

U.J.A.  
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Jews desperately seeking the redemption of freedom. 70,000 new immigrants will come home to Israel this year. And to keep our promises to them, funds are urgently needed to avoid curtailment of vital UJA - supported programs. Despite a year of record fundraising, many essential humanitarian services have to be cut, and much remains to be done to solve the problems of unmet human needs. We must make certain that in 1973 we raise sufficient funds to meet the needs of the new immigrants and that we redeem our pledges quickly with cash.  
We must alleviate overcrowded and inadequate housing. . . offer educational opportunity . . . teach a new language and new skills. We must keep our promise so that they may realize their dream to be free.  
This Passover, as we prepare to celebrate Israel's 25th Anniversary, let us resolve to make the dream reality; to keep the promise. Together, let us join in a true celebration of freedom, and observe Passover with love and concern for all Jews in need.

**Israelite Ads Pay**

**Passover Feature**

IN HONOR OF PASSOVER, WHICH COMMEMORATES THE ANNIVERSARY OF THE LIBERATION OF THE ISRAELITES FROM EGYPTIAN BONDAGE, THE LAS VEGAS ISRAELITE WILL PUBLISH A SERIES OF FEATURES. THIS YEAR THE PASSOVER FESTIVAL IS INAUGURATED AT SUNDOWN ON THE EVENING OF MONDAY, APRIL 16, AND ENDS AT SUNDOWN, APRIL 24.

**Facts about Passover**

The Jewish festival of Passover, which begins this year at sundown on Monday, April 16, and lasts for a week, is one of the best known and most widely celebrated holidays in the Jewish calendar. It is, according to tradition, divinely ordained as a permanent reminder of God's deliverance of His people from Egyptian bondage.

Yet few know that the feast of Passover, as explained in the Encyclopaedia Judaica (Keter, Inc.) originally consisted of two parts: the Passover ceremony, an agricultural feast, and the Feast of the unleavened bread, a pastoral feast. Originally, both parts existed separately, but later on they were combined, and the combined festival became an even more important reminder of the Exile.

Passover, the Encyclopaedia explains, was originally not a pilgrimage feast, but a domestic ceremony consisting of the slaughtering and eating of the paschal animal -- a sheep, goat, lamb or kid, according to Exodus. The ritual was celebrated by "transient breeders of sheep and goats, and later by Israelites, to secure protection for their flocks prior to leaving the desert winter pasture for cultivated regions." The Feast of the unleavened bread or mazzot originally began on a "morrow after the Sabbath" when the Israelites "first put the sickle to the standing grain" and the grain harvest began.

Also not widely known is the connection of the death of Jesus with Passover. According to the synoptic gospels, Jesus was crucified on the 15th day of Nisan, the first day of the feast; they understand the last supper of Jesus as the tra-

ditional meal on the Seder, during which the salvational meaning of Jesus' death is disclosed. The gospel of John, on the other hand, dates the death of Jesus to the hour of the Passover slaughtering. Unlike the synoptic gospels, John interprets Jesus as the Passover lamb.

Among other little-known facts pertaining to Passover are the following, all culled from the 16-volume Encyclopaedia Judaica:

\*The obligation to eat mazzah applies only to the first night. During the remainder of the festival, though leaven may not be eaten, there is no obligation to eat mazzah.

\*Although mazzah dumplings are considered a typical Passover dish, ultra-Orthodox Jews do not eat them in case they should ferment slightly.

\*Early Christians celebrated Easter on Passover, Roman Christians on the Sunday after Passover.

\*A person who is unable to keep the holiday because of ritual impurity or great distance from a sanctuary, can keep it a month later.

When Jews the world over gather to observe Passover this year they will, as always, eat special foods starting with Seder, the ceremonial dinner that inaugurates the festival. At this meal they will drink at least four glasses of wine, partake of bitter herbs to recall the period of slavery and of "haroset," a sweet, brick-colored paste usually made of apples, almonds, honey and wine to symbolize the mortar the Jews were forced to make as slaves. Finally, to mark their newfound freedom, celebrants will recline at the Seder table. HERUT ("Freedom") is, in fact, the dominant note of Passover.

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their way, some 40,000 Russian Jews made their way to Israel during the past year. This year, the number may well approach 50,000. Israel is preparing to absorb them, and it is our function as American Jews to make this emigration possible by standing beside them with our full support in every possible way.

Today, as in the days of the Exodus from Egypt, we rejoice in the Passover Seder as we recall the words: "Let My People Go!" Today, we direct that same summons to the Soviet government and as dedicated Zionists we must back up our words by positive action. We must bring pressure to bear on the Soviet government through world opinion to insure that the doors to freedom remain open; that the ransom tactics be stopped; and that the harassment of the Jews who indicate their desire to emigrate must cease.

The Passover Seder is traditionally celebrated as a joyous recollection of liberation. This is the message of the Haggadah, as we read the age-old service. We pledge ourselves anew to the cause of freedom and peace. We pray that this joyous year of Israel's 25th anniversary may also be remembered as a year of peace, a year in which direct negotiations between Israel and its Arab neighbors will take giant steps forward towards a peaceful solution leading to Middle-East comity and peace.

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