

THE ORTHODOX UNION'S
118TH ANNIVERSARY CONVENTION

RESOLUTIONS

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THE UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA
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COMBATting ANTI-ISRAEL "BDS" ON CAMPUSES

Anti- Israel sentiment is infecting academic institutions and student life on many college campuses in the United States.

Several academic associations (including the American Studies Association, the Modern Language Association, the African Literature Association, and the Association for Asian American Studies) have voted to boycott Israel's academic and research institutions, in effect preventing Israeli universities from participating in the international academic community. This is a direct assault on academic freedom, intellectual exploration, scientific innovation and the open exchange of ideas. Furthermore, it prevents scientific collaboration that could save and better millions of lives world-wide. This appears to be a direct extension of the severe anti-Israel bias that, for many years already, has pervaded the faculty of many liberal arts and international studies programs.

The movement to encourage boycotts, divestment efforts and sanctions (the "BDS" movement) has also found a willing audience among many students on campus. This movement has leadership that openly advocates for the destruction of the Jewish State and is not even supportive of any peaceful resolution of the Israeli-Palestinian conflict. More recently, it has convinced many liberal social justice and social change organizations that the plight of the Palestinians ought to be an important part of their social agenda, thereby increasing the number of students promoting an anti-Israel agenda.

Many of the tactics of anti-Israel activists create difficult living environments for Jewish and pro-Israel students. Examples include so-called apartheid walls, die-ins, eviction notices posted on dormitory doors and other dramatic actions designed to silence and intimidate students who may otherwise speak out in support of Israel. Increasingly, pro-Israel speakers, especially high profile invited guest speakers, are harassed, heckled and shouted down.

In their insidious attempt to make the Jewish state a pariah state, many of these actors draw upon classic anti-Semitic tropes. In fact, it is our belief that some of the rhetoric on campus has crossed over into the category of illegal hate speech - spoken with the intent, or the effect of, inciting anti-Semitic violence. Campaigns frequently employ hate -filled rhetoric and imagery intended to inflame passions against Israel and against Jewish students supportive of Israel. These movements often claim that their actions relate to Israel and not to Jews. The reality, however, is that Jewish students often no longer feel safe on campus, irrespective of their views on Israel.

We are appreciative of the academic, communal, religious and political leaders across the spectrum of American society who have denounced these campus activities. We are heartened by the many university administrations that have rejected student and faculty calls for boycott, divestment and sanction. We are also thankful to the state and city legislatures that have rejected calls to support the BDS movement and that have, in many instances, demonstrated their support for commerce and trade with the State of Israel.

The Orthodox Union believes that those Jewish students who wish to attend universities and colleges ought to be free to do so without fear and intimidation and that they should have the absolute right and freedom to openly practice their religion and express their support for the State of Israel. Through the

Jewish Learning Initiative on Campus (JLIC) program, the Orthodox Union invests millions of dollars in affording opportunities for Jewish (and especially Orthodox students) to excel and thrive on campus. We must ensure that the hateful rhetoric of a select few does not preclude the advancement and accomplishments of Jewish students.

While the general topic of BDS has been addressed extensively in a 2011 resolution, and our intent herein is primarily to draw attention to the increasingly hostile environment on university campuses, we reiterate our opposition to BDS in any form or forum. We note with dismay that some of the organizations, and a sizable number of the activists, promoting BDS, are Jewish, thereby lending an aura of legitimacy to an illegitimate movement. Moreover, we condemn the use of selective boycotts, targeting specific Jewish individuals or products.

Therefore, we resolve that:

The Orthodox Union reiterates its long-standing opposition to BDS in any form or forum.

The Orthodox Union shall continue to raise awareness and address anti-Semitism in academia and on campus, and calls upon all professional academic associations, as well as all institutions of higher learning, to publicly and explicitly reject boycotts, divestment or sanctions.

The Orthodox Union shall work to counteract anti-Semitism on campus by urging university administration officials, government agencies and national legislators to issue appropriate statements and take the necessary steps to combat anti-Semitism and prevent anti-Semitic rhetoric and ideology from infiltrating the university classroom and university-supported events and conferences. The Orthodox Union shall work to counteract anti-Semitism on campus by educating Jewish students and other interested parties, equipping them with the facts and, most importantly, inspiring the pride that is necessary to effectively counteract this insidious movement.

The Orthodox Union calls upon all academic associations and academic institutions of higher learning to recommit to developing and continuing robust academic, research and programmatic relationships with Israeli institutions of learning.

THE UPSURGE OF ANTI-SEMITISM IN THE UNITED STATES

The Orthodox Union is gravely concerned by the dramatic upsurge of anti-Semitism in North America and around the world. We have seen marked increases in physical and verbal anti-Semitic assaults, which, regrettably, are enabled and legitimized by the internet and social media.

Such acts are sometimes rationalized or ignored by governmental authorities, based on the notion that they just reflect strong disagreement with actions and policies of the Government of Israel, and are not attacks on Jews. However, many of these "protests" appear to be uniquely directed toward Jews (and not simply Israelis or individuals expressing support for Israeli policies) and are not applied to nation-states performing documented atrocities far worse than anything Israel is even alleged to have committed. These actions constitute a dangerous and lethal anti-Semitic phenomenon, reminiscent of centuries of virulent hatred of Jews.

Therefore, we resolve that:

The Orthodox Union shall call upon governmental authorities at every level, as well as civic and religious leaders, (a) to unequivocally reaffirm that there is absolutely no justification whatsoever for physical or verbal attacks on individual Jews or Jewish institutions simply by virtue of their Jewish character; and (b) to acknowledge that application of a standard to Israel that is applied to no other nation is a form of anti-Semitism.

The Orthodox Union shall urge the leading social media corporations (eg. Google, Twitter, Facebook, et al) to monitor and rein in all forms of hate speech in a manner consistent with the law and in accordance with the principles of free speech.

The Orthodox Union shall urge that a policy of zero tolerance for anti-Semitism be adopted; backed by vigorous and publicized enforcement of appropriate statutes that punish and deter perpetrators of such acts.

The incoming Orthodox Union administration shall explore initiatives through which the organization can provide appropriate support and leadership to the greater Jewish community in North America and throughout the world in battling this latest manifestation of the world's oldest form of hatred.

SUPPORTING OUR SYNAGOGUES

As we approach the 120th anniversary of the establishment of the Union of Orthodox Jewish Congregations of America, founded in 1898, it is important to restate and recommit to one of its founding principles: The synagogue is a central component of Jewish communal life. Historically, the OU has been a synagogue-based organization, premised on the belief that the synagogue is a gateway to a meaningful and fulfilling spiritual life for the individual and that it can be an epicenter of communal activism. Regardless of its size or operating structure, the synagogue can be a cornerstone of spiritual growth, social engagement and educational development, and can deepen Jewish commitment and involvement. The synagogue embraces a person through the full range of the Jewish life-cycle, from birth to death. Being part of the caring, interconnected community that is a synagogue, can bring strength and solace throughout life's challenges.

Therefore, we resolve that:

The Orthodox Union shall support synagogue communities in their efforts to grow and prosper by maintaining dynamic relationships with their rabbinic, lay and professional leadership.

The Orthodox Union shall strengthen its relationship with Jewish communities and synagogues throughout North America by providing shared resources, shared programming ideas, and shared solutions to some of the complex challenges facing Orthodox Jewish communities today.

The Orthodox Union shall support synagogue leadership by providing services and encouraging religious, social and educational programming that enhances the lives of congregants.

The Orthodox Union shall enhance Jewish education, identity and activism by offering our synagogue constituents the opportunity to participate in relevant and available OU programs (e.g., NCSY, Yachad, JLIC, Birthright, OU Torah, OU Advocacy, etc.).

THE IMPERATIVE FOR ACHDUT

The recent elections have brought to the fore, and exacerbated, many pre-existing societal divisions, while at the same time precipitating a marked degradation in the quality and civility of civic discourse at the national level. Unfortunately, our own community is not immune to these same issues and breakdowns. Whether it is across the broad spectrum of the Jewish community, among segments of our Orthodox population, or even within our own nuclear communities, we seem to have retreated to ever smaller physical and ideological havens. In the absence of thoughtful and deliberate engagement, we are sometimes less accepting of difference, more cynical of one another, and guilty of failing to advance ourselves and the society around us.

A unique set of circumstances compounds these issues in the State of Israel. The ability to govern in our own Land is a remarkable gift, and one for which we should endlessly express our gratitude. But, it also comes with its own set of challenges. When given the opportunity, to some extent, to govern in accordance with Halacha, there inevitably arise concerns and challenges, many of which trace their roots back to long-standing divisions within the Jewish people. {We note that the Orthodox Union is careful not to prescribe solutions to the unique domestic issues in Israel, and we recognize that many of the more challenging areas of conflict in Israel may not have solutions that can ever meet the desires and hopes of all parties. But, this does not preclude our ability to call for greater respect and civility on all sides.} Our Torah places extraordinary emphasis on minimizing strife, enhancing relationships, avoiding slander and ensuring that our ways, as Jews, are pleasant and peaceful. According to our Rabbinic tradition, we regularly encounter suffering and misfortune in our day and age as a direct result of the baseless hatred that divided our people and led to the destruction of the second Beit Hamikdash.

The irony is that we have an extended Talmudic tradition of not just civil discourse, but of actually utilizing constructive disagreement to realize the will of G-d and create a better society. While we have a role and responsibility to model this behavior for all of civilization, we must first "right our own ship." The Orthodox Union has strongly-held hashkafic and halachik views and beliefs, and will stand up proudly to defend and disseminate those beliefs. But, we also believe it is incumbent upon us to engage with others who do not share our views, where appropriate. We should be engaging each other, and learning from one another, on a regular basis. We have so much more that unites us than divides us, and we should be seeking opportunities to strengthen and build upon those commonalities.

In everyday life, people have differences with their friends, family and colleagues. Sometimes these differences result in disagreement and controversy. However, whether or not the parties are able to resolve their issues, they tend to engage in discussion and endeavor to work through their differences. They do this because of their pre-existing fraternal, familial or professional bonds. All members of Am Yisrael (and especially those in the Orthodox community) are similarly bound by a common purpose and destiny, and bear mutual responsibility for one another. Despite differences in belief, approach or religious custom, we ought to engage one another with a decency and civility that is reflective of the substantial ties that bind us together.

Sometimes, our conviction compels us to protest and stand strong in support of our ideals, even to the extent of loudly denouncing offensive beliefs or engaging in machloket l'shaim shamayim (controversy for the sake of Heaven). But, we strongly oppose ad hominem attacks on individuals or institutions. Even when it becomes necessary to take difficult and principled stands, action should be taken only after extensive thought, conversation and consultation, and should be executed with an eye to achieving the minimum division appropriate to the circumstance.

Of course, every Jew will agree that Sinat Chinam is bad and that we should strive for Achdut, but we can no longer be satisfied with simple lip service. We have reached the point where we, the Orthodox Union, must unequivocally commit ourselves, our institutions and our resources to meeting this enormous challenge. While this obligation is incumbent on all Jews, the Orthodox Union recognizes that it occupies a unique position and is perhaps singularly capable of acting as a convener for Jews of all backgrounds.

Therefore, we resolve that:

The Orthodox Union recognizes the primacy of achieving Achdut amongst Klal Yisrael and that, in order to make meaningful progress in this regard, we must take affirmative steps to mold communal behavior and uproot any negative traits or beliefs that may lead some to respond or act in manners that are inappropriate.

The Orthodox Union recognizes that in order to make progress on a problem of this magnitude, substantial effort must be expended across numerous modalities and for a prolonged period of time. The Orthodox Union, through its operating programs, shall seek to educate and train all participants and stakeholders, but especially the youth of our generation, to approach difference and controversy with nobility, respect and civility.

The Orthodox Union shall act as a leader within the Jewish community by fostering relationships across the spectrum and convene gatherings that reinforce the notion that, as Orthodox Jews, we have far more in common that unites us than divides us.

CELEBRATING THE FIFTIETH ANNIVERSARY OF THE REUNIFICATION OF JERUSALEM AND THE BIBLICAL HEARTLAND OF ISRAEL

This year - 5777/2017 - marks the fiftieth anniversary of the miraculous events of the "Six Day War." That war of self-defense saw, with G-d's help, the Jewish people fight for and return to the ancient cradle of our nation.

The touchstone of our relationship to the Land of Israel is the Torah, where we begin with the unwavering principle that the Land of Israel is the eternal heritage of the Jewish people. The holy city of Yerushalayim is the center of our universe. To this day, Jews across the globe turn toward Yerushalayim thrice daily to pray. Chevron marks the burial place of our Patriarchs and Matriarchs. For a religious Jew, few experiences are more spiritually exhilarating than reciting the very first words of the Shemona Esrei - "G-d of Avraham, G-d of Yitzchak, G-d of Yaakov" - at this hallowed spot. At Kever Rachel, the Jewish people paused to weep as they were led into exile, prompting Rachel to cry to G-d on their behalf.

It is critical to recall that, for centuries, the Jewish people always maintained a presence in the holy land except when violently prevented from doing so by others. In modern times, that steadfast Jewish presence continued virtually uninterrupted until the wanton and indiscriminate destruction of the Jewish Quarter of Jerusalem inflicted by Jordan in May, 1948. For the nineteen years that it remained under Jordanian control, the Old City was closed to Jews of all nationalities and even to Israeli Muslims and Christians. The City of Peace was sundered by Jordanian barbed wire, cinder block and snipers. During this period, holy sites of all religions were neglected and destroyed. Israel's miraculous liberation of the Old City in 1967 and re-unification of Yerushalayim brought with it -- for the first time in centuries -- a guaranty of security and access to all of the city's holy sites. Under Israeli sovereignty, Yerushalayim may now be openly explored by all peace-loving persons, regardless of religion or nationality.

The Orthodox Union remains mindful of its longstanding position that questions of Israeli foreign and domestic policy, including the status of the areas liberated in 1967, must ultimately be decided by the citizens of the democratic State of Israel. At the same time, we have long been on record as affirming our fervent belief that the Jews should be able to live and travel freely and safely in the land of our heritage, including the territories of Yehuda and Shomron (the "West Bank"). We hope that there will be no part of Eretz Yisrael in which Jews would be prevented from living, absent the most compelling of security circumstances. The Orthodox Union repudiates the recent United Nations Security Council Resolution 2334, which, inter alia, refers to Jerusalem and parts of the Biblical homeland as occupied Palestinian territory.

Therefore, we resolve that:

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 shall continue to lobby the U.S. Administration and Congress to fully implement the letter and spirit of existing U.S. laws concerning Jerusalem, which include a recognition of Jerusalem as the capital of Israel and the movement of the United States embassy and the Ambassador's residence to Israel's capital city. In particular, we welcome President Trump's campaign pledge of relocating the

Embassy of the United States from Tel Aviv to Jerusalem and the recognition of Jerusalem as Capital of Israel on all US diplomatic papers and passports. The Orthodox Union will strenuously advocate for revocation of United Nations Security Council Resolution 2334.

The Orthodox Union shall actively support, and advocate for, U.S. policies that support, and 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 shall initiate and undertake programs in partnership with community synagogues and schools to celebrate both the fiftieth anniversary year of the reunification of Yerushalayim and the return of Jews to the areas of Yehuda and Shomron.

PROCEDURES

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 Resolution or (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:
(a) a minimum of five (5) accredited delegates among whom are represented a minimum of three (3) separate Orthodox Union member synagogues, OR (b) five (5) officers or directors of the Orthodox Union.
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 shall be adopted by a two-thirds (2/3) majority of the duly accredited delegates.
8. A new Resolution, not previously approved by the Executive Committee, 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 Yehuda Neuberger by 9:00am Friday morning January 13, 2017.
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.

A SUMMARY OF STANDING POLICY POSITIONS OF THE ORTHODOX UNION¹

The following is a brief summary of policy positions of the Orthodox Union adopted by past Convention Resolutions or Policy Resolutions adopted by the OU's Board of Directors.

It is only a summary designed to give the reader a sense of the Resolution.

The governing and operative language for these policies is the Resolution language itself.

Those Resolutions can be accessed via the OU website at advocacy.ou.org/issues/ou-convention-resolutions/

THE ORTHODOX UNION AND THE NORTH AMERICAN JEWISH COMMUNITY

1. Jewish Outreach

NCSY is a youth movement of the Orthodox Union that works to enhance and the Jewish lives of high school youth. Yachad seeks to enrich the Jewish lives and opportunities for people with special needs and Our Way seeks to do 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 OU resolves to continue to take vigorous measures to ensure that these critical programs receive the guidance, resources and oversight necessary to achieve its 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 initiatives which make day school tuition more affordable. The Orthodox Union will actively advocate for all kinds of school choice policies to empower parents and make Jewish education more affordable.

3. Homeland Security for the Jewish Community

The Orthodox Union will continue and increase its work with synagogues and schools in our community in the arena of physical safety and security. The Orthodox Union will seek to facilitate the provision of expert guidance on security matters to member synagogues. The Orthodox Union will continue to work to increase the availability of financial assistance - including government funds - to community institutions deemed at-risk and in need of such assistance.

4. Communal Propriety

The OU urges our synagogues to develop appropriate guidelines for their own activities and for limiting ostentatious consumption and soaring expenses.

The OU's divisions will work to prepare and disseminate educational materials and programming to stress and bolster the community's commitments to ethical behavior.

5. The Jewish Woman

- a. Women's Learning - The OU 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 OU calls for increased efforts, consistent with Halacha, 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

- a. Prevention - The OU resolves to support legislation that combats domestic violence, and to encourage our legislators to continually explore ways to prevent these crimes and appropriately punish its perpetrators.
- b. Response - The OU 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.

- a. Prevention -The OU 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.
- b. Response - The OU supports steps endorsed by Halacha which resort to 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 OU supports the increasing consensus of a religiously informed, but tolerant "public square." This consensus 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 OU 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 seek to secure 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 the notion that religious institutions should be eligible to receive government subsidies for social service programs on the basis of religion-neutral criteria when the government already supports these programs if given by other non-governmental service providers.

9. Anti-Semitism and Racism

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

10. Support for the Family

The Orthodox Union promotes initiatives that provide increased support for quality childcare that 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 which 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."

11. 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 national gun control efforts.

12. 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.

13. 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 will lead efforts to deliver resources to community institutions - including Shuls and schools - to make their buildings more energy efficient.

THE ORTHODOX UNION AND ISRAEL

14. 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. The Orthodox Union shall work to counter the promotion of boycotts, divestment, and sanctions against Israel evidences an unacceptable double standard - singling out Israel for blame.
- c. The Orthodox Union will work with other partners in the pro-Israel community to counter the Boycott-Divestment-Sanctions movement and its actions to delegitimize Israel.

15. Peace and Security

- a. The Orthodox Union shall lobby U.S. and Israeli leaders to refuse to give financial aid or diplomatic recognition to any Palestinian entity/government (including any NGO) unless and until such entity/government/NGO explicitly recognizes Israel's right to exist as a Jewish state, stops violence, honors all past agreements with Israel and dismantles terrorist infrastructures and eliminate educational and media programs which incite hostility to Israelis and Jews.
- b. The Orthodox Union shall continue to defend and speak out in support of Israel's right to defend its people with all the force that is necessary to ensure the continued and uncompromised safety of the Israeli people.
- c. The Orthodox Union feels an historic obligation to preserve for the Jewish people the right to live and travel freely and safely in the land of our heritage, including the territories of Yehuda and Shomron. We believe that there is no part of Eretz Yisrael in which Jews should be prevented from living, absent the most compelling of circumstances.
- d. 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.
- e. The Orthodox Union shall continue to lobby the U.S. Administration and Congress to fully implement existing U.S. laws concerning Jerusalem, which include a recognition of Jerusalem as the capital of Israel and the movement of the United States embassy to Israel's capital city

THE ORTHODOX UNION AND THE GLOBAL COMMUNITY

16. The Iranian Threat

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

17. 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.

18. 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.

19. International Criminal Court

Vigorously oppose the politicization and misuse of the ICC, which should be a completely non-political body.