

THE SHOFAR

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B'Nai Shalom

A JOURNAL OF JEWISH HISTORY, CULTURE AND GENEALOGY
FROM THE LATTER-DAY SAINT PERSPECTIVE

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It Ain't Dead Yet

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Please send articles and letters. Let us hear from you.

FALL MEETING ANNOUNCED

Our meeting will be on October 4th in Farmington, Utah. The meeting will start at 7:30 pm in the Chapel located at 1395 South 200 East in Farmington. Our featured speaker will be our own Jerome Horowitz Sr.

To get to the Chapel travel to the Centerville exit #322 off I-15. Turn right on Paradise Lane and travel to Main Street. Turn left on Main Street which turns into 200 East Street in Farmington. Continue on 200 East Street until you get to the Chapel at 1395 South. It is the Farmington 4th and 8th Ward Chapel.

For those living in the Provo-Orem area and want to ride with someone to the meeting call Elissa Molling.

After the program, we'll have our usual get together. Please bring your family's favorite desert. For those coming alone, please bring a drink enough for eight people. We will have some Klezmer music in the background. See you there!!!!

President's Message

We are most pleased to have Jerome Horowitz speak to us at our Oct 4th B'Nai Shalom meeting. He will speak on the topic "The United States has Two Constitutions". Church leaders have addressed their concern for our Constitution and our responsibilities as citizens many times in Conference.

J. Reuben Clark Jr., in his book *Stand Fast by Our Constitution*, warned us "...we in America have gone a long distance towards the adoption of the Roman concepts, and the abuses against property rights and human freedom and liberties which are possible under that system. ...Tyranny has...always...come in deep disguise. Sometimes proclaiming an endowment of freedom, sometimes promising help to the unfortunate and downtrodden, not by creating something for those who do not have, but by robbing those who have. But Tyranny is always a wolf in sheep's clothing, and he always ends by devouring the whole flock, saying none."

This eternal Heavenly gift of free agency can only be preserved in righteousness and diligence. In neglect or evil it will be lost. Let us teach our children by first coming to a knowledge ourselves.

Albert Ostraff

Life and Travels of Morris D. Rosenbaum

From his own Diary

(Original spelling and grammar is used)

July 11, 1831 Morris D. Rosenbaum only son of David Rosenbaum and Sarah Barnass was born in Fordon, Kingdom of Prussia, Germany July 11, 1831. Of my early youth I say but little.

My father was a hard working man and generally occupied in trading. He was a man of good morals and he exerted himself diligently by example as well as precept to instill into the mind of his children every principle of honesty, honor and virtue.

My mother was a very good and pious woman, and devoted a good deal of her time in explaining the Bible to her children especially to myself her only son. She was President of charitable Institution and her spare time was occupied in visiting the sick and needy, administering to their wants.

As my parents were of the Jewish faith I was sent at an early age to a Rabbi to study Hebrew in connection with the common school which I attended for 6 years in succession.

1842 When about 11 years of age I commenced to study the Hebrew Bible, the old Testament only, and was taught by my teacher that this is the original language spoken by Adam and Eve, that the Jewish religion is the only true one in existence, that the new Testament is a fable, Christ an imposter, all the human families have gone astray and will be damned except the Jews, the only chosen people of the Lord. I remember of asking my Teacher, why is it that our people are so scattered in the world, why we have no Prophets or inspired men, no Temples and why we are like sheep without a shepherd. Oh said he, Prophets, inspired men and Temples are no longer needed, Moses and the Prophets we read about are our patterns and law givers, the old Testament is complete, we are the chosen people of the Lord, there is no further need of these things, therefore they ceased.

I thought to myself, can it be possible that my Teacher is correct, that the Lord is so unmerciful as to damn millions of his children, and not give them a chance to embrace the true religion. Can it be possible that our forefathers have rejected and slain the savior our Messiah, and are therefore scattered among all nations, and no longer favored with Prophets, inspired men and Temples.

1850 When about 19 years of age, I left my native country for America, went to Hamburg by Rail, and from there

in a sailing ship to New York, this trip lasted 74 days. After resting a short time I bought a few dollars worth of goods and went out peddling with a basket in the outskirts of New York. This was at first a very hard task, as I could not talk nor understand the English language, but after a few weeks I got along very well. Then I traveled along the Hudson river to Catskill and return to New York, from there to Philadelphia, the eastern and southern state to New Orleans. From there I took passage in the steamer John L. Stevens via Havana, Aspinwall Panama, and Acapulco to San Francisco.

1857 During this summer I heard of a Mormon settlement in Carson Valley, and was greatly impressed to visit them to learn for myself what kind of a people there are and learn some of their doctrine.

I remember well when first seeing their settlement of hearing a voice. "There is a people which you never leave." Arrived at the valley, I stopped at the first house with Joseph Mordnah all night. I was anxious and enquired of him about Mormonism, but he seemed to be scared to talk to me about it and said, there is no use to preaching to a Jew, because he can not believe the gospel.

I traveled on and stopped at noon with a man by name of Simon Baker. I enquired and he argued with me about Mormonism until midnight, but seemingly made very little impression on my mind. But his earnestness and painstaking in declaring and instructing me in the principles of the gospel set me to thinking and searching the scriptures.

I traveled through their settlement several times, and found them the best people I ever came in contact with. My desire to be with this people increased and as my mind they moved en masse for Salt Lake Valley this fall, I made up my mind to travel with them stop there during the winter, and return to my native country the following spring.

September 27 Left Carson Valley with the Mormon company, Mr Wm Smith captain, I rode in his company the most of the way ahead of the train to find camping places. We came by the northern route, arrived at Brigham City, November 2 of this month, and I stopped with Mr Sammel Smith a short time.

Then went to Salt Lake City and boarded there with Mr. George Nebecker, who was one that came in our company from Carson Valley. Went to school during this winter to Mr. Isaac Bowman in the 17, ward. I remember well going to meeting the first time in the Tabernacle with Brother Nebecker, Brother H. C. Kimball preached. I listened attentively and it seemed to me I heard that sermon before, be-

caus during his remark I could tell beforhand what he was going to say and was convinced of its truthfulness. On our way home Br Nebecker asked me how I liked that serman, my reply was, I like it very well and I remember of hearing that serman before, he said if you did it was before you came into this world.

Brother Nebecker informed me there is a german Jew Mr. Neibaur, a Matchmaker, living in the 13 ward, and one day after school hours I startet to visit him, as I turned the corner and saw his sign I imagent of hearing a voice like this. "You are going to get married in the house". I went in the house and found Mr Neibaur, his wife and several childern. I was treated very Kindly and after several visits Mr Neibaur began to talk to me about Mormonism, at first I could not believe and differed with him in some principls of the Bible, but in a short time found that I was in error, and became interested in the principls of the gospel, a peacfull and teacheble spirit wrought mightily in me commending the ancient gospel to my conscience.

1858 I read the Book of Mormon from beginning to end in connection with the Bible prayerfully, and arose from its perusal with a strong conviction on my mind, "this Book is written by inspiration". Dreams and Visions which I had at the time began to have great efect on my mind, but when I listened to my selfish thoughts it seemed to me I was deceived, I hated Mormonism in my heart, and regretted ever hearing it. Whenever I made up my mind to have nothing more to do with it, my mind was darkend, tribulation and danger seemed to be near me and I surroundet by evil spirts.

Whenever I studied the Book of Mormon and went to meetings hearing the Elders preach I felt a peacefull influence by day and during the dark hours of the night I felt surroundet and was instructed by an unseeing power in the principls of the gospel. During several successive nights I could see plain the following words of the prophet Isaih before me. "Wash you make you clean, put away the evil of your doings from before mine eyes, cease to do evil," & C. I felt convinced of the truth of the Book of Mormon and the preaching I heard of the principles of the gospel, and make a strong resolution in my mind, "I can and I will embraced the truth regardless of consquenscs".

I remember well of hearing Brother Neibaur bearing his testimony to the truth of the everlasting gospel to me. I asked him, Mr Neibaur why can not I have such a testimony? He replied, Mr. Rosenbaum I promise you in the name of Israels God you will, if you obey the principls of the gospel, repent and be babtized for the remission of your sins, and then ask prayerfully your heavenly Father for it. Such a promise I longed for, in a few day I went to Bishop Thomas Calister and asked to be bebtised for the remission of my sins.

1858 March 27 This day I was babtised by Br Joh Tingey, a Teacher in the 17 ward Salt Lake City.

April 1 This day I was confirmed.

April 2 This day I paid my first tithing to Bishop Calister amounting to 140 Dollars in coin.

1858 April 2 This evening I married Alice Neibaur of Salt Lake City. Her Father performed the ceremony at his house. About this time my Father died.

June 4 Today I was ordainet an Elder by Pres. D. Hunt in the fifth quorum of sevcentics. I wrote sevcal lctters to my Mother and Sisters, explaining the principls of the gospel and the history of the church to them and was in great hopes and almost certain, that they would examine and accept its principls as I did. But in this I am disapointed up to the present time.

1858 A short time afterwards I received a Letter from my Mother, she was awfull mad because I joined the church said she, I have 3 children laying in the graveyard and would rather have you there, then hearing you have forsaken our holy religion & C - and asking me if it was my intention when I left home to apostatise and join such a degradet people as the Mormons.

In my answer I told her when leaving home I did not Know what I was going to do, but now I know for a fact that I am in the hands of the Lord and have confidence in him, that I have not forsaken the jewish religion, I believe in the God of Abraham, Isaac and Jacob, but I accepted more truth. I told her I can answer you questions by asking another and asked her, When the sons of Jacob sold their Brother Joseph to the Egyptians, did they expect that he ever would be a savior to his Fathers house.

1858 About this time I went to bed one night contemplating on the principls of the gospel and wondering if my mother or any of my relations ever would join the church. I dreamt of traveling in a Carriage through a large city and seeing a large number of men and women repairing the streets, in the crowd I saw my mother and invited her to come in and ride with me, pleadet with her for a long time but she would not come with me. I told the driver to go ahead, he started but I stopped him again in a few moments and called my mother again, and entreated her to come with me, told her how much better it would be for her to come and ride with me then to work on the public street, but she refused and would not come with me, so I told the driver to go ahead and left her.

1859 December 3 This day I received my endowments,

That you may grow up in purity As your Father and Mother
allways pray.

For satan will not fail to tempt you and try you to consent
what is not right,

But allways pray for His holy spirit which will guide and
direct you alright.

You know I am absent, you your Father has gone and left
you all alone.

Is my name ever mentioned by my loved ones at home?

Do they miss my kind attention,

Miss their Fathers warm embrace,

Oft forgetfull I am absent run to greet to see my face?

When the hours of day are numbered and the evening lamps
they light,

When they seek their peacefull slumbers do they miss kind
good night?

Do they miss me in the morning when draws near the hours
of prayer,

At our table, at our meeting do they miss me everywhere.

Why does Father go and leave us seems I hear the children
say.

He must know that it will grieve us when he stay so long
away.

We have playmates and their Father never think to leave
them so,

But when next he comes to see us Mother do not let him go.

Stop my children be not angry with your Father kind and
true.

For it is not for wordly pleasure that he has bid his home
adieu.

Let us take the holy Bible over its sacred pages look,

Read the words of Christ our Savior which is written in that
book.

He that leaveth Father Mother Wife and children for my
sake,

To go forth and preach the gospel of my glory shall partake.

But while we are seperated O how good you must try and
be,

Seek to make each other happy and should never disagree.

You must ask your heavenly Father to protect him as his
way,

And as God loves his children He will hear you when you
pray.

My mind leaps backward for a little while as my memory
oft retraces,

I see at the window as I pass by a group of smiling faces.

Thy kiss there hands as I seem to go to labor, thus make
light,

Mans lot in this world must be hard and drear when not by
children made bright.

I thank thee O Lord for my children that cluster around my
heart,

In virtues path may they ever be found, from goodness never
depart.

Now my daughter Ellen, if you be obedient to your mother
and allways true,

Kind and obliging to your sistors and brothers The blessing
of heaven will rest on you.

I hope you will answer this soon because I have pleasure
allways to learn,

Good news and tithings from home especially from my
daughter Ellen.

(It seems that Elder Rosebaum wrote to his daughter Ellen
in verse and she back to him in the same manner!)

November 10 This mission is a great trial on
my patience, as we have the promise to be tryed in all things
this is one. I expect when I be tryed sufficiently in this, the
Lord will try me in something else, but I hope and pray that
He will bless me, and give me strength at all times that I
may be able to overcome, and have a right to claim the
blessings of eternal life. Amen.

December 11 at Ludwigshafen, Kingdom of Bavaria. It is
six months this morning since I left my mountain homes,
and all that is dear and near to me for the purpose of
proclaming the gospel to those that sett in darkness.

I have tryed in my weak and imperfect way to do
this to the best of my ability, and I pray that I may receive
aid from on high so as to be able to magnify my calling and
to hold out faithfull all the days of my life. When I reflect
how Kind my heavenly Father has been toward me, I feel
thankfull for his protecting care, for He has guarded and
protected me from danger and accidents, seen and unseen by
land and on the sea. I have had good health and peace of
mind, and allthough very lonesome at time I feel that I am in
the service of God, I learn to appreciate the Book of Mor-
mon as I never did before. Whenever I feel inclined to be
loncly, low spirited or home sick, I read some in its sacred
pages, and receive consolation, new strength, peace and sat-
isfaction enters my spirit. When I read of the great trials
these people were willing to undergo for the salvation of
men, what are my little difficulties compared with their af-
flictions which they had to endure.

If I expect to share the glory for which they con-
tendet, I see that I must labor in the same spirit.

Postscript:

While in Germany, Elder Rosenbaum was having
problems with his teeth and gums. In September of 1880;
while working in Ludwigshafen, he had all his decaying
teeth pulled and a set of dentures made. Unfortunately the
condition of his gums did not improved. Because of sore-
ness in his gums, he could not speak distinctly. And on that
account, he was released from his mission on 5 March 1881
to return home.

Morris D. Rosenbaum died suddenly, just four

PERSONAL HISTORIES WANTED

You've just read excerpts from the journal of Morris Rosenbaum and in the last issue of the Shofar you read about Alexander Neibaur. Now inspirational life histories do not belong strictly to the past. We know that there are many members of B'Nai Shalom that have experiences that are just as inspirational. With that thought in mind, B'Nai Shalom is launching a project to accumulate the personal histories of those of you who are converts from Judaism to the Church and we would like to publish them in future issues of the Shofar.

If you have not written your own life history, B'Nai

Shalom can help you. We will come to your home and tape your life history using questions that Church interviewers have used with converts in other parts of the world. You will not have to write a thing. After the interview, the tape recordings will be transcribed and you will get to see the finished product before publication. You can make changes if you desire. You will be given a copy of the tape and the final draft for your own use. If your parents or grandparents were the converts, we might be able to compose a life history with your help and other relatives. Call Charlie Smith for details at (801) 224-1917.

JEWISH GENEALOGY CORNER

HISTORICAL BACKGROUND

For centuries, Jews have been persecuted and forced to flee from country to country. Their records were often destroyed, their synagogues burned, and their cemeteries desecrated. These factors combined to make Jewish genealogical research difficult. In addition, most Jews did not adopt surnames until the late eighteenth or early nineteenth century. In spite of these obstacles, your Jewish research can be interesting and successful. There are three major divisions of Jewish people:

1. Ashkenazic (from *Ashkenaz*, medieval Hebrew for *Germany*)
2. Sephardic (from *Sepharad*, medieval Hebrew for *Spain*)
3. Oriental (from *Oriens*, Latin for *East*)

The Ashkenazic Jews are descendants of Yiddish-speaking Jews who spread throughout Germany and into Eastern Europe, especially Poland and Russia. Most American Jews descend from this lineage.

The Sephardic Jews are descendants of Jews who lived in Spain during the Middle Ages. Their language was called Ladino. In 1492, they were expelled from Spain and settled in Portugal, Italy, France, Greece, and other Mediterranean countries. Some Portuguese Sephardic Jews later migrated to England and the Netherlands. Many of the Sephardic Jews who were forcefully converted to Christianity in Spain later reconverted to Judaism.

The Oriental Jews are descendants of Arabic-speaking Jews in the Middle East and North Africa. They are closely related to, and often categorized with, Sephardic Jews.

Sephardic Jews were the first to come to America. Jews immigrants during colonial time were mostly Sephardic, from Britain and the Netherlands. In the early 1800's Jewish immigrants consisted mainly of Ashkenazic Jews from Germany and France. By the end of the 1800s and early 1900s Jewish immigration increased dramatically. These later immigrants were also Ashkenazic but they came mostly from Eastern Europe: Russia, Poland, Eastern Germany, Austria, Hungary, and Romania.

JEWISH SURNAMES

Until the end of the eighteenth century most Jews did not have a fixed surname that passed from generation to generation. Before surnames came into use, most Jews were distinguished by their occupation or by their father's name. Thus an individual named Joseph may have been distinguished as "Joseph the tailor" or as "Joseph ben Mendel" or "Joseph Mendelsohn." The term *ben* means *son of* in Hebrew. Jews in Eastern Europe often used the Slavic suffix *-wicz* or *-vich* (sometimes written as *-witz*). Thus *Hirsch Moskowitz* means *Hirsch the son of Mosek*.

In some areas Jews had fixed surnames as early as the late 1600s. But it was not until the early 1800s that most Jewish families were encouraged or forced by various European governments to take a family surname. The Austro-Hungarian Empire in 1781 was the first to require Jews to adopt family surnames. Many other governments did the same shortly afterward; Baden in 1790, France and the areas under French rule in 1808, Prussia in 1812, and Russia in 1804 and again in 1835.

In most cases these governments placed restrictions on the types of names that could be adopted as surnames.

Depending on the government involved, some Jews were forced to give up so-called Christian names, and others could not use names of locations or names of famous families. On the other hand, some governments permitted the use of place names and Christian names. As with the surnames of most cultures, Jewish surnames can be traced to occupations, descriptive characteristics, local place names, patronymics, and family symbols.

HELPFUL SUGGESTIONS

Study the history and culture of the Jewish people. Note particularly Jewish naming customs and migrations as they might relate to your own family background. Become familiar with your ancestor's native language.

Become a member of one of the Jewish genealogical societies. Many of these groups provide help sessions and seminars that allow members to share problems and solutions about specific research questions. Many societies publish informative and helpful periodicals.

For information about a Jewish genealogical society near you write to:

Association of Jewish Genealogical Societies
P. O. Box 50245
Palo Alto, CA 94303

All of these Jewish genealogical societies share in a surname exchange program. The resulting computer print-out of surnames and towns of origin is called the *Jewish Genealogical Family Finder* (FHL Eur Ref 940 F2mg). It is updated twice a year. A copy is available at the European Reference Area in the Family History Library. Each of the Jewish genealogical societies also has a copy.

Another source is the *Jewish Genealogical People Finder*, a microfiche file of individual names submitted by Jewish researchers. A copy is available at the Family History Library at the European Reference desk. For more information about contributing to the *Family Finder* or the *People Finder*, write to the Association of Jewish Genealogical Societies.

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Rosh Hashanah and Yom Kippur

The high Holy Days are the ten most solemn days of the Jewish year. Rosh Hashanah, (Sept 14, 1996) known also as the Day of Judgment, is celebrated for the first two days, which are also the first two days of the New Year. Yom Kippur (Sept 23, 1996) is the last of the High Holy Days. This day, as well as the days between, are known as *Yamim Noraim*, the Days of Awe, and they are marked by profound religious observance.

It is believed that during these day all persons must render their accounts to the Lord, who will judge and inscribe their names accordingly in the Book of Life, and decide their fate for the coming year. Unlike most other days of special observance, these are not concerned with the bounty of nature or with great historical events. The Ten Days of Penitence are deeply personal, and the New Year that is beginning is greeted not with revelry and gaiety, but with solemn prayer and quiet joy.

The slow approach of the solemn days is first announced a month in advance. Beginning at the time, the *Shofar*, is blown in the synagogue each day to bring the people to an awareness of the need for prayer in preparation for the High Holy Days.

The *Shofar*, made from a ram's horn, is a natural wind instrument, one of the oldest in the world. The *Shofar*

plays so important a part on Rosh Hashanah that the holiday has become known as Yom Teru'ah, the day of Blowing.

The stirring blast of the ram's horn is heard during the morning and afternoon services on the Holy Days, and when it comes it seems to fill everyone with a sense of the Divine Presence in their midst. All through the ceremonies this blowing of the *Shofar* continues in short blasts, long blasts, tapping staccato blasts, as prescribed by the ritual. Prayer and the worshippers rise in answer to it.

At the end of the service the people turn to each other and wish each other a happy New Year. "*L'shanah tova tikatevu*" - "May you be inscribed for a good New Year" - resounds throughout the synagogue. In fact throughout the season, in the synagogue, at home, and everywhere, the air is full of good wishes expressed in this greeting.

Rosh Hashanah begins at home when the mother lights the candles just before sundown and recites the prayers that good may come to all. She has prepared the table for dinner to be served on returning from the synagogue. The cup for *Kiddush* (the prayer of the sanctification of the holiday) is in its place with the wine decanter beside it, and there are two loaves of *challah*, Sabbath bread, made very special for Rosh Hashanah with ladders or birds baked on top. These decorations are symbolic of the hope that

prayer may ascend on high. There is also a bowl of honey on the table, symbolic of the wish for "sweetness in the New Year." After *Kiddush* is recited, the family dips into the bowl of honey with bread and slices of apple. On the second night there is, in addition, a blessing over some of the first fruits of the harvest that have not yet been tasted this season.

Many are the duties of the housewife during the Days of Awe. There are few limitations or directions for the food to be served at this time, but in planning the meals, she will be mindful of the blessing given by Ezar and Nehemiah to "the good things and sweet wine" served for these days. And will remember, too, that sour or bitter foods have no place on the joyous table.

The meals for the High Holy Days are made up from traditional and symbolic dishes.

Rosh Hashanah Dinner

Wine, Apples Dipped in Honey, Challah, Gefillte Fish
Sliced Tomatoes and Cucumbers
Goldene Yoich with Farfel or Mondlen
Roast Turkey, Duck or Chicken, Helzel
Mehren Tzimmes String Beans, Apricot Compote,
Honey Cake, Sponge Cake, Teiglach, Apples and Grapes

Rosh Hashanah Midday Meal

Apples Dipped in Honey, Chopped Liver, Challah
Roast Brisket, Browned Potatoes
Carrots Glazed in Honey, Fresh Peas, Celery.
Cucumbers, Apple Strudel, Tea

The days between Rosh Hashanah and Yom Kippur are days of thoughtful penitence. There is the Sabbath between, which is known as the Sabbath of Repentance. It is the occasion of special prayers, and sermons on the significance of the season and the day, with selected readings from the Prophets.

Yom Kippur, the Day of Atonement, is the great fast day of the year. The fervent prayers and preparations that have gone before, the reckoning of personal accounts made ready for the Lord—all has been leading up to the great climax of the most high and holy day. The time has now come when through a long and devout day of fasting, the judgment of the Lord will be received in the recesses of the heart. All are prepared for this through fasting as this puts one into a frame of mind that makes prayers and confessions more deeply felt. Children over thirteen are required to fast just as their parents do. However, the sick are urged to refrain from doing so.

Before Yom Kippur, each must make his peace with his fellow man. There is a beautiful custom, that still persists, whereby enemies come together, sometimes with the help of a peacemaker, to settle their disputes and make amends for wrongs they have committed against one another.

Each member of the family, including the children, strives to make peace with his friends and enemies and settle his personal as well as his monetary debts.

The meal before the fast is eaten long before sundown on the eve of Yom Kippur. The women of the household have prepared a holiday meal. For it is commanded that there be eating and drinking on this day before the fast so that each may take unto himself the "power of food" in order to serve God with greater zeal. Dishes served at this meal must be bland, without spices, herbs, or salt, so that they will not induce thirst during the fasting hours. At table, quiet and peace surround the family. It is written that one should indulge in no controversy before the high and holy day. Rather, each should prepare himself with calmness for this most solemn day of the year.

Dinner before the Fast

Goldene Yoich with Kreplach
Plain Boiled Chicken, Mehren Tzimmes
Green Salad with Bland Dressing
Apple Sauce, Tea

After the meal a memorial candle is lighted in memory of the departed. Then the family leaves for the synagogue.

The evening service of Yom Kippur opens with the beautiful *Kol Nidre*. The haunting loveliness of this melody has made it a musical classic. Its origin is obscure, but its words of pleading to annul forgotten vows were known as early as the ninth century and set to melodious cadence some time in the twelfth (some say in the sixteenth) century. The music has become of such importance that the night service of Yom Kippur is often known as the Night of *Kol Nidre*.

Prayers in the synagogue during the day that follows include the Long Confession. This is a special prayer in which the Jew, mindful of the old injunction that "All Jews are responsible for one another," prays not only for himself but for all Jews everywhere. With the final sounding of the *shofar* the solemn day of fasting is over, and throughout the synagogue is heard the joyous greeting: "*G'mar chatima tova*"—"May the final inscription be good."

All now return home to dinner, to a meal as simple or as elaborate as the family desires, and they while away the time before dinner is ready drinking coffee and nibbling on apples dipped in honey, and on *honey leckach* or coffee cake. This is a typical menu for the dinner.

Dinner to Break the Fast

Chopped Herring, Chicken Soup, Mondlen
Roast Duck or Chicken, Stuffing, Green Limas
Carrot, Sweet Potato and Apple Tzimmes
Fruit Compote, Sponge Cake
Teiglach, Fresh Fruit, Tea with Lemon

JEWISH TRADITIONS

by Dr. Irvin Cohen

KOSHER LAWS - FOOD

Meat - A Jew may eat the flesh of any animal that has a cloven foot and chews it cud. (Lev. 11:3)

Fish - Sea food may be eaten by the Jewish people provided the fish has scales and fins. (Lev. 11:9)

Fowl - Generally, if a bird is a bird of prey, it is not to be eaten. But CLEAN fowl may be eaten. (Lev. 14:20)

Insects - In my life-time, I have never observed a Jew to eat insects. Yet the Law of Moses permits: Locust, Beetles, and Grasshoppers to be eaten. (Lev. 11:22). John the Baptist living in the desert, ate locusts and wild honey (Matt. 3:4)

Meat and Dairy - Not be eaten at the same meal.

Exodus 23:19 states ".....thou shalt not seethe a kid in his mother's milk. The Rabbis decided that the best way to keep that commandment is to never eat meat and dairy at the same meal. But "seethe a kid in it mother's milk", doesn't mean never dairy products with meat. The above scripture is a moral law. It is bad enough to eat the offspring of an animal such as a "kid". But to make it taste better by adding the mother's milk is an immoral act in the eyes of God. Yet the tradition has become "set in stone", i.e. no dairy and meat at the same meal.

Because of the above, another Jewish tradition has arisen that separate silverware and dishes are to be used. Thus every Orthodox Jewish home has different dishes for meat meals and different dishes for dairy meals. Similarly, the same silverware is not to be used for meat and dairy. Every orthodox Jew has special silverware for meat meals and a different set for dairy meals.

This is even carried a step further for the Passover Holiday. For the Passover holiday, another two sets of dishes are used - one for meat and one for dairy. Once again two sets of silverware are used for the Passover. The

reason for this is that during the Passover, no leaven bread is to be eaten. (See Exodus 12:15).

One day a rich Jewish lady came to my dental office and informed me that she wanted me to make her six sets of false teeth. I had heard of making two set of false teeth so that to save embarrassment in case the false teeth break, the spare set could be immediately inserted while the broken set could be repaired. But I was asked by this lady to make her six sets of false teeth!

I told her that I'd be happy to make them for her. But would she please explain the reason for six set of "dental choppers". She agreed to explain and the explanation went something like this:

"Dr. Cohen, I am a very religious Jew. Just as I have two set of dishes and two sets of silverware, one for meat and one for dairy, I want to use one set of false teeth for eating meat and one set of false teeth for eating dairy."

I nodded that I could understand her reasoning. Then I added, "but why the other four?"

She smiled and answered, "I need two sets for the Passover. During Passover, I don't want teeth in my mouth that have eaten leavened bread."

Once again, I nodded that I understood her reasoning. But I pursued the matter, so I asked her "what are the other sets for?" I understood about sets #1, #2, #3, and #4"

She answered, "Set #5 is for Yom Kippur which is a day of fasting. Thus I want teeth in my mouth that have never eaten food."

Once again, I nodded in comprehension. But I couldn't possibly fathom what set #6 might be for. And so I pressed forward for the explanation.

She replied, "That's when I eat CHINESE!"

It ain't dead yet

Little Danny finished his dinner and his mother set a bowl of quivering Jello on the table before him. "Here, eat your dessert like a good boy," she said.

I can't eat that, mama," he protested. "It ain't dead yet."

In these days of the impersonal giant supermarkets, we tend to forget that only yesterday the "Mom and Pop" grocery store flourished on almost every corner. These family-run groceries (as the stores were called) delivered

purchases to the customer's home as a matter of routine. Orders were often telephoned to the grocer. The old-fashioned service which the customer received is nicely illustrated in this story.

Mrs. Zimmerman phoned her neighborhood grocery and ordered a week's supply of food, including meat, vegetables and dairy products. The delivery boy soon brought the order to her house, but when she started to unpack she noticed that there were only ten eggs in the carton which was supposed to hold a dozen. She stalked to the telephone

and angrily dialed the store.

"Hello, Mr. Gold, this is Mrs. Zimmerman. Listen, I got a complaint."

"Nu, unburden yourself," advised Mr. Gold soothingly. "You'll feel better."

"Well, I ordered a dozen eggs but you sent me only ten. That's a dozen by you?"

"Is that what you're making such a big *tsimmes* out?" asked Mr. Gold in genuine surprise. "To tell you the truth, you should be thanking me instead of complaining."

"What have I got I should thank you for?"

"The service. Believe me, Mrs. Zimmerman, two of the eggs in the dozen were so bad I threw them out for you!"

Not that it's an important statement in the lexicon of American literature, but on Fairfax Avenue in Los Angeles there used to be a small restaurant named Della's Delicate Essen. Della herself is the authority for this whimsical exchange of dialogue.

A gentleman was sitting alone, staring malignantly at his order of fried fish. His lips were moving as though arguing with someone.

Della, who also served as waitress on the girl's day off, observed the diner's angry expression and, figuring that his demeanor was bad for business, she approached him in a deferential manner.

rarely indulged.

"Something is wrong, sir?" she inquired.

"Wrong?" spat the customer. "Of course not!" Why should there be something wrong? I'm complaining?"

"I thought you were saying something, sir."

"I was. Me and this fish here, we were having a nice little discussion."

"A *meshuggeneh*," Della thought. Aloud she said: "That's very good, sir. Ha-ha-ha—talking with the fish!" She turned away, wondering what institution he had escaped from, but determined not to offend him.

"Hold on, lady," cried the customer. "On me you don't have to smile to yourself. What's the matter—never before heard a fish talk? No, you wouldn't understand his dialect so I'll translate for you. We just had."

"First, I said to you, you should parrot how's by you this nice day, how are things?"

"You don't know? How should I know? I've been down in the dumps for days."

"Here for?" "I've been here for days." "Prove of American Jewish Humor" Edited by J. Spalding. 1976 BYU Library PN 6231 .J5 T7

"A Te"

B'NAI SHALOM MISSION STATEMENT

MEMBERSHIP IN B'NAI SHALOM is open to all members of the Church of JESUS CHRIST—Latter-day Saints interested in promoting the objectives of the Organization, whether or not such persons are of Jewish ancestry.

Objectives of this organization shall be carried on within the framework of the L.D.S. programs and as a follow-up to the Church's mission.

To promote the faith and activity of Jewish members of the Church.

B. To encourage, assist, and promote Jewish genealogical research and Temple work among the House of Israel.

C. To promote greater understanding of Jewish culture, language, traditions and attitudes through an organized educational program.

D. To offer assistance in all authorized L.D.S. Church programs oriented towards Jewish peoples.

E. To engage in other activities deemed appropriate in carrying out the objectives of the organization

Your membership in B'Nai Shalom is Welcomed and Valued!

Dear Friends:

We know that there are many Latter-Day Saints, who have Jewish ancestry that would find B'Nai Shalom a fun organization. If you know of any please tell them about us. Also contact one of the officers so we can put them on our mailing list and send them the Shofar.

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