

# The Shofar

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

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## Annual Passover Celebration at BYU

The Seder is held on March 20, 24, 26 and 27 and April 7, 8, 14 and 15. Professor Victor L. Ludlow, professor of ancient scripture, has been hosting the celebration more than 20 years. Tickets are \$20 per person for the public. Call 378-8325 or Patty Smith 378-3611.

## Spring Meeting Announced

Spring General Conference is almost upon us again and its time for our semi-annual meeting.

It will be held

**THURSDAY, APRIL 1 starting at 6:30 pm.**

We will meet in the Kimball/Haven Ward Chapel  
in Salt Lake City located at

**2280 South 300 East.**

The easiest way to get to the Chapel with all the highway construction is to take the 300 East off ramp off Interstate 80 and then travel north on 300 East until you get to the Chapel.

Our meeting starts with a

## Sit-Down-Pot-Luck-Dinner

Will each family planning to attend please bring a favorite dish Jewish if possible but not necessary

The program will be one of hearing from some of B'nai Shalom members and their conversion to the Church

**It will be a spiritual uplift for everyone**

## Back by Popular Demand

Elissa Molling is going to offer

## *A Taste of Jewish*

On

Friday

June 25, 1999

At

Elissa Molling's Home

Learn about Jewish Traditions and Holidays

Call her for details

# The Blessings of B'nai Shalom

by Jerome S. Horowitz

Recently, I have been thinking of what a great blessing we have in B'nai Shalom. In addition to experiencing many spiritual and informative presentations we are able to fellowship together background in relation to the Church.

B'nai Shalom also provides a special opportunity to confer together and network on areas of common interest like Jewish Genealogy.

Another advantage of B'nai Shalom is being able to have closer contact with special speakers who are themselves interested in associating with Church members of Jewish background.

The number of mission reunions has increased with the increasing number of missions. This has made it harder to get building. In addition the advance of technology has reduced the need to come to Utah to experience General Conference. For this reason we have moved the meeting up a day to the Thursday before conference. I hope that this will make it possible for more people to attend B'nai Shalom.

I first experienced the problem of conflicts with mission reunions the first few years after my mission. The Presidents I served with had separate reunions. For the ten years or so that the mission reunions continued, I usually attended the reunion that was in the same city as B'nai Shalom and then tried to drop by B'nai Shalom before everyone left. I hope that the current returning missionaries will not have to decide between supporting their mission reunions and B'nai Shalom.

Since I am writing this on Valentine's Day I would like to note that the missionary reunions have been a particular blessing since my wife Wendy and I started dating after talking at a mission reunion.

Wendy shares my feeling about the importance of B'nai Shalom. She wrote, "Most firesides or lectures I attend are just out of interest. But at B'nai Shalom there are associations and a feeling of community - meeting old friends and making new acquaintances. There is a central theme or spirit in each meeting regardless of the speaker's subject that I feel nowhere else."

I hope we will all seek to be active participants in B'nai Shalom to help make it a better organization.

## PASSOVER

"There, don't you think I did a pretty good job?" Ruthie stepped back, cloth in hand, to admire the pair of silver candlesticks which she had polished until they sparkled.

"But why are you doing that?" asked Simon. "We're going to grandfather's house for the Seder."

"Yes, I know," she replied. "But on a holiday I want the candlesticks to be looking their best, whether they're on *active duty* or not."

"What's the matter, Simon?" she continued, as her cousin made no further response but continued to lean against the kitchen wall, his hands in his pockets and a forlorn look in his brown eyes.

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# Easter

Easter is the church festival celebrated by Christians in commemoration of the resurrection of our Lord. The lone scriptural reference to it (Acts 12:4) should have been translated Passover from the Greek pascha found in the original. The name Easter comes from the Norse goddess Eastre whose festival was observed at the vernal equinox. In 325 A.D. the Council of Nicea determined that Easter among Christians should be celebrated the first Sunday after the full moon on or following the vernal equinox.

Obviously, Easter as now celebrated has come into being as a compromise between pagan and apostate Christian views, and obviously it does not pretend to be the anniversary of the actual resurrection of Christ. Nonetheless the true saints gladly take it as an appropriate occasion on which to turn their attentions to the infinite and eternal atonement of Christ as such was climaxed by his coming forth as the first fruits of them that slept.

Bruce R. McConkie, Mormon Doctrine, p.212  
EASTER

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"Oh, nothing—yes, those candlesticks sure look fine, Ruth."

"Come on, Si, tell me about it," Ruthie coaxed in a soft voice. "I always tell you things."

"It isn't anything really important—I'm just sort of disappointed, that's all. You know, I've been saving up my allowance for three months so that I could buy a pair of roller skates."

"Oh, Simon, did something happen to that money?" Ruth's tone was full of concern. "Why, you've been talking about those skates for weeks."

"I lost it yesterday," the boy confessed unhappily. "Aunt Elsa kept warning me not to carry the money around with me all the time, but I thought it was fun to open my folding-bill and see the dollar bills. On the way home yesterday, I stopped at a corner where a crowd had gathered to watch a man who was advertising hair tonic. And when I got home, my purse was gone."

"Did you tell mother and daddy?" Ruth asked.

"Yes," Simon nodded, "and I got a scolding too."

"I'm terribly sorry."

Ruth's blue eyes were sympathetic. Then suddenly, she brightened up and gave a cry of delight. "I know how you can get your skates, Simon—on the night of the Seder."

"What in the world do you mean?" He stared at her unbelievably.

"Well, you see," Ruthie explained, "anyone who hides the Afikomon and keeps it till the end of the Seder gets any gift he asks for."

"What's the Af—what did you call it?"

"Why, you learned about it in religious school the other day," the little girl reminded him reproachfully. "The Afikomon is a piece of matzo. It represents the lamb which the Hebrews sacrificed just before they departed from Egypt. Daddy wraps this matzo in a napkin and puts it aside. The Seder can't be ended properly without each one eating a piece of the Afikomon, so the child who manages to slip it away and hide it can demand a gift for its return. I'll help you get it and then you can ask daddy for a pair of skates."

"What fun! Gee, Ruthie, you're a real pal." Simon's gloom had vanished completely. "You know, this is going to be my very first Seder. We never used to have any at home."

"We'll have to watch so the Maury or Cousin Danny don't get it," Ruth reminded him. "Maury is planning to ask daddy for a candid camera. But he has a birthday next month, so he can wait. Anyhow, he has a whole roomful of pictures already."

The approaching holiday was making itself felt in the Jonathon home. The spring cleaning was being completed. There was a smell of fresh paint in the air. New curtains were hung on all the windows. The whole apartment had a pleasant freshness and sparkle about it, seeming to say that it was all ready for Passover.

Then there was the important matter of getting new spring clothes to be worn on the holiday. There were busy shopping days for everyone, and great excitement when the new suits, dresses, hats, and shoes were delivered to the door.

Simon had been looking forward to his first Seder for weeks. He and the Jonathons were going to Aunt Bess and Uncle David's home, where grandfather would conduct the Seder.

When the day finally arrived, it was delightfully warm and spring-like. The trip to the suburb where their relations lived was a pleasant one. Aunt Bess looked a bit flushed and flurried when she met them at the door, but her welcome had its usual hearty ring.

Around sunset, the men went to the synagogue for services. When they returned, the family gathered around the festive table. "It looks very lovely," Dr. Jonathon said appreciatively. In the center stood a vase of delicately colored spring flowers. On either side were the silver candlesticks in which burned the holiday candles. The lovely dishes, the shining glassware, the polished silver, all looked very attractive on the fine linen cloth. At the head of the table there was a large Passover platter decorated with interest-

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ing pictures about the holiday. It contained the Seder symbols—the roasted shankbone of lamb, a roasted egg, some bitter herbs in the form of horse-radish, parsley, and *haroses*, which was a mixture of apples, almonds, and raisins, finely chopped and flavored with cinnamon and wine. On another plate were three matzos covered with an embroidered Passover cloth. In front of each place stood a wine goblet. Grandfather's was a large one made of silver, but the others were of fine crystal. The children's were now filled with grape juice, while the grownups had wine.

"Each one must have a *Haggadah* in which to follow the Seder service," Dr. Jonathon said, passing our attractive little books which were beautifully illustrated. The word *Haggadah* means story. The *Haggadah* contains the story of the Passover as it is told in the Seder service. "Now grandfather," Dr. Jonathon continued, "I think we are ready to begin."

Grandfather, dressed in a new suit, his white hair and beard trim and shining, was feeling very happy. He raised his silver goblet and in a deep, expressive voice chanted the blessing over the wine. The Seder had begun.

"It's good," declared Naomi, emptying her glass with one long gulp. Everyone laughed, and Naomi looked very pleased with herself.

At a signal from her mother, Ruthie now got up and brought to grandfather's side a small silver basin and pitcher for the ceremonial hand-washing. He poured some water over his hands, dried them on a linen towel which hung over Ruthie's arm, and smiled at her. Then he took a piece of parsley and dipped it in salt-water. Each one followed grandfather's example as the plate of parsley was passed around, and then they recited the prayer together, first in Hebrew and then in English. "Blessed art Thou, O Lord our God, King of the Universe, Creator of the fruits of the earth."

Grandfather now took the middle matzo from a plate which held three of them. He broke it in half and wrapped one part in a large napkin. Ruthie and Simon exchanged significant glances. This was to the Afikomon. Then he lifted the containing the matzos and recited, "Lo, this is the bread of affliction which our ancestors are in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate the Passover with us. May it be God's will to redeem us from all trouble and all slavery. Next year at this season, may the whole house of Israel be free."

"And now," grandfather paused expectantly, "we

are ready for the *Questions*."

"Oh, that's fine," cried Simon, "because there are about a dozen buzzing around in my head." A shout of laughter greeted this innocent remark and poor Simon's face turned a deep red.

"Naomi gets to ask the *Four Questions*," Maury said importantly. "She's the youngest." He had taught her the questions and was eager to show off his little pupil.

"Later on, you may ask as many as you like," Uncle Phil said comfortingly to his nephew and Simon recovered quickly from his embarrassment.

"That's right," grandfather agreed. "The word *Seder* means *order of service* and so we shall follow the services in their regular order."

Naomi was happy to be the center of attention. She recited the *Four Questions* in Hebrew very nicely, translating each one into English. She asked to be informed why this night was different from all other nights, and what the various ceremonies and symbols meant.

"The whole Seder is the answer to your questions," grandfather replied, "and its purpose is to explain the story of the Passover to you."

"Perhaps I should tell you first," Dr. Jonathon said, "that Passover has two meanings. Chiefly, it is the great festive of freedom, celebrating the release of the Children of Israel from their slavery in Egypt. However, it is also a festival of the spring harvest. It recalls to our minds the time when our ancestors lived in Palestine in ancient days, and celebrating the gathering of the spring crop of grain at this season."

As the Seder proceeded, the children learned the meaning of the Seder symbols and ceremonies. The tender green parsley represented the spring and the new life which this season brought to the earth. It was dipped in salt-water to remind the Jews of the tears which their ancestors shed as they labored in the service of their oppressors in Egypt. The *haroses*, with its reddish color, was a reminder of the mortar and brick with which the Hebrews had been forced to work. The meaning of the roasted shankbone was the most interesting of all, Simon thought. It was a symbol of the *Pesach* or *paschal* lamb which the Israelites ate at their last meal in Egypt, on the eve before their departure. Dr. Jonathon explained how the Israelites had been instructed by Moses to gather in front of their homes, at dusk. The head of each family took a lamb and offered it as a sacrifice to God. The lamb was then roasted whole over a bonfire, and eaten together with bitter herbs and unleavened

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bread. By sacrificing the lamb, the Jews showed their faith in God and their disbelief in the Egyptian gods, for the lamb was a sacred animal in Egypt. The Bible tells us that during the night, the first born of all the Egyptians died. Then Pharaoh, in fear and trembling bade the Hebrews go.

Later on, when the Jews were living in Palestine, they offered sacrifices in the Temple in memory of the paschal lamb. Of these, also, the roasted shankbone on the Seder plate remind us. The roasted egg stand for the usual sacrifices that were once made in the Temple at Jerusalem on a number of holidays.

What about the matzos? We are told that the Hebrews had to leave Egypt in such a hurry that they could not even wait for the dough of their bread to rise. So they took it with them and baked it unleavened in the desert. Besides, their kneading-troughs had already been packed up in the clothes which they carried upon their shoulders. The *Haggadah* calls matzos the *bread of affliction*. Perhaps this is because the Hebrews probably had to eat their bread unleavened many times even while they were in Egypt, in the days of their slavery, when they had little time to prepare their food. In the countries of the East, poor people today still eat unleavened bread most of the time. But matzo has become the symbol of the *bread of freedom*, for our ancestors ate it as free men, after their escape from Egypt.

"Many people consider Passover the greatest of the Jewish holidays," Dr. Jonathon told the children. "It is the anniversary of our freedom. Because our ancestors had the courage to free themselves, and because they had the wonderful leadership of a man like Moses, the Jews were transformed from an enslaved people into a nation which contributed much to the civilization of the world.

"We Jews must always be on the side of human freedom," he continued. "That is the message of Passover. In our Seder service we say, 'And a stranger thou shalt not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt.'"

By the time the Seder meal was served, Naomi's head was dropping lower and lower. She woke up long enough to have something to eat and then Aunt Elsa put her to bed.

Simon had forgotten all about the Afikomon. But Ruthie, who was helping to serve the dinner, slipped something into his hand, under the table, and moved quickly away. It was the half matzo wrapped in a napkin. Simon almost laughed out loud, for at that



very moment he saw Maury grope suddenly behind his back for the missing treasure and then cast a look of mingled admiration and disgust at the innocent face of his sister.

When the meal was over, grandfather reached for the Afikomon. He pretended to be very much disturbed when he found that it was missing. "We must have it," he declared. "The Seder meal cannot be finished properly without it. For this piece of matzo is a symbol of the paschal lamb. In ancient times, each person at the Seder received a small portion of the paschal lamb for dessert. In memory of this we eat the Afikomon at the end of the Seder meal."

"Would it be worth a pair of skates to you?" Simon asked.

"Well—" Grandfather pretended to be doubtful. "What do you think, Uncle Phil?"

"I don't see how we can escape it," Uncle Phil replied in a serious tone. And that was how Simon got a pair of skates with which to remember his first Seder.

But the Seder wasn't over with the serving of dinner; Simon discovered. The second part was very jolly. He was especially interested in the ceremony of opening the door for the prophet Elijah. There is a legend that this ancient prophet visits every Jewish

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home on Seder night and partakes of the wine that is poured for him in a special cup known as the *Cup of Elijah*. There is an old belief that Elijah will return some day and lead all the Jewish people back to Palestine. His coming, it is said, will bring a new era of peace and happiness to the whole world. On Passover, when Jews are celebrating their freedom from slavery, it seems a suitable time to think of the ancient prophet who has become a symbol of freedom and emancipation.

(Elijah actually appeared to Joseph Smith and Oliver Cowdery in the Kirkland Temple on Passover, April 3, 1836 in fulfillment of the prophecy in Malachi 4:5 to bring about freedom and emancipation of our dead).

So now, as Ruthie got up and held the door, she looked out a little breathlessly. That rustle of wind—was it the movement of some invisible presence that passed her? The other children peered eagerly into the large silver goblet standing on the table. Were they imagining it, or did the wine really get less as the unseen Elijah sipped from it?

The Seder continued with the delightful songs and hymns found in the *Haggadah*. One person would lead and the rest would join in the refrain. One of the merriest songs was *An Only Kid*. The children's voices grew louder with each stanza.

When the Seder was finally over, Simon suddenly found that he was quite tired and sleepy. No wonder! It was hours past his usual bedtime.

Passover was a delightfully long holiday, lasting eight days, Simon learned. It was fun having matzos instead of bread at every meal.

One evening during the week of Passover, the Jonathon family was gathered in the living room. Simon was delighted to find that everyone was going to be at home. Now he would get Uncle Phil to tell

about Pesach in the small village of Lithuania, when he was a boy. Simon entered into a rapid conspiracy with his cousins and soon the unsuspecting Dr. Jonathon found the evening paper being gently removed from his hands.

"Tell us about Pesach when you were a boy," Ruthie said coaxingly as she sat down on the arm of his chair.



Dr. Jonathon laughed and pulled her hair. His wife sitting in a chair opposite him, put down her paper too. She loved to hear him talk about his boyhood days just as much as the children did.

"Pesach was one of the most exciting holidays of the year," Uncle Phil began promptly. He seldom needed coaxing to talk on his favorite subject. "As soon as Purim was over, plans for Pesach were being discussed. It was the holiday for which boys got our yearly suit of clothes and our yearly pair of shoes. So we went with our mothers to visit the tailor and the shoe-maker. 'He grows fast,' my mother would say, looking at me proudly, 'so be sure to

make the suit extra large, for a whole year's growth.' Most of the children generally wore clothes that were too big, because it took us almost a whole year to catch up with the space that had been allowed for growing. Except," he added, "when we wore things handed down from an older brother or sister. Then our clothes were usually too small and we would stick out at the wrists and ankles.

"When it was time to begin baking the matzos, we felt that Pesach was really close at hand. There were several bakers in the village. They had large ovens and baked the matzos for everyone. Each family would provide its own flour and pay the baker for doing the work. The rabbi would supervise carefully to see that everything was *kosher for Passover*.

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"We always went along with father and mother to bring our matzos home. These were carried on a clean white sheet, each of the four corners held by a different person. It was like a sort of jolly parade, carrying those matzos home.

"For the poor people, matzos were provided through a special fund. Practically everyone contributed to this fund except those who had to receive its benefits.

"The coming of Pesach meant the coming of spring. We boys rejoiced that the long cold winter was over and the heavy snows were melting. Some of us dared to go barefoot for the first time. It was good to feel the mud oozing between our toes.

"In each little cottage a thorough house-cleaning was going on. Everything must

be made clean and shining for Passover. The walls were whitewashed, floors were scrubbed, every nook and corner of the house was clean and fresh.

"These days before Pesach were busy ones for our mothers and sisters, but we lads of the Heder loved them. For almost two weeks before Pesach, we had school for only half a day instead of a full day. We studied the *Haggadah* and our teacher told us many stories in connection with it.

"On the night before Pesach, I always helped my father in the ceremony of *searching for leaven*."

"What's that?" asked Simon.

"Leaven or *hometz* is any foodstuff that is not kosher for Passover use. You know the difference between bread and matzo is that bread contains yeast, which causes the dough to rise. Matzo is flat and hard because it has no yeast. Another word for yeast is *leaven*. Anything that contains leaven is unfit for Passover. In order to be sure that the home is all ready for the holiday, the master of the house searches carefully in all nooks and corners for any remaining leaven. Of course, there isn't any in a house that has been so thoroughly cleaned, so something must be done about it. The ceremony of



The burning of *hometz* on Passover eve, Jerusalem

*searching for leaven* and reciting the proper prayer has to be carried out. Mother, therefore, places bits of bread in various parts of the house.

"It was fun to go with father searching for leaven. He carried an old wooden spoon in one hand and a few goose feathers in the other. I would hold a candle to light the way. Mother went ahead and showed him where she had put the *hometz*. As father swept the bits of bread into the spoon with the feathers, he recited the prayer for this occasion. Then he wrapped the spoon and its contents in a piece of paper and tied it with cord. This *hometz* was burned in a big oven at the synagogue the next morning. The sexton came through the streets calling, 'Burn your *hometz*,' and all the men would come out of their homes to obey. After that ceremony, everyone had to be careful not to scatter any crumbs in the house, for everything was ready for Pesach.

"The next morning, the last meal at which bread could be eaten was served. Then the few remaining dishes that had not yet been packed away were gathered up and hidden. The Passover dishes had been unpacked and washed. Pots and pans had been scoured and heated to make them kosher for Pesach. The silverware had been made ready too. They had been thoroughly polished and then dipped into boiling hot water. It used to be my job to tie each knife, fork, and spoon on a long cord, separating each by a knot with about an inch of cord between. Then father would dip the whole thing into a pot of boiling water. He would keep it there a short time and then draw it out again by the edge of the cord.

"What baking and cooking and stewing there was went on this final day. For at sunset, the long-awaited eight-day festival would begin and the first Seder would be held.

"It was my duty to go to the home of a certain Jew who prepared the *haroses* for every family. We each gave a small donation for this and the money was used for charity.

"When evening came, everything was ready for the Seder. The house was spotless and shining. We were dressed in our new clothes. The table was set with Passover dishes, and from the kitchen came delicious odors of good food.

"The hurry and flurry of weeks of preparation was over. There was a look of peace and happiness on mother's face as she lit the festival candles on the table and recited the blessing.

"Father and I went to synagogue for the short evening services. When we returned home, we flung

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open the door and cried, 'Good Yom Tov, Good Yom Tov.' Then the Seder began. Father's explanation about the *Haggadah* were so interesting and he had so many stories from the Talmud to tell about each point that mother would despair of ever getting through. She would declare that the matzo-meal balls would be hard as iron from standing so long.

"After the meal came the jolliest part of the Seder—the songs and hymns which we would all chant together."

"Did you ever find the Afikomon which your father hid?" asked Ruthie.

"Indeed I did," he assured her.

"The whole festival of Pesach was delightful," he went on. "We boys would gather in each other's homes or in the synagogue courtyard, or on the streets, and play games. We enjoyed the holiday meals and the freedom from school. Yes" concluded Dr. Jonathon, "those were great days—happy days."



Children at the seder, perhaps planning how to steal the afikoman.

Excerpt from "The Story of Jewish Holidays and Customs for Young People" by Dorothy F. Zeligs, Block Publishing Company, 1951.

## The Four Questions

1. Why is this night different from all other nights? On all other nights we eat either leavened or unleavened bread; on this night, why only unleavened?
2. On all other nights, we eat all kinds of herbs; on this night, why only bitter herbs?
3. On all other nights, we do not dip the herbs even once; why on this night do we dip them twice?
4. On all other nights, we eat either sitting or leaning; on this night why do we eat in a leaning position only?

## Why is the Haggadah recited at the Seder?

The Haggadah as we know it today is a small volume which recounts the dramatic story of the Exodus. It also contains psalms and songs to be recited and sung in celebration of the event.

The Haggadah was introduced by the Members of

the Great Assembly almost 2,500 years ago in order to comply with the biblical verse, "And you shall instruct your son on the day..." (Exodus 13:8). The Haggadah is basically a book of instruction, particularly for the young.

## Pentecost or Shavuot

Passover. Thus, it has become closely linked Shavuot (also pronounced Shavuot) is one of the three Pilgrim Festivals, the others being Passover and Sukkot. In Temple times, the Pilgrim Festivals were celebrated in Jerusalem, to which Jews from all parts of Palestine and from nearby countries journeyed specifically to commemorate the holidays.

Shavuot is known by many names, including the Feast of Weeks, the Festival of First Fruits, and the

Harvest Festival. Each of these names reflects the agricultural nature of the holiday, which was celebrated in late spring, when the new wheat crop was harvested, by offering a special sacrifice of thanksgiving in the Temple.

Shavuot falls on the sixth of Sivan, seven weeks and one day after the second day of Passover. The Talmud considers Shavuot a concluding holiday to

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Passover and even refers to it by the name Atzeret, meaning "conclusion."

The Bible in no way associates the holiday of Shavuot with God's Revelation on Mount Sinai. The Talmud, however, does make an association between the two. Apparently, the connection was established when scholars, following the biblical account, calculated that dates of the agricultural festival of Shavuot and the events at Mount Sinai coincided.

When the association was established between Shavuot and the Revelation on Mount Sinai, the original agricultural holiday became a time for celebrat-

ing the Torah. Torah study sessions were held all through the night of the holiday, and the holiday was highlighted as a time for Jewish affirmation.

At Shavuot synagogue services today, the Book of Ruth is recited. At the end of the nineteenth century, Reform Judaism introduced the Confirmation ceremony into the Shavuot service. Today, in Reform, Conservative, and even some Orthodox congregations, this is a time when girls and boys, generally thirteen to sixteen years of age, confirm their allegiance to the Jewish way of life.

*Pentecost* is a greek word meaning "the holiday of fifty days."

## Some thoughts of Pentecost

by Charles Smith

### The Festival of the Harvest of Ancient Israel and the New Pentecost

Festival of the Harvest of Ancient Israel	The New Pentecost
The day the Great Jehovah wrote his law on tablets of Stone.	The Gift of the Holy Ghost to replace the Law and the complicated rules and regulations of the Mishna
One of three times during the year all males were required to appear before the Lord at the Temple.	All worthy males are to go on missions and they receive their Endowment in the Temple to go forth to spread the Good News of the Gospel.
Many people from many nations speaking different languages came.	Gift of tongues what were understood by the foreign visitors in <u>Jerusalem</u> that day and the need of language training by our missionaries <u>today</u> going to foreign lands.
Celebrates the beginning of the wheat harvest.	The field is "white and ready to harvest."
Sacrifice of two leavened loaves made of wheat.	There is no set sacrifice asked by the Lord, we determine what we will sacrifice. But we have been asked to sacrifice all for the building of the Kingdom of God.

The above chart shows some parallels between the Festival of the Harvest or Shavuot and Pentecost as this festival is referred to in the New Testament. These five items shows how the Lord made the transition from Judaism as the early members of the Church were familiar with it to the faith they were now in possession of.

Pentecost is a Greek word meaning 50 because it was 50 days after Passover. It was on this occasion

that the first members of Christ's Church were instructed to gather together await the Gift of the Holy Ghost, Jesus having ascended into heaven 10 days previously.

First, the Holy Ghost was given on the same day that tradition holds that Moses received the Ten Commandments on Mt. Sinai. Whereas the Law was the only thing the Children of Israel would received from God, now the members of Christ's Church

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could now receive what God had wanted to give the Children of Israel in the first place, that is, the Holy Ghost.

Instead of a complicated set of rules and regulations to live by because they refused the help of the Spirit, they now needed only the Two Great Commandants and the Holy Ghost to help them deal with life's problems and spreading the Gospel.

Second, three times a year, all males were to present themselves to the Lord in Jerusalem: at the Feast of the Unleavened Bread or Passover, at the Feast of Harvest or Pentecost, and at the Feast of Tabernacles. Since it was the males who were to present themselves at Pentecost, is it not a parallel that all young men today are to go on missions and present themselves prepared and worthy to receive their Endowment in the Temple which prepares them to take the Gospel to all the world?

Third, when the members were gathered together in a house (some think it was the Temple in Jerusalem) the Holy Ghost manifested itself as a "sound from heaven as of a rushing mighty wind." and any of those present spoke in tongues. They did not speak gibberish, but in languages understood by the foreign visitors who were in town for this festival. Today our missionaries are to go forth and preach the Gospel in the tongue of the person with whom they are speaking. Is this not a fulfillment of the admonition to preach the Gospel to "every nation, kindred, tongue, and people?"

Fourth, Passover started with the first Barley crop and Pentecost started with the wheat harvest. So just as Pentecost was to celebrate the wheat harvest, we now celebrate the harvest of souls. With our Endowment we are ready to harvest the souls of men in our day.

Fifth, the Sacrifice of Pentecost was two loaves of new wheat bread. The required sacrifice was spelled out in detail, but now we are to decide for ourselves what and how much we will sacrifice. We can sacrifice a little or much of our time. We can give all of our time and talents or we can do just what we need to do.

In closing an interesting note. Pentecost occurred on the first day of the week, Sunday. Other events in Christ's post-mortual ministry also happened on Sunday. As a result, the Sabbath was changed to Sunday.

In addition some Book of Mormon scholars have suggested that Abinadi's address to King Noah (Mosiah 11-16) took place on either Yom Kippur or Shavuot (Pentecost). The argument could be made that it was on Shavuot as it was the Ten Commandments that Adinadi was asking the Priest why they did not keep them. And at this occasion, the scriptures say that Adinadi's face "shone with exceeding luster, even as Moses' did while in the mount of Sinai, while speaking with the Lord."

## The Thirteen Articles of Jewish Faith

Maimonides, in his commentary on the Mishnah, compiles what he refers to as the Shloshah-Asar Ikkarim, the Thirteen Articles of Faith, compiled from Judaism's 613 commandments found in the Torah. Compare these with our 13 Articles of Faith and see how they compare.

1. The Belief in the existence of the Creator, be He Blessed, who is perfect in every manner of existence and is the Primary Cause of all that exists.
2. The belief in G-d's absolute and unparalleled unity.
3. The belief in G-d's non-corporeality, nor that He will be affected by any physical occurrences, such as movement, or rest, or dwelling.
4. The belief in G-d's eternity.
5. The imperative to worship Him exclusively and no foreign false gods.
6. The belief that G-d communicates with man through prophecy.
7. The belief that the prophecy of Moses our teacher has priority.
8. The belief in the divine origin of the Torah.
9. The belief in the immutability of the Torah.
10. The belief in divine omniscience and providence.
11. The belief in divine reward and retribution.
12. The belief in the arrival of the Messiah and the messianic era.
13. The belief in the resurrection of the dead.

# The Last "Oy Vey"

The Jewish community in Spain goes into a panic before Passover. Due to a beet crop failure there won't be any beets for chrain for the seders this year.

Upon learning of the plight of the Spanish Jews, the Israeli rabbinate arranges for an emergency shipment of beets to be flown into Spain in time for the holiday. All goes well and the plane lands in Madrid without incident.

However, a labor strike in Spain prevents the cargo handlers from unloading the cargo. Passover finds the beets rotting on the runway in the cargo hold.

What do we learn from this?

Answer: The chrain in Spain stays mainly on the plane.

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A Jewish doctor makes a great medical discovery for which the Queen has decided to grant him knighthood. At the ceremony, as she touches his shoulders with the sword, he is supposed to recite an ancient Celtic blessing. However, for all his medical genius, the doctor cannot seem to memorize the required Celtic words. On the day of his investiture, the nervous doctor waits his turn as several others are being knighted before him. As he listens to one after another correctly recite the Celtic blessing, he grows more and more nervous.

Finally, when he kneels before the Queen of England and she taps his shoulders with the sword, the good doctor completely forgets the Celtic words, and substitutes the first foreign words that pop into his head: "Ma Nishtahnah Ha Lailah Ha Zeh."

The Queen, clearly confused, looked to the gathered crowd, and says, "Why is this Knight different from all the other Knights?"

## **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 cul-

ture, 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

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