

# HANK'S THORNLEYS - HAPPY PEOPLE



MARIAN & HANK



SON LARRY WITH SANDY, KIM & DANNY



DAUGHTER GAIL WITH HUSBAND RON



MOTHER HAZEL



DAUGHTER SUSAN



SON DENNIS



SON DOUGLAS



GRANDDAUGHTER LORI



GRANDDAUGHTER STACEY

**TELL TALES**

(Continued from Page 4)

two children, Danny and Kim. The oldest daughter, Mrs. Gail Baumgartner, and her husband, a former Rancho High School teacher, live with two daughters in Minneapolis, where the third child is expected. Then there is Susan, 16, a Clark High School honor student, who

writes for the school paper, and finally twin boys, Dennis and Douglas, 11, attending Vegas Verdes Public School. In the midst of such pleasant domesticity, most men would be complacent. Not Hank. A little bird informed the Israelite that before next week's edition hits the stands, the Thornley name will be filed for the post of Las Vegas City Commissioner in the May 6 elections.

On previous occasions, this writer and Hank had discussed the plight of the Las Vegas Firemen, who were forced to go to the voters for a pay increase. Hank agrees with us that leadership in this instance was a total failure by public officials, who, first, allowed the issue to get to the ballot and, second, ignored a clear-cut mandate of the public granting the raise.

As we go to press last Court Judge Howard W. Babcock upheld last November's voter-passed ordinance granting city firemen \$144 monthly pay raise. The ruling also found that neither the Nevada nor U.S. Constitution were violated by the mandate of the public, a contention held by the present City Commission. Justice Babcock concluded with: "There are those who will say the means used to accomplish the pay raise are not the way to run the store."

"Let us forget it is the people who run the store," emphatically stated Judge Babcock, "and the people have spoken!"

And so, with this writer, Hank Thornley says **DAY THE FIREMEN.**

**PASSOVER INFORMATION**

1. **MO-OS CHITIM** (Money for Passover) - It is traditional to give money for Passover food and provisions for the less fortunate. Donations for this purpose should be brought directly to the Temple office.
2. **B'DIKAT CHOMETZ** (Search for Leaven) - Takes place at home, Tuesday evening, April 1, 1969, at 8:00 P.M. All Chometz to be disposed of by Wednesday morning, April 2, 1969.
3. **M'CHIRAT CHOMETZ** (Selling of the Chometz) - Rabbi Gold will be happy to arrange the traditional selling of the Chometz. Deadline is Wednesday, April 2, 1969, 10:00 A.M.
4. **SIYUM B'CHORIM** (Special Service for the First Born) - Takes place in the Junior Sanctuary, 7:30 A.M. on Wednesday, April 2, 1969.
5. **SEDER - TEMPLE** Family Seder takes place in the Social Hall at approximately 6:30 P.M. on Wednesday, April 2, 1969, conducted and officiated by Rabbi Aaron S. Gold and Cantor Joseph Kohn. Services at 6:00 P.M. in the Main Sanctuary preceding the Seder.

ADMISSION TO SEDER BY RESERVATION ONLY

**SCHEDULE OF PASSOVER SERVICES**

- Wednesday, April 2, 1969 - 6:00 PM (Temple Seder at 6:30 PM)
- Thursday, April 3, 1969 - 9:00 AM and 6:00 PM - First Day
- Friday, April 4, 1969 - 9:00 AM and 8:30 PM - Second Day
- Saturday, April 5, 1969 - 9:00 AM and 5:15 PM - First Day of Chol Ha-Moed
- Sunday, April 6, 1969 - 9:00 AM - Second Day of Chol Ha-Moed
- Monday, April 7, 1969 - 7:30 AM - Third Day of Chol Ha-Moed
- Tuesday, April 8, 1969 - 9:00 AM and 6:00 PM - Seventh Day
- Wednesday, April 9, 1969 - 9:00 AM and 6:00 PM - Eighth Day
- YIZKOR (MEMORIAL) SERVICES WILL TAKE PLACE ON THURSDAY, APRIL 10, 1969 - AT APPROXIMATELY 11:00 A.M.**

## traditional way to make a Seder

- 1 **CANDLES** are lit by the mother of the house to usher in the festival of Passover. The benediction which she pronounces over the candles gives a religious meaning to this simple act. An abundance of light symbolizes joy and festivity, and the soft candle-glow adds an aura of spirituality to the Seder table.
- 2 **A CUP OF WINE** is placed at each table setting. The sanctification of the Holiday is pronounced over the first cup. Three additional cups are drunk during the course of the Seder, making a total of four, to symbolize the four expressions of the Lord's promise to redeem the children of Israel and deliver them from bondage.
- 3 **THE HAGGADAH** (literally "the telling") contains the complete Seder ceremonies in their prescribed order (seders). The first part of the book, concerned mainly with the story of the Jews' deliverance from Egypt, is read before the meal. After dinner follows the second portion consisting of prayers of praise and thanks to the Almighty.
- 4 **MATZOH** represents the "bread of affliction" eaten by the Jews in Egypt, and also the bread that had to be baked during their hasty flight when there was no time for leavening. Three matzot are placed in the Seder tray. Half the middle matzoh, saved for the Afikomen (diverted), is playfully "stolen" by a child and redeemed for a prize.
- 5 **THE Z'ROAH**, a roasted shank bone, is placed on the Seder tray. It represents the ancient sacrifice of the Paschal lamb (Pesach) which had to be eaten roasted Pesach, the Hebrew name for Passover, also refers to the Lord's passing over (pasach) the Jewish homes during the plague visited upon the Egyptian first-born.
- 6 **THE BEITZAH**, a roasted egg placed left of the Z'roah, symbolizes the required offering brought on all festivals in the Temple. The egg, while not itself sacrificed, is used in the Seder as it is the Jewish symbol of mourning (in this case for the loss of the Temple where the sacrifices were brought).
- 7 **THE MAROR** or "bitter herbs" (usually horseradish) is placed in the middle of the tray and symbolizes the Jews' bitter suffering under the Egyptian yoke. Directly below is the *Charoseth*, another piece of bitter herbs, commemorating the custom of eating Maror sandwiched between two pieces of Matzoh.
- 8 **THE CHAROSETH**, placed beneath the Z'roah, is a mixture of chopped apple, nuts, cinnamon, and wine designed to look like the mortar used by the Jews in building the palaces and pyramids of Egypt during centuries of forced labor. Before the Maror is eaten, it is dipped into the Charoseth.
- 9 **THE KARPAS**, a piece of parsley, is placed to the left of the Charoseth, symbolizes the meager diet of the Jews in Egyptian bondage. It is dipped into salt water in remembrance of the tears they shed in their misery. The Karpas also signifies Springtime, the season of Passover.
- 10 **THE CUP OF ELIJAH**, filled with wine, is kept on the table throughout the Seder in the hope that the Prophet Elijah may appear as a messenger of the Almighty and announce the coming of the Messiah. Thus, in the midst of their memories of the past, the Jews look forward to the day of universal peace, love, and brotherhood.