

NEW YEAR FEATURE . . .

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the festival. The months of the year were counted from the spring month, later called by the Babylonian name Nisan. The month known by the Babylonian name Tishri is, therefore, called the "seventh month" in the Pentateuch. In the Bible, the festival lasts for one day only; the two-day festival arose out of the difficulty of determining when the new moon actually appeared.

IN RABBINIC LITERATURE. The Mishnah speaks of four periods of the year, each known as Rosh Ha-Shanah. One of these is the first of Tishri, and it is to this day that the name generally refers. It is a day when all mankind is judged. In the Rosh Ha-Shanah liturgy the reference to the day as the day on which the world was created, follows the opinion of R. Eliezer.

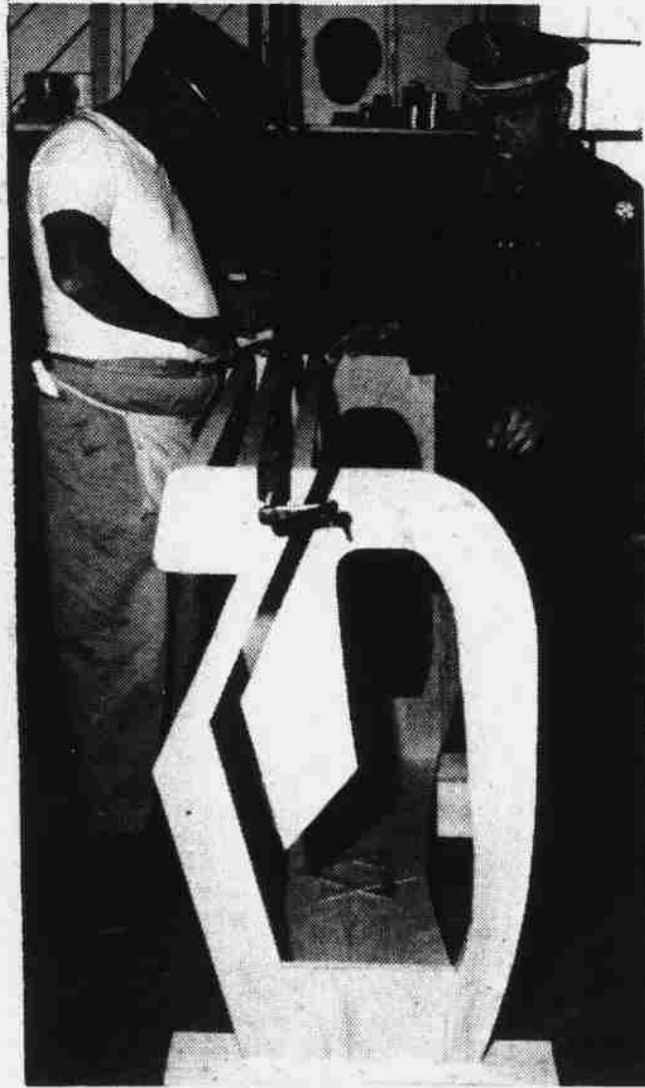
The theme of G-d as King is particularly stressed on Rosh Ha-Shanah because of the day's association with His judgment. During the prayers of the day, it is necessary to recite 10 biblical texts which have the theme of G-d as King, He who remembers, and which have reference to the shofar.

The four names of the festival in Jewish tradition are: Rosh Ha-Shanah, Yom Teru'ah ("day of blowing the horn"), Yom Ha-Din ("judgment day"), and Yom Ha-Zikkaron ("day of remembrance").

Three books are opened on Rosh Ha-Shanah: one for completely righteous, one for the completely wicked, and one for the average persons. The completely righteous are immediately inscribed in the book of life. The average persons are kept in suspension from Rosh Ha-Shanah to Yom Kippur. If they deserve well, they are inscribed in the book of life; if they do not deserve well, they are inscribed in the book of death.

THE SHOFAR. The essential ritual of Rosh Ha-Shanah is the sounding of the Shofar. The Mishnah rules that the horn of any animal (e.g., sheep, goat, antelope), except the cow, may be used as a shofar on Rosh Ha-Shanah. At a later period the ram's horn was preferred in order to recall the binding of Isaac, for whom a ram was substituted. It is considered meritorious to use a curved shofar, symbolic of man bowing in submission to G-d's will.

There are 10 frequently quoted reasons why the horn is blown on this day: 1) Trumpets are sounded at a coronation, and G-d is hailed as King on this day 2) The shofar heralds the beginning of the penitential season. 3) The Torah was given on Sinai accompanied by blasts of the shofar. 4) The prophets compare their message to the sound of the shofar. 5) The conquering armies that destroyed the Temple sounded trumpet blasts. 6) The ram was substituted for Isaac. 7) The prophet asks: "Shall the horn be blown in a city, and the people not tremble?" 8) The prophet Zephaniah speaks of the great "day of the



THIS TALLIT RACK WILL BE USED FOR PRAYER SHAWLS AT ROSH HASHANAH AND YEAR-ROUND RELIGIOUS SERVICES TO BE HELD IN THE MAIN CHAPEL OF FORT SAM HOUSTON, TEXAS. CHAPLAIN SEYMOUR MOSKOWITZ, A CAREER CHAPLAIN SERVED AND SUPPLIED BY THE NATIONAL JEWISH WELFARE BOARD'S COMMISSION ON JEWISH CHAPLAINCY, EXAMINES THE HEBREW LETTER "TET" -- THE FIRST IN THE WORD "TALLIT" -- AS THE CABINET MAKER GIVES THE FINISHING TOUCH TO HIS HANDIWORK.

Lord" (Judgment Day) as a "day of the horn and alarm." 9) The prophet Isaiah speaks of the great shofar which will herald the messianic age. 10) The shofar will be sounded at the resurrection.

THE LAWS AND CUSTOMS OF ROSH HA-SHANAH. On the first night of Rosh Ha-Shanah, it is customary to greet one's friends with "May you be inscribed (in the book of life) for a good year." The Sephardi version is: "May you be inscribed for a good year; may you be worthy of abundant years."

At the festive meal, it is customary to dip the piece of bread, over which grace has been recited, into honey as a token of the sweet year it is hoped will come. For the same reason, a piece of apple is dipped in honey.

The custom of sending greeting cards before Rosh Ha-Shanah find no support in the Jewish tradition, though it is now a widespread practice.

The prophet Micah speaks of G-d casting the sins of Israel into the depths of the sea. On the basis of this, the Tashlikh ceremony arose in which Jews go to a place where there is

running water to recite that verse and other scriptural verses, as well as penitential hymns and prayers on the first afternoon of Rosh Ha-Shanah.

DAY OF ATONEMENT (Yom ha-Kippur-im); one of the "appointed seasons of the Lord, holy convocations," a day of fasting and atonement, occurring on the Tenth of Tishri. It is the climax of the ten days of penitence and the most important day in the liturgical year.

IN THE BIBLE. All manner of work is forbidden on the Day of Atonement, as it is on the Sabbath, and the soul is to be "afflicted," the punishment for transgressing these commandments being destruction and extirpation.

IN THE HALAKHAH. The Pentateuch does not explain what is to be understood by "afflicting the soul" on the Day of Atonement. However, other passages in the Scriptures speak explicitly of afflicting the soul by fasting. According to the sages, there are five ways in which the duty of afflicting the soul applies: by prohibitions against eating and drinking, washing oneself (for pleasure), anointing the body, wearing shoes (of leather), and cohabitation. The same kinds of work are forbidden on the Day of Atonement as are forbidden on the Sabbath, and danger to life (pikku'ah nefesh) overrides all the prohibitions of the Day of Atonement, just as it does those of the Sabbath.

CUSTOMS. It is customary to arrange the table for the eve of the Day of Atonement in the same manner as the Sabbath; to adorn the synagogue with beautiful drapery; to wear white clothes; to light candles at home and recite a blessing over them; to light a candle for the souls of the living; to mention the dead and to donate charity in their memory.

NEW YORK--The establishment of the first Jewish Hall of Fame in the world designed to promote Jewish heritage and spotlight distinguished personalities of Jewish faith has been endorsed by the executive board of the Council of Jewish Organizations in Civil Service, representing over 120,000 members in civil service employment. Louis Weiser of New York is president of the council.

NEW YORK--Dr. Mikhail I. Zand, the Soviet Jewish scholar who was aided by Western professors to get to Israel, said at a press conference sponsored by the American Jewish Conference on Soviet Jewry, that "there is no possibility to remain a Jew and be in the Soviet Union."

WASHINGTON--A multi-purpose assembly hall for the developing B'nai B'rith conference, leadership training center, and camp at Elkhorn, Wisconsin, is to be erected in memory of the late Captain Robert Crown of Chicago, a former national president of the Navy League, and one of Chicago's outstanding industrialists.

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