

JEWISH COMMUNITY CELEBRATES SUCCOTH

Oscar B. Goodman, President of Temple Beth Shalom, announced that the Jewish community will begin celebrating the Biblical thanksgiving holiday known as Succoth, at sundown Friday, September 28th.

Succoth services at the Temple are scheduled as follows: Friday evening at 8:30 P. M.; Saturday and Sunday mornings at 9:00 A.M.; Saturday evening at 6:30 P.M.; Monday thru Friday mornings at 7:30 A.M.; Friday evening, September 26th at 8:30 P.M.; Saturday morning, September 27th at 9:00 A.M.; Saturday evening, September 27th at 6:30 P.M.; and Sunday morning, September 28th at 9:00 A.M. Goodman stated that the Jewish community is invited to attend any and all services.

Traditionally, Succoth commemorates the 40 years of nomadic wanderings through the Sinai desert by the children of Israel, who, under the leadership of Moses, left their slave camps in ancient Egypt, as described in the old Testament.

The central symbol of the festival is the "Succoth", a hut, roofed by green boughs, palm branches or piles of reeds, reminiscent of the type of structures in which the Israelites lived during their desert wanderings.

Succoth also celebrates the autumn harvest season of ancient Israel. Farmers would gather for the autumn harvest and would live in "succoth" structures. Symbolic of this aspect of the festival, are the "esrog," a fragrant yellow citrus fruit native to Israel, and a green palm branch known as a "Lulov," wreathed at the base with fresh willow and myrtle. These symbols are derived from the Biblical directive: "And you shall take the fruit of a pleasant tree, and palm branches, and thick leafy boughs, and willows of the brook, and rejoice before your Lord God."

The traditional Yizkor Service, which memorializes the deceased, will be recited in Temple on Saturday, September 27th at approximately 11:00 A.M.

Succoth Message

BY RABBI FABIAN SCHONFELD
PRES. RABBINICAL COUNCIL OF AMER.

"The Festival of Tabernacles (Succoth) September 20 to 28, has had many themes historically throughout Jewish history, including the themes of thanksgiving and happiness. In our own age with nations and states feverishly competing to capture space and enlarge their power, the ancient message of Succoth is morally significant in its theme of sacredness and simplicity for all men.

"This is why Succoth is traditionally the Festival of peace. It is only by the sanctification of time and of space that peace becomes relevant and meaningful. The very frailty of the Succah (Booth), is a reminder that material things are secondary to spiritual values. If the spirit is strong, then the material is relevant - if the spirit is gone, then the material becomes corrosive of all man's finer qualities. The roof of the Succah is open so that one who dwells in it can look up and see the stars. Man must constantly look up and be reminded that he is finite and that all about him dwells the infinite Creator."

"Humanity's quest for peace, for security and even for affluence can never be achieved and can certainly have no meaning unless it is accompanied by a keen desire for a spiritual fulfillment. Let Succoth be a reminder to all those who would suppress their fellow men, who would use war to attain their goals, who preach hatred rather than love, that they are denying their very essence as human beings.

"Succoth is the most universal of all festivals. Scripture states that in the Temple in Jerusalem seventy offerings were brought on the festival to sacrifice. This is symbolic of the seventy nations that are said to comprise the world. In Jerusalem, in olden times, the Jews brought offerings to symbolize that all mankind, regardless of race, creed, color or national origin, are brothers and equals. Would that the temple in Jerusalem were extant today and those offerings could be revived," he declared, "For certainly, the need to underscore the universality of man has never been more imperative."

Laymen Conduct Services

By Rabbi Samuel Silver

The rabbinate is a rather recent phenomenon. For a long time Judaism had no professional clergy.

The rabbis in the Talmud, so often referred to in sermons, were not full-timers.

Some were academicians, but most of them held down other jobs and expounded Judaism "on the side."

As scholarship declined among the masses, it became necessary for Jewish communities to use full-time rabbis to preach, teach, and officiate at various functions.

But one of the glories of Judaism is the fact that laymen are still permitted to conduct services.

And throughout the world many learned laymen do perform ritual assignments.

During World War II, hundreds of non-ordained servicemen led congregations where chaplains were not on hand. The saga of these voluntary rabbis would make as fascinating a book as does the chronicle of what rabbis in uniform accomplished.

An extraordinary layman who has been serving as a rabbi is Charles Goldstein, of Detroit. A first-class attorney, Mr. Goldstein is a friend of one of the nation's finest rabbis, Dr. Leon Fram, founder of Detroit's Temple Israel, where the active rabbi now is Dr. M. Robert Syme.

Would you believe that for twenty successive years Mr. Goldstein has been the acting rabbi of Temple B'nai Israel in Monroe, Michigan? On Sabbaths and holidays Mr. Goldstein makes the journey to Monroe and inspires his flock with prayers and preaching. That must be a record!

If anyone reading this wants to "borrow" Mr. Goldstein's sermons you may write him at 810 Penobscot Building, Detroit 48226. All of this fine lay leader's talks are mimeographed.

If anyone merits an honorary degree for service to a good cause and for worship services done in a spirit of love, it's Mr. Goldstein. Don't you agree?

DAVID HOROWITZ

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signing of the Sinai accord when President Sadat, in a bitter speech, castigated the Syrian regime for having allowed itself to become a tool of the Soviet Union by urging other Arab states to oppose the accord. "The tragedy started," Sadat complained, "when the Soviet Union sent a message to our brothers in Syria telling them that they would not attend the signing of the Egyptian - Israeli agreement.

"So far," Sadat continued, "this could have been a matter concerning the Soviet Union, which is free to do what it wants. But what happened after that was that the Syrian Foreign Minister, during his meeting with the Soviet Ambassador, handed him a copy of a statement released by the Syrian ruling Baath party defining Syria's stand toward the agreement."

But what actually enraged Sadat to the extreme was an official Damascus report to the effect that Syria was planning to "dispatch an envoy with ministerial rank to Arab capitals to hand over messages from President Hafez al-Assad explaining the Syrian viewpoint regarding the Israeli-Egyptian agreement. This," Sadat stated, "was followed by demonstrations in Damascus against Egypt...."

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