

March 25, 1966

WIVES ARE INVITED TO THE BIG POLITICAL RALLY, SUNDAY, APRIL 3rd, KIRTLAND NCO CLUB IS THE PLACE; 10:00 A.M., THE TIME; \$1.50 PER PERSON, THE PRICE.

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BOARD OF TRUSTEES

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We don't know if the rape of Mr. Goldman's store was the result of anti-Semitism, anti-white-ism or what, but we do know that, unless responsible leadership takes over the Negro's activities, it will become increasingly more difficult for responsible white organizations to assist the Negro in gaining the equality which he demands but whose corresponding duties he is failing to assume. Particularly is it difficult, in our opinion, for the ADL of B'nai B'rith to assist in such activities as a result in direct damage to our own people as well as to others - whether part of the White, Protestant, Majority, or part of any Minority group. We sympathize with the Negro's plight and we comprehend his complaint. But, a right to equality is not a license to defy the law. Certainly the Jews have had and still have the same fight and struggle - but responsible leadership first saw to the education of the Jewish people before reforms were sought, so that when freedom and equality came, those who were to receive it treated it with respect and accepted its attendant responsibilities. The Negro cannot say, "You don't know what it's like" to the Jew. We are entering the season of the Passover. We, too, were slaves in the land of Egypt. But when we break our bonds of slavery, we take upon ourselves the responsibility of freedom.



A few months ago we published an article, entitled WHY ARE YOU A JEW? We have received many comments on the article, both favorable and unfavorable. This is good. Every man has a right to be heard. We are thankful that no one criticized the writing style - since we do not profess to be professionals. We have just finished reading a book, entitled NO EASY ANSWERS, by Philip M. Klutznick. Mr. Klutznick is the Past President of B'nai B'rith Supreme Lodge and at one time served as U.S. Presidential Advisor to the United Nations. The book NO EASY ANSWERS is published under the sponsorship of B'nai B'rith (and can be obtained through our local lodge). Mr. Klutznick takes exception (long before our article was written) to those who claim the totality of Jewishness-of Judaism- is its religion and religious practices. He states: "Judaism (is) a civilization...predicated on a religious base. Judaism's glory and disadvantage (is) that the essential verities that derive from it--monotheism, aspiration for social justice, and ideals of love, morality, and devotion to study--are no longer its exclusive concepts. Their acceptance is widespread, even universal. One does not have to persist as a Jew to preserve these ethical values for himself. The form of their expression is another matter."

As to American Judaism, he believes it to be a creative community which has evolved its own modern forms of its religion and its own techniques of philanthropy and community welfare. "Most Jewish community activities are not affiliated with the synagogue. But their underlying impetus is religious."

On the question of why there is a B'nai B'rith, he states: "The role of a Jewish organization is that of handmaiden to the fundamental religious striving. It is the instrument for meeting the duty of service and philanthropy that the Jewish faith imposes. It is religion's useful aid for Jewish survival and enrichment."

His closing paragraph sums up his philosophy to a great extent:

"...if Jews remain what they have been in history--people of vitality, of love of learning, of open-mindedness to growth and change, of devotion to great ideals and divine ethical purposes--the inevitable processes will find infinite ways for their cooperative expression.... the American Jews....possess an unquenchable spirit of a disciplined, creative, and dedicated people."

This book might not answer the question WHY AM I A JEW? but it will certainly broaden your scope of understanding of American Jewishness and one observer's view of it. No one can really answer the question but you. History has shown that the external force of discipline--through the synagogue and the spirit it kindles in the family, the influence of the parents and the spirit they flame in the child, and the disciplines that result from both sources continues to create that which we want to realize in our lives. Perhaps we can be moral, intelligent, have a love for learning and a respect for the rights of our fellow man without being a Jew. But really, without the discipline of the religion, would we learn these precepts? And, even if we learned them, would we practice them? And, if we practiced them, would we do so only when it benefited us to do so? This is the "form" and "discipline" which people must have for the creation of the society in which they want to live. Isn't this really WHY WE ARE JEWS??

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The American Jewish Conference on Soviet Jewry, an association of 24 national American Jewish organizations seeking the elimination of injustices imposed upon Soviet Jewry, urges that the following statement be read at the Seders of every American Jewish household.

#### MATZOH OF OPPRESSION

The leader of the service adds the following comments when distributing the matzoh after the blessing over the matzoh. He lifts a matzoh, sets it aside and says:

We set aside this "lechem oni" -- this matzoh of oppression -- to remember the 3 million Jews of the Soviet Union. Most of them cannot have matzoh on their Seder tables tonight. Conceive of Passover without matzoh -- without that visible reminder of our flight from slavery.

Think of Soviet Jews! They cannot learn of their Jewish past and hand it down to their children. They cannot learn the languages of their fathers and hand it down to their children. They cannot teach their children to be their teachers, their rabbis.

They can only sit in silence and become invisible. We shall be their voice, and our voices shall be joined by thousands of men of conscience aroused by the injustice imposed on Soviet Jews. Then shall they know that they have not been forgotten, and they that sit in darkness shall yet see a great light.



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