

JACK TELL'S NEWSPAPER  
**LAS VEGAS ISRAELITE**  
 OF NEVADA  
*"For Those Who Dream 'No End'*  
 THE ONLY ENGLISH-SPEAKING NEWSPAPER IN NEVADA  
 P.O. BOX 14096  
 LAS VEGAS, NEVADA 89114

Published every Friday in Las Vegas, Nevada  
 Price per copy 15c - Per year \$7 - 2 years \$12

PHONE 876-1255

Publisher .....Bea Tell, 876-1255  
 Editor .....Jack Tell, 876-1255  
 Business Manager .....Bea Tell, 876-1255  
 Vegas News .....Helene Stadler, 384-3685

MARK TAN, DICK MCINNES, TRUDE FELDMAN,  
 DAVID HOROWITZ, RABBI SAMUEL SILVER,  
 BONNIE TELL

2nd Class Postage Paid at Las Vegas, Nevada

Member of World-Union Press

Member American Jewish Press Association  
 Member of Worldwide News Service

Now in 12th Year of Continuous Weekly Publication  
 Serving the Jewish Community of the State of Nevada

## 5736 - A Vintage Year

The year 5736 was a vintage one for Israel and world Jewry. It was a year, as many Israelis noted, when the Yom Kippur War "came to an end." In one fell swoop, the feelings of depression, worthlessness, self-recrimination, despair and isolation engendered by the 1973 war and culminating in the infamous United States General Assembly resolution equating Zionism with racism came to an end.

The audacious and unparalleled feat of rescuing more than 100 hostages at Entebbe Airport in Uganda won world acclaim and restored a level of confidence and exuberance to the people of Israel and world Jewry not felt since the victory of the Six-Day-War. The diplomatic fortunes of Israel and the Jewish people were further enhanced when the UN Security Council, forced by African states to debate the legality of Israel's rescue mission, failed to adopt a resolution condemning the Jewish State.

Two other major developments also helped buoy the spirit of Israel and world Jewry; the ongoing civil war in Lebanon left the Palestine Liberation Organization in political shambles and exposed it, as never before, as a group bent on destroying a society. It revealed the practical consequences of their theoretical declarations for a "democratic secular state." The war also served to cement friendly relations between Lebanese farmers and villagers and Israelis who traded with each other through the "good fence" along the Lebanese border.

But in a more vital sense, and in terms of the year ahead, all this was merely frosting on the cake. While Israel's world image was enhanced, the deep-going problems that threatened to rent its social fabric -- unemployment, economic stagnation, inflation, the social gap, and the festering situation on the West Bank -- remains unresolved. Those who speak of the pre-Entebbe and post-Entebbe period, as though these are two distinct and separate stages or epochs in Israel's history, are creating an illusion in order to better repress a painful ongoing reality.

Entebbe cannot become an end-in-itself; it cannot become a substitute for a genuine foreign policy striving toward peace in the Middle East nor a substitute for a domestic policy seeking to solve the social and economic problems; it cannot become a shibboleth for future Israeli and diaspora generations viewing historic problems through the prism of a heroic deed; and it certainly should not be used as an escape hatch from pressing reality. Entebbe was one chapter, albeit, a glorious one, in Israel's ongoing fight against terrorism. It was not the whole book.

Both the rescue mission and the newly developed relations between Israelis and Lebanese along the "good fence" reveal the organizing capacity and humanitarianism of Israel. The Entebbe rescue mission also revealed that all segments of Israel's society can unite in a common effort when required.

The energies, resourcefulness and daring that made Entebbe possible must be harnessed to solve social and economic problems in Israel and between Israel and its neighbors. The Jewish State showed the world during this past year that it is not a foreign body in the politic of the Mideast but a viable and vital social organism. The year 5737 can very well be the year of Israel's



THESE CHILDREN ARE MEMBERS OF JEWISH MILITARY FAMILIES, AND WHILE YOU WILL BE OBSERVING THE HIGH HOLY DAYS IN SYNAGOGUES, THEY WILL BE DOING THE SAME AT FORT BLISS, TEXAS, WHERE THEY ARE GETTING THEIR JEWISH EDUCATION AS STUDENTS OF CHAPLAIN KENNETH ZISOOK.

## Behind The Scenes At The United Nations

By DAVID HOROWITZ  
 A World-Union Press Feature

### United Israel World Union Battles Missionaries

NEW YORK (WUP) -- Among the many national Jewish movements in America, one stands out as unique in that it has combated the vicious meshumadim and sinister missionaries for a period of thirty-three years and, as a result, hundreds of non-Jews in all walks of life have turned to the pristine ideals of the Torah-faith by conviction.

This movement, founded in 1943, is the United Israel World Union with headquarters at 507 Fifth Avenue, New York City. Among its officers is the well-known humanitarian Harry Leventhal, Dr. M.I. Salomon, noted Hebrew scholar and physician, Rabbi Hailu Moshe Paris, Falasha leader, and this writer.

Established five years before Israel won its independence as a sovereign State, the organization -- whose official publication is the United Israel Bulletin -- put up a valiant battle behind the scenes at the United Nations in 1947 urging the World Organization, through a memorandum presenting powerful biblical facts, to recognize the rights of Israel in the Holy Land. The memorandum, officially distributed among the UN delegates, was acknowledged and recorded in UN archives.

As far back as 1946, the emerging movement succeeded in getting Grosset & Dunlap, the then publishers of the widely used Roget's Thesaurus, to delete the offensive entry of the word "Jew" for which they listed "cunning," "heretic" and "extortioner" among other derogatory terms. At the time, the London Jewish Chronicle, in an editorial, hailed this achievement.

During the past five years, United Israel World Union, through its publication, has conducted a campaign in exposing the Rumanian pogromist, Valerian D. Trifa, responsible for the murder of hundreds of Jews during the 1941 Bucharest pogrom - rebellion. Currently serving as a Bishop in the Detroit area, the former Iron Guard pro-Nazi commander who, since his arrival in the 1950s as a 'displaced person,' managed to evade the U.S. authorities, is now at long last facing trial and possible deportation -- thanks, in the main, to United Israel's persistent campaign.

Among the American Jewish leaders who have paid high tribute to the accomplishments of the movement was the late Rabbi Max Nussbaum of Hollywood's Temple Israel. During United Israel's 30th anniversary commemoration in 1973, Dr. Nussbaum, who had brought both Sammy Davis, Jr. and Elizabeth Taylor into the Jewish

(Continued on Page 5)

## TELL TALES

"One Man Plus The Truth  
 Constitutes A Majority"

BY JACK TELL



(Continued from Page 1)

The Jewish New Year has nothing to do with the calendar year. Jews regard January the First as the beginning of the regular year, as everyone else does.

The term, new year, is used by the Jews at this time to mean the new effort which they make to correct mistakes they may have made in the past. It is a new year of conscience, not the calendar.

Actually, the time when we get going all over again on duties and tasks temporarily suspended in the autumn. That's when school starts again after the summer vacation; that's when organizations start their activities again. It's a more logical break in the year than January the First.

At that important time, when the summer is over and the brisk breezes of Fall begin to arouse us, that the Jewish people take time out to try to stir themselves to improve the quality of their deeds.

They do this at worship services in their synagogues. They recite prayers thanking God for giving men and women the power to tell right from wrong. They sit silently and think about the errors they may have committed. They sing hymns in which the idea of forgiving others is emphasized. They listen to the rabbi who reminds them that believing in God means trying to make use of the powers for goodness and mercy which are deposited in all of us, but which we sometimes neglect. They hearken to the Shofar, which is a ram's horn, with a rousing sound, designed to awaken the conscience that might be slumbering.

On the tenth day of this period of penitence, or repentance, there takes place the observance of the Day of Atonement.

As recommended in the Book of Leviticus of the Bible (Chap. 23), the Day of Atonement is a day of fasting. Fasting makes us uncomfortable, so it makes us think of the discomfort we may have brought to others by our thoughtlessness or negligence. As with all Jewish holydays, the observance of Yom Kippur begins in the evening. The worship service then includes the singing of the hymn, Kol Nidre, which means All Vows, a plea for forgiveness for decisions made in haste and without regard for the feelings of others.

On Atonement Day the worshipper thinks of his faults and tries to atone for them; tries hard also to feel forgiveness for those who have wronged him. The prayerbook, the songs, the sermons, the large gathering in the temple.. all these lift him up to a new level of understanding and tenderness, and give him a new sense of the sacredness of life.

These days are high, that is, they lift the worshipper up in an effort to come closer to the Source of good conduct. They are holy, because nothing is more sacred than improving the relationship between people.

When the High Holydays are over, Jews wish one another a happy new year of the spirit. They say to one another, Good Yomtov, which means Happy Holiday. Or, they say, L'shavneh Tovah, which is Hebrew for Happy New Year.

Although the Jewish High Holydays are the most important religious occasions for the Jewish people, there is nothing about the holydays which does not apply to all people. That is why one rabbi once told his congregation, the way that we can really atone is to strive to be at one with everyone.

## WE BLEW IT AT THE POLLS

For the edification of out-of-town readers who were burdened with news of a local election -- we took a bath, but came out clean.

Getting our feet wet in politics, some said, would end up a drowning, but when the votes were counted we were treading water with 115 who believed in our new concept.

We'll tell you all about it after the High Holy Days. J.T.