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 Editor and Publisher Jack Tell
 Business Manager Bea Tell, 876-1255
 Vegas News Helene Stadler, 384-3685
MARK TAN, DICK MC INNES,
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**Disengagement Pact:
 1st Step to Peace**

The disengagement agreement between Israel and Egypt merits the world-wide applause it has been receiving as a preliminary step toward a permanent peace in the Middle East. As Americans we can feel proud of the role our government played in bringing the accord about. It is certainly a personal triumph for Secretary of State Henry A. Kissinger and his "shuttle diplomacy." We can also feel justly proud in the courage displayed by the Government of Israel which once again proved that the Jewish State means it when she declares that it only wants peace in the Middle East.

In Israel only the Likud opposition seems to be against the agreement. There are of course many Israelis who are wary of any agreement that finds favor with Israel and with Egypt. But there is no hope for peace unless both sides arrive at an agreement, which while not wholeheartedly satisfactory to both, is beneficial to both. Certainly the strong support for an agreement by Israeli government officials with such diverse views on defense and foreign affairs as Premier Golda Meir and Deputy Premier Yigal Allon and Defense Minister Moshe Dayan and Foreign Minister Abba Eban should go a long way to calm any fears. It also should not be forgotten that the agreement is very close to the kind of separation of forces accord that Dayan has been pushing for since 1970.

There are two very important benefits from the treaty. First it ends the killing along the Suez Canal cease-fire line which has been going on since the armistice. Mrs. Meir noted to the Knesset that from Oct. 22 until the agreement was reached there were 1075 shooting incidents on the Egyptian front costing Israel 22 dead and 107 wounded. Secondly, the treaty puts Israel in a defensible position and eliminates any chance of another surprise attack by Egypt as occurred when Egypt and Syria launched the Yom Kippur War.

Of course the toughest part of the negotiations are ahead. Peace in the Middle East will not be achieved easily and Israel still faces a perilous time on the diplomatic front. The American Jewish community can do its share by strongly backing the Israeli government.

Berrigan's True Colors

by ROBERT E. SEGAL

How sad it is to add Father Daniel Berrigan's name to that list of Jew-baiters.

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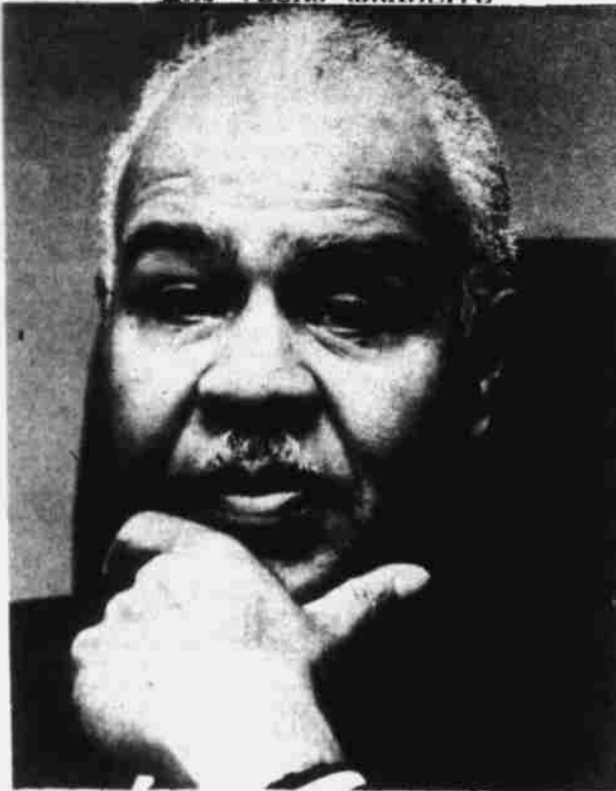
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YOUR RENEWAL IS APPRECIATED



THE LAS VEGAS CHAPTER OF THE N.A.A.C.P. WILL CELEBRATE ITS 46TH ANNIVERSARY WITH ITS ANNUAL FREEDOM FUND BANQUET IN THE SOUTH HALL OF THE CONVENTION CENTER ON MARCH 8TH. ROY WILKENS, EXECUTIVE DIRECTOR OF THE NATIONAL N.A.A.C.P., WILL BE THE FEATURED SPEAKER. STARS OF TELEVISION STAGE AND SCREEN WILL BE PRESENT FOR THIS GALA CELEBRATION.

Not the rolls of hard-bitten, hatred-for-a-buck genre reminding us of William Dudley Pelley, George Lincoln Rockwell, and Henry Adams, Hilaire Belloc, H. L. Mencken.

The Brothers Berrigan in the trying times of American involvement in Vietnam had come to stand for a bizarre kind of courage finding outlet in the napalm burning of draft cards belonging to someone else. Their eloquence, their ability to attract deeply religious people to their standards, their weird escapades added a scorching footnote to our 1960s and early 1970s. Their sincerity couldn't well be questioned; their martyrdom seemed genuine and touched with glory. Fellow-churchmen extolled them, the courts and federal men nearly despaired of catching them; the rebels of recent times were cheered by their exploits.

What quirk, then, prompted Father Daniel Berrigan, not long ago, to dub Israel "a criminal Jewish community...a nightmare (which) manufacturer's human waste?" When he addressed members of the Association of Arab-American University Graduates, why did he lose himself in an orgy of denigration, insisting that Israel is a settler state, "the creation of millionaires, generals, and entrepreneurs?"

More in the tradition of St. John Chrysostom, more as an imitator of Father Charles Coughlin he sounded when he ingratiated himself with his Arab-American audience with this outrageous and completely false allegation: "The Jews arose from the Holocaust, armed to the teeth...Israel entered the imperial adventure."

Grant, in charity, that this man of the cloth and hundreds who admire him are weary of war, heartsick at the piling up of terrifying, modern arms. Which of us is not? Are Jews who have been driven from Poland and Germany, Jews who found their road to the Palestine of the 1930s blocked by Ernest Bevin and his British colleagues now to be condemned and vilified by a priest because they had the guts to fight their traducers? Who is more likely to pace the way to the peace that Daniel Berrigan says he hungers for...the mechanized legions of Egypt and Syria war-whooping their bloody road to onslaught against the Jews on Yom Kippur or the people of Israel who have stood ready constantly to proceed towards peace on the basis of UN resolutions, so scornfully misinterpreted by Arabs, Russians, others who cry for peace in language of hatred?

Even if Daniel Berrigan had kept his sword in his scabbard, even if he had resisted the temptation to accuse Israel of trying to "prove its racial superiority to people it has crushed", he would now still have much to answer for. At minimum, he makes a bad

TELL TALES
 "One Man Plus The Truth
 Constitutes A Majority"
 BY JACK TELL

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and by the World Council of Churches to gain the good will of Arab countries and of the Third World. In this era, no one can claim ignorance of the cost: in human suffering that has been exacted by "theologies of contempt." Faisal's theology of contempt cannot be evaded in a post-Auschwitz age.

It will no longer do to claim that only in the overly sensitive imagination of Jews does the Middle East have anything to do with anti-Semitism. Faisal has made it abundantly clear it has everything to do with anti-Semitism.

It is our hope that the Protestant and Catholic Churches who acted forthrightly in repudiating the teachings of contempt and the legacy of anti-Semitism in their own traditions, will make it equally clear the Faisal's theological contempt of Judaism, and the resulting view of Jewish rights, are repugnant to the Christian conscience, as they must be to the conscience of all decent men.

Rabbi Henry Siegman, Executive Vice President of the Synagogue Council of America said that Rabbi Blank's remarks were also intended as a response to a prominent Christian writer, Malachi Martin, who asserted that "a majority of Americans - including Catholics - are coming to realize that the present Middle East situation has nothing to do with anti-Semitism." Writing in the current (January) issue of Worldview magazine, Martin asserts that "the substantive basis for the former dialogue (between Catholics and Jews) has evaporated."

Rabbi Siegman said that "in light of Faisal's blunt expression of the anti-Jewish views that lie at the heart of the Middle East problem, Martin's haste to bury the dialogue is unseemly."

scene when he, in effect, equates those who uphold Israel's need to fight for existence with American hawks over Vietnam. In condemning him for his "simplistic moralizing" in this fashion, Rabbi Arthur Hertzberg spoke for many of us when he said: "Underneath the language of the New Left, Daniel Berrigan has no patience with the Jewish community and judges it to be horribly sinful for living with some semblance of normalcy in the world. He wishes it would go away and leave to him his role of the true Jew. Let us call this by its right name: old-fashioned rheological anti-Semitism."

Converts to Judaism

by RABBI SAMUEL SILVER

The December 1973 issue of the Reconstructionist Magazine is devoted to Jewish and Christian conversions and a well-written article by Rabbi Andre Ungar is disquieting; it tells of the great inroads made on Jewish kids by the so-called Jesus Freaks movement.

But to counteract that, there are two statements by non-Jews who decided to become Jewish that are pure champagne.

One of them, a woman, Marcia Falconer, of Red Bank, N.J., described her ceremony of conversion and the talk which she gave to the congregation one Friday night. If you don't find your eyes moistening, you're made of iron.

The other convert is Dan Cusenbery, who writes television and movie scripts in Calif. He became convinced of the validity of Judaism after a long career of writing evangelical Christian material. He describes his two-year exploration of Judaism under the guidance of Rabbi Elliot Burstein, and no finer salute to our faith can be imagined.

Get those articles, dear readers, and kvell. And see if you can get the editor of this paper to get permission from the editor of the magazine, that gifted Rabbi Ira Eisenstein, to reprint those articles in this periodical. They will do much to offset the blues many of us feel during periods of melancholy.