

# The New Shofar

# Volume 2 Issue 1

## President's Message

*Shalom Aleichem, members!* As president of this unique organization, I welcome you to our latest issue and hope you find it interesting. In April we opened our first chapter in Seattle, WA. Our gathering there brought us thirty happy souls who enjoyed our speaker, a delicious nosh and Hebrew dancing. Many who attended later became members and will become regulars, I'm sure. We will hold our twice-yearly gatherings in the LDS building on Mercer Island for the present. We are working to insure that many more throughout the Pacific Northwest will learn of us and attend. Please pass our message to those you know.

This is the Lord's work. Our founders had great hopes for the children of Abraham to embrace the Gospel. Today we carry on their dream and we ask you to help us by celebrating with us and spreading the news of B'nai Shalom, Children of Peace, Org.

We welcome and celebrate the Hebrew High Holy Days, Rosh Hashanah and Yom Kippur.

Marlena Tanya Baker

**The gathering of Israel is a major topic in the Gospel of Jesus Christ and our expanding organization. This refers to the reuniting of the families of Joseph (Ephraim and Manasseh) with Judah.**

In the Old Testament this split between these tribes stem from the time Israel's ten northern tribes broke away from the southern tribes of Judah. To quote from Avraham Gileadi, our most recent speaker at our gathering in Salt Lake City:

*"When Solomon's son Rehoboam raised the people's taxes and refused to heed the counsel of the elders, Jeroboam, Solomon's servant, began ruling over the Northern Kingdom (1 Kings 11:29-32; 12:1-20). Because Ephraim was its leading tribe, the Northern Kingdom was often referred to simply as Ephraim (Isaiah 7:1-9; Hosea 5:1-14). Likewise, because the tribe of Judah led the Southern Kingdom, that kingdom was known as Judah (ibid). That day—"the day Ephraim broke away from Judah" (Isaiah 7:17)—became a national tragedy.*

*And yet, Isaiah predicts that Ephraim and Judah will reunite when God gathers Israel from dispersion in an end-time exodus from the four directions of the earth (Isaiah 11:10-12). In that day, "Ephraim's jealousy will pass away and the hostile ones of Judah will be cut off; Ephraim will not envy Judah, nor Judah resent Ephraim" (Isaiah 11:13). Ezekiel, too, predicts that Israel will reunite: "I will take the children of Israel from among the heathen, where they have gone, and will gather them on every side and bring them into their own land. . . And they shall no more be two nations, nor shall they be divided into two kingdoms any more at all" (Ezekiel 37:21-22)."*

**B'nai Shalom, Children of Peace, Org.** seeks to aid in the bringing together the two nations through fellowship and spiritual uplifting, through sharing the gifts of Judaism and the Gospel of Jesus Christ, the foundations of our shared beliefs and the full expression of them through our Savior and Redeemer. This is our purpose and our continuing goal.

Please aid us in our efforts—spread the news and tell your fellow Latter-day Saints, those of Jewish lineage and all interested people to investigate our website, **www.mormonsandjews.org**, become members and help us to accomplish the Lord's plan for his children.



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**A Page From a Historical "The Shofar"****High Holy Days: *Rosh Hashanah* and *Yom Kippur***

The High Holy days are the ten most solemn days of the Jewish year *Rosh Ha shanah*, known also as the Day of Judgment, is celebrated for the first two days, which are also the first two days of the New Year. *Yom Kippur*, is the last of the High Holy Days. This day, as well as the days between are known as *Yamim Noraim*, the Days of Awe, and they are marked by profound religious observance.

It is believed that during these day all persons must render their accounts to the Lord, who will judge and inscribe their names accordingly in the Book of Life, and decide their fate for the coming year. Unlike most other days of special observance, these are not concerned with the bounty of nature or with great historical events. The Ten Days of Penitence are deeply personal, and the New Year that is beginning is greeted not with revelry and gaiety but with solemn prayer and quiet joy.

The slow approach of the solemn days is first announced a month in advance. The *Shofar* is blown in the synagogue each day to bring the people to an awareness of the need for prayer in preparation for the High Holy Days. The *Shofar*, made from a ram's horn, is a natural wind instrument, one of the oldest in the world. The *Shofar* plays so important a part on *Rosh Hashanah* that the holiday has become known as *Yom Teru'ah*, the day of Blowing.

The stirring blast of the ram's horn is heard during the morning and afternoon services on the Holy Days, and when it comes it seems to fill everyone with a sense of the Divine Presence in their midst. Throughout the ceremonies this blowing of the *Shofar* continues in short blasts long blasts, tapping staccato blasts, as prescribed by the ritual. The worshippers rise in answer to it.

At the end of the service the people turn to each other and wish each other a happy new year: *L'shanah tova tikatevu*. "May you be inscribed for a good New Year" resounds throughout the synagogue. In fact, throughout the season, in the synagogue, at home and everywhere, the air is full of good wishes expressed in this greeting.

*Rosh Hashanah* begins at home when the mother lights the candles just before sundown and recites the prayers that good may come to all. She has prepared a table for dinner to be served on return from the synagogue. The cup for *Kiddush* (the prayer of the sanctification of the holiday) is in its place with the wine decanter beside it, and there are two loaves of *challah*, Sabbath bread made very special for *Rosh Hashanah* with ladders or birds baked on top. These decorations are symbolic of the hope that on the table, symbolic of the wish for "sweetness in the New Year."

After *Kiddush* is recited, the family dips into the bowl of honey with bread and slices of apple. On the second night there is, in addition, a blessing over some of the first fruits of the harvest that have not yet been tasted this season. Many are the duties of the housewife during the Days of Awe. There are few limitations or directions for the food to be served at this time, but in planning the meals she will be mindful of the blessing given by Ezar and Nehemiah to "the good things and sweet wine" served for these days. And will remember, too, that sour or bitter foods have no place on the joyous table. The meals for the High Holy Days are made up from traditional and symbolic dishes.

Nehemiah 8:10 tells us "Eat of the good things and drink of the sweet wine. Sour or bitter foods have no place on the joyous table. The meals for the High Holy Days are made up from traditional and symbolic dishes.

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***The New Shofar******Volume 2 Issue 1*****Rosh Hashanah and Yom Kippur—Continued****Rosh Hashanah Dinner**

*Wine, Apples Dipped in Honey, Challah, Gefilte Fish  
Sliced Tomatoes and Cucumbers  
Goldene Yoich with Farfel or Mondlen  
Roast Turkey, Duck or Chicken, Helzel  
Mehren Tzimmes, String Beans, Apricot Compote,  
Honey Cake, Sponge Cake, Teiglach, Apples and Grapes*

**Rosh Hashanah Midday Meal**

*Apples Dipped in Honey, Chopped Liver, Challah  
Roast Brisket, Browned Potatoes  
Carrots Glazed in Honey, Fresh Peas, Celery.  
Cucumbers, Apple Strudel, Tea*

The days between *Rosh Hashanah* and *Yom Kippur* are days of thoughtful penitence. There is the Sabbath between, which is known as the Sabbath of Repentance. It is the occasion of special prayers, and sermons on the significance of the season, and the day, with selected readings from the prophets.

*Yom Kippur*, the Day of Atonement is the great fast day of the year. The fervent prayers and preparations that have gone before, the reckoning of personal accounts made ready for the Lord — all has been leading up to the great climax of the most high and holy day. The time has now come when through a long and devout day of fasting, the judgment of the Lord will be received in the recesses of the heart.

All are prepared for this through fasting as this puts one into a frame of mind that makes prayers and confessions more deeply felt. Children over thirteen are required to fast just as their parents do. However, the sick are urged to refrain from doing so.

Before *Yom Kippur*, each must make his peace with his fellow man. There is a beautiful custom that still persists, whereby enemies come together, sometimes with the help of a peacemaker, to settle their disputes and make amends for wrongs they have committed against one another. Each member of the family, including the children, strives to make peace with his friends and enemies and settle his personal as well as his monetary debts.

The meal before the fast is eaten long before sundown on the eve of *Yom Kippur*. The women of the household have prepared a holiday meal. For it is commanded that there be eating and drinking on this day before the fast so that each may take unto himself the "power of food" in order to serve God with greater zeal. Dishes served at this meal must be bland, without spice, herbs or salt, so that they will not induce thirst during the fasting hours. At table, quiet and peace surround the family. It is written that one should indulge in no controversy before the high and holy day. Rather, each should prepare himself with calmness for this most solemn day of the year.

**Dinner before the Fast**

*Goldene Yoich with Kreplach  
Plain Boiled Chicken, Mehren Tzimmes  
Green Salad with Bland Dressing  
Apple Sauce, Tea*

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## ***The New Shofar***

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### ***Rosh Hashanah and Yom Kippur—Continued***

After the meal a memorial candle is lighted in memory of the departed. Then the family leaves for the synagogue.

The evening service of Yom Kippur opens with the beautiful *Kol Nidre* (*All Vows*).

The haunting-loveliness of this melody has made it a musical classic. Its origin is obscure, but its words of pleading to annul forgotten vows were known as early as the ninth century and set to melodious cadence sometime in the twelfth (some say in the sixteenth) century. The music has become of such importance that the night service of Yom Kippur is often known as the *Nig hot Kol Nidre*.

Prayers in the synagogue during the day that follows include the Long Confession. This is a special prayer in which the Jew mindful of the old injunction that "All Jews are responsible for one another," prays not only for himself but for all Jews everywhere. With the final sounding of the *shofar* the solemn day of fasting is over and throughout the synagogue is heard the joyous greeting: "*G'mar chatima tova*"—"May the final inscription be good." All now return home to dinner, to a meal as simple or as elaborate as the family desires, and they while away the time before dinner is ready drink coffee and nibbling on apples dipped in honey, and on *honey leckach* or coffee cake. This is a typical menu for the dinner.

#### **Dinner to Break the Fast**

*Chopped Herring, Chicken Soup, Mondlen*  
*Roast Duck or Chicken Stuffing, Green Limas*  
*Carrot, Sweet Potato and Apple Tzimmes*  
*Fruit Compote, Sponge Cake*  
*Teiglach, Fresh Fruit, Tea with Lemon*

### ***Our Genealogies—Jewish Family Names (From 1982 Shofar Issue)***

Jewish family names are usually found in one of the six following categories: 1. Place names 2. Kin names 3. Rank names 4. Occupation names 5. Descriptive names 6. Derisive names.

**Place names:** *Vilner* (Vilna, Poland), *Kaiden* (Lithuania), *Kurland* (Latvia), *Barr* (Russia), *Warshavsky* (Warsaw, Poland)

Jewish **kin names** are usually the father's name with the Russian suffix: As in "**Ovitz**", meaning "son of". "**Davidovitz**" is equivalent to Davidson. **Rabinowitz**: Rabbi's son. **Hirshkowitz**: Hirske's son. Occasionally, family names were based on the name of the mother. This occurred not only when the mother was widowed, but also in cases where the mother was more prominent than the father. Sometimes, even the husband was called by his wife's name for the above reason. Names like "**Rivkas, Neches, Beiles**" are examples. Names ending in "s" were either after a mother or wife.

**Rank names** are exemplified by **Cohen, Kaplan** (Chaplain), **Kahan, Kagan, Kahane**, all of which denote membership in the priestly lineage of Aaron. Names **Levi, Levin, Levitan, Levinson and Levinsky** belong to the family of **Levi**. Name **Segal**: derived from (**Sgan Levi**— Officer of the Levites). **Cohens** and **Levys** are the most aristocratic family names.

**Descriptive names** are those such as **Weiss** (white-fair), **Schwartz** (black-swarthy), **Klein** (little), **Gross** (big), **Graber** (thick, heavy), **Geller** (yellow-blonde), **Sussman** (sweet man), **Klugman** (wise man), **Kurtz** (short).

**Derisive names:** given to the Jews by their antagonists and include names such as **Ochs** (ox), **Mehlwurm** (flour worm), **Meisel** (mouse). Often the Jews would frustrate their detractors by making the families more prominent and successful.

## Jewish History Lesson: The Jews of Spain

By Rabbi Ken Spiro

As the armies of Islam conquered larger and larger swaths of Europe, the Jews of the Middle East saw new opportunities opening up for them in Muslim Europe.

One of the best opportunities proved to be Spain, starting with the Muslim conquest of 711. Indeed, things were so good for Jews there, that to this day, half the Jewish world is known as *Sephardi* meaning "Spanish." (The other half would later become known as Ashkenazi, meaning "German.")

In the Muslim Spain, Jews found a symbiotic relationship emerging between them and the non-Jewish world that surrounded them.

So for one thing, the Muslims impacted on the Jews. Some of the greatest Jewish scholars wrote in Arabic. But the impact was much greater the other way around. Indeed there can be no question that the Islamic world, especially in Spain, did remarkably well because of the large number of Jews who were allowed to operate freely there. The positive impact of the Jews of Moslem Spain is yet another example of the fulfillment of the prophecy in Genesis: "I will bless you and make your name great. You shall be a blessing. And I will bless those who bless you and curse those who curse you. (Genesis 12:2-3) To quote the great Jewish historian Cecil Roth:

*"The essential contribution of the Jews, as Jews, to the cultural life of the medieval world, and of medieval Europe in particular depended basically upon two factors. They were literate: and they were international... Their work as intermediaries between the two mutually-exclusive cultural worlds [Moslem and Christian] was without any doubt the characteristic Jewish function in the Middle Ages: it was a function that they performed by virtue of their specific position and circumstances as Jews. That did not however preclude them from making memorable contributions to European civilization as individuals."*

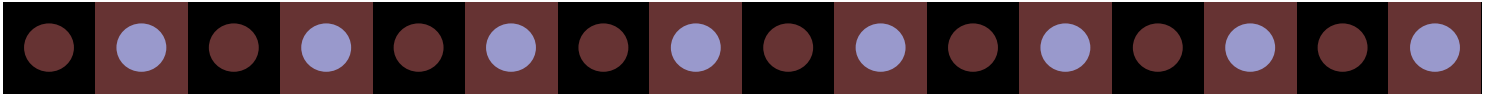
### Jewish Contributions

The Jewish contributions came in every sphere — whether economic or intellectual. For example:

- **Jews excelled in skilled crafts.** Jews were excellent tanners, metalworkers, goldsmiths, silversmiths, and jewelers. (We see some of these skills surviving today. Yemenite Jews continue their reputation as silversmiths and Jewish diamond merchants are famous the world over.)
- **Jews excelled in the sciences,** particularly in medicine. Jewish doctors were everywhere, among the most famous was Maimonides (who we will speak about later) and Hasdai ibn Shaprut, the 10th century physician to two caliphs who was considered one of the most influential people in Spain.
- **Jews excelled in trade.** Jews were the middlemen between the Muslim and Christian worlds, which at this time were engaged in huge rivalry and were not communicating directly with each other. As a result Jews became traders who covered the Far East, the Middle East, and Europe.

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***Jewish History Lesson: The Jews of Spain—continued***

- **Jews excelled in scholarship.** The Muslims were fascinated by classical knowledge, but since they did not know either Greek or Latin, the Jews came in to fill the gap translating these works into Arabic. The Jews also helped to disseminate Arabic scholarship and much of the classical scholarship of the ancient world (much of which had been lost after the collapse of the Roman Empire) to Christian Europe translating Arabic texts first into Hebrew, then sending these translated texts to Europe, where other Jews translated the Hebrew into Latin — the language of the Roman Empire that was still the language of scholarship in Western Europe.

The Jewish paradise in Spain ended abruptly when a cruel Muslim Berber Dynasty — Almohades — came to power in the 12th century. When Almohades seized southern Spain, they gave the Jews three choices: covert to Islam, leave, or die.

Of the many Jews fleeing Spain at this time was none other than the famed Maimonides (often known as Rambam, the acronym of his full name, Rabbi Moses ben Maimon, Moses the son of Maimom).

(Incidentally, you may have noticed that so many of the famous Jews were known by their acronyms. This is because Jews up until this time did not have last names. While Sephardic Jews started taking last names more than 500 years ago most Ashkenazi Jews did not use last names until forced to by Christian authorities around the late 18th and early 19th centuries. Jews were traditionally known by their first names and their father's names, sometimes by their tribal names, such as Cohen or Levi, or places of their origin (i.e. Toledano from Toledo in Spain), and therefore, it was easier to shorten so many words to an acronym.)

**Maimonides**

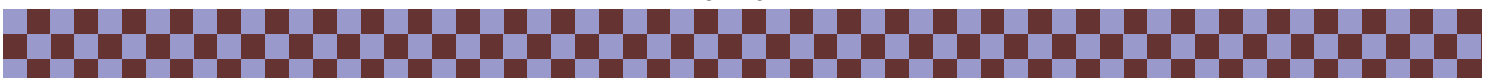
Maimonides was born Moses ben Maimon on the eve of Passover in 1135 in Cordoba, Spain, to a prominent rabbinical family. In his family tree figured King David and Rabbi Yehudah HaNassi, who had compiled the Mishnah.

His primary teacher was his father, Rabbi Maimon ben Joseph, a Jewish judge, who taught him not only the Talmud, but also the fundamentals of mathematics, astronomy and philosophy. Maimonides was only 13 when his family was forced to leave Spain. After wandering homeless for many years — wanderings during which his father died — Maimonides and his brother David finally settled in Fustat near Cairo, Egypt. There Maimonides continued his Torah studies, while his brother David, a dealer in gems, supported the family. When David perished in a sea voyage in 1166, the burden fell on Maimonides.

Maimonides refused to make money from his Torah knowledge, and therefore, in order to earn a living, he became a physician having begun his study of medicine years earlier while living in Fez.

Within a short time, he was so famous as a healer that he was appointed physician to the Court of Sultan Saladin in Cairo. He was also appointed the chief rabbi of Cairo.

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## *The New Shofar*

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### ***Jewish History Lesson—The Jews of Spain (continued)***

In addition to being a famous doctor and healer, Maimonides was a prolific writer. Of his voluminous works — most of which were composed in Arabic but written with Hebrew characters — four stand out as perhaps the most famous:

- ***Commentary on the Mishnah*** — his explanation of the *Mishnah*. A highly popular text in Jewish ethical studies today), examining the obligations of one's inner life and presenting a system to assess one's true religious commitment.
- ***Mishneh Torah*** – His greatest accomplishment — A monumental compendium covering all of the Oral Law and Halacha (it's also known as *Yad Hazakah*)
- ***Guide to the Perplexed*** – written in Arabic. This philosophical treatise discusses traditional Jewish thought in comparison to classical Greek philosophy, and is considered the single greatest philosophical work ever produced by a Jew.
- ***Discourse on the World to Come*** — his explanation of the Messianic Age which includes the 13 Principles of Faith (this discourse is contained in his introduction to Tractate Sanhedrin 10:1)

During his time some of the writings of Maimonides proved highly controversial. Some of his statements were deemed too radical, others were simply misunderstood. At one point, his works were banned, and after his death in 1204, burned at the instigation of the rabbis.

However, when nine years later the French king Louis IX ordered the Talmud burned, Jews interpreted this as a "measure-for-measure" punishment from God for the burning of the works of Maimonides. Indeed, the rabbi who instigated the ban and burning, Rabbi Jonah Gerondi, subsequently repented for doing so and authored the book *Sha'arei Teshuva*, "Gates of Repentance," as a form of atonement for his derogatory statements about Maimonides.

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### **Kibbitzing Around...**

#### **G-d and the Golfer**

The rabbi was an avid golfer and played at every opportunity. He was so addicted to the game that if he didn't play he would get withdrawal symptoms. One Yom Kippur, the rabbi thought himself, "What's it going to hurt if I go out during the recess and play a few rounds. Nobody will be the wiser and I'll be back in time for services.

"Sure enough, at the conclusion of the morning service, the rabbi snuck out of the synagogue and headed straight for the golf course. Looking down upon the scene were Moses and G-d. Moses said, "Look how terrible - a Jew on Yom Kippur. And a rabbi besides!" G-d replied, "Watch, I'm going to teach him a lesson." Out on the course, the rabbi stepped up to the first tee. When he hit the ball, it careened off a tree, struck a rock, skipped across a pond and landed in the hole for a HOLE IN ONE! Seeing all this, Moses protested: "G-d, this is how you're going to teach him a lesson? He got a hole in one!" "Sure", said G-d, "but who's he going to tell?"

(From "The Shofar" Spring 2000)

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***The New Shofar******Volume 2 Issue 1*****Hastening the Work of God***by Nancy Goldberg Hilton***Finding Ancestors in the Lithuania Census Records**

In the June 2014, Ensign, Church President Thomas S. Monson wrote an article entitled "Hastening the Work." He said,

We, as spirit children of our Heavenly Father, were sent to earth at this time that we might participate in hastening this great work.

The Lord has never, to my knowledge, indicated that His work is confined to mortality. Rather, His work embraces eternity. I believe He is hastening His work in the spirit world. I also believe that the Lord, through His servants there, is preparing many spirits to receive the gospel. Our job is to search out our dead and then go to the temple and perform the sacred ordinances that will bring to those beyond the veil the same opportunities we have.

Heavenly Father loves His children in the spirit world just as much as He loves you and me. Regarding the work of saving our dead, the Prophet Joseph Smith said, "And now as the great purposes of God are hastening to their accomplishment, and the things spoken of in the Prophets are fulfilling, we the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege.

In last spring's meeting of B'nai Shalom one of our members asked me for some genealogy help for their Jewish family. He told me that he had not come to a meeting in three years but felt prompted to do so that night.

He thought that resources for finding information on their family in Lithuania was very limited and did not know how to proceed. I knew that the Church had filmed all the Jewish vital records in the Vilnius archives but thought that a translator would be needed to look at the films. I was delighted to find out that most of the records had been translated into English and available on jewishgen.org. This meant that the Census or Revision lists for families in Lithuania for the years 1827, 1834, 1850, 1855, 1868, 1874, 1877, 1914, and 1917 were available on-line. There were also Lithuanian marriage and birth records as well. The family knew a lot of information and the exact town their family came from in Lithuania. So we were able to copy the Revision Lists and find their ancestor's names.

I worked closely with his family and we found Lithuanian marriage information for their fifth great grandparents on one of their lines. This gave us the names of their sixth generation. Then we found a Census or "Revision" record for their fifth great grandparents that included the names and birthdates of seven children. The discoveries and temple work continues for each portion of their family in Lithuania.

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**Kibbitzing Around...**

Kessler was awakened from a deep sleep by his wife, who nudged him again and again, saying,

"Get up, Max. I'm freezing. Close the window. It's cold outside."

"Kokhem!" sighed Max. "Wisdom. And if I'll close the window, will it be warm outside?"

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**Hastening the Work of God - Lithuanian Ancestor Research***by Nancy Goldberg Hilton***(Continued from Page 8)**

The final discovery was the greatest, we found that ancestry.com has all the Lithuanian Revision Lists on line and we could do a name search for their surname in their particular sshtetl. There are hundreds of ancestors in this family who will eventually be found.

The final discovery was the greatest, we found that ancestry.com has all the Lithuanian Revision Lists on line and we could do a name search for their surname in their particular sshtetl. There are hundreds of ancestors in this family who will eventually be found.

Yes, the work is hastening on the other side of the veil. We can feel their interest and help. It is imperative that we use all the resources available to us to find their names and do their work in the temple.

I want to end by quoting the family member I am working with on this project:

“I had an interesting image pop into my mind as I was walking up to the school to volunteer yesterday. It was a lovely day, and I thought about going to the temple to begin ordinance work. I imagined two men talking about their mortal lives as Jewish men. One of whom, was my ancestor. The other was telling of his life, beaten, betrayed, tortured and killed. My ancestor, who had been taught the gospel and was ready for more light and knowledge connected this man to his teaching and realized it was Jesus Christ, with his glory veiled. I imagined Christ telling him that his work would be done soon by his family on earth, and this man was rejoicing. I think in the spirit world just like here, eventually, 'every knee will bow' when they learn the gospel, and this is what I envisioned.”

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We teach that God’s love for His children is infinite. Regardless of race, nationality, or gender, He loves all of them. He has done so from the beginning and will continue to do so.

He invites all to gain eternal exaltation for their family. His work and His glory is to bring to pass the immortality and eternal life—the exaltation—of His children. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” The Atonement of His Beloved Son enabled both of the Father’s objectives to be fulfilled. Without the Atonement, there would be no immortality... there would be no return to the presence of the Father and no continuation of the family beyond the grave. Because of the Atonement, these consummate blessings can be realized by each of God’s children who obey His eternal laws.

Through the ages, many of His children have had access to the blessings of the gospel, but many more have not. Before the foundation of the world, our Heavenly Father instituted the ordinance of baptism for those who die without a knowledge of the gospel.

Elder Russell M. Nelson, of the Quorum of the Twelve Apostles, April 2010 General Conference

## **B'nai Shalom, Children of Peace, Org. Mission Statement 2013**

Affiliation with B'nai Shalom is open to all members of The Church of Jesus Christ of Latter-day Saints and others interested in promoting the objectives of the organization, whether or not such persons are of Jewish ancestry.

We believe in the gathering of Israel and the fulfillment of ancient covenants as described in the Book of Mormon, 2Ne 29; that it is an ensign proclaiming the gospel of salvation.

Objectives of this organization shall be carried on within the framework of existing LDS programs, and are as follows:

- A. To promote the faith, activity and spirituality of Jewish members (by some descent) of The Church of Jesus Christ of Latter-day Saints ("Church"), their families, and other members of the Church ("Mormons") and other interested persons.
- B. To encourage interest in genealogical work by members of the Church of Jewish ancestry, and to develop a program to assist with the resolution of problems of research peculiar to Jewish heritage through use of genealogical research and available Church programs and organizations.
- C. To provide, via gatherings and other events, the opportunity for Members to enjoy Jewish culture, e.g., music, food, and conversation in the context of membership the Church. To promote understanding of culture, traditions and attitudes between Mormons and Jews.
- D. To engage in other spiritually based activities appropriate to carrying out all objectives of the organization.

### **Disclaimers:**

This Organization has no affiliation with the Church, does not represent the Church, receives no support from the Church, is not sanctioned by the Church in any way; therefore, its actions cannot be attributed to the Church.

No Officer, Director, or member shall proselytize or act in any way that may be construed as having the purpose of proselytizing of descendants of Abraham in the State of Israel.

***B'nai Shalom, Children of Peace, Org. is registered as a 501 (C)(3) Tax Exempt Public Charity***

***We are a Utah non-profit Corporation. Contact through: [www.mormonsandjews.org](http://www.mormonsandjews.org).***