

B'Nai Shalom

THE SHOFAR

A JOURNAL OF JEWISH CULTURE AND HISTORY FROM THE LATTER-DAY SAINT PROSPECTIVE

SPRING 1996

THIS ISSUE

President's Message

Praise the Lord with Music

Orson Hyde and the Rest of the Story

The Need to do Family History Work

Read your Patriarchal Blessing

Why was Jesus born in a Jewish Family?

How Jewish Families Lived in Jesus' Day

Book Reviews:

Truman As A Modern Cyrus
Jews in LDS Thought

The Shofar is
published quarterly

Publishing office:
1217 North 685 West
Orem, Utah 84057
(801) 224-1917

Publisher:
B'Nai Shalom
Editor:
Charles C. Smith

Yearly Subscription Fees:
A donation of \$5.00

SPRING MEETING ANNOUNCED

Our April Conference Meeting will be in the in the **Sandy Crescent Stake Center** which is located at **10945 South 1700 East in Sandy.**

From I-15, take the 106th off ramp and go East to 1700 East and turn south. You should spot it easily.

Our speaker will be Dr. Arnold Green, professor of Near Eastern History at BYU. Dr. Green has an extensive background in Middle East Studies. He will speak on the architecture of Jewish Synagogues and the present situation in Israel.

Afterwards there will be the usual potluck treats and socializing. Please bring your favorite finger food or a "taste of Jewish". President Ostraff said he was partial to Cheese Cake! If you don't want to make anything, bring some sort of juice.

Come join us for an evening of fellowship. If you know of any others who might have an interest in our group, please invite them!

PRESIDENT'S MESSAGE

We love you. May the blessings of the Gospel be with you. There is an eternal purpose in our life on earth. We are part of our Father's family. It is because of his love for us, his son suffered and gave his life for us.

Now we are called upon to be "saviors...on Mount Zion" (Obadiah 1:21). Even as we enter the "House of the Lord" for ourselves, our forebears and our progenitors, we become one family with Christ. Brigham Young said concerning our forebears: "They have done their work and now sleep. We are now called up to do ours." (Discourses of Brigham Young, pp. 623)

In a sense, the Church is the custodian of the Temple to prepare us under the Priesthood to enter therein to receive the Endowment. We do this work for ourselves and our loved ones as well as for the promise to become heirs even as Adam and Abraham with our brothers and sisters.

At our meeting of B'Nai Shalom, we have information which will assist you in your family research. Invite others of Jewish descent to join with us. B'Nai Shalom is an organization of fellowship with love for each other.

Albert Ostraff



BE MERRY AND PRAISE THE LORD

By Christina G. Heath

Dear B'Nai Shalom

In the Doctrine and Covenants 136:28, we read: "If thou are merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving." As Latter-Day Saints, we have many reasons to be merry and to praise the Lord. Music is one of the best ways to express our thanks to Him, for our lives here on earth, for the plan of salvation, for His goodness and mercy towards us.

"And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy." (1 Chron. 15:16). This is how the children of Israel celebrated the bringing of the Ark of the Covenant to Jerusalem.

Throughout history, music has been the means of expressing joy and gratitude to the Lord. In this dispensation the Mormon Tabernacle Choir is spreading the joy of the gospel all over the world through their music, their concerts in many different countries. Let us follow the example of our brothers and sisters all through the history of God's dealings with His children here on earth by continuing the musical tradition in our homes and places of worship.

READING OUR PATRI- ARCHAL BLESSINGS

By Elissa Molling

Have you read your Patriarchal Blessing lately? I promise, if you do, you will find something new you didn't realize was there

ORSON HYDE AND THE REST OF THE STORY

"When Oliver Cowdery conferred the ordination blessing of the apostleship upon Orson Hyde on February 15, 1835, he blessed him with the spirit of prophesy that 'he should go forth to the nations of the earth to proclaim the Gospel; and that he should go forth according to the commandment to both Jew and Gentile; and go from land to land and from sea to sea; and have power to smite the earth with pestilence'" DHC Vol. 2, pp. 189-190.

Found in PROPHECIES OF JOSEPH SMITH AND THEIR FULFILLMENT by Nephi L. Morris, pp. 261 is the following:

"At the time of his confirmation as a member of the Church, Joseph the Prophet blessed him with the following prophetic promises: 'In due time thou shalt go to Jerusalem, the land of thy fathers, and be a watchman unto the house of Israel, and by thy hands shall the most High do a great work, which shall prepare the way and greatly facilitate the gathering of the people.'

In 1840, Orson Hyde was assigned to go to Jerusalem and dedicated that land for the 'return of the Jew'. His companion was to be John E. Page. Somehow, Elder Page never completed that assignment.

Traveling from Nauvoo to New York City, Orson Hyde stopped in Philadelphia and preached to members and non-members. He happened to mention that he in was "penurious straits" or with funds to complete his mission to Palestine. As he was shaking hands after his sermon, a stranger, handed him a black purse of gold. There is not found in the annals of the Church one reference to this stranger except as continued in the above narrative."

In 1924, however, Nephi L. Morris received a letter from John F. Beck, wherein he said the stranger, prayed for by Elder Hyde was his father, Joseph Ellison Beck. He was a famer living in New Jersey at the time of Orson Hyde's sermon in Philadelphia. In 1850, he moved to Utah and settled in Spanish Fork, where he lived to the age of 93.

THE NEED TO DO FAMILY HISTORY WORK

It is with a great joy the I write to you, my brothers and sisters of Jewish Ancestry. Many of us have been given a rich heritage from our forefathers that will enable us to do much good in this life. We do know and remember the travails, and the labors, and the pains of the Jews, and their diligence to their families, and their longings for the promised covenants made to Abraham, Isaac and Jacob. What can we do for our ancestors who made this life possible, and if they could speak to us now what would they have us do? Brigham Young stated: "What do you suppose the fathers would say if they could speak from the dead? Would they not say 'We have lain here thousands of years, here in this prison house, waiting for this dispensation to come'. Why, if they had the power, the very thunder of heaven would be in our ears... All the angels in heaven are looking at us, the members of this Church to begin the salvation of the human family."

This Family History work must be done in the Temple. In most cases, family history work is simple and easy to complete. To submit an ancestors work to the Temple for baptism and endowment, one needs a birth date, at least the year of birth; a place of birth with at least two subdivisions, that is in the US, a county and a state or in Europe, a province and country. The death date is needed, at least the years, if the person was born within the last

before! It will answer questions you're pondered and remind us to do work for our ancestors (who thanks to them, we are here today).

How grateful to have Patriarchs in our Church, who can look into our past and future. They can tell us what lineage we are from and help us work our way back to Heavenly Father. We're given a blueprint for our life. So we can live with Him and our Messiah again.

What a blessing it is, may we never take it for granted. As I was writing this article, I read mine again. It has lifted me up and given me strength to face whatever trials come. I realize what is really important in life and what is not. As we keep His commandments and follow His teachings, we will have His peace and comfort, so that we can make it in this life and have our families with us into the eternity's.

I'm looking forward to seeing all of you again at our next B'Nai Shalom meeting. May the Lord bless you. Your sister in Christ.
Elissa Molling

FROM ELISSA MOLLING JEWISH RECIPE BOOK:

Potato Latkes

6 med. Potatoes
1 small onion
1 t. salt
1 egg
3 tbsp. flour matzo meal or bread crumbs
½ t. baking soda
Wash, peel and grate the raw potatoes. Add soda and remove excess juice. Grate and add onion, salt and egg. Add flour and beat well. Drop by spoonfuls into hot fat that is almost deep enough to cover the cake. Brown on both sides and drain on adsorbent paper. Serve with applesauce if desired.

110 years, since 1885. Otherwise deceased maybe used for the death date. If available the burial on death place is needed. Jewish birth and death records are excellent in the US. Often a death record or tombstone contains this information. For a close relative, we often have personal knowledge of the birth and death event. Citizenship papers and a census will usually have this information. We have people to help us in the Ward, the Family History Specialist, and at the Family Histories Centers or Libraries. When our days are fulfilled and we go to be with our fathers, we will see them face to face. Let us work diligently to redeem our dead so this day is a day of rejoicing and reunion. Let us praise and glorify our Father in Heaven and Jesus Christ. "Let us, therefore, as a Church and a People, and as Latter-Day Saints, offer unto to the Lord an offering in righteousness; and let us present in his Holy Temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptance." (D&C 128:24). Yours in Christ.

Howard Weissman

JEWISH AND GENTILE FAMILIES IN JESUS' DAY

In his infinite wisdom, having compassion and solicitude for the welfare of his Son, the Father sent the Lord Jesus into a Jewish home, into a Jewish family circle. In such an environment the Infant Messiah would receive tender and loving care and be exposed to the best teaching and training available in any mortal family unit. Even God's own Son -- as he stretched and turned in his swaddling clothes; as he waited to be weaned; as he learned to walk and talk and feed himself; as he learned to read and write and memorize; as he partook of the varied experiences that are the common lot of all who undergo a mortal probation -- even he would be influenced by his environment and would be preserved from the defilements of paganism because the home in which he dwelt was Jewish.

The law of family worship, the system revealed by the Great Jehovah to enable his people to gain exaltation through the continuation of the family unit in eternity was known, in part at least, to the Jews of Jesus' day and in the true sense of the word to no other Old World people. Jewish families, therefore, had a religious foundation and a spiritual status totally unknown among the Gentiles. As a result, those families among them which were pious and devout -- whose members looked for the Consolation of Israel and who sought to live by the high standards found in the law and in the prophets -- such families lived lives of decency and morality. Husbands and wives were faithful to each other, scriptural study and daily prayer were part of the rituals of life, and the family members lived honest, sober, and upright lives. Such was the environment prevailing in the family circle in which God placed his Son.

In contrast, family life among the Gentiles was defiled, corrupt, devoid of decency, and of such a low order as scarcely to be worthy of the name. "Strange as it may sound," Edersheim says, "it is strictly true that, beyond the boundaries of Israel, it would be scarcely possible to speak with any propriety of family life, or even of the family, as we understand these terms. . . . Few of those who have learned to admire classical antiquity have a full conception of any one phase in its social life -- whether of the position of woman, the relation of the sexes, slavery, the education of chil-

Book Review

TRUMAN AS A MODERN CYRUS

Harry S. Truman was not a "cry-on-the spot kind of fellow", said the writer David McCullough, but when Israel's chief rabbi paid the president a visit in 1949 and told him, "God put you in your mother's womb so you would be instrument to bring about the re-birth of Israel after two thousands years", tears rose to the president's eyes.

In a fascinating article, published in *BYU Studies*, Vol. 34, No 1, 1994 and written by Michael T. Benson, grandson of Ezra Taft Benson and a Rhodes Scholar, the author outlines the factors in Truman's life that motivated him to reject the advise of his closest political advisors and become the first nation on earth to recognize the newly organized state of Israel. Which generated some of the "bitterest and most Venomous" opposition he was to face during his time in the White House.

The rabbi then read from a Bible he was carrying and read from the Book Of Ezra: "The Lord God of heaven hath given me all the kindness of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah." (Ezra 1:2). Maybe the good rabbi was not aware, but Truman was no stranger to the Bible.

As a youth Truman was "neither as athletic nor social as his fellow classmates or his the Bible. By thyounger brother Vivan, and spent most of his time reading books." Margaret Truman, the president's only child, recorded: "My father's second preference, after Horne's biographies, was the

dren, their relation to their parents, or the state of public morality. Fewer still have combined all these features into one picture, and that not merely as exhibited by the lower orders, or even among the higher classes, but as fully owned and approved by those whose names have descended in the admiration of ages as the thinkers, the sages, the poets, the historians, and the statesmen of antiquity. Assuredly, St. Paul's description of the ancient world in the first and second chapters of his Epistle to the Romans must have appeared to those who lived in the midst of it as Divine even in its tenderness, delicacy, and charity; the full picture under bright sunlight would have been scarcely susceptible of exhibition. For such a world there was only one alternative -- either the judgment of Sodom, or the mercy of the Gospel and the healing of the Cross."

Such was the environment prevailing in the family circle in which God placed his Son.

It is evident -- self-evident! -- that any nation or people having any reasonable degree of understanding relative to the true status and position of the family in the eternal scheme of things would be unique, separate, distinct, peculiar, a people set apart. And so it was with the Jews of Jesus' day. There was no race and no kindred like them among all the peoples of the earth. They were Jews of Abrahamic ancestry, and all others were Gentiles, lesser breeds without the law.

True, their knowledge was incomplete, and the full glory of perfect familial relationships had been lost among them. But they had been born in the family of Israel; the traditions of their fathers still lingered in their homes; and they did have the holy scriptures, wherein the Abrahamic covenant and the chosen status of Israel were extolled. They were, indeed, a unique people, a peculiar people, a people set apart from all others. Their family-centered way of life, their religious traditions, their social customs all combined to separate them, to make them a people without peer. As Edersheim says: "It may be safely asserted, that the grand distinction, which divided all mankind into Jews and Gentiles, was not only religious, but also social. [Albeit, let us here insert, the social grew out of the religious.] However near the cities of the heathen to those of Israel, however frequent and close the intercourse between the two parties, no one could have entered a Jewish town or village without feeling, so to speak, in quite another world. The aspects of the streets, the building and arrangement of the houses, the municipal and religious rule, the manners and customs of the people, their habits and ways -- above all, the family life, stood in marked contrast to what would be seen elsewhere. On every side there was evidence that religion here was not merely a nor a set of observances, but that it pervaded every relationship, and dominated every phase of life." (Sketches, p. 86.)

There was no race and no kindred like them among all the peoples of the earth.

As we view Jewish families and Gentile families, is it any wonder that the Son of God came among the Jews? Though they would take his life in due course, because of priestcraft and iniquity, yet divine providence required an environment and a social and religious climate that would enable him to grow to maturity, unstained, preserved physically and spiritually, so that he could do his appointed work before he laid down his life as our Savior and Redeemer.

Bruce R. McConkie, *The Mortal Messiah* pp. 217-220

Bible. By the time he was twelve, he had read it twice and was frequently summoned to settle religious disputes."

As a result, Harry S. Truman was more than just sensitive to implications of what was happening in Palestine. He was aware of the prophecies of the restoration of the Jews to the lands given to them by the God of Israel. It may have been this familiarity with the Old Testament that cause him to say to his Secretary of Defense James Forrestal, when he reminded him about the critical need for Saudi Arabian oil in the event of war, that he "would handle the situation in the light of justice, not oil!" In a later conversation, Clark Clifford, Truman's press secretary, said to Forrestal, "it is a question of the ethics and morality of the problem." Truman stuck to the proposition that the Palestine issue should be decided on moral grounds.

The author does not fault the advisors to Truman that argued on the basis of strategic and economic politics. That was what they were there for. But they failed to look at foreign policy in light of "altruistic, moralistic or humanitarian motives". It took a man with Harry S. Truman's personality and background to see the problem in a moral light rather than in the light of political expediency.

This was reinforced by a meeting in May of 1948 with Chaim Weizmann, Israel's first president, in which he told Truman that "The choice for our people, Mr. President, is between statehood and extermination. History and providence have placed this issue in your hands, and I am confident that you will yet decide it in the spirit of the moral law."

The author points out that David Niles, a White House aid to

HOW JEWISH FAMILIES LIVED IN JESUS DAY

In Jesus' day the Jews had their temple, their synagogues, and their homes, and around them their whole life revolved. Three times each year faithful men appeared before the Lord in his sanctuary -- and would not Jesus, who kept his Father's law, have been among them? -- there, by sacrifice, to recommit themselves to Jehovah and to receive anew a remission of their sins.

Many people frequented the sacred courts to teach and be taught and to partake of the spirit of worship that centered in the Holy of Holies.

Every Sabbath and on certain feast days, the faithful -- and would not Jesus have been among them? -- came to the synagogue to pray, to hear the word of the Lord taught, and to receive the exhortations so important even to the most spiritual of men. But the home was something else -- day in and day out, week after week, month added to month, and one year following another; the home was the place where true worship was taught and practiced. Every Jewish home was itself a house of worship, a house of prayer, and -- shall we not say it -- a house of God.

And Jesus our Lord was nursed and suckled in a Jewish home; he played within its walls as a child; he was guided by a Jewish mother and a Jewish foster father as he learned the customs and discipline and way of life of the race of which he was a part. In the real and practical sense it was his first and chief house of worship. It is true that he went up to the temple when twelve years of age and undoubtedly three times each year from then until the time his active ministry began. It is true that he worshipped as a youth and in his maturing years in Jewish synagogues: we know that during his ministry he used them as teaching centers, as the sites for miracles, and as the reverent and sacred houses of worship that they in fact were.

But we cannot see our Lord in proper perspective unless we see him in the home of Joseph and Mary; unless we know what he was taught within those private walls; unless we are aware of the practices and rituals that were there impressed upon his receptive and truth-seeking mind. Jesus was the Son of God and dwelt among men with native endowments without equal, but he was also a product, as we all are, of his environment; and his Father chose to place him in the care and custody, during his formative years, of Jewish Joseph and Jewish Mary and their Jewish home with all its Jewish teachings, practices, and ways of worship.

Joseph and Mary lived in modest circumstances. They offered in sacrifice, when Jesus was presented in the temple, "a pair of turtledoves, or two young pigeons," rather than the more expensive lamb. (Luke 2:21-24.) What happened to the gifts of "gold, and frankincense, and myrrh" that came to the young child" we do not know. (Matt. 2:11.) Perhaps they sustained the family during their exile in Egypt; perhaps they were divided among relatives and others of modest means. Their home in Nazareth would have been small, without running water and other amenities common in even the poorer homes today. Such furniture as they possessed would have been well made; their clothing would have been of homespun Galilean wool; and as to their food, the principal fare would have been the meat and vegetables and fruits grown and raised so abundantly.

We cannot see our Lord in proper perspective unless we see him in the home of Joseph and Mary;

Truman and Roosevelt, expressed doubts "that Israel would have come into being if Roosevelt had lived." Roosevelt's thoughts on partition were not clear and nothing was outlined for his successor. Truman's stand was his own.

Years after leaving the White House, Truman recalled: "I'd recognized Israel immediately as a sovereign nation when the British left Palestine in 1948, and I did so against the advice of my own Secretary of State, George Marshall, who was afraid that the Arabs wouldn't like it. This was one of the few errors of judgment made by that great and wonderful man, but I felt that Israel deserved to be recognized and didn't give a damn whether the Arabs liked it or not!"

This is an article that should be read if you would like greater insights into the events that lead to this country being the first to grant diplomatic recognition of the newly established State of Israel. You'll see how Orsen Hyde's dedicatory prayer on October 24, 1841 on the Mount of Olives was fulfilled: *"Thou, O Lord, did once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do Thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David Thy servant, even a descendant from the loins of ancient David to be their king."*

If you wish to read to entire article, you can get a copy of this issue of BYU STUDIES by

dantly in the hills of Galilee. Perhaps they had occasional foods and articles of adornment that were imported.

We can scarcely question that as other sons and daughters came, they lived in close and intimate quarters, with limited amounts of this world's goods, the children sharing food and exchanging clothes as their needs required. Certainly the whole family lived in lesser circumstances of opulence than generally prevails in homes located in the developed nations today. There were wealthy people in Nazareth and other Palestinian communities whose houses were mansions by any standards, but we have no reason to suppose that the home of Joseph and Mary was in any way pretentious. The Father of the Son placed his Eternal Offspring in modest circumstances: the Prince who was to be King was neither born nor reared in a palace. How fitting it was, rather, that the One who was to ascend above all others should be cradled in a manger and reared in a carpenter's home.

But it is the spirit and teachings, the love and harmony, not the wood and mortar and chairs, that make a true home. And in those things that are important, the home provided by the just and faithful husband of Mary excelled. Perhaps there neither was nor has been one like it in all Israel. Family life being what it is, and having the impact that it does upon the children who are reared in the family circle, surely the Father of us all, who also was the Father of One only in mortality, would have chosen that family circle which was preeminent above all others as the environment for his Only Begotten Son.

When we describe Jewish family life in the day of Jesus, our choice of words strays into the field of the superlatives. The plain fact is that there were not then and have not been since -- except among the meridian saints and among the Latter-day Saints, both of which peoples enjoyed a home life hallowed by eternal marriage and all that grows out of it -- there were not then and have not been since families like the ancient Jewish families. Such were not found among the Gentiles of Jesus' day and are not found among the Christians of modern Christendom, nor among the modern Jews. Those ancient members of Jacob's house still had the priesthood of Almighty God; they still centered their whole social structure in the revealed word that had come from Moses and the prophets; they had in fact preserved their unique and peculiar status among men by preserving the family teachings and customs, all of which raised family life to a state of excellence seldom excelled even by their righteous forebears. True, Rabbinism, which sought to override the spirit of the law with traditionalism and the worship of the letter, often made void some of the highest family principles. But the Lord's system of familial relationships had been revealed and was known to the people, and among the truly pious and devout the true principles were in active operation.

Men married at sixteen or seventeen years of age, almost never later than twenty; and women at a somewhat younger age, often when not older than fourteen. These ages to all, Joseph and Mary included. Children were esteemed to be a heritage from the Lord and were devoutly desired. Birth control was unknown among the Jews, and parents rejoiced in large families and numerous progeny. From the days of Moses, if a man died having no child, his brother was obligated to marry "the wife of the dead," and raise up seed unto his deceased brother, "that his name be not put out of Israel." (Deut. 25:5-10.) There were special provisions for avoiding this responsibility so that the widow could marry another, which was the very thing that made possible the marriage of Ruth and Boaz, through whose

writing to BYU Studies, Brigham Young University, 403 Clyde Building, Provo, Utah 84602. If you mention that you belong to B'Nai Shalom, you will get a dollar off the regular price of \$5.00. Send \$4.00 for each copy desired plus 15% for mailing. This is Vol. 34, No 1, 1994-1995.

Another article that you might also find interesting is entitled "JEWS IN LDS THOUGHT", a bibliographic essay written by Arnold H. Green, who will be our speaker at our upcoming meeting on April 5th.

It chronicles the attitudes of Latter-day Saints toward the Jews and Israel which came and went or changed as world events unfolded. This is referred to by the author with two big words: Revisionism and Subjectivism.

Revisionism is revising generally understood ideas about history or theology, such as denying the Holocaust. Subjectivism is looking at past events in light of today's events or values, or hind sight as we might think of it.

The areas in which the Revisionism and/or Subjectivism takes place in our theology are:

1. Judgment
2. Lineage
3. Judeophilia (esteeming the Jews)
4. Partnership
5. Return
6. Conversion to Christ
7. Universality

These areas of interest by Latter-day Saints have over the years appeared, ebbed, reemerged and continue to fascinate LDS people unto this day.

The period from 1840-1880 was when the Reform Judaism was changing its ideas about the need for a Jewish nation to be linked to traditional Judaism. The Church was thinking that conver-

lineage our Lord was born. (Ruth 4.)

Mothers taught their children almost from the moment of birth; at least the tutorial processes began by the time infant lips began to lisp their first words and phrases. The Psalms and prayers were used as lullabies. At the age of two years children were weaned, with the occasion being celebrated by a feast. When the children reached about three years of age fathers began to assume their Mosaicly imposed obligation to teach them, not nursery rhymes, but verses of scripture, benedictions, and wise sayings. Formal schooling began at five or six, with the Bible as the text. This scriptural study began with Leviticus, extended out to the whole of the Pentateuch, went thence to the Prophets, and finally to the Hagiographa, that portion of the Bible not in the law and the prophets. The children learned to read and write and to memorize the chants of the Levites, those Psalms which were part of festive celebrations, and the historical recitations that were part of family devotions. At sixteen or seventeen boys were sent to academies taught by the Rabbis. It is no wonder that Jewish Paul was able to say to Jewish Timothy: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation." (2 Tim. 3:15.) Such was the heritage of all Jewish children of the day.

But the educational system imposed upon Jewish children was more, far more, than formal schooling arrangements. It was part and portion of their way of life. They learned from what was done as well as from what was said. All male children were circumcised at eight days. A spirit of religion and devotion pervaded every home. Private prayers were offered both morning and evening. Before every meal they washed and prayed, and after every repast they gave thanks. There were frequent special family feasts. Every Sabbath was a holy and sanctified day on which they rested from their labors, worshipped at the synagogue, kept a Sabbath light burning in the home, adorned their homes, ate their best food, and bestowed upon each child the blessing of Israel.

Devout fathers wore phylacteries during prayer (the Pharisees wore them all day long), and these contained parchments whereon were written these four passages from the scriptures: Exodus 13:1-10, Exodus 13:11-16, Deuteronomy 6:4-9, and Deuteronomy 11:13-21. On the doorpost of the home of every devout Jew hung the Mezuzah, which contained a parchment whereon was written, in twenty-two lines, Deuteronomy 6:4-9 and 11:13-21, as both of these passages command. The Shema, composed of Deuteronomy 6:4-9, Deuteronomy 11:13-21, and Numbers 15:37-41, was repeated twice each day by every male. Family prayers were the order of the day in all homes.

Israel's deliverance from Egyptian bondage was recited, formally and in a question-and-answer dialogue, as each family ate the paschal lamb during the Feast of the Passover. The morning and evening sacrifices and all of the special drama and ritual and ceremony that was part of all the great feasts had the effect of dramatically rehearsing the basic doctrines revealed by Jehovah to his people. On every Sabbath and twice during the week Moses and the prophets were read in the synagogues.

Every pious home had either portions or all of the Old Testament: it is difficult to believe that in the home where our Lord was reared there would have been anything less than the whole of that body of revealed writ which was then available to anyone. There were even little parchment rolls for children that contained such scripture as the Shema, the Hallel, the history of the creation and of the flood, and the first eight chapters of Leviticus.

sion of the Jews was now more of a possibility than ever before. Many in the Church thought that the return was coming soon and that the Jews would be excepting Christ as the Messiah in the not to distant future. The return to Jerusalem would be the benefit of conversion.

From 1881-1920, as important events like the Dreyfus affair, the capture of Jerusalem in 1917 by Allenby and the worsening conditions in Eastern Europe for Jews, increased the numbers of Jews going to Palestine from a tricked to a steady stream, the Church leaders were thinking that the "withdrawing the curse which He placed in that land anciently", was coming to passed. And they could see what they thought was some Jews coming to believe in Christ.

Several other time periods are summarized and the Church's attitude concerning the establishment of the State of Israel is reviewed. It ends with Bruce R. McConkie's assessment that the present day gathering in Palestine is a political gathering and not a spiritual one.

The article quotes several Church leaders and their feelings. It is enlightening and gives insight as to what Church leaders from Brigham Young to Bruce R. McConkie were thinking about the events that surrounded the return of the Jews to Palestine.

This issue of BYU STUDIES can be order also by writing to BYU STUDIES. This is Vol. 34, No 4. 1994-1995.

Charles C. Smith, Editor

Jewish homes, Jewish family life, the rearing of Jewish children, indeed, the whole Jewish way of life was founded upon Jewish theology. Jehovah's command to children -- so basic that it was decree number five in the Decalogue itself -- was: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20:12.) Jehovah's command to parents -- so basic that the Jews carried it in their phylacteries, hung it in their Mezuzahs, recited it twice daily in their Shema -- was: 'Bring up thy children in light and in truth.' And that which was to be taught was theological; it was the holy scriptures; it was the mind and will and voice of the Lord to his people. And this is what separated the Jews from all other people.

"In the days of Christ," Edersheim says, "the pious Jew had no other knowledge, neither sought nor cared for any other -- in fact, denounced it -- than that of the law of God. At the outset, let it be remembered that, in heathenism, theology, or rather mythology, had no influence whatever on thinking or life -- was literally submerged under their waves. To the pious Jew, on the contrary, the knowledge of God was everything; and to prepare for or impart that knowledge was the sum total, the sole object of his education. This was the life of his soul -- the better, and only true life, to which all else as well as the life of the body were merely subservient, as means towards an end. His religion consisted of two things: knowledge of God, which by a series of inferences, one from the other, ultimately resolved itself into theology, as they understood it; and service, which again consisted of the proper observance of all that was prescribed by God, and of works of charity towards men -- the latter, indeed, going beyond the bound of what was strictly due (the Chovoth) into special merit or 'righteousness' (Zedakah). But as service presupposed knowledge, theology was again at the foundation of all, and also the crown of all, which conferred the greatest merit. This is expressed or implied in almost innumerable passages of Jewish writings. Let one suffice, not only because it sounds more rationalistic, but because it is to this day repeated each morning in his prayers by every Jew: 'These are the things of which a man eats the fruit in this world, but their possession continueth for the next world: to honour father and mother, pious works, peacemaking between man and man, and the study of the law, which is equivalent to them all.'" (Sketches, pp. 124-25.)

Bruce R. McConkie, The Mortal Messiah pp. 220-226

DID YOU HEAR THE ONE ABOUT

A rabbi is brought to speak before a congregation that is seeking a new spiritual leader.

"What will you be talking about?" the president asks the rabbi as they walk to the synagogue.

"Sabbath observance, the need for Jews to make this day truly holy, without shopping, without spending money."

"I wouldn't do that," the president warns. "The people here have very little free time; they must go shopping when they have the chance. Isn't there something else you think you could speak about?"

"Kashrut" (Jewish dietary laws)."

"I wouldn't get into that, Rabbi. Don't you realize how difficult keeping kosher is out here? Kosher meat is much more expensive. Then the poor housewife has to keep two sets of dishes and silverware, and con

J Back 10

stantly worry that they don't get mixed up. Can't you speak about something else?"

"Okay, I'll speak about Jewish education, the need for day schools—"

"Are you crazy, Rabbi?" The people here don't want to segregate Jews from everybody else. Besides, day-schools hours are so long, it won't leave the kids any time for music lessons, dance classes, karate, basketball."

"I don't understand," the rabbi says. "If I can't speak about the Sabbath, about Kashrut, about Jewish education, what do you want me to speak about?"

"Why, speak about Judaism of course."

DID YOU HEAR THE ONE ABOUT.....

A reporter, interviewing Rabbi Seligman after a bolt of lightning had struck the synagogue roof and sent it crashing down into ruins, asked, "Rabbi, what was your reaction when you saw this terrible devastation?"

"My first reaction?" The rabbi chuckled. "I thought, thank goodness, we took out insurance against acts of God."

DID YOU HEAR THE ONE ABOUT.....

A man brings some every fine material to a tailor and asks him to make a pair of pants. When he come back a week later, the pants are not ready. Two weeks later, they still are not ready. Finally, after six weeks, the pant re ready. The man tries them on. They fit perfectly. Nonetheless, when it come time to pay, he can't resist a jibe at the tailor.

"You know," he says, "it took God only six day to make the world. And it took your six weeks to make just on pair of pants." "Ah," the tailor says. "But look at this pair of pants, and look at the world!"

A Word About the Shofar

We on the B'Nai Shalom executive committee feel strongly about the roll that our little newsletter can play in helping our members understand and appreciate their heritage. The tribe of Judah holds a predominate place in the history in the House of Israel. The Messiah was born into it and much of scripture speaks of their future possibilities. And it even more exciting to live in these last days so we can have to opportunity to witness first hand the unfolding of the events spoken of in the Bible and Book of Mormon.

Many of you cannot attend our semi-annual meetings and the Shofar is your only contact with us. In addition, it is quite impossible to have speakers that can give us enough information or insights that will last us for six months until we get together again. There is a mountain of material out there just waiting for us to tap into and bring to you.

What we would like to do it publish the Shofar at least 4 or even 6 times a year. But it takes money. We are asking for a donation of at least \$5.00 per year for 4 issues. If you would like to expanded to 6 six times per year or increase the number of papers per each of the 4 issues, please send more. If you have anything you would like to see included in the Shofar, please let us know.

And finally if you know of any that would appreciate the Shofar, send their name to us so we can send them a copy.

FOR FUTURE REFERENCE

Coming next year, the BYU Art Musium will be presenting a Masada Exhibit. It will have artifacts and the story of the famous defence by Jewish Zealots against the Roman general Flavius Silva in 72 AD.

Subscriptions to the quarterly *Shofar* is a donation of \$5.00 per year or more. The donation covers printing and mailing. Your support is appreciated and if you would like to contribute an article or make a comment, please contact Charles Smith at 801-224-1917, or write to:

The Shofar
1217 North 685 West
Orem, Utah 84057

Yes, please send me one year's subscription to the Shofar. Enclosed is my check in the amount of \$5.00 or more made payable to B'Nai Shalom.

Send to: Name: _____
Street Address: _____
City/State/zip: _____
Telephone (optional): _____

We are compiling a list of all our members to be made available to other members. If you don't wish you name on the list please indicate on this coupon.