

# From the Desk of Rabbi Gold



With the approach of Rosh Hashanah and the Shofar's emphatic reminder of our responsibilities to our fellow-man and to God, we are reminded also of our responsibilities to our community. Part of our responsibility to our fellow-man and our fellow-man's responsibility to us lies in uniting for the common good in communal endeavors.

Whenever I hear of a Jewish family, in the area serviced by our synagogue, which is unaffiliated with Temple B.S. or with any other congregation, I feel embarrassed and ashamed. I am embarrassed to face Jews who have such a lack of community feeling and I am ashamed that, as a Rabbi, with all of my education and preaching, I have been unable to motivate these unaffiliated families to greater awareness of their obligations to the community.

Invariably these unaffiliated families look to Temple B.S., its Rabbi and Canto to serve them in their hours of joy or sorrow. If their children are the victims of anti-Jewish discrimination, they expect Temple B.S. Rabbi to represent them.

In the general community they expect "their" Rabbi to represent them when the clergy of all Faiths meet, at the National Conference of Christians and Jews, at dia-

logue meetings between Faiths, in the Clark County School District Board, Human Relations Commission of Radio and TV, at National and local convention meetings held in Las Vegas and in other numerous occasions where "their" rabbi is invited to serve. If their sons or daughters require religious education, they expect to be served by our Religious School. They demand references for college entrance and for job application. Our Congregation has served the unaffiliated in our community in these ways generously and effectively. We have fulfilled their expectations to serve them in all of their Jewish needs.

We now turn to the unaffiliated and say to them, "We have expectations of you too. Just as we have been serving and will continue to serve you, we would like you to serve your community too. Responsibilities cannot be one-sided. You must give as well as receive. We expect you to share the burden of the Synagogue which serves you as well as the other Jewish families in the community. Your financial ability to contribute to the Synagogue, while important, should not keep you from affiliating. We will make special arrangements whenever necessary. Only remember that it is not only the Synagogue that serves you--you must serve too. As a matter of fact, "Ask not what Temple B.S. can do for you. Ask rather, "What can I do for T.B.S." The first thing you can and should do is affiliate.

WASHINGTON (WNS) The possibility of a reckoning with Isreal within the next five years was the major theme of President Nasser of Egypt in an interview.

### TELL TALES

(Continued from Page 4)

blouse, long stockings and a scarf over her shaved head. "I only knew that he was a tzaddik (holy man)," she said in English. "But I accepted the match willingly. I just want to be another woman, quietly living with my husband," she added. "With God's help, so it shall be."

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### FEATURE...

(Continued from Page 1)

learning it, one can be sure that the spirit of the Yiddish Theater will again thrive.

For it was the spirit of the Yiddish Theater that participants like Scooler remember and in many ways hope someday will return.

"The audiences," he recalled, "cried along with you and they laughed along with you." The reviews were read and in the ice-cream parlors on East Broadway, it also was Yiddish Theater that was discussed.

The Yiddish Theater actors, of course, made sure that they did their job, too, said Scooler, who has played in several films. "you gave it so the last guy in the balcony heard it," declared Scooler, who added that in those days there was no such thing as an amplifying system.

Then, too, the Yiddish Theater was the envy of Broadway actors. First of all, the casts in the Yiddish stage played for as long as 36 weeks and then went on the road for 10 more weeks. Broadway actors then had a hard time meeting that employment schedule. Great theater directors often visited the Yiddish stage, according to Scooler.

The Yiddish Theater was not easy on actors, either, recalled Scooler. To be a member of the Hebrew Actors Union, you had to audition before a whole body of actors, who "passed on you in secret ballot."

Yiddish Theater producers in the main were successful financially; until the decline, that is. And there were theaters all over town, in the Bronx, in Brownsville, Brooklyn.

The joy of being an actor in the Yiddish Theater compensated for many of the hardships, said Scooler. The nights in the Cafe Royal at Second Ave. and 12th St.: At one table sat the writers; at another the actors and even at one the "prima donnas." It was the Yiddish Theater that was discussed. It was today's Broadway.

Scooler, who played in The Dybuk and Brothers Ashkenazi, and who today is the only one in the cast of "Fiddler On The Roof" who hails from the Yiddish Theater, strongly disagrees with those rare critics who claim "Fiddler" is not Sholom Aleichem. It's basically Sholom Aleichem," declared Scooler, who ought

to know. Besides acting on the Yiddish stage in the plays of the famous Jewish writer, Scooler recorded a "Talking Book" of Sholom Aleichem's "Tevey" for Jewish blind.

Today, points out Scooler, "thousands of Jews (and Christians alike) are flocking to see Fiddler."

Why? he was asked. "They are coming to see the shtetl," he replied. Years ago, the Yiddish Theater and East Broadway were only one step removed from the shtetl and now we've moved many steps away, he said.

Yet, he indicated, the shtetl remains in their hearts and so does the Yiddish Theater. In essence, they both, though obviously in different forms, have returned.

### SPECIAL PRAYERS AT SERVICES

Such prayers, which are offered only on request of those concerned, include (a) the naming of a newborn child, (b) a pre-nuptial prayer for a couple about to be married (c) prayer for silver or golden wedding anniversaries and (d) prayer for Divine aid in sickness.

Arrangements for the offering of these prayers may be made by calling the Rabbi at the Temple office.

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