
OU BIENNIAL

CONVENTION AND MEETING

RESOLUTIONS

Sunday, January 1, 2023
- 8 Tevet 5783 -

YOUNG ISRAEL OF WOODMERE
WOODMERE, NY



THE UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA
——— 40 RECTOR STREET, 4TH FLOOR, NEW YORK, NY 10006 ———

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Letter from **RESOLUTIONS COMMITTEE**

Dear Orthodox Union Board Members,

As you know, the Orthodox Union's Biennial Convention will take place at the Young Israel of Woodmere in New York, on Sunday, January 1, 2023. The Convention is the setting for important business of the OU and our community, one aspect of which is the discussion and adoption of Convention Resolutions.

Resolutions are intended to express the views of our organization and its constituency on a range of communal, national, and international policy matters. Resolution recommendations were solicited from the membership of the Board.

Based on the foregoing, attached for your consideration are three Resolutions proposed by the OU's Resolutions Committee and approved at the Board of Directors meeting on November 16, 2022:

- The Orthodox Union and Israel at 75
- Combating the Upsurge of Antisemitism
- The Pandemic and the Synagogue

Also included are the procedures by which this year's Resolutions will be considered and adopted by delegates to the Convention as well as the summary of standing OU policies passed by previous Conventions.

If you have any questions or comments about the Biennial Convention, please reach out to Hannah Farkas at hannahf@ou.org.

Sincerely,

The Resolutions Committee

Yaron Reich, *Resolutions Committee Chair*

Harvey Blitz
Dr. Allan Jacob
Dr. David Luchins
Chuck Mamiye
Nomi Rotblat

RESOLUTION PROCEDURE

PROCEDURES BY WHICH THE RESOLUTIONS WILL BE CONSIDERED INCLUDE THE FOLLOWING:

1. There are no amendments to these procedures.
2. Each resolution will be considered in turn. The Resolution's content will be presented by the Chairman of the Resolutions Committee and, having been approved by the Board of Directors, not require a "second."
3. The Parliamentarian, appointed by the president, shall make decisions with respect to these procedures including but not limited to whether amendments
 - (a) change the substance of the Resolutionor
 - (b) are purely editorial in nature, which can't be made.
4. Amendments germane - i.e., relating to and having a direct bearing on the subject matter of the pending Resolution may be offered by no less than five (5) delegates of Member Synagogues from five (5) different member Synagogues and signed by no less than ten (10) voting members of the Board of Directors. Proposed amendments require submission to the Secretary at ousecretary@ou.org at least five (5) business days prior to the Biennial Convention.
5. A proponent of the amendment shall have three (3) minutes to propose and explain the amendment to the delegates; an opponent of the amendment shall then have three (3) minutes to express contrary views. Additional speakers in support of or opposition to the amendment will be limited to one (1) minute. The proponent of the amendment and an opponent shall each have two (2) minutes to make closing remarks prior to a vote on the amendment. The chairman of the session may, at his discretion, impose additional time limits upon debate.
6. If the amendment is deemed not to change the substance of the proposed Resolution, it shall be adopted by a (simple) majority vote of the duly accredited delegates.
7. If the amendment is deemed to change the substance of the proposed Resolution, it will be brought for approval to the Board of Directors.
8. A new Resolution, not previously approved by the Board of Directors, must be offered by the same number of sponsors denoted above in Paragraph (4), shall require a "second," and shall require a two-thirds majority of duly accredited delegates for adoption.
9. Those who wish to propose amendments or additional Resolutions must submit their proposals in writing to the Chairman of the Resolutions Committee, Yaron Reich by 9:00am Monday morning December 26, 2022.
10. Duly filed amendments may be modified in the course of their consideration by the delegates by a two-thirds (2/3) vote or with the agreement of the amendment's proponents.

THE ORTHODOX UNION *and* ISRAEL AT 75

THE ORTHODOX UNION JOINS ISRAEL'S NUMEROUS FRIENDS IN NORTH AMERICA AND AROUND THE GLOBE IN CELEBRATING THE 75TH ANNIVERSARY OF THE CONTEMPORARY STATE OF ISRAEL'S INDEPENDENCE, REBUILT ON TWO MILLENNIA OF TEARS AND PRAYERS.

As Orthodox Jews, we are profoundly thankful to the Almighty for creating, sustaining, and nurturing this modern miracle, replete with the return of half of the Jewish people to their ancestral homeland - an event without precedent in all of human history.

As delegates of the Orthodox Union, in convention assembled, we are particularly mindful of our responsibility to contribute to the spiritual vigor of Israeli society, while helping to sustain and enhance support for Israel and the historic bipartisan American - Israeli relationship.

While we celebrate Israel's many successes in so many fields of endeavor, we are sadly aware that some of those who failed to destroy Israel on the field of battle continue their efforts to delegitimize her among the family of nations. Decades of progress in Israeli - Arab relations from Camp David to the Abraham Accords are ignored by those who resort to century old antisemitic tropes and calumnies to deny Israel's very right to exist.

We are profoundly grateful that the overwhelming majority of American political leadership on both the Executive and Congressional level have rejected these efforts to weaken the American - Israeli relationship. We are gratified by the success of supporters of this bilateral relationship in recent Congressional primaries and elections, and by demonstrations of continued bipartisan support of Israel, such as the overwhelming (410-9) vote in the House of Representatives to enhance Iron Dome funding in the face of Hamas aggression. These developments, as well as the Biden Administration's efforts to sustain and build on the Trump Administration's historic Abraham Accords, are a tribute to those who labor to sustain the enduring bipartisan historic American political consensus in support of a strong, secure State of Israel.

At the same time, we are very concerned for the future as we are painfully aware that this traditional consensus is under relentless unprecedented attack in many North American high schools and universities. NCSY's day school and JSU public school programs and the OU's JLIC's

College programming seek to counter this onslaught, while Israel Free Spirit and NCSY's Anne Samson Jerusalem Journey, recently enhanced by its historic partnership with Root One, provide thousands of public school teens and university students with positive and uplifting Israel experiences.

The Orthodox Union, in Convention assembled, accordingly resolves that:

- The Orthodox Union and its various communal and educational departments join, support, and encourage the forthcoming celebration of Israel's 75th anniversary in Orthodox synagogues and communities throughout North America.
- OU Israel will continue to contribute to the spiritual vigor of the State of Israel through its many educational, outreach, and chizuk programs to Israelis of all backgrounds and all ages, especially its work with youth and North American olim.
- OU Advocacy will continue its efforts to work with appropriate coalition partners to strengthen the historic bipartisan support for the American – Israeli relationship.
- NCSY, JSU, JLIC, Israel Free Spirit and NCSY's Anne Samson Jerusalem Journey will continue their vital domestic and Israel travel programs building connection to Israel and the Jewish people for thousands of underserved Jewish students attending public schools and universities

COMBATING *the* *upsurge of* ANTISEMITISM

THE ORTHODOX UNION IS GRAVELY CONCERNED BY THE DRAMATIC UPSURGE OF ANTISEMITISM IN THE UNITED STATES AND AROUND THE WORLD.

There has been a notable increase in the number of wanton acts of physical violence against individuals who are clearly identifiable as Jews on the streets of major cities in the United States and Europe.

Fringe groups from all parts of the political and cultural spectrum are using the internet and social media platforms as well as more traditional modes of communication to disseminate vile antisemitic messages, and Jewish facilities are being defaced or vandalized.

As a result of several shocking attacks on synagogues in the past few years, the safety of congregants in synagogues and students in Jewish schools can no longer be taken for granted. These institutions have had to expend significant sums on protection measures, a portion of which has been defrayed by government grants that the Orthodox Union has been instrumental in securing.

On many college campuses, Jewish students are being intimidated by anti-Israel activists, who seek to silence any expressions of support for Israel, using such tactics as so-called apartheid walls, die-ins, eviction notices posted on dormitory doors and other dramatic actions. Increasingly, pro-Israel speakers, especially high profile invited guest speakers, are harassed, heckled and shouted down. Much of this activity is spearheaded by members of the movement to encourage boycotts, divestment efforts and sanctions (the “BDS” movement) who seek to make Israel a pariah state by drawing on classic antisemitic tropes. On occasion, these anti-Jewish sentiments have even made their way into classrooms, as some teachers have exhibited or tolerated antisemitic treatment of identified Jewish students. While university administrations have for the most part declared that there is no place for antisemitic actions on their campuses, in too many instances their reactions have been “measured” and tepid, and often they have not alleviated the harassed conditions of Jewish students and pro-Zionist speakers.

Internationally, Iran, Hezbollah, Hamas, the PLO and their allies and fellow travelers seek the destruction of the State of Israel, deny the Holocaust, and freely employ viciously anti-Jewish caricatures in their propaganda and their educational materials. Prominent NGOs, such as Amnesty International and Human Rights Watch, examine Israel's conduct through antisemitic –

tinted lenses that ignore the context of the existential challenges that the country faces as well as the moral rules of engagement that it has adopted, and hold Israel to a higher standard than any other country. Their messages are trumpeted in the worldwide news media without critique.

Certain elements of the academic, cultural, political and media thought-leading communities have adopted worldviews that are dismissive of traditional religious, cultural, and American national values and hence unsympathetic to, and often critical of, Jewish and Zionist practices. It is not uncommon for these perceptions to cross the line into antisemitic polemics and initiatives.

The impact of the foregoing developments is exacerbated by the echo chamber and bullhorn of social media platforms. These platforms have sought to censor hate speech but have been doing so in an uneven and discriminatory manner that often lets through rabid antisemitic rhetoric while excluding pro-Israel and other material that is objectionable to the gatekeepers.

Governments and people of goodwill across the globe have recognized that the scourge of antisemitism continues to fester and spread. Voices are being raised about the need to combat this noxious phenomenon. On a practical level, the United States government has earmarked funds for enhanced security measures at Jewish institutions, and local governments have provided additional police protection and training. We applaud these efforts, while acknowledging the monumental task and cost of providing adequate protection.

More broadly, we are appreciative of the political, media, academic, communal, and religious leaders across the spectrum of American and global society who have denounced these manifestations of antisemitism. We are particularly thankful to the state and city governments that have rejected calls to support the BDS movement and that have, in many instances, demonstrated their support for commerce and trade with, and investment in, the State of Israel.

The International Holocaust Remembrance Alliance (IHRA), an intergovernmental organization with 35 country members and 8 observer countries, has adopted a non-legally binding working definition of antisemitism and has provided illustrative examples to guide the IHRA and governments in their efforts to identify and combat antisemitism. To date, 38 countries have adopted this definition, as have numerous state and local governments as well as many organizations.

The Executive Committee of the Board of Directors of the Orthodox Union has adopted the IHRA working definition. Additionally, while the Orthodox Union has addressed antisemitism, BDS and related topics in past resolutions (which continue to be applicable), it feels compelled to revisit these issues again.

Therefore, we resolve that:

- The Orthodox Union hereby reaffirms the adoption of the IHRA working definition of antisemitism, and we call on other organizations, as well as governments and businesses, to adopt the IHRA working definition.
- The Orthodox Union will continue to advocate for federal and local governments to allocate resources to ensure that members of our community can exercise our freedom to worship with freedom from fear.
- The Orthodox Union will support legislative, regulatory, and other measures to prod social media corporations to act against those who use their platforms to foster antisemitism and other forms of bigotry from any direction and from any side of the political or cultural spectrum.
- The Orthodox Union urges national, state and local governments and legislators, as well as school officials and media and corporate leaders, to issue appropriate statements and take the necessary steps to combat antisemitism and prevent antisemitic rhetoric and ideology from infiltrating the media, academia and society in general.
- The Orthodox Union urges governments and educational institutions at all levels to educate students regarding racism in general and antisemitism in particular.

THE PANDEMIC *and the* SYNAGOGUE

AS WE APPROACH THE THIRD ANNIVERSARY OF THE ONSET OF THE COVID PANDEMIC, IT IS IMPORTANT TO RESTATE THE FUNDAMENTAL PRINCIPLES AND APPRECIATE THE INNOVATIONS THAT GUIDED US THROUGH THE CHALLENGES OF THE PANDEMIC.

We must also reflect on what we learned and apply these lessons to strengthen our communities going forward.

The pandemic required our community to seek real-time and constant *halachic* guidance from our *poskim*. Their instruction was sought and delivered both on the core issues of COVID health risks and on the unique and manifold challenges to *halachic* observance during full and partial lockdowns.

This guidance, developed in close consultation with dedicated medical and public health experts, was premised on the paramount value halacha places on *pikuach nefesh*, the preservation of life, as well as the myriad factors that must influence public health policy, including the economic, social, psychological and broader health consequences of closures, and their long-term impact on religious life. The rulings were issued with the understanding that they were necessitated by the urgency and pressures of a temporary emergency, a *sha'at hadchak*, and would be applied as such, so that practices would revert to halachic norms once the crisis had passed. In issuing these rulings, our *poskim* demonstrated courage, clarity, diligence and compassion, and reinforced our community's relationship with and dependence upon *halacha* and its leading decisors.

We express our deep and abiding respect for, and *hakarat hatov* to, our *poskim*, rabbis, medical professionals and lay leadership for their bravery and untiring devotion to our community during this dark and frightening time. *Ashreichem Yisrael*: Fortunate are we to have such leaders as our guides.

Inevitably, the pandemic affected our communal, religious and social interactions. As we closed our physical institutions at the outset of the pandemic, we turned to other methods of learning, connection, and attachment to Hashem, to Torah and to others. We gained a newfound appreciation for our *halachic* rituals and our traditions that provided a framework for our amorphous weeks and months. Our homes became our workplaces, our schools and our synagogues, and we learned that we can and should focus more on building strong homes and relationships within them. The importance of regular communications between rabbi and congregant, teacher and student, and neighbor to neighbor was reinforced as loneliness and disconnection became dangerous consequences of the pandemic and its imposed isolation. New methodologies of linking people together and creative ways to create community engagement were developed as we attempted to address the need to reconnect with family and friends.

The impact of the pandemic on the synagogue was profound and continues. While thankfully the intensity of the crisis has passed and life has mostly returned to normal, in many cases the return to our synagogues remains incomplete, for a variety of reasons. For some, the pandemic broke the habitual routine of prayer and minyan attendance, while others have adopted the preference of either the greater convenience or the intimacy and engagement of the smaller neighborhood *minyan*.

It is well-established in Talmudic and *halachic* sources and in national practice that a central element of communal infrastructure – one that all community members are obliged to participate in constructing – is the *beit kneset*, a dedicated structure that is to occupy a physically prominent place in the city. This institution embodies several core *halachic* values. A dedicated House of God is favored over a private home or backyard; a communal shul where our King is glorified *b'rov am* (in the presence of a broad community) is preferred to multiple small *minyanim*; and the majesty of shared communal praise supersedes the intimacy of private prayer.

These are *halachic* values that we, as individuals and as communities, may not discard. At the same time, the hesitation of some to return to these classic synagogue structures – along with pre- and post-pandemic trends towards other models – requires us to reflect and consider what may be missing from our synagogues and commit our resources to strengthening these institutions so that they serve as the cornerstone of our spiritual growth, social engagement and Torah study, and as a welcoming religious and social home for all members of our community.

There is no single approach and no simple answer to this challenge. Instead, the challenge demands of all of us that we consider how to make the synagogue experience more compelling for all participants.

Therefore, we resolve that:

- The Orthodox Union shall continue to acknowledge and celebrate the central and essential role that synagogues play in our lives.
- The Orthodox Union shall encourage synagogue leadership to capture and bring into the synagogue the innovative and participatory spirit that was evidenced during the pandemic, as we strive to create a more compelling experience of synagogue life, in the realms of Tefillah, Torah and Community.
- The Orthodox Union shall continue to provide shared resources, shared programming ideas, and shared solutions to capitalize on what we learned and adapt that which should be retained, all in an effort to ensure that synagogues are truly places of belonging and connection for all members, where – to the extent possible – everyone, אנשים נשים וטף, men, women and children, are seen and appreciated and gain a true sense of belonging and religious and personal mentorship and support.
- The Orthodox Union shall support synagogue leadership – rabbinic, professional, and lay – by continuing to provide services that will assist these leaders in servicing and uplifting our community.

A SUMMARY OF STANDING POLICY POSITIONS OF THE ORTHODOX UNION

The Orthodox Union and the North American Jewish Community

1. JEWISH OUTREACH

NCSY, the Orthodox Union's acclaimed youth movement, continues to enhance the Jewish lives of thousands of high school youth. Yachad enriches the Jewish lives and opportunities for people with special needs and Our Way does the same for the hearing impaired. The Seif Jewish Learning Initiative on Campus is the Orthodox Union's effort to bolster Torah lives at American universities. The Orthodox Union resolves to continue to take vigorous measures to ensure that these critical programs receive the guidance, resources, and oversight necessary to achieve their goals.

2. JEWISH EDUCATION

The Orthodox Union is strongly committed to the importance of a comprehensive Jewish education and to working to promote policies and practices within our community to make day school accessible and affordable to all families.

3. SECURITY FOR THE JEWISH COMMUNITY

The Orthodox Union will continue and increase its work with synagogues and schools to enhance physical safety and security. The Orthodox Union will facilitate the provision of expert guidance on security matters. The Orthodox Union will continue to spearhead advocacy efforts to provide financial support for security costs – including government funds– to synagogues and schools.

4. COMMUNAL PROPRIETY

The Orthodox Union urges our synagogues to develop appropriate guidelines for their own activities and for limiting ostentatious consumption and soaring expenses. Jewish communal organizations must be led by those committed to high ethical standards and must conduct their activities in a manner consistent with those Torah based values.

5. THE JEWISH WOMAN

(a) WOMEN'S LEARNING – The Orthodox Union urges the Orthodox community to increase opportunities for women to pursue and disseminate Torah knowledge and values in accordance with halacha, and we continue our practice of having sophisticated shiurim and presentations by and for women at our conventions and retreats.

(b) LEADERSHIP – The Orthodox Union calls for appropriate increased efforts for the administration of the Orthodox Union to include and encourage women to participate in leadership positions in our organization.

6. THE JEWISH HOME; DOMESTIC VIOLENCE

PREVENTION – The Orthodox Union resolves to support legislation that combats domestic violence, and to encourage our legislators to continually explore ways to prevent such crimes and appropriately punish their perpetrators.

RESPONSE – The Orthodox Union supports the training of rabbinical, health, social service, educational, religious and criminal justice personnel as well as Orthodox social workers and family counselors to recognize the symptoms and to properly respond to cases of domestic violence in the Jewish community.

7. GITTIN – THE PROBLEM OF AGUNOT

The Orthodox Union encourages all Jews seeking divorce to obtain a proper get from Halachically competent rabbinical authorities in addition to obtaining a secular divorce in order to halt the tragic and growing division of the Jewish Community that results when these measures are not undertaken.

PREVENTION –The Orthodox Union resolves to increase the use of pre-nuptial agreements endorsed by the Rabbinical Council of America and Beth Din of America, which attempt to reduce the possibility of a get being inappropriately withheld or delayed. We particularly urge rabbis in our community to encourage the use of these agreements when they officiate at weddings.

RESPONSE – The Orthodox Union supports steps, endorsed by halacha, to utilize the secular legislature and courts in seeking to redress cases in which a get is being inappropriately withheld or delayed.

The Orthodox Union and Contemporary American Life

8. RELIGION AND THE STATE

(a) RELIGION AND STATE IN THE UNITED STATES – The Orthodox Union supports a religiously informed, but tolerant “public square.” This view supports the full participation of all Americans, including those individuals and institutions whose beliefs and actions are informed by faith, in America’s public life. It champions the notion that religion is not merely a “private matter” to be excluded from the public sphere, but that our society is all the stronger when it lets voices of faith into its public conversations. The Orthodox Union believes that this moderate approach is one that will be most beneficial to all Americans of faith, including American Jews.

(b) RELIGIOUS ACCOMMODATION IN THE WORKPLACE –The Orthodox Union continues to advocate for the passage of the Workplace Religious Freedom Act which would restore to Title VII of the Civil Rights Act protections designed to prod employers to accommodate the religious observances of their employees when it is reasonable to do so.

(c) RELIGIOUS OBSERVANCE IN PUBLIC SCHOOLS –The Orthodox Union opposes efforts to promote formal, state-sponsored prayer in the public school and at school-sponsored activities. We continue to strongly support public schools’ accommodation of student’s rights to personal religious expression as well as the right of voluntary religious groups and associations to utilize public school facilities for religion-neutral criteria outside of regular school hours.

(d) CHARITABLE CHOICE – The Orthodox Union supports policies that allow religious institutions to receive government subsidies and grants for social service programs on the basis of religion-neutral criteria on terms equal to those upon which secular non-governmental groups receive such funds.

9. SCHOOL CHOICE

The Orthodox Union favors educational choice programs. A study commissioned by the Avi Chai Foundation concluded: “at least nine years of Jewish education mark the most significant upward jump in Jewish involvement. Jewish day schools are the only type of Jewish education that stands up against the very rapidly growing rate of assimilation.” Despite possessing this knowledge, the American Jewish community has still failed to rise to the challenge that confronts it. Our existing day schools are suffering a financial crisis.

For years, some have suggested that school choice programs violate the constitution. We disagree, and the U.S. Supreme Court has clearly sided with our view in multiple rulings. We do not support nor suggest that government should promote religion or religious institutions. We do contend that should the government wish to provide greater financial support for education by providing parents on the basis of religion-neutral criteria (ie: family income, geographic residency, age of children in school) it must be provided equally to religion and non-religious families who fulfill those criteria. A society that is truly “neutral” toward religion is one that treats citizens whose actions are guided by faith equally to those who are guided by other value or belief systems.

10. RESPONDING TO RACISM IN THE UNITED STATES

The Orthodox Union calls on all Americans to unite in the pursuit of justice, brotherly love, mutual understanding and respect, regardless of race, creed or color. Racism in the US is not a thing of the past, but a real and present danger that must be met head on. The Orthodox Union believes the most important starting point for the national discourse on racism is the recognition that all people are created in the image of G-d and that each human life is of infinite value. The Orthodox Union affirms that indifference to the deprivation of human dignity of fellow Americans is not an option, and that we must work in partnership to eradicate all forms of bigotry and racism in order to make the United States the “more perfect union” we pray for it to be.

11. ANTI-SEMITISM AND RACISM

The Orthodox Union supports effective civil rights legislation that, while eschewing quotas, will address the problems of social, religious and gender discrimination in order to secure equal employment opportunity for all.

12. SUPPORT FOR THE FAMILY

The Orthodox Union promotes initiatives that provide increased support for quality childcare and empower parents to choose the type of childcare they deem most appropriate for their child. In this regard, we believe public policy must allow parents to choose the outside childcare facility – including faith-based facilities – in which to place their child. The Orthodox Union supports continued efforts to reform the tax code in a family friendly manner such as the elimination of the “marriage penalty” and the possibility for “income splitting.”

13. CRIMINAL JUSTICE ISSUES

(a) DEATH PENALTY – The Orthodox Union supports efforts to place a moratorium on executions in the United States and the creation of a commission to review the death penalty procedures within the American judicial system.

- (b) GUN REGULATION** – We endorse common sense gun regulation including banning of certain sophisticated attack weapons, and continue to support meaningful gun control efforts.

14. BIOTECHNOLOGY RESEARCH

The Orthodox Union supports efforts, structured in a manner consistent with preserving society's veneration of human life, to allow for the full development of embryonic stem cell and therapeutic cloning research in the United States, Israel and elsewhere, including support for public funding of such research within the United States.

15. ENERGY POLICY

The Orthodox Union supports efforts to increase energy efficiency in home, car and office through improved and more effective utilization of our resources. We support an increase of "CAFÉ" standards and we similarly favor full exploration of the Alaskan Oil Fields subject to rigorous maintenance of environmental standards.

The Orthodox Union and Israel

16. SUPPORT FOR ISRAEL

- (a) ALIYAH AND TOURISM** – The Orthodox Union continues to encourage aliyah and positive Israel experiences among its members. We stand behind our brethren in Israel and will work to increase our commitment to tourism to Israel. We urge our constituencies to organize trips and congregational tours to Israel during vacation periods, and to conduct seminars and conventions in Israel.
- (b) PEACE AND SECURITY** – The Orthodox Union shall advocate to U.S. and Israeli leaders to refuse to give recognition to any Palestinian government unless such authority explicitly renounces violence, agrees to honor all past agreements with Israel and concretely demonstrates its capacity to dismantle terrorist infrastructures and eliminate educational programs which incite hostility to Israel and Jews. The Orthodox Union supports U.S. policies that do not interfere with the ability of Jews, and people of all faiths, to live in security and peace throughout Eretz Yisrael. The Orthodox Union believes that decisions impacting the security of the State of Israel and her people must ultimately be decided by the citizens and democratically elected Government of Israel.
- (c) JERUSALEM** – Yerushalayim must forever remain the spiritual, cultural and political center of the Jewish people and the State of Israel, and the Orthodox Union is mandated to undertake all efforts that are necessary to secure and maintain Yerushalayim as the eternal and undivided capital of the State of Israel. The Orthodox Union is further mandated to oppose any proposal or plan to relinquish any part of Yerushalayim to any foreign authority.
- (d) Soldiers Missing in Action** – Soldiers Missing in Action--Shabbat Parashat VaYeishev should be designated as a Shabbat Ne'edarei Tzahal at which time all Orthodox Union synagogue rabbis will be asked to address the issue of the Israeli MIAs in Shabbat drashot and prayers, and encourage political action on their behalf.

17. MEDINAT YISRAEL, ERETZ YISRAEL, YERUSHALAYIM

- (a)** The Orthodox Union shall continue to defend and speak out in support of Israel's right to defend its people as necessary, to ensure the continued and unmitigated safety of the Israeli people.

- (b) The Orthodox Union shall continue to work with Israel's bipartisan friends in Congress and the U.S. Administration to demand that international leaders work to bring about the complete cessation of all rocket attacks and other hostile actions against Israel.
- (c) The Orthodox Union shall lobby the U.S. Government to encourage other nations to follow its lead in maintaining its embassy in Jerusalem and recognizing Israeli sovereignty over the Golan Heights.
- (d) The Orthodox Union shall lobby the U.S. Administration to withhold financial aid or diplomatic recognition of the Palestinian Authority unless and until the PA explicitly recognizes Israel's right to exist as a Jewish state, renounces violence, agrees to honor all past Palestinian agreements with Israel, and ceases enhanced payments to individuals, or family members of individuals, that have conducted acts of terror against Israel.
- (e) Orthodox Union shall urge the U.S. Administration to work to have the United Nations Security Council override Resolution 2334.
- (f) The Orthodox Union urges other nations in the Persian Gulf – and throughout the Middle East – to normalize relations with the State of Israel.

18. COMBATTING ANTI-ISRAEL “BDS” ON COLLEGE CAMPUSES

The movement to encourage boycotts, divestment and sanctions has sadly found a willing audience among many college students. This movement has leadership that openly advocates for the destruction of the Jewish State. Many of the tactics of these anti-Israel activists create difficult living environments for Jewish and other pro-Israel students on campus. The Orthodox Union shall work to support Jewish students to excel on campus through its JLIC program. The Orthodox Union shall urge university officials to take the necessary steps to combat anti-Semitism and anti-Zionism.

The Orthodox Union and the Global Community

19. THE IRANIAN NUCLEAR THREAT

The Orthodox Union shall support legislation and other methods in the United States and elsewhere to deter Iran from its support of terrorism and to prevent Iran's acquisition of nuclear weapons.

20. COUNTERTERRORISM & ANTI-PROLIFERATION

The Orthodox Union supports and will promote legislation and other measures that will deter the abilities of Iran, Iraq, Syria, and other rogue nations to develop non-conventional weapons and to continue to foster and perpetrate acts of terror and violence.

21. INTERNATIONAL RELIGIOUS FREEDOM

The Orthodox Union shall continue to speak out against religious persecution around the globe. The Orthodox Union shall work to ensure the continued implementation of the International Religious Freedom Act by the United States government.

22. INTERNATIONAL CRIMINAL COURT

The Orthodox Union shall vigorously oppose the politicization and misuse of the ICC, which should be a completely non-political body.