

LAS VEGAS ISRAELITE

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New Year's Eve?

This season of the year is a most proper setting for concern over what to do next midwinter.

Many groups, sitting around tables these coldish days, are already planning next season's programs.

They are blocking out the calendar, setting aside certain dates, chatting about speakers and entertainers that might entice a crowd, and visualizing the agenda of 1966.

And, with the calendar in front of them, many of them are making a piquant discovery.

Next New Year's Eve falls on a Friday night
What to do?

Of course, this isn't much of a problem for many. Most Jews seem to be "Seventh Day Absentists," ignoring worship on the Sabbath.

In fact, one rabbi has adopted a new slogan: "Be a non-conformist. Go to temple."

It is one thing, however, for an organization to know that most people pay scant attention to the Sabbath, and another to plan a gay New Year's Eve party on the Sabbath.

Remember, too, that many Jewish organizations and not a few congregations include New Year's Eve parties on their programs. These events yield fun and also revenue.

Last year both Christmas and New Year's Day fell on Friday nights, and, as a consequence, many rabbis modified their worship schedule.

But when New Year's Eve, and Shabbos Eve coincide, what do you do?

It is fruitless to argue that New Year's Day is not a Jewish holiday and that therefore Jews may overlook it. They won't. It is equally fruitless to contend that New Year's Eve is actually a holyday for some Christians and is known as the Feast of Circumcision (coming, as it does, eight days after December 25).

The custom of celebrating New Year's Eve is firmly fixed in our mores. True, some people are wearying of the forced festivity on that occasion. This was pointed up in a cartoon in the New Yorker magazine in which the lady is saying to her friend, "Oh, but our party is for people who hate New Year's Eve parties."

Alternatives for those facing the situation are to attend services that Friday night and go off later to a party, or 2) to postpone the hilarity to Saturday night, or 3) to ignore New Year's Eve entirely. Which do you favor?

A YEAR

"How long is a year? It is three months longer than a baby takes to be formed and born. It is one third as long as the entire ministry of Jesus. It is the length of a single season, no matter where you place its beginning. It is as long as five years old, or seventh grade, or the residence period for the Master of Arts. A year is 365-1/2 days, the time required for the earth to pass once

around the sun, or for a man to walk once around himself. A year is as long as the Russian Revolution, and equally as potent. A year is a fragment of eternity — a waiting time. The year past is forever ending, the year to come forever beginning. A year, in short, is as long as it takes for a man to become, or to be, or to die."

—David Parke

By the way, don't forget Oy Vey

OY VEY

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From the Desk of Rabbi Gold



UNITED SYNAGOGUE

(Continued from last week)

"Survival Despite Democracy" — Problem for Today's Jews, Dr. Prinz Declares

There is a "great divide" between the Jewish communities of the world, but it is not geographic. The divide is "within the communities themselves -- between the Jewishly concerned and the Jewishly indifferent," Prof. Moshe Davis, Head of the Institute of Contemporary Jewry at Hebrew University in Jerusalem, declared.

Dr. Davis, who is also Research Professor in American Jewish History at the Jewish Theological Seminary of America, shared the podium with Dr. Joachim Prinz who reminded the delegates that yesterday was the anniversary of the "Crystal Night", the burning of the synagogues in Germany, by Hitler, in 1938.

"The status of the Jews in the world, including the United States, depends on this date, for the event was the prelude to the extermination of the Jews," said Dr. Prinz, who was a rabbi in Berlin during the early days of Hitler. "The Jews still live under the conditions created by that even," he continued. "It is the great traumatic experience of world Jewry."

He said it was imperative

to create a cooperative "thought force of the inventive minds in both communities which will work in active cooperation to probe the dilemmas of Jewish indifference and unconcern" within them.

In a world where geographic barriers are rapidly disappearing, this objective of "global spiritual interaction can be more easily achieved," he added. "Today, in terms of distance, the Holy Land so to speak, is a suburb of the Diaspora; in terms of historic Judaism the entire Diaspora is a suburb of Jerusalem. We have to explore the meaning of this unprecedented situation," he declared.

He said that what is required of every Jew, according to the Jewish tradition, is personal identification with the Holy Land. "Whether it is a period of study in one's youth, or pilgrimage in one's adult years, or an extended residence, or permanent settlement, it should be taught in every Jewish school that "one has not fulfilled himself completely as a Jew unless he has been in Israel for part of his life." As for the Conservative Movement, he said, it has "always held fast to its own indivisible commitment to Zion."

(Continued Next Week)

Peace on Earth

By Tina Werner



Every day young Americans are dying in a war that they don't understand. They say: I don't know the exact reasons for this war, but I've got to fight for the people back home, and the people back home say: I don't know what the war is really about, but our boys are over there and we've got to back them up.

It is a nightmare in which a small country is being bombed and machine-gunned into a mass of homeless refugees. While the horrors and atrocities of war persist, the Christmas season approaches and people all over the world chant "Peace on earth; Good will toward

men!" We can wish for this glorious peace but how can we make peace, not peace through the medium of war not peace through the dreadful mechanisms of terror, but peace pure, simple, and durable?

Concerned with this question, the Center for the Study of Democratic Institutions, in Santa Barbara, California, set up an International Convocation to discuss this Pacem in Terris, last February. The studies of the Center are chiefly directed at discovering whether and how a free and just society may be maintained under the novel conditions that characterize the second half of the twentieth century.

The object of these inquiries is to try to get the issues clear, and to widen the circles of public discussion about them.

The sixty distinguished participants in the Center's International Convocation (to mention a few Norman Cousins, Editor, Saturday Review; William O. Douglas, Associate Justice, United States Supreme Court and Chairman, Center for the Study of Democratic Institutions; Abba Eban, Deputy Prime Minister of Israel; James Farmer, National Director, Congress of Racial Equality; J. William Fulbright, Chairman, US Senate Foreign Relations Committee; Hubert H. Humphrey, Vice President of the United States; Phillip C. Jessup, Judge, International Court of Justice;

(Continued next week)

TELL TALES

"One Man Plus The Truth Constitutes A Majority"

BY JACK TELL



(Continued from Page 1)

Mass)

There is a great hope in my feelings on this Christmas. A great hope of the things that are to come in our own days, while we are alive and living on this earth. I hope that this same feeling is contagious and infects your lives in the same manner. This hope possibly is generated with the idea, or the notion, or the realization that we are getting back to primitive fundamental Christianity in our lives. Four years ago John the XXIII in addressing the Bishops and Cardinals of the world said, "Proceed with joy - do not be afraid", and isn't this the very same message of the angel? Do not be afraid; behold I bring you good news? John XXIII, another angel, and angel of our times, announcing to the entire world to have hope, to have confidence and strike out of your lives any fear - "proceed with joy."

As a student in the field of psychology almost a quarter of a century ago, and that science has developed greatly since, as well as almost all the sciences in the last twenty five years, but in studying the problem on the psychology of fear, the one thing that sticks in my memory is the irrationality, the unreasonableness of it. Majoring in this field under a great and wonderful man, Doctor Thomas Verner Moore, who after retirement as a full Professor of Psychology and Psychiatry for many years, did not go into retirement as we would know it, but entered and established the strictest of Mendicant Orders here in the United States, The Carthusians. He was a psychiatrist, a doctor and a priest. He pointed out this whole matter of fear, the irrationality of it. During my days of study, a man was brought to him who had an unbelievable fear of black. Doctor Moore could not talk to that man while he was vested in his clerical garb, his black garb. He put on the white gown of the doctor in order to approach him. For some thirty years, this man had a great aversion and fear of the color black. He could not understand why he felt this way. After certain, modern psychological tests, they came up with the answer that as a child he was suffering from some sickness, when his mother called the doctor. The doctor came to the house and gave the boy a shot with a hypodermic needle, which he took out of a black bag. When it was explained to this man that the reason he feared black was the needle, the pain, which he associated with these, and in his unreasonableness, he began to fear black. After this was explained and the logic of all this matter was made clear to him, the fear disappeared. You possibly have fears in your own heart, which might be called insignificant. You may fear to sleep under an electric blanket, for as a child you may have received a shock, because you fooled around with an electrical appliance. You

transferred that fear to maybe the blanket itself. These are unreasonable, irrational fears in our life, but we have things to fear. The great fear of our time is that this world will not be able to stop a terrible hydrogen war--the fear that Viet Nam or any other brush war will generate into the destruction of mankind. We all stand in the nature of this fear these days.

In the matter of human relations, we have other fears. Protestants fear Catholics; Catholics fear Jews or Mohammedans. Most of our fears in this realm are equally irrational and without reason. For this reason, Pope John said, like the angels to the shepherds, "do not be afraid, proceed with joy". We have an angel in our times and may we proceed with joy.

Many of the prejudices, the hatreds that we have within our own souls are unreasonable and irrational, are based on fear that we have generated for some reason or other, because of our experiences or associations. The Bishops and the Cardinals of the world have done their part to try to eliminate these fears. This last Council will be known as, "The Council of Freedom". In the pursuit of truth, every man is responsible to God according to his own conscience--to believe as he understands and knows the truth. Is not the declaration of the Council in its attitude toward the Jews going to remove a great number of fears that exist in our lives? The first Jew that I fell in love with as Jesus Christ, We are all Semites in our religious heritage. The Blessed Mother that gave birth to the Son of God, the Messiah, the Saviour that we speak of and celebrate his birthday was a Jewess. Yet the world has persecuted, has conjured up legends until an effort is made to annihilate the entire race by a Christian world, because they stand in fear of unknown things, unreasonably, basically because they have never learned to love in the manner of Jesus himself. Who were the angels speaking to? Was this meant for us as a little group? I bring you good news of a great rejoicing for the whole people of God, for all the people whether they are Protestant, Mohammedan, Buddhist, Mormon, Catholic or whatever they might be--they are the people of God. Who are those who strive and yearn to know and serve the Creator. This is one of the great things that has come out of the Council--the definition of the People of God. We, Catholics, for a long time may have felt that we were the only ones in the garden, and we were the only ones that were bearing the fruit in the sight of the divine Majesty; possibly convincing ourselves that it is true, but how far and how wrong we are. What we have done and what other groups have done in professing Christianity is far from that simplicity of the doctrine of love and charity that was given to us by

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