDF forces at the border fence.

The Hamas movement is highlighting the claim that the “return campaign” has embarrassed Israel in the international arena, and this is of great concern to Israel’s political and defense establishment.

A few more notable dates lie ahead. On April 15, an Arab summit meets in Saudi Arabia, and April 17 has been proclaimed “Palestinian Prisoner Day.” These are in addition to Fridays, which have been proclaimed “Days of Rage” on a regular basis. It is reasonable to assume that the organizers of the “Return” campaign will try to stir things up on the border between Gaza and Israel on these particular days. The height of the campaign is supposed to be on May 14 and 15, the scheduled dates of the transfer of the US embassy to Jerusalem and Nakba Day.

For Hamas, this is a new intifada that is similar to the First Intifada in 1987, with regard to popular participation. It is clear to the Palestinians that this intifada, known as “marches of return,” will not lead to the return of the refugees to Israel. Instead, Hamas is trying to stir up the frustration and fury of the residents of Gaza toward Israel.

In light of the current lack of response and practical cooperation from West Bank residents, it is hoped in Gaza that the campaign will eventually provoke the international community to put pressure on Israel to remove the embargo from Gaza and compel the world to take care of the residents of Gaza after 11 tough years of sanctions.

Alternatively, as Hamas leader Yahya Sinwar said at the weekend, “if there is an explosion in the Gaza Strip, that explosion will be in Israel’s face.” (Algemeiner Apr 10)

---

## Gaza Is Nothing Like Selma By Jonathan S. Tobin

When Hamas organized a “March of Return” on March 30, like the producers of a theatrical production, leaders of the terrorist group and their foreign enablers waited to see the returns from their investment and how it would fare with the critics. Given the deaths of as many 17 Palestinians and the willingness of the foreign press to blast Israel for defending its border, they had to be satisfied with both.

Though the second iteration of the march this past Friday yielded smaller crowds and fewer casualties, Hamas appeared to be equally pleased with the sequel. The reason was in large measure due to the uncritical coverage their efforts generated from news organizations such as The New York Times, which downplayed or even refused to mention the point of the “return” or to accept the Palestinians’ claims that what they were doing was an example of a successful nonviolent protest in the spirit of Dr. Martin Luther King Jr.’s efforts to fight segregation in the United States.

That was the conceit of a piece labeled “news analysis” that appeared in the Times Sunday edition, giving the march a rave review in which it lauded participants for their “enthusiasm.” Yet the willingness of the paper to embrace the King analogy calls into question more than the veracity of its reporting. King’s legacy was very much in the news this past week as the nation commemorated the 50th anniversary of the civil-rights leader’s murder. However, if his achievements are to be compared to a march devoted to fighting a cause he supported — Zionism — and to depict an effort that was inherently violent as nonviolent, then we are forced to ask how the Times and other outlets that echoed this theme define human rights or nonviolence.

The Palestinian narrative about the marches being nonviolent that the Times embraced was contradicted even by its own reporting. The Times’ accounts of both the March 30 and April 6 events largely ignored what “return” means in the context of the Arab-Israeli conflict. They also treated videos of the “demonstrators” shooting and hurling Molotov cocktails at Israeli troops as a matter of dispute, even though the evidence from both sides of the fence indicated that what was going on was hardly peaceful.

Their stories spoke of demonstrators hurling rocks at the Israelis and attempting to physically dismantle the barrier that marks not merely the Jewish state’s security boundary, but an international border. The Times also noted that many of those who were killed were Hamas fighters, not civilians.

That makes an analysis whose centerpiece is a claim that the “return” marches are a replay of 1965 in Selma all the more bizarre.

The Selma to Montgomery Marches in Alabama were a key moment in the history of the civil-rights movement — one that illustrated the brutality of the segregated South while being broadcast live on television. In Selma, a group of peaceful protesters attempting to cross the Edmund

Pettus Bridge in Selma were savagely attacked by white police officers. The civil-rights protesters were assaulted with fire hoses and clubs. Hundreds of people, including Dr. King, were dragged off to jail.

The contrast with events in Gaza couldn't be greater.

The goal of the Gaza march was itself not peaceful. The "return" theme of the event makes clear that the purpose was to perpetuate the conflict with Israel. "Return" is widely understood by both sides to be synonymous with the demographic destruction of the Jewish state. The Gaza demonstrators never speak of wanting equality with Israelis; they want Israel to disappear.

The comparison also breaks down when considering that, despite the cheering for the march from the US Campaign for Palestinian Rights — an anti-Zionist group that advocates economic warfare against the Jewish state, which was quoted often in the Times' analysis — the marches were organized by Hamas terrorists, not independent groups seeking equal rights for Arabs. Hamas is the government in Gaza with unlimited power to imprison, intimidate or otherwise make miserable anyone who opposes its aims or resists its efforts to stage incidents with Israel.

The Selma marchers were not serving at the behest of an armed group using them as human shields. In Gaza, Hamas' efforts were geared towards provoking Israeli troops defending its border to fire on mobs seeking to breach the fence that protects civilians, who have been subjected to terror attacks from the air and tunnels aimed at facilitating murder and kidnapping raids. Nor did the Selma marchers pelt the police with lethal rocks — let alone firebombs or rifle fire from active terrorists, as was the case in Gaza.

The verdict of history on Selma is clear. When those seeking the same rights granted to white American citizens answered racist violence with peaceful demonstrations, they illustrated the injustice they were seeking to overturn. Dr. King's cause was just, and his methods were both peaceful and democratic.

The same cannot be said for Hamas' Gaza show. Its cause is to overthrow Zionism. Dr. King denounced the intersectional myth that any Third World "colored" cause is inherently impartial. He supported both Israel's right to exist and to defend itself. When confronted by someone who condemned Zionism, he answered: "When people criticize Zionists, they mean Jews. You're talking antisemitism." Nor would he have recognized an event staged by an armed terror group in which Molotov cocktails and rocks — and, in some instances, guns — would be used as "nonviolent."

To link the Gaza marches to Dr. King or the civil-rights movement is not merely ahistorical. It sullies the memory of the sacrifice of genuine nonviolent protesters who wanted to fulfill the promise of American freedom, rather than to extinguish the sole democracy in the Middle East. It also falsely links Dr. King's peaceful creed to a noxious form of antisemitism — something he would have deplored.

To do so sullies the name of Dr. Martin Luther King. The Selma-Gaza comparison is a classic big lie that honest journalists ought to debunk and not bolster. Anything else, like what appeared in the Times, discredits itself, not Israel. (Algemeiner Apr 10)

---

## Justice: The Second Intifada By Alan Joseph Bauer

On 4:25 p.m. on March 21, 2002, a Palestinian Authority police officer, escorted by two Palestinian women, walked down King George Street in the heart of Jerusalem. His escorts told him "Allah will guide you." Muhammad Hashaika gave one last look around him at the crowd shopping a week before Passover and then detonated a 10-kg. suicide belt filled with nails and screws.

I was unaware of the bomber's presence behind me and our seven-year-old son, but not for long. The force of the explosion sent me flying forward about four-and-a-half meters. When I landed on the sidewalk, I saw my left arm was soaked in blood, my own. I got up and turned around and the view was surreal: smoke, destroyed shops, but nothing moving. Where was Yehonathan, our son? I ran back to where we had been holding hands on our way home, and saw him facedown on the sidewalk. I pulled him up over my head and heard him moaning — he's alive!

Not so the fellow a few feet further back: he was one of three killed, including a young couple, the woman pregnant with twins. I ran with our son on my shoulders, with thoughts of Kramer vs. Kramer running through my head. At least Dustin Hoffman could practice with a sack of potatoes; I did not have any preparation for this moment, not from my undergraduate years at Harvard nor from my post-graduate years at Wisconsin-Madison. As it turned out I had two screws through my left arm, one of which required six hours of microsurgery to remove from my wrist, while Yehonathan had the head of a Philips screw pass fully through his right brain. The body of the screw was found in his blood-soaked clothes when they were washed at home.

On Monday of this week, the Supreme Court of the United States refused to hear the case of Sokolow v. PLO. The case involves 11 families, including our own, harmed during the second Palestinian intifada. Some plaintiffs lost loved ones in horrific bombings such as that at the Hebrew University, while others were seriously wounded in shooting and bombing attacks in Jerusalem between 2002 and 2004. We sued under the Anti-Terror Act (ATA) which sailed through both houses of Congress and was

signed into law in 1992. The law was meant for the PLO before the Oslo Agreements were signed on the White House lawn.

When the case finally made it to trial in early 2015, it did not take the jury very long to find the PLO and the Palestinian Authority guilty of providing material support in all of the attacks. Actually, the jury of 12 impartial New Yorkers were sent to deliberate after lunch on a Friday and on the following Monday at noon had already found the defendants guilty on 24 counts and had assigned for each plaintiff a damage sum, with the total coming to \$218.5 million, automatically trebled to \$655.5m. under the ATA.

The PA immediately announced its intention to appeal. But there was a problem: if the PA wanted to appeal, it would have to deposit \$700m. with the court to do so. No worry: John Kerry's State Department asked the judge to have mercy on the PA, stating that if too much was asked of it financially, it would go out of business and who knows what would happen next. Judge George Daniels took State's advice and set a trivial appeals bond.

The Second Circuit of Appeals heard the appeal and did not in the least suggest that the PA or the PLO was not guilty; instead, it said that the ATA was unconstitutional as applied to the PA and the PLO. As they are not "at home" in the US, they cannot be sued in any US court. We as a family attended the appeals hearing. I remember one of the judges asking a PA lawyer when the ATA would apply. He said, with a straight face: "If an attack is planned in the US and carried out outside of the US, then the ATA would apply."

Have we ever heard of such a situation? Do Islamic State or al-Qaida have a planning office in Iowa and send by secure communications instructions to their soldiers all over the world how and where to stab, run over, shoot or blow up? Was this really congressional intent? Not according to the testimony and congressional records from the time.

The appeals court said that the PA and PLO were entitled to the protection of the US Constitution and that it would be fundamentally unfair for them to have to answer for their crimes in US courts — legal conclusions that sounded bizarre to a non-lawyer like me.

So we next turned to the Supreme Court to reverse the appeals court decision and reinstate the original judgment. The entire House of Representatives, 23 senators from all across the political spectrum and 11 former senior US officials including former attorney general John Ashcroft all filed briefs with the court on our behalf. They all said that the lower court conclusion was wrong, and dangerous. The justices asked for the opinion of the Trump administration.

After eight long months, the Trump Justice Department filed a brief on the side of the PLO, telling the court it did not need to hear the case. The Justice Department did not disagree with any of the briefs filed by our supporters that the lower court decision was wrong. They just said that the court could benefit from "further development" of future cases. And with that, the Supreme Court refused to hear our appeal. Sokolow v. PLO is effectively dead, the historic verdict voided on a legal theory that most everyone agrees is wrong.

As previously mentioned, the jury did not require very long to find the PLO and PA guilty of supporting the terrorist attacks in which we and other American families were harmed. The Second Circuit and the Supreme Court said nothing regarding their guilt as laid out in detail in Judge Daniel's courtroom. So how do the Sokolow families realize justice for what we have experienced at the hands of the PLO and its Frankensteinian offspring, the PA?

Congress recently passed in the omnibus spending bill the Taylor Force Act that reduces aid to the PA in an amount equivalent to the monies that the PA gives to terrorists sitting in Israeli jails and to their families. All of the Sokolow attacks have resulted in criminal convictions of PA agents and employees, who are now getting money today from the PA. In response to the passage of the law, the PA defiantly announced that it will pay these terrorists \$355 million this year.

A proposal: let the monies held back by the Taylor Force Act be given to the Sokolow families, until the full judgment is fulfilled. If the money is simply held back, one day some administration may find an excuse to send it along to an unrepentant PA. Giving the money to the PA's victims would teach the PA that American blood is not cheap and that there is a price for killing and maiming American citizens, wherever they may be. This was the true congressional intent as embodied in the ATA. Congress passed a law that the administration failed to support in front of the nation's highest court. Now Congress has the chance to put the administration in its place by directing the Taylor Force set-asides to the victims of PA supported and directed violence.

The PA is a terrorist organization. The one who sent our bomber was a high-ranking PA intelligence official, the bomb came from the PA intelligence agency, future PA leader Marwan Barghouti gave \$600 to the head of the terrorist cell, and one of the women who brought the bomber into Israel said that the PA paid for her driving lessons and other "training" so that she could bring the bomber to Jerusalem. Let the PA be held accountable for its terrorist activities against American families. Let those monies set aside by the new law be given to the PA's victims, the Sokolow families. (Jerusalem Post Apr 9)