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Peace in 1979 ?

Will 1979 bring peace for Israel? That is a question Jews have asked each new year for 30 years. We enter 1979, much as we began 1978 -- with the hope that this will be the year that Israel finally achieves peace with its Arab neighbors, or at least its major adversary, Egypt.

But if the experiences of 1978 should have taught us one thing, it is that momentary events should not lead us into too great enthusiasm nor into too deep despair.

The year just ended began with the disappointment of the break-up of the meeting between Israeli Premier Menachem Begin and Egyptian President Anwar Sadat at Ismailia just a few months after the high expectations resulting from Sadat's historic visit to Jerusalem. Similarly, 1979 begins with disappointment that an Egyptian-Israeli peace treaty has not been signed despite the high hopes following Camp David. Added to this is the anger and dismay of American Jews over what may seem as a tilting by the Carter Administration toward Egypt in the negotiations.

When we look back at 1978 a series of steps forward as well as disappointments comes into view. There were summit meetings of all kinds, between President Carter and Begin, Carter and Sadat and all three together. There were meetings of Foreign Ministers. There were denunciations back and forth between Israel and the U.S. There were such moves as the U.S. sale of sophisticated fighter - bombers to Saudi Arabia and various statements by Carter which seemed to support the Arab side against Israel.

In fact, Sadat's major tactic is to seek to get his way through American pressure on Israel. The Carter Administration has at times appeared to support this tactic, yet when it has pressured Israel it has caused an outcry in the Jewish community and among many non-Jews. The Administration has thus backed down, as it appears to be doing now, after its charge that Israel is to blame for the impasse in the negotiations, and retreated to its position that the U.S. is only a mediator in the dispute. At the same time, Israel has refused to yield to pressure and is firm that any agreement with Egypt must lead to real peace.

Yet when we look back to where the Middle East was in January, 1978, and where it is in January, 1979, it can be seen that progress has been achieved. There is the semblance of an Israeli - Egyptian peace treaty and it will become a reality even if it takes months. It has become a cliché to say that both Sadat and Begin have gone too far to allow the peace talks to fail. But statements become clichés because they are true. The process toward peace is irreversible and 1979 may yet see it a reality.

Behind The Scenes

At The United Nations

By DAVID HOROWITZ

A World-Union Press Feature

Unified Jewish Program

UNITED NATIONS (WUP) -- The thirty-third session of the General Assembly having recessed on December 21 in what most observers here agree to have been one of the duller and



RABBI WILLIAM BERKOWITZ, RIGHT, PRESIDENT OF THE JEWISH NATIONAL FUND, PRESENTS PIPE TO ISRAEL AMBASSADOR SIMCHA DINITZ UPON COMPLETION OF FIVE-YEAR AMBASSADORIAL SERVICE.

uneventful assemblies in the UN's three and a half decades of existence -- a session marked by the perennial anti - Israeli onslaughts and completely oblivious to the one and only global move for peace -- the writer at the break of 1979 is moved to turn his attention away from this biased house and share with the readers of this publication a subject of basic interest to your correspondent and which is vital to the survival of our people and eternal faith.

This important subject came to the fore last month when the esteemed Rabbi Alexander M. Schindler -- personally known to the writer for over three decades and whose very first article dealing with one of the world's most famous converts to Judaism, Aime Palliere, was published by your correspondent in the United Israel Bulletin -- publicly called for a unified Jewish program to bring the "unchurched seekers" of a down - to - earth faith to the fold of Judaism.

In an address delivered before the 180-member board of the Reform Union of American Hebrew Congregation, Rabbi Schindler insisted that "Judaism is not an exclusive club of born Jews. It is a universal faith with an ancient tradition that has deep resonance for people alive today."

His speech, widely publicized, created a sensation throughout America and in Israel. In modern history, with a few exceptions, Jews have shunned from missionary activities, and this despite the fact that one of the most distinguished Talmudic rabbis contended that "the Holy One of Israel did not scatter the Jews among the nations except for the one purpose of bringing proselytes unto them."

Rabbi Schindler debunked "the notion that Judaism was never a missionary faith; that may have been true," he stated, "for the last four centuries but not for the 4,000 years before that," citing facts and figures.

Alexander Schindler has not been unaware of the fact that there has existed and still exists on the American scene one international Jewish movement which for the past thirty-five years has championed and proclaimed the universality of the Hebraic faith -- exactly what the noted rabbi is now urging. As a result, thousands of non - Jews from all walks of life have returned to the mother - faith and at the same time an untold number of wavering born-Jews have found their way back home.

This unique movement is the United Israel World Union, chartered under the laws of the State of New York in 1944 and which has its headquarters at 507 Fifth Avenue, New York City. This writer was privileged to be one of its charter founders and still serves as the editor of its publication, the United Israel Bulletin. Functioning by subscriptions and free will offerings, it receives no subsidies from any of the national Jewish organizations, such as the UJA or Federation.

Rabbi Schindler's late father, Eliezer Schindler, a noted scholar and Yiddish writer, was one of the first contributors to the United Israel Bulletin in the 1940s. One of his articles, "Jews and Proselytes, the Hebrews of the Russian Steppes," was republished in the Spring 1978 issue of the Bulletin.

Serving as one of three Vice - Presidents

of United Israel World Union is the noted humanitarian and philanthropist Harry Leventhal who is dedicating much of his time to the cause of universal Judaism and who was the recipient of UIWU's Humanitarian Award during the 30th anniversary of the movement in 1973. Another Vice - President is M. I. Salomon, noted physician and Hebrew scholar.

Established almost five years before Israel won its independence as a sovereign state, the organization has fought on many fronts. In 1947 it put up a valiant battle behind the scenes at the United Nations urging the World Organization, through a memorandum presenting powerful biblical facts, to recognize the legal rights of Israel in the Holy Land. The memorandum, officially distributed among UN delegations, was acknowledged and recorded in UN archives. It had made a deep impact upon the Latin delegations.

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 for the word "Jew" listed therein as "cunning," "heretic" and "extortioner" among other derogatory terms.

During the past seven years, United Israel World Union, through its publications, has conducted a campaign in exposing the Rumanian pogromist Bishop Valerian D. Trifa, currently facing trial in Michigan for his role in the murderous 1941 Bucharest pogrom. A number of other Nazis are also being exposed.

In the fact of the numerous anti-Jewish religious cults, especially the insidious "Jews for Jesus" movement which is making inroads into Jewish communities throughout the nation and considering the large funds the missionaries are expending in their subtle attempts to convert uninformed Jewish youth, the importance of United Israel World Union takes on greater momentum and merits all the support it can get. The reader who wishes to lend a hand in this noble work in combatting our enemies, may do so by sending a tax - deductible contribution to United Israel World Union, 507 Fifth Avenue, New York, N.Y. 10017.

This writer will personally acknowledge all communications.

Wedding Poem

By Rabbi Samuel M. Silver

Rabbis can regale you with stories about weddings and wedding receptions.

One rabbi said, "I did a wedding yesterday that was lovely. I've never seen two happier people -- than the caterer and his wife."

Nowadays, couples like to write part of their ceremony. When they do it's often a disaster, because they are so nervous, and often so giggly, they can't make themselves audible.

And some of the couples pick the oddest places for their wedding ceremony. A recent cartoon in the New Yorker magazine had a minister saying to the couple, standing out - of - doors in their bare feet, "I want to start by telling you you're surrounded by poison ivy."

A fascinating part of the reception is the mandatory "toast" by the best man. These are sometimes delightful and sometimes horrible.

I've written a poem suitable for a clergyman, a member of the wedding party, or someone at the reception to recite. You may give it as a wedding gift to the couple you have in mind:

If you want a formula for marital bliss,
just listen to this:

Be gentle; it'll make you fitter

For marriage; don't get bitter.

Be joyous, ever full of good cheer,

Let laughter ring throughout the year.

Be genuine and honest as the day is long,

And your life will be a joyous song.

Here's a slogan that many have used:

Instead of being irritated, be amused.

Remember, bride and groom, these 3 be's:

Be gentle, be joyous, be genuine

And your love won't freeze.

How do you like it?

PHILADELPHIA (WNS) -- The University of Pennsylvania has rejected the offer of a grant from the Libyan - financed Arab Development Institute because it failed to provide safeguards against discrimination, ideological advocacy and the free dissemination of research results.