

Established in 1965 by Jack Tell

LAS VEGAS ISRAELITE
 (USPS)(305-220) of Nevada
 "The Only English-Jewish Newspaper in Nevada"
 P.O. Box 14096 Las Vegas, Nevada 89114
 Published Bi-Weekly in Las Vegas, Nevada
 Price per copy 15¢ — Per year \$12 — 2 years \$20
 PHONE 702/876-1255

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 PUBLICATION NUMBER 305220
 2nd Class Postage Paid in Las Vegas, Nevada
 4167 Tara, Las Vegas, Nevada 89102
 POSTMASTER, send change of address orders to
 P.O. Box 14096, Las Vegas, Nev. 89114
 Member of World-Union Press
 Member of American Jewish Press Association
 Member of Worldwide News Service
 Now in 18th Year of Continuous Publication
 Serving the Jewish Community of State of Nevada

Who Are Our Friends?

BY RABBI MARC H. TANENBAUM

Lebanon has become a fault-line in Jewish-Christian relations, revealing who are our Christian friends and enemies.

That conclusion emerges starkly from a study of "Christian Responses to the Lebanon Conflict" just completed by the Interreligious Affairs Department of the American Jewish Committee. With the exception of Bishop James Armstrong of Indianapolis, newly-elected president of the National Council of Churches, and a few others like him, the majority of the "ecumenical elite" of major Protestant denominations have been one-sided and biased against Israel.

The most vehement statements of anti-Israel hostility have come from the United Presbyterian Church, the United Church of Christ, the Reformed Church in America, and predictably, the Antiochian Orthodox Church. All of them have called in different words for the unilateral withdrawal of Israel from Lebanon, and urged the United States Government to withhold economic and military aid from Israel. They totally ignored the massacre of nearly 100,000 Lebanese and Palestinians since 1975 in Lebanon, and their systematic destruction in South Lebanon.

While Roman Catholics and Evangelical Christians have been critical of the loss of civilian lives, they generally acknowledged the PLO's murderous provocations to Israel, and Israel's right to self-defense.

Apparently the Liberal Protestant elite think nothing of continuously violating the Biblical Commandment, "Thou shalt not bear false witness!"

Behind The Scenes

At The United Nations

By David Horowitz

A World-Union Press Feature

Moscow's Fishline

UNITED NATIONS (WUP) -- Kremlin leaders, apparently, appear to be alluring West European states into their anti-American orbit via a shrewd maneuver unparalleled in political history.

Taking advantage of the economic ailments troubling France, West Germany and Italy, they concocted a sinister scheme with which to make these states accept it as a cure - all when in reality it will turn out to be a Kremlin net, a trap.

The scheme involves the much debated and controversial Siberian gas pipeline which, in



effect, is a 'fishline' with which to hook the gas and oil - craving allies of Washington.

For Moscow the pipeline scheme is all the more important now that its East European satellites, Poland, Hungary, not to speak of Yugoslavia and Rumania, are becoming more and more independent of their overlord.

President Reagan has fully recognized the peril which the pipeline poses for America, hence his adamant stand for sanctions against those U.S.-linked firms in France and Britain which, in violation of a White House decree, have delivered American-designed equipment for the construction of the pipeline. Interestingly, his Bechtel-trained Secretary of State Shultz and his Commerce Secretary have urged the President to soften his call for sanctions.

One thing is certain: the Soviet pipeline should be viewed with the gravest concern by all Americans.

But the question of U.S. opposition to the pipeline must concern more than Soviet violations of human rights in Poland and elsewhere. It concerns the vital security interests of the United States. The real peril lies in the fate of our allies and the future of NATO. No doubt Moscow's main aim in the construction of the pipeline is to create a split in the alliance and thus weaken NATO.

One may well wonder whether France's Mitterrand and West Germany's Schmidt, in defying President Reagan's plea not to play partners with the Kremlin in the pipeline deal, know what they are getting into. Perhaps they do. Both have shown great stubbornness in their relations

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King of One Liners



HENNY YOUNGMAN
 ...Man of Many Talents.

MY BROTHER-IN-LAW WAS A KARATE EXPERT. HE JOINED THE ARMY. THE FIRST TIME HE SALUTED, HE KILLED HIMSELF.

TELL TALES

"One Man Plus The Truth
 Constitutes A Majority"

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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'shawneh 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.

NEW YORK (WNS) -- After six weeks of a desperate hunger strike for freedom, Sergiu and Rusanda Ratescu of Bucharest, Rumania, finally received exit visas for Israel for which they have waited for 12 years, according to the Center for Russian and East European Jewry and the Student Struggle for Soviet Jewry. In 1977, the couple was given exit visas and sold all their possessions, but permission to emigrate was suddenly cancelled, the Center and SSSJ said.