

President's Message

Shalom Aleichem, members! A prosperous and safe 2014! We have our first chapter in Seattle! Inaugurated January 26th. See page 3 for Seattle officers .The first Seattle gathering will be held the 22nd of April and a similar date in October each year, featuring the same program pattern we use at our Salt Utah gathering. I invite you to attend them and bring your Jewish Mormon friends for a potluck, speaker—President Phil Ortega, music and testimony time.



Just prior to publication we received news that the originator and founder (initially with Br. Ostroff and Br. Horowitz), **Harry Louis Glick**, died of esophageal cancer on Friday, February 7th. He was 88. Br. Glick was a man of many talents. It was his vision that other Jewish Mormons should share their great heritage as Jews with other members of the LDS church, which he loved and served throughout his life. Because of

these insightful and visionary men, B'nai Shalom is today a vital and expanding organization. Br. Glick's memorial in on Page 2 of this publication.

In this issue we consider the issue of Jewish identity, thoughts on the Final Harvest by L.H.Read, a list of current Hebrew holidays , a report by our genealogist, Nancy Hilton, and more articles you will enjoy. We consider it a special privilege to have Isaiah scholar Dr. Avraham Gileadi speak to us at our April gathering. He is a world authority on our ancient prophet.. Come and partake.

New features have been added to our website by our Webmaster, Daniel Baker: a member forum-the Kibbitzer, where you can communicate with other members. There are articles from the original Shofar collection, and numerous Jewish recipe ideas. Click on www.mormonsandjews.org to investigate the new additions and read the Shofar collection (mostly) from 1983-2000.

Let us know of your ideas through **president@mormonsandjews.org**. We hope you enjoy this issue of The New Shofar.



Our new website page. There are many links to investigate. Please also post to our FB page: B'nai Shalom LDS and Jewish

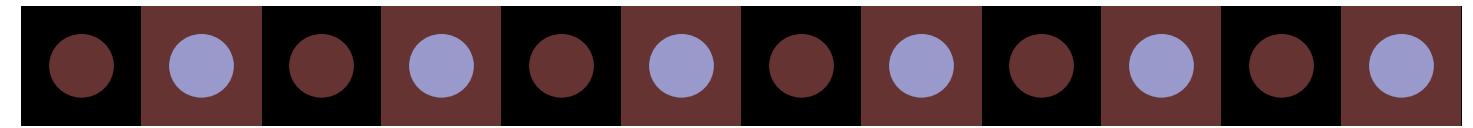


Officers 2013-15

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- Daniel Baker, Asst.
- Mitch Molling, Vice President
- Chelsea Woodruff, Vice Pres
- Cynthia Molling, Secretary
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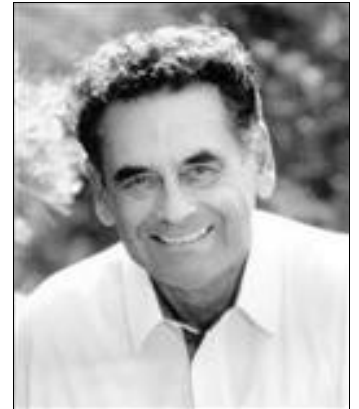


Harry Louis Glick 1925-2014

Salt Lake City, UT-

Harry Louis Glick, age 88, died February 7, 2014 from complications of esophageal cancer. He was born April 14, 1925 in Duluth, Minnesota to George Gordon Glick, and Ethel Sarah Hirsch. Harry was a devoted husband, father, grandfather and great grandfather.

He married Ruth Elaine Adams September 21, 1947; later solemnized in the Salt Lake LDS Temple. Harry and Ruth served faithfully as ordinance workers in the Salt Lake Temple for many years. Together they raised five children: Steven, Barbara, Lori, Kenneth and George. Ruth passed away August 27, 1983.



Harry later met Mary Susman Wilkinson, while they were both working as tour hosts, at the Visitor's Center on Temple Square. They were married on March 21, 1986 in the Jordan River Temple. Harry and Mary served a mission together, in Honolulu, Hawaii from 1989 to 1990.

Harry was trained as a bombardier, in the Army Air Forces during World War II. He graduated from Chouinard Art Institute in Los Angeles, California, with a degree in Architectural and Industrial Design. After Graduating, Harry was accepted into the Frank Lloyd Wright Fellowship. He later worked as Chief of Construction for the Veterans Administration.

Harry served as president, and was one of the founders of B'nai Shalom; an organization that provides fellowship and genealogical research assistance to Jewish converts to the LDS faith. In 1976, Harry was called as the chairman of a special committee that wrote training manuals, used by those teaching people of Jewish ancestry. He served in numerous church callings throughout his life.

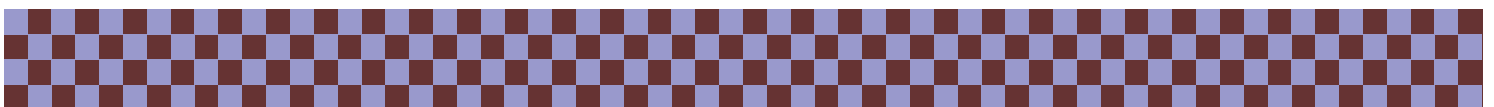
Harry was an avid sports car enthusiast, prolific writer, and inspirational speaker. He was loved by all who met him. His influence will be felt forever.

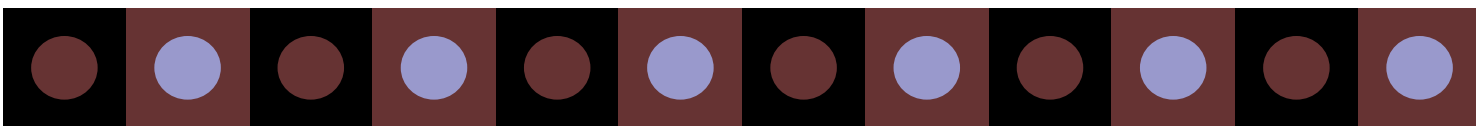
Preceded in death by his first wife Ruth, parents Gordon and Ethel, siblings, Robert, Eloise and Annette. Harry is survived by his children: Barbara Mason (Timothy), Steven Glick (Lisa), Lori Turner and Kenneth Glick and George. He is also survived and adored by his wife Mary, and her children: Anne Boberg (Evan), Lisa Maynes, Lesli Wilkinson, Kristine Kokol, Steven Wilkinson (Quisha) and Melinda Wilkinson, 24 grandchildren and 18 great grandchildren. Also survived by brother, Andrew J. Glick (Mary), brother-in-law, Phil Adams (Mikki) and numerous nephews and nieces.

Special thanks to the many wonderful caregivers at Mt Olympus Rehabilitation Center. Thank you so much Charlee and Jordan at One Care Hospice for your tender loving care.

Funeral services will be held at 11:00 a.m., Friday February 14, 2014 at the Mount Jordan 7th Ward LDS Chapel, 9748 S. 285 E., Sandy, Utah. A viewing will be held Thursday, February 13, 2014 from 6:00 to 8:00 p.m. at Wasatch Lawn Mortuary, 3401 S. Highland Dr, Salt Lake City, Utah and at the church from 10:00 to 10:45 a.m. prior to services. Interment will be at Wasatch Lawn Memorial Park.

Published in Deseret News from Feb. 9 to Feb. 12, 2014





Seattle Chapter—New Presidency Chosen and Elected

In a special meeting of the Presidency and Board of Directors of B'nai Shalom, candidates for President, vice president and secretary were nominated and voted in as the first presidency and secretary-treasurer of the Seattle chapter of B'nai Shalom. Their term of office is 2014-2016.

Philip E. Ortega is our president for Seattle. Members may remember him as the speaker at the October 2013 Salt Lake gathering.

Brother Phil Ortega was baptized on July 14th, 2007 and ordained an Elder that September. In his first year as a member of the church He served as Sunday School Teacher, branch Mission Leader, Gospel Doctrine and Seminary Teacher. He has served as the Young Men's President in two different wards for the past four years. Phil is a Sephardic or "Spanish Jew". He has always been a believer in the Messiah. His great grandfather became a Messianic Jew in the mid 1800's. Phil's love for scripture and for The Church of Jesus Christ of Latter-day Saints is reflected in his talks.



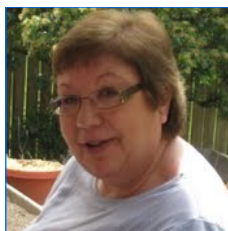
On the day Brother Ortega shared his desire for baptism with his lovely wife Sara, a verse in D&C 4:3 came to her mind. *"Therefore, if ye have desires to serve God ye are called to the work."* They agreed it was all or nothing. Phil Ortega holds a BA from University of New Hampshire and an MBA from Rutgers University. He has been an entrepreneur the majority of his adult life. He is fluent in eight languages. He is married to Sara Orton Ortega. They were sealed in the Columbia River Temple in Richland, Washington on August 2, 2008. **Sara Ortega will serve with her husband as secretary-treasurer.**

Brian Gilman, Vice President: Excerpts from his statement:



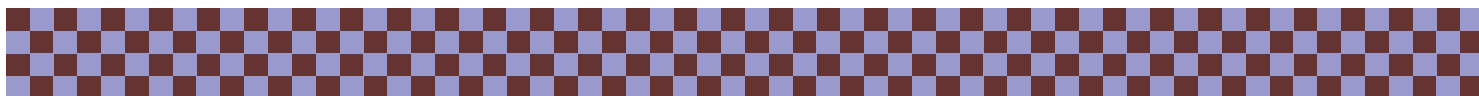
I am a Jewish convert – baptized 2005, raised as a Jew. I was bar-mitzvahed and I wandered away from the faith during my life. I married a member of the Church, moved to Georgia. I took the missionary discussions and was baptized. I have always been proud of my Jewish heritage and my faith. We have raised our children in the Church. We do celebrate Chanukah. I have taught my children some Judaica so they would have Judaism in their lives. My wife is supportive of me in this way. Marlena and I met several years ago. When Phil Ortega moved to the ward, we connected. I want to become closer to my Jewish roots and I know that working with B'nai Shalom will help me accomplish this. My wife is supportive of me in this effort. I am excited, looking forward to the opportunities."

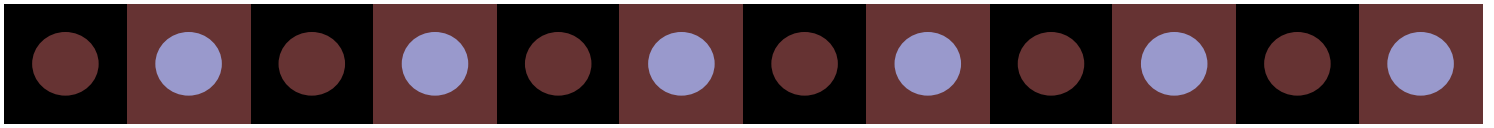
Diane Merrill, Vice President



"I am a 5th generation member of the Church, raised in Provo, Utah. I came to Seattle 36 years ago with my husband who works for Boeing. My family has Jewish roots. Two of my mother's cousins were on missions in Germany in WW2—smuggled out of Germany in a hay wagon because they had found some Jewish ancestors: *Baumgartner and Lafner*, from Switzerland and Germany. They had to leave because Hitler was coming into power in 1936. I am interested in learning more about the Jewish faith and people. I was in BYU but have not been in Holy Land. I am interested in the connection between Joseph and Judah. I have taught temple prep classes and now serve with Family Services. We are working in the region here."

My husband is a scriptionist. I became more interested in Jewish/LDS relations. Marlena spoke with me a few months ago about this organization. I know it will be a wonderful opportunity to gain a better understanding.





Europe: Shtetl Life

Reprinted from The Shofar (Winter 1999)

"Officially, the shtetl was the small-town Jewish community of Eastern Europe. But to its residents the shtetl was more than a town—it was a whole way of life. To understand the shtetl is to understand hundreds of years of Jewish life in Eastern Europe.

"Jews lived in thousands of shtetls in the territory bounded by the Black and Baltic Seas and the Vistula and Dnieper River Basins. Each shtetl was uniform, linked by economic and family ties with other shtetls. Quite often the shtetls were located near a river or a small lake. In the center of the town was the market place, where on Christian holidays fairs were held. Although members of the shtetl did business with each other, their economy was based on trade with the peasants of the countryside.

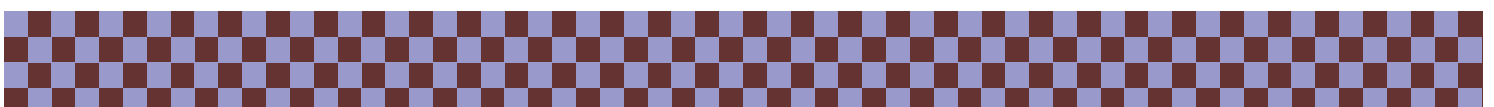
"Families often lived in the same shtetl for generations. It was not uncommon for three generations to live together under the same roof. When a daughter married, the son-in-law was taken into the house and a little room partitioned off for the couple.

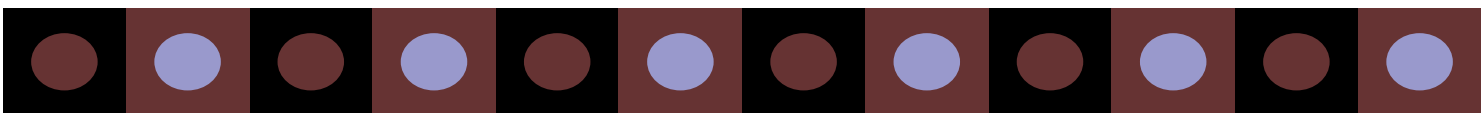
"The shtetl was a close-knit community. People were always involved in their neighbors' affairs. They lent and borrowed things, helped in time of need and generally were closely bound to each other. No one was isolated or alone. The whole shtetl was like a chain providing strength and endurance for its inhabitants.

"From Sunday through Thursday in the shtetl Jews were busy earning their living. But on Friday things changed. Early in the morning, the women started chopping fish to prepare the Sabbath meal of fish, soup, fowl, wine, and hallah. All week long the people scraped and borrowed to provide food for their festive Sabbath meal.

"Toward afternoon the bath attendant rushed through the streets calling the men to come to the public bath so that they could approach the Sabbath in physical and spiritual cleanliness. The public bath was an important institution in the shtetl's life, the men alternating with the women in its use. After the Sabbath meal, the master of the house usually took a nap from which he arose to test his sons on what they had learned at the Heder during the week.

"For the Jews of the shtetl the Sabbath were a time to forget their daily problems and hardships and to reflect on the richness of their heritage. It was a time to give praise and thanks to God for seeing them through another week.





Jewish Identity Changing in America

Excerpt Reprinted from Deseret News national Edition, September 30, 2013

Jewish identity in America is changing as the number of non-religious Jews continues to rise, a new study has found, and the increasing number of Jews marrying outside the faith could be a factor.

The survey of nearly 3,500 adults conducted earlier this year found that many Jews said being Jewish is more about ancestry and culture than about religion, according to the Pew Research Center's study "A Portrait of Jewish Americans," released Tuesday.

Even among those who identified as Jewish by religion, more than half (55 percent) said their identity was more a matter of their ancestry and culture, while 17 percent said it was their religion, 26 percent said it was a combination of all three traits. In that same group, 66 percent said atheism is compatible with being Jewish and 30 percent said believing Jesus is the Messiah wouldn't disqualify someone from being Jewish.

"By and large, it's hard to be drummed out of the tribe," said Alan Cooperman, deputy director of Pew's Religion & Public Life Project.

The report marks the first time since the 1957 Census that a group outside the Jewish community has conducted a survey specifically of Jews in America. Based on census findings and those by Pew, those who identified as Jewish by religion has dropped by about half, from 3.2 percent in 1957 to 1.8 in 2013, according to the Pew study.

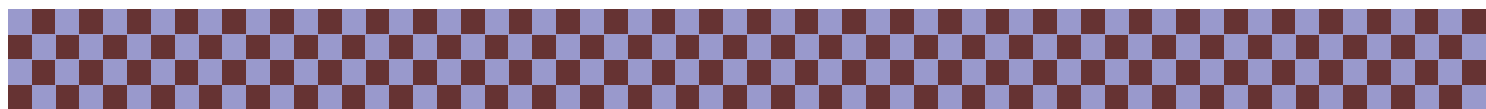
Cooperman explained that examining Jews in America was unique compared to other religious studies because researchers had to come up with a definition of who is Jewish and who is not.

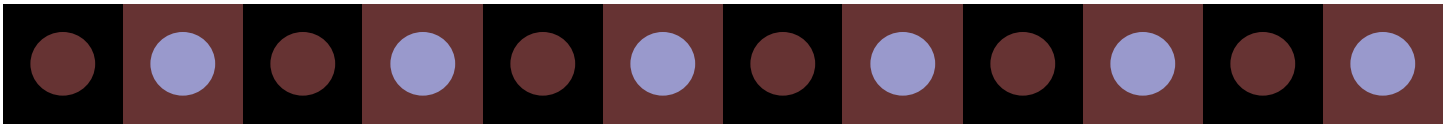
"We decided to cast a very wide net," he said, that went beyond asking if a person is Jewish by religion. Those who were not Jewish by religion but who had a Jewish parent or were raised Jewish and still considered themselves Jewish were also included in the survey.

Researchers interviewed but did not include in the main survey results those who had Jewish heritage but were affiliated with another religion or didn't consider themselves Jewish and those who were not Jewish but had an affinity for Jews or considered themselves Jewish in some way.

While the number of unaffiliated Jews reflects larger trends in the general U.S. population of people distancing themselves from organized religion, one factor in that shift may be unique among Jews — marrying outside of the faith. Inter-marriage is more common among secular Jews than among religious Jews, according to the survey. Nearly eight in 10 Jews of no religion who are married (79 percent) have a spouse who is not Jewish, compared with 36 percent among Jews who identify by religion. The rate of inter-marriage has increased substantially over time. Among Jews who married before 1970, 17 percent have a non-Jewish spouse...

The Pew report stresses that its research draws no causal connection between inter-marriage and the rise in the number of non-religious Jews. However, the study found strong associations between secular Jews and inter-marriage, particularly when it comes to raising children.





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Just 20 percent of intermarried Jews are raising their children Jewish by religion, compared with 96 percent of Jews who have a Jewish spouse. (Another 25 percent of intermarried Jews say they are raising their children partly Jewish by religion, as do 2 percent of Jews who have a Jewish spouse.)

“Furthermore, Jews who are the offspring of intermarriages appear, themselves, to be more likely to intermarry than Jews with two Jewish parents,” the survey stated.

Bruce Phillips, a professor at Hebrew Union College in Los Angeles, has studied intermarriage among Jews and found that most Jews who identify as having no religion were raised in intermarriages.

A decade ago, Phillips found 60 percent of children in interfaith marriages were raised in the Jewish religion and he speculates that's down to 50 percent today.

"More of them were raised as Christians and identified as Christians," said Bruce Phillips, a professor at Hebrew Union College in Los Angeles.

He explained that among the factors at play among those raised in intermarried homes and now claiming they are not religious is taking a secular path to avoid offending either parent.

"Either way, there will probably be fewer Jews by religion for another 20 years," he said.

The Jewish denomination suffering the least from this trend appears to be Reform Judaism, the largest denomination of Jews in the United States with 35 percent of those surveyed. The Pew study found 55 percent of Jews who were raised in the Reform movement have remained, while 36 percent raised as Conservative Jews are still among that group and more than half of those raised Orthodox are no longer part of that denomination.

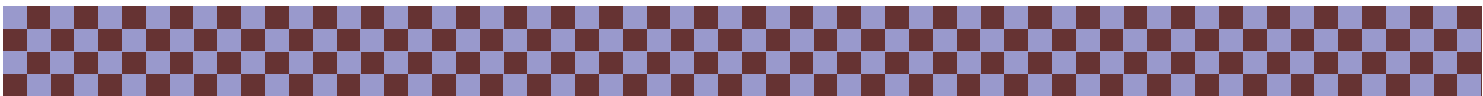
"Those are encouraging signs for Reform Jews," said Rabbi David Saperstein, director of the Religious Action Center of Reform Judaism. "But the rate of intermarriage and (those who don't identify with religion) is a major challenge of all communities to maintain Jewish identity into the future."

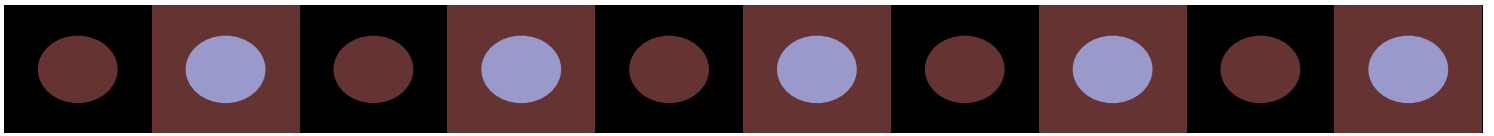
Jewish identity

But whether religious or not, Jews of all stripes are proud of their identity, the Pew Research study found.

"More than nine-in-ten Jews (94 percent) agree they are 'proud to be Jewish,' the study stated. "Three-quarters (75 percent) say they have a strong sense of belonging to the Jewish people, and about six-in-ten (63 percent) say they have a special responsibility to care for Jews in need around the world."

The exception to these patterns is Orthodox Jews, 79 percent of whom say observing Jewish law is essential to being Jewish compared with 39 percent who said a sense of humor is essential.





The Golden Plates and the Feast of Trumpets

By **Lenet Hadley Read**

The Prophet Joseph Smith received the Nephite plates on the annual day when Jews throughout the world celebrated the symbolic beginning of Israel's final gathering.

The Golden Plates and the Feast of Trumpets

Holy days have long been part of the Lord's marvelous works, beginning with His blessing and sanctifying the seventh day (see Gen. 2:3). The Lord commanded all Israel to observe a series of holy days (see Lev. 23). Part of His purpose concerning this series of holy days was to teach of the Lord's mortal and latter-day ministries.

The Early Harvest

Certain holy days were to coincide with Israel's *early*, or *spring*, harvest. These holy days were given in part to teach of the Lord's first coming, including the Crucifixion and Resurrection and the early gathering of Saints into the fold.

For example, Passover and its sacrificed lambs taught of the Lamb of God, who would come to be sacrificed. As the lambs' blood saved Israel from death in Egypt during the original Passover, Jesus Christ's blood would overcome death for all mankind. Indeed, the New Testament testifies that the Crucifixion occurred upon the day Israel observed Passover centuries later.

Further, Christ's Resurrection harmonized with another observance connected to Passover week (see Lev. 23:9–11). As the Lord had commanded, the first sheaf of barley was cut down on the same day Christ was crucified on Passover, to be lifted up as an offering on the third day. Christ was lifted up from the grave on that third day, thus offering Himself as the firstfruits of the Resurrection (see 1 Cor. 15:20).

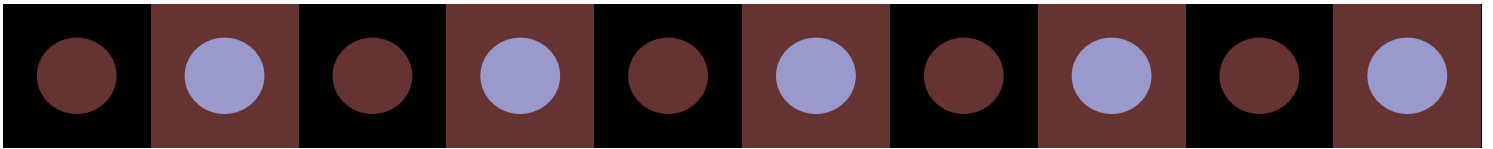
Similarly, the day of Pentecost occurred on another holy day, the Feast of Firstfruits, which celebrated the larger wheat harvest (see Lev. 23:15–17). Because of the coming of the Holy Ghost, 3,000 souls were baptized on that day (see Acts 2). Thus, this feast celebrated a spiritual as well as an agricultural harvest.³

The Later Harvest

The Lord set forth another series of holy days for the seventh month, coinciding with the *later*, or *autumn*, harvest. They are (1) the Feast of Trumpets, (2) the Day of Atonement, and (3) the Feast of Tabernacles. These holy days also held prophetic significance, for they have an important relationship to the Lord's spiritual gleaning in the latter days.

This article will focus on the Feast of Trumpets. It **is important to note that on 22 September 1827, the very day Israel celebrated the Feast of Trumpets,⁵ Moroni gave the golden plates to the Prophet Joseph Smith.** Since this feast was ripe with meaning for the theme of the re-gathering of Israel, it is unlikely this timing was accidental. Indeed, young Joseph was asked to meet Moroni for four years in preparation for that significant day in 1827.

Latter-day Saints can find it especially instructive to study some of the meanings Jewish scholars have attributed to the Feast of Trumpets. It signifies (1) the *beginning* of Israel's final harvest, (2) the day God had set to remember His ancient promises to re-gather Israel, (3) a time for new revelation that would lead to a new covenant with Israel, and (4) a time to prepare for the Millennium. **(....continued)**



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The Beginning of the Final Harvest

The Lord commanded Israel, "In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets" (Lev. 23:24). Because this festival was set for the first day of the seventh month of the Judaic calendar (usually falling in our September), the day was timed for the gathering of the vital oil and wine. Thus this festival initiated the fall season and the great and final time of "ingathering."

Many Jewish scholars have taught that the final spiritual gathering of Israel would begin with the Feast of Trumpets.² As Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles stated, "The completion of the full harvest ... will not be completed until that millennial day when 'the Lord shall be king over all the earth' [Zech. 14:9]."

It is noteworthy that the word of the Lord to Latter-day Saints is full of harvest imagery: "For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not" (D&C 4:4). As modern prophets have said, the Book of Mormon is the major instrument the Lord prepared to initiate His final harvest.³ Therefore, it is significant that the golden plates were received on 22 September 1827, coinciding with the beginning of Israel's fall garnering and symbolizing the onset of its final harvest of souls..

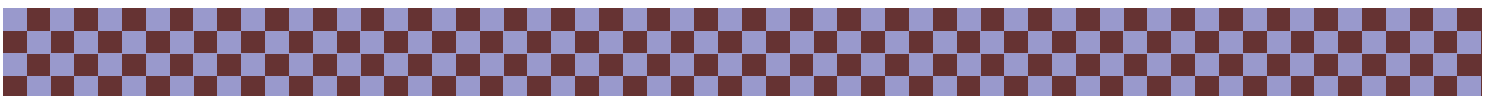
The Day God Remembers His Promises

According to tradition, it was on this day that the Israelites were remembered and freed from slavery in Egypt, prior to the completed Exodus.¹⁰ And on this day the Lord remembered Israel and granted them spiritual renewal after their return from captivity in Babylon. For it was on the 1st day of the 7th month that Ezra read from the book of the law, and the people rejoiced because he "gave the sense, and caused them to understand the reading" (see Neh. 8:1–12).

As a result of their banishment, the Jews had lost many of the Lord's truths, which they were now hearing again in clarity. Their spiritual remembering and renewal led to the making of new covenants (see Neh. 9:38; Neh. 10). Their escape from Babylonian bondage was a foreshadowing of our modern-day escape from worldly Babylon. In our time, the Book of Mormon has been a major factor in leading millions of people away from worldly falsehoods and back to spiritual truths.

Many Judaic writers teach that the major theme of the Feast of Trumpets is remembrance: God's remembrance of His covenants with Israel and the need for Israel to remember their God. The prayers of the day plead for this remembrance. They ask God to remember His covenants with the ancient patriarchs that He would *re-gather* His people.

The Jewish scriptures that are read on this day promise such remembrance and speak of the trumpet as signaling it. For example, Isaiah 27:13 says: "And it shall come to pass in that day [the time of re-gathering], that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt."



The Abrahamic Covenant

We are heirs to the gospel and the priesthood because of the covenant God made with Abraham. Few of our Lord's servants hold a position of prominence equaling that of Abraham. With Christians, Jews, and Muslims, Latter-day Saints consider Abraham the father of the faithful and the exemplary ancestor of those who serve God. Millions of men worldwide have been named after this great patriarch, attesting to the legacy of his life and deeds and to the honored memory in which his descendants hold him.

Abraham's place in history is well deserved. The books of Genesis and Abraham record his faith and diligence in serving the Lord. (See Abr. 1-2; Gen. 11:26-25:10.) The sacred records show that he committed himself to do all that God commanded, even being willing to sacrifice, in response to God's command, what was most precious to him—his son. (See Gen. 22:1-18; Heb. 11:17-19.) The Lord chose this faithful man, of all men on earth, to become the father of a covenant people. Through his lineal and adopted descendants, the blessings of the gospel would be made available to all men and women. For us, Abraham is a focal point of our covenant history, and faithful Saints rejoice to be counted among his descendants and seek to follow his example of righteousness.

Sacred Promises

A covenant is an agreement in which two parties make commitments to each other. Each party takes upon himself, as part of his acceptance of the covenant, certain obligations that pertain to the relationship. In a gospel covenant, we enter into sacred agreements with God, promising to obey his will. In turn, he has promised glorious blessings to us if we obey and serve him.

The patriarch Abraham committed himself unwaveringly to the Lord's service and was privileged to enter into a covenant with him. The Bible describes the blessings the Lord promised Abraham because of his faith and obedience. The following examples mention four promises:

Promise 1: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: *"For all the land which thou seest, to thee will I give it, and to thy seed for ever"* (Gen. 13:14-15).

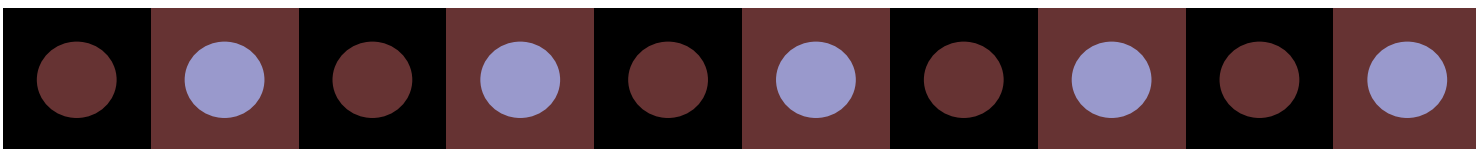
Promise 2: "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. 13:16).

Promise 3: "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee" (Gen. 17:7).

Promise 4: "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18).

Abraham's and Sarah's son and grandson, Isaac and Jacob, received similar promises and became subject to the same covenants and obligations Abraham had received. (See Gen. 26:1-4; Gen. 28:10-14; Gen. 35:9-12.) In like manner, the covenant was renewed at Sinai with the descendants of these three men, the house of Israel. (See Ex. 19:1-8.) By inheritance, those who descend from that lineage receive the same blessings and enter into the same obligations as their great forefathers. In modern times, the Lord has renewed that covenant with his Saints. (See D&C 84:33-40, 48; D&C 110:12.) Thus, Latter-day Saints today can rightly perceive the covenant of the Patriarchs as being a covenant between God and themselves. (Excerpt).

By Kent P. Jackson, Dept. Of Ancient Scripture, BYU in Liahona 1994 (Tambuli).



LDS scholar Avraham Gileadi presents four keys for our understanding of Isaiah. This article is one of a series that will explain his understanding of the great prophet. The following text is re-typed exactly from the book. Ellipses (...) show interruptions between text flow.

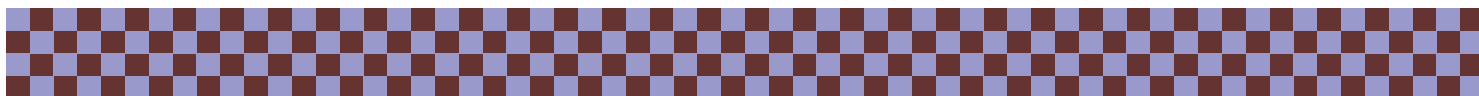
In 2 Nephi 25:1, Nephi says, "Isaiah spake many things which were hard for many of my people to understand, for they know not concerning the manner of prophesying among the Jews." Nephi adds that he did not teach his people many things concerning the manner of prophesying among the Jews, because their works were "works of darkness," their doings "abominations" (2 Ne 25:2). Nephi's comments reflect the inscrutable nature of Isaiah's prophecies. Isaiah hid the meaning of his words from the wicked, using the Jewish manner. His subtlety in doing so was equal to that of the wicked of his people (compare Jacob 4:14). Those who had ears to hear would nonetheless understand his words; Isaiah did not write them in vain. Nephi then gives the first key: "Because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy." (2 Nephi 25:4). The spirit of prophecy – specifically, being filled with the spirit of prophecy – makes Isaiah's words *plain* to the reader or listener. When we possess the power of this spirit, it aids us in understanding Isaiah's words.

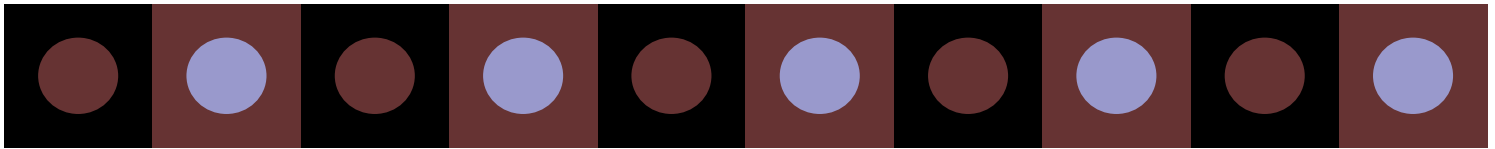
But what is the spirit of prophecy? The angel speaking in Revelation 19:10 equates the spirit of prophecy with the testimony of Jesus. Having a testimony that Jesus is the Christ, that he atoned for the sins of mankind, comes, of course, by the Holy Ghost. Only the Holy Ghost can reveal this to the hearts and minds of men so they will know that it is true. Thus it is with the spirit or operation of prophecy. According to Peter, "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). Paul, too, notes that "the things of God knoweth no man, but the Spirit of God" (1 Corinthians 2:11). In other words, we cannot truly understand the revelations the Lord gave through the prophets except by that same Spirit which gave the prophets utterance. That, of course, makes good sense.

But possessing the spirit of prophecy, or the gift of prophecy, depends on personal worthiness: when we continually exercise faith and repentance, when we receive baptism by one having authority and take upon ourselves the name of Christ, renewing this covenant often, bearing this identity valiantly before the world, we qualify for the gift of the Holy Ghost. We then equip ourselves to understand Isaiah. *The first key, therefore, depends on how we relate to God.*

We qualify for the gift of the Holy Ghost, and it fills our souls, when we show ourselves righteous by God's standards, when we live his law. (Emphasis added by transcriber) There is no getting around this key. We see its first importance, because without it we cannot become enlightened – we cannot understand Isaiah plainly. Built into this key is a vertical dimension (how we relate to God) that guarantees our understanding or ensures our lack of it, depending on our worthiness.

Br. Gileadi is a Hebrew scholar and literary analyst and longtime member of the Church of Jesus Christ of Latter-day Saints. He was born in the Netherlands during World War II. During the war, his father's Dutch underground organization helped a New Zealand pilot escape to England. This led to the family emigrating to New Zealand in 1950. In 1968, he emigrated to Israel, where he learned Hebrew, attended rabbinical school and studied Jewish analytical methods. In 1973, he moved to the United States, married and raised a family of nine children. He graduated with a Ph.D. in Hebrew Bible and Ancient Near Eastern Studies under the tutelage of Professor Roland K. Harrison of Wycliffe College, Toronto, Canada, with Professor Hugh Nibley as chairman. After learning the "manner of the Jews" in rabbinical school in Israel, he obtained a Ph.D. in Ancient Studies from BYU and devoted his life to studying the Book of Isaiah. He has published numerous seminal works on Isaiah.





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Jewish Holidays in 2014



March 15-16	Purim
April 14-22	Passover
May 18	Lag B'Omer
June 3-5	Shavuot
Sept 24-26	Rosh Ha Shonah
Oct 3-4	Yom Kippur
Oct 8-15	Sukkot
Oct 15-17	Shemini Atzeret & Simchat Torah
Dec 16-24	Chanukah

The Perfect Question

The commanding officer at the Russian military academy (equivalent of a 4 star general in the U.S. military) gave a lecture on potential problems and military strategy. At the end of the lecture, he asked if there were any questions.

An officer stood up and asked “Will there be a third world war? And, will Russia take part in it?” The general answered both questions in the affirmative.

Another officer asked, “Who will be the enemy?” The general replied “All indications point to China.”

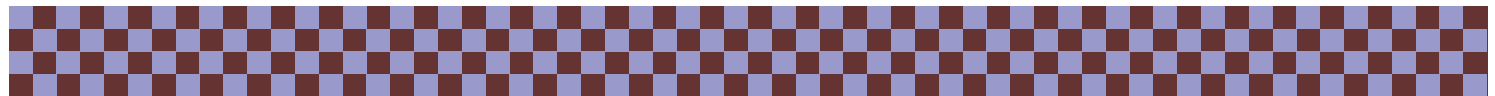
Everyone in the audience was shocked.

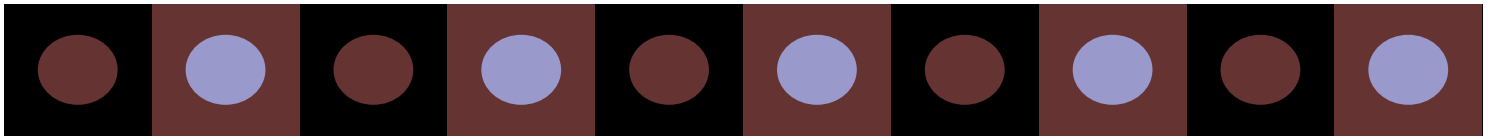
A third officer remarked :General, we are a nation of only 350 million, compared to the 1.5 billion Chinese.

Can we win at all, or even survive?”

The general answered, “Just think about this for a moment. In modern warfare, it is not the quantity of soldiers that matters, but the quality of an army’s capabilities. For example, in the Middle East we have had a few wars recently where 5 million Jews fought against 150 million Arabs, and Israel was always victorious.”

After a small pause, yet another officer—from the back of the auditorium asked, “Do we have enough Jews?”





Temple Work for Members of Jewish Descent

by Nancy Goldberg Hilton, B'nai Shalom, genealogy

I have been asked many times if members of Jewish descent can do the temple work for their deceased ancestors. Are there any restrictions?

We are allowed to do the Temple work for our own ancestors who are related to us under the same terms and conditions as the rest of the Church members do for their ancestors. I have copied below the requirements for all members to do the work for their ancestors.

With regard to your Jewish family who might be holocaust victims, according to the terms and conditions of the Church, you can do this work **if** -

- You are an immediate family member of the deceased (parents, spouse, children or siblings.)
- Or you have permission of all living immediate family members
- Or you have the permission of the closest living relative if no immediate family members are living. (source familytree)

If you are NOT related to the people you want to do Temple work for, you CANNOT do their work under any circumstances.

If you want the Family History Department to contact you on a specific question and give you authorization to do your ancestral work, especially with regard to Holocaust victims, you can do the following:

Go to familysearch.org

Click on Family Tree

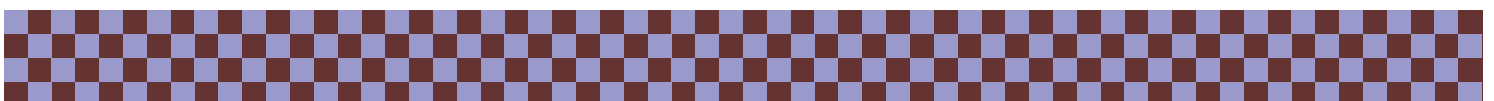
Go to the specific page of the ancestor whose work you want to do. You will notice there is a number associated with his/her name of your ancestor.

At the bottom of the page click the word "**Feedback**". Complete the information and submit. The details should include an explanation of your relationship to the ancestor, their name and number. Ask for permission to do their work. If the first response is too general, then contact them again a second time and ask for specific permission.

For more information on submitting names read: Chapter 7: "Providing Temple Ordinances", Member's Guide to Temple and Family History Work, (2009) <http://www.lds.org/manual/members-guide-to-temple-and-family-history-work/chapter-7-providing-temple-ordinances?lang=eng>.

Determining Which Names to Submit

- You are responsible to submit names of the following individuals for temple work (the individuals must have been deceased for at least one year):
- Immediate family members
- Or you have the permission of the closest living relative if no immediate family members are living. (source familytree) **(....continued)**



(Continued)

If you are NOT related to the people you want to do Temple work for, you CANNOT do their work under any circumstances.

If you want the Family History Department to contact you on a specific question and give you authorization to do your ancestral work, especially with regard to Holocaust victims, you can do the following:

- Go to familysearch.org
- Click on Family Tree
- Go to the specific page of the ancestor whose work you want to do. You will notice there is a number associated with his/her name of your ancestor.
- At the bottom of the page click the word "**Feedback**, Complete the information and submit. The details should include an explanation of your relationship to the ancestor, their name and number. Ask for permission to do their work. If the first response is too general, then contact them again a second time and ask for specific permission.

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- Direct-line ancestors (parents, grandparents, great-grandparents, and so on, and their families).

You may **also** submit the names of the following individuals who have been deceased for at least one year:

- Biological, adoptive, and foster family lines **connected to your family**.
- Collateral family lines (uncles, aunts, cousins, and their families).
- Your own descendants.
- Possible ancestors, meaning individuals who have a probable family relationship that cannot be verified because the records are inadequate, such as those who have the same last name and resided in the same area as your known ancestors.
- Do **not** submit the names of persons who are **not related to you**, including names of famous people or names gathered from unapproved extraction projects, such as victims of the Jewish Holocaust.
- You may submit the names of individuals with whom you shared a friendship. This is an exception to the general rule that members should not submit the names of individuals to whom they are not related. Before performing ordinances for a deceased individual who was a friend, you should obtain permission from the individual's closest living relative.

See Church Policy insert on following page.



Church Policy

Temple ordinances are sacred and should be treated with respect. Please reserve ordinances for individuals only if you are related to them.

Who You Can Do Ordinances For

You are responsible to submit names of the following individuals:

- Immediate family members
- Direct-line ancestors (parents, grandparents, great-grandparents, and so on, and their families).

You may also submit the names of the following individuals:

- Biological, adoptive, and foster family lines connected to your family.
- Collateral family lines (uncles, aunts, cousins, and their families)
- Descendants of your ancestors.
- Your own descendants.
- Possible ancestors, meaning individuals who have a probable family relationship that cannot be verified because the records are inadequate, such as those who have the same last name and resided in the same area as your known ancestors.

Do NOT submit the following individuals unless you are related to them:

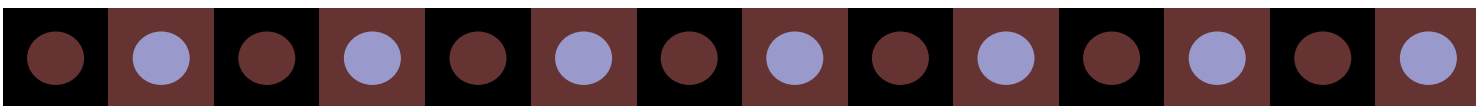
- Famous people
- Those gathered from unapproved extraction projects.
- Jewish Holocaust victims.
- Members can do the ordinances for these people only under the following conditions:
 - They are immediate family members of the deceased (defined as parents, spouse, children or siblings).
 - Or they have permission of all living immediate family members.
 - Or they have the permission of the closest living relative if no immediate family members are living.

Persons Born within the Last 110 Years

To do ordinances for a deceased person who was born in the last 110 years, the following requirements must be met:

- The person must have been deceased for at least one year.
- You must either be one of the closest living relatives, or you must obtain permission from one of the closest living relatives. If you are not a spouse, child, parent, or sibling of the deceased, please obtain permission from one of the closest living relatives before doing the ordinances. The closest living relatives are an un-divorced spouse (the spouse to whom the individual was married when he or she died), an adult child, a parent, or sister.

Verbal approval is acceptable. Family members should work together to determine when the ordinances will be done and who will do them.



The Importance of Tzedakah *תְּדָקָה*

In several memorable letters to then popular Jewish author Zalmon Jaffe, Rabbi Menachem Mendel Schneerson wrote about the mandate and blessings of charity:

"...Having recently celebrated the festival of Shavuot, the time of our receiving the Torah, it is well to recall that that great event is likened to a marriage, in which G-d takes the part of the groom, and Israel of the bride, and the wedding ring which the bridegroom gives to the bride, represents the Divine Blessings which G-d gives to Israel in all their material needs. In other words, Jews should always remember that they are betrothed to G-d, and owe Him individual loyalty and devotion, in return for which G-d takes care of all their needs, materially and spiritually." (1957)

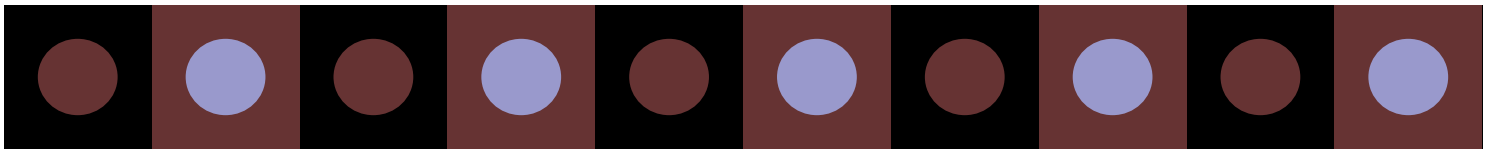
"I am somewhat concerned that while you mention about things done from On High... you do not mention at all about the things that have to be done here below (and which are entirely in your hands because "All is in the hands of Heaven except the fear of Heaven"). I refer to your **tzedakah** contributions from your business profits. One should remember that according to our holy books one should not be tardy in remitting that which belongs to **tzedakah**. On the contrary, it is even advisable to remit in advance of future profits, since the Almighty's credit is always good. " (1960)

"It is self-understood that a person residing in a community is obliged to participate in the community charities, especially one on whom Divine Providence has bestowed a position of prominence and influence, which must be reflected in every aspect, including philanthropy. Needless to say, when I speak of an increase in **tzedakah**, I do not mean at the expense of the **tzedakah** which has been practiced before, but an increase in **tzedakah** which is indicated by the growth of the business, as mentioned above." (1963)

The word **tzedaka** derives from the Hebrew word **tzedek** "justice". Performing deeds of justice is perhaps the most important obligation Judaism imposes on the Jew (Deut 16:20). Hundreds of years later, the Talmud taught **tzedaka** is equal to all the other commandments combined" (Bava Bathra9b). From Judaism's perspective, therefore, one who gives **tzedaka** is acting justly. One who doesn't, unjustly. And Jewish law views this lack of justice as not only mean spirited but also illegal. Thus, throughout history, whenever Jewish communities were self-government, Jews were assessed **tzedaka** just as everyone today is assessed taxes.

Torah legislated that Jews give 10 percent of their earnings to the poor every third year (Deut 26:12), and an additional percentage of their income annually (Lev 19:19). Maimonides in his **Mishneh Torah**, ordered Jews to do the same. (From Jewish Virtual Library)





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, 2 Nephi 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, Mormons and other interested people who hold membership in the Church of Jesus Christ of Latter-day Saints.
- 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 promote assimilation and understanding of Jewish culture, traditions and attitudes between Mormons and Jews through media, educational outreach programs, firesides and other spiritual activities.
- 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.

