

B'nai Shalom's

The Shofar

Spring 2000

A Journal of Jewish Culture, History, and Genealogy from the Latter-Day Saint Prospective

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Spring Meeting Announced

Once again it is time for our semi-annual get-together before General Conference. We will meet on Thursday, March 30, 2000 at 6:30 pm at the LDS Chapel located at 2nd North & West Temple, in Salt Lake City. We will begin with a pot-luck dinner and afterwards convene in the Chapel to hear a speaker. Our speaker will be Hartman Rector Jr. and Glenn Kimber. Their topic will be on the excavations of the City of Lehi.

In addition to our Thursday evening meeting B'nai Shalom is inviting all its members to attend the Salt Lake Temple as a group earlier that day for the 2:45 pm session. You'll want to get to the Temple earlier than that so you can change and meet in the Temple chapel at 2:30.

Letter from the President,

Dear friends, I am humbled and enthusiastic that you chose me as the new president of B'nai Shalom. I'm grateful for those who started our group of kindred saints almost half a century ago and the selfless leadership that has kept it functioning through the present day. With your help I would like to encourage our organization to progress to the next level of growth and service.

Some improvements have been made by thoughtful policy decisions of our leadership group. By moving our meeting day to the Thursday before General Conference instead of Friday we avoid conflicts with mission reunions both for individual's time and reserving meeting space that busy weekend. Our new meeting spot at 2nd North & West Temple, in Salt Lake City, would not have been available on Friday, neither would we have been able to participate as a group in a Temple session earlier that afternoon, as the Salt Lake Temple closes to the general membership that weekend.

As I meet new brothers and sisters in the church, often through some combination of hearing my last name, seeing my face, or finding out I come from New York City, they will guess that I might come from a Jewish background. Invariably, once I confirm that I am indeed Jewish by birth and a returned missionary, they start sharing names of other Jewish converts they have known across the United States and the world. When I hear this I have a deep desire to let these other kindred saints know that we, B'nai Shalom, exist to fellowship with one another, share our similar trials and blessings,

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and move forward in the redemption of our dead, and the salvation of the living. It is from this natural love and concern that I take my direction in leading our group.

With Nancy Goodstein's help we have secured a meeting place only footsteps away from Temple Square and the new meeting hall. It appears we can have this on a continuing basis. It is our hope that if we meet in the same place, centrally located for those of us in Northern Utah, and in the midst of General Conference for those members that arrive from across the world, our meetings will be easier to find and plan for; both for our current members and those we hope will find us. This means we will have to do a better job carpooling for those who find transportation to Salt Lake difficult, but I think we can rise to this challenge and others that face us as we seek to lengthen our stride.

This brings me to a unique aspect of this edition of the Shofar. Inside this newsletter you will find a form that offers you several options for service and involvement in B'nai Shalom. As you read through the list of jobs you will recognize that many have been done from time to time by members as the spirit moved them to be of service, and we are all grateful for their service, but we need to delegate spe-

cific responsibilities for these needs if we are to function reliably. For if we are to become a truly useful resource to our Jewish brothers and sisters, who are being gathered by the Lord into his fold in these later days, we must each take upon ourselves some responsibilities in our growing organization. Please bring these completed forms with you to the meeting, or mail them in if you are unable to attend.

Finally you'll notice that we have planned a time for those of us with current Temple recommends to go through a session together at the Salt Lake Temple earlier in the afternoon the same day as our meeting. Our session begins at 2:45 pm, you'll want to get to the Temple earlier than that so you can change and meet in the Temple chapel at 2:30. We will have some of our family names to share, or you can bring your own. If this goes well, we hope to continue this Temple service as a part of our biannual meeting schedule.

I look forward to seeing you this next meeting on March 30, at 6:30 pm and hearing from our guest speakers, Hartman Rector Jr. and Glenn Kimber. As a preview to our next meetings Robert J. Mathews, Truman Madsen, and Reed Benson have all agreed to speak to our group in the future.

Jeremy Friedbaum

Marriage is part of the divine plan, for in the Bible, at the first time G-d speaks to Adam, He says: "It is not good that Man should be alone; I will make a helpmate for him" (Genesis 2:18). The use of the term "helpmate" in describing a woman has been interpreted within the Jewish tradition as meaning that the purpose of a husband and wife is to help each other reach a positive spiritual state, and not that a woman is subordinate to her husband within a marital union. A husband must love his wife as himself and honor her more than himself (Sota 47a). A husband who fulfills this obligation will merit a household of peace (Yevamoth 62b). Moreover, the male/female union is requisite for the first commandment addressed to human beings in the Bible: "Be fertile and increase, fill the earth and master it" (Genesis 1:18). The entire success of the covenant between man and G-d rests on the marriage premise and its procreative impulse.

HOW TO HELP YOUR FAMILY TREE GROW USING THE FAMILY HISTORY LIBRARY CATALOG

by Nancy Goodstein

What does the "Family Tree of the Jewish People" look like? Let us picture a sturdy tree whose roots are planted deep into the ground. The tree grows many branches, all interrelated and complex. We are part of the "Family Tree of the Jewish People".

Why do we want to be a part of this family? How do we connect our generations together in an unbroken link? What is it in us that yearns to know our ancestors? What is the thrill that we feel when we put on a microfilm and turn page by page looking for the names of our family? What do we feel like when we see their names? I know that my heart beats faster and tears come to my eyes. I stare at the names thinking about them, yearning to know about their lives.

I remember the first record I searched. My parents grew up in Milwaukee, Wisconsin so I started with the 1920 Census. I was living in Dallas, Texas at the time and was too impatient to order the Soundex. Instead I ordered all the films for Milwaukee, Wisconsin. I looked at the names, line by line and then suddenly I saw my grandfather, William Sweet. Listed with him was my grandmother Rose, my mother and her sister. I just sat there thinking about William, the only grandparent alive when I was

growing up. I remembered his kind smile and caring nature. He was a quite man and very gentle. Tears welled in my eyes. He died when I was 21 years old. Looking at his name brought him to life. I connected with him and my grandmother Rose that I never knew.

Last summer I went to a family reunion in Milwaukee, Wisconsin. I was told that I had a cousin that was possibly related to my great grandmother Dora Shapiro. I contacted her and we went to the vital records office in the court house. I knew that my great grandfather, Simon Rabinowitz re-married from a probate record. But I didn't know when. I was allowed to look in the books and find this record. With inspiration I found it. On the record were the names of my 3g grandparents. I also found the death certificate for my 2g grandmother, Dora Shapiro. Her parent's names, Borah Shapiro and Ester Nusbaum, were listed on that document. Dora Shapiro's parents were the same as the gg grandparents of my cousin. We proved that we were related. In one hour, I was given the gift of reaching back in time to find out the names of my ancestors as well as reaching forward to the present to add to my existing family. A welding link was created.

This is why we search. This is the yearning that we feel. This is the joy that lights up inside of us when we discover their names. This is the fulfillment of the hearts of the children turning to their Fathers. We start to know our ancestors and their lives. They reach toward us and we reach toward them. We work together to find each other.

What is the best way to locate your ancestors and build your family tree? How can the Family History Library and its Catalog help you accomplish this goal? I will list some suggestions for research that have worked for me:

1. Talk with your relatives and obtain all the information you can about your families. Ask them who else you can contact.
2. Organize your work in pedigree charts and family group sheets. PAF 4.0 can be downloaded from: www.familysearch.org.
3. Decide what information you seek and use research logs to keep track of the films you search and your results.
4. Begin your search using the records in the United States. I suggest that you search the following records:

CENSUS - Check both Federal and State Census records If you cannot find the names use all the variant

spellings.

CITY DIRECTORIES

SOCIAL SECURITY DEATH INDEX - Order form SS-5 from the Social Security Office. I found the name of my gg grandparents and their town of origin from this record.

VITAL RECORDS - Marriage, Death and Birth.

Check the same information for siblings if you cannot find your direct family members or if the records are incomplete.

NATURALIZATION RECORDS - Declaration of Intent. Petition - This document usually gives you the name of the town of birth, the date of arrival, the port and name of ship, and Oath of Allegiance.

PASSENGER LISTS - You must know the port.

Check Naturalization records first. Some records are indexed. Information can also be found in Books such as Russians to America.

PROBATE RECORDS - These records give you the name and location of heirs, married names of children and location.

SURNAME SEARCH - WORLD WAR I DRAFT RECORDS, RUSSIAN CONSULAR RECORDS, CEMETERY RECORDS, OBITUARIES, TOWN HISTORIES, PASSPORT RECORDS, COURT RECORDS, LAND RECORDS.

LOOK AT THE JEWISH INTERNET SITES SUCH AS JewishGen.org Avotaynu.com, Cyndi's list., and Yad Vashem.

LOCATE THE TOWN OF BIRTH

LOOK UP THE MEANING OF YOUR FAMILY NAME AND ITS ORIGIN.

CROSS THE OCEAN - When you are sure of the town of birth then check the FHLC for records in that location. Check Jewish records, Jewish history, Civil Records, Cemeteries, Census records, Revision lists, Gazetteers and Church records. Check all the records in that location even if it does not say Jewish. Look through the records. There may be a film that includes Jewish records within a church record or a Jewish Cemetery within a Church Cemetery location.

HAMBURG PASSENGER RECORDS - There is also an Internet site for a partial index to some of these records. It is located at: www.hamburg.de/LinkToYourRoots/english/welcome.html

I hope that this information will help you in your research. The last suggestion and most important of all is to pray for guidance and inspiration.

SLUTZK AFTER WORLD WAR II

(As seen by an eye witness)

By MAURICE HINDUS

The writer of this article is a world-renowned author and Journalist. In 1944 he was probably the first American Jew, who was privileged as a Journalist, to travel together with the Red Army and enter with them the city of Slutzk upon its re-occupation from the collapsed German armies.

At that time, he related his observations in a series of articles in the New York Herald Tribune. The following article has recently been written by Mr. Hindus especially for this publication.

We drove into Slutzk from the direction of the old Gutzeit flour-mill. All the way to the bazaar I saw few buildings. The bazaar itself which, as you remember, boomed with trade in autumn was practically deserted. It seemed strange not to hear cackling geese, squawking hens, grunting pigs in November in the Slutzk bazaar; and not to see a single peasant with sacks or baskets of the late autumn apples and pears for which Slutzk and the surrounding countryside were famous.

I shall always remember the shock I experienced when I walked along Broad Street. I could not recognize the loveliest street in the city. The boulevard was gone. Out of spite the Germans had cut down the trees and I saw nothing but stumps overgrown with weeds and grass. The houses, the finest in town, were nearly all demolished. The Lutheran Church with its Gothic tower and old clock, one of the architectural landmarks of Slutzk, was cracked and wobbly and about to collapse. So the once beautiful playground of Slutzk was now a wild and dreary waste.

Kapuler Street should be renamed Shekhita Street. Actually there was no street any more - nearly all the buildings were levelled to the ground. But it was on this street, behind barbed wires, that Jews were herded and slaughtered. Nobody could tell me how many Jews fell victim to German machine guns. All I learned was that out of a population of 23,000 about one-third were gentiles, and that not many had escaped the slaughter. The tangled and rusty barbed wires that had not yet been cleared away were the only silent witnesses of the Great Pogrom.

Slutzk was occupied three days after the war broke out. Some Jews fled the moment they heard German planes flying high over the city, which was in the morning of the first day of the war. Since trains, trucks, and all other forms of transportation were either paralyzed or mobilized by the army, walking was

the only mode of escape. Three of my nephews, Refoel, Gershon, Shlomo Gendeliovitch just picked up their families and left on foot for the interior of Russia. Gershon finally reached a village on the Volga and settled there. Refoel and Shlomo, who were members of the Slutzk kolhoz, managed to get to a village in the province of Kostroma and joined a kolhoz there. By fleeing from Slutzk before the Germans had arrived, they saved themselves from death.

From the information I gathered from party and Soviet officials, no more than about one hundred Jewish families walked out of the city and succeeded in making their way deep into the interior. Who they were and where they finally settled, nobody could tell me.

The other Jews stayed in Slutzk. They didn't believe the Germans were as wicked as they had been depicted. They thought that they could somehow come to terms with them and work and live. They could not imagine Germans killing men and women, let alone children, in cold blood. This was the grimdest mistake our brethren made, not only in Slutzk but all over Europe.

Nor did the Germans show any particular hostility to Jews when they first occupied the city. They told the Jewish community to choose a representative who would speak for them in their dealings with the German commandant. Chipchin, the lawyer, was chosen for the position and for several weeks he seemed to get along well with the new masters of Slutzk. But when repressions began, he again and again raised his voice in protest. Then one day German authorities summoned an outdoor-mass-meeting of Jews, presumably to give them an opportunity to air their grievances in the open. Chipchin was the first speaker and he had no more than said a few words when the German officer whipped out his revolver and shot him. This was the first shooting of Jews in Slutzk.

The Jewish community was terrorized. For the first time they realized the devil was even blacker than he was painted. They felt hopelessly trapped. Yet a few of them, only a few, managed to escape. A woman named Mishalova braved the terror of the Nazis and walked out of the city with her two children. She had procured a false passport and her light hair and blue eyes protected her from the close scrutiny of the Nazi guards. Three other men, the Neumark brothers, likewise made their way to the Russian rear. There were several others who were equally plucky and lucky, though nobody could give me their names.

Slutzk was surrounded by a powerful partisan

army, and the Germans were so afraid of the partisans that they rarely dared to travel of the main highways. I was in villages outside of Slutzk where not even the geese were molested. These villages lay off the main highways and the Germans left them alone. They wouldn't even risk going after the geese, and goose as you surely know is a favorite German food. Several young Jews in Slutzk joined the partisans and saved themselves. At the time I was in Slutzk they had already been mobilized by the Red army and were at the front so I didn't see them.

But why didn't other Jews, especially the young people, run off to the partisans? Once with the partisans they would have been safe unless they perished in battle or fell victim to a partisan's anti-Semite bullet. That there were anti-Semites among the partisans, nobody in Slutzk denied. But the mayor of the city, who had been commander-in-chief of the partisan garrisons, assured me that Jews under his charge rarely suffered from anti-Semitism, and that he dealt harshly with partisans who offended their Jewish fellow-fighters. Besides, as partisans, Jews were as well armed as non-Jews and could protect themselves against attacks on their person. The fact is that not only in Slutzk but in all Byelorussia, comparatively few Jews joined the partisans. Meyer S. Handler, a fellow correspondent who was in Moscow for the New York United Press, made a journey to Pinsk about the same time that I went to Slutzk. On his return to Moscow he and I compared notes. He brought back from Pinsk the same sorrowful tale that I did from

Slutzk, from Minsk, from Pohost and from a few other communities in Byelorussia - very few Jews threw in their lot with the partisans. Why didn't they?

In Slutzk I met a carpenter by the name of Popoff. He told me that one evening during the occupation, the wife of a Jewish barber, named Melnick, rushed into his house and begged him to save her children. Popoff went with her to her house, picked up her three children and brought them to his house. He kept them for a week. As it was dangerous for him to keep them any longer, the mother came and said she would take them back home. Popoff pleaded with her to run off with the children to the partisans. He was one of their secret agents in Slutzk and offered to help her make her way to partisan territory. The mother refused. "If I were alone", she said, I might try. But with the children I'll never make it, and I won't go without them." Despite Popoff's entreaties and expostulations, she refused to follow his advice. Soon afterwards she and her children were murdered.

There were many other instances when mothers, fathers, sons, daughters could have saved themselves by running away to the partisans. But they would not leave without one another. So fathers and mothers stayed with their children and sons and daughters stayed with their parents. The terror of the Germans had firmly solidified the Jewish families. If they couldn't live together, they would die together. They ended up behind the barbed wire fences on Kapuler Street.
New York City, January 1958

There's an old Yiddish expression: "Ah mentch tracht und G-t lacht" which translates to: "A person thinks and G-d laughs."

The Gospel and the Sabbath

Article review from a chapter in *The Radiant Life* by Truman G. Madsen.

These impressions concerning the Sabbath by Jews were compiled by the author through experiences acquired in Israel while visiting with Jewish families during their Sabbath day observances. He cautions us however that opinions by Jews about the Sabbath day vary all over the spectrum and uses the phrase "two Jews, three opinions!" to illustrate that fact. But I think there are some ideas here that will help us Latter-day Saints to better understand their dedication to Sabbath day and help us appreciate this special day.

Brother Madsen points out first that the Sabbath day is the only day that is called *holy* in the creation story. The first six days were called good, but not holy as was the seventh.

Some sources suggest that God or the Gods also observe the Sabbath day as well. The Jewish phrase "Remembering the Sabbath day," means more than just retaining it in our minds, it means to "memorialize", to actually do something to make the day special. In fact, God himself did something on the Sabbath, he created the Menorah which approximates "tranquility". Six days were devoted to work and creation, but on the seventh day He created tranquility and so must we. The Sabbath day is a day where we must do something to make the day special rather than just refrain from doing anything!

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Second, the Sabbath was the reward of the first six days and indeed the first six days were to prepare man for the Sabbath! The Sabbath was not to impose a work stoppage but that all the work that came before it was to enhance its importance. As the Savior said the "Sabbath was made for man, not the man for the Sabbath." (Mark 2:27)

Some have pointed out that ability to work is improved greatly by not working on the seventh day. Traditions say that Moses talked pharaoh into giving the children of Israel the Sabbath day off with this argument. However, this is not the reason for the Sabbath day observance as suggested by the Jews, it is to re-enforce the concept that on the Sabbath day, every man is a king and every woman is a queen! To forget that a man or a woman is the son or a daughter of a king is the worst evil in the universe to the Jews. This certainly goes along with the LDS concept of each of us being the son or daughter of our Heavenly Father.

Third, the Sabbath day as said by many Jews is what kept the Jews from being destroyed as a people. They had lost the inspiration of prophets, priesthood, leadership by kings, temples and even their language, but they kept the Sabbath. For many Jews the commandment of observing the Sabbath day outweighs all the other commandments.

Next the author points out some of the things that the Jews do to observe the Sabbath day which we Latter-day Saints might think about in relation to how important we think this day is. First the Sabbath is a sanctuary in time. Even though it is seen as a day of "thou shalt not's" it is actually a day to have joy! It may be a disciplined joy, but nevertheless a day of joy and celebration. It is a sin, according to Judaism, to be sad on the Sabbath day! The Talmud says that we will be held personally accountable before the judgment of God for every legitimate Sabbath pleasure we did not enjoy! We are *commanded* to have joy. To miss joy is to miss it all. This is in stark contrast to the puritan fear that someone, somewhere is enjoying him or herself.

To increase the joy of the Sabbath day, the Jews have a special dress, special table cloth in the evening and special food—sumptuous food. The Jews serve the most beautiful meal of the week on the Sabbath eve. The mother often has to prepare for as many as two days before. One of the traditional dishes is a kind of stew which stays simmering all night long the night before the Sabbath and then only needs to be served.

The feast is even for the poorest man in the poorest ghetto. It is a requirement that the local synagogue in the area see to it that every man has all that he needs to have his own Sabbath feast.

Second, the Sabbath is heaven on earth. Its observance is a foretaste of paradise in their eyes. They say that nature herself observes the Sabbath. The rivers rid themselves of rocks and dirt so they can be calm on the Sabbath. If you check out one of our church hymns "Come Away to the Sunday School," you will find the line "Nature breathes her sweetest fragrance on the holy Sabbath day." Even hell celebrates by letting those who are in torment be released for one day. The host of heaven also celebrate by gathering together to sing and have tranquility.

Third, the Jews speak of the Sabbath as a queen, as a bride. The creation of the Sabbath is equated with a king who has made a bridal chamber but it lacks a bride. When creation was finished what did it lack, a Sabbath! The Sabbath is therefore to be celebrated like a wedding, and the bride is to come lovely and decked and perfumed. In short, the Sabbath is to be sanctified. And in Jewish thought, sanctification is associated with marriage.

Much of the world traditions about God say that when He finished the creation He walked off and gave it no more thought. However if you ask some Jews what God has been doing since then, they will tell you "making marriages." For Latter-day Saints, we only have to think of the Temple to have that same conclusion.

On the idea of the Sabbath as bride, the author quotes a letter he received from a Jewish mother: "The mother is responsible for the atmosphere of piety and reverence...She prepares the Sabbath dinner (by the way, the men are encouraged to help), and gathers her children around while she pronounces the blessing over the lights. The woman prepares the home for each festival. She creates the mood of joy. She is general councilor. The Talmud says no matter how short your wife is, lean down and take her advise. And for the husbands—how can a man be assured of having a blessed home? Answer: By respecting his wife." In some homes, Proverbs 31, the famous verses about who can find a virtuous woman, who is more precious than rubies, is often read aloud to the family before the meal.

The bottom line in all these activities relating to the Sabbath day is that it involves the act of creation. You must do something to make it a time of joy. All the earthly pleasures of this world were put here so we

could enjoy the Sabbath experience. It is not a day of avoiding desecrating it, but a day of rejoicing and feeling pleasure. The Sabbath day is God's and ours—the very climax and meaning of what has gone on before.

JEWISH TRADITIONS IN MARRIAGE

The importance of marriage in the Jewish tradition is summed up in the Talmudic statement that when one marries, one becomes a complete person. Marriage is regarded as the ideal state. In the very first book of the Bible, God tells Adam that "it is not good for man to live alone."

Marriage is considered a mitzvah, a divine commandment. When a Jewish couple marries, it becomes possible for them to fulfill Judaism's first Biblical obligation -- "be fruitful and multiply." A Jewish marriage celebrates the creation of a new Jewish family. For this reason, the Zohar says, "*God is constantly creating new worlds by causing marriages to take place.*" Thus, Judaism has always viewed marriage as a sacred covenant.

Your wedding day will likely be one of the most significant occasions in your life. It is a consecration, a sanctification of life itself. Indeed, the Hebrew word for mar-

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Plain and Precious Things

Lost from the Torah

by Charles Smith

In Nephi 13:26, we are told by Nephi that "many plain and precious things" would be taken from the Bible. If someone were to ask you what "plain and precious things" have indeed been taken from the Bible, could you answer them? What things have been removed on purpose or lost through careless transcribing? See if you can make a list before reading on.

First lost concept: Turn to the topical guide in the back of your Bible to the topic "Holy Ghost." You'll see that the references are first listed in the Old Testament, then the New Testament, and finally latter-day scripture. How many references do you see in the Old Testament for the Holy Ghost? There are none! What happens to the Holy Ghost in the Old Testament? Are we to believe that the third member of the Godhead did not make his first appearance until the baptism of Christ? Are we to believe that his influence was not felt by man until the day of Pentecost as recorded in Acts?

A check of the Book of Mormon shows that the Holy Ghost has indeed been active before the New Testament. In 600 BC, Nephi records his desire to "see and hear and know of these things, by the power of the Holy Ghost," as written in 1 Nephi 10:17. Even the apostate Sherem asked for a sign by the power of the Holy Ghost. Amulek warned the Zoramites to stop contending against the Holy Ghost (Alma 34:38).

A check of the Pearl of Great Price shows us that the Holy Ghost influenced Adam and all righteous people since then. No one can testify that Jesus is the Christ unless he is under the influence of the Holy Ghost. So all those who have testified of Jesus whether before or after his birth have been influenced by the Holy Ghost. In fact, when the Holy Ghost is not present, a society will eventually perish.

Second topic: Satan. Look him up and you will see only three. If you are a Jew relying on the Torah, you might think that there was no such thing as a devil. What happens to satan? If you read the New Testament, you find all sorts of references to people being possessed by devils. Did satan suddenly appear on the scene after Christ's birth?

The Book of Mormon reveals to us that satan was indeed active before the meridian of time and even tells us of methods he has been using since the beginning to bring people under his domination. In the Pearl of Great Price, we read of Moses' encounter with him. It's no wonder that this story did not make it into the canon of scripture because satan did not want people to read of his defeat.

Third topic: Baptism. Again there are no references to this ordinance in the Old Testament. However we see again in the Book of Mormon, this ordinance was practiced by the Nephites. Nephi tells us that "But, behold, my beloved brethren, thus came the voice of the Son unto me, saying: After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water,

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and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you that ye had not known me." (2 Nephi 31:14). This was about 550 BC.

Two hundred years previous, Isaiah also spoke of baptism. In the Brass Plates, Nephi quotes Isaiah when he says "HEARKEN and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, or out of the waters of baptism, who swear by the name of the Lord, and make mention of the God of Israel, yet they swear not in truth nor in righteousness." (1 Nephi 20:1). In Joseph Smith's translation of the Bible, Joseph restore the word Baptisms to Genesis 17:5.

Fourth topic: Repentance. The word only appears once in the Torah. The word "repent," however, appears 23 times. In almost all appearances it refers to God repenting for His actions, not man repenting of his sins. It is evident that satan does not want men to repent of their sins, but wanted men to blame God for the situation we are in here on this earth.

These are but a few of the "many plain and previous things" missing from the Torah. However, Nephi also mentions that "many covenants of the Lord have they taken away." (1 Nephi 13:26). Can you name those covenants?

One of these missing covenants

is the part of the covenant God made with Abraham concerning the other inhabitants of this earth. In Genesis 12:3 we read, "And I will bless them that bless thee, and curse him that curseth thee: and in *thee shall all families of the earth be blessed.*" This is the only reference in the Old Testament to the fact that other people who are not direct descendants of Abraham will be blessed. And just exactly what God means by "all families of the earth be blessed" is somewhat obscure.

However, if you check in 1 Nephi 22:9 we read: "And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed."

The Book of Mormon tells us that the covenant will apply to any person who repents and comes unto Christ. That the covenant can be taken advantage of by any person trying to live righteously and that being a descendant of Abraham is no guarantee of anything.

Satan does not want the Gentiles to know they also can benefit from the covenant that God made with Abraham. He would like the Gentiles to think they are just out of the picture and will never be the recipient of such promises. Therefore, that part of the covenant was left out of the text.

It should be a little clearer now that the Jews would indeed "stumble" because these plain and precious things are missing. See if you can find more for yourself.

riage is kidushin- "holiness." It is derived from the Hebrew word kadosh, which means to be holy, separate and distinct. When you enter the bonds of kiddushin, you enter a relationship that says to you and to the world that you are now set apart from everyone else. Your lives are now inextricably bound together by a holy bond. The Ba'al Shem Tov, founder of hassidism, said it well: "From every human being there arises a light that reaches to heaven. When two souls are destined to find each other, their streams of light flow together, and a single brighter light goes forth from their united being."

Relationship between Man and Wife and Man and God

According to Jewish thought, the relationship that most closely parallels the relationship between man and G-d is the marital union between a man and a woman. "If a man and wife are worthy, the Divine Presence is with them" (Sotah 17a). "A man cannot live without a woman, a woman cannot live without a man, and the two of them cannot live without the presence of G-d" (Berachot 9:1).

A blind man is sitting on a park bench. A rabbi sits down next to him. The rabbi is chomping on a piece of matzoh. Taking pity on the blind man, he breaks off a piece and gives it to the blind man. Several minutes later, the blind man turns, taps the rabbi on the shoulder and asks, "Who wrote this?!"

The Last "Oy Vey"

Matzoh

Bernie, a young Jewish boy, decided he wanted to be an aeronautical engineer and build airplanes. Over the years he studied hard, went to the best schools, and finally got his degree. It didn't take long before he gained a reputation as the finest aeronautical engineer in all the land, so he decided to start his own company to build jets.

His company was such a hit that the President of the United States called Bernie into his office. "Bernie," the president said, "the President of Israel wants to commission your company to build an advanced jet fighter for his country. You have our approval--go out and design him the best jet fighter ever made."

Needless to say, Bernie was tremendously excited at this prospect. The entire resources of his company went into building the most advanced jet fighter in history. Everything looked terrific on paper, but when they held the first test flight of the new jet, disaster struck. The wings couldn't take the strain--they broke clean off of the fuselage! (The test pilot parachuted to safety, thank G-d.) Bernie was devastated; his company redesigned the jet fighter, but the same thing happened at the next test flight--the wings broke off again.

Beside himself with worry, Bernie went to his Schul to pray...to ask G-d where he had gone wrong. The rabbi saw Bernie's sadness, and naturally asked him what the matter was.

Bernie decided to pour his heart out to the rabbi.

After hearing the problem with the jet fighter, the rabbi put his arm on Bernie's shoulder and told him, "Listen, I know how to solve your problem. All you have to do is drill a row of holes directly above and below where the wing meets the fuselage. If you do this, I absolutely guarantee the wings won't fall off."

Bernie just smiled and thanked the rabbi for his advice...but the more he thought about it, the more he realized he had nothing to lose. Maybe the rabbi had some holy insight. So Bernie did exactly what the rabbi told him to do. On the next design of the jet fighter, they drilled a row of holes directly above and below where the wings met the fuselage. And...it worked!! The next test flight went perfectly!

Brimming with joy, Bernie went to the Schul to tell the rabbi that his advice had worked. "Naturally," said the rabbi, "I never doubted it would." "But Rabbi,

how did you know that drilling the holes would prevent the wings from falling off?"

"Bernie," the rabbi intoned, "I'm an old man. I've lived for many, many years and I've celebrated Passover many, many times. And in all those years, not once--NOT ONCE--has the matzoh broken on the perforation.

G-d and the Golfer

The rabbi was an avid golfer and played at every opportunity. He was so addicted to the game that if he didn't play he would get withdrawal symptoms.

One Yom Kippur, the rabbi thought to himself, "What's it going to hurt if I go out during the recess and play a few rounds. Nobody will be the wiser and I'll be back in time for services."

Sure enough, at the conclusion of the morning service, the rabbi snuck out of the synagogue and headed straight for the golf course.

Looking down upon the scene were Moses and G-d.

Moses said, "Look how terrible -- a Jew on Yom Kippur. And a rabbi besides!" G-d replied, "Watch, I'm going to teach him a lesson."

Out on the course, the rabbi stepped up to the first tee. When he hit the ball, it careened off a tree, struck a rock, skipped across a pond and landed in the hole for a HOLE IN ONE!

Seeing all this, Moses protested: "G-d, this is how you're going to teach him a lesson? He got a hole in one!"

"Sure", said G-d, "but who's he going to tell?"

"Rabbi! What a Surprise!"

A rabbi who's been leading a congregation for many years is upset by the fact that he's never been able to eat pork. So he devises a plan whereby he flies to a remote tropical island and checks into a hotel. He immediately gets himself a table at the finest restaurant and orders the most expensive pork dish on the menu.

As he's eagerly waiting for it to be served, he hears his name called from across the restaurant. He looks up to see 10 of his loyal congregants approaching. His luck, they'd chosen the same time to visit the same remote location!

Just at that moment, the waiter comes out with a huge silver tray carrying a whole roasted pig with an apple in its mouth. The rabbi looks up sheepishly at his congregants and says, "Wow - you order an apple in this place and look how it's served!"

Jewish Food

Latkes:

A pancake-like structure not to be confused with anything the House of Pancakes would put out. In a latka, the oil is in the pancake. It is made with potatoes, onions, eggs and matzo meal. Latkas can be eaten with apple sauce but NEVER with maple syrup. There is a rumor that in the time of the Maccabees they lit a latka by mistake and it burned for eight days. What is certain is you will have heartburn for the same amount of time

Matzoh:

The Egyptians' revenge for leaving slavery. It consists of a simple mix of flour and water - no eggs or flavor at all. When made well, it could actually taste like cardboard. Its redeeming value is that it does fill you up and stays with you for a long time. However, it is recommended that you eat a few prunes soon after.

Gefilte Fish:

A few years ago, I had problems with my filter in my fish pond and a few of them got rather stuck and mangled. My son (5 years old) looked at them and

commented "Is that why we call it 'GeFiltered Fish'?" Originally, it was a carp stuffed with a minced fish and vegetable mixture. Today it usually comprises of small fish balls eaten with horse radish ("ch�ain") which is judged on its relative strength in bringing tears to your eyes at 100 paces.

Kasha Varnishes:

One of the little-known delicacies which is even more difficult to pronounce than to cook. It has nothing to do with Varnish, but is basically a mixture of buckwheat and bow-tie macaroni (noodles). Why a bow-tie? Many sages discussed this and agreed that some Jewish mother decided that "You can't come to the table without a tie" or, G-d forbid "An elbow on my table?"

Bagels:

How can we finish without the quintessential Jewish Food, the bagel? Like most foods, there are legends surrounding the bagel although I don't know any. There have been persistent rumors that the inventors of the bagel were the Norwegians who couldn't get anyone to buy smoked lox. Think about it: Can you picture yourself eating lox on white bread? Rye? A cracker?? Naaa. They looked for something hard and almost indigestible which could take the spread of cream cheese and which doesn't take up too much room on the plate. And why the hole? The truth is that many philosophers believe the hole is the essence and the dough is only there for emphasis.

B'nai Shalom's 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 LDS 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 LDS Church programs oriented towards Jewish peoples.
- e To engage in other activities deemed appropriate in carrying out the objectives of the organization.

B'nai Shalom Officers

Jeremy Friedbaum, President.....	375-1995
Albert Ostraff, 1st Councilor.....	756-7953
Elissa Molling, 2nd Councilor.....	224-5355
Gwen Bardsley, Sec/Tres.....	374-2371
Christina Heath, Music.....	224-6188
Nancy Goodstein, Genealogy.....	
Charles Smith, The Shofar & Family History.....	785-6114