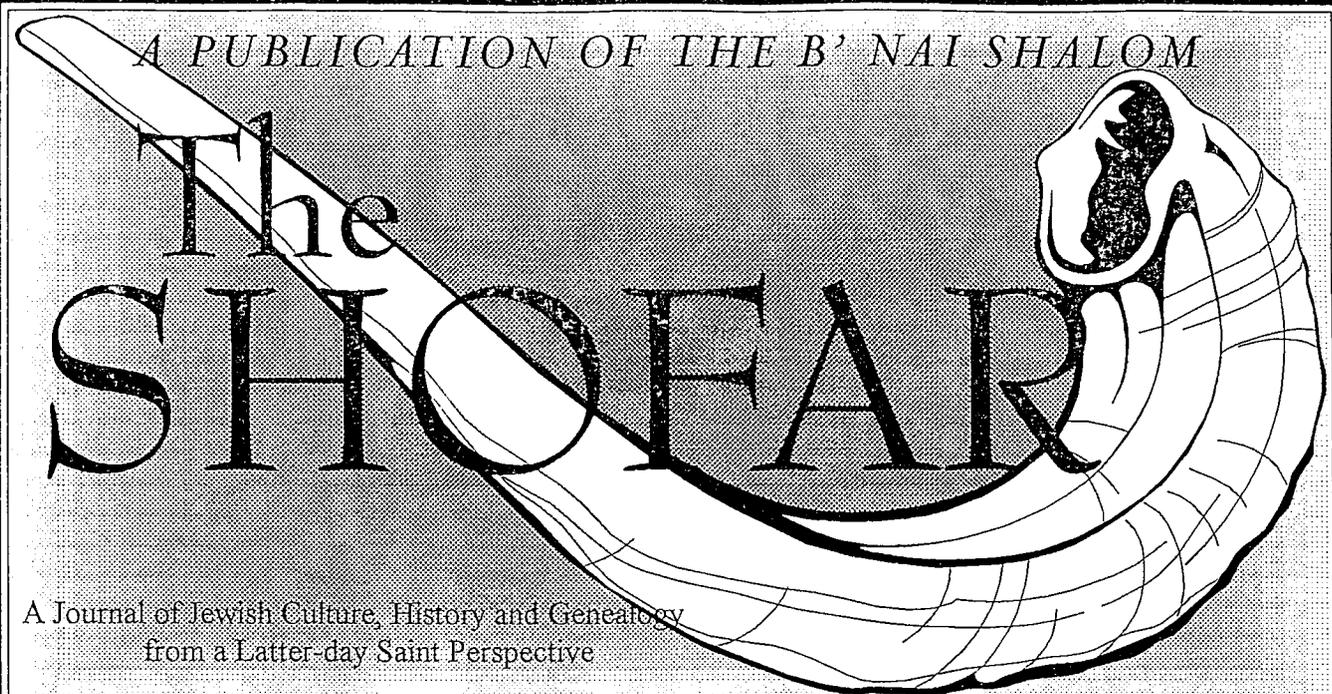


A PUBLICATION OF THE B' NAI SHALOM

The SHOFAR



A Journal of Jewish Culture, History and Genealogy
from a Latter-day Saint Perspective

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Letters and articles are wanted. Let us
hear from you

ANNOUNCEMENTS:

MASADA - Beginning March 13, 1997 in the Art Musium on the campus of Brigham Young University will be an exhibit on Masada. It will feature artifacts and the history of this famous seige that took place in 70 AD. The exhibit will run through September.

ANCESTORS - A ten part series is running on your local PBS station starting January 12th on genealogy reasearch produced by Brigham Young University.

PRESIDENT'S MESSAGE:

Shalom! Let's welcome 1997. We have a new year ahead of us. May we all stay close to the Lord and our scriptures. I'm sure we'll all had our share of trials which have help us grow closer to the Lord. I'm thankful for the Gospel in my life to help me through my time here on Earth and that we have a Prophet to help guide us and show us the way back to our Father in Heaven.

May we be strong in our testimonies and stay true to it. My favorite scripture is "And it came to pass...". It doesn't say "it came to stay" thank goodness. So when problems come, I say to myself, "this to will pass."

If we will be our brothers keeper and help one another and bear each others burdens, we will be serving the Lord and become his ser-vants. He uses each of us to help one another. We are all his children. We are all brothers and sisters here on Earth.; trying to learn in this life what we need to in order to go on into the spirit world. May the Lord bless you all is my prayer in the name of our Messiah, Jesus Christ. Amen.

Elissa Molling 2nd councilor

GENEALOGY CORNER

Research in Europe

Historians estimate that during the nineteenth century more than 85 percent of the world's Jews lived in Europe. Most of these resided in Poland and Russia. Thus, most Jewish family trees can be traced to Europe within a few generations.

To begin genealogical research in European sources, you will need the exact locality or congregation your ancestor came from. You can then determine what records are available for that locality. The Family History Library has an excellent collection of gazetteers (locality listings) for areas of Jewish emigration. Gazetteers are listed in the Family History Library Catalog under (Country) - Gazetteers. Maps are listed in the Family History Library Catalog under (Country) - Maps. Many European place names, especially those in Eastern Europe, may be misspelled in American sources. The book *Where Once We Walked*, can help solve spelling problems. All place names in this book are indexed according to the Daitch-Mokotoff soundex system, designed specifically for Eastern European languages.

Hamburg Passenger Lists

The Hamburg passenger lists are an excellent source for genealogical research and for determining exactly where in Europe your ancestors came from. Many Central and Eastern European Jews on their way to America departed through the port of Hamburg, Germany. Beginning in 1850, port officials in Hamburg began keeping a record of passengers. These lists of passengers included information about age, occupation, and place of origin for all passengers.

The passenger lists of Hamburg are indexed. But you must generally know at least the year of immigration in order to use the indexes.

While the passenger lists of Bremen, the other leading German port, have been destroyed, the records of Hamburg are easily accessible for research. The Family History Library has microfilms of the Hamburg passenger lists for 1850 through 1934. Details on how to use this collection are provided in the library's resource

guide *The Hamburg Passenger Lists, 1850 - 1834* (item #34047)

Sources for Genealogy Research

Genealogical research sources in Europe include printed local histories and memorial books, family histories, city documents, synagogue records, and civil registration.

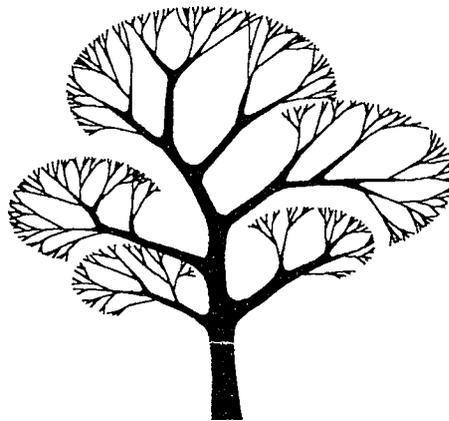
The most valuable genealogical sources are vital records; such as registers of birth, circumcision, marriage, death, or burial kept by congregations or civil authorities. A

few towns and congregations started keeping records as early as the eighteenth century, but others did not keep records until the early twentieth century. The quality and preservation of Jewish records varies from country to country. Some records are more accessible than others. The availability of source material for Jewish genealogy varies from country to country. Wars, anti-Semitism, government policies, and inconsistent preservation

over the years make it difficult to locate or gain access to Jewish records in some areas, especially in Romania and the former Soviet Union.

For some countries the Family History Library has an excellent collection of Jewish records. Use the Family History Library Catalog to find specific records or books. Most records for Jewish genealogical research are listed in the **Locality** section. Jewish records of birth, marriage, and death are cataloged under the specific locality and the heading **JEWISH RECORDS**. Materials about Jews, such as Jewish histories or books about Jews, are cataloged under the country, county, or city and the heading **MINORITIES** or **JEWISH HISTORY**. You can also find material about Jews listed in the **Subject** section of the Family History Library Catalog on microfiche under **JEWS - (TOPIC or STATE or COUNTRY)**

Next issue of the Shofar, will cover the individual countries and which records are available in the Family History Library.



KINSHIP, RELIGION and the TRANSFORMATION of SOCIETY

(Editor's Note: Ran across this devotional address not long ago and found it insightfull regarding the condition of the family in our country today.)

Kinship in non-industrial societies

It is a characteristic of nearly all non-industrial tribal societies that their social orders are based on kinship. This means that the vital activities of life involve the cooperation of kinsmen. Sustenance is provided through a division of labor between the sexes; the young men of the group are its defense, the elders its law and government, and its ancestors are its gods and the custodians of the moral order among the living. Thus, all these vital activities are embedded, as it were, in a network of kinship relations.

Kinship means kindness. In fact, the German word for child—*kind*—and *kind*, *kindness*, and *kin* all have the same generic root. To be without kinsmen in non-industrial societies is the equivalent of being a man without a country. A most effective punishment among the Cheyenne Indians was banishment. Such a sentence in many cases was equivalent to a consignment of death. Life was nearly impossible without the sustaining influence of kinsmen.

Contracts in industrial societies

What happens to such societies when the transformation from non-industrial to industrial occurs? There has been a shift from kinship to contract.

As this change occurs, the vital activities of life are separated from their basis in kinship relations and are performed instead by the business firms. Now, rather than cooperate as groups of kinsmen, individuals contract with business firms to perform a task for money wage, which is used in turn to purchase subsistence contractually from other firms.

Contractual relations, whether of necessity or not, generally have been individualizing and isolating in their

social impact. The interests of the contracting agents in each other are of an economic and legal nature rather than social or moral. They are goal oriented and of short duration. When the end for which the contract was entered into is achieved, the relationship is usually terminated. Such relations are outside the family and are unmodified by persona acquaintance.

The family in any society moves through a cycle of development. In industrial societies a new family is begun with each marriage. It expands as children are born to the union. With the maturation of the children, dispersion process occurs. As sons and daughters acquire professional and technical competence and marry, they enter into their own contractual arrangements with firms and institutions, which may send them to different parts of the country or even of the world. Parents are thus often isolated, and children born to the new marriages are commonly raised with little or no contact with their kin.

This leaves the parents to grow old alone, an anxious and fearful thing for many older people to contemplate, especially when one of the pair dies.

Could Malachi have had in mind these conditions when he said that, unless the heart of the fathers is turned to the children and the heart of the children to the fathers, the Earth would be smitten with a curse (Malachi 4:5-6)?

In addition, the majority of people in industrial societies have little or personal or social involvement in the organization for which they work. Work more often than not sunder rather than integrates important personal relationships.

For this reason, work in industrial societies lacks human meaning. These impersonal circumstances necessitate that each individual build of himself his own social universe, and the great mobility of our populations may require that this be done numerous times during one's life time.

Kinship, on the other hand, is forever. The social universe based on kinship remains intact and provides a large measure of security to the individual, whereas a so-

cial universe based on contractual relations is often temporary and provisional. It fosters insecurity.

Even with this adversity not many of us would exchange the personal freedom, the possibility of movement, the great variety of experience, and the flood of subsistence and luxury goods that industrial society provides for the more restricted life in the non-industrial societies. Yet it is a sobering experience to see the high price we pay in human values for the way of life we cherish.

The secularization of human experience

There is another facet that accompanies the shift from non-industrial to industrial and from kinship to contract. This is a transformation from a condition in which life, the world, and the whole human experience are deemed to be sacred, to a circumstance in which life becomes desacralized, secularized, and profane.

Nearly all non-industrial people have occasions or periods of timeless time in which they seek through some form of rite or ceremony to transcend the arbitrary man-made world of things and connect their institutions, relationship, and customary usage's and laws to transcendental realm. It is as though they felt that human actions were intrinsically meaningless and that they become meaningful only insofar as they unfolded according to a divine pattern.

Non-industrial man wants to be other than he finds himself, and undertakes to make himself over in accordance with ideal images which are revealed in myths and rituals. The sacred festivals so important in this connection reenact the whole cosmogony—that is, the creation of the earth, man, plants, and animals. They dramatize how it all came to be. To participate in these festivals is to become contemporary with the original creative event and to dwell for a period in the presence of the creator. The sacred dimensions of existence are thus recorded in ceremonial performance. The ceremonies are repeated again and again, and this repetition aids man in his endeavor to conform his life to the divine idea. In this manner there is established a cosmic identity and value for man and his actions.

Just as the demise of kinship and the fragmentation of life have followed industrialization and the wide-scale use of the principle of contract, so secularization appears to attend the fragmentation. This results in children never internalizing well-defined social statues and never experiencing the need to defer to and respect consistent and well-defined authority. Another way of putting this is that honoring father and mother may be a first and necessary step to a viable faith in God. It appears that

the life of the spirit tends to flourish in a closely structured, well-ordered, and well-defined social milieu. Conversely, isolation and fragmentation in social life sound the death knell of the spirit.

In 1831 Joseph Smith received this characterization of our times from the Lord:

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments... that man should not counsel his fellow man, neither trust in the are of flesh—

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth;

That mine everlasting covenant might be established;

That the fullness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers. (D&C 1:15-17, 19-23)

The efficacy of the ordinances mentioned in this statement springs from the fact that they represent eternal realities—the order of heaven. It is in them that the knowledge and power of godliness are manifest to men on earth. They facilitate for man access to these realities and thereby provide divine and sacred paradigms around which man can pattern his life.

In the Temple there is scarcely a relationship for which a model is not provided—relationship with God, with the earth and its whole web of life, between husband and wife, between parents and children, between siblings, and among men generally. These models or patterns allow us to see the earth, ourselves, and our bodies, with their marvelous creative capacities, as part of a divine order of things transcending the arbitrariness and transience of human arrangements. They allow man to become discretionary about his experiences and to mobilize his capacities with genuine conviction. They also facilitate a sense of community not available otherwise.

However, to make the ordinances viable in our own lives, we must start with reintegrating and extending our kinship ties. There is something sacred about kinship.

Joseph Smith told us that it is the very foundation of the celestial order. It was no accident that genealogy should have been given such an important place in the restoration. Yet we must learn that genealogy—kinship—is not restricted to a concern with the dead. The ancestor, al-

ways and everywhere, symbolize and hallow ideal relations among the living.

(Excerpts from a BYU devotional address, given April 1, 1975 by Merlin G. Myers)

THE FAMILY NEWSLETTER

By Charles Smith

President Spencer W. Kimball has said: "Analysts of our modern time point out that in a fast changing world, people suffer a kind of shock from losing a sense of continuity. The very mobility of our society means that our children are often moved from place to place and lose close contact with the extended family of grandparents, uncles, aunt, cousins, and longtime neighbors. It is important for us also to cultivate in our own family a sense that we belong together eternally, that whatever changes outside our home, here are fundamental aspects of our relationship which will never change. We ought to encourage our children to know their relatives. *We need to talk of them, make effort to correspond with them, join family organizations, etc.* (Teachings of Spencer W. Kimball p 349)

One vehicle to accomplish this goal of family members staying in touch with all other family members is with a *FAMILY NEWSLETTER*.

It's one thing for parents to stay in contact with each of their children, but it's another for brothers, sisters, cousins, nephews and nieces, second cousins, etc. to stay in contact with each other. Sometimes the only contact is when a family reunion is scheduled. The natural result is the loss of contact and knowing and rejoicing in what family members are doing and accomplishing.

Phone calls are sometimes used as an excuse for not writing because they allow direct interaction between people. More items can be discussed and there can be instant answers to questions. In addition, people can just laugh with one another. This is good and goes along with President Kimball's admonition that we talk with one another. So why a family newsletter if we have a telephone?

Letters last longer

First phone conversations are quickly forgotten. If someone asked about the conversation, we will leave out most of what was said and how it was said. The only way you could share what the call consisted of was to

play a recording. That's an idea which for most of us is impractical.

However if each person in a family is reading a letter from another family member, the letter can be shared and enjoyed over and over again. Think of how many times you may have read a letter from home if you were far away and calling home was not always possible. Did you not hang on every word? Was not the letter savored just as much a month or even a year later? Could a phone call be remembered and savored for that long?

The value of a Family Newsletter thus is this ability to be read and reread. Not only for a month or even a year, but throughout a lifetime. And even more, throughout generations.

Phone conversations are good but they cannot be recalled word for word as in a letter. And because of this simple fact, as time goes by, family newsletters become treasured possessions to be passed down from generation to generation.

Creating a Family History

Second, what we are doing is creating a family history as we go. We are leaving a record of our lives that can be read and reread by not only family immediate family members, but descendants as well. This can not be done with phone calls.

Future generations to learn about ancestors

A fourth great grand child, for example, will be able to become acquainted with his or her ancestor in no better way. If any of you have a journal of an ancestor, you know first hand how valuable your newsletter will be to your descendants. Your ancestor left you something for you to know him, you do the same for your descendants!

Now let's say you have only small children, what value is a family newsletter? You are writing down for your children, what they are doing, how they are growing, what they are saying, and how they are progressing

emotionally and spiritually. Even if the family newsletter is written only to yourself, you will be creating the early history of your family.

As children grow and begin to ask questions about their early childhood, you can let them read about their antics in the past issues of the family newsletter. You will be thanked by your children many times, as years go by, for the efforts you put forth to record their lives in their early years.

Whatever efforts you put into your family newsletter will be rewarded beyond anything you can imagine. Family newsletters help keep families united and informed about each other and this is a commandment of the Lord.

There is no better vehicle to help the family to go forward as a group toward the Celestial Kingdom than the Family Newsletter. If you start one, do it with the idea that you will never, ever stop!

How material for the newsletter is gathered

Family Newsletters can take on many forms. They can vary from the simple handwritten letter with news from family member gathered by mom to elaborate creations done on a computer with scanned in photographs.

A newsletter format that requires little work is to have all the children write a letter to mom once a month and then have mom xerox all the letters into one publication and mail it back to the children. In this way, each person only has to only write one letter and all members of the family can see what's doing in the other families. If mom can't act as publisher, then choose one of the children to do it.

If you think you could not get a letter once a month from family members, you may have to choose one person to call around and get the information for the newsletter. This can be very time consuming and does require a family member who's willing to do such a thing.

Naming the Newsletter

An important step in the creation of a family newsletter what to name it. Get input from family members on this. This name will be referred to throughout the eternities. You'll often refer to stories from family members in past editions.

Newsletter symbol

While you're at it, why don't you try to come with a symbol, like a family crest or coat-of-arms to put next to

the name of the newsletter. It can become a family symbol to put on T-shirts and a cultural icon that will live forever.

Publisher

In the creation of the family newsletter, the biggest decision will be choosing who will in charge of the newsletter. The editor will have to be commented to getting the letter out on a regular bases. They will have to be not afraid to push for contributions.

What to put into your family newsletter

Will you stick to just family news or will you increase the scope to include related subjects such as genealogy, personal histories, etc? Will subjects be assigned to family members to research and report?

Keep in mind that a family newsletter can be a teaching tool! Here is where parents can still teach their children even if they are not living at home. In addition, ideas and thoughts can be shared. Good books read can be recommended and essays written on a subject that is close to the heart of a family member.

Histories can also be published in the family newsletter on the area where an ancestor came from. New genealogical discoveries can be shared.

Other suggestions for the family newsletter

- Personality profiles of various family members.
- News from the area where your ancestors came from.
- Pictures of ancestors.
- Pictures of houses and towns where they once lived.
- Calendar of events
- Letters to the editor
- Gospel questions and answers
- Jokes
- Folk lore
- Recipes
- Poetry and favorite stories
- Games and puzzles
- Pages to color for the small children
- Local news events that other members of the family might find interesting or amusing
- Essays
- Reprints of talks and sermons
- Reports of vacations

Put your family newsletter on the Internet

Another outlet for your newsletter is to create your own web site on the Internet. This allows family mem-

bers to contribute by posting their own letters on the web page and eliminating having to send a letter to you for you to type or scan in the letter.

You can include pictures and any other visual objects that you would like your family to see. What is

unique about the a personal web page is not only can your family members look at it but so can the rest of the world! You might have people writing to you for information on your family name thus creating a contact that might be interested in the Church at some future date.

MASADA

For those of you that might not know much of the seige at Masada, here are a few details that will help you enjoy the Masada exhibit at BYU starting March 13th.

Masada is a rocky plateau that is 1/2 mile long and 220 yards wide and rises to an elevation of 2,200 feet and lies 2 1/2 miles east of the shores of the Dead Sea.

The Story of Masada

MASADA is a great and dramatic story in the history of the Jews. It symbolizes courage and heroism and the choice of death over slavery. The year is 70 AD and the Roman Legions have subdued and beaten all of Palestine and Jerusalem into the dust.

Jewish Patriots marched on Masada, defeat a Roman garrison and take it over. They are later joined by other Jews who have evaded capture in Jerusalem and are determined to destroy the Romans and made the mountain of Masada their base for Guerrilla strikes.

Two years later, Silva, one of Titus' generals, decides that it is prudent to bring the destruction of Masada at all costs.

With his best Legions, auxiliary troops and supplies he begins a siege on the mountain. Time after time the Romans tried to storm the fortress, and time and time again they are beaten back.

Then the Romans built a large earthen ramp up the side of the mountain, and from there used a battering ram to knock down the walls.

They broke through and the defenders built a dirt inner wall encased in wood. The Romans set it on fire.

The Jewish leader Eleazer Ben Yair, knew the Romans would overtake them the next day. Gathering the men around, he delivered one of the most dramatic speeches in history:

"Life is the calamity of men, not death. All men are equally destined to death, and the same fate attends the coward as the brave. Can we think of submitting to the indignity of slavery? Can we behold our wives and children. And let us be expeditious. Eternal renown shall be ours by snatching the prize from the hands of our enemies and leaving them nothing but the bodies of those who dared to be our executioners."

The defenders, 960 men, women and children, decided to die by their own hand rather than surrender to their enemies. Ten of the original men were selected by drawing lots to burn the bodies of all of the others.

When the last ten had burned the bodies they again drew lots to see which of them would kill the remaining nine and burn their bodies. The last man after checking all the bodies to be sure they were dead then cast himself on his sword and fell into the fire.

The Romans were astonished by the lack of opposition. Upon entering the fortress the Romans saw the bodies and heard the story of what had happened from two women who had hidden themselves along with five children. The Romans were united to admire the steady virtue and dignity of mind with which the Jews had been inspired. It was a hollow victory for the Romans.

PASSOVER

JEWISH BELIEF IN ELIJAH'S COMING. Ederheim in his work, The Temple, says: "To this day, in every Jewish home, at a certain part of the Paschal service [i.e., when they drink the 'third cup'] -- the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time

read which foretell the destruction of all heathen nations.

It is a remarkable coincidence that, in instituting his own Supper, the Lord Jesus connected the symbol, not of judgment, but of his dying love, with his 'third cup.'"

It was, I am informed, on the third day of April, 1836, that the Jews, in their homes at the Paschal feast,

opened their doors for Elijah to enter. On that very day Elijah did enter -- not in the home of the Jews to partake of the Passover with them -- but he appeared in the house of the Lord, erected to his name and received by the Lord in Kirtland, and there bestowed his keys to bring to pass the very things for which these Jews, assembled in their

homes, were seeking.

Doctrines of Salvation, Vol.2, p.100-101.

Passover this year will be on April 21st. A passover feast is usually scheduled at BYU for interested parties and there is a charge for the meal. Contact BYU for details.

HANUKKAH

(Here is a small explanation of this Jewish Celebration that might help those of us who know little of this holiday that falls during our Christmas celebration.)

By Rabbi Michael Strassfeld

Mai Hanukkah?--"What is Hanukkah?"--asks the Talmud. Upon reflection, this is a strange question for the rabbis of the Talmud to be asking. Did they not themselves ordain Hanukkah as an eight-day celebration beginning with the twenty-fifth of Kislev?

All of us are aware to some degree of the story of Hanukkah, of the victory of the brave Maccabees against the Greeks and of the miracle of the cruse of oil that burned for eight days instead of one.

Yet upon closer examination, the early history of the holiday of Hanukkah is not clear, and the story is not so simple.

The common version is worth a brief review before we examine its sources in detail.

In the fourth century B.C., Alexander the Great with his Greek armies conquered the Near East including Israel.

After his death, his empire split apart. The land of Israel, after a period of struggle, came under the control of the Seleucid dynasty, which ruled the region of Syria.

In the year 167 B.C., the king Antiochus Epiphanes decided to force all the peoples under his rule to hellenize. The practice of Jewish rituals such as the Sabbath and circumcision was outlawed.

The worship of Greek gods and the sacrifice of pigs replaced the traditional worship in the temple. Some Jews eagerly flocked to the gymnasium, symbol of the Greek emphasis on the beauty and strength of the body. Others resisted Hellenism and died as martyrs.

One day the Greeks came to the village of Modi'in and set up an altar. They commanded the Jews to bring a pig as a sacrifice to show obedience to Antiochus's decree.

Mattathias, an old priest, was so enraged when he saw a Jew about to do so that he killed him. He and his five sons then fought the Greek detachment, retreated to the mountains, and began a guerrilla war against the Greeks and their Jewish allies.

Before he died of old age, Mattathias passed on the leadership to his son Judah the Maccabee. Judah led his forces against a series of armies sent by Antiochus, and through superior strategy and bravery he defeated them all.

Finally, he and his followers liberated Jerusalem and reclaimed the temple from its defilement by the Greeks. They could find only one small cruse of oil, enough to last one day, but when they lit the temple menorah with it, a miracle occurred and the menorah burned for eight days.

Since then we celebrate Hanukkah to remember the Maccabees and their successful fight for independence against the Greeks, and most of all the miracle of the oil.

Hanukkah is the most historically documented of the Jewish holidays. We have early sources for the story in the First and Second Books of the Maccabees and in the works of Josephus. We have somewhat later accounts in the Talmud and other rabbinic literature.

There is even a medieval work called *egillat Antiochus*--The Scroll of Antiochus--which is modeled after the biblical Book of Esther. The problem we face is that in none of these accounts do we find the story as outlined above and as it is popularly known. Let us examine each of these accounts and speculate on why this is true.

The earliest versions are found in the First Book of Maccabees and the Second Book of Maccabees. While these books tell the history of the Maccabees, they did not become part of the Hebrew Bible. They were preserved by the church and can be found in collections of Apocrypha literature. Thus Hanukkah is the only major holiday that has no basis in the Bible.

The story found in the First and Second Books of the

Maccabees (with some variations between the two books) is fairly similar to the traditional story outlined above except for one major exception--there is no mention of the cruse of oil nor of the miracle.

While both books mention the cleansing and rededicating of the temple and even briefly mention the relighting of the lamps in the temple, nothing is said of the miracle. Hanukkah is instituted specifically for eight days

not because of the miracle of the menorah but because it is modeled after the holiday of Sukkot, which the Maccabees could not observe while they were still fugitives in the mountains of Judea.

In the next account we have, that of Josephus, the Jewish historian of the first century of the Christian Era, there is again no mention of the miracle, but he does call the holiday "Lights."

HANUKKAH RECIPES

Although not a holiday from the Torah (therefore not having any Biblical requirements), Hanukkah has been differentiated from regular days of the week by special actions and special foods. The most popular themes throughout the Hanukkah dishes are the use of oil and cheese. The oil reminds us of the oil [Olive Oil] which burned eight days instead of one; the cheese reminds us of the cheese dishes that Judith fed to Holofernes, the Syrian commander whom she beheaded. Other traditions include eating a special meal while the Hanukkah lights are burning and, in many homes, the women also refrain from working during this time. These traditions commemorate the important role of the woman and the family in the Hanukkah miracle.

Traditional Potato Latkes

- * 8 potatoes
- * 1 medium onion
- * 2 eggs
- * 1 1/2 tsp salt
- * 1/4 tsp pepper
- * 1/2 cup flour

Grate potatoes. Squeeze out excess liquid. Mix in other ingredients. Fry small spoonfuls until golden brown. Drain and serve hot with applesauce or sour cream.

Doughnuts ("Sufganiyot")

- * 1 kilo sifted flour
- * 2 eggs
- * 1/2 tsp salt
- * 4 tblsp sugar
- * 1/2 cup oil
- * 50 gm fresh yeast
- * 1 pkt (10 gm) vanilla
- * approximately 2 cups warm water
- * jam
- * icing sugar

Place 2 cups flour in bowl with salt, sugar, yeast, vanilla sugar. Mix well. Add oil and water and mix till smooth. Add eggs and mix again. Add remaining flour until smooth, elastic texture is obtain. Leave to rise. Knead, then roll out dough with rolling pin and divide into 4 sections. Roll out each section, cut into rounds with a cup, leave to rise for 1 hour. Fry in deep oil until golden brown. Drain. Inject with jam and roll in icing sugar.

Cheese-Filled Sufganiyot

Make doughnuts according to the Sufganiyot recipe above and fill with one of the following mixtures:

- * 1 cup drained cottage or farmers' cheese
 - * 1 egg
 - * 2 tablespoons sugar
 - * 1 teaspoon vanilla
- Mix together and fill.

Savory Filling

- * 1 cup drained cottage or farmers' cheese
 - * 1 egg
 - * 2 tablespoons salt
 - * pepper
 - * dash oregano and parsley flakes
- Mix together and fill.

Kremlach (Czechoslovakian Latkes)

- * 3 large potatoes
- * 3 eggs
- * 1 tablespoon sugar
- * grated rind and juice of one lemon
- * salt
- * oil for frying

Cook potatoes and mash. Let cool and add eggs, sugar, salt, lemon juice and rind. Form into patties and fry.

Mt. HERMAN

By Laural Banta

There stands Mt. Herman, capped lucidly with pure white snow
The source of water, clear and fresh, for all who live below

Wailing Wall, standing tall, dismal in the sun, shadowy by night
uilt of men, manmade veil, hard rock concrete, unyielding might

Somber figures, clad in black, hand clasped Torah at their side
Head full of Yeshiva, sable ringlet unshorn from pride

Lined up in obscurity, bent with grief, hearts torn by history
Spirits yearning peace, wailing for all to see

Clean hands, washed so ritually, the ceremony rigid
Oblivious to stains inside, simplicity grown frigid

Beyond the gates, the crowd and rank of dignity, Rachel weeps
We notice not, for her wall is private and within her keeps

The weight of the garments that lie on her bed are heavy for her to bear,
They burden her soul during the night, she rises, feels naught but despair

All around destruction, bleak wreckage, avaricious greed and gore
They decide Eternal Destiny, not mere earthly real estate

No man is worthy of covenant without battles in his soul
Only he decides his fate, he wins or loses his own goal

Open up your hand, little one of Judah, your parents answer not
Rejoice in your innocence, your salvation has been bought

Lay down the mishnah, tradition only, not the Covenant to rest
Let the light you've brought from heaven, flow freely from your fist

Resist the paths that violence has trod
For they lead to Masada, not to G-D

Within your heart lies the seed that you seek
Lacing water and nourishment, yet so warm and meek

Look up to Mt. Herman and humbly accept the pure Mayim flow
Then rise if you will and bravely enter the Covenant vow

God sent you here, little one, to wisely stand the test
Pick up the stick of Joseph, now, Jehovah waits for you, thou blessed

Jehovah saved you precious little one and surely by his grace
In the Temple with Abraham, you will meet him, face to face.

(Laural Banta is a new member of B'Nai Shalom).

DID YOU HEAR THE ONE ABOUT.....

The *yeshivah* student came over to discuss terms with the prospective father-in-law, following an introduction by the village *shadchan*.

What the *shadchan* told you about me is perfectly true," said the rich man. "I can well afford to give a handsome dowry to the one who is going to marry my daughter. As to the exact sum, I must say that it all de-

pends upon which daughter is chosen. The one who marries my youngest daughter, who is twenty-five, receives three hundred rubles. My second daughter, who is thirty, will bring six hundred rubles, and my third daughter, who is forty, will bring nine hundred rubles."

"Sir," exclaimed the *yeshiva* student eagerly, "you got maybe a daughter in her fifties?"

A professor of zoology at Harvard, some years ago, asked his graduate students, among whom were several foreigners, to write papers on the elephant.

A German student wrote: "An Introduction to the Bibliography for the Study of the Elephant."

A French student wrote: "The Love Life of the Elephant."

An English student wrote: "Elephant Hunting."

A Canadian student wrote: "Breeding Bigger and Better Elephants."

Izzy Kaplan, also a student in the class, wrote: "The Elephant and the Jewish Problem."

A class of Talmudic students were having a discussion as to the origin of earthy objects and subjects. First they argued the age-old question as to which came first, the chicken or the egg. But Judaism has an answer for that, as one student promptly pointed out: the chicken came otherwise the egg could not have been laid--and the original chicken had to be created by God.

"I have another question," interjected a student.

"Which came first, the doctor or the lawyer?"

The students burrowed into their books but could find no answer that satisfied all of them, so they consulted the rabbi.

"The doctor came before the lawyer," said the rabbi, unhesitatingly.

"How so?" shouted the students.

"Because a doctor was essential as soon as man was created, when God cut out Adam's rib. The lawyer wasn't created until later, when Cain slew Abel."

"The rabbi had a penchant for hell-fire and brimstone preaching. One Sabbath, however, after an unusually critical tirade, he realized that he had gone too far.

"My friends," he went on quickly, "I did not intend all those harsh words in my sermon for you. In reality, I was merely addressing myself. However, I am a little hard of hearing, and I may have spoken a little so loudly. So, if you happened to overhear my self-criticism--excuse me!"

B'NAI SHALOM MISSION STATEMENT

MEMBERSHIP IN B'NAI SHALOM is open to all members of the Church of JESUS CHRIST of 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 existing L.D.S. programs and as follows:

- A. To promote the faith and activity of Jewish members in 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.

B'NAI SHALOM OFFICERS

Albert Ostraff, President.....	756-7953
Jerome Horowitz, 1st Councilor.....	298-8720
Elissa Molling, 2nd Councilor.....	224-5355
Gwen Bardsley, Sec/Treas.....	374-2371
Christina Heath, Music.....	224-6188
Barbara Sorn Shpack, Genealogy.....	322-2577
Charles Smith, The Shofar & Family History.....	224-1917
Irving Cohen, Heritage/Holidays.....	489-6822