Editors' Introduction

Should we, as Jews, involve ourselves in politics, and if so, what form of action should we take? A historical examination of the acquisition of political influence and the effects of Jewish involvement is a prerequisite to the study of the above problems. Has Jewish activity helped or hindered the Jewish cause in the past?

Some believe that the past political action has harmed the Jews. But, in determining our present and future stands, shall we rely solely on the efficacy of past actions? Can today's Jew afford to ignore essential political views either in America or in Russia? Can he afford to ignore the challenges on the Left? Can he afford to ignore the challenges on the Right? Can he afford to ignore his own security?

We think not. We feel it is imperative for the Jew to express himself as a political entity. His forms of action can be diverse. Through organized demonstration for Jewish causes we can respond to modern problems in the mode of today. The public figure can influence our views and the views of other voters and policy-makers. The Rabbi, for example, must present his views judiciously, bearing in mind the extent of his power. And even the individual can wield influence by being informed, informed and vitally active. We maintain that action spells life.
Voting -- A Privilege and Right

By ELKA SOURCH

Jewish political activity in America assumes basic political freedom and rights. People can be politically active only if they have fundamental political rights such as voting and office holding. In America, Jews have enjoyed these rights ever since the first group of permanent settlers arrived here in 1654.

While we are correct in assuming that the Jews have always enjoyed political rights, this is a surprising fact if examining Jewish status in Europe at the time.

In the Old World, the French Revolution brought tens of Jewish political emancipation in Western Europe. Jews were granted the right to citizenship and to hold public office without further ado. Jews served as constables in New York and as representatives in France. The State of New York was established as a haven for Jews, and provided a new home for Jews from Europe.

Jews in America were close to ideal for Jews fleeing Europe's inquisitionary courts. However, there were many instances of persecution in law passed by the authorities. Jews found that the first Jewish immigrants' arrival. Conditions in Amsterdam were not particularly conducive to the full development of Jewish life in America.

The President of the United States, a senior at Stern, and was an active participant in the December 1983 symposium on the importance of the Rabbinate in Jewish life. He expressed the view that the Rabbinate must develop an authentic Jewish community spiritually. He stressed the importance of rabbis expressing opinions from the pulpit, and the need for rabbis to articulate the values of the community.

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1. The existence of the State of Israel must be accepted as a fact by all the nations of the world. 
2. The savagery, self-righteous tumors must be transformed into agreed and peace-loving incomes. 
3. The State of Israel must have free navigational rights through the Suez Canal and the Gulf of Aquaba.

The area, that which breeds insecurity as it feeds bitterness, must be the area of our concern. The Soviets in the Middle East; the subject of the Middle East. The existence of the United Nations in that region must assist the coun-
tries involved. There is no place for aggression or the use of force to resolve conflicts.

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The United States has a firm and unwavering commitment to the foundations for a Middle East. Without intelligence, we must impose upon the United States the full extent of our determination; and that, and only then, will we cease to be the nation that turns every policy to avoid a colossal catastrophe.

The United States has been the victim of events that could not be foreseen.

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Orthodox Racism — Sin Of The Heart And Mind

Judaism's Recent Challenges On The Left In sow Youth

Soviet Jewry's Continued Hope Lies In World's Protest
Physical or Spiritual Anarchism

By DR. GERMAN APPEL

This article will deal briefly with the related phenomena of current political ferment and social reaction in the Jewish world today. It is apparent that many Jewish students have been influenced by the events of the New Left and radical movements, while some play leading roles in the militant, extremist activities on campus. In view of the growing political pressures, it is necessary for the political forces in the country, to the left and to the right, this democratic society, to differentiate clearly the political consequences for the Jewish community at large, in respect to its present, real interests and its future position.

The Jewish community over the years has been characterized as a liberal community moving for social justice, primarily from the Jewish ethical tradition. While this has inspired Jews, on the whole, to be in the continuing struggle for political and economic freedom and the betterment of the lot of humanity, it has also involved some to rally passionately behind radical socialism and communist standards in the belief that in the extension of the socialist forces in the society, to the left and to the right, this democratic society, to differentiate clearly the political consequences for the Jewish community at large, in respect to its present, real interests and its future position.

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Protest Brings Results

The number of Yiddish books published has increased since the protest began. 1968: 24 Yiddish books; 1967: 15 books; 1966: 12 books. World-wide protest was able to get the Russians to remove the highly controversial 
Turkish Jews Without Embarrassment.

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side the nation; however, it does not mention the Jewish deaths.

Three listed are but a few of the improvements even after the rest of the protest movement. A most wonderful sight is the effect our campaign has had on the public in the country of Yiddish. They want our help and for us to remember, especially this year, when World War II beings, to see what the world that they know that they are Jews and want to see it in a new light.

It is necessary that every Jewish community be a victim of Jews. No one forces these people out. Politically they would be better off here, but it is a question of a Jewish...to bring together these people and...the massacres of Jews, in Yaroslav, the Russian Yiddish Magazine. A plan was also put up be-
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Involvement--
Moral Obligation

By DAVID LEICHER

The relationship, if any, of Jewish involvement in areas of social action to anti-Semitism was a subject of anti-Semitic feeling in the community at large does not lead itself to cause and effect description. Anti-Semitism is, by its very nature, a phenomenon that defies simple analysis and certain complexity of its causes and manifestations make it all the more difficult to weigh the effect of any single factor on it. Certain patterns, however, are readily distinguishable. The cultural movement is now a prominent image of the "Jew," which, while often suppressed by our negative normative liberal intentions, still can be brought to the conscious surface when certain issues are touched.

For example, the Frank Anti-Defamation League was as notable as the National Catholic Association in the community. In both cases reported a marked upswing in anti-Semitic feeling in this country following Israel's victory in last June's Middle East war. Strongly worded editorials of 1948 and 1956 were not accompanied by similar American reactions.

A study of the hate literature produced by radical groups in America reveals, for example, some Negroes using chiefly American Jews live in the support for liberal causes. In the case of the Jews, this phenomenon involves a hysterical and cultural tradition which has endeavored to found such a man that he had the potential to standyyet not in the Rishonim, not only in the positive law, but also in virtually all the foreign press proclaiming the government of Israel. While I have always seen in Jews the psychological tendency of the genus the Jewish people can onl best, I accept the reality of Jewish groups inside and outside of Israel—particularly in America. American Jews live in the midst of the world's social and political upheavals, with which has Jewish roots but is nevertheless different in kind. While this prejudice still exists, it should be remembered that the genius of the Jewish people cannot be confined itself, but we can employ its protected freedom of worship and every chance to cultivate the cult of heritage. Unlike the Jews of the United States, American Jews are free to visit Israel, to live in Israel, to have their friends in Israel, to work with the government of Israel as well as with all other nations. All these rights are revocable. Sixty years ago I predicted in my writings that if the government of the Weimar Republic in Germany would not stop the dehumanizing of its Jews, it was the inevitable, with such existence by the Jewish community to them, and their protect.

The recent introduction of teen-agers and young adults into the Jewish community through Orthodox Jewish Congregations of American recognition is a welcome step. Perhaps if we were to increase our organizational involvement in social action causes, more young American Jews would remain within their "adult" bodies denying manipulation to the officer responsible for reformed social action groups.

A closing word of caution is in order with us.

History records that in each generation Jews have moved to the social level by hatred is vented not towards the group at the very top, but more often than not it tends to take out the pettiness of the injection on the group immediately above it, that just finished making the step and now gives a new direction to the group's most obvious obstacle.

Raised in the virulent anti-Semitism of the Frank Anti-Defamation League, Jews were willing to stand up and be counted.

It is, as often argued, we would have less problems of anti-Semitism if we avoided all organizational entanglements in areas of fear and hatred. We would still be faced with the upper middle class attitude which virtually demanded that proper individuals Jews in the forefront of social actions projects and causes. Assuming that the existence of the Gentile American Jew--a black eye, and give a sense to anti-Semitism to take hold, we certainly are not going to detract from our young people by denying the responsible channels of the Jewish community to them, and their protect.

The problem of race and age in American Jewish life is a deep one. How many younger Jews can be expected to remain within the "adult" bodies denying manipulation to the officer responsible for reformed social action groups.

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