

President's Message

Shalom Aleichem, members! Again we welcome you to this April 2015 gathering. This is the week of Pesach, the celebration for Mormons and LDS Jews of the life, resurrection and atonement of our Savior, Jeshua ben Josef—Jesus Christ. Exodus 12 records the Lord's instructing his Prophet Moses (Moishe) and Aaron in Egypt in the ways of sacrifice and salvation. From the preface:

The Lord institutes the Passover and the Feast of Unleavened Bread—Lambs without blemish are slain—Israel is saved by their blood—The firstborn of all Egyptians are slain—Israel is thrust out of Egypt after 430 years—No bones of the paschal lambs are to be broken. ~

The Feast of the Passover has been repeated numerous times in the Tanach:: With Moses in the wilderness (Num 9:4), with Joshua prior to taking Jericho (Josh 5:3-12), under King Hezekiah after the land was cleansed of idols ((2 Chr 30); following the completion of the Second Temple (Ezra 6:15-20); with Jesus and his disciples (Matt 26:2, 17-19, Luke 22, John 13-14), and in Ezekiel's vision of a future Passover after the dedication of the latter-day temple in Jerusalem (Ezek 45:21).

The love of God for His creations is beyond our understanding. We know He seeks continually our return to His Heavenly Bosom and provides the way through His church and the multiplicity of temples throughout the world. May your Pesach season be filled with love and gratitude for your life, your family, your Jewish heritage. and your faith in The Redeemer of Mankind.

Please enjoy the articles in this issue. Let us know if you want to contribute.

Shavua tov, Marlena Tanya Muchnick-Baker, President

News from our Seattle chapter

We are very fortunate to feature Lynda Cherry in the coming April: presenter at BYU Education Week, CES teacher for 14 years, Gospel Doctrine teacher, BYU Continuing Education class.

We will also hear the lovely voice of Emily Cleaver as she sings enchanting music of the Sephardic Jews and we will be treated to Hebrew dance instruction by Amanda Brown and her troupe.

We meet from 6-9:30 pm the fourth Thursdays of April and October at the Mercer Island LDS building, 4001 Island Crest Way, 98040.

Our Seattle president, Phil Ortega, will tell you more:

email PresidentSeattleNW@mormonsandjews.org.

Our Pacific Northwest chapter is growing through our popular gatherings and word of mouth advertising. Please tell those you know in the area to contact us and to attend our gatherings.



Officers 4/2013– 4/2015

Marlena Baker, President
Daniel Baker, Assistant
Mitch Molling, Vice President
Chelsea Woodruff, Vice President
Cynthia Molling, Secretary
Bret Butterfield, Board
Elissa Molling, Board
Troy Molling, Board
Jerome Horowitz, Board
Julie Kay Gardner, Board
Nancy Hilton, Genealogy Corner

NOTE: April is Election time.

- SLG directors will be ratified at our April 2nd gathering .
- Members at large will be notified on our website and through email. www.mormonsandjews.org .
- This term the presidency and treasurer are unopposed.
- Several new officers will take advisory positions.

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A Page From the History of “The Shofar”

*Reprint of an article review from a chapter in the Radiant Life by Truman G. Madsen.
Which was in the Shofar of Spring 2000. This is an excerpt from that article.*

The Gospel and The Sabbath

These impressions concerning the Sabbath by Jews were compiled by the author through experiences acquired in Israel while visiting with Jewish families during their Sabbath day observances. He cautions us however that opinions by Jews about the Sabbath day vary all over the spectrum and uses the phrase “**two Jews, three opinions!**” to illustrate that fact. But I think there are some ideas here that will help us Latter-day Saints to better understand their dedication to Sabbath day and help us appreciate this special day.

First, Brother Truman Madsen pointed out that the Sabbath day is the only day that is called holy in the creation story. The first six days were called good, but not holy as was the seventh.

Some sources suggest that God or the Gods also observe the Sabbath day as well. The Jewish phrase “Remembering the Sabbath day” means more than just retaining it in our minds, it means to “memorialize”, to actually do something to make the day special. In fact, God himself did something on the Sabbath, he created the Menorah which approximates “tranquility”. Six days were devoted to work and creation, but on the seventh day he created tranquility and so must we. The Sabbath day is a day where we must do something to make the day special rather than just refrain from doing anything!


Second, the Sabbath was the reward of the first six days and indeed the first six days were to prepare man for the Sabbath! The Sabbath was not to impose a work stoppage but that all the work that came before it was to enhance its importance. As the Savior said, the “Sabbath was made for man, not the man for the Sabbath”. (Mark 2:27)

Some have pointed out that ability to work is improved greatly by not working on the seventh day. Traditions say that Moses talked Pharaoh into giving the children of Israel the Sabbath day off with this argument. However, this is not the reason for the Sabbath day observance as suggested by the Jews, it is to re-enforce the concept that on the Sabbath day, every man is a king and every woman is a queen! To forget that a man or a woman is the son or daughter of a king is the worst evil in the universe to the Jews. This certainly goes along with the LDS concept of each of being the son or daughter of our Heavenly Father.

Third, the Sabbath day as said by many Jews is what kept the Jews from being destroyed as a people. They had lost the inspiration of prophets, priesthood, leadership by kings, temples, and

Continued on page 3

A blind man is sitting on a park bench. A rabbi sits down next to him. The rabbi is chomping on a piece of matzoh. Taking pity on the blind man, he breaks off a piece and gives it to him. Several minutes later, the blind man turns, taps the rabbi on the shoulder and asks “Who wrote this?”





The Gospel of the Sabbath - continued from page 2

even their language, but they kept the Sabbath. For many Jews the commandment of observing the Sabbath day outweighs all the other commandments.

Next, the author points out some of the things that the Jews do to observe the Sabbath day which we Latter-day Saints might think about in relation to how important we think this day is. First, the Sabbath is a sanctuary in time. Even though it is seen as a day of “thou shalt not’s”, it is actually a day to have joy! It may be a disciplined joy, but nevertheless a day of joy and celebration. It is a sin, according to Judaism, to be sad on the Sabbath day!

The Talmud says that we will be held personally accountable before the judgment of God for every legitimate Sabbath pleasure we did not enjoy! We are commanded to have joy...

To increase the joy of the Sabbath day, the Jews have a special dress, special table cloth in the evening and special food—sumptuous food. The Jews serve the most beautiful meal of the week on the Sabbath eve. The mother often has to prepare for as many as two days before. One of the traditional dishes is a kind of stew which stays simmering all night long the night before the Sabbath and then only needs to be served.

Second, the Sabbath is heaven on earth. It’s observance is a foretaste of paradise in their eyes. They say that Nature herself observes the Sabbath... “Nature breathes her sweetest fragrance on the holy Sabbath day”... The Host of heaven also celebrate by gathering together to sing and have tranquility.

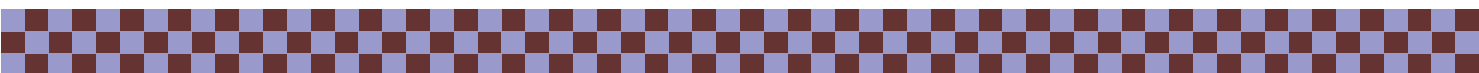
Third, the Jews speak of the Sabbath as a queen, as a bride. The creation of the Sabbath is equated with a king who has made a bridal chamber but it lacks a bride... The Sabbath is therefore to be celebrated like a wedding, and the bride is to come lovely and be decked and perfumed. In short, the Sabbath is to be sanctified. And in Jewish thought, sanctification is associated with marriage.

On the idea of the Sabbath as bride, the author quotes a letter he received from a Jewish mother: “The mother is responsible for the atmosphere of piety and reverence. She prepares the Sabbath dinner (by the way, the men are encouraged to help), and gathers her children around while she pronounces the blessing over the lights. The woman prepares the home for each festival.

She creates the mood of joy.
She is his general councilor.

Relationship between man and wife and man and God.

According to Jewish thought, the relationship that most closely parallels the relationship between man and God is the marital union between a man and a woman. “If a man and wife are worthy, the Divine Presence is with them” (Talmud, Sotah 17a). “A man cannot live without the woman, a woman cannot live without a man, and the two of them cannot live without the presence of God. (Talmud, Berachot 9:1) - From the 2000 Spring Shofar issue



Into the Wilderness

**From a lecture by Lynda Cherry,
BYU Adult Religion class instructor December 2013**

There is a pattern repeated throughout scripture that is valuable when considering our own lives and experiences. It is this: that often, when the Lord calls and separates an individual or a people unto Himself, He removes them from their current environment and sends them into the wilderness, where through their extremities, they learn to rely upon Him and come to understand what a covenant relationship with the Lord really is. It is only after their trials and resultant life-lessons that they are enabled to enter into their respective promised lands. While this experience is true for all who leave the Premortal presence of our Heavenly Father to enter into mortality, it is also true within the mortal experience itself, a "play within the play" that reinforces the message.

We can see the repetition of the pattern of being sent into the wilderness, where one comes to know God, enters into or strengthens covenants, and then makes their way to a promised land in the following examples:

Joseph in Egypt	Lehi's People	Pioneer Experiences
Moses/Children of Israel	Scattered Israel	Alma's People
"The Church" [Christian]	Jaredites	Abraham and Sarah

Most of us have, or will, experience wilderness periods in our lives, even if we don't physically leave the place of our abode. There are times when we feel lost and confused; removed from the comfort of knowing with certainty where we are and where we are going. Events may change the course we had planned; loved ones may die or leave us. We may wonder if God is still aware of us; does He know what is happening to us, and can this empty desert of the heart really be a part of His plan? How can we find understanding or peace when we have planted good seed, but have reaped emptiness and sorrow? Aren't we promised that if we are obedient and righteous that we will prosper? Doesn't prosperity mean that we will walk in a land flowing with milk and honey? If, instead, we are experiencing hardship and grief, does it mean that we have failed, or that we are in some way being chastised or punished?

Nephi tried urgently to teach his people that they were not "cast off" as they found themselves cut off from all that they had known and found comfortable. This is a truth that we should also remember despite our feelings of loss and despair when we likewise wander through our own individual wildernesses (2 Ne. 10:20-22). Rather, the Lord has prepared a wilderness precisely so that we can come to know Him! This truth is illustrated by the story in the book of Revelation of the "woman clothed with the sun" against whom Satan, the "great dragon" made war. The revelation records that "the woman fled into the wilderness, *where she had a place prepared of God, that they should feed her there . . . [and] where she is nourished*" (see JST Rev. 12:5,14, italics added).

Father Abraham was called to leave Ur and Haran, and spent most of his life dwelling in the wilderness, where by his obedience, he earned the title of "the friend of God" (James 2:23). The book of Hebrews tells us that Abraham and his wife, Sarah, "sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God . . . These died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb 11:8-13).

The "Promised Land" did not then have cities and temples, and was in fact a wilderness, but Abraham and Sarah embraced the promises of the future as if they had already received them. No wonder Abraham is called the "Father of the Faithful" (D&C 138:41), and the Lord instructs us to look to Abraham and Sarah as our examples of covenant-making and covenant-keeping (Isa. 51:2). Rather than feeling cheated over the fact that they were not living in Melchizedek's Salem, or agonizing over the fact that they did not see the multitudes promised to them as posterity, they flourished in the wilderness, and became rich in spiritual understanding and commitment.

Into The Wilderness - continued from page 4

Initially, we may view our times in the wilderness as times of bleakness, for invariably, they represent a departure from the path we thought we wanted to travel, but scripturally, they are times of spiritual learning and preparation. Yes, the wilderness is often a place of sorrow and pain, but the Lord promises us that through these "furnaces of affliction" we become "refined and chosen" (1 Ne. 20:10; Isa. 48:10).

The Children of Israel accused Moses of having brought them into the wilderness to kill them (Ex.16:3), but Moses urged them to remember that the Lord had nourished them and provided for them in miraculous ways (Deut 2:7). Moses also gave the reason for the wilderness experience: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no" (Deut 8:2).

It is the wilderness experiences that reveal who we really are; most of Moses' people died in unbelief, but some of them experienced great revelatory experiences. Not only did they come to understand who they were, and what it meant to be of the family of Israel, but they also were able to see the Lord and enter into covenant with Him (Ex. 24:9-10). This is the great wilderness test: which way will we respond when we encounter our own wilderness trial?

The Book of Mormon introduces us immediately to the wilderness principle. Lehi's vision begins in the wilderness, which was "dark and dreary" (1 Ne. 8:2). Immediately, an angel-messenger appears before Lehi, and bids him to follow him. After many hours in the darkness, Lehi began to pray that the Lord would have mercy on him, and as soon as he does so, he sees the beautiful tree of life that represents the love of God and the Atonement of the Savior (1 Ne. 8:5-12). This account of the wilderness and its purpose in our life is typical of the Book of Mormon method of teaching us truth directly and with great clarity. Our personal wilderness experiences are an invitation to come to know the Lord; do we wait "many hours" before we pray for His mercy, or do we seek for the rays of light that will direct us to partake of the Atonement, and the mercy that will lighten our burden? . . . Or, do we stumble and fall, and cry out against the dark wasteland in which we find ourselves?

To those who seek it, spiritual relief and nourishment can be found in the wilderness. Once we stop looking back at what we have left behind, or what we perceive as having been taken from us, we, like the Children of Israel, can begin to see the tender mercies and the miracles that await us. The Children of Israel were led by the Lord's presence, and he provided manna from heaven for their sustenance. Later, Jesus identified Himself as the "Bread of Life" or the fulfillment of the promise that the manna represented (John 6). He also called Himself "the Living Water" (John 4,7), again reminding His people of the miraculous water that sustained them during their wilderness journeys (see Isa. 43:20). Just as in Lehi's dream of the fruit of the tree of life, Jesus is the Giver of the nourishment, and He is also the nourishment itself.

When we surrender our hearts to the Savior, the wilderness can become a veritable temple, a mount of revelation, not dissimilar from the Garden of Eden or the temple prison of Liberty Jail. In the wilderness quiet, we can hear the voice of the Lord. No wonder Alma encourages us to "pour out [our] souls . . . in the wilderness" (Alma 34:26), and Isaiah exclaims: "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa 51:3).

Wilderness experiences can be sacred and tender, as in the case of the angel providing food and comfort to Elijah in the wilderness after his contest with the priests of Baal (1 Kings 19:4-7). The voice of the Lord spoke to and directed the Jaredites in the wilderness (Ether 2:5), and Christ revealed himself to the brother of Jared there (Ether 3:19). The sons of Mosiah fasted and prayed in the wilderness in preparation for their mission to the Lamanites (Alma 17:9) and John the Baptist prepared himself and others for the coming of the Messiah in the wilderness. Even the Savior, Himself, was "driven by the Spirit into the wilderness" to prepare for His mission (Mark 1:12), and withdrew to pray there throughout His life (Luke 5:16).

Into The Wilderness - continued from page 5

As an essential part of our wilderness sojourns, we can be reborn as new creatures in Christ, as we partake of the Atonement with new understanding, and honor and cling to our covenants made with whole-hearted dedication. Alma's people exemplify this principle, as they flee to the wilderness and establish the Church of God (Mosiah 18). The Lamanites also establish the truth of the principle as they are converted unto Christ and His Church in the wilderness (Alma 25:6).

The principle of wilderness-teaching is even repeated in the latter-day gathering of Israel, as proclaimed by the Lord through the prophet Ezekiel: "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant" (Ezek. 20:34-37).

Note the similar emphasis on entering into a covenant relationship in this touchingly intimate portrayal of the wilderness experience for re-gathered Israel as recorded by Hosea: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope, and she shall sing there, as in the days of her youth . . . and I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord" (Hosea 2:14-15,19-20).

Latter-day scripture continues the pattern. Modern revelation explains that the Lord is still calling to us from the wilderness, with the promise that if we join Him there, we can come to know Him and enter into covenant with Him: "Behold, that which you hear is as the voice of one crying in the wilderness – in the wilderness, because you cannot see him – my voice, because my voice is Spirit; my Spirit is truth; truth abideth and hath no end; and if it be in you it shall abound. And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will" (D&C 88:66-68)

We are not lost when we find ourselves in the wilderness of life; the eye of the Shepherd is upon us. Nephi echoed Isaiah's prophecy of reassurance to those who felt that they were hidden from the Lord in a wasteland far from His habitation: "But, behold, Zion hath said: The Lord hath forsaken me, and my Lord hath forgotten me – but he will show that he hath not. For, can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (1 Nephi 21:14-16; Isaiah 49). We, as did the pioneers of the early Church, may become "acquainted with the Lord through our extremities" even as He has known us through His (see the Refiner's Fire, James E Faust, April 1979 Conference).

The wilderness days will come, they always do to those who wish to enter into the promised land. Before we may do so, we must come to know the Lord for ourselves, and enter into covenant with Him. May we remember the promise of the Lord, as revealed by Nephi when we next encounter a wilderness before us: "And I will also be your light in the wilderness; and I will prepare the way before you, if it so be that ye shall keep my commandments; wherefore, inasmuch as ye shall keep my commandments ye shall be led towards the promised land; and ye shall know that it is by me that ye are led" (1 Ne. 17:3, emphasis added).

DNA and Genealogy

The Basics, Tests and Companies— Information as of November 2014

Claudia C. Breland 425-443-2968

Genealogy and Online Research.....ccbreland@comcast.net

Gig Harbor, WA <http://www.ccbreland.com>

DNA: What is it, and why does it matter to a genealogist?

Definition of DNA: “Deoxyriboneucleic acid (DNA) is a molecule that encodes the genetic instructions used in the development and functioning of all known living organisms...”

All of us have 23 pairs of chromosomes, one each from mother and father. The 23rd chromosome is made up of XX (for females) or XY (for males) Within each chromosome are housed long strands of DNA

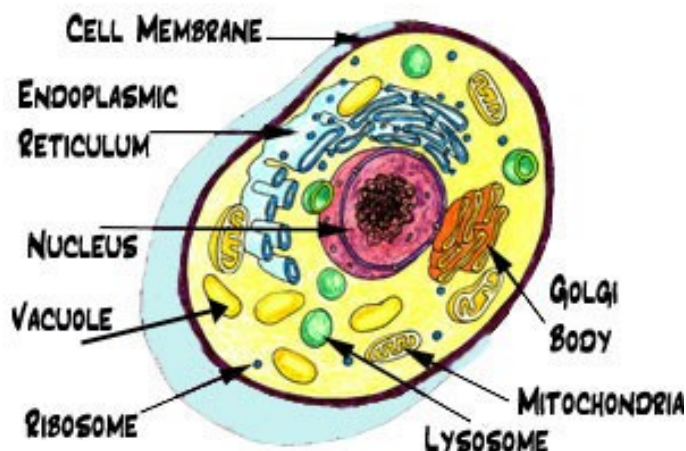
DNA is made up of long parallel strands of genetic coding, contained in 4 proteins, given the letters A, G, T and C. These proteins are paired: A with T, and G and C. One strand of DNA can look like this:

aattgcgctagcttgcta ttttaattggccttttag agacgggggtt tcaccatggtt gtcaggctg

These strings of letters, or “**Short Tandem Repeats**” (STR’s) can have millions of different combinations. Just as the 26 letters of our alphabet can combine to make millions of words, and millions of books. DNA consists of two strands that mirror each other; during reproduction, it divides and recombines to make new strands of DNA.

DNA Testing Today:

- Can’t give you the name of your great-great-grandfather who’s been a “brick wall” problem for two decades of searching!
- Can put you in touch with people you’re related to.
- Can’t provide answers with just your DNA .
The best option is to test as many relatives as possible.
- Needs to be used together with traditional paper records.

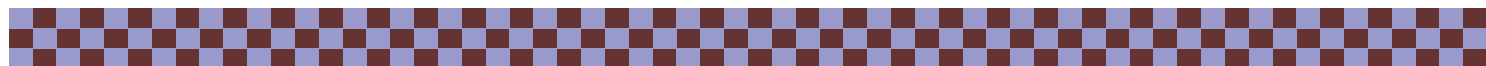




DNA and Genealogy continued from page 7

Types of DNA Tests		
Mitochondrial (mtDNA)	Y-DNA	Autosomal
Passed down from a mother to all of her children	Passed down from father to son, virtually unchanged	Autosomes are the 22 chromosomes that do not determine gender
Can be taken by men or women	Available for men only	Can be taken by men or women
Traces the maternal line back, potentially thousands of years	Traces the paternal line back, potentially thousands of years	Tests across all family lines
	Women can have their father, brother or male cousin tested	

DNA Testing Companies		
FamilyTreeDNA	Ancestry	23andMe
Largest database of subscribers; most widely used by genealogists	Offers autosomal testing – across all family lines – for \$99	Tests across all family lines
Oldest genetic testing company for genealogists	Ability to post your DNA results on your Ancestry family tree	Tests only autosomal DNA, but gives haplogroups for male & female ancestry
Only company to offer several levels of Y-DNA & mt-DNA testing	Does not sell DNA tests outside of the US	Much lower percentage of people responding to questions about ancestry
Offers Chromosome Browser	Does not allow you to see shared DNA segments	Initial communication with matches is done through website
Ability to order standard tests and upgrade later	Can have an Ancestry DNA test without subscribing to Ancestry	
Allows you to download raw data and your matches into Excel	Allows you to download raw data	Allows you to download raw data
Ability to transfer results from other testing companies	Requires use of their website to contact matches	Sells tests in several countries; shipping is expensive outside US
Sells tests world-wide		
Best for Jewish Ancestry	Best for African American Ancestry	Best for Native American Ancestry
Best overall for ethnicity estimates	Best for Colonial New England Ancestry	





DNA and Genealogy continued from page 8

FamilyTreeDNA: <http://www.familytreedna.com>

All kits are sent to your home, and DNA is collected by swabbing the inside of your cheek, and then mailing the kit back.

Y-DNA tests (Family TreeDNA):

\$169 for 37-marker kit (minimum recommended level of testing)

\$268 for 67-marker kit

\$359 for 111-marker kit

Look for a surname or geographical project here:

<https://www.familytreedna.com/projects.aspx?>

Join a project for your surname and get a discount on the kits.

A 37-marker kit through a surname project is \$149.

mtDNA tests (Family TreeDNA):

\$199 for mtDNA full sequence

Full sequence: 50% confidence in a match within 5 generations (~125 years)

95% confidence in a match within 22 generations (~550 years)

By contrast:

HVR1: 50% confidence in a match within **52** generations (~1300 years)

HVR1 & HVR2: 50% confidence in a match within **28** generations (~700 years)

Family Finder tests (autosomal)

\$99 for Family Finder (autosomal)

matches are most accurate within 5-6 generations

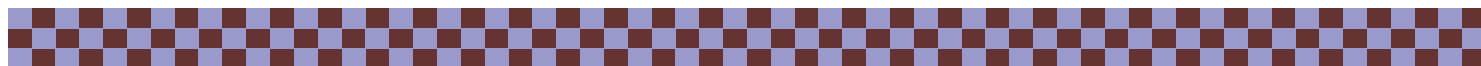
Ancestry: <http://dna.ancestry.com>

All kits are sent to your home, and DNA is collected by spitting in a tube, and mailing it back to Ancestry. Ancestry DNA:

\$99 for Ancestry DNA test (autosomal)

The matches are most accurate within 5-6 generations

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DNA and Genealogy continued from page 9

23andme: <http://www.23andme.com>

All kits are sent to your home, and DNA is collected by spitting in a tube, and mailing it back to 23andme.

\$99 for their test (autosomal)

matches are most accurate within 5-6 generations

About DNA in Depth

Recombining – the process by which chromosomes split and recombine. Three children of the same two parent will inherit different parts and percentages of their grandparents' DNA.

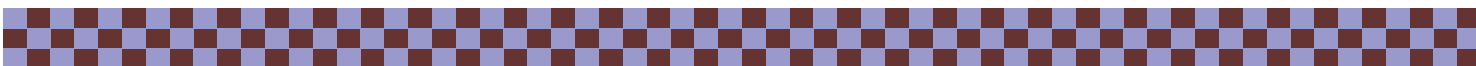
Chromosome mapping – figuring out on what specific part of a chromosome you and another person have matching markers on, and which ancestor that common segment came from.

- **DYS** – DNA Y-chromosome segment. These segments are numbered, and the number of matching markers is what determines the closeness of the relationship.
- **STR** – Short Tandem Repeat. A section of the DNA strands that are repeated.
- **Markers** – pieces of the DNA molecule that have certain characteristics. Markers are tested in genetic genealogy, not genes.
- **Triangulation** – working with matches, comparing chromosome segments in common with someone you know is related with you, and another match, in order to pinpoint which segment of which chromosome you got from a specific ancestor.

DNA and Ethnicity: Ethnicity predictions are the **least reliable** reports of DNA testing – they're limited by the reference populations in the database. You are just a small subset of your ancestors' DNA. By the time you get back 5 or 6 generations from yourself, ancestors' DNA starts disappearing from your chromosomes.

DNA testing companies all use different calculations and reference populations, and are constantly refining their ethnicity estimates.

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DNA and Genealogy continued from page 10

DNA Testing strategies

1. First, determine what you want to know – look at where you’re stuck, or have a brick wall.
2. Determine the type of test you need – mtDNA, Y-DNA, or autosomal.
3. Figure out who else to test – test every relative you can possibly get in touch with.
4. “Bank” the DNA of elderly relatives.

Third-Party Tools: download your raw data from FTDNA, Ancestry or 23andme, and upload to these websites:

- **Gedmatch:**<http://www.gedmatch.com>
- **Autosomal DNA Segment Analyzer:**<http://www.dnagedcom.com>
- **Genomemate:**<http://www.genomemate.org>
- **Promethease:**<http://www.promethease.com>

Get the most for your money!

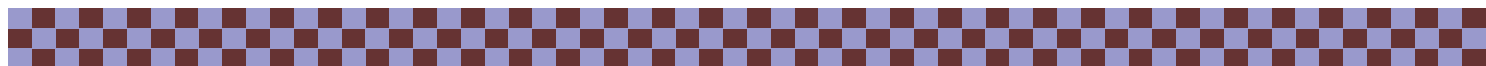
- Test with Ancestry DNA for \$99, then
Transfer results to FamilyTreeDNA for free; unlock your matches for free by getting four of your friends or relatives to transfer their results.
OR..... Unlock your matches immediately for \$39.
- Test with 23andme for \$99
- Watch social media (Facebook or Twitter) for sales!

Link to handouts from Seattle Jewish Genealogy Society WA monthly meetings

<http://www.jgsws.org/handouts.php>

You can access a number of interesting handouts from the monthly meetings at this page. Handouts include:

- “Locating People ” A list of sources and contacts to investigate; provided by a licensed private investigator who has connected many relatives who had been separated for many decades due to the holocaust.
- Two handouts by Sister Mary Kozy; additional views of DNA, plus “DNA and Ancestry: An Update ”
- German Research
- On-Line Genealogy Research: Specializing in Sephardic
- Etc. Check it through!



Jewish Research in Ukraine

*By Nancy Goldberg Hilton
Genealogist for B'nai Shalom*

Do you have ancestors in Ukraine? Have you tried and failed to find their names for years and years? I had the same issue – notice the past tense. But Heavenly Father provided a huge miracle and now I have some of my ancestors' names.

My family records are located in the Zhitomir Archive in Ukraine. The Church had not been given permission to film the records from that archive so I would have to hire a private researcher that could communicate with me in English and someone I could trust.

I truly had given up on ever finding my surnames in this archive and decided that I would have to wait until the Millennium.

Here is the miracle. One of the members of my Ward met a woman doing Jewish genealogy. I was eventually able to receive the phone number of the Jewish woman and called her.



This woman grew up during WWII in the Netherlands. Her father was LDS and her mother Jewish. Her grandparents died in the Holocaust and her family survival was miraculous. After the war the family moved to Utah where she grew up as a member of the Church.

It turned out that this Jewish woman's daughter worked in the International Department of the Family History Library in Salt Lake City. Through her daughter's efforts, I was put in touch with a LDS researcher who lived in Ukraine who "just happened" to be working in the Zhitomir archive the day I contacted her. She is a marvelous researcher, very professional, and within a month I had many of my surnames from the town my ancestors lived in.

The researcher told me the types of records that were available in this archive. There are very few Jewish records preserved for my town area. What she found were Revision lists for the years 1816, 1834, 1851, and 1858 (see photographs below). There are no later documents that would help me link the names with my ancestors.



Revision lists are census records of the residents of the towns in a district. The Church has microfilmed many Revision Lists, Jewish vital records (birth, marriage, and death), and other Jewish documents for a few towns in Ukraine.

A search of the Church History Library Catalog will tell you if records have been filmed for your town. On Jewishgen.org, you can look at "Jewish Records in the Family History Library Catalog," which lists many of the specifically Jewish records that have been microfilmed.

Jewish Research in Ukraine - continued from page 12

You can also check Jewishgen's database for Ukraine to see if the records for your town have been transcribed into English.



The list of Regional Ukrainian Archives can be found at <http://www.archives.gov.ua/Eng/Archives/>

To find out what archive your town is located in, you will need to know the Oblast (administrative division or area). You can find this information by putting in the name of your ancestral town and doing a Google search.

You will then find the Oblast to determine which archive may have your records.

I am grateful for the blessings from our Heavenly Father in setting up this link to a good researcher in Ukraine.

LDS Temple Facts

- The Cardston Alberta Temple was the first constructed outside of the United States (its states and territories).
- The Bern Switzerland Temple was the first constructed in Europe.
- The Tokyo Japan Temple was the first constructed in Asia.
- Eight (8) temples do not have an angel Moroni. They are the St. George Utah, Logan Utah, Manti Utah, Laie Hawaii, Cardston Alberta, Mesa Arizona, Hamilton New Zealand, and Oakland California Temples.
- The Jordan River Utah Temple was the first temple whose construction and maintenance costs for many years were funded entirely by monetary donation from local members. The temple site was also a gift to the Church.
- On November 14, 1999, the **Halifax Nova Scotia Temple** and the **Regina Saskatchewan Temple** became the first two temples dedicated on the same day.

The ordinances and ceremonies of the temple are simple. They are beautiful... sacred. They are kept confidential lest they be given to those who are unprepared... Preparation for the ordinances includes preliminary steps: faith, repentance, baptism, confirmation, worthiness, a maturity and dignity worthy of one who comes invited as a guest into the house of the Lord.

- Boyd K. Packer, President of the Quorum of the Twelve Apostles



Blood Moons and Prophecies

The recent interest in the "blood moons" that we have viewed this year and will see again in 2015 have stirred much speculation about their symbolic, spiritual and political meaning. In Hebrew bibles Joel prophesied in 3:4:

"The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord come."

The same verse was also written in Joel 2:31 in the Protestant Bible. In Acts 2:20 the prophecy is echoed:

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

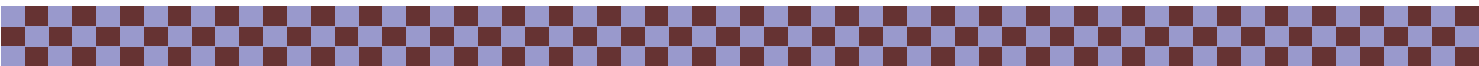
Lunar eclipses were also associated to landmark events in history: there was a lunar eclipse ahead of the fall of Constantinople in 1453; Christopher Columbus allegedly stir up an eclipse to get out of trouble and it was also through studying a 331 BC lunar eclipse that he predicted his position at sea; most recently a lunar eclipse happened the night the Red Sox won the World Series following 86 years of losing.

Every time a blood moon pattern has appeared on Jewish feast days a big event affected Israel. The Talmud says a lunar eclipse is bad for Israel, whereas a solar eclipse portends evil for the world.

Of course, the blood moons (lunar eclipses) we've seen constitute a lunar tetrad (group of four) which began April 15 of this year. The second as in October 8 and the next will happen on April 4, 2015. represents the appearance of a moon to be red as it Earth emerges from its journey between moon and the sun - moon fully immersed in the Earth's shadow. That describes both a total solar eclipse and total lunar eclipse. The Sun turning to darkness happens when the moon moves directly between the Earth and sun in a total solar eclipse. The sun casts a red shadow upon the Earth.

For instance, in our 21st century (2001-2100), there are a total 8 tetrads, but in the 17th, 18th and 19th centuries, there were none at all. If we include all the centuries from the 1st century (AD 1-100) through the 21st century (2001-2100), inclusive, there are a total of **62 tetrads**. The last one occurred in 2003-2004, and the next after the 2014-2015 tetrad will happen in 2032-2033. That date might be the fulfillment of Joel's prediction about the Apocalypse. The blood moons of 2014 and 2015 are poised to appear as Iran works toward nuclear weapons and Israel's neighbors, Egypt and Syria, are in chaos.

It was confirmed by NASA that we have had **"blood-red moons"** on the first day of Passover and





Blood Moons- continued from page 14

the first day of Sukkot on back-to-back years seven times since 1 AD.

Three of these occurrences were connected to **1492** (the year the Jews were expelled from Spain by Queen Isabella) , **1948** (statehood for Israel and the War of Independence), and **1967** (the Six-Day War) — some of the most significant days in Jewish history.

According to NASA - Four 'blood-red' TOTAL lunar eclipses WILL fall again on **Passover and Sukkot in 2014 and 2015... the same back-to-back occurrences at the time of 1492, 1948 and 1967.**

Seven back-to-back, blood-red moons have fallen on the first day of Passover and Sukkoth, with the "eighth time"... **2014 and 2015.**

1. **162-163 AD** (Common Era) Famine and plague, flooding. Time of Marcus Aurelius. Plague killed 1/3 of Roman empire.
2. **795-796** - Leo III succeeds Pope Adrianus I and begins reign. Led to Charlemagne's rule in Europe around 800. Leo approved the Nicene Creed.
3. **842-843** - The Vatican was invaded by Muslim army/England-Germany sign treaty.
4. **860-861** - The tetrad took place just after millions of Christians were killed by Arab crusaders in North Africa and Spain. The Jewish Holiday tetrad occurred just prior to the Greek – Byzantine Empire victory over the Arabs at the Battle of Lalakaon which halted Islamic conquest in Eastern Europe.
5. **1493-1494** - Spain expelled the Jews. Columbus found Jamaica for Jews.
6. **1949-1950** - Israel reborn as a nation and War of Independence.
7. **1967-1968** - The 6 Day War in Israel was about land ownership. Cease fire brokered. Overcame Arab coalition that threatened Jewish state. Jerusalem reclaimed.
8. **2014-2015** — Ebola virus epidemic in West Africa. Ukrainian parliament elected Turchynov after Kiev uprising. Venezuela severs ties with Panama, Russia annexed Crimea, Flight 370 of Malaysia disappears. Russia temporarily suspended from G8 summit meetings. A Sunni militant group called the Islamic State in Iraq and the Levant (also known as the ISIS or ISIL) begins an offensive through northern Iraq, aiming to capture the Iraqi capital city of Baghdad and overthrow of the Shiite government led by Prime Minister Nouri al-Maliki.

When are the next blood moons?

April 25th, 203214th of Iyyar, 5792 Pesach Sheni—2nd Passover

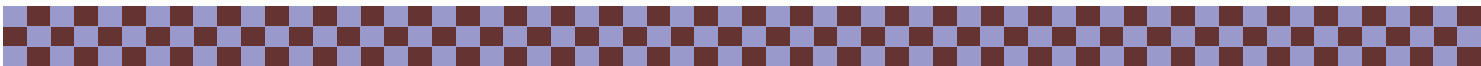
October 18th, 2032?

March 30, 203329th of Adar II, 5793 Solar Eclipse on Last day of 5793

April 14th, 203315th of Nisan, 5793 Pesach

September 23rd, 203329th of Elul, 5793 Solar Eclipse Erev Rosh Hashana

October 8th, 203315th of Tishrei, 5794 Sukkot I



B'nai Shalom, Children of Peace, Org.

B'nai Shalom, Children of Peace, Org., is a tax-exempt entity under IRC §501(c)(3)

Mission Statement

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.