

THE SHOFAR

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

FALL 1998

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Fall Meeting Announced

Fall is upon us and it's time for General Conference once again. As usual we will hold our get together to share our common heritage and interest.

Our meeting will be on

THURSDAY, Oct the 1st.

Please note the day is **Thursday** and not Firday. This is to allow the return missionaries in our group to attend their missionary reunions on Friday.

The **Thursday** meeting will begin at 6:30 pm. We will start with a "pot luck" dinner and socializing. Please bring a favorite dish, a Jewish dish if possible.

For those coming by themselves, we would asked you to bring a drink for 10 or 12 people.

ple.

The meeting place will be the Oak Hill Stake Center that is just west of the Provo Temple. The address is **925 East North Temple Dr. in Provo.**

We will have two speakers.

The first speaker will be Jim Lehman. He will discuss the his many experiences on "digs" in Israel. Slides will be shown to illustrate.

The second will be Karen Boren. She is a free lance writer and has written many articles for the Deseret News. She will tell of her research into the sacrifice of the Red Heifer as spoken in Numbers 19:2 which some feel is a signal for the Second Coming.

From the President of B'nai Shalom

Shalom. Six months have passed since our meeting last April. We had a great turn out. Many were glad to have our meeting on Thursday so some could attended their missionary reunions.

Would like to wish you a happy Jewish New Year, as Rosh Hashannah is on Sept 21st and Yom Yippur is on the 30th. I pray the Lord's spirit and blessing be with each of you.

We are all looking forward to Conference to hear the words of the Lord through his prophet and leaders. May we act upon the truths we'll hear and keep the commandments so as to be ready when the Messiah comes again.

Let us prepare and not fear when trials and hard times come upon us. The joy of his coming is reward enough in being faithful to the testimonies we have received. May we have our lamps lit is my prayer in the name of the Messiah, Amen.

Elissa Molling

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Clarion

Back to the Soil

To commemorate the State of Israel's fiftieth anniversary, the last issue of The Shofar was devoted to the efforts of the Jews to settle Palestine in the days before independence.

One of the major factors in the return of the Jews to Palestine lay in the powerful urge of many Eastern European Jews, particularly the young, to return to what they perceived as their real roots of farming and herdsman-ship as shown in the Bible.

With the rise of Zionism, the hearts of the Jews turned to their promised land and the dream of working their own land.

However, this desire to be farmers rather than peddlers and shop keepers was not limited to the Jews immigrating to Palestine. It was a world wide movement! Colonies were established in Argentina, Canada and the United States as well.

Some saw it was an effort to fulfil Micah's words: "They shall sit every man under his vine and under his fig tree; And none shall make them afraid." (Micah c:vv).

In the US, between 1881 and 1915, approximately 40 settlements were created in New Jersey, North and South Dakota, Louisiana, Oregon, Colorado, Kansas. Jewish farmers and Jewish herdsmen could now be found in places other than your local *kibbutz* or *moshav* in Pales-

The Visionary

In September of 1911, 12 Jewish farmers hoisted an American flag on a barren hill in south central Utah. The dream and money of 200 immigrant (only one of the actual 108 settlers was born in the US) Jewish families in New York City, Philadelphia and Baltimore lay behind this beginning to establish a Jewish colony in the West. And like many a joint effort, one person was the catalyst that started it all.

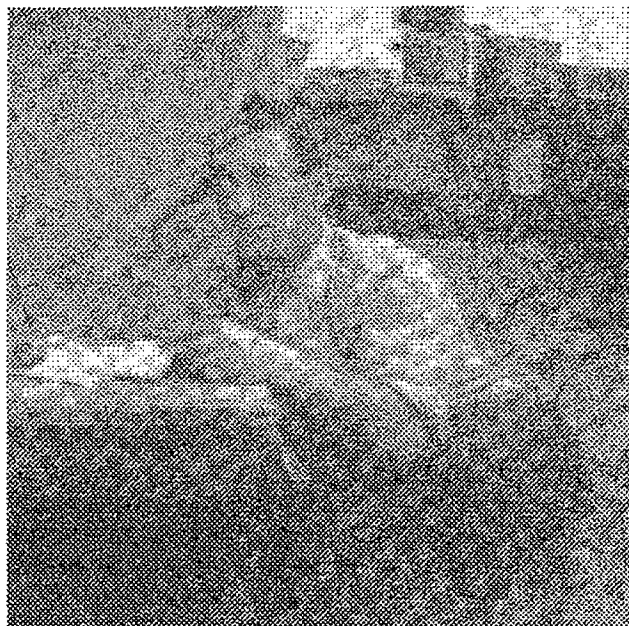
Benjamin Brown was born in 1885 as Benjamin Lipshitz in a small *shtetl* just outside of Odessa in southern Russia and came to America in 1900 following in the footsteps of his sister to Philadelphia. Like many of his fellow immigrant Jews, he sought his living by peddling door to door. And like many of his fellow peddlers, he found there was little money and much rejection and humiliation.

He then took a job as a farm

laborer for which he no preparation or training but adapted quickly.

This experience on the farm was the turning point in his life and it was liken to a spiritual conversion which did direct the actions for the rest of his life.

To adopt his new life style, he



Benjamin Brown

changed his name to Brown after the farmer with whom he got his first farming job.

He now spent his time, when not working on the farm, acquiring as much knowledge from agricultural schools as he could. He tried farming on his own but could not seem to make a go of it.

He resumed peddling again, but this time his selling trips took him into the Midwest where he saw in action cooperative farm communities run by Germans and Scandinavians.

Another change in his think-

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ing occurred. Why could not Jews do the same thing? Banning together their labor and money, he thought, the Jews could escape the cramped and retched living conditions of the city and live and work in the country.

Benjamin Brown spoke of his vision to his friends and relatives back in Philadelphia with idealistic fervor and sincerity. Soon he had supporters and advocates for his ideas.

He found himself spending more and more of his time seeking money to bring his own concept of the Israeli *moshav* into reality. Eventually 200 men joined Brown's Jewish Agricultural and Colonial Association, each putting up \$250 to \$300 for shares.

As to where the colony should be located, Brown was insisting that it be in the west. Land was cheaper than in the east and they would need a large area.

Second it would lessen the temptation to return to their homes in the east because of the great distance if things did get difficult.

And third, there would be irrigation which would relieve farmers from having worry about rain fall.

Selecting the Site

On April 17, 1911, Benjamin Brown and a fellow supporter, Isaac Herbst boarded a train in Philadelphia to make their way

west to find a place to begin their cooperative farm. They were going to stop in New Mexico, Colorado, Wyoming and Montana.

Their first stop was in New Mexico. They checked out a 30,000 acre tract, but there were problems.

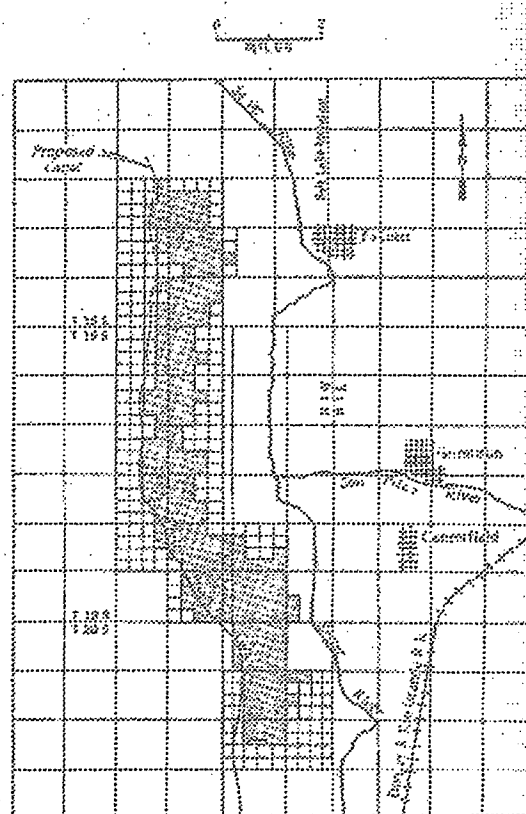
As they were leaving New Mexico, they received a telegram from Rabbi Joseph Krauskopf, to check in Utah for a possible site.

Utah was not on their list of places to visit because of reports of poor land and climate. But rather than disappoint their most prominent supporter, they bought tickets and headed to Salt Lake City.

Rabbi Krauskopf had several reasons for Brown checking out sites in Utah. First, the rabbi was convinced that a financially secure and politically well-connected local Jewish would be critical. There was such a Jewish community in Salt Lake and they could be called upon to help if problems arose in the new settlement.

Second was the local Mormon population. They had al-

THE CLARION TRACT



ready experienced the difficulties of settling the area and knew what it would take to get the local land into production.

In addition, they like the Jews, had also the victims of religious persecution and the rabbi felt that the Jews would most likely be received with sympathy as well. A Jewish settlement would have problems surviving if the local population had taken a dislike to them.

When Brown arrived in Salt Lake they found that the State of Utah was in the midst of a campaign to attract new settlers. The state was at the moment was constructing the sixty-mile long Piute Canal to water

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35,000 acres in central Utah and were anxious to have people to move to the area to begin farming. When Brown proposed a Jewish colony in that area, he found very receptive state officials.

The Land

The area in question was 8000 acre track of land that was eleven miles long and one to two miles wide, three miles west of Gunnison. Gunnison was serviced by the Denver and Rio Grande Railroad which could take their crops to Salt Lake City, 150 miles to the north. And the tract over looked farms of alfalfa, oats and wheat.

Brown inspected the land and received assurance from the state that the canal would be ready for them when we moved in.

Brown also received a very warm and friendly reception from the people of Gunnison.

The price of the land was \$46.50 an acre which was well within their budget and included water rights. The Jewish Agricultural and Colonial Association bought 6,085 acres for 10% down and payments at 5% interest for ten years. Brown asked that there be a provision restricting the area be only for the Jewish colonists and that non Jews not be allowed to buy land in the tract.



The first colonist bound for Utah: front row, left to right, Barney Silverman, Berel Horowitz, Isaac Herbst holding his daughter Theresa, Samuel Levitsky; second row, Samuel Sack, Harry and Rebecca Martin and child, Eli Sendrow; third row, Isaac Friedlander, Aaron Binder, Joseph Furman, Joseph Miller.

First Settlers

On Labor Day 1911, the first eleven colonists, left Philadelphia by train for Utah. They reached Gunnison on September 10 and were greeted by Brown.

Brown picked them up in a open wagon. As they heading through town the group started singing Ukrainian folk songs. The towns people were a little startled at the sight and stared as the group slipped out of town.

The colonists felt a little out of place themselves. They were no longer in their Yiddish speak-

ing world in the Jewish ghetto. And they were now mixing for the first time with outside Christian world.

As the group approached their future home, they spotted four large white tents which served as communal living and dining shelters. They couldn't help but notice land sloped steeply and looked like the sides of a bowl. It was bare of trees and covered only with sagebrush and tall, thin grasses. Large areas were void of any vegetation whatsoever. Dry washes and

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gullies cut the land into irregular strips. And no well had been dug for drinking water as yet. In spite of these poor first impressions by the new arrived colonists, Brown assured them that things would be better as the land was prepared.

The eleven went to work. Dressed in Russian worker's caps and peasant blouses, they went to work clearing sagebrush, removing large surface rocks and filling in holes and low spots.

They found the soil to be sandy and made up of a gravelly loam about a foot thick with hardpan underneath. However, by the coming of the winter of 1911, 1500 acres were ready for plowing next spring.

As the colonist work to prepare the land they learned a few important items about the area. The growing seasons were very short, only about 95 days. This was a full month shorter than the growing season in Utah and Salt Lake Counties. With the elevation of the tract being over 5,000 feet, the summers were short and very hot and the winters were long and cold. Temperatures in the summer were in the 90's and the winter temperature dropped as low as 17 degrees below zero. Second, the Piute Canal had been completed only to the southern portion of the tract and did not at the moment extend to the northern part of the tract. Third, the area the canal did serve was some of the poorest land in the tract.

During that winter, one

colonist became pessimistic and returned east. Another attempted to physically bully his fellow colonist and was banished for three months "for behavior unbecoming a pioneer." He left the colony rather than suffer the indignity.



Original Settlement in the southern section of the colony 1911-1912



Without a well, water became a real problem, but here the local Mormon population came to the colonists rescue as the good rabbi had hoped. The people of Gunnison supplied the colonists with water delivered in a large tank drawn wagon through the winter.

The First Year

In the spring, plowing and planting the 1500 acres began in earnest. Wheat, oats, corn and alfalfa now waited for the water from the Piute Canal. By April little green shoots broke through the ground, but no water was coming down the canal. The state engineers had been too optimistic about the construction schedule and water did not arrive until May 3rd. Then it was coming only intermittently throughout the summer. Sometimes there was two days in a row that the canal was empty.

At the end of the growing season the crops were dismal. The lack of consistent water flow, marginal land and little knowledge of irrigation techniques lead to a very disappointing yield the first year. Only 250 acres produced the hoped for 30

bushels of wheat per acre, 600 acres produced only half of that and 700 acres were completely lost. The State of Utah to make up for the problems of the canal put off the payments for the land,

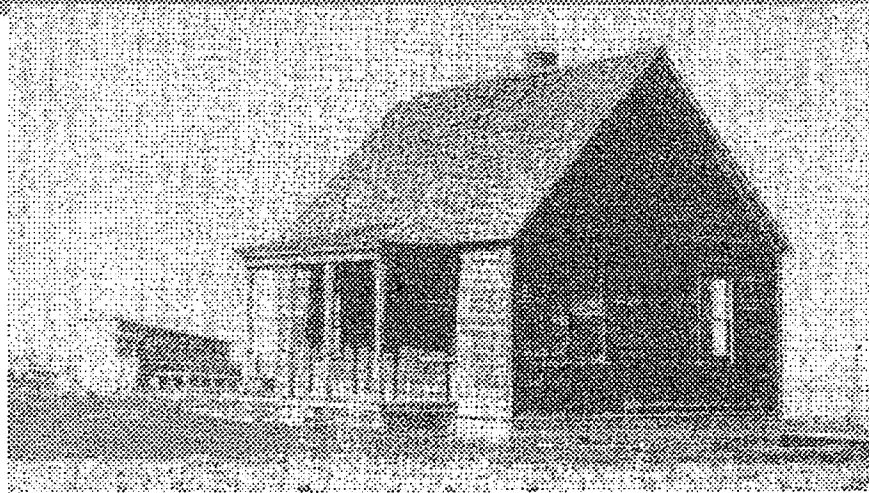
With some monetary support from the Jewish

population in Salt Lake, more money coming from supporters in the east, and a few more settlers arriving, the colony felt better prospects lay ahead. The colonist especially looked forward to the dividing up of the land into 40 acre plots that each family would have and be able to work for themselves.

On September 19, 1912, the colonists received their individually owned 40 acres farms. Some received more if their plot consisted of even poorer quality land. As fair as the leadership tried to be there was discontent. Even though they had individual plots, they did not have full control over their land. They had to have permission to sell and they could not get loans from the local bank. Only the association could borrow money.

The fall of 1912 was spent in preparing their own farms for next spring's planting. A major

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The Mastrow family's home in Clarion

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problem was the lack of equipment and squabbles over who got to use the what little equipment their was.

The Second Year

The growing year of 1913 began with the canal working properly and more than adequate supply of water of irrigation. But now there were problems with people taking to much water. The newcomers were wasteful with what they took because they did not know just exactly how to get to the crops. This lead to others down the line not getting enough.

The fall harvest was another dismal failure. Storms and marginal land produced income for each farmer of only \$150 for a years work. With the poor corp showing, raising money to keep the project going now proved difficult at best. Thrown into the mix were ripening disputes over boundaries of individual farms.

Purpose of the Colony

Not only was there the problems with the land, but there were the problems with Jews being thrown together trying to create a united community with very divergent religious and political philosophies.

Politically, there were no communists and the social radicals did not insist on free love and the elimination of marriage, but there were disagreements of the purpose of the colony.

Some saw Clarion from a Jewish-nationalist perspective. The colony would be part of the Yiddish-speaking world-wide Jewish community. It would be a model which other colonies around the world could copy.

Others saw Clarion as a training ground for setting up a Jewish-socialist state in Palestine. Here they would learn Hebrew and acquire agricultural skills to establish *Eretz-Israel*.

These two groups were in the minority when compared with the majority of the settlers which were not politically motivated.

They placed personal and family concerns above ideology.

But within this majority, there was the religiously Orthodox and those that were not. The Orthodox expected the colony not only give them a living, but also meet their religious requirements. However, the non-religious members did not want to pay for a *Sefer Torah*, or help them with Kosher meat. The Orthodox had to either abstain or compromise their beliefs. This cause very deep resentment that has lasted even until this day among the descendants of the Clarion's Orthodox Jews.

Then there was the bitter feuding over the curriculum of the grade school they wanted to start for the children. Some wanted Yiddish taught along with Yiddish literature and folklore. Others wanted Hebrew taught. And still others didn't want religion taught in the school at all.

The Third Year and Collapse

Living conditions were also very poor. Families were living on large one room shacks that were very cold in the winter. Many felt they were better off in the ghettos back east.

So with the poor living conditions, the religious and political conflicts along with the poor prospects of farming conditions getting any better and the death of two members of the colony from sickness and accident,

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cause the collapse of the colony in 1915.

The Aftermath

Brown stay on with his brother on the Clarion tract. In 1923, he saw an opportunity in the surplus of Sanpete County's egg production and organized a marketing agency for the area's farmers. The agency proved so successful that Brown went to New York to help in marketing in the east.

Brown then left Clarion and went on to others endeavors. He went to Siberia in 1930 when the Russian government proposed a National Jewish District in far off Eastern Siberia. The government was hoping to set up a defensive barrier to Japanese expansionism. Brown went at the request of Chaim Weizman (Israel's first president) who was opposed to the Russian proposal.

Final Abandonment

An interesting factor worth noting was as the number of Jewish families declined, proselytizing efforts of the Mormons intensified. In the early days of the colony, there was an image of unity which kept the Mormons from associating with them and then only on an economic level. And because the colony was so far from town, that isolated them as well.

As the few remaining Jews continued in the area and their children attended the local



The David Bernstein family in New York City on the eve of departure for Utah

schools, they were approached more and more by the missionaries. As the children became friends with the local population and attended parties and went into the homes of the local people, pressure increased as well. In the end the fear of assimilation and the inability to nurture their children in a "proper" ethnic, Jewish environment forced the final Jews to leave. "If I was going to stay there," declared Joseph Brownstein, "I'm gonna lose all my children."

Today

All that is left is a few foundations and three graves. First grave is of Aaron Binder, one of the original settlers who was killed when his load of firewood overturned crushing him to death while returning from a trip into

the mountains. He left a widow and five children.

Soon afterward one of Aaron Binder's babies died of meningitis and was buried next to his father. David Bernstein died of gangrene despite the amputation of a leg. He left a wife and seven children.

With the departure of the last of the Jews, a few of the local people settled some of the better areas. But yields are still less than from other acreage in the area. Much of land today is as when the Brown and his fellow colonist first came there.

To read a more detailed account of the Clarion experiment, read *Back to the Soil* by Robert Alan Goldberg, published by the University of Utah Press, 1986.

The Jewish Community in Utah

Jews came to Utah as a result of the 1849 gold rush in California, having found their California arrival too late for them to stake claims. These early Jewish settlers were of German and Hungarian descent, and they traveled in wagon trains from the east. Julius and Gerson Brooks came to Salt Lake in July 1853 from Illinois, and their millinery establishment became the first Jewish business in the area.

Others had journeyed from Europe by ship around Cape Horn to San Francisco and then overland to Utah. The appearance of U.S. Army troops at Camp Floyd in the fall of 1857 attracted several Jewish merchants to the area. Nicholas Siegfried Ransohoff brought a load of freight from the west coast to supply the troops and later established his freight company in Salt Lake City. Samuel H. Auerbach and Samuel Kahn journeyed from California with goods, as did George Bodenberg in 1857. Kahn joined Bodenberg as early Salt Lake grocers, and later their firm became Kahn Brothers. Frederick Auerbach joined his brother Samuel as an early banking company and later in Auerbach's Department Store, which became second in size to ZCMI in the city. Samuel later married Evaline, daughter of Julius and Fanny Brooks. Early clothiers included the four Siegel brothers and the Ellis brothers. Isadore Morris came as a soldier and remained after leaving the army. Charles Donner ran a

butcher shop in 1864 and later opened the area's first soap and candle factory.

The earliest record of Jewish religious observance in the area is the celebration of Yom Kippur (Day of Atonement) in 1864 at the home of one of the Jewish merchants. The Hebrew Benevolent Society was formed in 1864 and was the first instance of organized Judaism. Religious services were held in the rented Masonic Hall in the spring of 1866.

This same year saw the first cemetery, on land deeded to the Jewish community by Brigham Young. High Holiday (Rosh Hashonah [New Year] and Yom Kippur) services in 1867 were observed in the Seventies Hall at the invitation of Brigham Young.

The completion of the transcontinental railroad in 1869 greatly increased the non-Mormon migration to Utah, and many Jewish families came to the area. Stores owned by Jewish men were established in Alta, Bingham, Provo, Ogden, and Ophir, as well as Salt Lake City.

The first formal Jewish congregation was established in 1873 with the name Congregation Bnai Israel (Children of Israel). However, the articles of incorporation for the congregation were not filed until 1881.

The Passover observance of 1876 was reported in the Salt Lake Tribune, which noted that the Jewish congregation of Salt

Lake numbered some forty families. The year 1878 saw the first recorded discussions of the building of a synagogue. Property for the building was finally purchased in 1881 on the corner of Third South and First West streets, and a brick schoolhouse was completed there in the fall of that year.

The synagogue section of the building was added in 1883. Services held were basically Orthodox, much to the distaste of the Germanic congregants. After a year of Orthodox services, the congregation elected to follow the more liberal Reform service, and a Reform rabbi was employed.

Rabbi Leon Strauss of Belleville, Illinois, became the first Utah rabbi, although he served only ten months. His short tenure was probably occasioned by disagreement within the congregation on his use of the Reform ritual. Plans for High Holiday observance in 1885 brought a complete rift between the Reform and the more Orthodox congregants. The resignation of a few of the Orthodox members left Congregation Bnai Israel a Reform congregation, which it remained for the next eighty-five years.

The earlier Germanic Jewish population was largely replaced by Jewish immigration from eastern Europe after 1880. These Russian and Polish Jews were primarily Orthodox in contrast to the more liberal German

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Jews. Much of the contention in Congregation Bnai Israel is possibly explained by the theological differences between the two groups and their attempts to adopt one acceptable ritual.

The Bnai Israel building was sold in 1889 and new property was purchased on Fourth East between Second and Third South streets. A beautiful new synagogue was dedicated in 1891. Under the spiritual leadership of Rabbi Moses P. Jacobson, the congregation grew to eighty-two families. The Orthodox members who had resigned from Bnai Israel observed Sabbath and Holiday services in members' homes. While the Orthodox members did not effect a permanent organization at that time, they did name their group Congregation Montefiore, in honor of the great English Jew, Sir Moses Montefiore.

In 1902, Morris Levy donated a lot at 355 South Third East and Isadore Morris placed \$150 in gold dust on the table to begin contributions toward building a new synagogue. The cornerstone was laid on 13 August 1903, with a dedicatory address by President Joseph F. Smith of the LDS Church. A large contribution by the LDS Church was probably acknowledged by this honor.

The dissension concerning ritual continued within Congregation Montefiore. The Conservative ritual seemed inappropriate to several of the more Orthodox members. Accordingly, a third congregation was estab-

lished under the name of Shaarey Tzedek (Gates of Righteousness) in 1918. This new congregation built a synagogue at 833 South Second East. The financial woes of the Great Depression ended Shaarey Tzedek in 1932, and its members found their way back to Congregation Montefiore. However, the three congregations had separate cemeteries--Bnai Israel and Montefiore within City Cemetery above Fourth Avenue and Shaarey Tzedek above Twelfth Avenue.

Ogden attracted Jewish merchants to supply the railroad, and a congregation under the name of Ohab Shalom (Lover of Peace) was organized in 1890. The name was changed to Brith Shalom (Covenant of Peace) and a synagogue was constructed in 1921. Services conducted by a rabbi were available only on High Holiday although lay leadership still conducted services weekly.

The turn of the century saw many Jews in business in the downtown Salt Lake City area, including Siegel Brother Clothiers, Kolitz Candy Kitchen, Kahn Brothers Wholesale Grocery, N.S. Ransohoff Wholesale Liquors, Salt Lake Brewing Company (Jacob Moritz), and Wagener Brewing Plant (Jacob Wiesel). The American Jewish Yearbook of 1904-05 numbered Utah Jews at 5,000. This figure is suspect, and the 1906-07 yearbook gives the more probable number of 1,000.

Jewish names were very prominent in the formation of

Masonic lodges in Utah as early as 1859. Similarly, Jews were also among the early founders of Odd Fellows lodges in Utah in 1866. Both organizations were non-Mormon fraternities.

Jewish men were active in public life. Louis Cohn was elected as a member of the city council in 1874 and was re-elected in 1882. The formation of the Salt Lake City Chamber of Commerce in 1887 records the names of J.E. Bamberger, M.H. Lipman, Fred H. Auerbach, and several other prominent Jews. Although Moses Alexander of Idaho was elected as the first Jewish governor in the United States, it is still surprising to learn of the election two years later of Simon Bamberger as the governor of Utah in 1916. Governor Bamberger was the first non-Mormon governor of Utah, and he had been prominent in the Utah State Legislature. The next notable Jewish elected official was Louis Marcus, who was elected mayor of Salt Lake City in 1932.

World War I saw Jewish participation in several fields. At least thirty-nine Utah Jews joined the armed forces, and Governor Bamberger received Jewish support in Red Cross and other projects.

National Jewish organizations also established Utah chapters. Bnai Brith, a national fraternal service organization, founded its Salt Lake lodge in 1892 and a sister chapter in 1923. It became a leader in the Jewish community, as is evidenced by its sup-

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port of the purchase of the Enos Wall mansion in 1923. This spacious building at 411 East South Temple became the "Covenant House" and the meeting place for all Jewish activity other than that of the synagogues. Hadasah, the women's Zionist organization, and the National Council of Jewish Women also had Salt Lake chapters, in 1943 and 1941 respectively.

World War II saw Jewish activity exceeding its proportion of the population. Approximately 200 Utah Jews were counted in the armed forces rolls, and civilian activity such as Red Cross and savings bond sales included large Jewish participation. Hospitality dances and socials at the Covenant House became a favorite recreation of the Jewish soldiers stationed at Kearns and

Fort Douglas.

With the end of World War II, activity within the Covenant House became sporadic. Accordingly, the building was sold in 1949 and now houses the LDS Business College. The building of a new Jewish Community Center was delayed by the Korean War and was not completed until 1959. The new building was constructed on property at 17th South and Foothill Drive that was deeded by James E. Hogle jointly to the Jewish community and to the All Saints' Episcopal Church. It is named the James L. White Jewish Community Center in honor of a prominent Jewish leader and financier of the time.

The changing demographics of Salt Lake resulted in the two existing synagogues being quite distant from the majority of resi-

dences of the Jewish community. Further, the age and physical condition of both buildings made imperative costly repairs or reconstruction. Efforts over several years by leaders of both congregations led to a successful merger of the two in 1970. The successor congregation was named Congregation Kol Ami (All of My People). Both of the existing synagogue buildings were sold, and a new synagogue was constructed on property at 2425 East 2760 South purchased from the Salt Lake Country Club.

The Jewish community has grown. Its members now include more professionals in medicine, law, and science than merchants. Census figures are imprecise but good estimates number 5,000 Jews in this "land of Zion."

About Kol Ami

Our Synagogue, Congregation Kol Ami is a merger of two older congregations: Congregation B'nai Israel (Reform), founded in 1891, and Congregation Montefiore (Conservative) dating to 1899. We do our best to serve every Jew in our midst. We belong to both the Union of American Hebrew Congregations and the United Synagogue of Conservative Judaism.

Our Shabbat evening services usually use the Reform Prayer Book, "Gates of Prayer, and the Saturday morning services use the Conservative prayer book,

Sim Shalom. We also have a Friday evening traditional service at sunset and bi-weekly Reform services on Shabbat morning. On Sunday, Monday, and Thursday, we hold morning services. Youth services and alternative Minyanim are often held. Our Shabbat morning is especially full, often with four different services in different places in our building. We are also proud of our Sisterhood, youth groups affiliated with Kadima and USY, Mitzvah network, adult education offerings, periodic concert series, and many other excellent

programs.

Our synagogue membership is approximately 550 family units. We boast an excellent religious school from kindergarten through confirmation at grade ten. We also have preschool groups which meet once a month.

Our Rabbi, Frederick L. Wenger, has served Kol Ami since 1987. Our Cantor Laurence D. Loeb has been with us for over twenty five years. We maintain a Kosher meat co-op which orders on a quarterly ba-

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sis. The synagogue maintains
Kashrut.

Salt Lake City, UT 84109
Phone: (801)484-1501
Fax: (801)484-1162

9:00am to 5:00pm;
Fridays 9:00am to 4:30pm
(Rabbi is not in on Tuesdays)

Address of Kol Ami
2425 East Heritage Way

Office Hours
Monday through Thursday:

Gift Shop Hours
Contact Robi Bentz at 484-1501

MUSIC IS IMPORTANT IN OUR DAILY LIVES.

HAVE YOU EVER FELT UPSET WITH A LOVED ONE?
HAVE YOU EVER BEEN DEPRESSED ABOUT ANYTHING
AT ALL? HAVE YOU EVER FELT THERE WAS NO WAY TO
EXPRESS YOUR GRATITUDE ADEQUATELY WHERE YOU
WERE CONTEMPLATING YOUR BLESSINGS? ALL THESE
EMOTIONS CAN BE EXPRESSED IN MUSIC. WHEN YOU
ARE UPSET OR DEPRESSED, LISTENING TO MUSIC CAN
HELP QUITE DOWN THE STRONG FEELINGS YOU HAVE
TO THE POINT WHERE YOU CAN HANDLE THEM EASIER.

WHEN YOU FEEL OVERWHELMED BY THE REALIZA-
TION OF MANY BEAUTIFUL THINGS YOU EXPERIENCE IN
LIFE, YOU CAN SING JOYFUL HYMNS (SHOUTING FOR
JOY). WHEN YOU ARE HAVING BAD FEELINGS, LISTEN-
ING TO QUIET MUSIC CAN HELP YOU GET YOUR
THOUGHTS BACK TO NORMAL. NO MATTER WHAT
MOOD YOU ARE IN, YOU CAN EXPRESS YOUR FEELINGS
THROUGH MUSIC.

IN OUR CHURCH MEETINGS WE JOIN IN SINGING
HYMNS OF PRAISE TO THE LORD, HYMNS OF GRATI-
TUDE, HYMNS OF WORSHIP AND HUMILITY. WHATEVER
MEETING WE HAVE WE TALK TO THE LORD THROUGH
THE MUSIC WE SING AS A CONGREGATION. WE IM-
PLORE THE LORD FOR HIS BLESSINGS. WE ASK TO
HAVE HIS SPIRIT WITH US FOR THE MEETING, AND FOR
THE REST OF THE DAY OR WEEK. WE TALK TO HIM BY
SINGING AS WELL AS THROUGH PRAYER.
LET US REMEMBER TO USE APPROPRIATE MUSIC EVERY
DAY, WHETHER IN THE SHOWER, WASHING DISHES,
DRIVING THE CAR, OR IN CHURCH, TO EXPRESS OUR
EMOTIONS AND TO TALK TO OUR HEAVENLY FATHER.

CHRISTINA HEATH

Prayer Tides

by Laurel Ann Banta
member of B'Nai Shalom

New day is calm, as the sea mingles
with the sky, long the boarder of my
pose.

Morning tide floods my consciousness,
rushing enthusiasm into my soul.

Old goals, like fragments of yesterdays
shipwreck, are washed away.

Leaving a fresh clean beach of aspect,
that invites new goals for a new day.

The evening evolves with quiet dignity
and silhouettes my beach.

Evening tide flows in, slowly immersing
the entire shore of my being.

As the beach naturally entreats the tides,
I willingly succumb to my Saviour's
atonement.

My nature is indeed variable, I am sub-
ject to sinful erosion.

But, I am his creation and my existence
external.

My spirit soars like gulls who fly near
heaven.

He has restored the spiritual quality of
my life.