



RESOURCES FOR SCOUTERS WITH JEWISH GROUPS



SCOUTS CANADA • GREATER TORONTO REGION

RESOURCES FOR SCOUTERS WITH JEWISH GROUPS

Scouts Canada wishes to acknowledge the work of the members of The Jewish Advisory Committee (Toronto) and thanks in particular Mrs. Pnina Spetgang Director Teacher Centre Board of Jewish Education (Toronto) for her assistance to assemble the resource book for Scouters with Jewish Scout Groups.

Acknowledgement in alphabetical order:
Baltimore BJE home start program fall holidays.
Jewish Holiday Crafts,
By Joyce Becker, Bonim publ.
Know your festival and enjoy them,
by Morris Golond, Shengold N.Y. publ.
Lets celebrate,
By Ruth Esrig Brinn, Kar-Ben copies publ.
More lets celebrate,
By Ruth Esrig Brinn, Kar-Ben copies publ.
Prayer book for summer camps and
institutes,
By Rabbi Morris Silverman and
Rabbi Hillel E. Silverman,
Prayer book press, Hartford, publ.
The book of Jewish holidays,
By Ruth Kozodoy, Behrman house publ.

November, 1986

This book of resources for Scouters with Jewish groups has been assembled by the Jewish Advisory Committee at the request of active section scouters. By no means is this book the end for your need, but just a humble beginning. We hope you will add your own material to it to make it an even richer resource.

We would appreciate copys of any material, such as games, handicrafts, songs etc. which have been successful for you, as we are planning to update the material regularly.

Please mail to:

Jewish Advisory Committee
C/o Scouts Canada
316 Bloor St. West
Toronto, Ontario
M5S 1W5

The prayers printed in this book are not because of their importance but because of their popularity with Jewish youth and make perfect songs at your Scouts own, campfires and meetings.

For religious services please consult your Rabbi, Chaplain and your daily prayer book.

With your help and the help of The Almighty this book will be a success.

Thank you and good Scouting.

TABLE OF CONTENT

Resources

Prayers

Songs

Crafts

Purim/Festival of Lots

Pesah/Passover

Jerusalem/Remembrance Day

Independence Day

Lag B'omer

Shavuot/Feast of the Weeks

Rosh Ha Shana/Yom Kippur/New Year + Day of Atonement

Succot/Festival of Tabernacles + Rejoicing of the Law





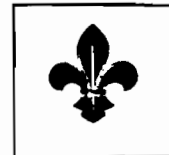
Hanukka/Dedication of the Temple

MY RESOURCE LIST

N A M E	ADDRESS	PHONE
Jewish Advisory Committee Robert Engel	316 Bloor Street West Toronto, Ontario M5S 1W5	925-3425 (B) 223-9876 (R)
Director of Multi-Culture Scouting John Plumadore	316 Bloor Street West Toronto, Ontario M5S 1W5	925-3425 (B)
Board of Jewish Education Teacher Centre	4600 Bathurst St. Suite 232 Pnina Spetgang (Director) Open: Wed. 18:00 - 20:00	633-7770
Toronto Jewish Media Centre	4600 Bathurst St. Suite 232 Willowdale, Ontario-M2R 3V3 Films, video tapes	633-7770
My Group Committee Chairman		
My Service Scouter		
My Ass. Area Comm.		
My Area Comm.		

BOOKS FOR SCOUTING

* Also available in the French language

	BOOKS FOR LEADERS NEW TO A SECTION	BOOKS FOR LEADERS WITH ABOUT 3 MONTHS' SERVICE	BOOKS TO PROVIDE ONGOING SUPPORT TO LEADERS
Beavers 	<ul style="list-style-type: none"> Beaver Leaders' Handbook Friends of the Forest By-Laws, Policies & Procedures Colony Record Book 	Colony Resource Book Let's Celebrate - Prayers and Hymns Keeso Book Treasurer's Record Book	Games Book Song Book Youth with Disabilities Emergency First Aid Co-operative Sports & Games (Books 1 & 2) Helping Children to Like Themselves
Cubs 	<ul style="list-style-type: none"> *Guide to new Cub Leaders *The Cub Book By-Laws, Policies & Procedures Pack Annual Record Book 	Cub Leaders' Handbook Let's Celebrate - Prayers and Hymns Jungle Book Games Book Treasurer's Record Book	Song Book Program Planning for Packs Stories for Cubs Thoughts for Sharing Youth with Disabilities Emergency First Aid Co-operative Sports & Games Helping Children to Like Themselves Fieldbook for Canadian Scouting
Scouts 	<ul style="list-style-type: none"> *Guide to New Scout Leaders *Canadian Scout Handbook By-Laws, Policies & Procedures Patrol Leaders' Handbook Troop Annual Record Book 	Scout Leaders' Handbook Let's Celebrate - Prayers and Hymns Games Book Treasurer's Record Book	Campfire Song Book Preparing Troop & Patrol Programs Scout's Book of Action Ideas Thoughts for Sharing Aids to Scoutmastership Youth with Disabilities Emergency First Aid Finding Your Way with Map and Compass Fun with Knots Fieldbook for Canadian Scouting
Venturers 	Venturer Advisors' Handbook Venturer Handbook By-Laws, Policies & Procedures Venturer Company Planning Kit	Let's Celebrate - Prayers and Hymns Problem Analysis & Decision Making Executive/Treasurer/Secretary Work Books	Finding Your Way with Map and Compass Emergency First Aid Youth with Disabilities Fieldbook for Canadian Scouting Thoughts for Sharing
Rovers 	Rover Handbook By-Laws, Policies & Procedures	Let's Celebrate - Prayers and Hymns Problem Analysis & Decision Making Treasurer's Record Book	Youth with Disabilities Emergency First Aid Finding Your Way with Map and Compass Fieldbook for Canadian Scouting Thoughts for Sharing

GROUP COMMITTEE



Every Group Committee should have a copy of:

- The Group Committee Handbook
- The Treasurer's Record Book

DATES of PURIM and HANUKAH
1980-1989

	Purim	Hanukah
1980	Sun. March 2	Dec. 3-10
1981	Fri. March 20	Dec. 21-28
1982	Tue. March 9	Dec. 11-18
1983	Sun. Feb. 27	Dec. 1-8
1984	Sun. March 18	Dec. 19-26
1985	Thu. March 7	Dec. 8-15
1986	Tue. March 25	Dec. 27-Jan. 3
1987	Sun. March 15	Dec. 16-23
1988	Thu. March 3	Dec. 4-11
1989	Tue. March 21	Dec. 23-30
NOTE:	Purim and Hanukah are festivals that do not require absence from work or school.	

Jewish Holy Days

1980 - 1989

A Service of

CANADIAN JEWISH CONGRESS
Ontario Region

4600 Bathurst Street
Willowdale Ontario
M2R 3V2
Phone: (416) 635-2883

THE Canadian Jewish Congress publishes this calendar of Jewish Holy Days for the convenience of those responsible for programming, attendance records, examinations, etc. It is intended to facilitate planning and to avoid conflict with these Holy Days.

DR. EDMOND Y. LIPSITZ
Executive Director

JEWISH HOLIDAYS 1980-1989

	1981	1982	1983	1984	1985	1986	1987	1988	1989
PASSOVER (PESACH)	Sun. Apr. 19	Thu. Apr. 8	Tue. Mar. 29	Tue. Apr. 17	Sat. Apr. 6	Thu. Apr. 24	Tue. Apr. 14	Sat. Apr. 2	Thu. Apr. 20
	Mon. Apr. 20	Fri. Apr. 9	Wed. Mar. 30	Wed. Apr. 18	Sun. Apr. 7	Fri. Apr. 25	Wed. Apr. 15	Sun. Apr. 3	Fri. Apr. 21
	Sat. Apr. 25	Wed. Apr. 14	Mon. Apr. 4	Mon. Apr. 23	Fri. Apr. 12	Wed. Apr. 30	Mon. Apr. 20	Fri. Apr. 8	Wed. Apr. 26
	Sun. Apr. 26	Thu. Apr. 15	Tue. Apr. 5	Tue. Apr. 24	Sat. Apr. 13	Thu. May 1	Tue. Apr. 21	Sat. Apr. 9	Thu. Apr. 27
PENTECOST (SHAVUOT)	Mon. June 8	Fri. May 28	Wed. May 18	Wed. June 6	Sun. May 26	Fri. June 13	Wed. June 3	Sun. May 22	Fri. June 9
	Tue. June 9	Sat. May 29	Thu. May 19	Thu. June 7	Mon. May 27	Sat. June 14	Thu. June 4	Mon. May 23	Sat. June 10
NEW YEAR (ROSH HASHANAH)	Tue. Sep. 29	Sat. Sep. 18	Thu. Sep. 8	Thu. Sep. 27	Mon. Sep. 16	Sat. Oct. 4	Thu. Sep. 24	Mon. Sep. 12	Sat. Sep. 30
	Wed. Sep. 30	Sun. Sep. 19	Fri. Sep. 9	Fri. Sep. 28	Tue. Sep. 17	Sun. Oct. 5	Fri. Sep. 25	Tue. Sep. 13	Sun. Oct. 1
DAY OF ATONEMENT (YOM KIPPUR)	Thu. Oct. 8	Mon. Sep. 27	Sat. Sep. 17	Sat. Oct. 6	Wed. Sep. 25	Mon. Oct. 13	Sat. Oct. 3	Wed. Sep. 21	Mon. Oct. 9
	Tue. Oct. 13	Sat. Oct. 2	Thu. Sep. 22	Thu. Oct. 11	Mon. Sep. 30	Sat. Oct. 18	Thu. Oct. 8	Mon. Sep. 26	Sat. Oct. 14
TABERNACLES (SUKKOT)	Wed. Oct. 14	Sun. Oct. 3	Fri. Sep. 23	Fri. Oct. 12	Tue. Oct. 1	Sun. Oct. 19	Fri. Oct. 9	Tue. Sep. 27	Sun. Oct. 15
	Tue. Oct. 20	Sat. Oct. 9	Thu. Sep. 29	Thu. Oct. 18	Mon. Oct. 7	Sat. Oct. 25	Thu. Oct. 15	Mon. Oct. 3	Sat. Oct. 21
	Wed. Oct. 21	Sun. Oct. 10	Fri. Sep. 30	Fri. Oct. 19	Tue. Oct. 8	Sun. Oct. 26	Fri. Oct. 16	Tue. Oct. 4	Sun. Oct. 22

NOTE: All Jewish Holy Days, as well as the Sabbath (Saturday) commence on the preceding evening at sunset.

* These days are not observed as Holy Days in Reform Judaism



The Jewish Community and Scouting

PURPOSE — The Canadian Jewish Congress is the national representative body of Canadian Jewry having, among other functions, the establishment of central community organizations to provide for the social, philanthropic, educational and cultural needs of Jews.

The Canadian Jewish Congress is located at 1590 Avenue Docteur Penfield, Montreal, Quebec, H3G 1C5, (514) 931-7531.

COMMUNITY — Synagogues: each synagogue is autonomous. Any group of Jews may form a synagogue, which does not necessarily require the services of a rabbi, any individual being eligible to lead in prayers.

There are four denominations evident in Judaism — Orthodox, the most traditional in its interpretation of Rabbinic Law; Conservative, which is more liberal in its interpretation; Reform, which is the most liberal of the denominations; and Reconstructionist, a modern movement which emerged out of conservative Judaism.

Although a number of Canadian synagogues are affiliated with the Union of American Hebrew Congregations (Reform), the United Synagogues of America (Conservative) and the Union of Orthodox Jewish Congregations of America, many Canadian congregations are not affiliated with any parent

organization which, in any case, has no authority over its constituent members.

Community councils and federations: Many of Canada's Jewish communities sponsor community councils or federations which coordinate services to the Jewish community in the areas of social welfare, education and community development.

SPECIAL INTEREST IN SCOUTING — Jewish scouts are authorized to wear a special Religion in Life Emblem depicting the Menorah, the Jewish symbol of light whose gentle rays overcome the darkness of the world.

Every Jewish boy or girl in Scouting or Guiding is encouraged to qualify for the Religion in Life Emblem. The requirements are comprehensive and challenging and the earning and wearing of the emblem should project a feeling of accomplishment, intellectually, socially and spiritually.

STATISTICS — 305,000 members in 220 Synagogues with 200 rabbis serving synagogues directly.

SCOUTING CONTACTS — Nationally — Relationships Service works closely with Ian J. Kagedan, Director of the National Religious Department, Canadian Jewish Congress.

Provincially — Regional offices of the Canadian Jewish Congress in Halifax, Montreal, Toronto, Winnipeg and Vancouver may be contacted. There are also regional contacts for B'nai B'rith in major cities.

Locally — The local rabbi or synagogue president and/or local executive director of the Jewish Community Centre/YMHA. Check the telephone directory for details.

RESOURCES — The Religion in Life Program — pamphlet for Jewish Scouts.

OTHER FACTS — Approximately 80% of the Jewish people in Canada live in the metropolitan areas of Montreal, Toronto, Winnipeg and Vancouver. These areas likely have Jewish Community Centres set up to sponsor cultural and social programs for all ages.

The Canadian Jewish Congress Bulletin would welcome good photographs and articles concerning the Jewish community and Scouting. Send them to national headquarters. In addition, editors of papers such as The Canadian Jewish News of Toronto would welcome such items.

Through the initiative of the National Religious Affairs Department, committees on Scouting are active in Montreal and Toronto.

CONTACTS — Ian J. Kagedan, Director, National Religious Affairs Department, 1590 Avenue Docteur Penfield, Montreal, Quebec, H3G 1G5, (514) 931-7531.

Nathan Rosenberg, Committee Chairman, 5752 Davies Ave., Cote St. Luc, Quebec, H4W 2R4, (514) 481-1736.

Robert Engel, 1425-644 Sheppard Avenue East, Willowdale, Ontario, M2K 1C1.

**Catch the
Scouting
Spirit...**  **SCOUTS CANADA**

**BOY SCOUTS OF CANADA
GREATER TORONTO REGION**

**JEWISH ADVISORY COMMITTEE
TO THE DEVELOPMENT COMMITTEE**

- . Publicize the benefits of Scouting as a program resource for use by Jewish Organizations to strengthen the religious, social and emotional development of youth.
- . Assist the Council in meeting the religious and cultural needs of Jewish youth and adult leaders in groups chartered to Jewish, as well as non-Jewish Organizations.
- . Analyze the needs of Synagogues, Jewish Community Centres, Day Schools and other Jewish youth-serving organizations and then promote, with, and through, Boy Scouts of Canada personnel, the use of Scouting's programs to meet these needs.
- . Promote the Religion in Life Award.

June 21, 1983.

GUIDELINES FOR COURSE CO-ORDINATORS AND/OR LEADERS
FOR JEWISH CANDIDATES REQUESTING KOSHER FEEDING

Co-ordinator or Course Leader should contact candidate to arrange substitutes of food to be purchased by candidates and reimbursed. (Most candidates want to match their menu as much as possible to the one served at the course; therefore, it is advisable to give them a copy of the menu list).

Candidates who request Kosher feeding will not eat any non-Kosher meat-products or shellfish.

Candidates should bring their own dishes and cutlery, or paper cups, paper plates and plastic cutlery should be supplied.

Candidates have to be given opportunity to wash and dry their own dishes, as they cannot be washed in our dishwasher or with other dishes.

Breakfast suggestions: boiled eggs, cereal, bread (made with vegetable shortening), butter, jam, etc.

Lunch suggestions: "dairy", soups from tin*, tuna, salmon (tin), eggs, cheese*, cucumbers, celery, tomatoes.

Supper suggestions: "meat", TV dinners (frozen), available through us or purchased by candidate.

* Products which are Kosher are marked with one of the following symbols:



MK

COR

K

For further information, explanation and assistance, please do not hesitate to call: Robert Engel at (416) 223-9876

SCOUTS CANADA
GREATER TORONTO REGION

SPECIAL PRAYER FOR SCOUT SERVICES

May He Who blessed our fathers, Abraham, Issac and Jacob, bless the Scouts of Canada, its Officers and Councils and all Scouts around the world.
May He also bless those who support, sponsor and provide facilities to Scout groups as well as those who voluntarily and faithfully devote themselves as leaders for groups, their community and their country.
May The Holy One, praised be He, forgive their sins, remove from them all sickness and grant them health, prosper the work of their hands and bestow blessing upon them and upon all our people and let us say
Amen.

Que Dieu qui a béni nos patriarches Abraham, Isaac et Jacob, bénisse les Scouts du Canada, leurs officiers et conseillers, de même que les Scouts du monde entier.

Qu'll bénisse également tous ceux qui soutiennent et aident les mouvements scouts ainsi que ceux qui se devouent benevolement et loyalement en temps que les chefs, aux troupes, a leur communaute, et à leur pays.

Que le Saint beni soit-il, pardonne leurs pêchés, leur épargne toute maladie et leur donne une bonne santé. Fasse en sorte qu'll récompense le travail de leurs mains, et les bénisse ainsi que tout notre peuple.

Amen.

SCOUTS CANADA
GREATER TORONTO REGION

A PRAYER FOR CANADA

Almighty God and Ruler of the universe, Thou art revealed not only in the beauties of nature and in the goodness of man, but in the righteousness of nations. Make our nation and all nations righteous and just. Bless our country and all the countries of the world. Keep our people and all people from greed and selfishness.

Bless with courage, vision and high purpose, our Sovereign Lady, Queen Elizabeth II and all elected and appointed leaders of our land, that they may rule wisely and justly. Grant that Canada remain always a land of freedom, so that each one, regardless of race and religion, may have equal opportunity to live a full, complete and happy life. Guide us that we may respect the laws of our country and the rights of our fellowmen. Strengthen the bonds of friendship among all the people, that we may work together to end ignorance and prejudice, to improve health, to advance learning, and to promote the well being of all our citizens. May our country unite with all freedom-loving nations to establish peace and justice for all. Amen

Dieu Tout-Puissant, Créateur de l'Univers, non seulement la beauté de la Nature et la bonté de l'Homme, mais, la droiture des Nations par ailleurs, révèlent Ta présence. Fasse que notre Nation et toutes les Nations soient irréprochables et inspirées par le sentiment de Justice.

Bénis notre pays et tous les pays du monde.

Préserve notre peuple et tous les autres peuples de l'égoïsme. Bénis notre dame souveraine la reine Elizabeth II et bénis le courage, la lucidité et les hautes visées de tous les chefs élus et nommés de notre pays pour qu'ils agissent avec sagesse et justice.

Fasse que le Canada demeure toujours le pays de la liberté où chacun ait la même chance de vivre sa vie pleinement, en toute félicité, sans distinction de race ou de croyance. Préserve nous pour que nous respections tant les lois de notre pays que les droits de nos frères. Renforce nos liens d'amitié pour que nous puissions oeuvrer ensemble et mettre fin à l'ignorance et au préjudice, pour améliorer la santé, pour l'avancement du Savoir par l'étude, et pour que nous oeuvrions au bien-être de tous nos concitoyens. Que notre pays s'unisse à tous ceux qui aiment et favorisent la liberté pour établir la paix et la justice dans le monde.

Amen

OPENING PRAYER FOR SCOUT SERVICE

Father of all, Thou has created the universe -- the heavens, the earth and all living creatures. Yet, Thou hast made no two flowers, no two blades of grass, no two children exactly alike. It is Thy plan that there be variety in nature and in human beings. Thou hast placed on earth different races, different nations and different religions, each with its own talents and abilities. Teach us to appreciate and understand these differences. May we never be prejudiced against anyone because of his faith, colour or origin. May the Sabbath day inspire us to be just, helpful and friendly to all.

Amen.

Père de tous les hommes, vous avez créé l'univers -- les cieux, la terre et toutes les créatures vivantes. Et aucune fleur, aucune feuille, aucun enfant n'est exactement pareil. Vous avez voulu qu'il y ait une diversité dans la nature et chez les êtres humains. Vous avez voulu qu'il y ait sur terre des races différentes, des nations différentes, des religions différentes et que chacune ait ses qualités. Apprenez-nous à apprécier et à comprendre ces différences. Puissions-nous n'avoir jamais aucun préjugé envers qui que ce soit pour des raisons de religion, de couleur ou de provenance. Que le Jour du Sabbat puisse nous inciter à être juste, serviable et amical envers tous.

Amen.

SCOUTS CANADA
GREATER TORONTO REGION

(For the First Sabbath of Camp Season)

Our God and God of our fathers, as the sun sets in the western sky, we welcome this first Sabbath at Camp _____. All is new and strange -- our fellow campers, our leaders, our program of activities, even the ground upon which we walk and play. May we feel at home here and become part of this camp family. Help us, O Lord, to participate wholeheartedly in every aspect of camp life. Grant that we make here true and lasting friendships. We pray that as a result of this summer at camp, we shall develop our bodies, enrich our minds and strengthen our characters. As we bid welcome to Queen Sabbath, we think affectionately of our loved ones at home and pray that they, too, may be blessed with Sabbath peace. Amen.

(Pour le premier Shabbat de camp)

Notre Dieu et Dieu de nos pères, comme le soleil baisse sur l'horizon, nous accueillons ce premier Shabbat de Camp _____. Tout est nouveau et étrange - Nos chefs, nos activités et même la terre sur laquelle nous marchons et jouons. Que nous nous sentions chez nous ici que nous fassions partie de cette famille de camp. Priez de nous, notre Dieu a participer de plein coeur a tous les aspects de la vie de camp. Permet que nous trouvions des amitiés vraies et durables. Nous prions que grâce à ce camp nous développons nos corps, enricherons nos esprits, et fortifions nos caractères. Comme nous accueillons la reine de Shabbat, nous pensons avec tendresse au bien-aimés chez nous et prions que aux aussi soit béni par la paix du Shabbat.

OPENING PRAYERS

Select one

1. Father of all, on this Thy holy Sabbath, we reverently turn our thoughts to Thee. All is peaceful and quiet this Sabbath morning at Camp _____. We depart from our daily routine and, dressed in our Sabbath best, make this day different from all other days. Help us to find joy in the peace of the Sabbath, and to derive inspiration from this hour of worship. Grant that our rest, relaxation and reflection prepare us to meet the challenges which the coming week may bring. Amen.

2. O God, our Father, another week at Camp _____ has come and gone! It was a week of joyful activity, a week of challenge, of victory and defeat. May this hour of worship make us resolve that we shall display character, sportsmanship and cooperation in all our endeavors—in our games, in our bunks, in the social hall and around the camp fire. Help us to understand that our counsellors are our helpers and friends, our instructors and advisors. May we turn to them for guidance and benefit from their years of experience so that our summer at Camp _____ shall be a memorable and enriching adventure. Amen.

3. O Lord our God, we are grateful for the opportunity which the Sabbath affords us to look back upon the past week and to consider how we have spent our time at camp. Help us to remove all jealousy and pettiness from our hearts. Teach us to be helpful and cooperative so that we may work together with our counsellors and fellow campers for the good of all of us. May we return to our homes and schools with a better understanding of the true meaning of friendship and brotherhood. Amen.

4. Father of all, Thou hast created the universe—the heavens, the earth and all living creatures. Yet, Thou hast made no two flowers, no two blades of grass, no two children exactly alike. It is Thy plan that there be variety in nature and in human beings. Thou hast placed on earth different races, different nations and different religions, each with its own talents and abilities. Teach us to appreciate and understand these differences. May we never be prejudiced against anyone because of his faith, color or origin. May the Sabbath day inspire us to be just, helpful and friendly to all. Amen.

5. (*For Youth Conferences*)

Our God and God of our fathers, throughout the centuries the Jew has observed the Sabbath and made it a source of delight and a tower of strength. Though difficult and discouraging were his struggles during the week, on the Sabbath day he was able to lay aside his cares and worries. His humble home was transformed into a palace of beauty, cheer and song. Every father became a king, every mother a queen, and every child a prince or princess. It was faith in Thee that gave the Jew courage to overcome his obstacles and to pursue his daily tasks.

Grant that the Sabbath day give us faith and courage. Strengthen us in all our difficulties and disappointments. May Thy holy Sabbath influence us to rise above pettiness and vanity, and inspire us to follow the path of righteous living. Amen.

OPENING PRAYERS

Select one

1. *(For the First Sabbath of Camp Season)*

Our God and God of our fathers, as the sun sets in the western sky, we welcome this first Sabbath at Camp _____. All is new and strange—our fellow campers, our counsellors, our program of activities, even the ground upon which we walk and play. May we feel at home here and become part of this camp family. Help us, O Lord, to participate wholeheartedly in every aspect of camp life. Grant that we make here true and lasting friendships. We pray that as a result of this summer at camp, we shall develop our bodies, enrich our minds and strengthen our characters. As we bid welcome to Queen Sabbath, we think affectionately of our loved ones at home and pray that they, too, may be blessed with Sabbath peace. Amen.

2. Eternal God, as twilight ushers in another Sabbath at Camp _____, we give Thee humble thanks for the vast wonders of nature all about us. Thou, O Lord, hast fashioned them all. The leafy trees and rolling hills, the clear blue lake and starry heavens declare Thy glory. So, too, teach us to recognize Thy greatness, O our Creator, and make us worthy of all Thy wonderful works. May we show our gratitude through kindness and unselfish deeds, for in doing good to others we express our thanks to Thee. Amen.

3. Father of all, we know Thee through the goodness of people and all the wonderful things which Thou hast created to make us comfortable and happy. May we be worthy of all Thy blessings. As we develop in body, may we develop in character. Grant that our summer here at camp help us to understand that good sportsmanship is as important as victory. May we always play hard, clean and fair, be good losers and humble winners, modest in victory and brave in defeat.

As we learn the importance of co-operation and teamwork, teach us to apply these values at home and at school so that we may work together for a better community, a freedom-loving country and a peaceful world. Amen.

תַּפִּלָּה לְשָׁלוֹם מְדִינַת יִשְׂרָאֵל

מאת הרבנים הראשיים שבארץ ישראל

אֲבִינוּ שְׁבַשְׁמִים, צוּר יִשְׂרָאֵל וְנוֹאֵלוּ, בָּרֵךְ אֶת מְדִינַת
יִשְׂרָאֵל, רִאשִׁית צְמִיחַת נְאֻלָּתֵנוּ. הִגֵּן עָלֶיהָ בְּאַבְרַת חֲסִדָּךְ,
וּפְרוֹס עָלֶיהָ סֶבֶת שְׁלוֹמָךְ; וְשַׁלַּח אוֹרָךְ וְאַמְתָּךְ לְרִאשֶׁיהָ,
שְׂרָיָהּ וְיוֹעֲצֶיהָ, וְחֻקֵּיהֶם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ.

חֲזַק אֶת יְדֵי מַגְנֵי אֶרֶץ קְדֻשָּׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה,
וְעֲטַרְתָּ נֶצְחֹן תַּעֲטֶרֶם; וְנָתַתָּ שְׁלוֹם בְּאֶרֶץ, וְשִׁמְחַת עוֹלָם
לְיוֹשְׁבֶיהָ.

וְאֶת אֲחֵינוּ, כָּל בֵּית יִשְׂרָאֵל, פִּקְדוֹנָא בְּכָל אֲרָצוֹת
פְּזוּרֵיהֶם, וְתוֹלִיכֵם מִחֶרֶק קוֹמָמִיּוֹת לְצִיּוֹן עִירָךְ, וְלִירוּשָׁלַיִם
מִשְׁכַּן שְׁמֶךָ, בְּכַתוּב בְּתוֹרַת מֹשֶׁה עֲבָדֶךָ: אִם יִהְיֶה נִדְחָךְ
בְּקִצֵּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ יי אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ. וְהִבְיָאֶךָ
יי אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יִרְשׁוּ אֲבוֹתֶיךָ, וִירְשֶׁתָּהּ.

וְיַחַד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלִשְׁמֹר אֶת כָּל
דְּבָרֵי תוֹרָתֶךָ. הוֹפֵעַ בְּהַדָּר נָאוֹן עֲזָךְ עַל כָּל יוֹשְׁבֵי תֵבֶל
אֲרָצֶךָ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאַפּוֹ: יי אֱלֹהֵי יִשְׂרָאֵל מְלֶכֶה,
וּמַלְכוּתוֹ בְּכָל מַשְׁלָה. אָמֵן סְלָה.

PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL

Our Father who art in heaven, Protector and Redeemer of Israel, bless thou the State of Israel which marks the dawn of our deliverance. Shield it beneath the wings of thy love; spread over it thy canopy of peace; send thy light and thy truth to its leaders, officers and counselors, and direct them with thy good counsel.

O God, strengthen the defenders of our Holy Land; grant them salvation and crown them with victory. Establish peace in the land, and everlasting joy for its inhabitants.

Remember our brethern, the whole house of Israel, in all the lands of their dispersion. Speedily let them walk upright to Zion thy city, to Jerusalem thy dwelling-place, as it is written in the Torah of thy servant Moses: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you. The Lord your God will bring you into the land which your fathers possessed, and you shall possess it." ¹

Unite our heart to love and revere thy name, and to observe all the precepts of thy Torah. Shine forth in thy glorious majesty over all the inhabitants of thy world. Let everything that breathers proclaim: "The Lord God of Israel is King; his majesty rules over all." Amen

¹ Deuteronomy 30:4-5

MORNING PRAYER

מוֹדָה אֲנִי לְפָנֶיךָ. מֶלֶךְ חַי וְקַיִם:

I give thanks unto Thee, O King, who lives forever. Thou removest sleep from mine eyes and slumber from mine eyelids, and restorest my soul to me. Open my heart to Thy Torah that I may obey its commandments. O my God, guard my tongue from evil and my lips from speaking falsely.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Sh'ma yis-ro-ayl, A-dō-noy e-lō-hay-nu, A-dō-noy e-ḥod.

Hear, O Israel: the Lord is our God, the Lord is One.

And you shall love the Lord your God, with all your heart, with all your soul, and with all your might. Amen.

NIGHT PRAYER

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

הַמְפִּיל חֲבָלֵי שָׁנָה עַל עֵינֵי וְתַנוּמָה עַל עַפְעָפֵי:

Heavenly Father, for this day
And Thy kind, protecting care,
For the joy of work and play,
Before I sleep, accept my prayer.

Thou who givest me slumber sweet,
Close mine eyelids till the morn.
May I wake the dawn to greet,
Full of strength and cheer new-born.

Bless my parents kind and dear;
Keep my loved ones in Thy care;
To all lonely hearts be near;
Bless Thy children everywhere.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Sh'ma Yis-ro-ayl A-dō-noy e-lō-hay-nu A-dō-noy e-ḥod.

Hear, O Israel: the Lord is our God, the Lord is One.

You shall love the Lord your God with all your heart, with all your soul and with all your might. Amen.

MOTZI BEFORE MEALS מוציא

ברוך אתה יי. אלהינו מלך העולם. המוציא לחם מן הארץ:

Bo-ruh a-to A-dō-noy, e-lo-hay-nu meh-leh ho-ō-lom
ha-mō-tzi leh-hem min ho-o-retz.

Praised art Thou, O Lord our God, King of the universe,
who bringest forth bread from the earth.

מִהֵטְבוֹ אֶהְלִיךָ יַעֲקֹב. מִשְׁכְּנֶיךָ יִשְׂרָאֵל: וְאֲנִי בֶרֶב
חֶסֶדְךָ. אָבֹא בֵיתְךָ. אֲשַׁתְּחֶה אֶל־הֵיכַל קֹדֶשְׁךָ בִּירְאָתְךָ:
יְיָ אֱהַבְתִּי מְעֹן בֵּיתְךָ. וּמָקוֹם מִשְׁכַּן כְּבוֹדְךָ: וְאֲנִי
אֲשַׁתְּחֶה וְאֶכְרַע. אֶבְרָכָה לִפְנֵי־יְיָ עֹשִׂי: וְאֲנִי תַפְלְתִּי
לְךָ יְיָ. עַתָּה רְצֹן אֱלֹהִים. בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

How beautiful are your tents, O Jacob, and your homes,
O Children of Israel. Through Thy great kindness, O God,
I enter Thy house. With reverence will I pray unto Thee in
this, Thy holy place. O Lord, I love Thy house, the place
where Thy glory dwells. Here will I worship Thee, O my
Maker. Accept my prayer, O Lord, and in Thy great mercy,
answer me with Thine unfailing help. Amen.

ש ל ו ם ע ל י כ ם

שְׁלוֹם עֲלֵיכֶם. מַלְאָכֵי הַשָּׁרָת. מַלְאָכֵי עֲלִיוֹן.
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים. הַקָּדוֹשׁ בָּרוּךְ הוּא:
בּוֹאֲכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיוֹן.
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים. הַקָּדוֹשׁ בָּרוּךְ הוּא:
בִּרְכוּנֵי לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיוֹן.
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים. הַקָּדוֹשׁ בָּרוּךְ הוּא:
צֹאחֲכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיוֹן.
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים. הַקָּדוֹשׁ בָּרוּךְ הוּא:

PEACE BE UNTO YOU

Peace be unto you, ye ministering angels,
Messengers of the Most High, the King of kings,
The Holy One, blessed be He.
May your coming be in peace, messengers of peace.
Bless me with peace, ye messengers of peace,
And may your departure be in peace, messengers of peace,
Angels of the Most High, blessed be He.

Sho-lōm a-lay-ḥem mal-a-ḥay ha-sho-rays mal-a-ḥay el-yōn,
Mi-me-leḥ mal-ḥay ha-m'lo-ḥeem, ha-ko-dōsh bo-ruḥ hu.
Bō-a-ḥem l'sho-lōm, mal-a-ḥay ha-sho-lōm, mal-a-ḥay el-yōn,
Mi-me-leḥ mal-ḥay ha-m'lo-ḥeem, ha-ko-dōsh bo-ruḥ hu.
Bor-ḥu-nee l'sho-lōm, mal-a-ḥay ha-sho-lōm, mal-a-ḥay el-yōn,
Mi-me-leḥ mal-ḥay ha-m'lo-ḥeem, ha-ko-dōsh bo-ruḥ hu.
Tsay-s'hem l'sho-lōm mal-a-ḥay ha-sho-lōm mal-a-ḥay el-yōn,
Mi-me-leḥ mal-ḥay ha-m'lo-ḥeem, ha-ko-dōsh bo-ruḥ hu.

יְהוָה רַבּוֹן

יְהוָה רַבּוֹן עֶלְם וְעֹלָמָיָא. אַנְתָּ הוּא מַלְכָּא מְלַךְ מַלְכֵיָא.
 עוֹבֵד גְּבוּרַתְךָ וְחִמְתֵּיָא. שְׁפִיר קֹדֶם לְהַחֲנוּךְ:
 יְהוָה רַבּוֹן עֶלְם וְעֹלָמָיָא. אַנְתָּ הוּא מַלְכָּא מְלַךְ מַלְכֵיָא.
 שְׂבַחֲךָ אֲסֹדֶר צְפָרָא וְרִמָּשָׁא.
 לֵךְ אֱלֹהָא דִּי בְרָא כָּל־נַפְשָׁא.
 עִירִין קַדִּישִׁין וּבְנֵי אָנְשָׁא. חִיּוֹת בְּרָא וְעוֹפֵי שָׁמַיָא:
 יְהוָה רַבּוֹן עֶלְם וְעֹלָמָיָא. אַנְתָּ הוּא מַלְכָּא מְלַךְ מַלְכֵיָא.
 לְמַקְדָּשְׁךָ תּוֹב וּלְקֹדֶשׁ קִרְשִׁין.
 אַחֲרֵי דִּי בַּהּ יַחְדוֹן רוּחִין וְנַפְשִׁין.
 וַיִּזְמְרוּן שִׁירִין וְרַחֲשִׁין. בִּירוּשָׁלַם קִרְתָּא דִּישְׁפָּרַיָא:

GOD OF THE WORLD

God of the World, eternity's sole Lord!
 King over kings, be now Thy name adored!
 Blessed are we to whom Thou dost accord
 This gladsome time Thy wondrous ways to scan!

Yo ri-bōn o-lam v'o-l'ma-yo ahnt hu mal-ko me-leh mal-ha-yo.
 Ō-vad g'vur-tayh v'sim-ha-yo, sha-peer ko-do-moh l'ha-h'-vo-
 yo, (*Repeat Yo-ribōn*)
 Sh'vo-heen a-sa-dayr tsaf-ro v'ram-sho,
 Loh e-lo-ho di v'ro hol naf'-sho,
 Ee-reen ka-dee-sheen u-v'-nay e-no-sho, hay-vas bo-ro v'ō-fay
 sh-ma-yo. (*Repeat Yo-ribōn*)
 L'mik-d'shoh tuv u-l'kōdesh kud-sheen
 A-sar di vay ye-he-dōn ru-heen v'naf-sheen,
 Vee-za-m'rune shee-reen v'ra-ha-sheen bee-ru-sh'laym kar'-to
 di shu f-ra-yo. (*Repeat Yo-ribōn*)

אין באלהינו. אין באדונינו.

אין באלהינו. אין במושיענו:

מי באלהינו. מי באדונינו.

מי באלהינו. מי במושיענו:

נודה לאלהינו. נודה לאדונינו.

נודה למלכנו. נודה למושיענו:

ברוך אלהינו. ברוך אדונינו.

ברוך מלכנו. ברוך מושיענו:

אתה הוא אלהינו. אתה הוא אדונינו.

אתה הוא מלכנו. אתה הוא מושיענו:

אתה הוא שהקטירו אבותינו לפניך את קטרת הסמים:

Ayn kay-lō-hay-nu, ayn ka-dō-nay-nu, ayn k'mal-kay-nu,
ayn k'mō-shee-ay-nu.

Mee hay-lō-hay-nu, mee ha-dō-nay-nu, mee h'mal-kay-nu,
mee h'mō-shce-ay-nu.

Nō-de lay-lō-hay-nu, nō-de la-dō-nay-nu, nō-de l'mal-kay-nu,
nō-de l'mō-shee-ay-nu.

Bo-ruh e-lō-hay-nu, bo-ruh A-dō-nay-nu, bo-ruh mal-kay-nu,
bo-ruh mō-shee-ay-nu.

A-to hu e-lō-hay-nu, a-to hu a-dō-nay-nu, a-to hu mal-kay-nu,
a-to hu mō-shee-ay-nu.

AYN KAYLOHAYNU

There is none like our God;
There is none like our Lord;
There is none like our King;
There is none like our Redeemer.

Who is like our God?
Who is like our Lord?
Who is like our King?
Who is like our Redeemer?

We will give thanks unto our God;
We will give thanks unto our Lord;
We will give thanks unto our King;
We will give thanks unto our Redeemer.

Praised be our God;
Praised be our Lord;
Praised be our King;
Praised be our Redeemer.

Thou art our God;
Thou art our Lord;
Thou art our King;
Thou art our Redeemer.

אדון עולם

אדון עולם אשר מלך בטרם כל יציר נברא:
 לעת נעשה בחפצו כל אזי מלך שמו נקרא:
 ואחרי בקלות הכל לבדו ימלוך נזרא:
 והוא ה' והוא ה' והוא י' ה' בתפארה:
 והוא אחד ואין שני להמשיל לו להחבירה:
 בלי ראשית בלי תכלית ולו העז והמשרה:
 והוא אלי וחי גואלי וצור חבלי בעת צרה:
 והוא נסי ומנוס לי מנת כוסי ביום אקרא:
 בידו אפקיד רוחי בעת אישן ואעירה:
 ועם רוחי גונתי יי לי ולא אירא:

ADON OLAM

A-dōn ō-lom a-sheer mo-lah, b'te-rem kol y'tseer niv'ro.
 L'ays na-a'so v'hef-tsō kol, a-zye me-leh sh'mō-nik-ro.
 V'a-ha'-ray ki-h'lēš ha-kōl. l'va-dō yim-lōh nō-ro.
 V'hu ho-yo, v'hu hō-ve, v'hu yi-ye b'sif-o-ro.
 V'hu e-hod v'ayn shay-nee, l'ham-sheel lō l'haḥ-bee-ro.
 B'lee ray-shees b'lee-saḥ-lees, v'lō ho-ōz v'ha-mis-ro.
 V'hu ay-lee v'hye gō-a'-lee, v'tsur hev-lee b'ays tso-ro.
 V'hu ni-see u-mo-nōs lee, m'nos kō-see b'yōm ek-ro.
 B'yo-dō af-keed ru-hee, b'ays ee-shan v'o-ee-ro.
 V'im ru-hee g'vi-yo-see, A-dō-noy lee v'lō-ee-ro.

Lord of the universe! He ruled before any creature was created.

In the beginning, when He created the world. He ruled as King.

At the end of time, when all things shall cease, God alone shall rule.

He was, He is, and shall remain forever.

God is One, and no other can compare with Him.

He is without beginning and without end; strength and power are His.

He is my God and my Redeemer, my strength in time of trouble.

He is my pride and my help, my comfort when I call.

When I sleep and when I wake, I place my soul in God's loving care.

And with my soul, my body, too; for the Lord is with me; I shall not fear.

"A HIKING PRAYER"

RABBI NACHMAN OF BRATSLAV (1772-1811)

MASTER OF THE UNIVERSE

GRANT ME THE ABILITY TO BE ALONE;

MAY IT BE MY CUSTOM TO GO OUTDOORS EACH DAY

AMONG THE TREES AND GRASS, AMONG ALL LIVING THINGS,

AND THERE MAY I BE ALONE, AND ENTER INTO PRAYER,

TO TALK WITH THE ONE I BELONG TO.

MAY I EXPRESS THERE EVERYTHING IN MY HEART,

AND MAY ALL THE FOLIAGE OF THE FIELD

(ALL GRASSES, TREES, AND PLANTS)

MAY THEY ALL AWAKE AT MY COMING,

TO SEND THE POWERS OF THEIR LIFE INTO THE WORDS OF MY PRAYER

SO THAT MY PRAYER AND SPEECH ARE MADE WHOLE

THROUGH THE LIFE AND SPIRIT OF ALL GROWING THINGS,

WHICH ARE MADE AS ONE BY THEIR TRANSCENDENT SOURCE.

Amen.

התקוה

כל עוד בלבב פנימה. נפש יהודי הומיה.
ולפאתי מזרח קדימה. עין לציון צופיה:
עוד לא אבדה תקותנו. התקוה שנות אלפים.
להיות עם חפשי בארצנו. בארץ ציון וירושלים:

HATIKVO

Kol ōd ba-lay-vov, pnee-mo, ne-fesh y'hu-dee hō-mi-yo,
U-l'fa-a'say miz'-roh ko-dee-mo, a-yin l'tsi-yōn tsō-fi-yoh.
Ōd lō ov-do sik-vo-say-nu, ha-tik-vo sh'nōs al-pa-yim,
Lí-yōs ahm hof-shee b'ar-tzay-nu, b'-eretz tzi-yōn
vi-ru-sho-lo-yim.

" H A L L E L U Y A H "

Halleluyah, sing a song,
Halleluyah will follow along,
With a simple word, a single word
We'll bless the skies, the trees, the birds
And we'll fill our hearts with joy, Halleluyah.

Halleluyah sounds of love,
Halleluyah the sun shines above,
Halleluyah the bells will go ringing and dinging from
dawn to night, Halleluyah.

Halleluyah, hand in hand,
Halleluyah all over the land,
Halleluyah let's try from the start,
And sing it with all our hearts, Halleluyah.

Holiday crafts

Paper, paint, clay, scraps from around the house—a little imagination and you can become an artist. Roll up your sleeves, for there are many exciting crafts to explore.

Mold a *Shabbat* candleholder from clay. Print a holiday greeting card. Create a model *sukkah*. See your favorite Bible story characters come to life as you recreate them in masks and puppets.

In this chapter you will discover many more crafts to try. By adding your own ideas to each project, they will become originals, handcrafted by you, the artist.

Easy-to-make holiday cards



yarn



mock stained glass



button people

YARN CARD

1. Fold a sheet of paper in half. Write a message or draw a picture inside the card.
2. Draw a simple holiday picture on the front of the card.
3. Trace with glue the lines of the design.
4. Press colored yarn on the glued lines.

MOCK STAINED-GLASS CARD

1. Fold a sheet of paper in half. Write a message or draw a picture inside the card.
2. On the cover of the card, pencil in designs to look like stained glass. Trace with a broad point black felt-tip pen the lines of the design. Fill in the designs with felt-tip pens in other colors.

BUTTON PEOPLE CARD

You will need:

- | | |
|---|----------------------------------|
| construction paper, 6 inches by 6 inches, any color | felt-tip pens, any color |
| pencil | fabric scraps |
| white buttons, each with 2 holes | yarn scraps |
| white glue | envelope, 3½ inches by 6½ inches |

1. Fold the paper in half.
2. On the front of the folded card, pencil in a design that includes "button people."
3. Place the buttons on the card, using the two holes as eyes, and glue down.
4. Draw eyebrows and a mouth with the pens. Add clothing by gluing on scraps of fabric. Add hair by gluing on yarn.
5. Trace over the penciled lines with the pens.
6. Write a holiday message inside the card. Insert in an envelope. With the pens, add a border of color to the envelope.

FOIL-BACKED WINDOW CARD

1. Fold in half a sheet of dark construction paper, 6 inches by 12 inches. Write a message or draw a picture inside the card.
2. Draw a design on construction paper of a lighter color, 2½ inches by 5½ inches, and cut it out. Cut household aluminum foil to the same size as the lighter construction paper.
3. Glue the foil behind the lighter color construction paper so the foil shows through the cut-outs. Mount on the cover of the folded construction paper.



foil-backed window

You will need:

clay that air hardens or "fires"
hard in a home oven
tools to decorate clay (pointed
stick, comb)
rolling pin

thin, pliable wire, about ⅛ inch
diameter (from craft store)
2 Sabbath candles
Optional: acrylic or tempera paint,
brush

1. For each candleholder, work with a lump of clay the size of a large apple.
2. Shape the clay by one of these methods:
 - a. *Roll and shape*—Roll clay into a ball, flatten the bottom so it stands securely, make a design with a pointed stick or a comb.
 - b. *Slab*—Roll the clay flat with a rolling pin and cut designs into the slab of clay.
 - c. *Braid*—Divide the lump of clay into three chunks, roll each chunk into a coil, braid the coils together in the shape of a hallah. Flatten the bottom so it stands securely.
 - d. *Coil*—Form a long coil by rolling the clay between your hands. Shape the coil around the bottom of a candle.
 - e. *Armature*—Twist a piece of thin wire around the bottom of a candle. Shape the clay around the twisted wire (the armature). This gives the finished candleholder added strength.
3. For methods (a), (b), and (c), insert a Sabbath candle about halfway down into the clay to make a hole. Wiggle the candle slightly to enlarge the hole. Remove the candle.
4. Let the candleholder dry according to the directions on the clay package.
5. Paint the candleholder if you wish.

Clay Shabbat candleholders



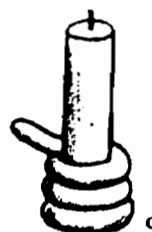
a



b



c

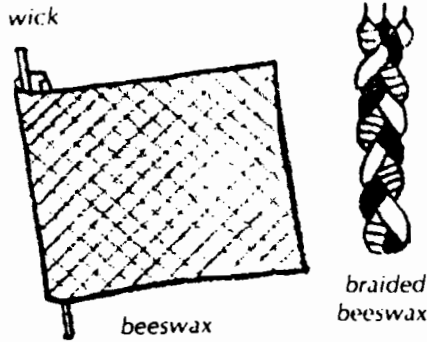


d



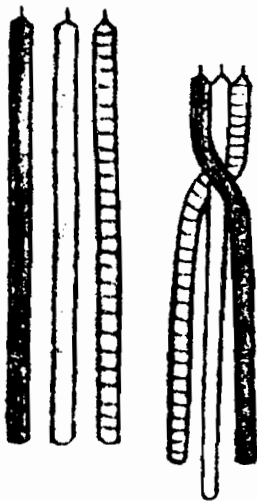
e

Havdalah candles



BRAIDED BEESWAX

1. Buy three sheets of beeswax in three different colors at a craft store. Cut each sheet to measure 4 inches by 12 inches.
2. To make one candle, place a length of wick along the edge of one strip of wax. Roll tightly to secure the wick. Make two more candles the same way.
3. Carefully braid the three candles together. If the candles do not braid easily, quickly dip them in and out of hot water to soften the wax.
4. If the candles crack slightly while braiding, brush them with, or dip them into, melted paraffin wax (from supermarket or craft store). This seals the candles and adds a finish coat.



TWISTED TAPER

1. Hold three tall, narrow candles by their wicks. Dip them into a pot of hot water to soften.
2. Pinch together the tops of the softened candles. Braid the candles to the bottom, then pinch together the bottoms.

twisted taper

Havdalah spice boxes

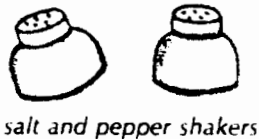
PLASTIC KETCHUP OR MUSTARD BOTTLE



ketchup bottle

1. Unscrew the lid, fill with spices, and recap.
2. Top with a tiny Israeli flag (store-bought or made with a toothpick, white paper, and blue felt-tip pen).
3. Decorate with paint or felt-tip pens.

SALT AND PEPPER SHAKERS



salt and pepper shakers



1. Place one flat-topped glass or plastic shaker on top of the other and secure with glue. Let dry.
2. Decorate with paint and let dry.
3. Stick one or more Israeli flags in the holes in the top shaker.
4. To fill with spices, snap off the cover of the top shaker.

EMPTY SPOOLS OF THREAD

1. Stack several empty spools, gluing one to the other.
2. Glue on a circle of wood or cardboard as a base.
3. Paint the entire structure and let dry.
4. Fill the center hole with spices.



spools

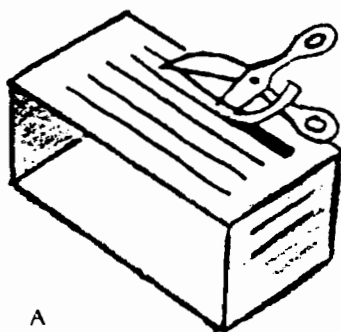
You will need:

1 shoe box
scissors
construction paper, any color
felt-tip pens, any color
glue
string

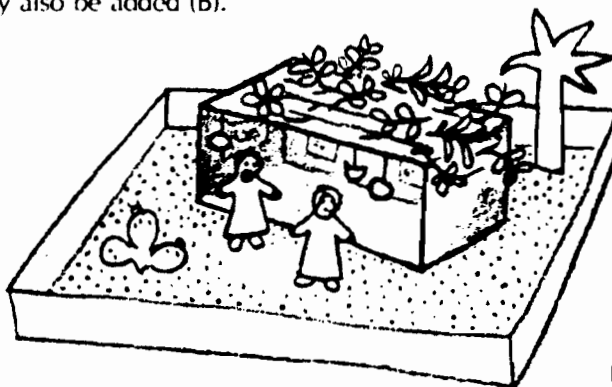
fruit (raisins, berries, figs, dates)
leaves
twigs
1 large, shallow box
sand
Optional: small cactus plants,
cardboard, small dolls

Sukkah in a desert

1. Placing the shoe box on its side, cut out slits in the top (A). You may make slits in the walls, too.
2. Using the construction paper, felt-tip pens, and glue, decorate the inside of the *sukkah*.
3. String the fruit and hang from the roof.
4. Weave the leaves and twigs in and out of the roof. If you made slits in the walls, you may add twigs and leaves in the walls too.
5. Spread the sand evenly in the large, shallow box. Place the model *sukkah* in the sand.
6. You may add small cactus plants (real or artificial) or trees cut out of cardboard. Cardboard figures or little dolls may also be added (B).

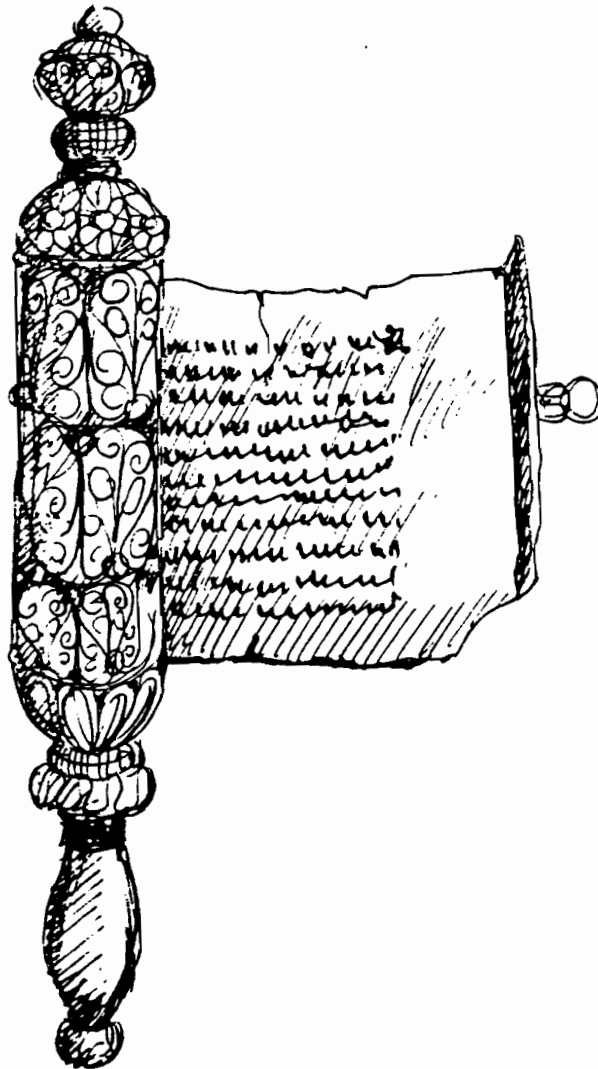


A



B

PURIM



When Purim was declared a holiday, it was meant to be a day of merriment and remembering. For these and other reasons it has been observed continuously for thousands of years. But, you may ask, what is so joyous about Purim and what is there to be remembered?

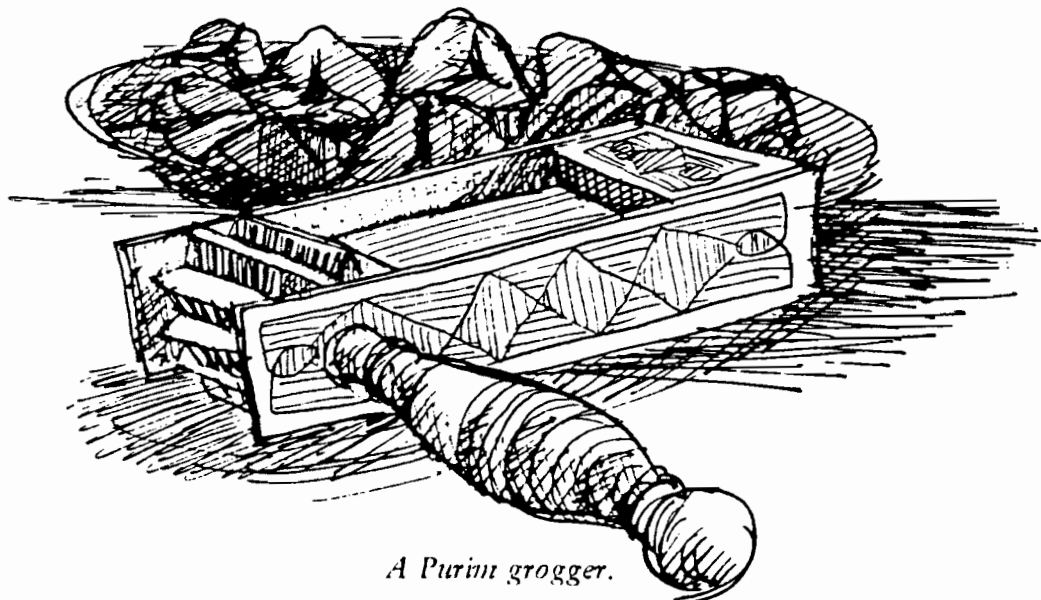
To answer these and other questions, the WHY portion tells the dramatic tale of Purim. Then, the HOW section brings a number of ways in which this gay festival has delighted our people for so many generations.

These sections provide a very general idea of what Purim is all about, while the additional material, Purim "Terms," "Numbers" and "Legends," offers more information to be used in a variety of ways.

After absorbing all of these, you should be ready to join your fellow-Jews in really enjoying Purim, one of the jolliest of festivals. Experiences such as these help to make Judaism a most exciting adventure in living. The fun you have on Purim will never be forgotten.

But of course, there are many other interesting and exciting things to know about Purim. Reading some of the books listed under "For Further Reading" will help deepen and clarify your knowledge of this holiday. The complete story is related in the Book of Esther in the Bible. It might be best to read that first.

HAVE A JOLLY PURIM!



A Purim grogger.

WHY WE OBSERVE PURIM

A miracle is connected with two of our happy holidays—Hanukka and Purim. But it is Purim that is our gayest festival. It is based on one of the most interesting tales told by our people. Here it is, in brief.

Over 2,000 years ago, there ruled in Persia a mighty king named Ahasuerus. One time this king (whose empire consisted of 127 provinces), having been angered by his queen, Vashti, sent her away, and began to search for a new queen. To this end he let it be known throughout his kingdom that all beautiful maidens were to be brought to his palace in Shushan, the capital. There he would choose one of them to be his new queen.

Now, in this capital city of Shushan, lived a learned Jew named Mordecai. He had a young cousin, Esther, whom he had raised as his own daughter after the death of her parents. Mordecai advised Esther, who was very beautiful, to join the other maidens in the hope that she might be chosen queen. And sure enough, she became the new queen. From then on Mordecai often visited the palace grounds to see her and speak with her.

But shortly after this, King Ahasuerus appointed as his prime minister a man named Haman. This man, who was very vain and proud, commanded that everyone seeing him must bow down to him. Mordecai, being an observant Jew, naturally refused to do this. His refusal made Haman very angry and, as a result, he persuaded the King to sign a law ordering all the Jews of his vast empire to be put to death on a certain day that would be chosen by Haman. After casting lots, Haman chose the 13th day of the month of Adar.

The Jews, of course, were very frightened by this decree, and Mordecai immediately begged Esther to go to the King to help save her people. At first she hesitated since no one (not even she, the queen) was allowed to come before the King without having been asked. But, after Mordecai had warned her that if this decree was to be carried out, she too would be killed, she agreed to obey Mordecai to risk her life for the sake of her people. But first, she told Mordecai, all the Jews must fast and pray, just as she and her maidens were going to do for three days.

In the meantime, Esther had informed Ahasuerus of a plot (which had been overheard by Mordecai) that two of his guards had made against the

King's life. As a reward for having reported this plot, Mordecai was royally honored by being paraded through the streets of Shushan seated on a horse led by Haman, the Prime Minister.

Finally, Esther came before the King one night when, fortunately, he was in a good mood and received her very affectionately. He then asked her what she wanted most, promising that it would be given to her. But Esther only requested that on the following evening the King and Haman come to her rooms for a royal banquet. During the banquet, when Ahasuerus again offered to grant her every wish, she again invited the King and Haman to another feast the next evening.

But, on the third evening, when the King again repeated his previous question, she told him of Haman's plan to kill all the Jews, and also revealed that she herself was Jewish. Since Ahasuerus now loved Esther very much he immediately ordered Haman to be hanged. It so happened that the gallows on which Haman met his end was the same one which he had originally built to hang Mordecai.

However, the Jews were not yet safe. The King now had to give them weapons with which to defend themselves, since, according to the Persian law, any decree signed and sealed by the King could never be changed. The Persians therefore attacked on the day Haman had chosen by lots, but after the Jews were given weapons they defended themselves very bravely and successfully against their attackers, and won.

Mordecai was then appointed Prime Minister in place of Haman, and he proclaimed this day on which the Jews were saved as a holiday to be observed every year in remembrance of this happy and welcome miracle which saved the Jews of Persia. Esther and Mordecai then wrote all of these events in a Megilla (scroll) so that it might be read every year on the 14th day of the month of Adar, the official date of Purim.

This practice has been followed faithfully ever since and has become one of our principal ways of observing Purim. How we observe this custom, along with many others, will be told in the next section.

Even though Purim is considered a minor festival, because it was not commanded in the Torah, it is nevertheless an important minor festival since it is commanded in the Book of Esther, one of the Five Scrolls in the Holy Writings (the third section of the Bible).

HOW PURIM IS OBSERVED

Purim is invariably associated with the reading of the Megilla. A Megilla is a scroll of parchment, smaller than a Torah scroll, but written in exactly the same way. This Megilla of Esther is but one of five scrolls included in the Bible, each of which is to be read on a certain specific holiday. The Megilla of Esther is the best-known of the five.

On Purim, the Megilla must be read twice, once in the evening and again on the following morning. Every Jew is required to hear the reading both times, and every single word must be heard.

During the Megilla reading, it is customary for the children to "stamp out" the name of Haman by making a loud noise every time his name is read. The reason for this practice is that Haman was descended from the Amalekites. These people attacked the Jews just as they left Egypt, weak and defenseless. With cowardly cruelty the Amalekites even attacked women and children. God therefore commanded the Israelites to wipe out the name of Amalek. A "grogger," or "noisemaker," is generally used for making all the noise.

In addition to the Megilla reading, the synagogue services also include the "Al Ha-Nisim" prayer (similar to the one for Hanukka) thanking God for the miracle of Purim. A few other special prayers are also added, and the Torah is read.

Another precept for Purim is *Mishloach Manot* (sending of gifts) and *Matanot L'Evyonim* (gifts to the poor). For Mishloach Manot every Jew is required to send gifts of food to at least two other persons. The gifts to the poor are usually donated through some Jewish charity organization.

The favorite Purim goody is the *hammentash*, the three-cornered cake (shaped like Haman's hat) that is usually filled with poppyseed, raisins, prunes, etc. This delicacy is generally eaten during the *Seudah* (feast) which reminds us of Esther's royal banquet. This feast, which is held during the late afternoon or early evening of Purim day, is customarily a very elaborate meal, with relatives and friends also present.

Because the story of Purim is such an exciting tale, it is also most suitable for dramatization. It therefore became customary for groups of actors known as *Purim spielers* (Purim players) to go from place to place on Purim acting out the events of the Purim story.

The day before Purim is known as *Ta'anit Esther* (the Fast of Esther), a reminder of Esther's fast before she went to the King. If Purim falls on a Sunday, Ta'anit Esther is observed on the Thursday before, since fasting on Friday and on the Sabbath (except for Yom Kippur) is forbidden.

The day following Purim is called *Shushan Purim*, recalling the fact that the Jews of the city of Shushan had to fight an extra day and could therefore not celebrate Purim until one day later.

In addition to the traditional Purim festivities there are also Purim celebrations by other Jewish communities which were saved from other "Hamans" at different times. A few of these additional "Purims" are described by B. Edidin in his book *Jewish Holidays and Festivals*, page 121.

As Purim is such a jolly day, it lends itself well to parties and festivities of all kinds, especially masquerades in which characters of the Purim story are always well represented.

Joy and merriment are a most important part of celebrating Purim, and everyone must be happy on this day, since sadness on Purim is forbidden. In fact, our rabbis have said that even should we ever do away with all our other festivals, Purim is one of the few that will always remain. "... and these days of Purim will never pass away from among the Jews" we are told toward the end of the Book of Esther. If we will always be merry on Purim and thereby observe it as we are commanded to, it never will.

But accompanying the fun and gaiety is our constant duty to remember Purim's message—to maintain our faith in God instead of fearing any acts of man. We thank Him for His miracle, but we never rely upon miracles. Instead, we try to show God that we are worthy of a miracle (if and when it should ever be needed) by following in His ways, dealing kindly and justly with our fellow-men, and keeping Judaism strongly alive. By following this path in life, we will make another Megilla verse come true for us: "For the Jews there was light and gladness, joy and honor." It is up to us to prove ourselves worthy of such a divine blessing.



*Purim plate, Germany, 19th century.
(Courtesy The Israel Museum, Jerusalem.)*

BRIEF BITS FROM PURIM LEGENDLAND

The following are only a very few of the many legends connected with Purim. (See H. Goldin, *The Book of Legends*, Vol. II, for more legends.)

1. Haman hated the Jews because a Jewess (Esther) had taken the place of Vashti, who was his sister.
2. He also hated Mordecai because he had at one time been Mordecai's barber, and slave.

3. Esther's father had died before her birth and her mother at her birth.
4. The name "Esther" was another name for "Venus."
5. Esther was supposed to have been forty years old when she married Ahasuerus. Some say she could have been seventy-four (from the Hebrew letters "Hadassah").
6. Mordecai had kept Esther hidden for four years before he had allowed her to go to the King's palace.
7. While Esther was in the King's palace she observed all laws of the Torah. Instead of eating meat she ate only vegetarian foods.
8. King Ahasuerus was said to have been so wealthy that he set up couches of gold and silver in the main streets of his capital so that everyone might see how rich he was.
9. It was Zeresh, Haman's wife, who advised him to hang Mordecai on a gallows, because any other way of killing him wouldn't work.
10. All the trees of the forest had refused to give their wood for Haman's gallows on which to hang Mordecai, until only the thorn-bush agreed and offered its wood.
11. Haman had planned to kill 22,000 school children before killing Mordecai.
12. During the night when the chronicles were read to him, two angels threw the King out of his bed 365 times in order to keep him awake.
13. One reason for Vashti's refusal to appear before the people during the seven-day feast was that she had had leprosy (a contagious skin disease) all over her body.

The following is not a legend, but is found in the Book of Esther:

After Haman was hanged, many Persians and others in the Persian Empire suddenly became Jews because of their fear that they might be killed.

TERMS FOR PURIM

ADAR	The Hebrew month during which Purim occurs
AD-LO-YA-DAH	The Purim carnival in Israel
AHASUERUS	The king of the Purim story
AL HA-NISIM	A special prayer recited on both Hanukka and Purim
AMALEKITES	The ancient people from whom Haman was descended
BENJAMIN	The tribe from which Mordecai was descended
ESTHER	King Ahasuerus' Jewish Queen, and the heroine of the Purim story
FEAST OF LOTS	Another name for Purim
THE FIVE SCROLLS	The series of shorter books of the Bible, which are read on certain festivals and fasts, and of which the Book of Esther is the most famous
GROGGER	A noisemaker used during the Megilla reading
HADASSAH	The Hebrew name of Esther
HAMAN	King Ahasuerus' prime minister who wanted all Jews to be killed in one day
HAMIMENTASH	A three-cornered cake which is the favorite food for Purim
HOLY WRITINGS	The third section of the Bible which includes the Book of Esther
MATANOT L'EVYONIM	Gifts to the poor on Purim
MEGILLA	A small scroll, referring especially to the Book of Esther
MISHLOACH MANOT	The sending of gifts to one another on Purim
MORDECAI	The cousin of Esther, and the hero of the Purim story
PERSIA	The land where the Purim story took place. Today it is called Iran
PUR	A lot or a "Chance"
PURIM	The name of this festival

PURIM SPIELER	Purim actor
SEUDAH	The special Purim feast
SHALACH MONOS TRIGGER	A special bearer of Purim gifts
SHUSHAN	The capital city of Persia where the story of Purim took place
SHUSHAN PURIM	The name by which the day after Purim is known
TA'ANIT ESTHER	The Fast of Esther
VASHTI	King Ahasuerus' first queen
ZERESH	The wife of Haman

NUMBERS TO REMEMBER FOR PURIM

- 1 Purim lasts but *one* day
- 2 Mishloach Manot must be sent to at least 2 people
Mordecai overheard the plot of 2 guards
- 3 Esther fasted for 3 days
The Hammentash has 3 sides
- 5 The *Five* Megillot of which the Book of Esther is one
- 10 Haman had 10 sons
- 12 Purim falls during Adar, which is the *12th* month of the year
- 13 Haman first chose the *13th* day of Adar
- 14 Purim comes on the *14th* day of Adar
- 15 Shushan Purim is on the *15th* day of Adar
- 127 Ahasuerus ruled over 127 provinces
- 10,000 Haman promised the king 10,000 shekels for the royal treasury after the Jews would be killed

QUIZ QUESTIONS FOR PURIM

QUESTIONS:

1. Give the Hebrew day and month of Purim.
2. The Fast of Esther is observed:
a) on the day before Purim
b) on the day of Purim
c) on the day after Purim
3. By what name is the day after Purim called?
4. Of what does Shushan Purim remind us?
5. How many times is the Megilla read on Purim? And when?
6. Why is noise made whenever Haman's name is mentioned during the Megilla reading?
7. What is the *Al Ha-Nisim*?
8. What is the favorite food for Purim?
9. a) What is the Seudah?
b) When is it eaten?
10. What is meant by *Mishloach Manot*?
11. Name a favorite form of merry-making practiced on Purim.
12. What is meant by *Purim Spielers*?

ANSWERS:

1. 14th day of Adar
2. a) On the day before Purim
3. Shushan Purim
4. Of the fact that the Jews of Shushan could not observe Purim until the 15th day of Adar, since on the 14th they were busy fighting to save themselves from the Persians
5. Twice, during the evening and the following morning
6. Because Haman was descended from Amalekites, a people who once attacked the Israelites in a very cowardly manner
7. One of the special prayers recited on Purim
8. Hammentash
9. a) The main Purim meal
b) Toward the late afternoon or early evening on Purim day
10. The sending of gifts to one another
11. Masquerading
12. Purim actors who went around giving plays on Purim

13. The story of Purim took place in which of the following countries:
a) Israel
b) Egypt
c) Persia
d) Babylonia
14. Name the capital city of Persia that is mentioned in the Purim story.
15. Who was Ahasuerus?
16. Ahasuerus' first queen was:
a) Esther
b) Vashti
c) Zeresh
13. c) Persia
14. Shushan
15. King of Persia
16. b) Vashti
17. What did the King offer to give to Esther?
17. Half of his Kingdom



*Adloyada, the Purim carnival in Tel Aviv.
(Courtesy Israel Information Services.)*

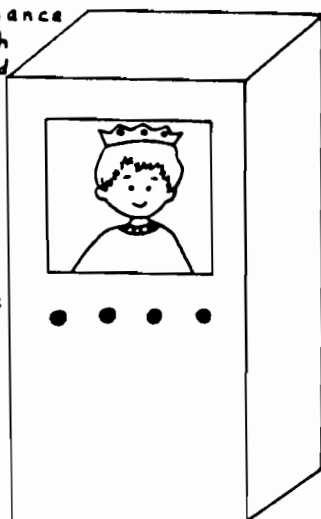
- | | |
|--|--|
| 18. What is the meaning of the Hebrew word <i>Pur</i> ? | 18. A lot, or a chance |
| 19. Why is Purim called the Feast of Lots? | 19. Because Haman cast lots to decide the month and the day on which to kill the Jews |
| 20. Why did Haman want to kill the Jews? | 20. Because Mordecai the Jew wouldn't bow down to him |
| 21. Why is the following sentence incorrect? Ahasuerus chose Esther as Queen because she was Jewish. | 21. Because Esther did not tell the King that she was a Jewess |
| 22. Why did Esther at first hesitate to go before the King? | 22. Because she wasn't allowed to see him uninvited, and the penalty was death |
| 23. Who was Mordecai? | 23. Esther's cousin who helped save the Jews |
| 24. a) Why was Mordecai honored by the King?
b) How was he honored?
c) Who decided how he was to be honored? | 24. a) Because he had saved the King's life by reporting the plot of the two guards
b) By being paraded through the streets of Shushan
c) Haman, who thought that he himself was to be honored |
| 25. What were the two guards, whom Mordecai overheard, plotting to do? | 25. To kill the King |
| 26. What did Mordecai refuse to do for Haman? | 26. To bow down to him |
| 27. In the parade through Shushan, who rode and who led the horse? | 27. Mordecai rode and Haman led the horse |
| 28. In which book of the Bible is the story of Purim to be found? | 28. In the Book of Esther |
| 29. a) What are the Megillot?
b) How many of them are there in the Bible? | 29. a) Five short Books of the Bible which are read on certain festivals and holy days
b) Five |
| 30. How does the Book of Esther differ from all other Books of the Bible? | 30. The name of God is not mentioned there |

- | | |
|--|---|
| 31. Why do we observe the Fast of Esther? | 31. To remind us of how Esther and her maidens as well as other Jews fasted before she went to see the King |
| 32. Why is the Hammentash shaped like a triangle? | 32. To remind us of the shape of Haman's hat |
| 33. Name at least one lesson to be learned from the Story of Purim. | 33. a) Not to depend too much upon the good will of any worldly ruler
b) Never to give up hope in the face of even the greatest danger |
| 34. Which American festival is similar to Purim in the way it is observed? | 34. Thanksgiving Day |
| 35. What was a <i>Shalach Monos Tragger</i> ? | 35. The man who carried Purim gifts from house to house |
| 36. From which people was Haman descended? | 36. The Amalekites |
| 37. Why did Haman choose the month of Adar for killing the Jews? | 37. There were no Jewish festivals or other important days for the Jews during that month at that time |
| 38. Queen Esther had another name. What was it? | 38. Hadassah |
| 39. Name the Hebrew tribe from which Mordecai was descended. | 39. The tribe of Benjamin |
| 40. What is the <i>Adloyadah</i> ? | 40. The official Purim festival celebration of Israel |
| 41. What did Haman promise the King if all the Jews would be killed? | 41. A large sum of money to be taken from the Jews, for the Royal Treasury |
| 42. How were the Jews finally saved? | 42. They fought off their attackers with weapons the King had given them |

appliance
 with
 removed

large
 triangle
 front

ubs made
 from bottle
 caps or
 checkers



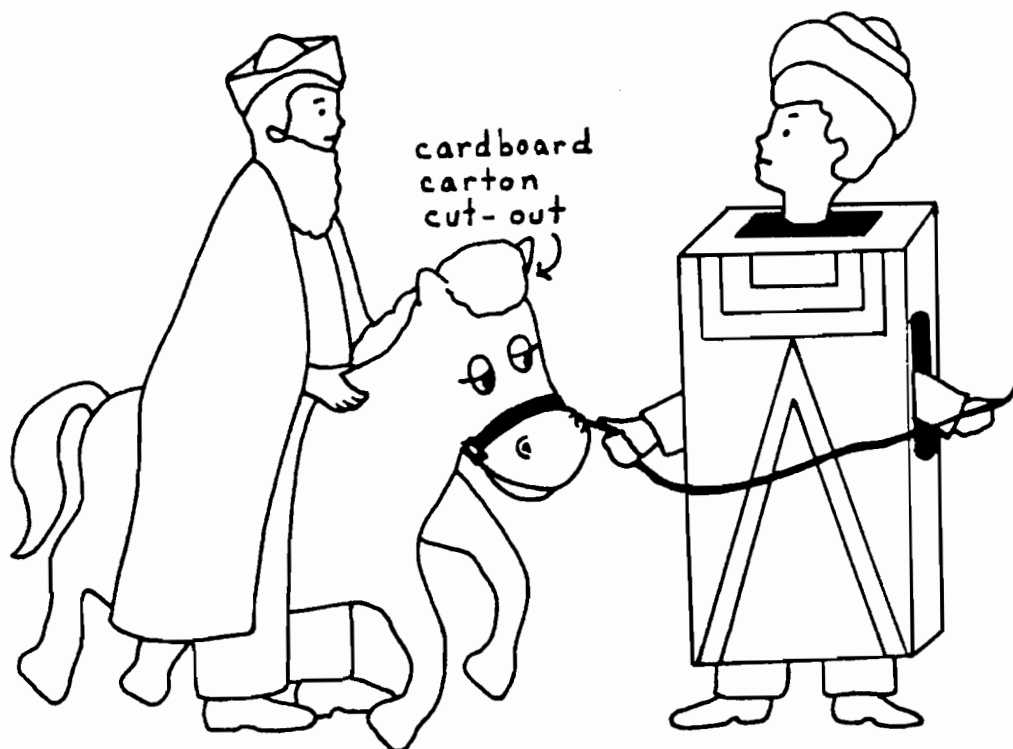
Purim Characters on TV

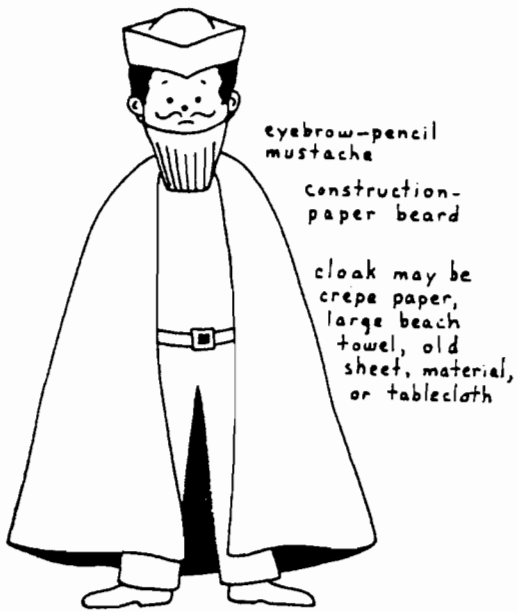
Props for costumes from around the house:

feathers
 belts
 pins, bracelets, earrings, neck-
 laces
 scarves
 old curtains
 tablecloths
 old hats
 fancy shoes

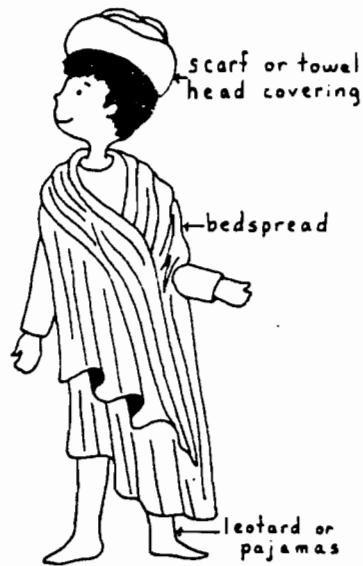
fake fur
 cotton for beard and mustache
 clean mop head for wig
 fringes, lace, pompoms, ribbons
 artificial flowers
 construction paper
 make-up
 putty to build up a big nose or
 pointed chin

To present the story of Purim on TV: Each character steps into the box and takes a turn telling part of the Purim story.

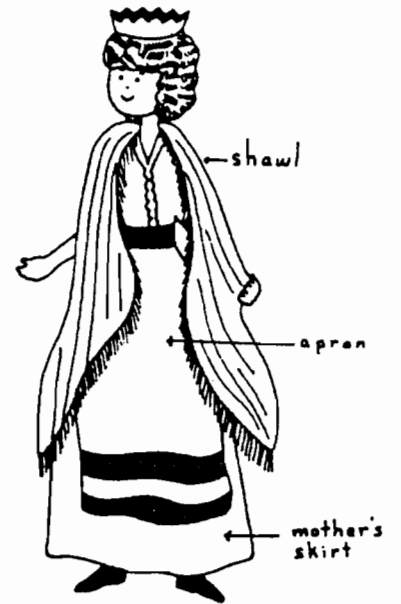




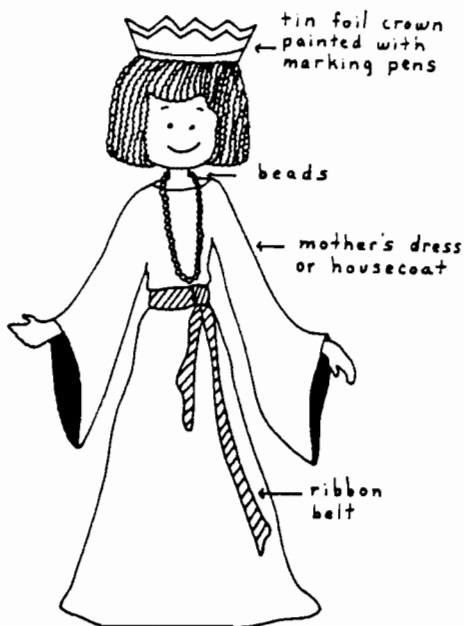
Haman



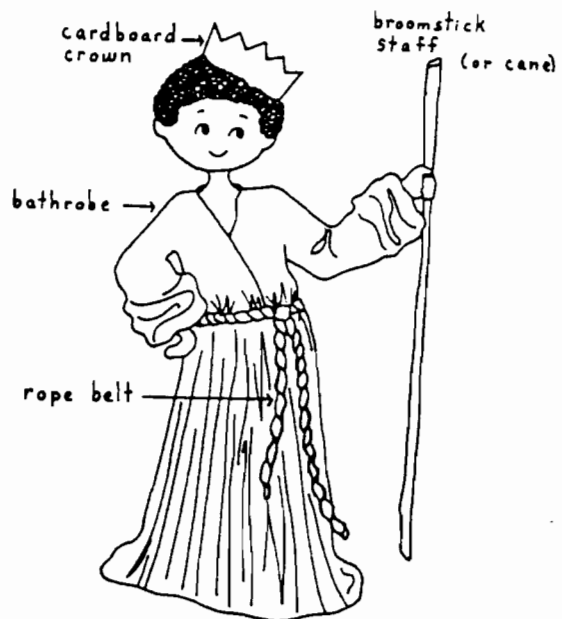
Mordecai



Queen Vashti

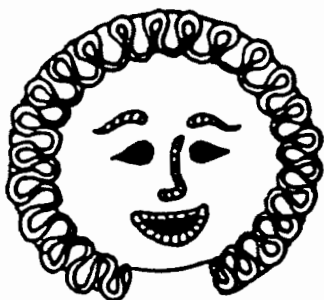


Queen Esther



King Ahasuerus

Simple Masks



Paper Plate Mask

All these masks can be decorated with paint, paper cut-outs, yarn, fabric, buttons, glitter, or fake jewels (from variety store). If you are going to wear the mask, be sure to cut out eyes and mouth or nose so you can see and breathe. To use the masks, hold up in front of your face, or secure by stapling ribbons on each side of the mask to tie around your head or rubber bands to go around your ears. You may also hang the masks as wall decorations.

PAPER PLATE MASK

Paint a paper plate or start with one that is already patterned or colored. Cut out eyes, nose, and neck. Add yarn trim. You may glue, staple, or tack a stick or dowel (from craft store) to one side of the plate. This makes a handle for holding the mask over your face.

LARGE CONSTRUCTION PAPER MASK

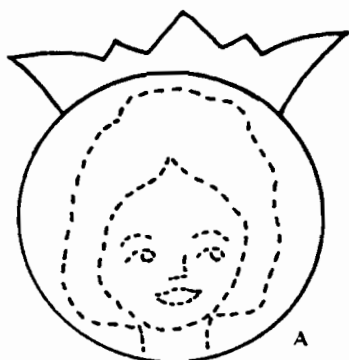
This mask should be large enough to cover your entire head, including your hair (figure A). To make the crown, hair, beard, and facial features, cut out pieces of colored construction paper and glue on with white glue (figure B).

FOIL OR STYROFOAM MASK

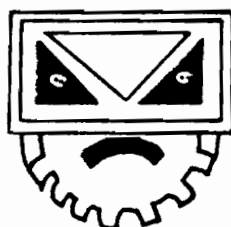
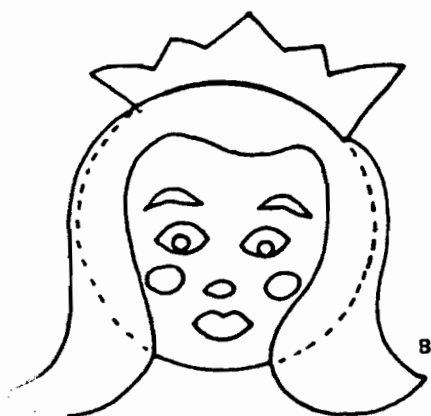
Frozen-food pans, shallow foil tins, or styrofoam meat trays come in a variety of sizes and shapes. Combine several and staple together to form one mask. Cut out features and glue on trimming.

TRANSPARENT ACETATE MASK

Cut out a mask shape from a piece of transparent acetate (from craft or hobby store). Dilute a small amount of glue that dries clear with an equal amount of water. Glue shapes cut from colored tissue paper to the mask. Try overlapping colored tissue for an unusual effect. Wipe off excess glue with a paper towel.



Construction Paper Mask



Foil Mask

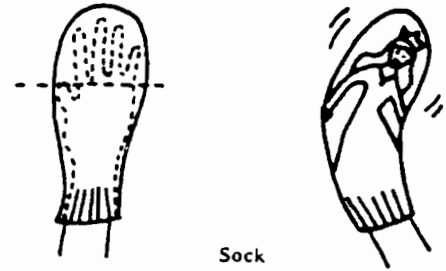


Acetate Mask

Puppets

SOCK

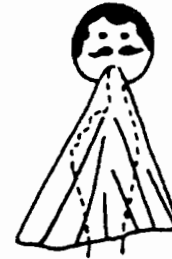
If you are right-handed, place a light-colored sock on your left hand, spreading your fingers to stretch the material. With felt-tip pens, draw the character of your choice, making the waist at the base of your fingers. Draw the rest of the body from the base of your fingers to the bottom of your hand. As you close your hand, the puppet bows at the waist.



Sock

OLD BALL

Make a hole in an old rubber ball or ping pong ball. Paint a face on the ball. Add a crown, hair, mustache, or beard to decorate the head. Drape a handkerchief around your forefinger and stick your finger in the hole of the head. Wiggle your finger to move the puppet.



Old Ball

PADDLE

Use a wooden paddle with a rubber band and ball attached. Glue on paper or yarn hair and paint Haman's face. Play a "paddle Haman" game (figure A). You may remove the rubber band and ball and use the handle of the paddle to move the puppet (figure B).



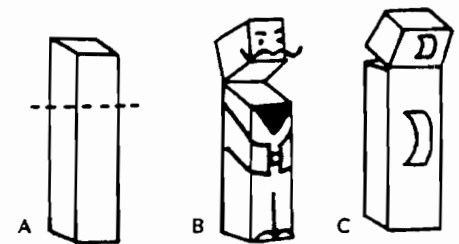
Paddle

TOOTHPASTE BOX

To make the mouth opening, cut the toothpaste box, as shown by the dotted line in figure A.

Paint the box with acrylics and let dry. Glue on colored paper, yarn, buttons, or other trim (figure B).

Glue a tab to the back of the top half and a tab to the back of the bottom half of the box to move the puppet and make it "talk" (figure C).

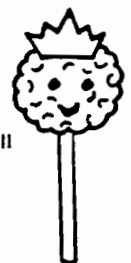


Toothpaste Box

POPCORN BALL

Buy popcorn balls or make your own by mixing popcorn and white corn syrup. Poke a hole in the popcorn ball and insert a popsicle stick for a handle. Decorate the ball with a removable paper crown and dots of icing for facial features.

After the show, you can eat the puppet.

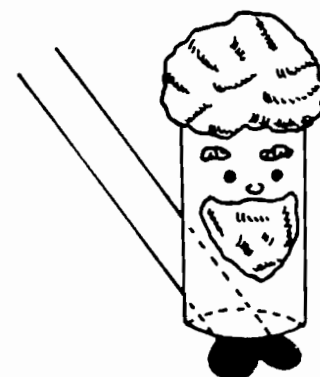


Popcorn Ball

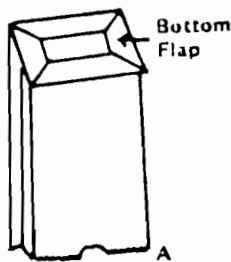
CARDBOARD TUBE

Give a small cardboard tube a base coat of acrylic or poster paint. Let dry. To make the hair, stuff a wad of fluffed-out cotton in one hole. Shape more cotton into a beard and eyebrows and glue on. Paint on eyes and costume decoration. Let dry.

Cut out feet at one end of a long strip of cardboard. Glue the bottom of the puppet to the cardboard strip, just above the feet. Use the other end of the strip to move the puppet.



Cardboard Tube



PAPER-BAG HAND PUPPET

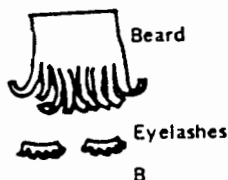
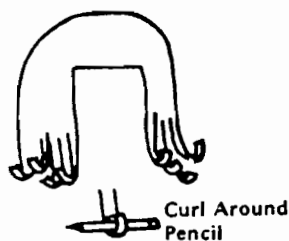
Start with a lunch-size paper bag. Keep the bag closed, with the bottom flap facing up (figure A). The bottom of the bag will be the face and the rest of the bag will be the body.

To make hair, beard, and eyelashes, cut colored paper into thin strips. Fringe the paper by cutting slits at one end. Curl each fringe around a pencil (figure B). Glue only to the bottom flap of the bag.

Draw facial features, arms, legs, and costume on colored paper. Cut out and glue to the bag (figure C).

Complete the puppet by painting decorations or gluing on paper, fabric, or yarn trim.

To use the puppet, insert your hand in the bag. With your fingers, move the flap up and down to make the puppet "talk" (figure D).



STUFFED PAPER BAG ON A STICK

Stuff a lunch-size paper bag with crumpled newspapers until it is plump. Tie the opening securely with string.

To make hair, cut lengths of yarn and glue to the top of the stuffed bag.

To make facial features, cut pieces of colored yarn and glue to the bag.

Insert a stick or dowel (from craft store) into the tied opening of the bag. Glue or tape the bottom of the bag to the stick. Use the stick as a handle to move the puppet.

GIANT PAPER-BAG PUPPET

To make the body, start with a large (grocery-size) paper bag. To make the legs, cut through the bottom of the closed bag, as shown in figure A.

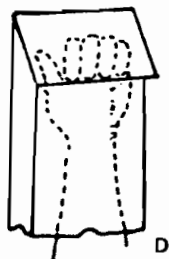
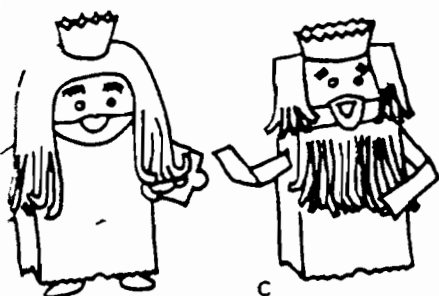
Stuff the bag with crumpled newspapers and staple each leg closed.

To make the head, stuff a lunch-size bag with crumpled newspapers and tie at the neck. Tape, glue, or staple the head to the top of the body, as shown in figure B.

To make the arms, stuff two lunch-size bags with crumpled newspapers and tie at the wrists. Tape, glue, or staple to each side of the body, as shown in figure C.

Add features and costume on the puppet with crayons, felt-tip pens, or acrylic or tempera paint. Let dry. Add any decorative trim. To make the feet, cut out construction paper and glue to each leg.

To move the giant (almost two feet high) puppet, loop a tied string around each arm (figure C).



Paper-Bag Hand Puppet

THREE-IN-ONE FACE PUPPET

Cut three circles, each 8 inches in diameter, from drawing or construction paper. Fold two of the three circles in half, as shown by

the dotted lines in figure A. Glue one side of each folded half together (figure B). Place the unglued halves on the last round and glue down (figure C).

Draw a face on each of the three sections, such as that of Esther, Mordecai, and Haman (figure D). To use, just flip to the face of the character speaking.

MOBILE PUPPET

From construction paper, cut out each part of the body separately. With a needle and thread or yarn, attach the bottom of one section to the top of another, until the entire character is strung together. Leave a length of thread showing between sections.

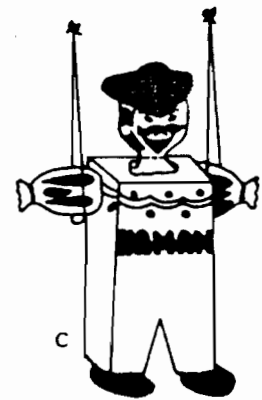
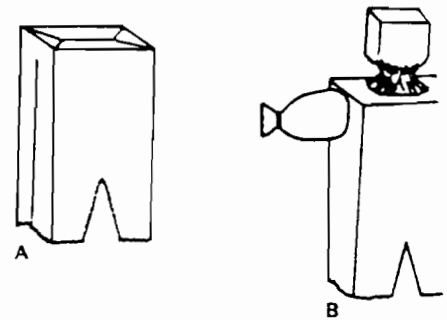
Paint both sides of each section. Let dry. Attach a thread to the top section to make the puppet move and dance as you hold it or as it turns in the breeze while hanging.

PUPPET THAT GROWS

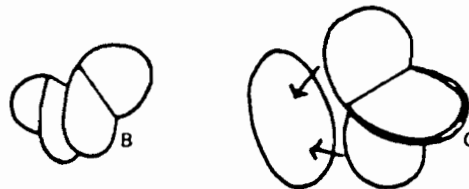
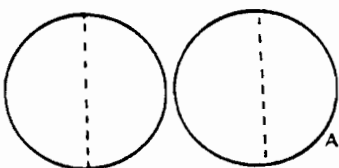
Start with two cardboard tubes that fit inside each other. Paint a face on the smaller tube. Let dry.

Poke a hole one-quarter inch down from the top of each side of the larger tube. Poke a hole one-quarter inch up from the bottom of each side of the smaller tube. Then poke a hole one-quarter inch down from the top of each side of the smaller tube.

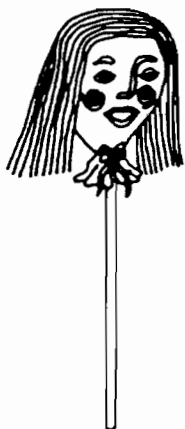
Line up the top holes of the larger tube with the bottom holes of the smaller tube and attach both tubes with cord. Add a cord handle to the top holes of the smaller tube, as shown in figure A. Pull up the cord handle to make the puppet rise. Lower the cord and the puppet disappears (figure B).



Giant Paper-Bag Puppet



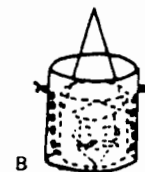
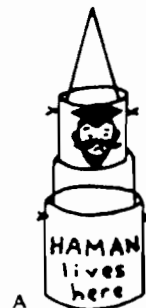
Three-in-One Face Puppet



Stuffed Paper Bag on a Stick



Mobile Puppet



Puppet That Grows

Puppet Stages

TABLE STAGE

Turn a bridge table on its side so the legs face the puppeteer. To make the backdrop, cut a large sheet of paper to fit the top of the table, tack it down, and color or paint on scenery.

The puppeteer stands behind the table and manipulates a hand puppet above the top edge of the table (figure A) or moves a string puppet in front of the backdrop (figure B).

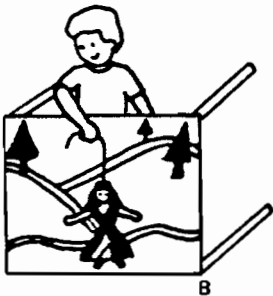
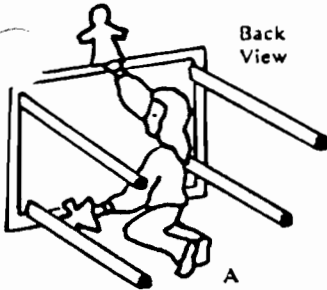


Table Stage

DOORWAY STAGE

Tack or tape a sheet, blanket, or large towel to both sides of a doorway, about halfway up from the floor. If you use an old sheet, you may want to decorate it with crayons, felt-tip pens or acrylic paint.

The puppeteer, hidden behind the hanging, puts his hand in the puppet and raises it above the hanging.

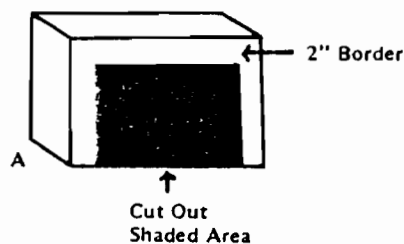
CARTON STAGE

Remove the top flaps from a large carton. Cut a hole in the back, leaving a 2-inch border of cardboard around the top and sides to strengthen the carton (figure A). Paint the carton and glue a cloth or crepe paper curtain around the edge of the stage opening.

Cover a bridge table with a cloth that extends down to the floor. Place the carton stage on the table with the opening facing the audience. The puppeteer can kneel or crouch behind the table (figure B).



Doorway Stage



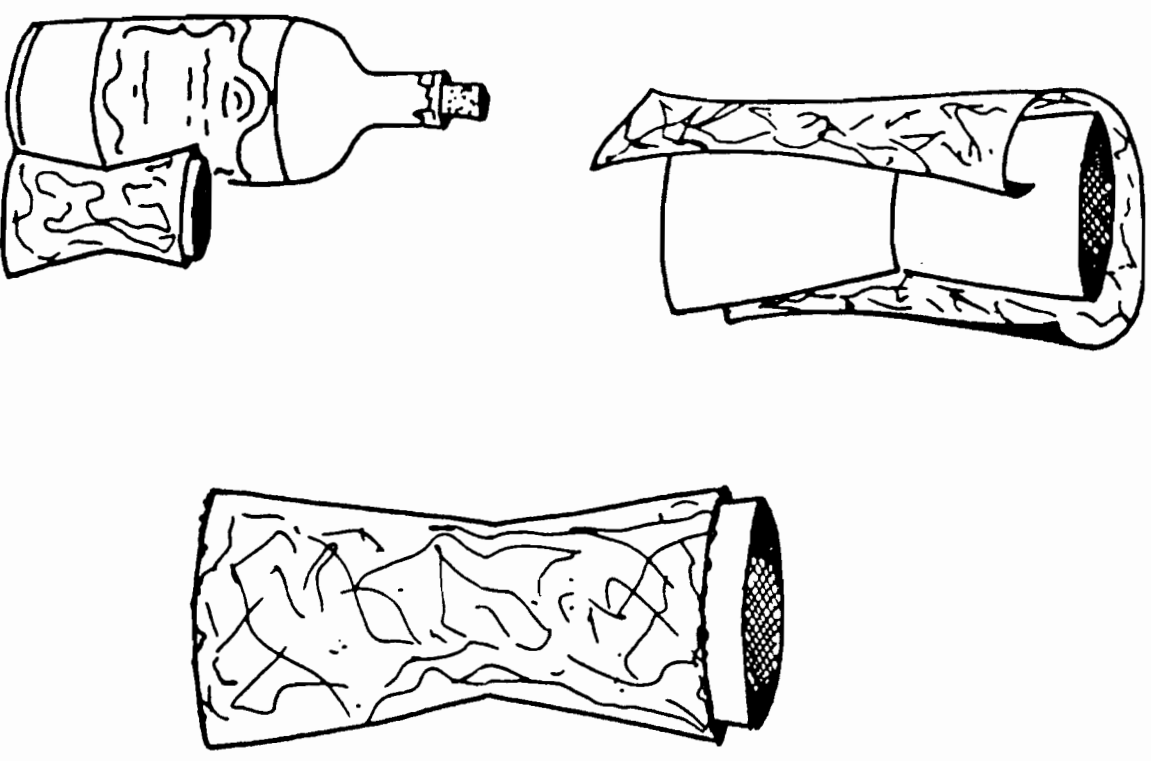
Carton Stage

A SILVER KIDDUSH CUP

You will need:

Three paper or plastic cups the same size
Aluminum foil
Decorating scraps (colored paper, felt, macaroni)
Glue or tape

1. Glue or tape the bottoms of the two cups together. Cover them with aluminum foil.
2. To make your cup very special, glue designs onto it.
3. Put the third cup inside to hold the wine.



PESAH



One of the oldest, most dramatic and most colorful of all our festivals is Passover. Observed for thousands of years, it is familiar to almost everyone. Yet much remains that is either not known or known very little.

As with the previous holidays so here too we present in a very general way the reasons WHY we observe Passover and some ways of HOW to observe it. In addition, you will no doubt find the "Terms" and "Numbers" to be very useful.

In some ways Passover is perhaps the most difficult of all our festivals to observe, due to its many laws and regulations, especially with respect to the food we eat during these eight days. There is a valid reason for each of these laws. To understand these properly requires some Jewish knowledge and background.

That is why a selected list of references has been provided. Also, Biblical references have been inserted within the reading material itself. Be sure to look these up in your Bible. They will tell you a great deal and bring you closer to the original sources of Jewish learning and civilization.

HAPPY PESAH! HAG SAMEACH!

WHY WE OBSERVE PASSOVER

Z'man Heruteynu is a familiar name by which the festival of Passover is known. It means: The season of our freedom. How did it get this name? What kind of freedom was attained? The best answers to these questions will be found in the events leading up to the first Passover. Let us examine them briefly.

The earliest promise of freedom for Israel was the one made by God to Abraham, the first Hebrew. When the Lord spoke to Abraham He promised him that his descendants would some day "be a stranger in a land that is not theirs and (their masters) shall cause them to suffer for four hundred years the nation whom they shall serve will I judge (that is, punish); and afterward shall they (the Hebrews) come out with great wealth" (Genesis, 15:13).

The events that followed as told in Exodus, Chapters I-XIII, bear out God's words to Abraham. At the invitation of Joseph (Jacob's favorite son, who was second to the King of Egypt) Jacob with his sons and their families (70 in all) settled in Egypt. Years later, under another king, when Jacob's descendants had grown very mighty in numbers, they were made slaves and suffered severe persecution. Finally, under the leadership of Moses and Aaron, they became free, but only after ten plagues had been brought upon the Egyptians.

Just as the Hebrews were departing from Egypt, two important events took place. First, on the night before the Exodus, the Israelites were commanded to slaughter a lamb and sprinkle its blood on the doorposts of their houses as a sign for the Angel of Death to pass over the Jewish homes. This ceremony later became part of the Temple offering on Passover.

Then, as they were preparing dough to bake bread for their journey, they were urged to make great haste; the dough did not rise but stayed flat and became the first matzot. This too turned into one of the most important Passover observances. The explanation is included in the HOW section.

For the Israelites this freedom meant not only the end of their slavery but also the beginning of the Jewish nation. From now on they would be not just twelve loosely-organized tribes, but a nation under God. In fact, the month in which they left Egypt (the Hebrew month of Nissan) was now designated as the first month of the year. Nissan therefore became the "head of the months" (Exodus 12:2).

However, in addition to the historical reason just mentioned, Passover is also observed for an agricultural reason. This festival marked the beginning of the grain season. (We will find that two other festivals—Shavuot and Sukkot—are also observed for these two general reasons.)

Now, the freedom which the Israelites won by leaving Egypt had a much broader meaning and greater significance for them than merely the freedom of one single nation. For a nation to fight against its rulers and win its independence was nothing new or unusual in the history of mankind. But for a people to become free and independent for a special purpose and a unique mission—that was something out of the ordinary.

As for the Israelites, the Exodus from Egypt had a double purpose. For them it meant, first, ending the centuries of untold suffering and crushing slavery; and, secondly, becoming a nation not by fighting for their freedom, but by living under the laws of God, thanks to Whom they had won that freedom.

But even this was not enough. It was the destiny of the Israelites not to enjoy their freedom unless it also set an example for other nations to follow. World history since the Exodus proves how true this has been; we can see how other peoples were inspired by Israel's shining example. The history of the Jews is filled with endless tales of our struggle in defense of freedom for all peoples everywhere. For the Jew felt that no man has a right to make a slave of any man, because all of us were equally created in God's image. It is therefore the right of every man to develop himself to his maximum capacities and to make of himself whatever he wishes.

This, then, is the underlying thought that guides us as we celebrate this lovely and happy freedom festival of Passover. But freedom is of little value unless it is wisely used. Passover inspires us anew to put into practice the freedom which our Israelite ancestors achieved after they were delivered from Egypt. So important and meaningful has this historic event been in the life of our people that the phrase "remembering the Exodus from Egypt" appears quite frequently in our prayers, in numerous places in the Torah and in other Jewish literature.

The HOW section tells about the laws of Passover which help make it a genuine pleasure to celebrate this holiday.

THE HOW OF OBSERVING PASSOVER

Did you ever realize that when you observe Passover you are actually "living through history"? This means that you, along with your fellow-Jews the world over, are doing some of the same things that our forefathers did a few thousand years ago, and that our people have been doing ever since. When you follow the laws of Passover, you are not merely a spectator watching a show, you yourself are a participant. It is, therefore, most essential that you first learn how to participate in this festival properly. To this end we will now explain briefly some of the most important ceremonies for Passover.

Passover has another familiar name, *Hag Ha-Matzot* (the feast of unleavened bread). Because the Israelites had to let their dough bake as flat cakes (matzot) instead of bread, all forms of bread and other foods containing leaven are forbidden on Passover. This means that only specially-prepared Passover foods are allowed during this eight-day festival.

This, in turn, requires the use of special dishes, utensils, linens, etc. for those special foods. It thus becomes necessary to make careful house-cleaning preparations weeks beforehand. The entire house must be thoroughly cleaned in order to usher in the Passover properly, so that no leaven, or hametz, will remain there. All these preparations are climaxed by a special ceremony on the night before Passover, when the house is searched for hametz, which is then burned the following morning. (The description and blessing for this ceremony may be found on the first page or two of most Haggadahs.)

The eight days of Passover are divided as follows: The first two and the last two days are observed as a major festival when no work is permitted. During the middle four days, known as *Hol Ha-Moed* (the half-holiday), work is permitted (except on the Sabbath) but most of the other laws of Passover still apply.

On the first two nights of Passover a special service, known as a "seder" (order), is held at home when much of the story of Passover is read and explained with the aid of certain objects in readiness on the table. The seder service usually appeals to children as they have a prominent part in it and enjoy the excitement, fun, stories, songs, etc. connected with it.

The object of the seder is two-fold. First, we recall the Pascal Lamb feast mentioned in the Bible (Exodus, chapter 12) and secondly, we retell the story of Passover in an interesting and meaningful manner. For this reason, a special book known as a "Haggadah" is used during the service. The term "Haggadah" means "telling" and is based on the commandment



Passover plate, Italy.

ROASTED EGG

ROASTED BONE

BITTER HERBS

GREEN
VEGETABLE

BROWN
MIXTURE

LETTUCE

in Exodus 13:8, *V'higadtah L'vincha* (and you shall tell your son), when he asks the reason for these laws and commandments. In fact, this commandment also prompts the child's asking the "Four Questions," so that the telling of the story of the Exodus may come in response to his questions. (See also Deuteronomy 6:20.)

Among the objects on the table during the seder service are matzot, wine, a seder plate, and salt water. The seder plate contains the bitter herbs, the roasted egg, the roasted bone, the brown mixture called *Harosset*, and green vegetables. Most of these foods are tasted as the seder progresses and they become a living reminder of the story of Passover. For example, the bitterness of the *maror* (horseradish) calls to mind the bitterness of the slavery our ancestors had to endure in Egypt.

All in all, there are fifteen parts to the seder service for each of the two nights. The Passover meal is one of these. However, the more serious portion of the seder comes before the meal. The last few portions thereafter are mostly songs, hymns, etc.

One of the highlights of the seder is the asking of the Four Questions by one of the younger children. The father's answers to these questions then become the greater part of the story of Passover, including the "returning" of the *afikoman* matza, among other things. There is much more to the seder service which can be found in any traditional Haggadah. Read one through carefully to see for yourself.

As Passover is a major festival, no work is permitted and the synagogue services are a bit longer than usual, due to additional prayers and Torah readings. During *Hol Ha-Moed* (the middle four days) work is permitted, but the festival spirit still remains. Many of the prayers and Torah readings are continued from the first two days.

The last two days of Passover (like the first two) are again full holidays. On the seventh day the story of the miracle of the Red Sea is read in the Torah, since this is the day when it is said to have occurred. Finally, on the eighth day we recite the "Yizkor" prayer, in memory of the departed. This prayer is usually postponed for the closing day of a festival to prevent having the holiday joy saddened by saying it earlier.

We trust that by now you realize the many ways that Passover brings both gladness and meaning to the Jew as he celebrates his ancestors' winning their freedom. This is the function of every ceremony mentioned so far. Each one of these observances is meant to add to the dignity and feeling with which Passover should fill every Jewish heart. For example, when a Jewish father sits at his seder table, with comfortable cushions to lean on, he is there as the traditional king with his wife as his queen and the children as his princes and princesses.

But, in addition, Passover also reminds him of his past (Israel's exodus), his present (sharing his freedom with others), and his future (keeping this lesson alive for all coming generations). It behooves us, therefore, to remember that simply talking and reading about Passover is not enough. It must be observed and made a joyful experience in our personal lives both as Jews and as members of society. This makes you a better, happier Jew.

TERMS FOR PASSOVER

A-FI-KO-MIAN	"Dessert," or the "hidden matza," eaten just before the Grace after Meals is said
A-HA-RON SHEL PESAH	The eighth and last day of Passover
B'DI-KAT HA-METZ	Searching for unleavened bread on the night before Passover
BITTER HERBS	Usually, bitter horseradish, which is tasted during the seder service
BIUR HA-METZ	Burning the Hametz which was found the night before Passover
COUNTING OF THE OMER	The ceremony of counting the number of weeks and days between Passover and Shavuot
EREV PESAH	The Eve of Passover, or the day before Passover
EXODUS	The departure of the Israelites from Egypt under Moses
FOUR QUESTIONS	The questions asked by the youngest child during the early part of the seder service
FOUR SONS	The four types of sons described in the Haggadah
HAD GADYA	"The Only Kid," a favorite seder hymn
HAGGADAH	The special booklet containing the seder service
HAG HA-MATZOT	"Feast of Unleavened Bread" (Matzot)—another name for Passover
HAG HA-PESAH	Hebrew for "Festival of Passover"
HA-METZ	Food that we are forbidden to eat on Passover
HA-RO-SSET	The brown mixture, usually made of apples, cinnamon, nuts and wine and tasted during the seder service
HOL HA-MO-ED	The middle four days of Passover when some work is permitted
KARPASS	The green vegetable (or potato) found on the seder plate
K'ORAH	The Hebrew word for the "seder plate"

KOS SHEL ELIJAHU	The Cup of Elijah which stands undrunk during the entire seder service
MAH NISH-TA-NAH	Beginning words from the "Four Questions" (Hebrew)
MA-OT HIT-TIM	The special Matzot Fund which is used to help needy Jews before Passover
MIAROR	Hebrew for "bitter herbs"
MAT-ZA	Hebrew for "unleavened bread"
MIO-A-DIM L'SIM'HAN	"Festivals of Joy," a festival greeting
NISSAN	The first month of the Hebrew calendar, the one when the Exodus from Egypt took place
OMER	The measure of barley brought to the Temple during the seven weeks between Passover and Shavuot
PASCAL LAMB	The special lamb-offering for Passover
SEDER	A home ceremony held on the first two nights of Passover (one in Israel)
SEDER PLATE	The special plate containing some of the symbols for the seder service
S'FIRAH	Hebrew for "Counting of the Omer"
SHABBAT HA-GA-DOL	"The Great Sabbath", the Sabbath before Passover
SHALOSH REGA-LIM	"The Three Festivals" of Pilgrimage: Passover, Shavuot and Sukkot
SHIR HA-SHI-RIM	Hebrew for Song of Songs
SH'VI-I SHEL PESAH	The seventh day of Passover, which is the first of the two final days
SONG OF SONGS	The special megilla read on Passover
TEN PLAGUES	The ten forms of punishment with which the Egyptians were smitten just before the Israelites left Egypt
UNLEAVENED BREAD	Matzot which the Israelites baked as they left Egypt
YIZKOR	The memorial prayer recited on the last day of most festivals

Z'AN HE-RU-TEY-NU

"Season of Our Freedom," another name for Passover

Z'RO-AH

The roasted bone (or meat) found on the seder plate

NUMBERS TO REMEMBER FOR PASSOVER

- 1 Nissan, the month when Passover is celebrated, is the *first* month of the year
In Israel only *one* seder is conducted
- 2 The seder service is held on the first *two* nights of Passover (except in Israel)
- 3 *Three* matzot are used during the seder
Passover is one of the *three* pilgrimage festivals
- 4 *Four* cups of wine are drunk during the Haggadah reading at the seder
Four sons are described in the Haggadah
- 7 On the *seventh* day of Passover, the miracle of the Red Sea occurred
Seven weeks is the period required for Counting of the Omer
- 8 Passover lasts *eight* days
- 10 The *Ten* Plagues preceded the Israelites' exodus from Egypt
- 15 There are *fifteen* parts to the seder service
- 40 The Israelites wandered in the desert for *forty* years
- 70 When Jacob and his family settled in Egypt they totalled *seventy* souls
- 600,000 When the Israelites left Egypt they had 600,000 men of fighting age

QUIZ QUESTIONS FOR PASSOVER

QUESTIONS:

1. What is the Hebrew date for Passover?
2. How many days is Pesah celebrated?
3. To which group of festivals does Pesah belong?
4. How did Passover get its name?
5. Passover is celebrated because . . .
6. Give three additional names for the Festival of Passover.
7. What is the most important idea connected with Pesah?
8. What is meant by Hol Ha-Moed?
9. The Sabbath before Passover is known by what name?
10. What is the name of the day before Pesah?
11. a) On which night of Pesah do we begin counting the Omer (S'firah)?
b) For how many days is the Omer counted?

ANSWERS:

1. 15th through the 22nd of Nissan
2. Eight days
3. Shalosh Regalim, the three pilgrimage festivals
4. Because the angel of death *passed over* (Pesah in Hebrew) the houses of the Israelites and did not slay their first-born
5. The children of Israel were freed from slavery in Egypt
6. a) Hag Ha-Aviv (Festival of Spring)
b) Hag Ha-Matzot (Festival of Matzot)
c) Z'man He-ruteynu (Festival of our Freedom)
7. Freedom
8. The four middle days of Passover when some of the laws of the first two and the last two days do not apply
9. *Shabbat Ha-Gadol* (The Great Sabbath)
10. Erev Pesah
11. a) The second night
b) For 49 days, or seven weeks

12. On which nights of Pesah is a seder conducted:
a) Outside Israel?
b) In Israel?
13. a) What is the "Yizkor service"?
b) On which day of Pesah is it recited?
14. a) What is meant by *Hametz*?
b) Why do we sell the Hametz before Passover?
12. a) The first *two* nights
b) The first night
13. a) Memorial prayer for the departed
b) The last (8th) day
14. a) Food that is forbidden during Passover
b) To follow the law which forbids our seeing, having or owning any Hametz



Pilgrimage to Mount Zion on Passover.

- | | |
|--|---|
| 15. Name three or more steps in preparing for Pesah. | 15. Changing the dishes; buying matzot; selling the hametz; giving Maot Hittim; burning the hametz |
| 16. How is Pesah observed in the home? | 16. By conducting a seder; eating matzot; using special dishes during Pesah; and other festival observances |
| 17. Why do we eat matzot during Pesah? | 17. To remind us of the haste in which the Israelites left Egypt when their dough turned into flat cakes or matzot |
| 18. Name the special book used for the seder. | 18. Haggadah |
| 19. Name three things we do at the seder service. | 19. Recite the Kiddush; ask questions (Mah Nishtanah); drink four cups of wine; open the door for Elijah; hide and then eat the <i>afikoman</i> ; sing <i>Had Gadya</i> and other songs |
| 20. What objects are placed on the seder plate? | 20. Roasted bone or meat; roasted egg; <i>Haroset</i> (brown mixture); green vegetables; bitter herbs |
| 21. Why do we drink four cups of wine during the seder? | 21. To recall the four promises which God made to the Israelites |
| 22. What is the <i>Kos Eliyahu</i> ? | 22. A large cup of wine which stands (undrunk) in honor of Elijah, the prophet |
| 23. During the seder, why do we eat the <i>maror</i> (bitter herbs)? | 23. To remind us of the bitter times the ancient Israelites suffered while in Egypt |
| 24. What does the <i>Z'roah</i> (roasted bone or meat) represent? | 24. The Pascal Lamb which was offered as a special sacrifice during Temple days |
| 25. a) What is the <i>afikoman</i> ? | 25. a) The part of the middle marza used for "dessert" |
| b) What is done with it during the seder service? | b) We first hide it; then we eat it at the end of the meal |

- | | |
|--|---|
| 26. Which book of the Bible, written by King Solomon, is read on Pass-over? | 26. The Megilla of Shir Ha-Shirim (Song of Songs) |
| 27. The story of Pesah is found in which book of the Torah? | 27. <i>Shmot</i> (Exodus) |
| 28. Which of the following do we use on Pesah? <i>Hakafot</i> , <i>Haroset</i> or <i>Kapparot</i> | 28. Haroset |
| 29. What is the <i>Maot Hittim</i> ? | 29. A Fund collected before Pesah for helping to provide needy Jews with matzot and other Pesah needs |
| 30. Which of the following is the correct Passover greeting?
<i>L'shanah tovah</i> ; <i>Hag sameach</i> ;
<i>Shabbat shalom</i> ; <i>Moadim L'Simhah</i> | 30. Hag sameach or
Moadim L'Simhah |
| 31. Why do we eat the <i>afikoman</i> ? | 31. So that the meal may begin and end with matzot |
| 32. What is the difference between <i>B'dikat Hametz</i> and <i>Biur Hametz</i> ? | 32. B'dikat Hametz—Searching for Hametz
Biur H a m e t z—Burning the Hametz |

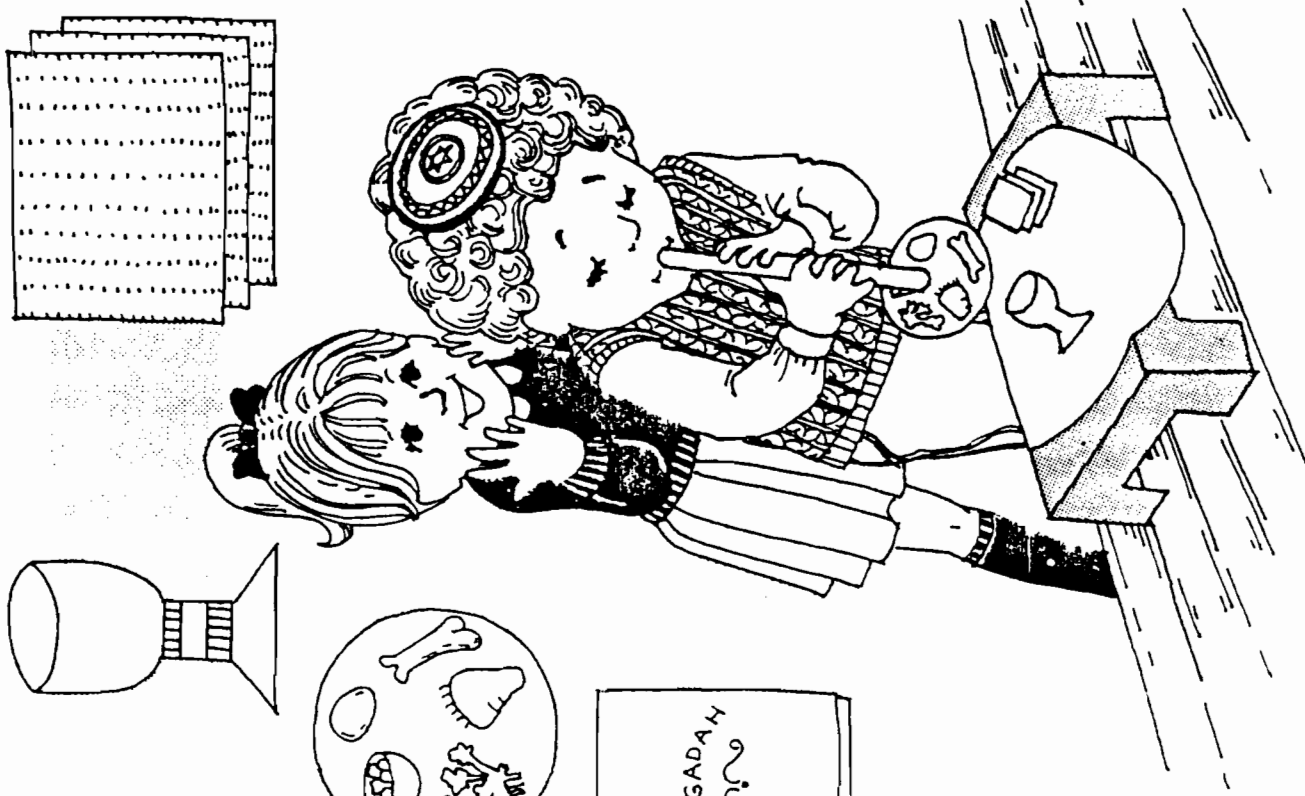


Jews from the Arabian desert (Hadramaut) celebrating the seder in Israel where they now live.

(Courtesy Keren Hayesod.)

- | | |
|---|--|
| 33. By what time must the Hametz be burned? | 33. By around 10:000 A.M. of the morning before Pesah |
| 34. What is the <i>Had Gadya</i> ? | 34. A well-known song sung at the close of the seder service |
| 35. What is the Hebrew name for the seder plate? | 35. <i>K'orah</i> |
| 36. What is the agricultural reason for observing Pesah? | 36. It is the beginning of the grain or barley season |
| 37. Name the four sons mentioned in the Haggadah. | 37. The wise son; the wicked son; the simple son; and the one who does not know how to ask a question |
| 38. Which familiar story is read from the Torah on the seventh day of Passover? | 38. The miracle of the Red Sea |
| 39. Give the Hebrew names for the 7th and 8th days of Passover. | 39. Seventh— <i>Shvii Shel Pesah</i>
Eighth— <i>Aharon Shel Pesah</i> |
| 40. a) During the Seder what is done as the Ten Plagues are read?
b) Why? | 40. a) One drop of wine is poured out for each plague and one for the initial letter of each word
b) To show sorrow for the Egyptians' suffering during the plagues |
| 41. a) On what does the master of the house sit during the seder?
b) Why? | 41. a) On pillows
b) As a symbol of freedom (Every Jew is a "king" on this night) |

A "NO HANDS" SEDER GAME



What You Need:

Empty tissue box
Handkerchief or doily
Straw
Colored paper
Crayons, scissors

What You Do:

1. Cut the box so it makes a table. Cover the top with the handkerchief or doily.
2. Draw and cut out shapes of things that go on the Seder table:

Seder plate with roasted egg, green vegetable,
meat bone, charoset, bitter vegetable
Wine bottle and cup
Cup for Elijah
Three matzot
Salt water
Haggadah

3. Place the straw over each picture. Suck up each object and hold your breath while you move it to the seder table.

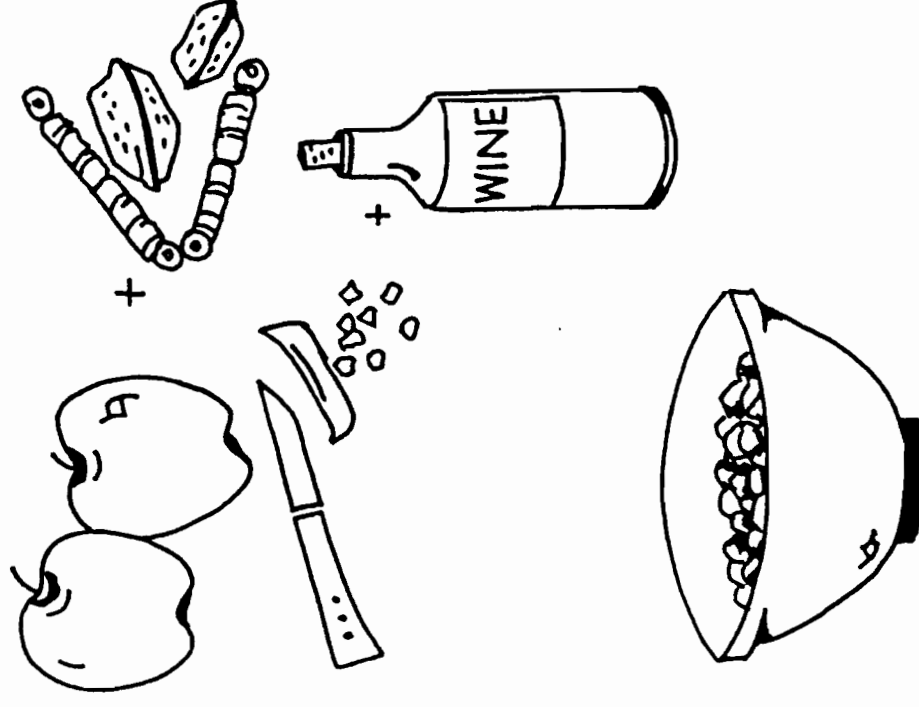
WHAT A FUN WAY TO SIT THE TABLE!

CHAROSET

You will need:

Apples
Walnuts
Passover grape wine
Bowl
Plastic knife or chopper

1. Ask a grown-up to help you peel and cut two apples into big chunks. Using a plastic knife or food chopper cut the chunks into very small pieces.
2. Shell the nuts and cut them into small pieces. Add them to the apple. Add a little wine and mix well. Keep in the refrigerator until Seder time.



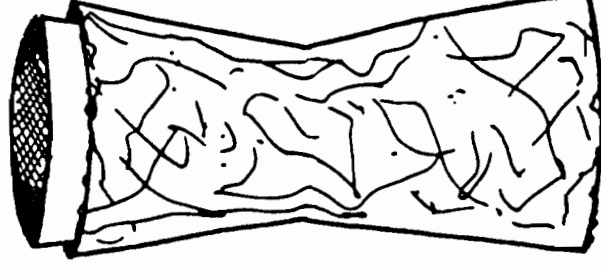
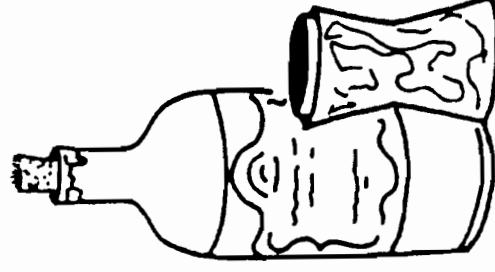
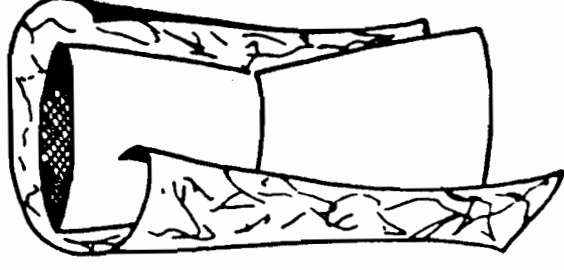
CHAROSET REMINDS US OF THE BRICKS THE JEWISH PEOPLE MADE
WHEN THEY WERE SLAVES IN EGYPT

A SILVER KIDDUSH CUP

You will need:

Three paper or plastic cups the same size
Aluminum foil
Decorating scraps (colored paper, felt, macaroni)
Glue or tape

1. Glue or tape the bottoms of the two cups together. Cover them with aluminum foil.
2. To make your cup very special, glue designs onto it.
3. Put the third cup inside to hold the wine.



CAN YOU HELP SING THE KIDDUSH ON YOM TOV?



THE HAGGADAH

While you are at the store, don't forget to buy a Haggadah.

The Haggadah has stories about Moses and the Hebrews.

At the seder we read the story of Passover from the Haggadah.



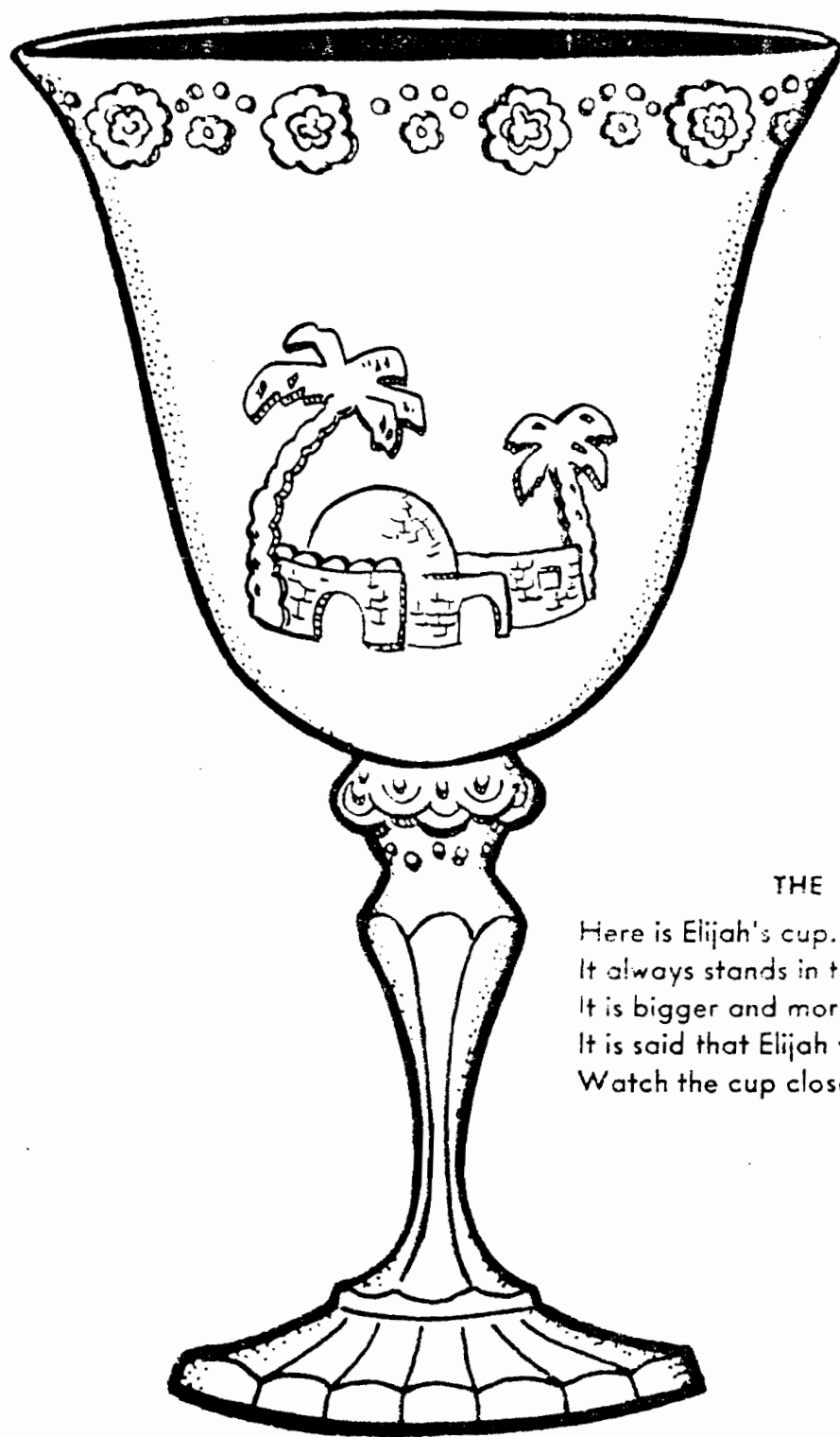
THE KARAH

Here is the special plate.
In Hebrew we call it "Karah."
There are five special foods on it.
They are:
Lettuce
Parsley
Egg
Shank bone
Charoseth.



THE MATZA COVER

This is a matza cover.
This cover has space for three special matzot.
These matzot are used during the seder.

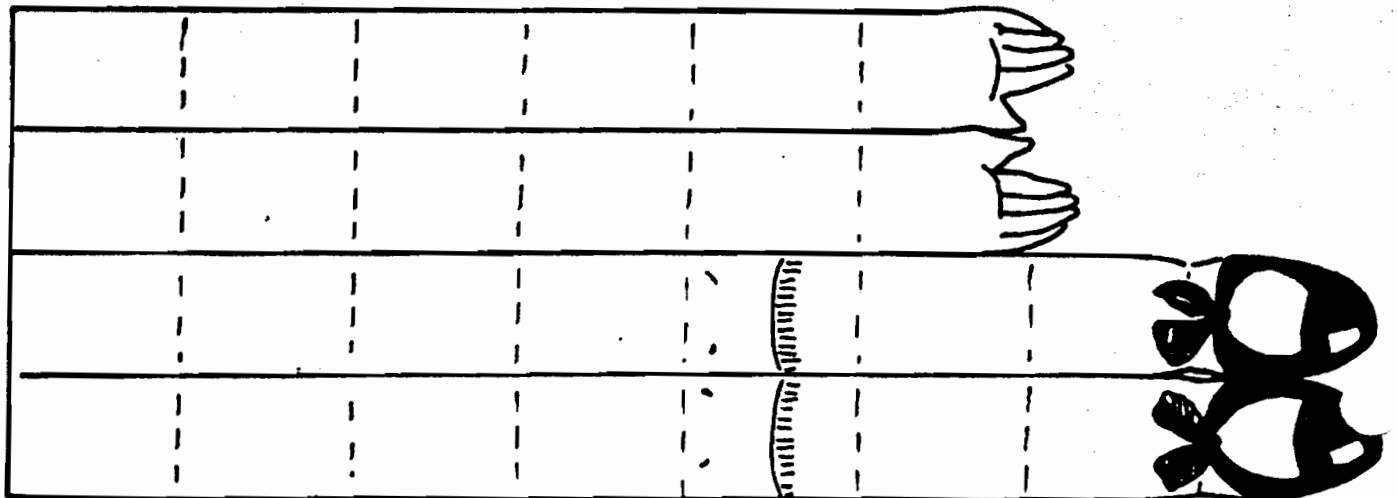
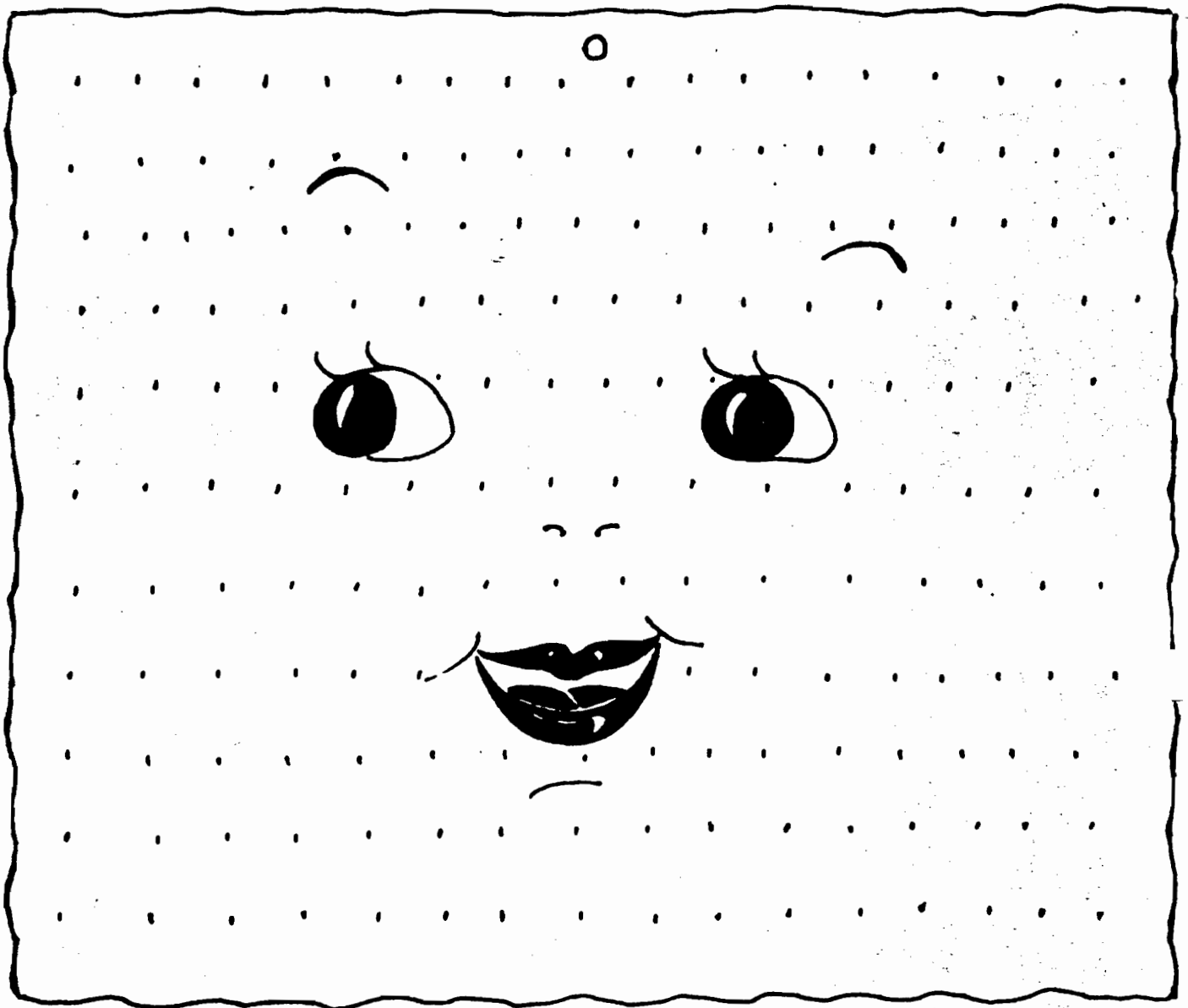


THE CUP OF ELIJAH

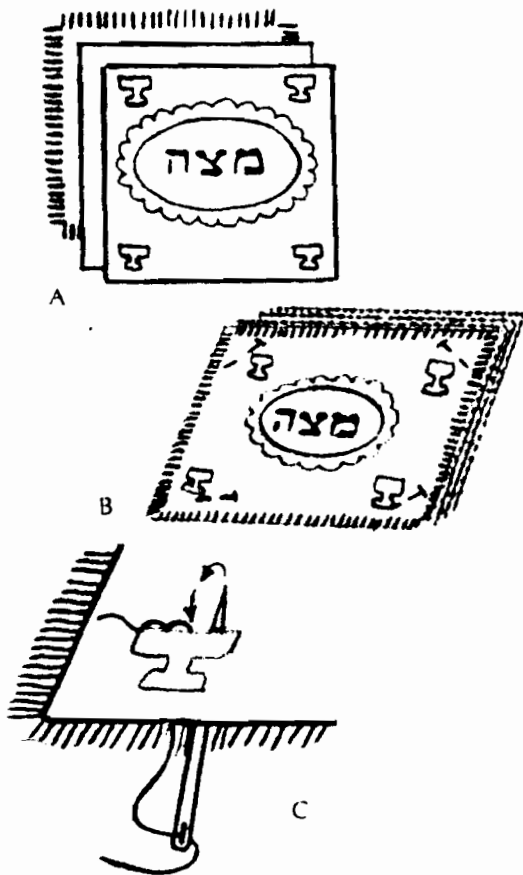
Here is Elijah's cup.
It always stands in the middle of the table.
It is bigger and more beautiful than the others.
It is said that Elijah visits every seder.
Watch the cup closely!

THE DANCING MATZAH

Directions: 1. Cut out the Matzah face and the strips for arms and legs. 2. Color. 3. Fold arms and legs along the lines. 4. Paste arms and legs to Matzah face and attach string to top.



Liquid-embroidered matzah cover



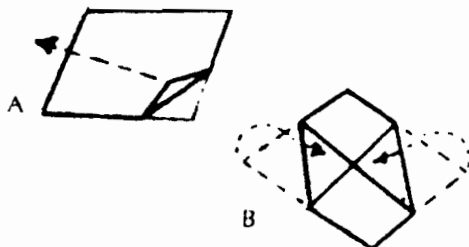
You will need:

1 sheet of paper, about 14 inches square
pencil
4 light-colored pieces of cotton or linen material, each about 15 inches square

1 sheet of dressmaker's carbon paper
tubes of liquid embroidery, any colors
straight pins
embroidery yarn, any color
embroidery needle

1. Plan a design on paper that includes a simple object in each corner.
2. Pull one thread at a time along the edges of each of the four pieces of material. Unraveling the material about one-quarter inch all around makes a pretty fringed border.
3. Center a piece of dressmaker's carbon paper (it doesn't smear) face down on one of the pieces of fringed material. Place the paper with your design face up on the carbon paper and trace over it (A). Remove both sheets of paper. The design should appear on the material.
4. Using the liquid embroidery, paint the design, but not the corner designs. Let dry.
5. Pile up the four pieces of fringed material, with the painted one on top. Pin the pieces together in each corner (B).
6. Use a backstitch (C) to embroider the outline of the corner designs. Be sure to sew through all four layers. Remove the pins. The cover now has three sections.
7. You may embroider your name or initials and the date on the back of the matzah cover. Sew with thread or use liquid embroidery.
8. To use, place three whole pieces of matzah in the matzah cover, one in each of the three sections. After using, wash by hand.

Afikoman holder



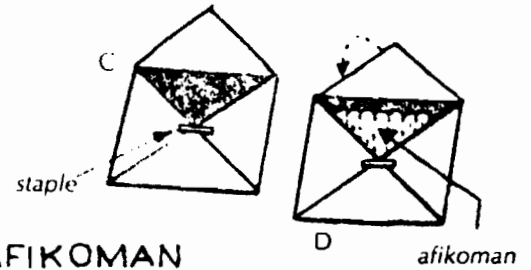
You will need:

11 inch square of patterned adhesive-backed paper
11 inch square of heavy-duty paper, any color

staple gun or glue
scissors
felt-tip pens, any colors

1. Peel the backing off the adhesive-backed paper and place it sticky side up (A).
2. Hold the heavy-duty paper over the sticky paper and, when centered, press it firmly down.
3. Fold one point of the square so the tip slightly overlaps the middle of the paper. Fold up the opposite point, as shown in (B).

4. Fold up another point and staple or glue together (C).
5. Fold the remaining point down. This flap opens to hold the afikoman (D).
6. With the handle of a pair of scissors, firmly press down along the folded parts of the holder.
7. With the felt-tip pens, decorate the front of the holder with the word "afikoman" in Hebrew and English (E).



PLASTIC-COATED

You will need:

paper plate	spray can of clear, liquid plastic
felt-tip pens or acrylic paint	(from hardware or craft store)

1. Draw a design on a paper plate, using the illustration on this page as a guide to the order of the six items that belong on a seder plate. Color the design with felt-tip pens or acrylic paint.

2. With a back and forth motion, lightly spray the face of the plate with clear, liquid plastic spray. Several light coats should be applied, rather than one heavy coat, to prevent the colors from running. If the colors do run slightly, you just might like the effect. When the "face" of the plate is dry, turn it over and spray the back.

3. When thoroughly dry, the plate may be used. To clean, wipe with a damp sponge.

PAPER-COVERED

You will need:

paper plate	clear, adhesive-backed paper
felt-tip pens or acrylic paint	(from hardware or craft store)
	scissors

1. Draw a design on a paper plate, using the illustration on this page as a guide to the order of the six items that belong on a seder plate. Paint the design with felt-tip pens or acrylic paint. Let dry.

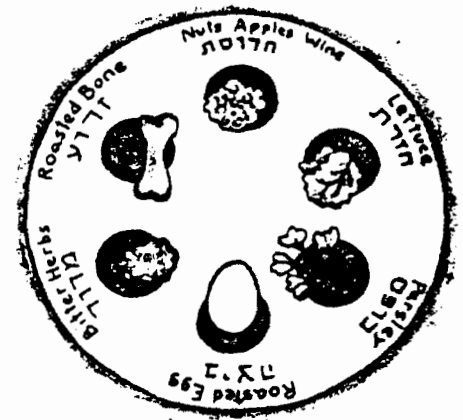
2. Place the paper plate on the back of a piece of clear, adhesive-backed paper and draw around it. Cut around the penciled outline.

3. Peel the backing off the paper and hold the paper centered over the top of the paper plate, sticky side down. Press the paper on the plate, smoothing it from the center outward. Press firmly to the back of the plate.

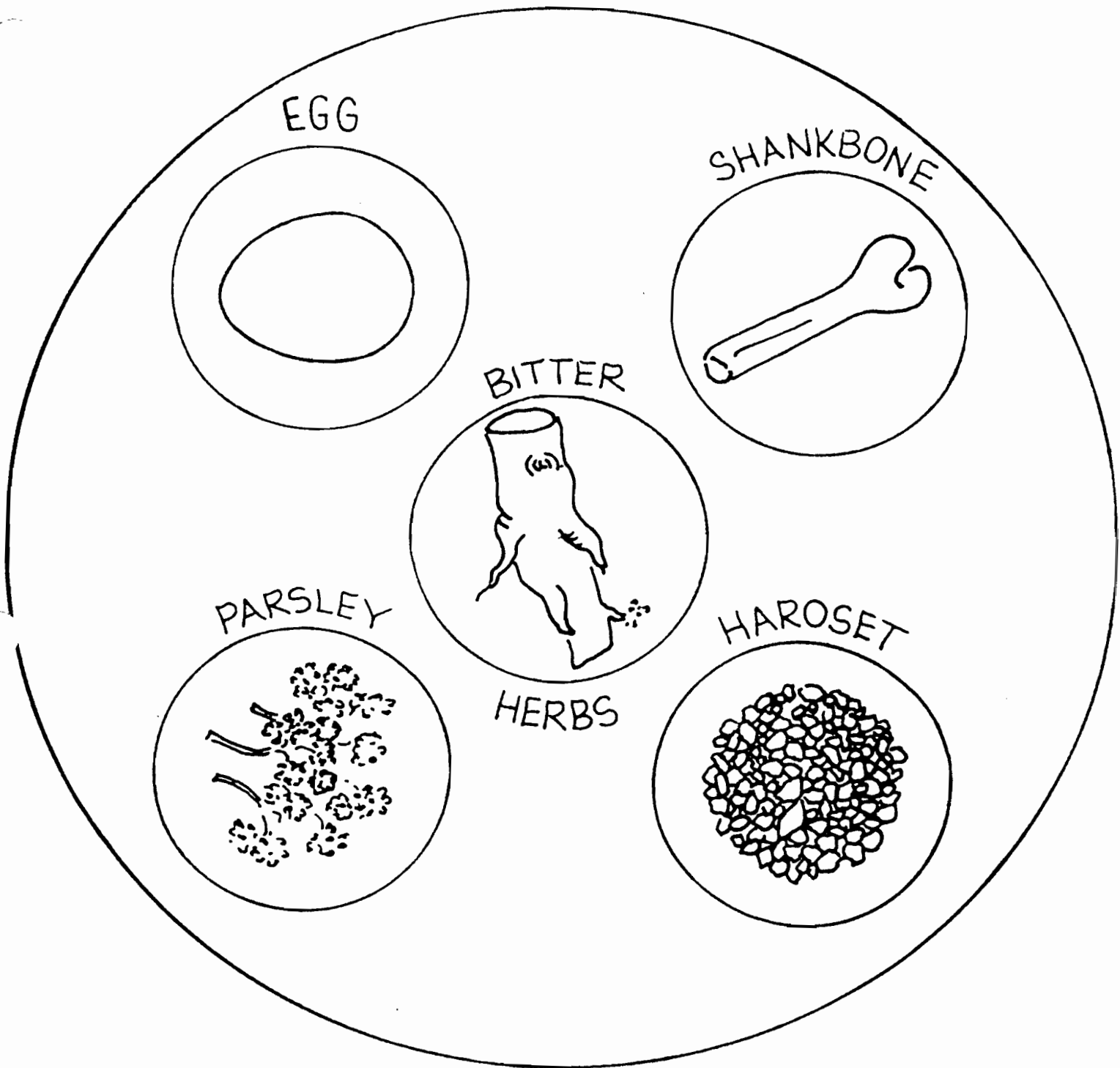
4. Place the plate face down on another piece of clear, adhesive-backed paper. Draw around it, cut, and apply paper as in instruction 3.

5. After using, wipe with a damp sponge.

Paper seder plates



MY OWN SEDER PLATE



Materials:

Scissors
Crayons
Paste

9 inch paper plate
Plastic wrap

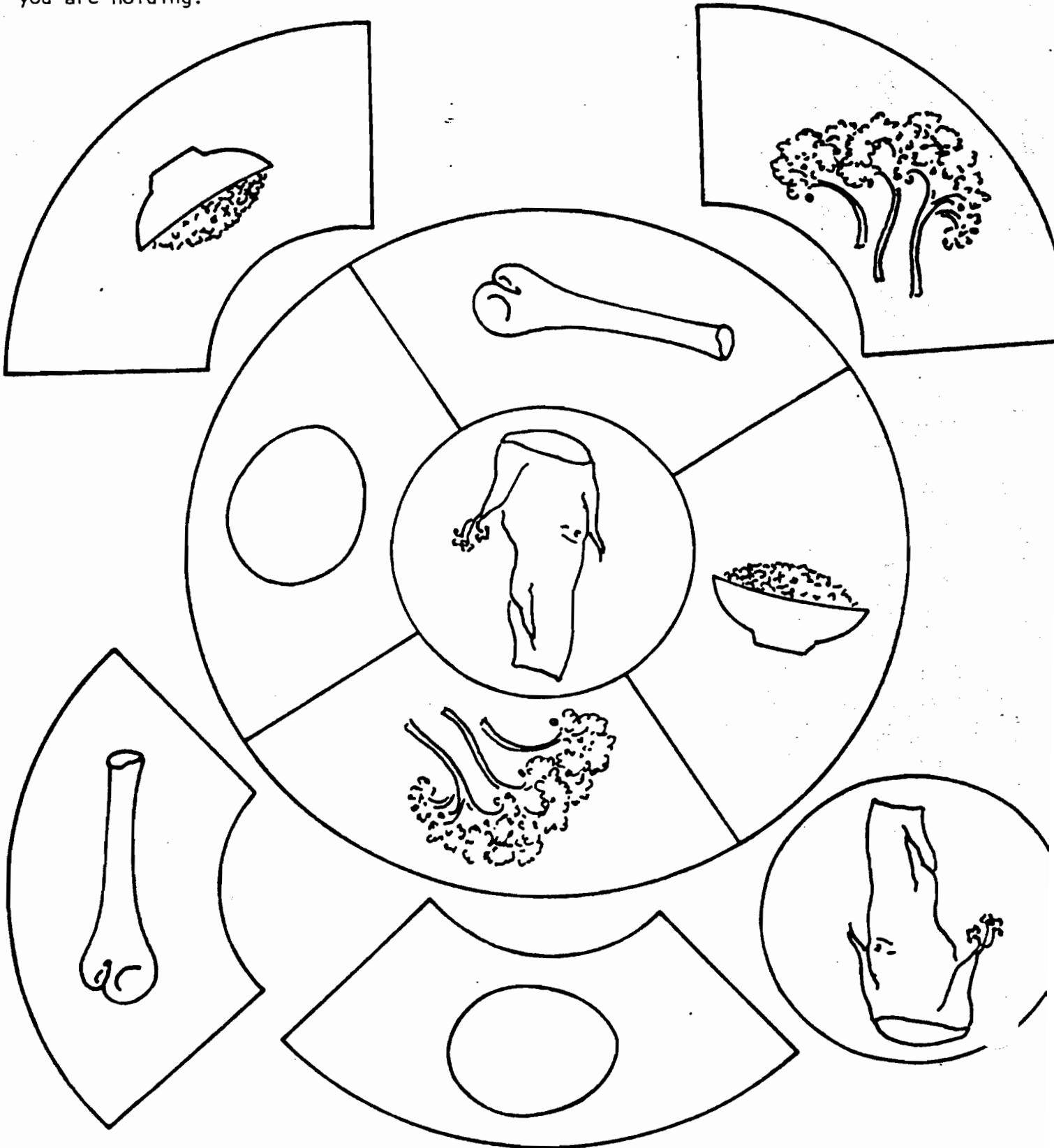
Directions:

1. Color Seder plate, then cut around edge.
2. Paste Seder plate on paper plate.
3. Cover Seder plate with plastic wrap so that food can be put on it in the appropriate places.

SEDER PLATE

Have your child cut out the Seder plate below as well as the duplicate pictures. The object of this game is for your child to match like pictures. Put the duplicate pictures on the table face down. Have your child pick up one at a time, identify it put it in the proper place on the Seder plate.

These pictures may also be used in a guessing game. Pick up a picture, conceal it from your child and give a clue about the picture. Your child has to guess what picture you are holding.



OH LISTEN, KING PHARAOH

Oh, listen, Oh, listen,
Oh, listen, King Pharaoh.
Oh, listen, Oh, listen,
Oh, let my People go.

They want to go away;
They work so hard all day.
King Pharaoh, King Pharaoh,
What do you say?

No! No! No!
I will not let them go!

Comments for Parents

The poem should be preceded by the story of Pharaoh, who wanted the people to work hard for him and to build beautiful houses and palaces and didn't let them rest and didn't want them to leave. When you reach the part, "No! No! No!," your child can shout out the words. This poem can also be a dialogue between you and your child: Your child can be asking Pharaoh and you can be Pharaoh answering No.

OH LISTEN, KING PHARAOH

Oh, list-en, Oh, list-en, Oh, list-en, King Pha raoh. Oh,
list-en, Oh, list-en, Oh, let my Peo-ple go. They
want to go a - way; they work so hard all day. King
Pha - raoh, King Pha - raoh, what do you say?
No! No! No! I will not let them go!

The musical score is written on five staves in G major (one sharp) and 2/4 time. The melody is simple and repetitive, with lyrics written below the notes. The first staff begins with a treble clef and a key signature of one sharp (F#). The second staff continues the melody. The third staff has a repeat sign at the beginning. The fourth staff has a repeat sign at the beginning. The fifth staff has a repeat sign at the beginning. The sixth staff has a repeat sign at the beginning. The seventh staff has a repeat sign at the beginning. The eighth staff has a repeat sign at the beginning. The ninth staff has a repeat sign at the beginning. The tenth staff has a repeat sign at the beginning. The eleventh staff has a repeat sign at the beginning. The twelfth staff has a repeat sign at the beginning. The thirteenth staff has a repeat sign at the beginning. The fourteenth staff has a repeat sign at the beginning. The fifteenth staff has a repeat sign at the beginning. The sixteenth staff has a repeat sign at the beginning. The seventeenth staff has a repeat sign at the beginning. The eighteenth staff has a repeat sign at the beginning. The nineteenth staff has a repeat sign at the beginning. The twentieth staff has a repeat sign at the beginning. The twenty-first staff has a repeat sign at the beginning. The twenty-second staff has a repeat sign at the beginning. The twenty-third staff has a repeat sign at the beginning. The twenty-fourth staff has a repeat sign at the beginning. The twenty-fifth staff has a repeat sign at the beginning. The twenty-sixth staff has a repeat sign at the beginning. The twenty-seventh staff has a repeat sign at the beginning. The twenty-eighth staff has a repeat sign at the beginning. The twenty-ninth staff has a repeat sign at the beginning. The thirtieth staff has a repeat sign at the beginning. The thirty-first staff has a repeat sign at the beginning. The thirty-second staff has a repeat sign at the beginning. The thirty-third staff has a repeat sign at the beginning. The thirty-fourth staff has a repeat sign at the beginning. The thirty-fifth staff has a repeat sign at the beginning. The thirty-sixth staff has a repeat sign at the beginning. The thirty-seventh staff has a repeat sign at the beginning. The thirty-eighth staff has a repeat sign at the beginning. The thirty-ninth staff has a repeat sign at the beginning. The fortieth staff has a repeat sign at the beginning. The forty-first staff has a repeat sign at the beginning. The forty-second staff has a repeat sign at the beginning. The forty-third staff has a repeat sign at the beginning. The forty-fourth staff has a repeat sign at the beginning. The forty-fifth staff has a repeat sign at the beginning. The forty-sixth staff has a repeat sign at the beginning. The forty-seventh staff has a repeat sign at the beginning. The forty-eighth staff has a repeat sign at the beginning. The forty-ninth staff has a repeat sign at the beginning. The fiftieth staff has a repeat sign at the beginning. The fifty-first staff has a repeat sign at the beginning. The fifty-second staff has a repeat sign at the beginning. The fifty-third staff has a repeat sign at the beginning. The fifty-fourth staff has a repeat sign at the beginning. The fifty-fifth staff has a repeat sign at the beginning. The fifty-sixth staff has a repeat sign at the beginning. The fifty-seventh staff has a repeat sign at the beginning. The fifty-eighth staff has a repeat sign at the beginning. The fifty-ninth staff has a repeat sign at the beginning. The sixtieth staff has a repeat sign at the beginning. The sixty-first staff has a repeat sign at the beginning. The sixty-second staff has a repeat sign at the beginning. The sixty-third staff has a repeat sign at the beginning. The sixty-fourth staff has a repeat sign at the beginning. The sixty-fifth staff has a repeat sign at the beginning. The sixty-sixth staff has a repeat sign at the beginning. The sixty-seventh staff has a repeat sign at the beginning. The sixty-eighth staff has a repeat sign at the beginning. The sixty-ninth staff has a repeat sign at the beginning. The seventieth staff has a repeat sign at the beginning. The seventy-first staff has a repeat sign at the beginning. The seventy-second staff has a repeat sign at the beginning. The seventy-third staff has a repeat sign at the beginning. The seventy-fourth staff has a repeat sign at the beginning. The seventy-fifth staff has a repeat sign at the beginning. The seventy-sixth staff has a repeat sign at the beginning. The seventy-seventh staff has a repeat sign at the beginning. The seventy-eighth staff has a repeat sign at the beginning. The seventy-ninth staff has a repeat sign at the beginning. The eightieth staff has a repeat sign at the beginning. The eighty-first staff has a repeat sign at the beginning. The eighty-second staff has a repeat sign at the beginning. The eighty-third staff has a repeat sign at the beginning. The eighty-fourth staff has a repeat sign at the beginning. The eighty-fifth staff has a repeat sign at the beginning. The eighty-sixth staff has a repeat sign at the beginning. The eighty-seventh staff has a repeat sign at the beginning. The eighty-eighth staff has a repeat sign at the beginning. The eighty-ninth staff has a repeat sign at the beginning. The ninetieth staff has a repeat sign at the beginning. The ninety-first staff has a repeat sign at the beginning. The ninety-second staff has a repeat sign at the beginning. The ninety-third staff has a repeat sign at the beginning. The ninety-fourth staff has a repeat sign at the beginning. The ninety-fifth staff has a repeat sign at the beginning. The ninety-sixth staff has a repeat sign at the beginning. The ninety-seventh staff has a repeat sign at the beginning. The ninety-eighth staff has a repeat sign at the beginning. The ninety-ninth staff has a repeat sign at the beginning. The hundredth staff has a repeat sign at the beginning.

PESAH IS HERE

Winter is gone, spring is here.
Birds are singing, Pesah is here.
Your hands go up,
They clap, clap, clap.
They take a piece of Matzah
And eat it all up.
Winter is gone, spring is here.
Birds are singing, Pesah is here.

Comments for Parents

This poem offers the possibility of some creative movements when the children are listening or reciting.

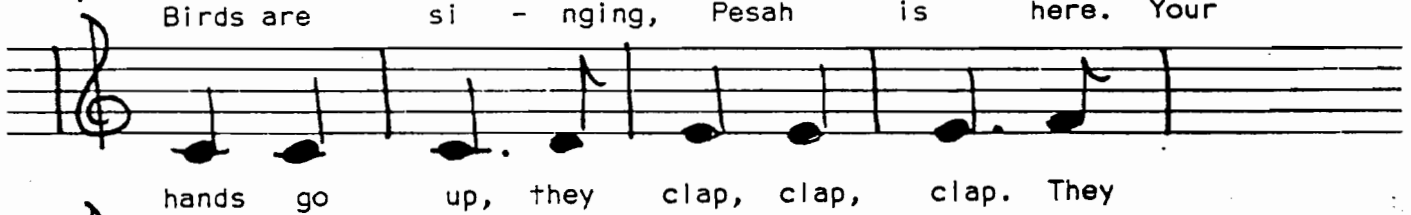
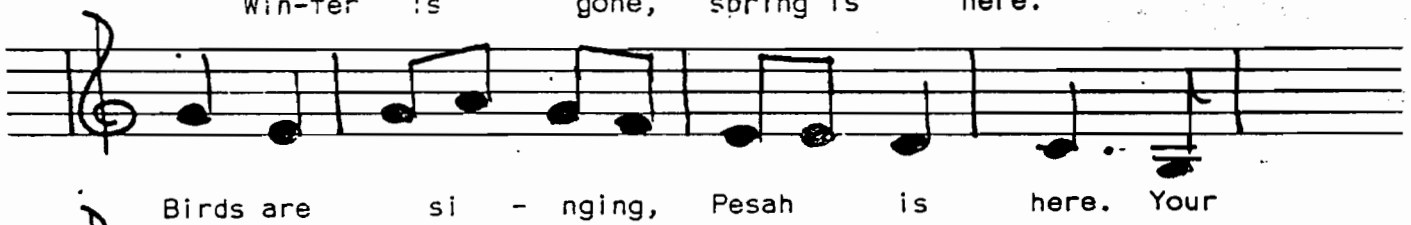
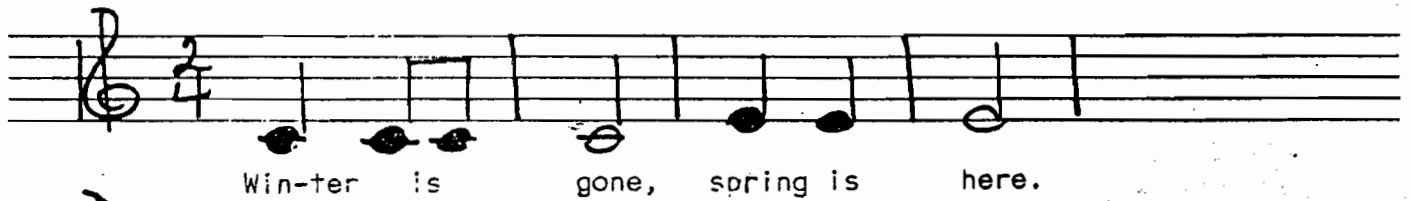
When the poem says, "Your hands go up," suggest that the hands be raised.

When the poem says, "They clap, clap, clap," hands should be brought down and clapped.

When the poem says, "They take a piece of Matzah," pretend you are eating.

When the poem says, "And eat it all up," the tummy should be rubbed to show how good the Matzah is.

PESAH IS HERE



THE BALLAD OF THE FOUR SONS

(unison - sung to the tune of "Clementine")

Said the father to his children
"At the Seder you will dine,
You will eat your fill of Matzoh
You will drink four cups of wine".

Now this father had no daughters
But his sons they numbered four
One was wise and one was wicked
One was simple and a bore.

And the fourth was sweet and winsome
He was young and he was small
While his brothers asked the questions
He could scarcely speak at all.

Said the wise son to his father,
"Would you please explain the laws?
Of the customs of the Seder
Will you please explain the cause?"

And the father proudly answered
"As our fathers ate in speed
Ate the Paschal lamb 'ere midnight
And from slavery were freed.

So we follow their example
And 'ere midnight must complete
All the Seder and we should not
After twelve remain to eat."

Then did sneer the son so wicked
What does all this mean to you?
And the father's voice was bitter
As his grief and anger grew.

"If yourself you don't consider
As a son of Israel
Then for you this has no meaning
You could be a slave as well."

Then the simple son said simply
"What is this?" and quietly
The good father told his offspring
"We were freed from slavery".

But the youngest son was silent
For he could not ask at all,
His bright eyes were bright with wonder
As his father told him all.

Now dear children, heed the lesson.
And remember evermore
What the father told his children.
Told his sons that numbered four.



A-DEER HU

SOLO:

A-deer hu, a-deer hu.
Yiv-neh vey-so b'ko-rov.

CHORUS:

Bim-hey-roh, bim-hey-roh,
B'yo-mey-nu b'ko-rov.

SOLO:

CHORUS:

Eyl b'ney, Eyl b'ney
B'ney veys-cho b'ko-rov.

2

Bo-chur hu, go-dol hu.
Yiv-neh vey-so b'ko-rov.

3

Do-gul hu, ho-dur hu.
Yiv-neh vey-so b'ko-rov.

4

Vo-sik hu, za-kay hu.
Yiv-neh vey-so b'ko-rov.

5

Cho-sid hu, to-hor hu.
Yiv-neh vey-so b'ko-rov.

6

Yo-chid hu, ka-bir hu.
Yiv-neh vey-so b'ko-rov.

E-CHOD MEE YO-DEY-A?

E-chod mee yo-dey-a?
E-chod anee yo-dey-a.
E-chod Elohey-nu
She-ba-sho-ma-yeem u-vo-o-rets.

Sh'nayeem mee yo-dey-a?
Sh'nayeem anee yo-dey-a.
Sh'ney lu-chos ha-b'ris,
E-chod Elo-hey-nu
She-ba-sho-ma-yeem u-vo-o-rets.

Sh'lo-sho mee yo-dey-a?
Sh'lo-sho anee yo-dey-a.
Sh'lo-sho o-vos
Sh'ney lu-chos ha-b'ris,
E-chod Elo-hey-nu
She-ba-sho-ma-yeem u-vo-o-rets.

Ar-ba mee yo-dey-a?
Ar-ba anee yo-dey-a.
Ar-ba ee-mo-hos,
Sh'lo-sho o-vos,
Sh'ney lu-chos ha-b'ris,
E-chod Elo-hey-nu
She-ba-sho-ma-yeem u-vo-o-rets.

CHAD GAD-YO

Chad gad-yo, chad gad-yo.

Di-ze-van a-bo bis-rey
zu-zey
Chad gad-yo, chad gad-yo.

V'o-so shun-ro v'o-chal
l'gad-yo.

Di-ze-van . . .

V'o-so kal-bo v'no-shach
l'shun-ro
D'o-chal l'gad-yo.

Di-ze-van . . .

V'o-so chut-ro v'hi-koh
l'chal-bo
D'no-shach l'shun-ro.
D'o-chal l'gad-yo.

Di-ze-van . . .

V'o-so nu-ro v'so-raf
l'chut-ro
D'hi-koh l'chal-bo, d'no-shach
l'shun-ro,
D'o-chal l'gad-yo.

Di-ze-van . . .

V'o-sa ma-yo v'cho-voh
l'nu-ro
D'so-raf l'chut-ro, d'hi-koh
l'chal-bo,
D'no-shach l'shun-ro,
D'o-chal l'gad-yo.

Di-ze-van . . .

EY-LEE-YO-HU HA-NO-VEE

Ey-lee-yo-hu ha-no-vee,
Ey-lee-yo-hu ha-tish-bee,
Ey-lee-yo-hu, Ey-lee-yo-hu,
Ey-lee-yo-hu, ha-gil-o-dee.

Bim-hey-roh, v'yo-mey-nu
Yo-vo ey-ley-nu;
Im Mo-shee-ach ben Dovid.
Im Mo-shee-ach ben Dovid.

HATIKVAH

Kol-od ba-le-vav p'ni-ma
Nefesh Y'hu-di ho-mi-ya.
Ul'fa-atey miz-rach ka-dima
Ayin l'-Tzi-yon tzo-fi-ya.

Od lo av-da tik-va-tey-nu
Ha-tik-va sh'not al-pa-yim
Li-yot am chaf-shi b'artzenu
B'erezt Tzi-yon viru-shalayim.

RIDDLE GAME

Both you and your child can play this little guessing game. All you have to do is give clues to the identity of Passover items and see if your child can guess "Who Am I?" For example:

You can see me on the Seder table. I am big and I am filled with wine. Who am I?

Answer: Wine bottle

I am on the Seder table. I am very crisp. I am the food you eat all during Passover. Who am I?

Answer: Matzah

I am on the Seder plate. I am made of apples, nuts, cinnamon and wine. Who am I?

Answer: Haroset

I am on the Seder plate. I am white and round and I am roasted before I am put on the Seder plate. Who am I?

Answer: Egg

I am on the Seder plate. Sometimes people have tears in their eyes when they taste me. Who am I?

Answer: Maror (horseradish)



Yom Yerushalayim and Yom Hazikkaron

Days of Joy
and Honor

In 1948 the modern State of Israel was born. Immediately all the surrounding Arab countries attacked Israel. There followed a hard, bloody war—Israel's war of independence.

YOM YERUSHALAYIM

In Jerusalem the fighting was heavy. The Israeli fighters had pitifully few guns and very little other equipment. The Arabs were able to surround the old Jewish section of

the city and cut it off from the rest of Israel. There was no way for the Israelis in that area to receive shipments of food or ammunition. Finally the Arabs succeeded in capturing the old Jewish section.

When the fighting between Israel and the Arabs ended at last, and a cease-fire line was drawn between the two sides, the line went right through Jerusalem. The western side of Jerusalem was on the Israeli side. The eastern section, the oldest part of the city in the hands of the Arabs.

So Jerusalem, which has been our holy city for thousands of years, became a divided city. A barbed-wire fence cut through it, guarded by armed soldiers.

On the Jewish side, Arabs were permitted to live as they always had and to worship in their mosques. But on the Arab side, the synagogues were burned. Worst of all, the Jews were cut off from their holiest place. In Jerusalem's Old Jewish Quarter is the Temple Mount, where thousands of years ago the Temple stood. The ancient Temple wall, the "Western Wall," was now in Arab territory. There was no way that Jews could visit and pray at this holy place.

OUR JERUSALEM

Jerusalem has been our center ever since King David proclaimed it to be the capital of ancient Israel, about 3,000 years ago. Solomon built the Temple here. But after the destruction of ancient Israel and the scattering of Jews all over the world, Jerusalem was ruled by foreign nations for many hundreds of years. Now, at last, the Temple Mount and the ancient Temple wall stand once again in a Jerusalem that is the capital of a Jewish nation—just as in the days of the Bible.

YOM HAZIKKARON

Yom Hazikkaron means "Remembrance Day." It is a memorial day, for remembering all the brave soldiers who died fighting for Israel—in the War of Independence, and in other wars that followed, such as the Six Day War.

Yom Hazikkaron is celebrated in Israel on the day before Yom Ha'atzma'ut (Independence Day). It is a solemn day. Many soldiers gave their lives; if they had not, there would be no Israeli independence to celebrate with joy and pride.

On Yom Hazikkaron the Israeli flag is flown at half-mast, and memorial candles are lit in synagogues, schools, army camps, and public places. Ceremonies are held at the military cemeteries, to honor the soldiers who are buried there; honor guards of Israeli soldiers stand at attention.

In the morning, sirens blow all across the country, followed by two minutes of complete silence. Throughout Israel, everything stops—traffic, machinery, talk, all activity. Israelis remember, then, that they owe their freedom to the courage of those who have fought and died. In their minds and hearts, they honor these soldiers, and pray for them.

When evening comes, and the first stars appear, a long siren blast is heard. Remembrance Day, Yom Hazikkaron, is over; Israel Independence Day, Yom Ha'atzma'ut, has begun.



JERUSALEM DAY *Israeli soldiers, both men and women, march through the streets of Jerusalem to celebrate Yom Yerushalayim.*

Half of Jerusalem had been torn away. And Israel lived uneasily alongside the Arab countries, suffering occasional fighting and bloodshed for years.

Nineteen years later, in 1967, the Arabs once again launched an attack on Israel. Again little Israel fought alone against the armies of many Arab countries. Israel's soldiers were well-trained and very brave. Not only did they fight the Arabs off: they pushed on and captured much Arab territory. Their counterattack was so strong that the entire war was over in six days! It is known as the Six Day War.

Most important of all, in this war the Jews recaptured the old section of Jerusalem. Now the two parts of Jerusalem could be rejoined, and the city could be whole again. Hundreds of thousands of Jews traveled to Jerusalem to pray at the ancient Western Wall; many wept tears of joy.

Yom Yerushalayim means "Jerusalem Day." It is our new holiday, celebrated on the 28th of Iyar, on which we express our great joy that Jerusalem is united once again.

The Israeli memorial day is Yom Hazikaron. Each year, on this day in late April, Israelis remember and honor those who died in battle. Many people visit a military cemetery to mourn the soldiers, relatives, friends, or strangers, who fell defending Israel.



SO MUCH TO REMEMBER

In the United States we have Memorial Day, on which we honor all the brave soldiers who have died fighting for the United States. Although the United States has fought in many wars, for a long time no war has actually been fought on our land, or has threatened our homes. It is sometimes hard for us to realize what it means for people to fight, and die, so that their families and fellow citizens can live in freedom. But in Israel, war is very close to home. There was fighting only a short time ago, and there may be more fighting soon. Every family has someone in the army—an aunt, a brother, a cousin. On Remembrance Day in Israel, everyone understands how much is owed to Israel's soldiers; and everyone honors their brave spirit; and everyone remembers.

WORDS IN HEBREW

These are the names for the two holidays you have just studied:

יום ירושלים	JERUSALEM DAY
יום הזכרון	REMEMBRANCE DAY





ISRAEL INDEPENDENCE DAY



Yom Ha'Atzmaut, Israel's Independence Day, is only a 'youngster' compared to all the older festivals but it is fast gaining in popularity. Before long it too will become the equal of its sister-festivals. As you will soon find out, certain religious observances are also being attached to it.

To help summarize and better understand the many historical events mentioned in the WHY section, a special table called "A Time-Table of a Two Thousand Year Struggle" has been included. Refer to this table and return to the reading portions as often as necessary.

Helpful to your understanding and remembering are the "Terms" and the "Numbers" we have included. If you share them with your family and friends they too will learn and thus enjoy the great day all the more.

As always, the material listed under "For Further Reading" comprises books, reference works, pamphlets, and the like. If you read as many of these as you can, they will deepen your knowledge and appreciation of the significance of this historic holiday.

We Jews, as you may already know, have a long and colorful history behind us. The second half of that history (about 2,000 years) is largely covered by the events discussed in the WHY section. Reading some of the history texts listed under "For Further Reading" will give you a good idea of how the Jewish people has traveled the long road of the past two thousand years and what it was that made it possible for us to continue as Jews.

HAPPY YOM HA'ATZMAUT!

THE WHY OF ISRAEL'S INDEPENDENCE DAY

As the fourth of July is an American holiday because it marks the independence of the thirteen colonies (which then became the first 13 of the United States) from Great Britain, so the 5th of Iyar, 5708 (corresponding to May 14, 1948) is Israel's Independence Day—a great Jewish holiday, because on that day the present State of Israel was born. But this event means even more to Jews than the birth of independence does to other nations because now for the first time in nearly 2,000 years, our people has a land of its own and is an independent nation once more.

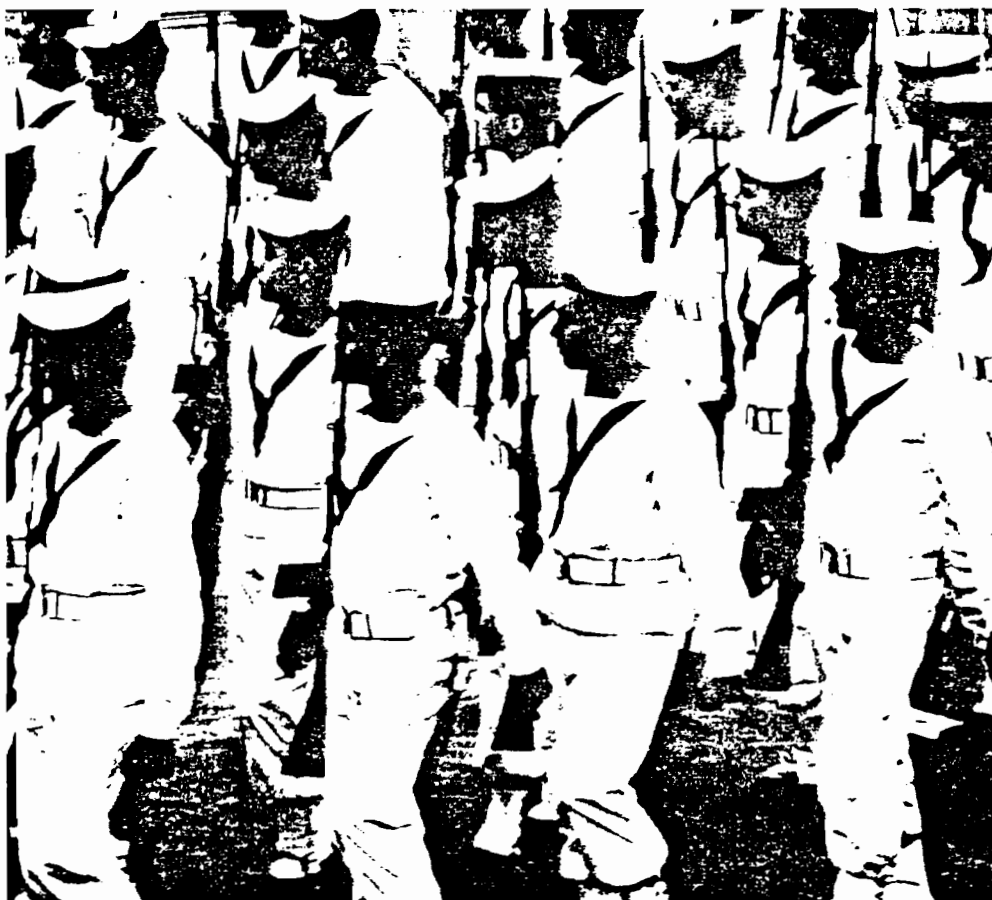
However, in order to understand how this historic event came about seemingly so suddenly and so quickly, we need to know the story of our people. Thus we will see that the struggle for Jewish independence, which had failed at the time of Bar Kochba and Rabbi Akiba when Lag B'Omer originated, finally culminated in the present-day State of Israel. But, since so much has happened between these two periods, let us review these intervening events briefly.

Following Judea's second defeat by Rome the Jews suffered more than ever before. Not only were many of them driven from their land, Israel, to all other parts of the Roman Empire but for those who remained, life in Israel was bitter under the crushing tyranny of the Roman rulers.

Nevertheless, in spirit the Jews were not defeated. Wherever they lived they studied the Torah diligently and created such famous works as the Talmud (the Oral Law) and other sacred writings.

During the Middle Ages (or the "Dark Ages") when human suffering was widespread due to wars, ignorance, superstition, etc., the Jews still clung to their study of Torah. Not for a moment did they lose hope for a rebuilt Israel, even though they had been exiled from three major countries (England, 1290; France, 1394; and Spain, 1492). Because of these and other explanations, the Jew became known as the "Wandering Jew" without a home or a land of his own. In fact, during these dark centuries most Jews were forced to live in ghettos, were not allowed to earn a livelihood as they chose, and were frequently humiliated, attacked, robbed, murdered and persecuted in countless other ways.

But all the suffering and persecution could not discourage the Jews from Torah study. Nor did they ever forget their homeland, Israel. Three times a day they prayed for it. Ceaselessly they continued to study the holy books written there. Many Jews also managed to visit or even to settle in Israel. In brief, Israel was always close to their hearts.



*The Israeli Navy parading on Independence Day.
(Courtesy Israel Information Services.)*

When the Dark Ages ended, and liberty and enlightenment began to spread under the influence of the American and French Revolutions, new nations came into being. The Jews thought the time had come for them too to have a land of their own. During the early 19th century, many Hebrew writers as Peretz, Mapu, Smolenskin, Hess, and others, began to encourage the Jews to build up their Land of Israel as a national Jewish homeland. However, it was only near the end of the 19th century (in the 1880's) that greater masses of Jews (chiefly the victims of the Russian persecutions) began to immigrate to Israel and to build the earliest settlements there. You may well imagine the dreadful conditions these earliest *Halutzim* (pioneers) found there: a land long neglected, its soil uncultivated, swamps, deserts, and to top it all—unfriendly Arabs.

Yet these hardy pioneers were not discouraged in the least. Determined to succeed no matter what the sacrifice, they went ahead, draining the swamps, tilling and enriching the soil, and building village after village. Before very long, a number of settlements had sprung up. The best known of these earliest settlements was Rishon L'Tzion.

Even though Israel was then, and for centuries had been, under Ottoman rule as part of the Turkish Empire—by the latter part of the 19th century, as more and more Jews migrated to Israel, while the land was developing and being built up, the Jews of the world now sensed that the time had come for all Jews to organize and turn this ancient land of the Jews into the modern Jewish homeland. This conviction led to the birth of the Zionist movement.

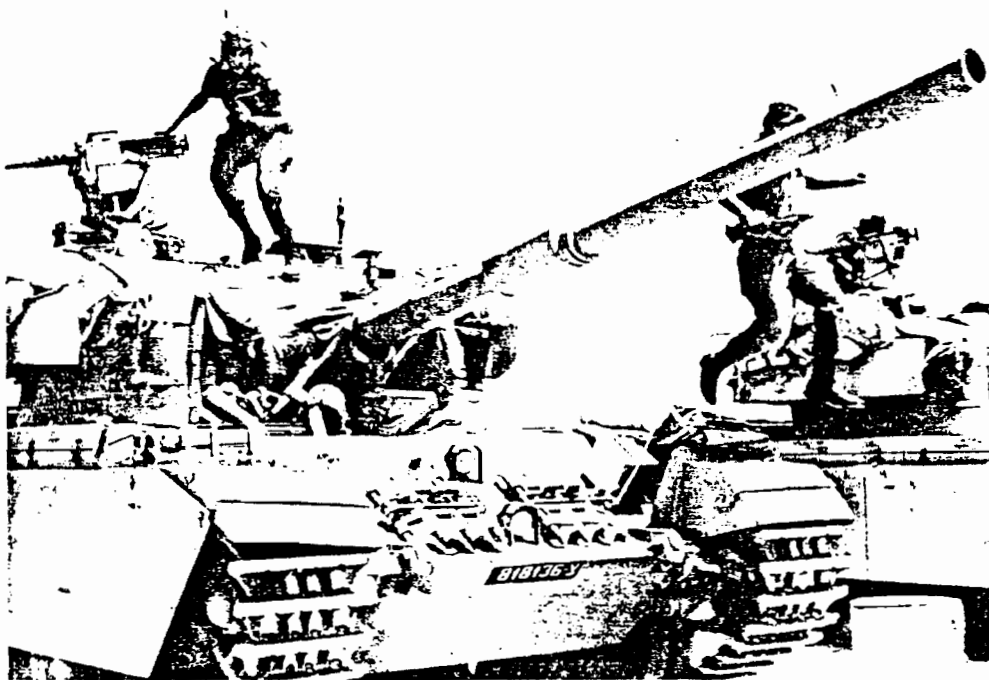
Theodor Herzl, an Austrian-Jewish journalist, was the most influential and famous leader of this movement. He set up the first World Zionist Congress which met in Basle, Switzerland, in 1897. It has been meeting regularly every four years ever since. This Congress, composed of representatives of Jewish communities all over the world, worked to make Israel the land of the Jews, to be governed by the Jews themselves.

Then, in 1917, while World War I was still being fought, came the celebrated Balfour Declaration (named after Arthur J. Balfour, the British Foreign Secretary) in which Great Britain expressed its intention of making it possible to build up Palestine as a Jewish Homeland.

When the war ended, following the victory of all Allied Powers (United States, Great Britain and France) over the Central Powers (Germany, Austria and Turkey) Palestine came under the rule of Great Britain, which had been given the "mandate" to govern it. This arrangement meant that the Jews could have some self-government in Palestine, but under the "protection" of Great Britain.

But the Arabs of Palestine were bitterly opposed to this arrangement and as a result constantly harassed the Jews. Thus periodically many bloody riots broke out in Palestine, when bands of Arabs attacked and killed large numbers of Jews. Those of 1921, 1929, and 1936 were among the worst.

However, the Mandate policy showed its greatest weakness during World War II, while Nazi Germany was in power. During those terror filled years of the early 1940's when thousands upon thousands of Jewish refugees from Nazi lands were clamoring to enter Palestine (since most nations, including the United States, refused to admit them) they found the gates of the homeland closed tight against them. Why? Because the British were afraid of Arab objections to having masses of Jews enter



*Israeli tankists on maneuver.
(Courtesy Israel Information Services.)*

Palestine. Nevertheless, the Israelis did manage to smuggle many long-suffering Jews secretly into the Land.

This British opposition prompted the formation of Jewish underground resistance "armies" who fought both the British and the Arabs. The Haganah ("self-defense"), the Palmach ("commando troops") and Irgun Zvai Leumi ("Jewish National Army") were among the best-known early resistance movements.

In addition to those and other efforts, many Jews now realized that Jews could have security only as an independent Jewish nation, and they concentrated all efforts on a political battle aimed at this end. Finally, on November 29, 1947, the United Nations voted to have Great Britain give up its mandate rule of Palestine in order to allow it to become a full, independent nation on its own. *This act gave birth to the State of Israel. It was born on May 14, 1948*, thus becoming a free and sovereign nation, after its people had been scattered and homeless for nearly 2,000 years.

However, Palestine had been divided by the U.N. decision into two sections, separate Israeli and Arab territories. As a result, the area of the new State of Israel amounted to about one-eighth of what it had been during Biblical times. But most of the Jews did not object, as long as the tiny territory was now their own.

Dr. Chaim Weizmann, an outstanding Zionist leader for many years—and a former professor of chemistry at England's University of Manchester—who had been chiefly instrumental in having the Balfour Declaration issued, became the State of Israel's First President.

Naturally, since many Arabs had always been opposed to a Jewish state, they immediately went to war against the newly-born Israel. But the Jewish army was ready for them. With superhuman courage they fought off the armies of seven Arab countries. Within less than a year the Arab nations all signed an armistice with Israel, thus ending Israel's War of Liberation.* However, attacks by smaller Arab armies still persisted.

Now, the State of Israel could settle down to the task of building up the land, the nation, the government and world relations. As a result, within a few years, Israel had already become the leading country of the Middle East. It was fully recognized as a sovereign state and admitted to the United Nations in 1949.

This, in short, is the story of the birth of the State of Israel. You can see what a long, hard struggle it has been. Therefore, every year, on the 5th of the month of Iyar, as Israel's Independence Day is being observed, Jews everywhere realize what it is that she is celebrating.

Thus, young as this festival is, it has a long, proud and colorful history behind it. Unlike all other Jewish festivals, Israel's Independence Day is observed not for something that happened a long time ago, but for a recent event that has been nearly 2,000 years in coming.

Also, it is a source of joy to us that an event of such significance with such a long history, took place within our own time. In other words, you yourself are living in a period when extraordinary history is actually being made by our people.

Nevertheless, we Jews feel that being an independent nation, in a land of our own, is only the beginning of a brighter future for our people. At the same time, we must not forget or overlook the vast problems and difficulties which confront the State of Israel. Perhaps the greatest of these is Israel's military security. Twice since the War of Liberation of 1949—

* But this end of the war did not mean that the Arab nations now recognized the State of Israel. It only meant that fighting was being suspended for the time being. In fact, even to this day, the Arabs still consider themselves to be at war with Israel and they still refuse to recognize her independence.



Independence Day Parade, Jerusalem.

first during the Sinai Campaign in 1956, and later in the heroic Six-Day War of 1967—Israel succeeded in defending itself against a savage enemy, which outnumbered the State 40 to 1.

Numerous other problems also demand immediate attention, such as: settling those who come from nearly all parts of the world; building up industries and agriculture; keeping the workers employed; providing for the education and health of all, etc.

But, the Israelis have never despaired in the face of any crisis. We may therefore expect that all the pressing problems will find a solution and that Israel will show the world the way to a democratic, peaceful and righteous life.

From all this you now have a much clearer picture of the long, arduous and adventurous road that began with the original Lag B'Omer and continued to modern Israel's Independence Day. Both festivals tell a story of the Jew's struggle to survive and to carry his message to the world. This struggle shows how the Jew has refused to die, chiefly because he has had something to live for; his Torah together with other spiritual treasures of 4,000 years of unbroken tradition.

TIME-TABLE OF A 2,000 YEAR STRUGGLE FROM ROMAN RULE TO INDEPENDENCE

(B.C.E.—Before The Common Era	C.E.—Common Era, same as "A.D.")
63 B.C.E.	Pompey conquers Judea. Beginning of Roman Rule. End of Jewish Independence.
70 C.E.	Judea loses war to Rome. Temple destroyed. Great Exile begins.
135 C.E.	Second war with Rome. Exile and persecution by the Romans. Torah study continues on.
MIDDLE AGES (500-1500)	Persecution, ghettos, expulsions (England, 1290. France, 1394; Spain, 1492). Jews still remember Torah and Israel.
NEW FREEDOM (1776-1789)	Nationalism. Freedom, equality for all. Jews also want and demand equal rights.
1800-1850	New nations are born. Jews also want to be a nation, like all other nations. Famous Hebrew writers: Hess, Peretz, Smolenskin, Mapu, Pinsker, etc.
1880-1920	Earliest modern-day settlements in Israel. Aliyah. Halutzim. Beginning of Zionism (Herzl).
1897	First World Zionist Congress, Basle, Switzerland.
1914-1918	World War I. Britain favors Zionism. General Allenby captures Jerusalem. 1918.
1917	Balfour Declaration. Chaim Weizmann.
1920	British Mandatory Government begins. Jewish self-government. Arab riots.
1933-1945	Nazi refugees struggle to enter Palestine. Rise of Jewish underground defense armies: Haganah, Irgun Zvai Leumi, and others.
1947	United Nations approves establishment of separate Arab and Jewish independent states in Palestine.
May 14, 1948	Birth of the State of Israel. Arabs attack Israel. Israel's War of Liberation.
1949	Arab-Israeli Armistice agreements. Israel admitted to United Nations.
1956	Sinai Campaign.
1967	Six-Day War.

HOW ISRAEL'S INDEPENDENCE DAY IS CELEBRATED

Since this festival is still very new and young compared to all our other holidays it does not as yet have as many customs and traditions as have our older festivals. Nevertheless, Jews the world over are finding more and more ways of observing it. Naturally, most celebrations of Israel's Independence Day are held in Israel. However, Jews throughout the world also join in celebrating it in one way or another. Some of these observances will now be described.

In the State of Israel, Independence Day is marked by joy and merry-making because of the deep pride and love the Israelis feel for their country. But the gaiety is accompanied by a feeling of sadness and by the memory of those who fell in the bloody struggle for Israel's freedom. Our people had to pay a high price indeed for liberty.

Therefore, the day before *Yom Ha'Atzmaut* (the Hebrew Independence Day) is *Yom Ha-Zikaron* (Memorial Day). Immediately after sundown of the preceding day—for all Jewish festivals begin on the preceding evening—a siren is sounded and all activity suddenly stops. Everything is closed and silent, including all cafes, theatres, and all other places of entertainment. That evening sorrow prevails as everyone calls to mind the dead heroes of Israel's wars. The following day is devoted to visiting the cemeteries to decorate and pray at the graves of the dead.

But, at the end of that day, at the blast of another siren, the entire nation plunges into merrymaking and celebration. In many homes the *Hallel* prayer is recited, followed by a festive dinner. Throughout the land carnivals, dancing, singing, etc. are in order. The next day tens of thousands of Israelis flock to witness the grand military parade, when units of Israel's army, navy and air force march smartly in formation and display the latest tanks, planes and other war equipment that is part of Israel's military might. Recently, however, the Israelis have been conducting discussions whether to continue such military parades, or to introduce other ways of officially celebrating *Yom Ha'Atzmaut*.

Connected with Independence Day is another custom that is fast becoming an Israeli tradition: the international Bible Quiz. Although the final contest of this typically Israeli event actually takes place shortly before Independence Day, it is usually associated with the latter. Bible Quiz winners from all over the world meet in Jerusalem for the final contest. Glued to their radios, the entire nation listens intently to these contestants, just as do World Series fans in America. (In other words, it may be said that the final Bible Quiz is to Israel what the World Series is to the U.S.A.)

During Temple Days, the Jews went on a pilgrimage to Jerusalem three times a year (on Passover, Shavuot, and Sukkot). In the same spirit many groups of Israelis go on a three-day hike to Jerusalem. Walking instead of riding, they average about fifteen to twenty miles per day, singing as they go, camping overnight on the way.

In short, Independence Day in Israel is observed in a variety of ways. In time, no doubt, other manners of observance will be added some of which will become established traditions.

While Yom Ha'Atzmaut is not as widely celebrated in America as it is in Israel, even here it is developing into an established holiday. Many American Jews celebrate and honor it by taking a trip to Israel and sharing in the celebration with the Israelis. The number of such American Jewish visitors increases from year to year.

On this day the Israeli Embassy in Washington, as well as all the consulates of the State of Israel located throughout the United States, observe open house for all visitors. Many Jewish schools and organizations visit these institutions in large groups and thus become better acquainted with what Israel is doing.

Even though Israel's Independence Day is not a religious festival, many synagogues do observe it with special services which include the reading of special Biblical portions in addition to the regular prayers. These religious observances are also becoming more and more popular.

In most Jewish schools, Yom Ha'Atzmaut programs are regularly scheduled. They consist of assemblies, dramatic programs, visits to places connected with Israel, and the like. Other Jewish organizations and institutions in growing numbers likewise observe it with a special program in honor of this day.

It has also become customary for many American cities to schedule large parades in observance of Israel's Independence Day. The best-known and most colorful of these parades is the one held in New York, where many thousands of Jews line both sides of Fifth Avenue to cheer the numerous groups of marchers and the colorful floats depicting Israel's history and progress. Most Jewish organizations and schools take part in these parades.

Here we have mentioned only a few of the many forms of observing Israel's Independence Day. As Israel grows and as more and more Jews work for Israel's welfare, it is to be expected that additional observances will be introduced. However, no matter what the form in which this young festival is celebrated, the feeling of every Jew is not only the pride in his homeland, but also a realization that Israel faces many pressing problems and therefore needs the help of every loyal Jew. Israel is the homeland of all Jews. In other words, the Land of Israel cannot be separated from the People of Israel.

NAMES AND TERMS FOR ISRAEL'S INDEPENDENCE DAY

BALFOUR, ARTHUR J.	The British foreign secretary after whom the "Balfour Declaration" was named
BALFOUR DECLARATION	A declaration issued through Lord Balfour, of Great Britain, expressing her intention of helping the Jews to make Palestine a Jewish homeland
BASLE	The Swiss city where the first World Zionist Congress took place in 1897
BIBLE QUIZ	The final round of this famous Bible contest, when contestants from all over the world gather in Jerusalem, a few days prior to Independence Day
ENGLAND	Jews were expelled from there in 1290
FRANCE	Jews were expelled from there in 1394
GHETTOS	The part of a city where many Jews were forced to live during the Middle Ages
HAGANAH	("Self-defense") One of the Jewish secret self-defense armies of the World War II period
HALLEL	A prayer of thanksgiving recited on joyous festivals
HALUTZ (plural—HALUTZIM)	Israel pioneer
HERZL, THEODOR	One of the famous founders of the Zionist movement
IYAR	The Hebrew month when both Lag B'Omer and Independence Day occur
MANDATE	A form of rule, known as a "protectorate," under which Great Britain, following World War I, gave Palestine some home rule
MEMORIAL DAY	English for Yom Ha-Zikaron
MILITARY SECURITY	The security of being free from military attack as Israel seeks to be
ORAL LAW	The rabbinic law which grew out of a study of the Bible, but which was handed down from teacher to student, from mouth to mouth, or, orally, not in written form

OTTOMAN EMPIRE	Same as Turkish
PALESTINE	The name by which the land of Israel was called prior to the establishment of the State of Israel
PALMACH	"Shock troops," a Jewish self-defense army
RISHON L'TZION	One of the earliest settlements in Israel
SINAI CAMPAIGN	A war fought by Israel against the Arab attackers in the Sinai desert in 1956
SPAIN	Jews were expelled from there in 1492
TALMUD	The Oral Law which grew out of the study of the Torah
THREE-DAY HIKE	The hike taken by Israelis into Jerusalem just before Independence Day
"WANDERING JEW, THE"	A term used regarding the Jews, which was meant to show that they had no land of their own, but were forced to wander all over the earth
WAR OF LIBERATION	The war fought against the Arabs immediately following the birth of the State of Israel
WEIZMANN, CHAIM	First president of the State of Israel
WORLD ZIONIST CONGRESS	A body of representatives of Jews from all over the world, who meet every four years to discuss problems pertaining to Israel
YOM HA'ATZMAUT	Hebrew for "Independence Day"
YOM HA-ZIKARON	Hebrew for "Memorial Day," a day before Independence Day
ZIONISM	A movement that works for the return of the Jews to the land of Israel, which it seeks to build up as a Jewish homeland

NUMBERS RELATING TO ISRAEL'S INDEPENDENCE DAY

- $\frac{1}{8}$ The area of the State of Israel as of May 14, 1948 was about *one-eighth* of what it was in Biblical times
- 1 This holiday lasts but *one* day
- 3 The *three-day* hike which takes place just before Independence Day
- 5 Yom Ha'Atzmaut falls on the *5th* of Iyar
- 6 The *Six-Day War* of 1967
- 14 Israel's first Independence Day was on the *14th* of May
- 2,000 Nearly 2,000 years have elapsed since the Jewish people lost their independence

SIGNIFICANT DATES TO REMEMBER ON YOM HA'ATZMAUT

1492	1947
1897	1948
1917	1949
1967	



QUIZ QUESTIONS—ISRAEL'S INDEPENDENCE DAY

QUESTIONS:

1. a) What is the Hebrew date of Israel's Independence Day?
b) What was the English date on which it was first observed?
2. Why is it observed?
3. How do we associate Independence Day with Lag B'Omer?
4. What happened to the Jews after their defeat by the Romans?
5. Why didn't the Jews feel lost following the defeat by Rome?
6. What famous Jewish work was produced following the defeat by Rome?
7. From which 3 important countries, and in what years, were the Jews exiled during the Middle Ages?
8. Why was the Jew known during the Middle Ages as the "Wandering Jew"?
9. What made ghetto life so bitter for the Jew during medieval times?
10. How did the Jews keep the land of Israel close to their hearts during the Middle Ages?

ANSWERS:

1. a) 5th day of Iyar
b) May 14, 1948
2. After nearly 2,000 years, Israel again became an independent nation
3. The fight for freedom that failed them, at the time of Lag B'Omer, was finally won on Independence Day, 1948
4. They were driven out of their land and those who remained in Israel suffered Roman tyranny
5. They continued to study the Torah—and to uphold their faith
6. The Talmud, or the Oral Law
7. England, 1290
France, 1394
Spain, 1492
8. Because he had no land of his own and was therefore persecuted and forced to wander from land to land
9. He was often attacked, robbed, shamed and made to suffer in endless ways
10. They prayed for it, read about it, and in some cases even visited there

11. What did many Hebrew writers encourage the Jews to do during the early 19th century?
 12. What caused many European Jews to emigrate to Israel during the latter part of the 19th century?
 13. What is meant by the term "halutzim"?
 14. Name some of the conditions the halutzim found in Israel.
 15. What was "Rishon L'Tzion"?
 16. What mighty empire of the 19th century and 20th century had ruled Israel for hundreds of years before World War I?
 17. a) What is meant by the "Zionist movement"?
b) When was it born?
 18. a) Who was Theodor Herzl?
b) How did he become famous?
 19. a) What was the World Zionist Congress?
b) When and where did it first take place?
c) How often does it meet?
11. Build up their land, Israel, and become a nation like all other nations
 12. Persecutions, especially in Russia, as well as in other countries
 13. Israeli pioneers
 14. Deserts, swamps, uncultivated land, and unfriendly Arabs
 15. One of the earliest colonies established in Israel
 16. The Turkish or Ottoman Empire
 17. a) A world organization working to make Israel the national homeland of the Jews
b) Around the end of the 19th and the beginning of the 20th centuries
 18. a) An Austrian journalist who dedicated himself completely to work for Zionism
b) He organized the First World Zionist Congress, and tried to persuade the nations of the world to agree to make Israel a Jewish homeland
 19. a) A body of representatives of Jews from all over the world who wanted to see Israel become a free nation in its own land
b) In 1897, at Basle, Switzerland
c) Every four years

- | | |
|---|--|
| 20. a) Which nation issued the Balfour Declaration? and when? | 20. a) Great Britain in 1917 |
| b) What was it? | b) A declaration which stated that Britain favored building Israel up as a Jewish homeland, by and for the Jews, but—under certain conditions |
| 21. What nation ruled Israel immediately after World War I? | 21. Great Britain |
| 22. What is meant by "Palestine"? | 22. The name of the Land before the rise of the State of Israel |
| 23. What was the "mandate" of Great Britain over Palestine? | 23. A political agreement and arrangement by which Britain allowed Palestine to govern itself, although it was under the "protection" of England |
| 24. How did the Arabs of Palestine show their feelings about the mandate after it was declared? | 24. They expressed their bitterness toward the Jews by staging a number of riots throughout the land |
| 25. In what way did the mandate policy show its weakness during the 1940's? | 25. Britain refused to allow the Jewish refugees from Nazi lands to immigrate to Israel |
| 26. Name a few of the Jewish resistance armies of the World War II period. | 26. Haganah; Palmach; Irgun |
| 27. What is so important about November 29, 1947? | 27. On that date the United Nations voted to have Great Britain give up its mandate over Palestine and allow Israel to become a fully independent nation on May 14, 1948 |
| 28. How did the area of the State of Israel compare with that of Biblical times? | 28. It was only about one-eighth as large as it had been in those early days |
| 29. Name the first President of the State of Israel. | 29. Chaim Weizmann |
| 30. How long did the War of Liberation last? | 30. Less than one year |

- | | |
|---|---|
| 31. When was Israel admitted to the United Nations? | 31. In 1949 |
| 32. Independence Day is most different from all our other festivals because (check one) | 32. c) It has a longer (known) history preceding it than any other festival |
| a) It first took place a long time ago. | |
| b) It is a minor and non-religious festival. | |
| c) It has a longer history preceding it than any other festival. | |
| d) It is the shortest of all our festivals. | |
| 33. Name one of Israel's major problems today. | 33. Military security |
| 34. Name the 3 wars Israel has fought since it became a modern nation. | 34. War of Liberation (1948)
Sinai Campaign (1956)
Six-Day War (1967) |
| 35. Why is it that throughout his history, the Jew has refused to die? | 35. Among many other reasons, because he has had something to live for—his Torah, the one greatest source of his life |

NOTE: In connection with the following chapter please refer to SUMMARY AND COMPARISON OF LAG B'OMER AND ISRAEL'S INDEPENDENCE DAY, page 146.

SUMMARY AND COMPARISON OF LAG B'OMER AND ISRAEL'S INDEPENDENCE DAY

Even though Lag B'Omer and Israel's Independence Day appear to be two distinct and separate festivals, there is a close link that joins them. That is, it is not merely a coincidence that both festivals come so close together during the same month. But both are also closely related to one another in other ways.

The struggle for Jewish survival against the Romans that began with Lag B'Omer was finally won nearly 2,000 years later with the birth of the State of Israel. Following the Jews' defeat in their second war with Rome, they had nothing but their Torah to keep them alive as Jews. But, it was the nourishment of the Torah and its study which enabled them to stay alive until the turn of events of the 20th century also won them national independence. In other words, without the Torah, Jewish survival until 1948 would have been impossible.

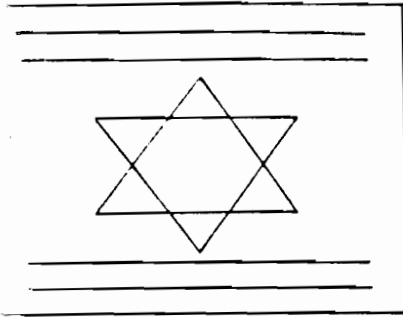
Going back to the days of Rabbi Akiba, just suppose that one of his students, carrying a bow and arrow, would have shot at a target, which we will call "national independence." Of course, he, no doubt missed that target at that time, because Roman might was far too strong for Israel. But, let us continue to imagine as though that same arrow (or, another one shot immediately afterward) had sailed on and on for 2,000 years, all the way up to the year 1948. At that time it finally did hit its mark, namely the freedom won by the present independent State of Israel.

This long struggle for national freedom is but another shining example of the hope and optimism which fills the heart of every loyal Jew. But this feeling of hope did not come from nowhere. It was founded on the firm foundation of the soundness of that same Torah which has kept the Jew alive throughout the ages. Never has that hope been lost, not even during Judaism's darkest days.

Furthermore, the Jew always felt that only in his own land, in Israel, could he ever live a full and complete life as a Jew.

It is, therefore, now up to us to see that that independence remains, because the freedom we have won is to be of use, not for ourselves alone but also for the well-being of all of mankind. Israel's miraculous progress during the past 24 years, when so many other nations have benefited from her advances in science, literature, education, and other such fields, is but a small sample of what a free and independent Israel can do. This is what Israel has been doing with its freedom ever since it won it. Isn't it worth protecting with all that we have, with our energies, our money, our support and love and with everything else of value?

Let us think about such questions as we celebrate Israel's birthday with pride and joy in our hearts.



Israeli Flags

PLASTIC-STRAW FLAG

Draw the design of the Israeli flag on a rectangle of white cardboard, or on a white styrofoam meat tray (from supermarket or butcher), as shown below.

Cut plastic straws (blue-and-white striped) into one-half inch lengths. Dip one end of a cut straw into white craft cement and place it on the penciled outline. Continue until the whole design is covered with the straws.

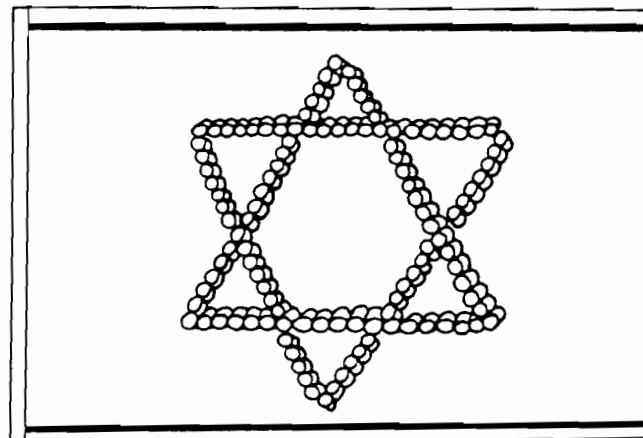
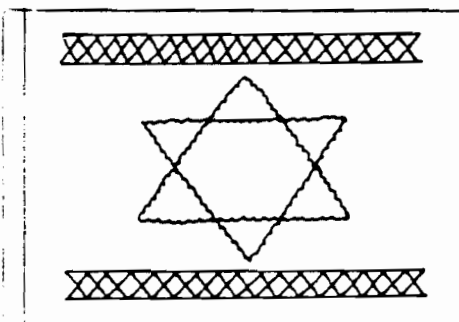
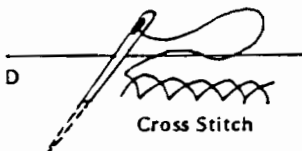
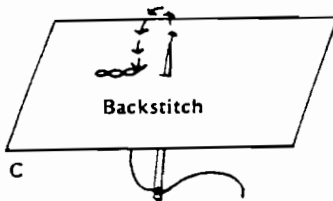
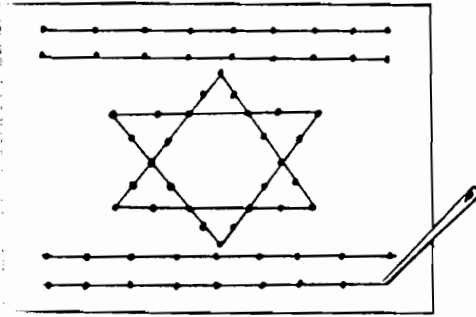
Glue one side of the flag to a narrow wooden dowel (from craft or hobby store).

SEWING-CARD FLAG

Lightly draw the design of the Israeli flag on a white styrofoam meat tray (from supermarket or butcher), as shown in figure A. With the point of a needle, puncture holes (no less than one-quarter inch apart) through the tray, all along the penciled lines of the design (figure B).

Using a backstitch, sew in and out of all the holes with blue yarn (figure C). Using a cross stitch, fill in the top and bottom border of the flag with blue yarn (figure D).

Glue one side of the flag to a narrow wooden dowel (from craft or hobby store).



Plastic-Straw Flag

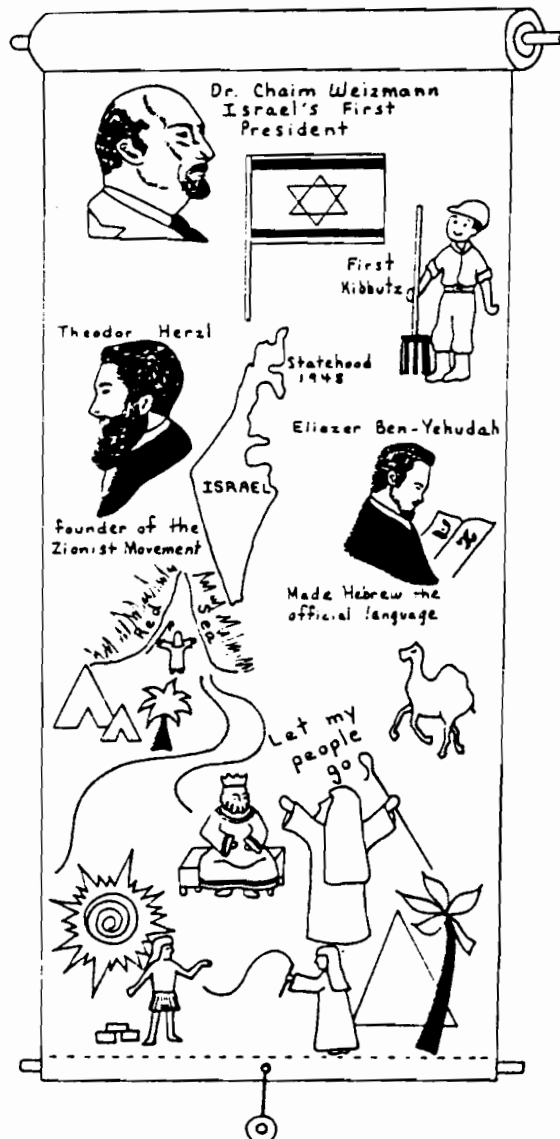
Window-Shade Mural

Materials:

- | | |
|---|-------------------------------------|
| 1 plain white window shade (inexpensive one from a variety store) or material tacked to a window shade roller | pencil
felt-tip pens, any colors |
|---|-------------------------------------|

Method:

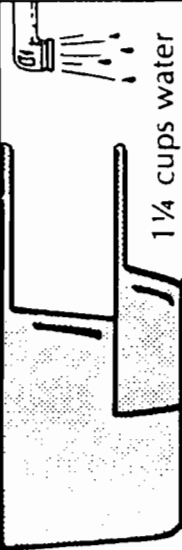
1. Starting at the bottom of the shade, pencil sketch scenes from the history of the Jewish people, gradually moving down the shade with each new scene.
2. Color the drawings with the pens.
3. Hang the shade in a window or on a wall. The shade may be left down or rolled up and pulled down by each person wanting a trip back into the history of our people.



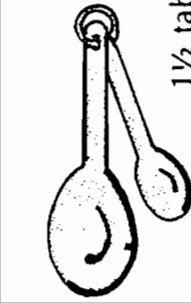
What You Need:



$\frac{1}{2}$ cup applesauce



$1\frac{1}{4}$ cups water



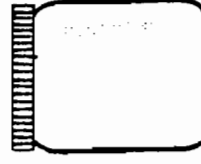
$1\frac{1}{2}$ tablespoons honey



$\frac{1}{3}$ cup powdered milk



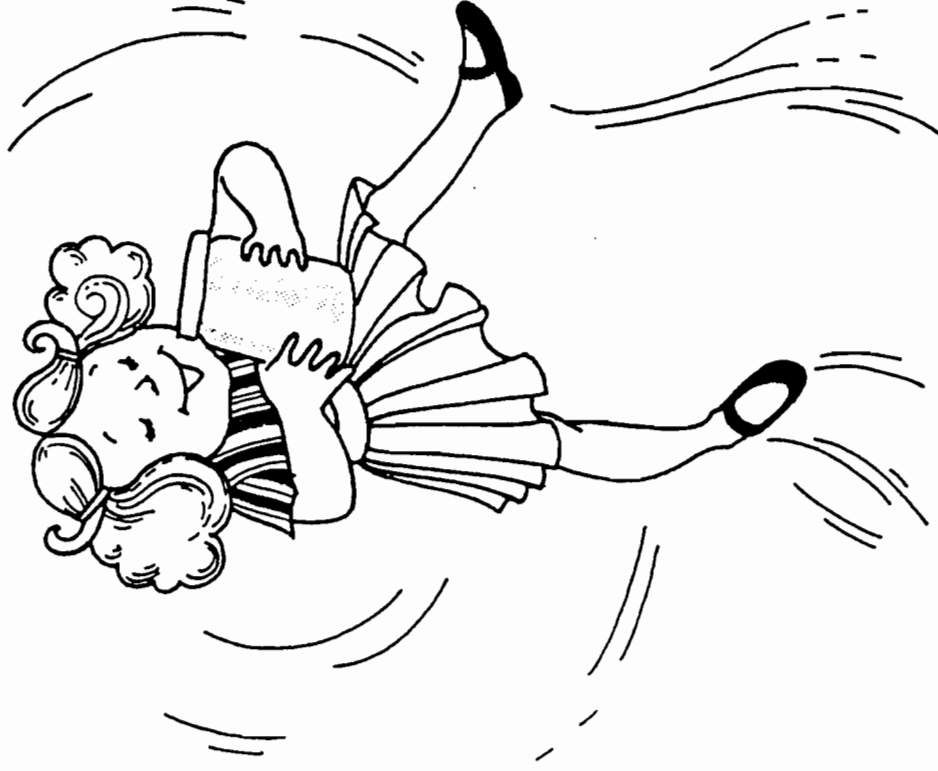
1 tablespoon baking soda



Plastic jar with lid

What You Do:

1. Put all ingredients except baking soda in the jar. Cover with the lid and shake, shake, shake, shake.



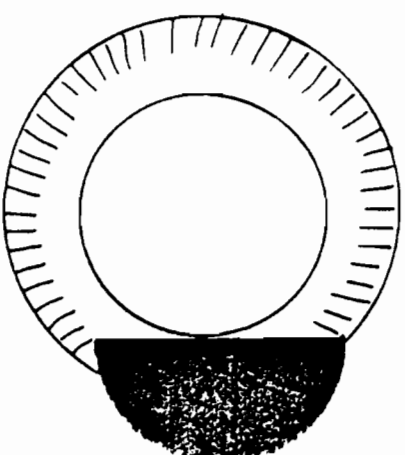
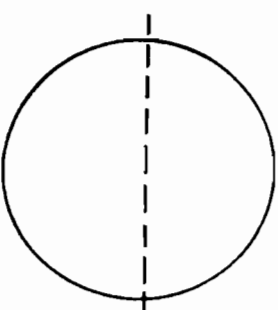
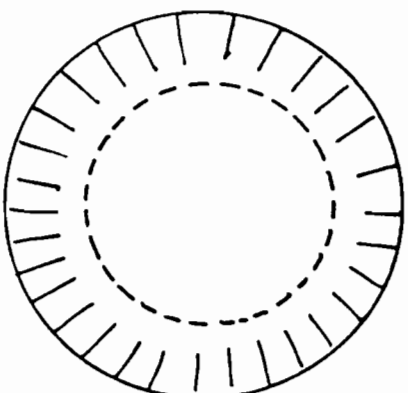
2. Add the baking soda and shake some more. The baking soda will make the milkshake fizzy and frothy.

SUN HAT

You will need:

Large paper plate
Scissors
Crayons or paints
Stapler

1. Cut out a circle from the center of the plate.
The outer ring should fit over your head.
2. Cut the inside circle in half. Staple one half to the outside of the ring.
3. Decorate your sun hat with crayons or paints.



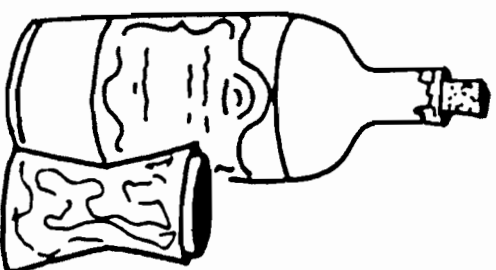
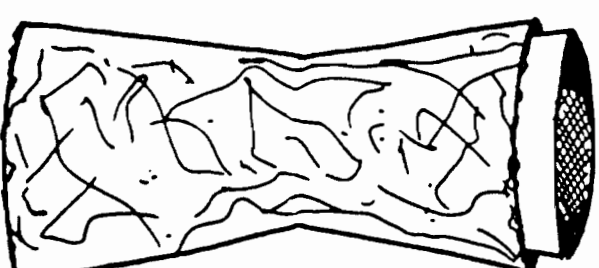
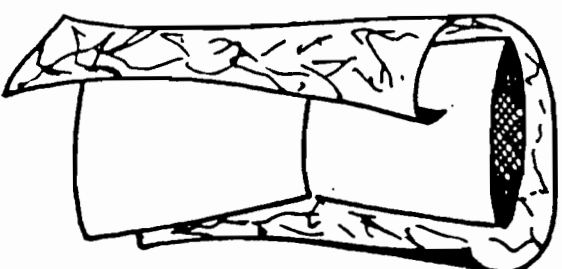
KEEP NICE AND COOL ON YOUR LAG B'OMER OUTING

A SILVER KIDDUSH CUP

You will need:

Three paper or plastic cups the same size
Aluminum foil
Decorating scraps (colored paper, felt, macaroni)
Glue or tape

1. Glue or tape the bottoms of the two cups together. Cover them with aluminum foil.
2. To make your cup very special, glue designs onto it.
3. Put the third cup inside to hold the wine.





THE MAP OF ISRAEL

This hand-drawn map illustrates the geographical context of Israel and the Sinai Peninsula. The map includes the following elements:

- Neighboring Countries:** Lebanon to the north, Syria to the northeast, Jordan to the east, and Saudi Arabia to the south.
- Water Bodies:** The Mediterranean Sea to the west, the Sea of Galilee in the north, the Jordan River flowing into it, the Dead Sea to the east, and the Gulf of Suez to the southwest.
- Key Cities and Towns:** Haifa, Jenin, Nablus, Ramallah, Jericho, Jerusalem, Bethlehem, Hebron, Beersheba, Gaza, Rafa, El Arish, Mazar, Bir El Romana, Abu Agineigila, El Quseima, Bir Gafgafa, Kuntilla, Eilat, and Aqaba.
- Other Locations:** Port Said, Port Taufio, Suez, and El Duneitra.
- Geographical Features:** The Suez Canal, the Mitla Pass, and the Sinai Peninsula.
- Political Entities:** The United Arab Republic is labeled in the southwest, encompassing the Sinai Peninsula.

UNITED
ARAB
REPUBLIC







ISRAEL



SOCCER IS THE NATIONAL SPORT OF ISRAEL

LAG B'OMER



Lag B'Omer is not a religious festival (as Rosh HaShana or Passover, for example) and work is permitted on this day. You may ask why we observe it if we don't have to. The answer is: Because we like this holiday. Lag B'Omer still retains the long-treasured memories of the heroic struggle our forefathers waged for the sake of the Torah. Because of that determined struggle we live today as Jews. As you read about Lag B'Omer you will discover that we associate this ancient holiday, which originated nearly 2,000 years ago, with the modern Yom Ha'Atzmaut, Israel's Independence Day. Why? You will find out as you read the WHY section, which gives the reason for observing this festival. The HOW part explains the manner of its observance.

The "Terms" and the "Numbers" should prove both helpful and enjoyable. Share them with your family and friends. Learning together makes for increased delight in this exciting day.

Finally, the material in "For Further Reading" contains books, pamphlets, reference works, etc., that will broaden your knowledge regarding this holiday. Read as many as you can.

A HAPPY LAG B'OMER TO YOU!

THE WHY OF LAG B'OMER

Until the birth of the State of Israel in 1948 Lag B'Omer had been the youngest of our Jewish festivals. Yet it was nearly 2,000 years ago that this "youngster" was born. It happened in the days when the Romans ruled Israel with an iron hand after defeating the Jews in two wars. They forbade the Jews to study the Torah and made life extremely bitter for them. Out of all this war and suffering came the festival of Lag B'Omer. Let us see what brought it into being.

After the Jews lived through many centuries of growth and progress punctuated by much suffering, beginning with the period of the Bible, followed by centuries of foreign rule, they were finally—after a short period of independence—conquered by the Romans, the mightiest rulers of ancient times. Then, when they rebelled against their Roman masters, they were defeated in the year 70 C.E. The Temple in Jerusalem was destroyed and many Jews were driven from their land into all parts of the Roman Empire and elsewhere. However, even outside their land, they did not stop studying the Torah.

Then about 60 years later (around 130 C.E.) the Jews asked the Emperor Hadrian to allow them to rebuild the Temple. Hadrian agreed at first, but then changing his mind, he consented only on condition that Jerusalem be rebuilt not as a Jewish, but as a heathen city, where only Roman idols, and not Almighty God, would be worshipped. So great was the Jews' disappointment and so fierce their anger that they decided to rebel against Rome and to try once more to regain their independence. But in this war too the little band of Jews was defeated and their hopes for rebuilding their Temple were crushed.

This second rebellion against Rome was led by a brave and legendary warrior. His name was Bar Kochba. Well known for his mighty strength he was chosen as a leader by one of the most famous scholars of all times, Rabbi Akiba. For a while it appeared that Bar Kochba's army would defeat the Romans, but the mighty armies of Rome were too much for the Jews. Now the Roman conquerors made life for the Jews more miserable than ever.

However, when the Romans discovered that the Jews refused to die after two defeats, and that it was the study of the Torah that kept them alive, they decided to forbid all study of Torah. In this way, thought the Romans, Judea would be destroyed forever.

But the Jews were not frightened. They still did not lose hope but instead, continued to study the Torah faithfully. Now, it happened during the days of Rabbi Akiba, and during the seven weeks, or 49 days, between Passover and Shavuot, that a frightful epidemic broke out among his students, killing thousands of them. That is why this period of 49 days is one of sadness. The rabbis forbade the celebration of any happy events, such as weddings and parties during these 7 weeks. However, a strange thing occurred: the raging epidemic suddenly stopped on the 33rd day. On this one day of the Omer (49 day) period no students died. For this reason all the festivities that had been forbidden during this period, were henceforth permitted on the 33rd day, which is called "Lag B'Omer".

The term "Lag B'Omer" comes, first, from "Lag" which in Hebrew stands for 33 because it is comprised of the letter "Lamed" which has the numerical value of 30 and "Gimmel," 3. It comes also from the "omer" period during Temple days, when a measure of grain, called an "omer," was brought into the Temple for 49 days, or seven weeks. This ceremony, known as *Sfirat Ha Omer* (Counting of the Omer) began with the 2nd day of Passover and ended on the 50th day, which was the Festival of Shavuot. But this period of the days of Rabbi Akiba also came to be known as the "Sfirah" period, a time of great sadness.

Lag B'Omer is also known as "Scholars' Day" because it reminds us of the end of the plague that killed off so many famous and beloved scholars. Some of the noted rabbis who lived during this period were Rabbi Akiba (who, although totally ignorant and uneducated until 40 years of age, later became one of the greatest scholars Israel has ever known), Rabbi Simeon bar Yohai (who lived in a cave for 13 years when studying Torah was forbidden), and many others.

Many scholars of this era became martyrs; they gave up their lives rather than their study of the Torah. Chief among them was Rabbi Akiba whom the Romans cruelly tortured to death.

On the other hand, Lag B'Omer is a happy holiday because we remember the heroism of these beloved scholars. They live on as unforgettable examples.

This, then, is the message of Lag B'Omer: we are filled with pride in our Torah, which communicated such faith and courage to the Jews that even the harshest Roman laws and other later prohibitions could not keep them from living by its teachings and studying it in the face of all dangers.



*Lag B'Omer at the grave of Rabbi Simeon bar Yohai,
by E. M. Lilien.*

HOW WE OBSERVE LAG B'OMER

Unlike most Jewish festivals, Lag B'Omer is not a religious holiday. In other words, there are not any special prayers to be said on this day. It is not mentioned in the Bible and yet certain customs are observed on this unique holiday.

Lag B'Omer falls during the period of 49 days when the omer is counted. In Temple days an "omer" (a measure of freshly-cut barley) was brought into the Temple daily during this period in order to determine the exact number of days between Passover and Shavuot. Even today, we still count the omer but in a different manner.

Beginning with the second day of Passover and during the full 49 days, every evening, shortly after dark, we recite a specific blessing and prayer. In this prayer we mention the number of weeks and days that have passed since we began counting. Thus, on the 17th day, for example, we say "Today is 17 days, which constitute two weeks and three days in the Counting of the Omer." Lag B'Omer is, as we have seen, the 33rd day in this counting. This constitutes 4 weeks and 5 days. This day falls on the 18th day of the month of Iyar.

Today, as in ancient times, weddings, parties and other festivities forbidden during the days of this *S'firah* (counting) period are permitted on Lag B'Omer. Such events naturally make this day a happy one.

In addition, Lag B'Omer is a day for picnics and outings where the children enjoy much fun and pleasure. At such festivities bow-and-arrow contests (as a reminder of Rabbi Simeon bar Yohai's students who used to display to watchful Roman eyes bows and arrows instead of books) are held along with other games and sports activities.

In Israel, Lag B'Omer is also a day for bonfire celebrations. The most famous of these is usually held at the village of Meron, near the northern city of Safed. Simeon bar Yohai is said to be buried there. Huge crowds of pious Hassidim from all over Israel gather near Meron for this gay celebration. (For a detailed description of this and other Lag B'Omer customs, see B. Edidin, pp. 160-163.)

It is said that while Rabbi Simeon bar Yohai was hiding in his cave he wrote a famous holy book called the ZOHAR. In this book are found numerous meanings of the Torah. On Lag B'Omer many of the Hassidim study portions of the Zohar during the special celebrations at Meron.

These customs indicate that although Lag B'Omer is a younger festival, with far fewer customs and observances than our older and more familiar festivals have, it is nevertheless a holiday we all love and enjoy; first, because it stresses the high value of the Torah in the lives of us Jews and, secondly, because of the heroic efforts of our forefathers to regain their freedom as a nation. All through the nearly two thousand years that it has been celebrated, it has filled Jewish hearts with life and hope, proving that the well-known saying "Israel and the Torah are one and inseparable," is indeed true.

NAMES AND TERMS FOR LAG B'OMER

AKIBA	The famous rabbi and scholar who urged Jews to rebel against Rome
BAR KOCHBA	The military leader of the second war against Rome
BOW AND ARROW	The symbol connected with Lag B'Omer
COUNTING OF THE OMER	English for <i>S'firat Ha Omer</i>
HADRIAN	The Roman Emperor who forbade studying the Torah
LAG	The Hebrew numerical value of 33
LAG B'OMER	33rd day of the counting of the omer
MERON	The town near which Rabbi Simeon bar Yohai is said to be buried
OMER	A measure of grain brought into the Temple between Passover and Shavuot as a way of counting the days between these two festivals
ORAL LAW	The rabbinic law which grew out of a study of the Bible, but which was handed down from teacher to student, from mouth to mouth—orally, and not in written form until later
SCHOLAR'S DAY	A name given to Lag B'Omer
S'FIRAT HA OMER	The counting of the omer for 49 days
SIMEON BAR YOHAI	A famous rabbi who lived in a cave for 13 years
TALMUD	The Oral Law which grew out of the study of the Torah
ZOHAR	A famous book containing many sacred meanings of the Torah

NUMBERS RELATING TO LAG B'OMER

- 2 Lag B'Omer took place during the 2nd war with Rome
- 7 The *seven* weeks during which the omer is counted
- 13 Rabbi Simeon bar Yohai hid in a cave for 13 years
- 18 Lag B'Omer comes on the 18th of Iyar
- 33 The words *Lag B'Omer* mean the 33rd day of the counting of the omer
- 40 Rabbi Akiba was *forty* years old when he first began to study the Torah
- 49 The omer is counted for 49 days

SIGNIFICANT DATES TO REMEMBER ON LAG B'OMER

63 B.C.E.*

70 C.E.**

135 C.E.

*B.C.E. stands for Before Common Era

**C.E. stands for Common Era



QUIZ QUESTIONS FOR LAG B'OMER

QUESTIONS:

1. Which nation ruled over Israel when Lag B'Omer took place?
2. Which Jewish practice is connected with Lag B'Omer?
3. a) How many times were the Jews defeated by the Romans?
b) When?
4. Why did the Jews rebel against the Romans around the time of Lag B'Omer?
5. Give the approximate date of Lag B'Omer.
6. Who were the following?
a) Bar Kochba
b) Rabbi Akiba
7. Correct the following sentence: "Bar Kochba's armies were defeated throughout the entire war."
8. Why did the Romans forbid the study of the Torah?
9. a) What caused the 49-day period to become one of sadness?
b) On which of these days are festivities permitted?
c) Why?
10. Give the Hebrew date of Lag B'Omer.
11. How do we get the name "Lag B'Omer"?

ANSWERS:

1. Rome
2. Study of the Torah
3. a) Twice
b) In 70 C.E. and about 130 C.E.
4. Because the Romans refused to let them rebuild the Temple as a Jewish house of worship
5. 135 C.E.
6. a) The military leader of the second war against Rome
b) The famous scholar who chose Bar Kochba to lead the revolt
7. At first he won, but in the end he lost
8. They had discovered that studying the Torah had kept Judaism alive; prohibiting it, they thought, would destroy it
9. a) A plague killed off many famous scholars
b) The 33rd day, Lag B'Omer
c) The plague stopped that day
10. 18th day of Iyar
11. From the numerical value of the Hebrew letters "lamed" and "gimel"

- | | |
|---|--|
| 12. When and for how long is the omer counted? | 12. For 49 days, from Passover to Shavuot |
| 13. Why is Lag B'Omer known as "Scholar's Day"? | 13. Many great scholars died in the plague of that period |
| 14. What is unusual about each of the following scholars?
a) Rabbi Akiba
b) Rabbi Simeon bar Yohai | 14. a) He had been ignorant until he was 40 years of age
b) He hid in a cave for 13 years |
| 15. Why is Lag B'Omer a happy holiday? | 15. a) The plague in which many scholars had died stopped on that day
b) It gives us the hope that the Torah will always live no matter what harm our enemies may do us |
| 16. What does Lag B'Omer have in common with holidays such as Tu Bishvat and Israel's Independence Day? | 16. It is not a religious festival |
| 17. What was an "omer"? | 17. A measure of freshly-cut grain that was brought into the Temple during the weeks between Passover and Shavuot |
| 18. a) How was the omer counted during the days of the Temple?

b) Why was this done?

c) How do we count it today? | 18. a) An omer would be brought into the Temple every night between Passover and Shavuot
b) To count the exact number of days between these two festivals
c) Every night after dark we recite a special prayer in which we mention the number of days counted so far |
| 19. a) Name a few ways in which Lag B'Omer is observed today.
b) Why are bows and arrows used on Lag B'Omer? | 19. a) Holding weddings, parties and other joyous events
b) As a reminder of Rabbi Simeon bar Yohai's students who carried bows and arrows instead of books |

- | | |
|--|---|
| 20. a) Where, in Israel, is a famous bonfire celebration held? | 20. a) At Meron, in northern Israel |
| b) Why there? | b) Rabbi Simeon bar Yohai is said to be buried there |
| 21. What is the Zohar? | 21. A holy book about the Torah which Simeon bar Yohai is said to have written while in the cave |
| 22. About how many years passed since Israel was last independent before the establishment of the present state? | 22. About 2,000 years |
| 23. What did the Roman persecution fail to do to the Jews? | 23. Stop them from studying the Torah |
| 24. For what two reasons should we always remember Lag B'Omer? | 24. a) The great value of the Torah for our lives as Jews
b) The heroic struggle of our forefathers to regain their national freedom |
| 25. a) Which of the following does not belong here?
Tu B'shvat, Lag B'Omer, Passover, Israel's Independence Day | 25. a) Passover
b) It is a major festival while the others are minor holidays |
| b) Why not? | |



SUMMARY AND COMPARISON OF LAG B'OMER AND ISRAEL'S INDEPENDENCE DAY

Even though Lag B'Omer and Israel's Independence Day appear to be two distinct and separate festivals, there is a close link that joins them. That is, it is not merely a coincidence that both festivals come so close together during the same month. But both are also closely related to one another in other ways.

The struggle for Jewish survival against the Romans that began with Lag B'Omer was finally won nearly 2,000 years later with the birth of the State of Israel. Following the Jews' defeat in their second war with Rome, they had nothing but their Torah to keep them alive as Jews. But, it was the nourishment of the Torah and its study which enabled them to stay alive until the turn of events of the 20th century also won them national independence. In other words, without the Torah, Jewish survival until 1948 would have been impossible.

Going back to the days of Rabbi Akiba, just suppose that one of his students, carrying a bow and arrow, would have shot at a target, which we will call "national independence." Of course, he, no doubt missed that target at that time, because Roman might was far too strong for Israel. But, let us continue to imagine as though that same arrow (or, another one shot immediately afterward) had sailed on and on for 2,000 years, all the way up to the year 1948. At that time it finally did hit its mark, namely, the freedom won by the present independent State of Israel.

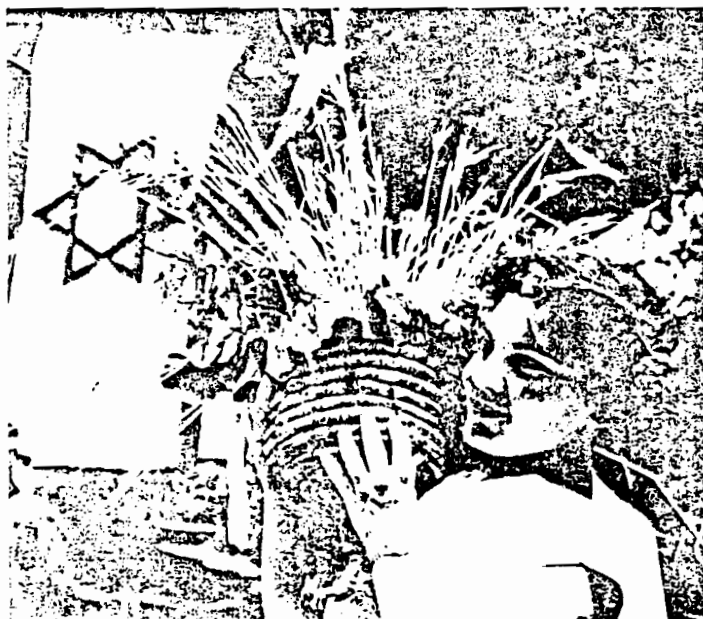
This long struggle for national freedom is but another shining example of the hope and optimism which fills the heart of every loyal Jew. But this feeling of hope did not come from nowhere. It was founded on the firm foundation of the soundness of that same Torah which has kept the Jew alive throughout the ages. Never has that hope been lost, not even during Judaism's darkest days.

Furthermore, the Jew always felt that only in his own land, in Israel, could he ever live a full and complete life as a Jew.

It is, therefore, now up to us to see that that independence remains, because the freedom we have won is to be of use, not for ourselves alone but also for the well-being of all of mankind. Israel's miraculous progress during the past 30 years, when so many other nations have benefited from her advances in science, literature, education, and other such fields, is but a small sample of what a free and independent Israel can do. This is what Israel has been doing with its freedom ever since it won it. Isn't it worth protecting with all that we have, with our energies, our money, our support and love and with everything else of value?

Let us think about such questions as we celebrate Israel's birthday with pride and joy in our hearts.

SHAVUOT



*Bringing of the first harvest.
(Courtesy Israel Information Services.)*

Shavuot is a very unusual festival. The shortest of all the major holidays, it lasts but two days (in Israel, only one day). But "Good things come in small packages." Shavuot certainly does. The WHY of this chapter explains its meaning and value. As you will see, Shavuot is a strong link in the unbroken chain of our festivals. How is this possible? Read the WHY and find out!

However, all the reasons have meaning only if they are put into practice. The HOW shows what to do for Shavuot and how to enjoy it. Some of these practices apply to other festivals as well, but many of them are reserved for Shavuot alone.

Since Shavuot is closely associated with the Ten Commandments, these are included here. Study them, try to learn more about them. The section "For Further Reading" suggests some sources of additional information for these and other relevant topics.

The more you learn about this lovely festival, the more you will enjoy it.

HAPPY YOM TOV!

WHY WE OBSERVE SHAVUOT

Like Passover and Sukkot, Shavuot is one of the Three Pilgrimage Festivals ("Shalosh Regalim"), each of which is observed for both a historical and agricultural reason. However, of all the festivals, Shavuot is the shortest, lasting but two days (one day in Israel). But this does not signify that it is less important than the others. On the contrary, Shavuot is best-known for one of the most outstanding events in the entire history of the Jewish people—the receiving of the Ten Commandments on Mount Sinai. Because of this highly significant event, this is usually designated as the "Torah Festival," or more accurately as *Z'man Mattan Toratenu* (the Season of the Giving of Our Law). There is no doubt that the receiving of the Torah at Sinai changed the course of Jewish history and gave the Jew his reason for living as a Jew. In fact, the outstanding Jewish scholar, Saadia Gaon, has said that we are a people only because of our Torah. This fact alone would be sufficient reason to make Shavuot one of the mightiest pillars supporting Judaism's structure. It was the Torah that gave life and substance to the Jew no matter where he lived and what he did, whether in his homeland Israel, or anywhere else in the world. Thus, his Torah became a *Torat Chayim*, a Tree of Life.

The story of how the Torah was given to the Israelites through Moses on Mount Sinai is quite a familiar one. A full account of it may be found in the Bible (Exodus, chapters 19-20). But, around this tale countless legends have been woven, telling us more about the circumstances of this memorable event. (See Goldin's *Jewish Legends*, Vol. I, pp. 355, ff.) One of these is the oft-told tale how all the nations of the world refused to accept the Torah, but only Israel received it gladly and without question.

We must also remember that the Torah which Israel received on Mount Sinai included in full, in addition to the Ten Commandments, both the Written Law and the Oral Law, which grew out of the former. The term Torah applies therefore to both the Written and the Oral Law.

In fact, it is said that the Jews became a free people because they accepted the Torah. Thus, the physical freedom won by the exodus from Egypt led to the spiritual freedom at Mount Sinai because even though the Israelites were no longer slaves after they had left Egypt, they were still enslaved to many idolatrous ideas until they accepted the Torah. In this way does Passover lead up to Shavuot.

Shavuot and Passover are related in yet another way. Since Passover marked the beginning of the grain season in Israel, the Israelites were commanded to bring into the Temple for a period of 49 days or seven weeks, starting with the second day of the Festival, a measure called an *omer* of freshly-cut barley. The 50th day was Shavuot. That is why Shavuot is called the "Feast of Weeks." (The "Counting of the Omer" is still observed today, but now it is done by reciting a blessing and a prayer during every one of the 49 days.) In English, Shavuot is also called "Pentecost," a term derived from the Greek and meaning a festival of the 50th day.

Because the early crops (especially the barley) ripened around the time of Shavuot, this festival is known in the Bible as *Chag Ha Bikkurim*, the Festival of First Fruits. This aspect of the festival assumed the form of thanksgiving which led to a number of beautiful ceremonies. Some of these will be described in the HOW section. In the Bible, although it is perhaps best-known as *Chag Ha Bikkurim*, Shavuot is referred to by another name, too: *Chag Ha Katzir*, that is, The Festival of the Harvest, when the early crops were harvested.

In addition to the historical and agricultural reasons so far given for the observance of Shavuot, there is still another, a lesser one. This festival recalls to our minds the anniversary of the death of King David, who was a descendant of Ruth, as mentioned in the Book of Ruth (see the HOW section).

We are taught that from the family of King David will come forth the Messiah, who will usher in a period of peace, freedom and security for all the people of Israel, on its native soil in the Land of Israel. This becomes another message for the Festival of Shavuot.

From the foregoing it can be seen that the two basic reasons for observing Shavuot—the historical and the agricultural—blend into one harmonious whole. This means that both the historical aspect of Shavuot (which makes it the Torah Festival) and its agricultural aspect (the Bikkurim and early harvest) may be considered the serious and the happy ways of looking at this holiday.

But despite its solemn side, Shavuot is on the whole a happy festival, meant to lead to happiness. For example, the giving of the Torah was intended to add to our joy, because the Israelites felt grateful for this precious gift of Torah.

However, the meaning and purpose of Shavuot can be most clearly understood from its observances. Let us see what forms of observance it has to offer as we read the following section, the HOW of Shavuot.

HOW SHAVUOT IS OBSERVED

Even though the Festival of Shavuot lasts but two days, it nevertheless entails a number of observances. Here are the most important of them.

As Shavuot celebrates the receiving of our Torah, it is only natural that we read the story of the Ten Commandments on that day. Therefore, in the synagogue the Torah reading for the first day covers the portion that describes this unique event, found in Exodus 19-20. Everyone stands while the Ten Commandments are being read.

But, as has already been said, more than the Ten Commandments were given on Mount Sinai on the 6th day of Sivan. All 613 precepts of the Torah were given then too. In addition, also the Oral Law (which explains and clarifies all of these) was likewise included.

For this reason, on the first night of Shavuot a special booklet called a *Tikkun* is read and studied. This *Tikkun* contains portions from all 39 Books of the Bible, as well as from certain other sacred writings. In this way it becomes possible to review the essence of the entire Torah in a single night. Many pious Jews sit up throughout the night studying this *Tikkun* and other such works. This is but another example of the Jew's deep love for the Torah.

Since the Torah tells of the *Shloshet Y'mey Hagbalab* (The Three Days of Preparation) during which time the Israelites were commanded to prepare themselves for this momentous event, we also remember these days as a period of preparation for the coming of Shavuot. During these days certain prayers of a sorrowful nature are omitted, nor do any of the restrictions of the *S'firah* (Counting) period apply.

During the synagogue services of the first day, just as the Torah is about to be read, a beautiful prayer in a form of a poem is recited. This prayer, written in Aramaic, and called *Akdamos*, is chanted. It tells of God's love for Israel, of devotion to the Torah, and of the hope for the Messiah. As on all other festivals, special prayers and Torah readings are provided for Shavuot. Also, on the second day the *Yizkor* (Memorial Service) is recited in memory of the departed.

The special *Megilla* (Scroll) read on Shavuot is the Book of Ruth. This short book (found in the Holy Writings) tells of Ruth, a young Moabite woman, who chose to convert to Judaism. One of her later descendants was King David. It also pictures some of the agricultural life of the ancient Hebrews, especially during the harvest season. This brings us to the agricultural aspect of Shavuot.



*The first sheep shearing festival at a settlement in the Hills of Judea.
(Courtesy Keren Hayesod.)*

During the days of the Temple this festival was observed as a happy harvest celebration for the grain and other early-ripened crops. From the second day of Passover until Shavuot the exact number of days was counted by bringing into the Temple a measure (called an *omer*) of fresh-cut barley, for a period of 49 days or seven weeks. The 50th day was then celebrated as *Chag Ha Shavuot*, or the *Feast of Weeks*, thus giving the festival its name.

Also during this period, each Israelite farmer would set aside the first of his crops as they ripened and bring them to the Temple by Shavuot, the time for the second annual pilgrimage to Jerusalem. The *Bikkurim* (first fruits) provided a most colorful scene as they were brought ceremoniously to the Temple. The ceremony of presenting them to the *Kohen* (priest) in the Temple (in a special basket called a *Teneb*) is described in the Bible (Deuteronomy 26:1-11). This was another form of expressing thanks to God for His kindness to man.

But today, since most Jews live outside the Land of Israel, hardly any of these agricultural customs have survived. One possible remnant of Temple days is the custom of eating dairy foods on Shavuot. This serves as a reminder of the farm life of our ancestors, but many other explanations have been suggested for this custom. The special delicacy eaten on Shavuot is *blintzes*.

Another Shavuot custom reminiscent of ancient times is that of decorating the synagogue and the home with flowers and leaves. These may perhaps be another reminder of Mount Sinai which was green with plants and shrubs. Also, it may be a symbol of the harvest which was brought to the Temple.

In addition to the customs so far mentioned there are also a few less important ones which originated at a later date. For centuries custom ordained that Shavuot be the first day on which a small child was to begin his Hebrew education. After being brought to the synagogue he would be taken to the school for a special ceremony which marked the formal start of his Jewish education.

In the past hundred years or so, it has been customary to hold Confirmation Exercises on Shavuot, especially in Reform and Conservative congregations. This may be a substitute for the above-mentioned custom of beginning a child's Hebrew education on Shavuot. These exercises, denoting the completion of a period of studies, are thus connected with the study of the Torah.

In our own days the Bikkurim ceremony has been revived in Israel. Even though the *Bikkurim* could be offered only in Jerusalem while the Temple was still standing, it is celebrated today in a more colorful festivity, not only in Jerusalem, but also in many other parts of the country. (For a detailed description, see B. Edidin's *Jewish Holidays And Festivals* pp. 174-176.)

Shavuot is the only holiday to which you keep looking forward by counting the days until it arrives. This we do when we count the Omer from Passover on. Then, when it finally does arrive, what do we have? Only a two-day festival! But see the delightful ways we have of observing it—eating blintzes, decorating with greens, reading about Ruth, to mention only a few.

However, each and every one of these customs can enrich our lives as we keep our glorious past alive, and at the same time, light the way into the future. Therefore, make the most of Shavuot. You have only two days to do so.

A HAPPY YOM TOV!

THE TEN COMMANDMENTS

I

I AM THE LORD THY GOD WHO BROUGHT THEE OUT OF
THE LAND OF EGYPT

II

THOU SHALT HAVE NO OTHER GODS BEFORE ME

III

THOU SHALT NOT TAKE THE LORD'S NAME IN VAIN

IV

REMEMBER THE SABBATH DAY AND KEEP IT HOLY

V

HONOR THY FATHER AND THY MOTHER

VI

THOU SHALT NOT KILL

VII

THOU SHALT NOT COMMIT ADULTERY

VIII

THOU SHALT NOT STEAL

IX

THOU SHALT NOT BEAR FALSE WITNESS AGAINST
THY NEIGHBOR

X

THOU SHALT NOT COVET

TERMS FOR SHAVUOT

AKDAMOT	A special poem read on Shavuot
BIKKURIM	First Fruits, which were brought to the Temple as an offering on Shavuot
BLINTZES	The favorite food for Shavuot
BOAZ	Ruth's second husband
BOOK OF RUTH	The Megilla read on Shavuot
CHAG HA BIKKURIM	"Festival of First Fruits," a name for Shavuot
CHAG HA KATZIR	"Festival of the Harvest," a name for Shavuot
CHAG HA SHAVUOT	"Feast of Weeks"
FEAST OF WEEKS	A name for Shavuot
FESTIVAL OF FIRST FRUITS	A name for Shavuot
FESTIVAL OF THE HARVEST	A name for Shavuot
HONOR THY FATHER AND THY MOTHER	The fifth of the Ten Commandments
KING DAVID	The great-grandson of Ruth and Boaz, and one of the most famous kings of Israel
KOHEN	The priest in the Temple to whom the Bikkurim offerings were given on Shavuot
LEKET	The tiny bits of harvested grain which were to be left behind for the poor during the harvest season
MESSIAH	The descendant of King David who will come and enable the Jews to return to their homeland Israel
MOUNT SINAI	The place where the Ten Commandments were given
NAOMI	Ruth's mother-in-law who brought her from Moab to Judah
OMER	The measure of grain which was to be brought into the Temple during seven weeks from Pass-over to Shavuot

ORAL LAW	That body of laws which explains the Torah, the Written Law
PEAH	The grain which could be harvested by the poor from four corners of every field during the harvest session
PENTECOST	Another name for Shavuot
RUTH	The Moabite woman, Naomi's daughter-in-law, who accepted the Jewish religion; the great-grandmother of King David
SEASON OF THE GIVING OF THE LAW	A name for Shavuot
S'EIRAH	The seven-week period when the omer is counted
SHICH'CHAH	The grain that was forgotten in the fields (or elsewhere) and was to be left behind for the poor
SHLOSHET Y'NAV HAGBALAH	The Three Days of Preparation
SHALOSH REGALIM	The Three Festivals of Rejoicing
SIVAN	The Hebrew month in which Shavuot comes
TENEH	The special basket in which the Bikkurim offerings were presented to the Kohen on Shavuot
THREE DAYS OF PREPARATION	The three days before the Ten Commandments were to be given during which time the Israelites were to prepare themselves for the great event
THREE FESTIVALS OF REJOICING	The three festivals: PESAH, SHAVUOT, AND SUKKOT, when pilgrimages were made to Jerusalem
TIKKUN	The special booklet, read the first night of Shavuot, which contains small portions of every Book of the Bible and other holy writings
WRITTEN LAW	The Torah, which contains the basic laws of Judaism
Z'MAN MATAN TORAHENU	The Season of the Giving of Our Law, a name for Shavuot

NUMBERS FOR SHAVUOT

- 2 Shavuot lasts *two* days
The *Two* Tablets of the Law
We begin counting the Omer on the *2nd* day of Passover
- 3 The *three* days of preparation
Sivan is the *3rd* month of the year
- 5 The *Five* Books of Moses
- 6 The first day of Shavuot is on the *6th* of Sivan
- 7 The second day of Shavuot is on the *7th* day of Sivan
The *seven* weeks of the counting of the Omer
- 10 The *Ten* Commandments
- 39 There are *39* Books in the whole Bible
- 49 The seven weeks of the Omer counting consist of *49* days
- 50 Shavuot is the *50th* day after the seven weeks of counting
- 248 In the Torah *248* of the Commandments say "You *shall* Do!"
- 365 There are *365* Commandments which say, "You shall *Not* Do!"
- 613 The laws in the Torah amount to *613* in all



QUIZ QUESTIONS FOR SHAVUOT

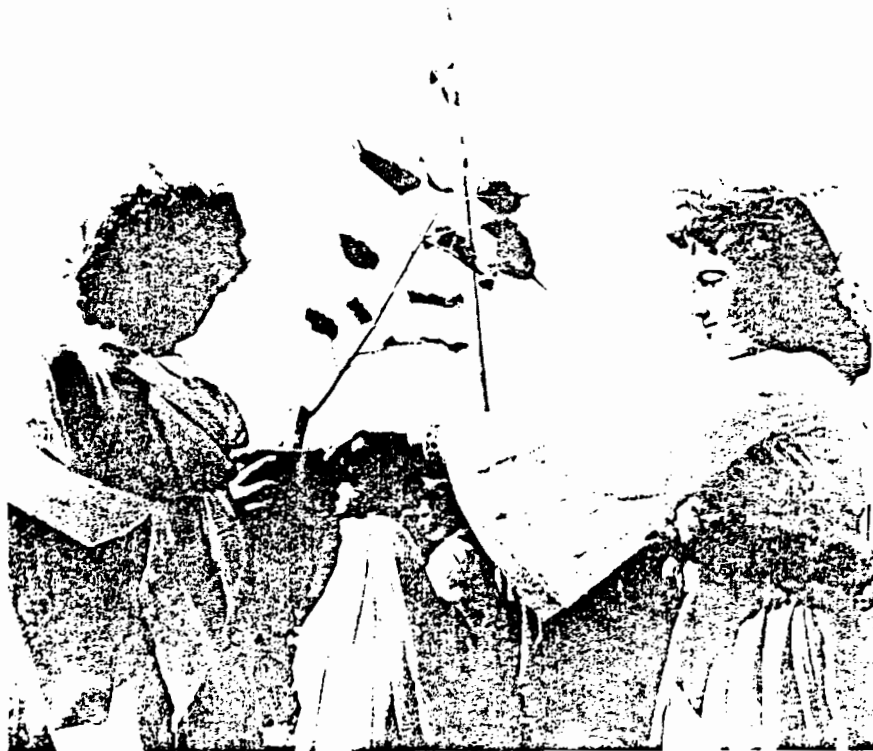
QUESTIONS:

1. What does the term Chag Ha Shavuot mean?
2. To which group of festivals does Shavuot belong?
3. Give 2 other names for Shavuot.
4. How many days does Shavuot last?
5. What is the Hebrew date of Shavuot?
6. Why is Shavuot called "Feast of Weeks"?
7. a) Is Shavuot a major or a minor Festival?
b) How can you tell?
8. For what reason in Jewish history do we observe Shavuot?
9. What were the "Shloshet Y'may Hagbalah"?
10. Where were the Ten Commandments given?
11. How long after the Israelites had left Egypt was the Torah given to them?
12. Were the Israelites the first and only people to be offered the Torah?

ANSWERS:

1. Feast of Weeks
2. The Three Festivals of Rejoicing
3. *Z'man Mattan Toratenu* (Season of the Giving of Our Law)
Chag Ha Bikkurim (Festival of Early Fruits)
4. Two
5. 6th and 7th of Sivan
6. Because of the seven weeks which are counted between Passover and Shavuot
 - a) Major
 - b) It is mentioned in the Torah as one of the Holy Days when work is forbidden
8. The Giving of the Ten Commandments
9. The Three Days of Preparation, which came three days before the Torah was given
10. On Mount Sinai
11. Seven Weeks
12. No. It was offered to other peoples also, but they all refused to accept it for one reason or another

- | | |
|---|--|
| 13. Give the fifth of the Ten Commandments. | 13. Honor Thy Father and Thy Mother |
| 14. How many of the Ten Commandments can you name? | 14. (Look them up, if you have to) |
| 15. What is an important difference between the first five and the last five of the Ten Commandments? | 15. The first five are commandments which pertain to behavior between man and God, and the second five—between man and man |
| 16. a) Into how many major parts is the whole Bible divided?
b) Name them. | 16. a) Three
b) <i>Torah</i> (Law), <i>Prophets</i> and <i>Holy Writings</i> |
| 17. a) How many laws are there in the whole Torah?
b) Of these, how many are "do's" and how many are "don'ts"? | 17. a) 613
b) "Do's"-248; "Don'ts"-365 |

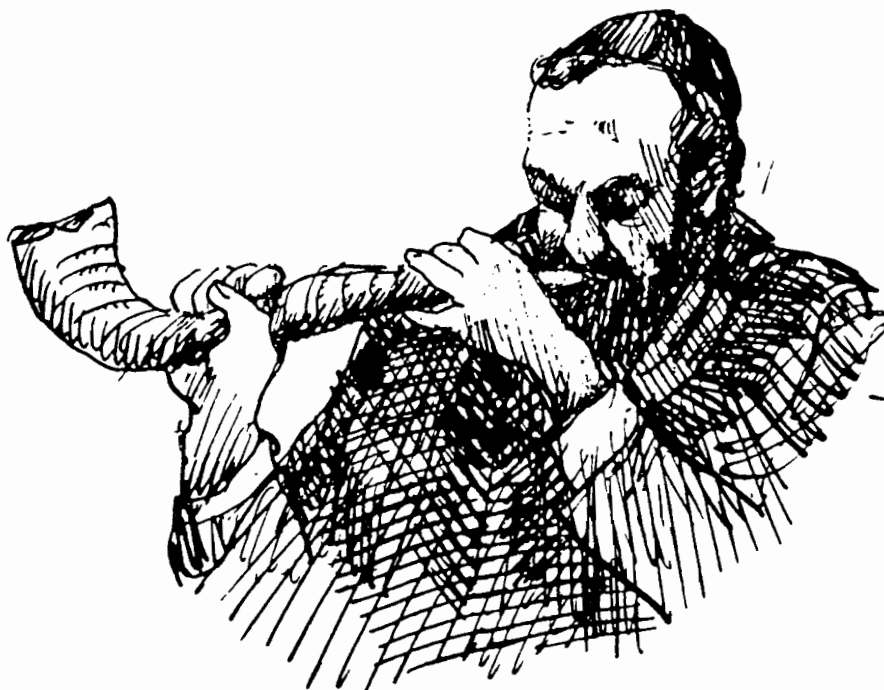


*Arbor Day on the outskirts of Tel Aviv.
(Courtesy Keren Hayesod.)*

- | | |
|--|---|
| 18. Which book of the Five Scrolls is read on Shavuot? | 18. The Book of Ruth |
| 19. From which land did Ruth come? | 19. Moab |
| 20. What was the relationship between Naomi and Ruth? | 20. Naomi was Ruth's mother-in-law |
| 21. Who was Boaz? | 21. The second husband of Ruth |
| 22. What famous king of Israel was descended from Ruth and Boaz? | 22. King David |
| 23. Name the agricultural reason for observing Shavuot. | 23. It reminds us of the grain harvest in ancient Israel |
| 24. What is meant by the <i>Bikkurim</i> observance? | 24. The offerings which the Israelites used to bring to the Temple on Shavuot |
| 25. What is the meaning of the word <i>Bikkurim</i> ? | 25. The Hebrew word for Early Fruits, or the first to ripen |
| 26. What was the important crop which was harvested in ancient Israel before the Shavuot Festival? | 26. Wheat, also barley |
| 27. Give the meaning of the Hebrew word <i>Tenakh</i> . | 27. The special basket in which the Bikkurim offerings were placed before the priest |
| 28. On which day of Shavuot are the Ten Commandments read? | 28. The first |
| 29. What must everyone in the synagogue do when the Ten Commandments are read? | 29. Stand |
| 30. Name the special book of sacred writings which is read on the first night of Shavuot. | 30. The <i>Tikkun</i> |
| 31. What is a Tikkun? | 31. A special book read on the first night of Shavuot which contains portions taken from the Bible, Talmud and other holy books |
| 32. a) What is meant by <i>Akdamot</i> ?
b) On which day is it read? | 32. a) Name of a special poem read during the Shavuot services
b) The first day |

33. How are the home and synagogue decorated on Shavuot? 33. With green leaves and branches
34. What types of food are eaten on Shavuot? 34. Dairy foods
35. Name a special food eaten on Shavuot. 35. Blintzes
36. a) What is meant by "Oral Law"? 36. a) Those laws which explain the "Written Law," Torah
b) In what books is it found? b) The Talmud
c) How is it related to Shavuot? c) Both the Written and the Oral Law were given on Mount Sinai
37. Why was Shavuot an important day in the life of a small child many years ago? 37. On that day he started school
38. In ancient times, what were three ways the poor could get grain during the harvest season? 38. a) *Shich'chab*—grain that was forgotten by its owner
b) *Leket*—gleanings, that is, the small bits of harvested grain
c) *Peah*—the four corners of the field which were left unharvested
39. a) Which famous Jewish king's passing is remembered on Shavuot? 39. a) King David
b) Why? b) He was descended from Ruth and Boaz
40. What meaning do the following numbers have in connection with Shavuot? 40. 2—Two days of Shavuot and the Two Tablets of the Law
3—Three days of preparation
10—Ten Commandments
50—Shavuot is the 50th day beginning with 2nd day of Passover, when the counting of the Omer begins
613—The whole Torah contains 613 Commandments

ROSH HASHANA



When the High Holy Days come (usually during September or October) you see more Jews flocking to the synagogue than at any other time during the year. In fact, attendance at synagogues at that time is greater than during all other holidays put together! Why is it that Jews attend in such vast numbers on the High Holy Days only?

Most Jews who observe only Rosh HaShana and Yom Kippur and not other holidays of the year do so because they sense the seriousness and importance of these days in the life of every Jew.

The synagogue services are usually longer and more solemn than on all other holidays. Some people are puzzled by the meaning and significance of the holidays and the prayers. But these are not hard to learn. We bring the main facts about Rosh HaShana and Yom Kippur in this chapter.

We do not, however, mean to leave the impression that this is all there is to know about these holidays. To know all would be impossible. Even the great Rabbis and Sages of the Talmud never claimed to know all the answers to the meaning of the High Holy Days.

The HOW and WHY portions present information that should be very useful to you—but only as a beginning. We hope you will seek further information by reading the books listed under “For Further Reading,” and others. Then every ceremony performed in the synagogue (as well as at home) will take on new meaning for you. Only in this way will you be able to feel as you should during the High Holy Days—sorry for any misdeeds of the past year and ready and willing to do better during the coming year.

L'SHANAH TOVAH TIKATEYVU! MAY YOU BE INSCRIBED
FOR A GOOD YEAR!

THE WHY OF THE HIGH HOLY DAYS

Most of our Jewish festivals are happy ones but a few days of the year are solemn and serious instead. That is why they are called the *High Holy Days*, or the *Solemn Days*.

“But” you may ask, “what is it that makes these days so solemn (or serious)?” It is our special concern during these days for our personal lives and for our ways of living that makes us examine ourselves more seriously than on other festivals. In other words, during these Solemn Days we realize that our very lives are hanging in the balance before God. Isn't that sufficient reason to become very serious?

Next, which are the High Holy Days? They extend over a period of ten days, and are also known as the Ten Days of Penitence. However, it is only the first two of them, *Rosh HaShana* (the New Year), and the last day, *Yom Kippur* (Day of Atonement), that are observed as major festivals. Each of these will be taken up separately. (As a matter of fact, the prepara-

tion for the High Holy Days begins some time before their arrival, as is true of certain other festivals.)

The basic reason for observing the High Holy Days is to examine the relations between man and God and between man and man more closely. Both Rosh HaShana and Yom Kippur achieve this purpose in their own special ways. We will see how this is done as we discuss them in the WHY and the HOW sections.



Tashlikh on a Tel Aviv Beach.

THE TEN DAYS OF PENITENCE

The period from Rosh HaShana through Yom Kippur consists of ten days, known as the *Aseret Y'mey T'shuvah* (Ten Days of Penitence). ("Penitence" means "feeling sorry.") However, as we have already seen, it is only Rosh HaShana and Yom Kippur that are observed as major holidays. The seven days between these two are meant to be the time when we seek to better our conduct so that in the Book of Life, in which our fate for the coming year is inscribed, God will write a favorable verdict for all of us.

WHY ROSH HASHANA

Rosh HaShana (which means "head of the year") is commonly known as the New Year, because our new year officially begins with the Hebrew month of Tishri, on the first and second days of that month. However, although the new year begins with Tishri, that month is actually the seventh month of the year, while Nissan (when Passover comes) is the first of the months.

As the new year begins, thus God judges us for the coming year. That is why this holiday is also known as *Yom Ha-Din* ("The Day of Judgment"). But, in order to judge us fairly and justly, God remembers and weighs all our acts of the past year before He gives His final verdict for each of us. For this reason Rosh HaShana is also known as *Yom Ha-Zikaron* ("The Day of Remembrance").

Now, in the Torah (the Five Books of Moses) Rosh HaShana is not known by any of these names. Instead, it commands us to observe it as *Yom Truah* ("The Day of Sounding the Shofar"). That is the fourth name given to Rosh HaShana (Leviticus, 23:24; Numbers, 29:1).

During Bible times the shofar (a ram's horn, one of the oldest musical instruments) was blown to announce an important and special event, as well as for certain other purposes. The beginning of the New Year was certainly important enough to be announced by the blast of the shofar. For this reason we remember this custom during the shofar service on Rosh HaShana. This is described in the HOW portion to follow.

And what does the shofar do for us today? Let us mention only a few things we can gain from hearing its blasts. First, the shofar serves as a constant reminder of several great events in our history for which it was sounded. The best-known and most significant was, of course, the giving of the Ten Commandments on Mount Sinai, when the shofar was sounded before and after this historic event.

It also brings to mind the Temple of old where the shofar was part of the service. Going even further back into history, the shofar first came to be known as a result of the story of Abraham's attempted sacrifice of his son Isaac, when God later ordered him to sacrifice a ram instead. Finally, the shofar reminds us of God's promise to redeem or free our people and enable them to return to Israel, the land of our fathers where peace and freedom will come for everyone, Jews and non Jews alike.

But, in addition to all these reasons, the shofar acts somewhat as a bugle does to a soldier, calling us to action. We, however, are not called to fight but to improve our conduct.

In short, we might refer to Rosh HaShana as a festival dealing with our past, present and future. On Rosh HaShana God not only recalls our deeds of the past year, but also hears our pleas to remember the righteous deeds of our forefathers for our sakes.

In the present, God judges our conduct, weighing it on the scale of justice—also on Rosh HaShana. Finally, Rosh HaShana also represents our hope for the future, because according to our Rabbis it will be on this day that Israel will become fully free as a nation under God, on its own holy soil.

In this way Rosh HaShana reminds us to DIRECT our thoughts and deeds to God at all times, regarding our past, present and future, and gives us reason to hope as we seek to enrich and improve our lives.

THE WHY OF YOM KIPPUR

To show God that we sincerely plan to better our conduct during the coming year, we have to prove it by our deeds. That is why on Yom Kippur we observe certain laws and customs by means of which we seek to convince Him that we really deserve to be inscribed in the Book of Life. Since on this sacred day the Book of Life is closed and sealed until the next year, we perform these Yom Kippur observances to beg for life during the coming year, relying upon the Almighty's divine mercy to grant it to us. This is the basic reason for Yom Kippur's being the holiest day of the year.

Why we observe certain laws and customs on Yom Kippur will be mentioned here, but how they are observed will be discussed in the HOW section.

The principal laws which command us to observe Yom Kippur are mentioned in only a few places in the Torah, namely in the Book of Leviticus, 23:27-32, and in Numbers, 29:7-11. In addition, the ceremonies to be performed in the Temple by the High Priest during Yom Kippur day are set forth in Leviticus, 16:2-34. Thus, Yom Kippur is an official Biblically ordered holy day.

One of the most fundamental reasons for observing Yom Kippur is to ask for forgiveness for our sins. In fact, the Hebrew words *Yom Kippur* mean day of forgiveness (or atonement), which is another way of saying that we are truly sorry for having sinned. But to say that we are sorry is not enough. We must also do something to atone or correct the wrongs we did.

The forgiveness we ask is for both kinds of sins, those against God and those against man. The sins against God may be atoned in two ways: by praying and by fasting. But sins committed against man can only be forgiven by the person sinned against, not by God. And it is up to each one of us to take care of this personally.

Yom Kippur is also a day of fasting. We fast in order to be constantly reminded of the seriousness of this day and of what it means to our lives. In the Torah, fasting is stringently commanded as a basic observance of Yom Kippur. This is the first step in convincing God that we yearn to be forgiven. Praying is another such step. Therefore, on Yom Kippur, as on Rosh HaShana, we recite more prayers than usual and in some of these prayers we confess our sins.

Now, in Judaism, confession of sins has an entirely different meaning than it has in other religions. In the HOW section we will explain more thoroughly; here let us only mention that confession is another way of expressing our sincerity before God. Before we can ask Him to forgive any of our sins, we must first confess them. Furthermore, since Jews feel a close responsibility to one another, we say in our confession prayers, *We have sinned* instead of *I have sinned*.

In these three ways, then, by fasting, by praying and by confessing our sins—we try to show God that we are indeed sorry for having sinned and we thereby prove how sincere we are at this critical moment.

However, the main purpose of these three acts is to help us improve our conduct during the new year and thus to approach closer to God. Then when the Book of Life closes at the end of Yom Kippur, we will feel more confident that it will be sealed with a favorable verdict inside it for us for a new year. But, regardless of the final verdict, one thing is certain. By observing this Day of Atonement properly, that is, by doing our duty to God, we will be doing our duty to man and thus hastening the day when all men will behave toward each other as children of God and build a world where all may live happily and peacefully. Remember this vital lesson as you observe these sacred "Solemn Days."

HOW THE HIGH HOLY DAYS ARE OBSERVED

In the previous sections we have seen that the High Holy Days are serious festivals because of our deep concern about our fate in the coming year. Now we will try to answer the questions: How do we show our

seriousness during this Holy Day period? What do we do to make this period different from other times of the year?

To put it briefly, we spend more time in the synagogue than usual because of lengthier services, and we sound the shofar at various times during these holy days. Each of these observances will be further explained very shortly.

But, as a matter of fact, the preparations for the High Holy Days actually begin at least a full month before their arrival. Commencing with the month of Elul (the month preceding Tishri, when Rosh HaShana is observed) the shofar is sounded every weekday morning at the close of the services, to make us aware of the approach of these High Holy Days.

Then, on the Saturday night before Rosh HaShana, beginning shortly after midnight, we begin reciting special prayers called *S'lihot* (forgiveness) and continue until Rosh HaShana. After Rosh HaShana they are resumed and continued through Yom Kippur. (These *S'lihot* prayers are also recited on certain other days of the year.)

Still another feature of the High Holy Days is the special chant used for the prayers. These melodies are much more tuneful and elaborate than those used for other prayers throughout the year.

THE HOW OF ROSH HASHANA

We Jews regard Rosh HaShana as the "New Year." It is our New Year but not to be confused with the New Year celebration on the first of January. There are a number of differences between the two. One of the most significant is perhaps best understood from the greetings used for each. Whereas for January first the greeting is "Happy New Year," for Rosh HaShana it is *L'Shanah Tovah Tikateynu!* (May you be inscribed in the Book of Life for a good year). When we extend such greeting to one another we are being reminded that our Rosh HaShana is the "Day of Judgment." In this way we help spread the message of this solemn festival. The words *L'Shanah Tovah* are also found on every greeting card which Jews customarily send one another. In fact, they are known as "L'Shanah Tovah cards."

Since Rosh HaShana is known in the Bible only as the "Day of Sounding the Shofar" this ceremony naturally plays a most important part in the synagogue service. The shofar is sounded on both days of the Rosh HaShana services, unless one of them is the Sabbath, when shofar blowing is forbidden. All Jews, men and women, young and old, are required to hear the shofar sounded.

The shofar service begins shortly after the reading of the Torah when the first series of the total one hundred notes is sounded. Certain specific prayers are recited during this service. The man who blows the shofar is known as a "Baal Tokeah." The three different calls of the shofar are:

T'KIAH (one long blast)
SH'VARIM (three broken blasts)
T'RUAH (nine quick staccato notes)

As the Rabbi calls out each of these words in turn, that particular call is sounded. Then, during the *Mussaf* (Additional) service, another series of calls is sounded in a similar manner. The final series of shofar calls takes place toward the close of the *Mussaf* service.

As has already been mentioned the High Holy Days are primarily synagogue-centered festivals. The services are, therefore, longer than usual. However, even though special prayers are inserted into every service (evening, morning and afternoon) it is the *Mussaf* which is the longest, especially because of its major divisions. These are called *Malchiot* (Royalty), which tells of God as King; *Zichronot* (Remembering), where the events that God remembers on Rosh HaShana are mentioned; and *Shofrot* (Sounding of the Shofar), which recall events connected with the shofar.

A few additional features of the *Mussaf* service include the following:

- 1) When the *Aleynu* prayer is recited (during the *Malchiot*) the cantor and the congregation kneel, as a reminder of the Temple days. (Now, Jews are forbidden to kneel except on the High Holy Days.)
- 2) The *Unetaneb Tokef* prayer is also recited during the *Malchiot* portion. This prayer is said to have been written by Rabbi Amnon of Mayence during the Middle Ages. (See some of the reference books on Rosh HaShana for details of this moving story.) In this prayer God is pictured as a shepherd counting and judging His flocks. This prayer is also said on Yom Kippur.

Another special Rosh HaShana ceremony is the *Tashlich* service. During the late afternoon of the first day of Rosh HaShana it is customary to go to the bank of a river or any other flowing body of water where fish are found. Special prayers are recited and each person then shakes out the corners of his garments in order to show that he is casting his sins into the water in an effort to correct his ways.

Since Rosh HaShana is more a synagogue than a home festival there are not many special ceremonies for the home. However, we do observe the following:

On Rosh HaShana Eve the candle-lighting and Kiddush before the meal are much the same as on every festival. But the Hallas (Sabbath and festival loaves) are round instead of the usual long shaped to symbolize the hope for an all around good year.

Then, on the second night, it is customary to taste a new fruit (one not yet tasted that year) and to pronounce the *Shehecheyanu* blessing thanking God for having allowed us to eat this new fruit.



Observance of the ceremony of Kapparot.

We see therefore that the Jew looks upon his new year seriously. For him it is not an occasion of gaiety and merriment, nor, on the other hand, one of sadness and gloom. Instead, Rosh HaShana is the time for deep thought and careful consideration both of the year just passed and the one just beginning. The Jew faces the new year with joy and faith in God and the hope that He will answer our prayers because He is a just and loving God.

During the Ten Days of Penitence (between Rosh HaShana and Yom Kippur) we try to improve our conduct, hoping that if a favorable verdict has not yet been inscribed for us in the Book of Life, our last-minute efforts to improve may influence God to change it for a better one.

The day following Rosh HaShana is a minor fast-day called *Tzom Gedaliah* (The Fast of Gedaliah) in memory of Gedaliah, a popular Jewish Governor of Israel who was killed after the Babylonians had destroyed the First Temple. This day was designated as a day of fasting because of the Jews' deep sorrow for their lost hopes of rebuilding their nation.

The Sabbath between Rosh HaShana and Yom Kippur is known as *Shabbat Shuva* (The Sabbath of repentance). It bears this name because the opening word of the Haftorah of this Sabbath is *Shuva*. That afternoon it is customary for the Rabbi to deliver a special sermon on a learned subject dealing with the High Holy Days.

The special greeting for the days between Rosh HaShana through Yom Kippur is *G'mar Hatimah Tovah* (May your final verdict be a good one!).

HOW YOM KIPPUR IS OBSERVED

The preparations for Yom Kippur begin on the previous day, which is called *Erev Yom Kippur*. This is a half-holiday and several observances are connected with it.

First, as on the days immediately preceding it, it is customary on Erev Yom Kippur to ask forgiveness of one another, that is, for the sins between man and man. (See the WHY of Yom Kippur in this chapter.) Then on the night before Erev Yom Kippur, we observe the ceremony of *Kapparot*.

In this ceremony, a few prayers are recited and a rooster is offered for a Jew or a hen for a Jewess, in the hope that the fowl thus offered will

serve as a substitute for us as we ask forgiveness for our sins. Nowadays, however, money donated to charity may be used in place of the fowl. This ceremony (which consists of swinging the fowl over our heads as we say the prayers) recalls the ancient sin-offering in the Temple of old.

Then comes the fasting-meal, which is served before sunset. Inasmuch as fasting on Erev Yom Kippur is forbidden, we must eat heartily of this final meal before the fast begins. During the Yom Kippur fast, which lasts from evening to evening, no food or drink whatsoever may be tasted.

Who must fast? Every Jewish man and women, aged thirteen or more, is required to fast on Yom Kippur. However, anyone too sick or too weak physically is excused from fasting. Also, children under thirteen are not

required to fast. But even young children can show their desire to fast and to observe Yom Kippur in the following ways. First, as a child approaches the age of thirteen, he should delay his meal-time on Yom Kippur as long as possible. Then, regardless of a child's age, he can be made conscious of the holiness of this day by refraining from eating such unnecessary foods as candy, ice cream and the like.

After the fasting-meal and just before leaving for the synagogue, the father of the house blesses his children.

In the synagogue the Yom Kippur service begins while there is still day light. This is known as the *Kol Nidre* service. The words "Kol Nidre" are the first in a famous prayer which is chanted only by the cantor and choir. In this prayer we ask that all oaths and vows that we took but did not intend to fulfill, be considered null and void, as though they were never spoken. The cantor (with the aid of a choir) thus becomes the congregation's spokesman before God. During this Kol Nidre service all the Torah scrolls are taken from the ark and held by some of the most respected members of the congregation.

During the High Holidays it is customary for the cantor and the men of the congregation to wear a white gown known as a *kittel*.

In the course of the evening service that follows, the confession prayers are recited. As we say the *Al Heyt* (these are the opening words of every line of this prayer) we beat our breasts as a reminder that our heart has led us into sin. Because we confess only once a year, and do so as a group (not each person separately), we mention all the *kinds* of sins we might have committed, and finally, we confess directly to God and not to any one person.

But, you may ask, why confess a sin if you have not committed it? We do this because we all feel responsible to one another. That is, any

Jew's sins are the concern of *every* Jew. This, then, is what confession means in Judaism; it is another sign of the unity of the Jewish people. This same confession prayer is recited during the remaining services of Yom Kippur as well.

One important feature of the Mussaf (additional) service is the *Avodah*. The prayers recited here describe the solemn Yom Kippur services in the days of the ancient Temple in Jerusalem. During this service it is customary to kneel three times, as was done in the Temple. (For a fuller description of this and other Yom Kippur ceremonies, read Edidin, pp. 62-68.)

In the *Mincha* (afternoon) service, the haftorah reading (from the Books of the Prophets) consists of reading the entire book of Jonah (the story of Jonah and the whale). The privilege of reciting this famous haftorah is considered one of the highest honors to be had in the synagogue.

The final and closing service of Yom Kippur is called the *Neilah* service. During Neilah we feel that just as the gates of prayer are about to close, we make our final plea to God to hear our prayers, to forgive our sins, and to give us life for the coming year. The ark remains open, but only for true and sincere prayers. Every one who can do it, remains standing during this entire service.

At the close of Neilah, one long blast of the shofar is sounded after which we say *L'Shanah ha-ba'ab Bee-rushalaim!* ("Next year may we all be in Jerusalem!") This is the sign that Yom Kippur is officially over. Thus we see that, as the High Holy Days are ushered in with the sound of the shofar, so they end with the shofar sound.

During the long Yom Kippur day (the only time in the year that we will spend an entire day in the synagogue) the many prayers and ceremonies will be better understood and appreciated if we know something about them. That has been our purpose. If you review all this material just before Yom Kippur and keep it in mind as you follow the service, they will take on a new meaning and hold a greater interest for you. You will also come closer to the deeper meaning of repentance, which says, "I am truly sorry for my misdeeds. Let me now try to do better." This will give you hope for bettering yourself in every way. Therefore, remember these lessons of the High Holy Days not just for ten days, but for 365 days of every year.

G'MAR HATIMAH TOVAH!

(MAY YOUR FINAL VERDICT BE A FAVORABLE ONE!)

HIGH HOLY DAYS TERMS

AL HEYT	The opening words of the Yom Kippur confession prayer
ASERET Y'MEY T'SHUVAH	The Ten Days of Penitence
AVODAH	The prayer recited during the Mussaf (additional) service of Yom Kippur. It reminds us of Temple days
BAAL TOKEAH	The man who sounds the Shofar
ELUL	The Hebrew month before Rosh HaShana
G'MAR HATIMIAH TOVAH	"May your final verdict be a favorable one"—the greeting for the days after Rosh HaShana
HIGH HOLY DAYS	Rosh HaShana and Yom Kippur
KAPPAROT	A special ceremony performed the day before Yom Kippur, when a rooster, hen or money is used
KOL NIDRE	The special service which is recited just before the evening service of Yom Kippur
L'SHANAH HA-BA'AH BEE-RUSHALAIM	"Next Year in Jerusalem"—the final words of the Yom Kippur service
L'SHANAH TOVAH TIKATEYVU	"May you be inscribed for a Good Year"—the greeting for Rosh HaShana
MACHZOR	A festival prayerbook
MALECHIOT	"Royalty"—the first of the three divisions of the Mussaf service for Rosh HaShana
MUSSAF	The special additional service for Sabbath and all festivals
NEILAH	The closing service of Yom Kippur
ROSH HASHANA	"Head of the Year"

SHABBAT SHUVA	The Sabbath between Rosh HaShana and Yom Kippur
SHOFAR	A ram's horn blown on Rosh HaShana (and at the end of Yom Kippur)
SHOFROT	"Sounding of the Shofar"—the third of the three divisions of the Rosh HaShana Mussaf service
SH'VARIM	3 broken blasts, the 2nd of the shofar calls
S'LIHOT	Prayers of forgiveness which are recited during the High Holy Days
TASHLICH	A Rosh HaShana afternoon service, which takes place beside a flowing stream or river
TEN DAYS OF PENITENCE	The ten-day period which includes the days from Rosh HaShana through Yom Kippur
TISHRI	The seventh month of the Hebrew year when the High Holy Days come
T'KIAH	One of the shofar calls, consisting of one long blast
T'RUAH	The third of the shofar calls which consists of nine quick staccato notes
TZOM G'DALIAH	The Fast of Gedaliah, which comes on the day after Rosh HaShana
UNETANEH TOKEF	The name of a well-known High Holy Day prayer
YOM HA-DIN	"Day of Judgment," a name for Rosh HaShana
YOM HA-ZIKARON	"Day of Remembrance," a name for Rosh HaShana
YOM KIPPUR	"Day of Atonement" (forgiveness)
YOM T'RUAH	"Day of Sounding the Shofar," the name for Rosh HaShana as given in the Torah
ZICHRONOT	"Remembering"—the 2nd of the 3 divisions of the Rosh HaShana Mussaf service

NUMBERS TO REMEMBER FOR HIGH HOLY DAYS

- 1 Rosh HaShana begins on the *first* day of Tishri, it is also the *first* day of the new year. Yom Kippur lasts but *one* day
- 2 *Two* days of Rosh HaShana are observed
- 3 There are *three* kinds of shofar calls, and *three* divisions of the Mussaf service for Rosh HaShana
- 5 On Yom Kippur *five* services are held
- 6 On Yom Kippur *six* men are called to the Torah
- 7 Tishri (when the High Holy Days come) is the *seventh* month of the year
There are *seven* days between Rosh HaShana and Yom Kippur
- 10 We observe *ten* days of penitence
Yom Kippur falls on the *tenth* day of the month of Tishri
- 100 Every Jew must hear a total of *100* calls of the shofar on Rosh HaShana



QUIZ QUESTIONS FOR ROSH HASHANA

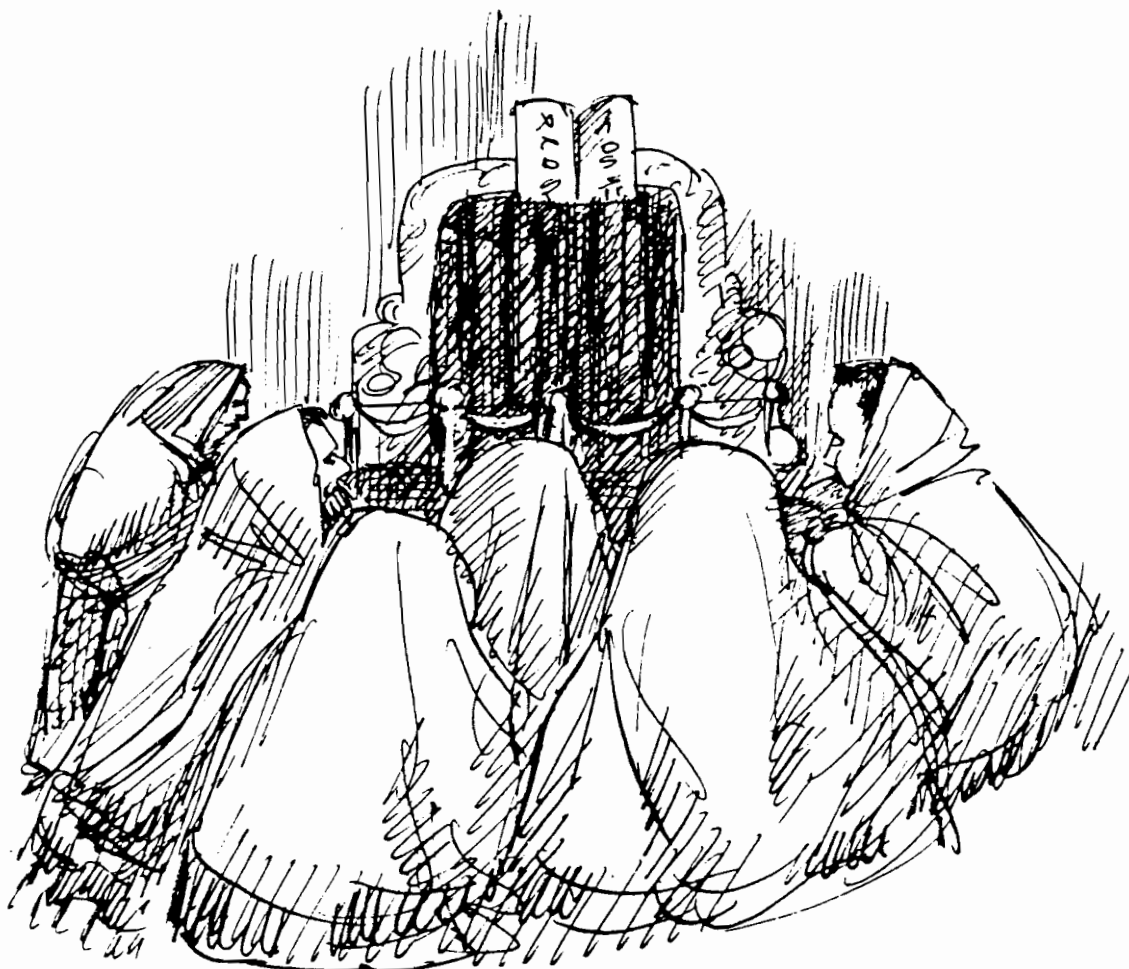
QUESTIONS:

1. The name "Rosh HaShana" means
2. Give 3 other names for Rosh HaShana and the meaning of each.
3. The Hebrew date of Rosh HaShana is:
4. Which are the High Holy Days?
5. a) The Hebrew term for the High Holy Days is-----.
b) What does it mean?
6. What is a shofar?
7. a) When is the shofar blown?
b) When is it forbidden to be blown?
c) Who must hear it blown?
8. The shofar reminds us of two important events in Jewish history. Name them.
9. What is meant by a *Baal Tokeah*?
10. Every Jew must hear a total of— calls on Rosh Hashana.
11. a) There are how many different kinds of calls of the shofar?
b) Name and describe each one.

ANSWERS:

1. Head of the year
2. a) Yom Ha-Zikaron: Day of Remembering
b) Yom Ha Din: Day of Judgment
c) Yom T'ruah: Day of Sounding the Shofar
3. 1st and 2nd of Tishri
4. Rosh HaShana and Yom Kippur
5. a) Yamim Noraim
b) Days of Awe (Fear)
6. A ram's horn that is blown on Rosh HaShana
7. a) On Rosh Hashana, during the morning services and at the end of Yom Kippur day
b) When Rosh HaShana falls on a Sabbath
c) Every Jew, young and old
8. a) When Abraham attempted to sacrifice his own son Isaac
b) Before and after the Ten Commandments were given
9. The person who blows the shofar
10. One hundred
11. a) Three
b) T'kiah—One long blast
Sh'varim—3 broken blasts
T'ruah—9 staccato blasts or notes

- | | |
|---|--|
| 12. Name the 3 parts of the Mussaf (Additional) service for Rosh HaShana. | 12. a) Malchiot (Royalty)
b) Zichronot (Remembrance or Remembering)
c) Shofrot (Sounding of the shofar) |
| 13. What synagogue ceremony is observed on the High Holy Days but is forbidden at any other time? | 13. Kneeling during certain prayers |
| 14. During Rosh HaShana and Yom Kippur services the cantor and others kneel. Why? | 14. As a reminder of this practice which was followed in the Temple |
| 15. Who wrote the prayer <i>Unetaneh Tokef</i> ? | 15. Rabbi Amnon of Mayence |
| 16. When is the <i>Unetaneh Tokef</i> prayer recited? | 16. During the Mussaf services of Rosh HaShana and Yom Kippur |
| 17. <i>Tashlich</i> is -----. | 17. A special ceremony of the first afternoon of Rosh HaShana when special prayers are recited beside the banks of a stream or a river |
| 18. What color is used in the synagogue on the High Holy Days? | 18. White |
| 19. a) The Hebrew greeting for Rosh HaShana is -----.
b) Give its meaning. | 19. a) L'Shanah Tovah Tikateyvu
b) May you be written down for a good year |
| 20. Name two special foods used on Rosh HaShana. | 20. Apple and honey |
| 21. What is the shape of the <i>Hallas</i> used for Rosh HaShana? | 21. Round (instead of the usual long oval shaped) |
| 22. What table custom is observed on the 2nd night of Rosh HaShana? | 22. Eating a new fruit for the first time in the year |
| 23. What do we ask God in our prayers on Rosh HaShana? | 23. That He give us a year of life and a chance to turn over a new leaf that year |
| 24. When, before Rosh HaShana, do we begin blowing the shofar? | 24. During the entire month of Elul at the close of each weekday morning service |



25. For the Jew, the most important meaning of Rosh HaShana is:
- a) It is our New Year
 - b) A time for examining our conduct
 - c) Forgiveness of sins
26. In the Torah, Rosh HaShana is called:
- a) Day of Judgment
 - b) Day of Remembrance
 - c) Day of Sounding the Shofar
25. b) Examining our conduct
26. c) Day of Sounding the Shofar

QUIZ QUESTIONS FOR YOM KIPPUR

QUESTIONS:

1. What do the words Yom Kippur mean?
2. Give the Hebrew date of Yom Kippur
3. In which of the following customs does Yom Kippur differ from Rosh HaShana? Fasting, praying, reading the Torah or kneeling?
4. I am a prayer that is recited just before Yom Kippur. Name me.
5. Why is the Kol Nidre Prayer recited by the cantor only?
6. What is said in the Kol Nidre prayer?
7. For what important thing do we ask in most of the Yom Kippur prayers?
8. Who must confess sins on Yom Kippur?
9. What kinds of sins are confessed in the *Viduy* prayers?
10. Why must a Jew who thinks he never sinned at all, nevertheless confess sins?
11. a) What is the *Avodah*?
b) Where does it belong on Yom Kippur?

ANSWERS:

1. Day of Atonement or forgiveness
2. 10th of Tishri
3. Fasting
4. Kol Nidre
5. Because he acts as the spokesman before God for the entire congregation
6. All vows and oaths which any Jew took without meaning what he said are to be considered as though they had never been said
7. That our sins be forgiven
8. Every Jew
9. Those which any person might commit during the year
10. Because we all feel responsible for one another's conduct
11. a) A Prayer which describes the ancient Temple service on Yom Kippur
b) In the Mussaf (Additional) service

- | | |
|---|--|
| 12. I am a famous book of the prophets read on Yom Kippur. Name me. | 12. Book of Jonah |
| 13. What types of sins are forgiven by God on Yom Kippur? | 13. Those between man and God |
| 14. What must be done for a sin committed against a fellow man to be forgiven? | 14. We must ask that person himself to forgive that sin |
| 15. Who must fast on Yom Kippur? | 15. Every Jew 13 years of age or over |
| 16. There are ——— services on Yom Kippur.
Name them in correct order. | 16. Five: Maariv (Evening), Shacharit (Morning), Mussaf (Additional), Mincha (Afternoon), Neilah (Closing) |
| 17. Why is Yom Kippur the holiest day of the year? | 17. On that day the Book of Life is sealed |
| 18. What special custom is observed during the entire Neilah service? | 18. The ark remains open during the entire service |
| 19. Which ceremony tells us that Yom Kippur is over? | 19. One long blast of the shofar |
| 20. Name the most important duty which the High Priest used to perform on Yom Kippur. | 20. Enter the Holy of Holies |
| 21. What words are recited after the shofar is sounded on Yom Kippur? | 21. L'Shanah ha-ba'ah Bee-rushalaim (Next year in Jerusalem) |
| 22. Give the special greetings for Yom Kippur. | 22. G'mar Hatimah Tovah (May your final verdict be a favorable one) |
| 23. What does the father of the house do just before leaving for the synagogue on Yom Kippur Eve? | 23. Blesses his wife and children |
| 24. What should a child, under 13, do about fasting on Yom Kippur? | 24. a) Delay his meal time
b) Avoid eating unnecessary foods such as candy, ice cream, etc. |



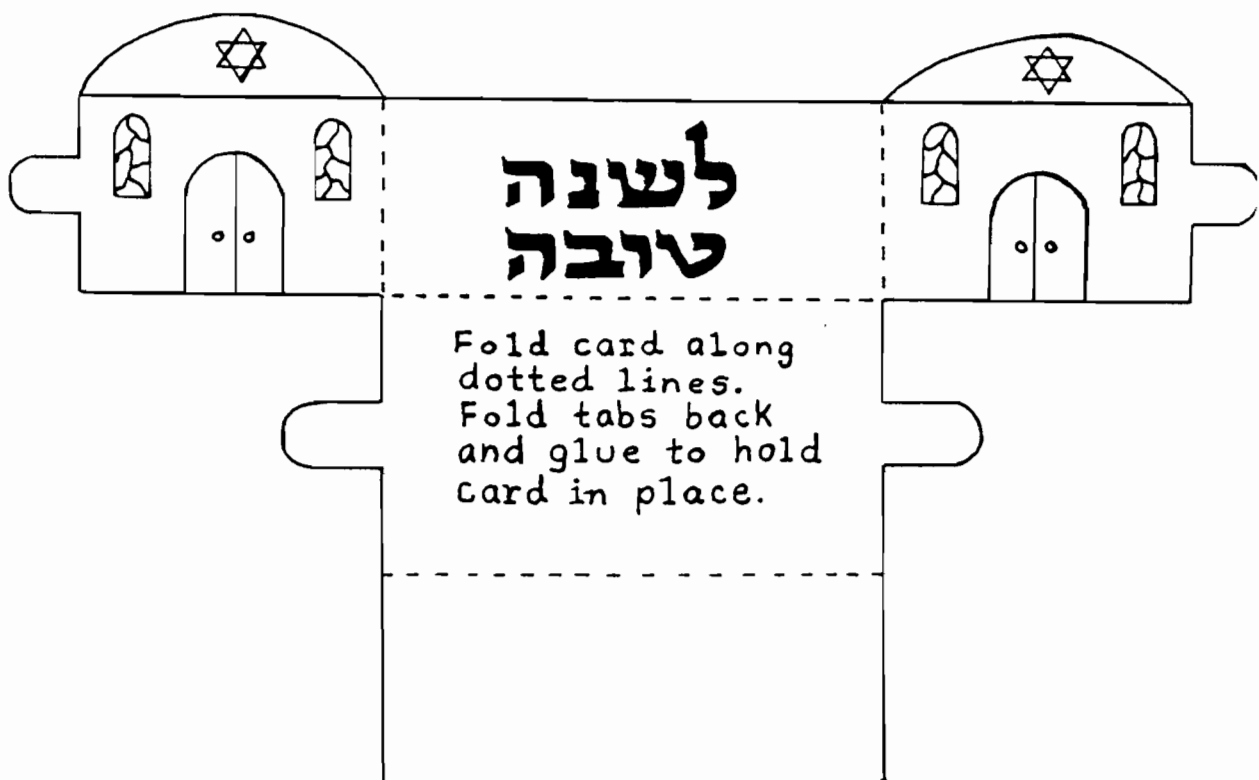
Paper Sculpture Greeting Card

Materials:

- | | |
|---|---------------------------|
| 1 sheet of poster board or heavy paper, 3½" long x 5½" wide | pencil |
| ruler | scissors |
| | felt-tip pens, any colors |
| 1 envelope, 3⅝" x 6½" | |

Method:

1. Copy the design below or draw your own on poster board or heavy paper. Be sure to include tabs and dotted lines where the card is to be folded.
2. Cut out the drawing, taking care not to cut off the tabs.
3. With the felt-tip pens, color in the design. Add any lettering for a New Year's greeting.
4. In the empty space in the center, which will become the bottom of the card, print the directions for making the card stand.
5. You may turn the card over and color in another message or more designs.
6. To fit the card into an envelope, fold up the card on the bottom dotted line, if necessary. After completing the first card, use it as a pattern to make other cards.

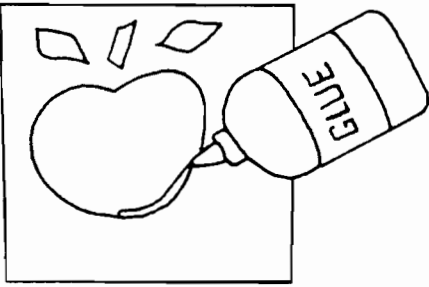


Greeting Cards from Rubbings

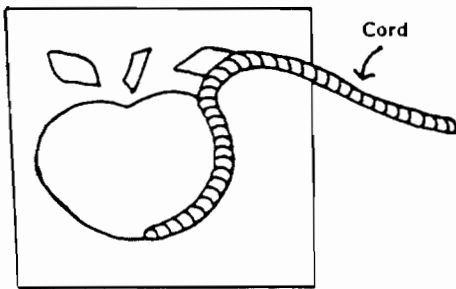
Materials:

- | | |
|------------------------------------|---|
| 1 piece of cardboard, 3½" x 5¾" | scissors |
| pencil | paste shoe polish, black |
| glue | facial tissue, paper towel, or rag |
| cord | sheets of white bond paper, each 5¾" x 7" |
| heavy-duty household aluminum foil | crayons |
| envelopes, each 3⅝" x 6½" | |

Optional: glue-on picture hanging tab



A



B

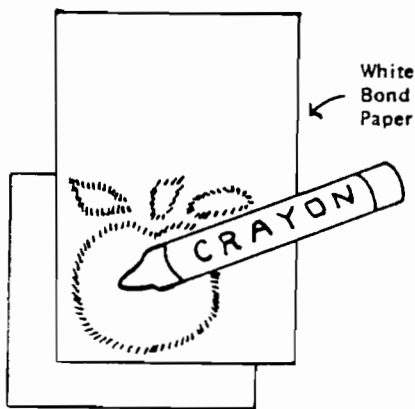
Method:

To make the textured picture:

1. Holding the cardboard horizontally, draw a simple picture. You may add lettering.
2. Trace with glue the lines of the design (figure A).
3. Press the cord on the glued lines (figure B).
4. Cut a piece of foil at least 2 inches larger than the cardboard. Squeeze the foil to wrinkle it.
5. Open the foil and place on the cardboard. Carefully press around the cord so the design stands out. Fold the overlapping foil around the edges of the cardboard.
6. To give the picture an antique look, apply the shoe polish over the design. Let dry. Gently polish the picture with a tissue, paper towel, or rag.

To make the rubbing:

1. Place a sheet of paper on the textured picture so the bottom edges of both meet. Hold the paper firmly with one hand so it doesn't slide. With your other hand, rub the side of a peeled crayon back and forth across the paper until the design appears (figure C). You may use several crayons of different colors.
2. Instead of using the textured pictures, you may make rubbings from other surfaces. Place a sheet of white bond paper on any textured surface (brick, tree bark, piece of wood). Rub the paper with a pencil or crayon to reproduce the design of the texture underneath.



C
↑
Textured
Picture

To make the card:

1. Fold the rubbing in half, with the designed side up. Write a New Year's message inside, then insert in an envelope.
2. Use the textured picture or textured surface to make as many cards as you like.
3. When you have finished using the textured picture, you can turn it into a wall hanging. Simply glue a picture-hanging tab to the back of the picture.

Silk-screen Printed Cards

Silk-screen printing is a method of making prints by allowing paint to go through certain areas of stretched material but not through other areas. The simple stencil directions below will allow you to print the background around the design, leaving the design the color of the background paper. You can make as many cards as you like from one stencil.

To prepare the frame and screen:

Start with a shallow cardboard box top, a heavy-duty paper plate, or a piece of cardboard. Cut out a square or rectangle, leaving a border all around. Save the cut-out section (figure A).

Cut a piece of silk, organdy, or nylon a little larger than the square or rectangular opening. Place the material over the opening and tape it to the cardboard so there are no wrinkles in the material. The tape should form a solid border all around the material (figure B). Turn the cardboard over. With the tape half on the cardboard and half on the material, tape a border around the back of the frame.

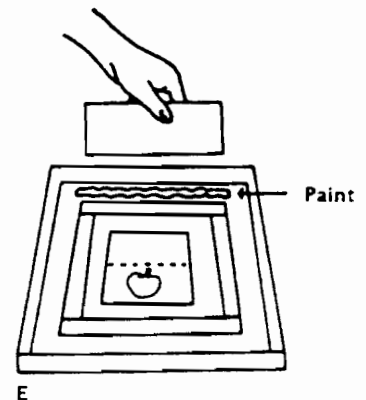
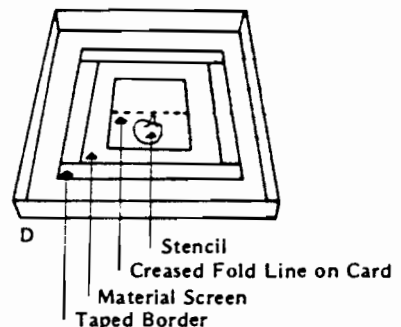
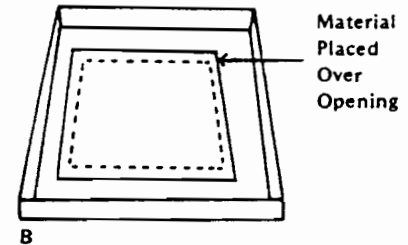
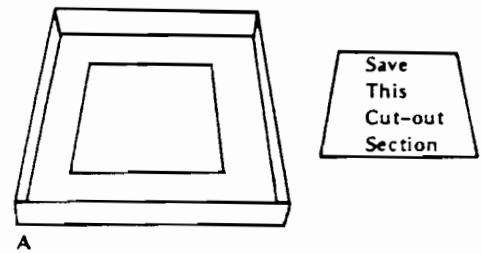
To prepare the stencil:

Select a design for the cover of the card (figure C). The cover will be $4\frac{1}{4}" \times 5\frac{1}{2}"$. Cut the design out of wax paper, pieces of masking tape, or newspaper. If you use wax paper, glue the design to the material. Masking tape may just be pressed, sticky side down, to the material. The newspaper design is placed under the material when printing; the paint will make it stick.

Stencils are placed on what becomes the underside of the screen.

To print the cards:

Cover the work surface with newspapers. Cut a sheet of construction paper or white bond paper ($8\frac{1}{2}" \times 11"$) in half. Each half



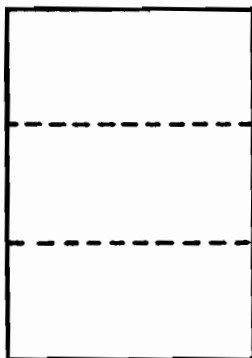
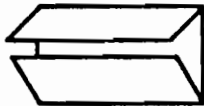
"NEW YEAR CARDS"

Materials:

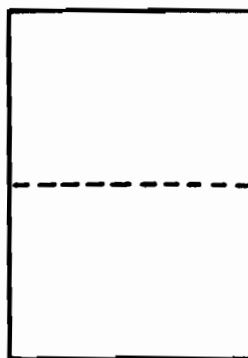
1. Construction paper
2. Scissors
3. Crayons, colored markers
4. Glitter

Directions:

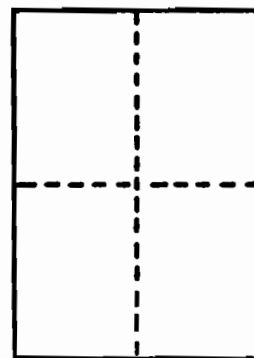
1. Let your child use his imagination to decorate the cards with crayons, markers, glitter and scraps of paper.
2. Fold cards according to various folds shown below.
3. Write (or have your child write) Happy New Year Inside.
4. Address (or help your child address) an envelope.
5. Provide a stamp.
6. Take your child to the nearest mailbox.



French
Fold



Horizontal
Fold

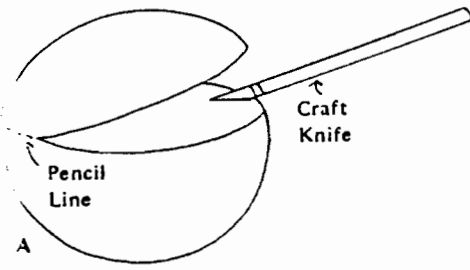


Standard Double
Fold

Apple Honey Holder

Materials:

1 hollow rubber ball, the size you want the honey holder to be	acrylic or poster paints, red and green
pencil	heavy-duty household aluminum foil
craft knife or scissors	clear plastic spray (craft store)
air-hardening clay (from craft store)	fine sandpaper
fine brush	honey
	apple slices
	lemon juice



Method:

1. Draw a pencil line all around the ball, about one-third of the way down from the top (figure A).
2. With the craft knife or scissors, carefully cut along the penciled line until the top comes off.
3. Cover the outside of both parts of the ball with a thin layer of clay. Be sure the clay covers the cut edges of both parts.
4. Put a little extra clay on the outside of the bottom of the larger part of the ball and press down to flatten, so the ball stands up and does not roll.
5. Shape a stem and one or two leaves from the clay and attach them firmly to the smaller part of the ball. This will be the cover.
6. With the craft knife, lightly mark veins on the leaves.
7. Bake the "apple" according to the directions on the clay package. Let dry. Any lumps or errors can be sanded away.
8. Paint the clay-coated ball to look like an apple. Let dry (about 4 hours).
9. When the paint is dry, coat the apple with clear plastic spray. Let dry. Sand lightly, then spray on a second coat and let dry.
10. With a fine brush, you may paint a New Year's message or other lettering on the apple, as shown in figure B.
11. Line the inside of the finished apple with foil and fill with honey.
12. To use, place the apple honey holder on a plate and surround with apple slices. To prevent the apple slices from turning brown, dip them into lemon juice.

"HONEY JAR"

Directions:

1. Use a small, clean jar.
2. Cut strips of colored tissue paper and dip paper in Elmer's glue that has been watered down.
3. Wrap paper around jar and brush a thin layer of the watered down glue around jar and let dry.
4. Pour some honey into the jar and use it on your holiday table.

①



②

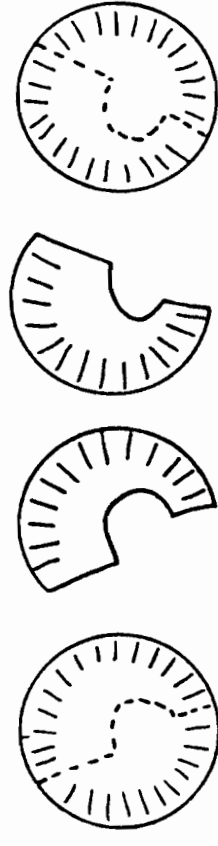


③



④

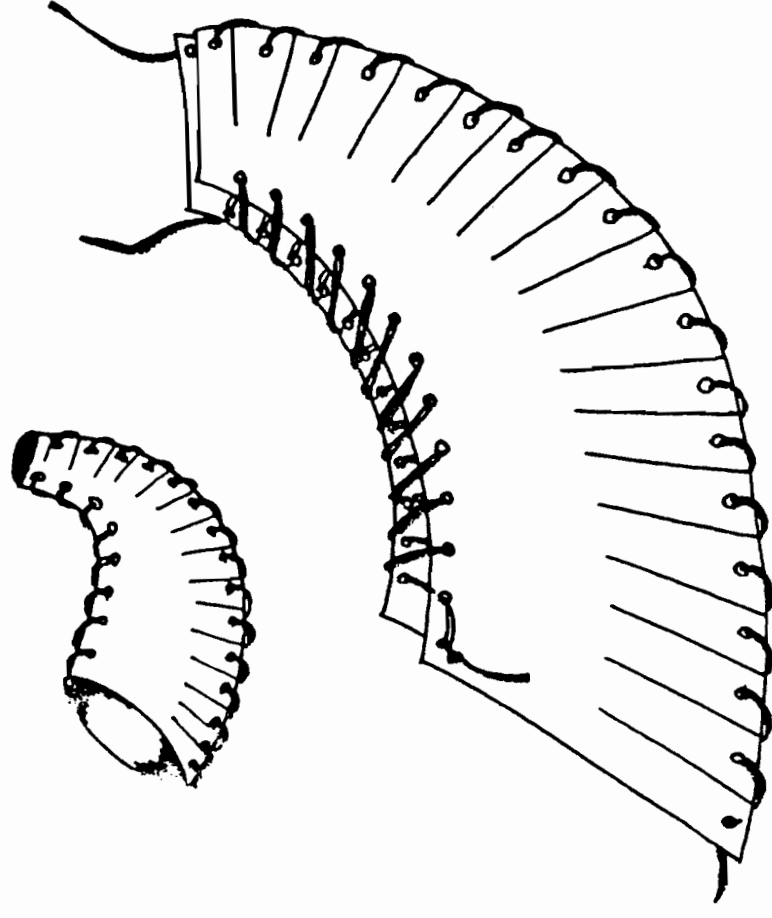




You will need:

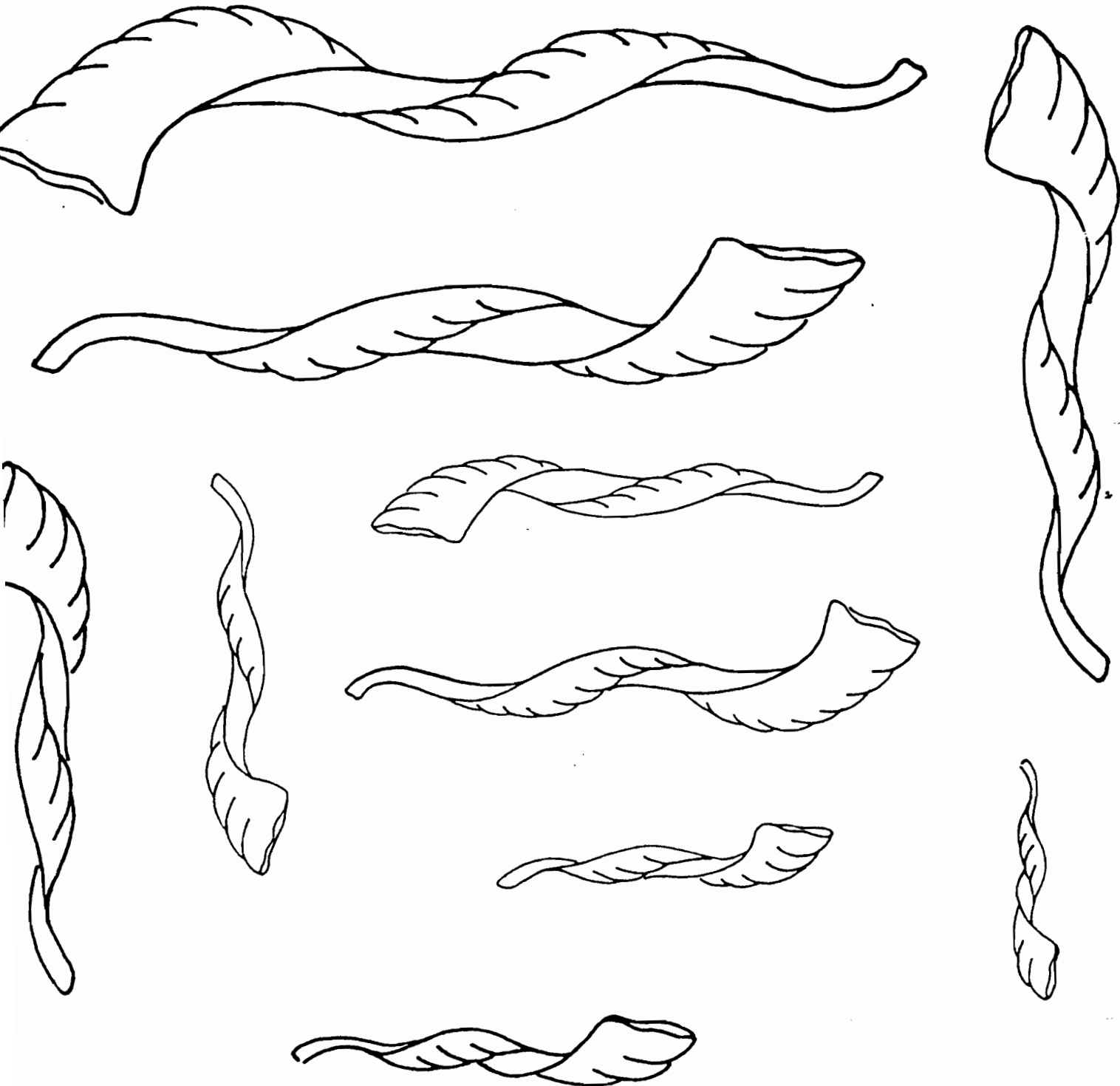
Two paper plates
Hole punch
Yarn, string or shoelaces
Scissors

1. Cut out a shofar shape from a paper plate.
Turn the shape over and trace it on another paper plate. Cut it out.
2. Place the two shapes together to form a shofar. Punch holes along the two sides and sew together with yarn, string or shoelaces. Ask a grown-up to help you get started.



"THE SHOFAR GAME"

To play this game, you must first cut out these Shofrot. Place them on a table in front of your child and ask him/her to find the largest one, then the next largest and so on until the Shofrot are placed in order from largest to smallest. You can reverse the game and go from smallest to largest.

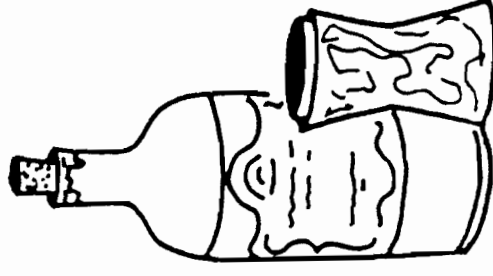
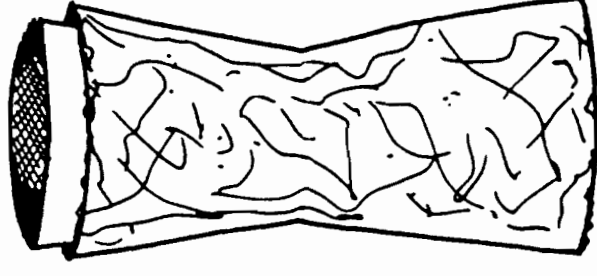
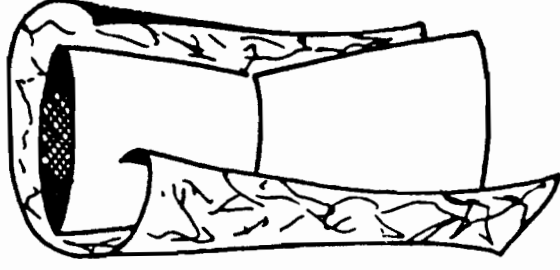


A SILVER KIDDUSH CUP

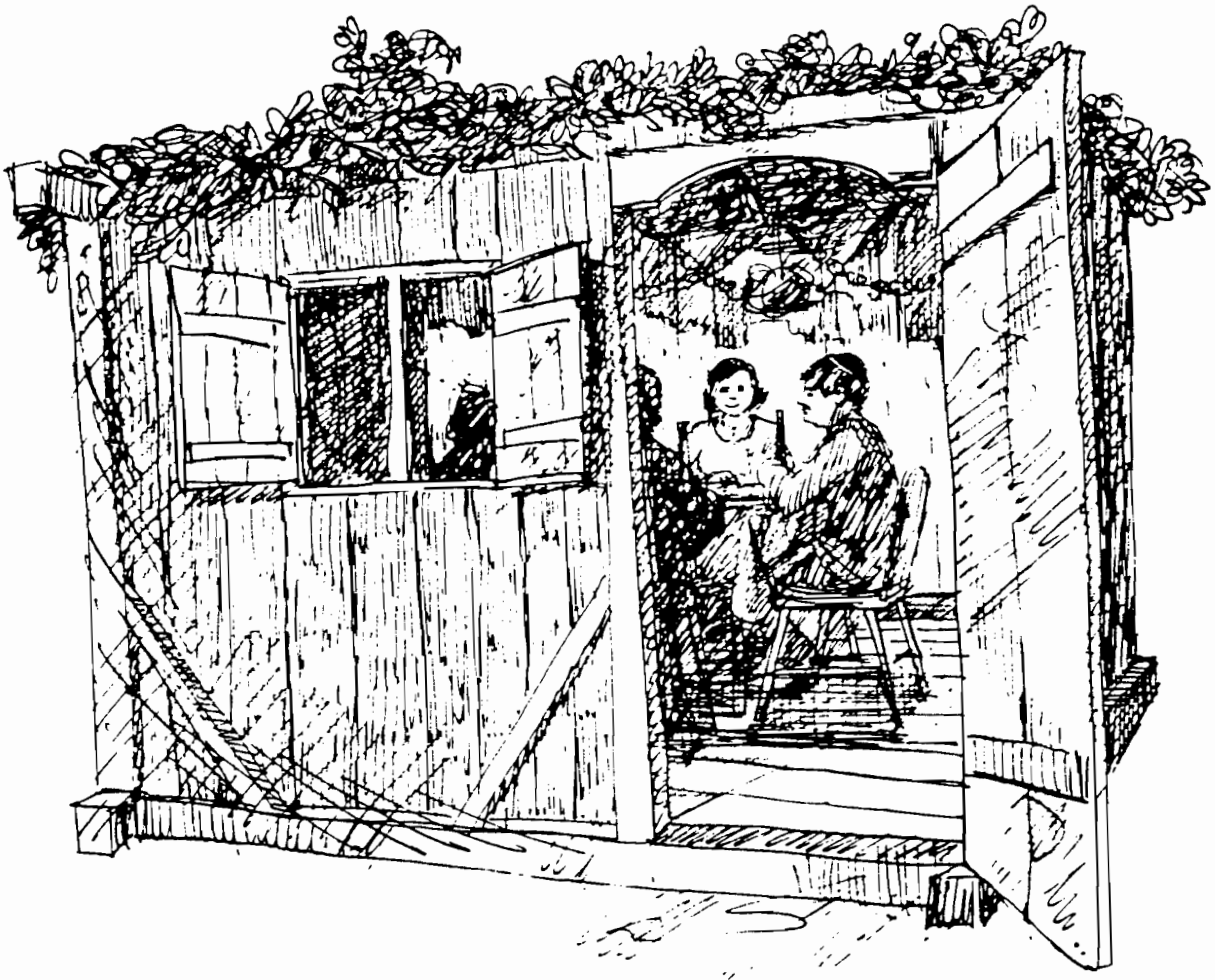
You will need:

Three paper or plastic cups the same size
Aluminum foil
Decorating scraps (colored paper, felt, macaroni)
Glue or tape

1. Glue or tape the bottoms of the two cups together. Cover them with aluminum foil.
2. To make your cup very special, glue designs onto it.
3. Put the third cup inside to hold the wine.



SUKKOT



When a Rabbi once asked a little boy, "Why don't you want to go to the synagogue?" the youngster replied: "Why should I? Every time I go there, all they do is cry. I don't want to cry. I want to be happy and have fun."

"Have you ever been there on Sukkot?" asked the Rabbi.

"No, only on big holidays. But what is Sukkot?" asked the lad, full of curiosity. The Rabbi then told all about this happy holiday.

If you have ever felt this way about going to the synagogue, you have many pleasant things to learn.

You may have seen Sukkot being observed. Perhaps you've seen a *sukka*, maybe also an *ethrog* and *lulav*. They are part of HOW we observe the festival of Sukkot. But you may not know WHY we do these things on Sukkot or why we placed the WHY portion before the HOW in our explanations. Since on the Sukkot festival we use many objects of interest (such as the *ethrog* and *lulav*) you will satisfy your curiosity by discovering what they are used for and what they mean.

Another thing: did you know that on Sukkot we are instructed to be *only happy*? That is what our Torah tells us. Therefore, as you read through the WHY section you will find out what it is that makes Sukkot such a festival of real joy.

The HOW shows many ways of enjoying that happiness. As you enjoy these, you will also learn a bit more about our people and you will see that the Jew naturally tends to be happy. Whenever he isn't, it is usually not for long.

"For Further Reading" lists books in which you will find suggestions for art and handiwork, and a variety of other material. The "Terms" and "Numbers" will be of great help in remembering this material.

HAPPY SUKKOT!



THE WHY OF SUKKOT

Following the High Holidays we now come to the happiest and gayest of all the festivals in our calendar. This is the Sukkot Festival, which is actually a few festivals combined into one. First come the seven days of Sukkot (15-21 of the month of Tishri) and then, *Sh'mini Atzeret* and *Simhat Torah* (22-23 of Tishri). Each of these will be explained in greater detail.

But Sukkot differs from most of the other festivals in that it does not celebrate any one event or joyful occasion of the year. In other words, we observe Sukkot not because something special happened during these days, but rather because this is the time of the year when we are commanded to be happy and gay.

Sukkot, as you may remember, is one of the *Shalosh Regalim* (the three pilgrimage festivals) when the Israelites were commanded in the Torah to make a pilgrimage (a journey to the Temple) in Jerusalem and bring their offerings. But of these three (Passover, Shavuot and Sukkot) the third was the happiest. What made it such a gay holiday?

First, Sukkot marked the end of the fruit harvest, when the Israelites brought their fruit offerings to the Temple as a sign of thanksgiving for God's kindness and goodness. This was the jolliest season of the year because the Jew rejoiced then not only over his fruit harvest but over his produce during the entire year.

But his joy was accompanied by memories. The Israelites were urged always to remember their forty years of wandering in the desert after leaving Egypt. During those years, when they had to keep moving from place to place, they could not build a strong, permanent home. Instead, they had to live in a small, frail hut called a *sukka*. This *sukka* gave them little protection from winds, storms and wild animals, etc. But God protected them all those days even though nothing stronger than a *sukka* was their home. That is why we commemorate this event by using a *sukka* for seven days. How the *sukka* is to be used is told in the HOW section which follows.

There are various other names for this Sukkot festival and they suggest other reasons for its observance.

Sukkot seems to have been the very earliest of all the festivals, because in both the Bible and in post-Biblical literature it is often referred to merely as *Hag* (The Festival). (See Leviticus, 23:39-40.) This shows that it must have been both the earliest and the most important of the festivals.

However, a fuller indication of Sukkot as a joyous holiday is found in the name *Z'man Simhateynu* (The Season of our Rejoicing). What was the occasion for all this joy? Their thanksgiving to God for the bountiful harvest. That is also the reason for its being called *Hag Ha-Asif* (The Festival of Ingathering) as well.

During the days of the Temple the Israelites would bring their fruit-harvest offerings to the Temple in Jerusalem where they would express their joy to the fullest. Examples are given in the HOW portion.

Today, however, the only reminders we have of those days are the "Four Species." These consist of the *ethrog* (a citron), a *lulav* (palm branch) and, attached to the lulav, the two sets of leaves—*hadassim* (myrtles, which are short and round) and *aravot* (willows, long and narrow). The Bible commands us (Leviticus, 23:40) to use these Four Species during the seven days of Sukkot.

Various explanations have been given for this but perhaps the best known is the following: The *ethrog* represents the heart; the *lulav*—the spine; the myrtles—the eyes; and the willows—the lips or mouth.

The most popular name for this festival is, of course, *Hag Ha-Sukkot* (The Festival of Booths or Tabernacles). This name refers to the commandment (Leviticus, 23: 42-43) to dwell in booths for seven days.

However, the *sukka* is not only a reminder of our past history, but also a symbol of hospitality. From your reading of Jewish history you will remember that throughout the ages the Jew has always been known for his hospitality and friendship, even toward strangers. This quality is emphasized on Sukkot.

Following the first two days of Sukkot (which are major holidays, when no work is permitted), come four days of *Hol-Ha-Moed* (the half-holiday). Ordinary work is permitted during these days, but the festival spirit still prevails and many of the observances of the first two days still apply.

Then comes *Hoshana Rabba*, the seventh day. Even though most work is permitted even on this day, it is a bit more significant than the preceding four days. *Hoshana Rabba* gets its name from the *Hoshana* prayer which is recited on Sukkot. More of this will be found in the HOW portion.

The last two days of the Sukkot Festival are known as *Sh'mini Atzeret* and *Simhat Torah*. They are separate festivals, in a way, but are considered to be part of Sukkot because they follow the latter immediately. Both these days are also observed as major festivals.

Sh'mini Atzeret (which means the eighth day of solemn assembly) is the only solemn day of the nine: first, because we then recite the prayer for rain in Israel; and, secondly, because of the Yizkor (memorial for the departed) which is said towards the end of every festival.

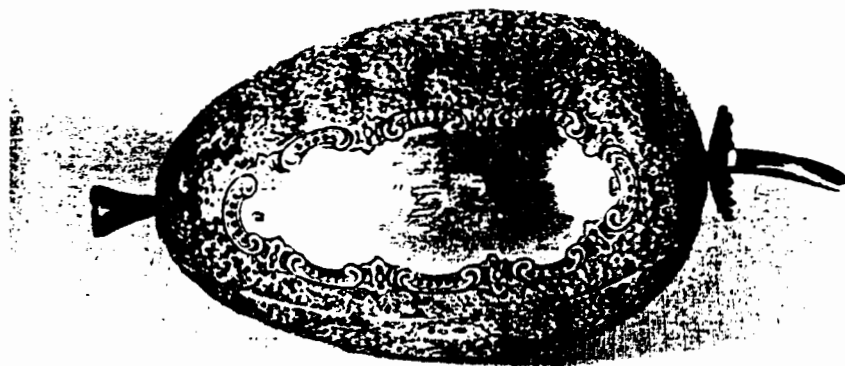
However, Sh'mini Atzeret is not a sad day, but only a bit more solemn than the previous seven.

Simhat Torah is the last. Here we have one of the gayest and merriest of all our festivals. What is the source of joy on this day? Why, the Torah! You see, since the Torah is Life itself for the Jew it is but natural that it should also bring him great pleasure each time he reads it through to the end. That is really something to celebrate.

As you may know, the Torah is read in the synagogue every Sabbath; a specific portion (called a *Sedra*) is set aside for each week. This reading continues week after week until we come to the very last sedra. This portion is reserved for Simhat Torah, which thus marks the completion of the yearly cycle of Torah reading.

But concluding the Torah reading is only one half of the celebration. The other half consists of *beginning* the reading of the Torah all over again from its very first word. In this way Torah reading never ends, because no sooner do we finish, than we start all over again. This too is discussed in the HOW section which tells how to express our happiness in a truly Jewish manner.

From the foregoing you can see that the Jew's source of happiness is something that is lasting and permanent and not something that exists for but a moment. It is a kind of happiness that makes you look forward to the return of Sukkot because it leaves you not only happy but also proud of being a Jew.



Ethrog box, Holland, 19th Century.

HOW SUKKOT IS OBSERVED

Most of the Sukkot observances practiced are the same ones which were part of the Temple services of old. First and foremost is the sukka, which gives this festival its best-known name. However, even though the commandment of dwelling in a sukka for seven days is found in the Torah, nothing is said about its construction. It was only later that the Rabbis of the Talmud composed a clear and definite set of laws to guide us in this matter.

Although a sukka may be constructed of almost any kind of material, there is one strict rule that must be followed: it must not have a roof. Instead, its top must consist of slats upon which fresh green branches (called *S'chach*) must be laid in such a manner that the sukka will have more shade than light and that the stars may be seen through the leaves.

Every time we enter the sukka, special prayers and blessings must be pronounced as well as when we leave it for the last time. All meals must be eaten in the sukka, except when weather conditions prevent this. It is also customary to invite guests into the sukka. In fact, one of the prayers (called *oshpizin*) mentions this fact. It is also considered a mitzvah to decorate the sukka, something the children often take pride in doing well.

These, then, are but a few ways in which we use the sukka during the seven days. And if we should feel any discomfort in the sukka, it serves to remind us of the Israelites' forty hard years of wandering in the desert.



At the Western Wall on Sukkot.

The Four Species (the ethrog, lulav, myrtles and willows) are reminders of the late harvest offerings of the Israelites during Temple days. The ethrog (the citron) must be in perfect condition, without any defects, to be approved for use. In fact, the ethrog is the most important of these Four Species. After Sukkot, it may be prepared for food.

The lulav (palm branch) must be green and fresh and also in good condition. The leaves (the myrtles and willows) which are tied to the lulav, must also be fresh and green, although they may be replaced if they become withered.

When the blessings over the Four Species are recited, the lulav in the right hand, and the ethrog in the left hand, are held close to each other to show that the Four Species are united as one. These blessings are said every morning of the seven days, except on the Sabbath, when the ethrog and lulav are not to be used, or even touched.

Every morning of the seven days, when the prayer called *Hoshana* is recited, those who have an ethrog and lulav march around the synagogue in a procession. This ceremony is another reminder of Temple days.

During the Hallel prayer, it is customary to shake the lulav during certain parts of the prayer, in six different directions: To the North, to the South, to the East, and to the West, up towards heaven and down to the earth.



Celebrating Sukkot in Jerusalem. This Bucharian Jew also uses his sukkah for study while his grandchild looks on.

While the Temple was still standing one of the most popular ceremonies was the *Simhat Bet Ha-Shoevah* (the water-pouring festival). On the second night of Sukkot, a huge parade was formed which led into the Temple. It was followed by a very colorful and impressive celebration. Some synagogues and organizations still observe this custom today, as another reminder of ancient days.

Even though work is permitted during *Hol Ha-Moed* (the four days of half-holiday after the first two) we still do only that work which is absolutely necessary, because the festival spirit is still in force. In fact, most of the prayers of the first two days are also recited during *Hol Ha-Moed*.

The seventh day of Sukkot, known as *Hoshana Rabba*, is a bit more solemn than the preceding four and some of the Sabbath and festival prayers are said on this day.

Now, as noted above, on each day of Sukkot, a special Hoshana prayer is recited as the congregation marches around the synagogue. But on Hoshana Rabba, all of the previous Hoshanas are recited with the addition of a number of others. The procession now circles seven times around with each person carrying his own ethrog and lulav.

The seven days of Sukkot officially end on Hoshana Rabba. But the two days immediately following, *Sh'mini Atzeret* and *Simhat Torah*, are also observed as major festivals. Because *Sh'mini Atzeret* is more solemn than all the other days of the Sukkot Festivals, the prayer for rain (in Israel) is recited. The cantor, wearing a white robe (called a *kittel*) as on the High Holidays, chants the prayer as he does on the High Holidays. Also, the *Yizkor*, the memorial prayer for the dead, is said.

On *Sh'mini Atzeret*, however, all other festival observances continue, such as holiday food and clothes, a festive atmosphere in the home, etc.

But, when *Simhat Torah* comes on the next day, there is no limit to our fun and gaiety, because of our extreme joy over the Torah. First, during the evening service, all the Torah scrolls are taken from the Ark. Each is given to one man selected for the honor of carrying it in a procession around the synagogue. This march is called a *Hakafah*. The man at the head of the procession chants a special prayer as he marches, the Torah scroll clasped in his arms.

As the *hakafot* continue seven times around, as many men as possible are honored with a *hakafah*. (Often boys too are thus honored.) As the men march around carrying the scrolls, the children follow behind them carrying flags on the tip of which an apple is stuck (and sometimes even a lighted candle inside the apple). Some children even carry miniature Torah scrolls.

Following the seven hakafot all but two of the Torah scrolls are returned to the Ark. In the first scroll the very last sedra is read, as seven men are called up for the Torah reading.

Immediately afterward the second Torah scroll is opened and read. Here the very first part of the first sedra (Genesis) is read.

During the entire evening there is excited singing and dancing and other forms of merriment.

The following morning, beginning with the Torah reading, the same procedure continues. However, a few additions are made, especially since on Simhat Torah the aim is to give every man present an aliyah (honor of being called up to the Torah). Therefore, each time a portion is read, not one but several men are called up at once. This continues until every man has had his aliyah.

Even the smaller boys, below the age of thirteen, are called up for an aliyah on Simhat Torah. This custom is called *Kol Ha-n'arim* (all the boys). As the lads stand on the platform beside the Torah, a large Talit held up by four men is spread over them and they all recite the Torah blessings together.

But the two highest honors to be had on Simhat Torah are called *Hattan Torah* and *Hattan B'reshit*. The *Hattan Torah* has the honor of calling up to the Torah all those who will read the very last words of the Torah, while the *Hattan B'reshit* similarly calls up those who are to begin the Torah reading again with the opening words of Genesis.

As you can see, we have here the kind of joy and pleasure that are truly meaningful and lasting. The joy over the Torah has always been a very bright spot in the life of the Jew.

The best proof of this is our Jewish history. For hundreds of years the Jews suffered and were persecuted in many lands. Life was very bitter for them. But the joy they derived from festivals such as Sukkot and Simhat Torah boosted their morale, never allowing them to give up hope. They appreciated this joy and were closely attached to the Torah and its way of life.

To us too the Torah says "And you shall rejoice on your festival (Sukkot) and you shall be nothing but happy". So be sure to fulfill those instructions!

HAG SA-ME-ACH! HAPPY SUKKOT TO ALL OF YOU!

TERMS FOR THE SUKKOT FESTIVALS

ALIYAH	The honor of being called to the Torah
ARAVOT	The long, narrow willow leaves that are attached to the lulav
ETHROG	A citron, one of the Four Species used during Sukkot
THE FOUR SPECIES	The ethrog, lulav, aravot and hadassim
HADASSIM	The short, round myrtle leaves that are attached to the lulav
HAG	"The Festival"—a name for Sukkot in rabbinic literature
HAG HA-ASIF	"Feast of Ingathering"—a name for Sukkot
HAG HA-SUKKOT	"Feast of the Booths"—another name for Sukkot
HAG SA-ME-ACH	"Happy Holiday"—Sukkot greeting
HAKAFOT	The honor of marching around with a Torah scroll on Simhat Torah
HATTAN B'RESHIT	The special honor of being called up on Simhat Torah for the very beginning of the reading of the Torah
HATTAN TORAH	The special Simhat Torah honor of being called up for the very last reading of the Torah
HOL HA-MOED	The "half-holiday"—that portion of the festival when work is permitted; the four middle days
HOSHANOT	Prayers that are said on every day of Sukkot
HOSHANA RABBA	The name given to the 7th day of Sukkot
KITTEL	A white robe worn by the cantor on certain days of a festival and on the High Holidays
KOL HA-N'ARIM	"All the boys"—the special Simhat Torah ceremony of having all pre-Bar Mitzvah boys recite the Torah blessings together
LULAV	A palm branch—One of the "Four Species"
OSHPIZIN	"Guests"—a prayer that is said before entering the sukkah

S'CHACH	The green covering of the sukka
SEDRA	The weekly Torah portion that is read on each Sabbath
SHALOSH REGALIM	"The Three Festivals of Rejoicing": <i>Pesah</i> , <i>Shavuot</i> and <i>Sukkot</i>
SH'MINI ATZERET	"Eighth Day of Solemn Assembly"—the name for the 8th Day of the Sukkot festival
SIMHAT BET HA-SHOFEVAH	"The Water-Pouring Festival" that used to be observed during the days of the Temple
SIMHAT TORAH	The very last of the Sukkot festivals, when a gay Torah celebration takes place in the synagogue
SUKKA	A small hut used during Sukkot
SUKKOT	The name of this festival
TABERNACLES	An English name for Sukkot
TALMUD	The Oral Law, which follows and explains the Written Law, the Torah
T'FILAT GESHEM	The prayer for rain, recited on Sh'mini Atzeret
TISHRI	The Hebrew month in which Sukkot comes
YIZKOR	The memorial prayer for the dead, which is recited on or near the last day of every major festival
Z'MAN SIMHATEYNU	"The Season of our Rejoicing," another name for Sukkot

NUMBERS TO REMEMBER FOR THE SUKKOT FESTIVALS

- 2 The first *two* days of Sukkot
- 3 The *Three* Festivals of Rejoicing
- 4 The *Four* Species
The *four* days of Hol Ha-Moed
- 5 The Torah consists of the *Five* Books of Moses

- 7 The *seven* days of Sukkot
Hoshana Rabba is on the *seventh* day of Sukkot
Seven times around on Simhat Torah
- 8 Sh'mini Atzeret is the *eighth* day of Solemn Assembly
- 9 The *nine* days of the Sukkot festivals
- 15 Sukkot begins on the *15th* day of Tishri
- 40 The Israelites wandered in the desert for *forty* years



*Examining an ethrog in Mea Shearim, Jerusalem.
(Courtesy Keren Hayesod.)*

QUIZ QUESTIONS FOR THE SUKKOT FESTIVALS

QUESTIONS

1. What is the meaning of the word Sukkot?
2. Give the opening Hebrew date of "Sukkot."
3. a) What is meant by Hol Ha-Moed?
b) For how many days is it observed during Sukkot?
c) How does it differ from the first two days of Sukkot?
4. I am a little hut with fresh greens for a roof. Give my Hebrew name.
5. What is meant by S'chach?
6. How does a sukka differ from any other hut or both?
7. In what special way must the top of the sukka be arranged?
8. Why do we live in a sukka during Sukkot?
9. For how many days do we use a sukka during Sukkot?
10. The last day the sukka is occupied is called _____.
11. a) Four objects used on Sukkot are called by what common names?
b) Name the four objects.
12. Describe the ethrog and lulav.

ANSWERS

1. Booths, or huts
2. 15th of Tishri
3. a) Half-holiday
b) Four
c) Work is permitted
4. Sukka
5. The fresh green covering of the sukka
6. It has no solid roof, but is covered with S'chach
7. The branches must be so arranged that there is more shade than light
8. To remind us of how the Israelites lived in booths for 40 years
9. Seven
10. Hoshana Rabba, the Seventh Day
11. a) Arbat Ha-Minim ("The Four Species")
b) The ethrog, lulav, aravot and hadassim
12. Ethrog—a citrus, lemon-like fruit
Lulav—a tall palm branch

13. We are ethrog and lulav.
 - a) Which of us has some taste?
 - b) Which has a pleasant odor?
 - c) Which would you call handsome looking?
 14. Two sets of leaves are attached to the lulav.
 - a) Name them and describe them.
 - b) Give the Hebrew name of each.
 15.
 - a) What is meant by "Hoshanot"?
 - b) How did it get this name?
 16. Which day of Sukkot is called "Hoshana Rabba"?
 17. How does Sukkot remind us of the agricultural life of our people?
 18. I am Sukkot, one of the Three Festivals. Name my other companions
 19. On which days of Sukkot are the Hoshanot recited?
 20. By what other names am I, Sukkot, called?
 21. How does Hoshana Rabba gets its name?
 22. I am the "Simhat Bet Ha-Shoevah."
 - a) Give my English name.
 - b) During which period of our history was I observed?
13.
 - a) Ethrog
 - b) Ethrog
 - c) Lulav
 14.
 - a) Willows — long, narrow leaves
Myrtles — short, round leaves
 - b) Willows — Aravot
Myrtles — Hadassim
 15.
 - a) Marching around the synagogue holding the ethrog and lulav
 - b) From the first two words of a prayer recited during the procession. They mean:
Please Save Us!
 16. The seventh day
 17. It reminds us of the harvest that used to be brought to the Temple during Sukkot
 18. Passover and Shavuot
 19. The first seven
 20.
 - a) Hag (Festival of Joy)
 - b) Z'man Simhateynu (Season of our Rejoicing)
 - c) Hag Ha- Asif (Festival of In-gathering)
 21. The words mean "many hoshanas"—all the Hoshanas of the previous days are recited then
 22.
 - a) The Water-Pouring Festival
 - b) During the days of the Second Temple

- | | |
|--|--|
| 23. Sh'mini Atzeret is my Hebrew name | 23. a) Eighth Day of Solemn Assembly |
| a) What is it in English? | b) On the 8th day of the Sukkot Festival |
| b) When am I observed? | |
| 24. Name two prayers which make Sh'mini Atzeret a serious day. | 24. The prayers for rain and the Yizkor (memorial prayer) for the departed |
| 25. Why do we pray for rain on Sh'mini Atzeret? | 25. This festival marks the beginning of the rainy season in Israel |
| 26. I am the jolliest day of the Fall Festivals. Who am I? | 26. Simhat Torah |
| 27. Why are we happy on Simhat Torah? | 27. We celebrate the finishing and the beginning of the reading of the Torah |



- | | |
|---|---|
| 28. How many times, and when, is the Torah read on Simhat Torah? | 28. Twice. Once in the evening and once in the morning |
| 29. a) Which portions of the Torah are read on Simhat Torah?
b) Why is it done this way? | 29. a) The very last and then immediately after, the very first again
b) To show that reading the Torah never ends |
| 30. What are the Hakafof? | 30. The processions with the Torah scrolls around the synagogue |
| 31. How many times are the Torah scrolls carried during the Hakafof? | 31. Seven times |
| 32. What do the children do as they march in the processions? | 32. Carry flags and apples |
| 33. Why is the Torah reading repeated so many times on Simhat Torah? | 33. In order to give every man in the synagogue an opportunity to be called up to the Torah |
| 34. All the children are standing under a large Talit. Can you name the ceremony? | 34. Kol Ha-n'arim (All the Boys) |
| 35. What is meant by <i>Hattan Torah</i> and <i>Hattan B'reshit</i> ? | 35. <i>Hattan Torah</i> —the honor of calling up men for the reading of the very last part of the Torah
<i>Hattan B'reshit</i> —the same, but for reading the very first part of the Torah |
| 36. How many names for Sukkot can you give? | 36. Z'man Simhateynu
Hag Ha-Asif
Hag Ha-Sukkot |



Shoebox Sukkah in Desert Setting

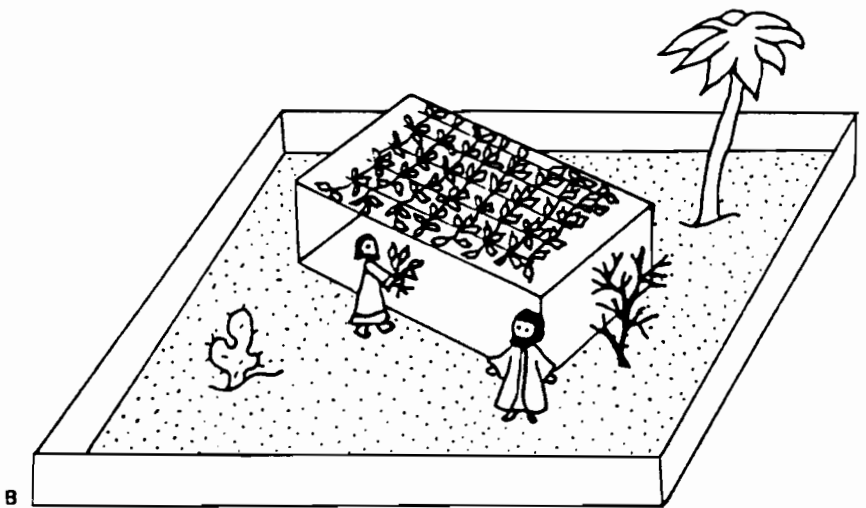
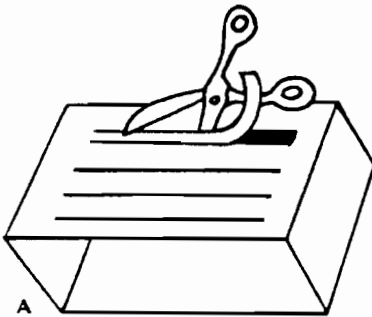
Materials:

1 shoe box	fruit (raisins, berries, figs, dates)
scissors	leaves
construction paper, any color	twigs
felt-tip pens, any colors	1 large, shallow box
glue	sand
string	

Optional: small cactus plants, cardboard, small dolls

Method:

1. Placing the shoe box on its side, cut out slits in the top (figure A). You may make slits in the walls, too.
2. Using the construction paper, felt-tip pens, and glue, decorate the inside of the sukkah.
3. String the fruit and hang from the roof.
4. Weave the leaves and twigs in and out of the roof. If you made slits in the walls, you may add twigs and leaves in the walls too.
5. Spread the sand evenly in the large, shallow box. Place the model sukkah in the sand.
6. You may add small cactus plants (real or artificial) or trees cut out of cardboard. Cardboard figures or little dolls may also be added (figure B).



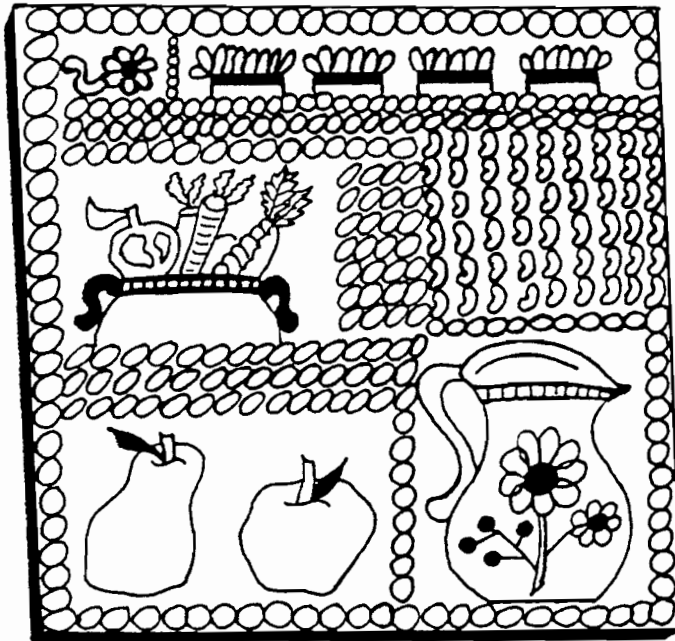
Harvest Collage

Materials:

- | | |
|---|--------------------------------------|
| 1 piece of masonite or heavy cardboard, the size you want the collage to be | assorted dried beans and seeds |
| pictures cut from magazines (fruit, vegetables, trees, flowers, harvest scenes) | podge latex glaze (from craft store) |
| | brush |
| | glue-on picture hanger |

Method:

1. Arrange the pictures on the masonite or cardboard background, leaving spaces and border areas for the beans and seeds to be added. Glue the picture to the background with the podge medium.
2. Apply the glaze to one small area at a time, placing the beans and seeds around the pictures, until the entire background is filled in.
3. Apply a coat of glaze to the completed collage. Let dry.
4. For a glossy look and washable surface, apply another coat of glaze. Let dry.
5. To hang, attach the picture hanger to the back of the collage.





Styrofoam Flag

Flags

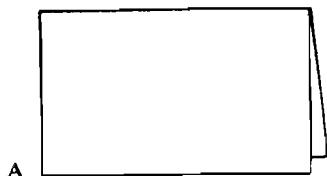
STYROFOAM FLAG

Start with a styrofoam meat tray, about 7" x 9". To make a scalloped border for the flag, cut around the edges of the tray with pinking shears.

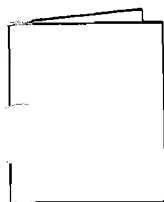
Place the tray on a sheet of paper and trace around it. Remove the tray and draw a design within the penciled outline.

Tape the drawing to the tray. With a heavy-duty needle, poke holes through the outline of the design, piercing through the styrofoam. Remove the taped paper and check to be sure all the holes went through the tray.

Tape or glue one end of a crepe paper streamer to one end of a narrow wooden dowel, about 13 inches long (from craft or hobby store). Wind the crepe paper around the length of the dowel, gluing or taping down the end. Glue the dowel to the tray.



A



C

PAPER-CUT FLAG

To make the paper-cut, fold in half a sheet of white typing paper, 8½" x 11" (figure A). Then fold in half again (figure B). Draw a design that touches all edges of the folded paper (figure C).

With manicure scissors, carefully cut out the design, making sure not to cut apart the side fold of the paper.

To mount the cut-out, carefully open the folded, cut-out paper. Glue onto a sheet of colored construction paper, 8½" x 11".

To make the flag, glue the mounted paper-cut to a narrow wooden dowel, about 15 inches long (craft or hobby store), as shown in figure D.

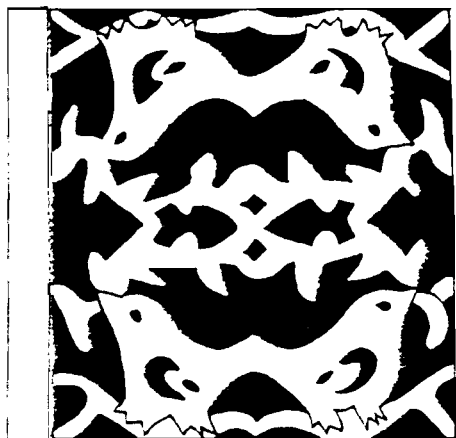
TEXTURED-SAND FLAG

Draw a design on a sheet of construction paper, 8½" x 11". Glue the construction paper to a piece of cardboard, 8½" x 11". Apply white glue to all areas which will contain the first color of sand or glitter. Take a spoonful of colored sand or glitter (from craft store). Sprinkle it generously on the glued areas. Wait a few minutes for the glue to dry. Carefully tilt the flag to return excess sand or glitter to its container. Repeat for each additional color area of the flag.

Paint a flat wooden stick, about 15 inches long (hobby store or lumberyard). Let dry. Staple or tack the flag to the stick.

FELT-ON-FELT BANNER

Hold a ruler near the top of a piece of felt, 11" x 14". Make 14 pencil marks, one inch apart. Draw a 2-inch line down from each mark (figure A).



Paper-Cut Flag

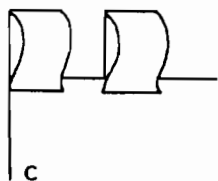
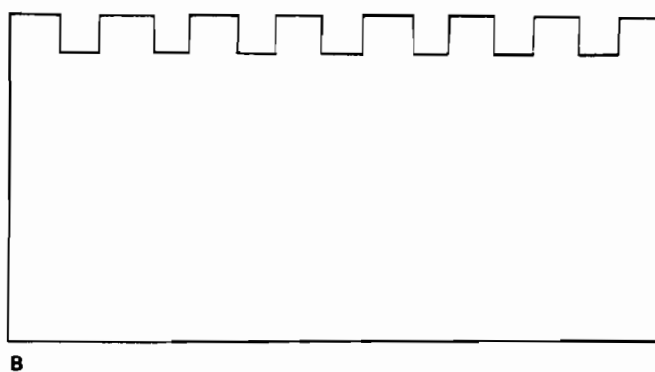
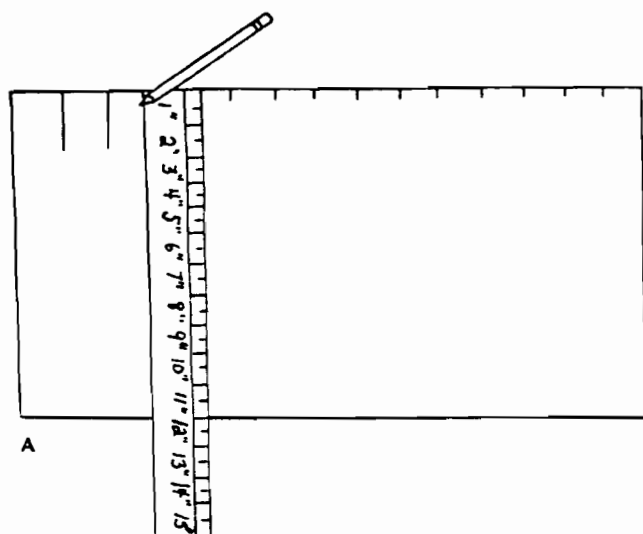
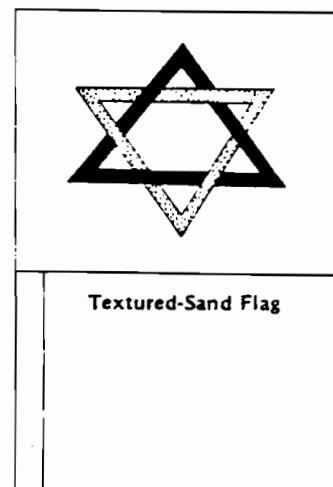


D

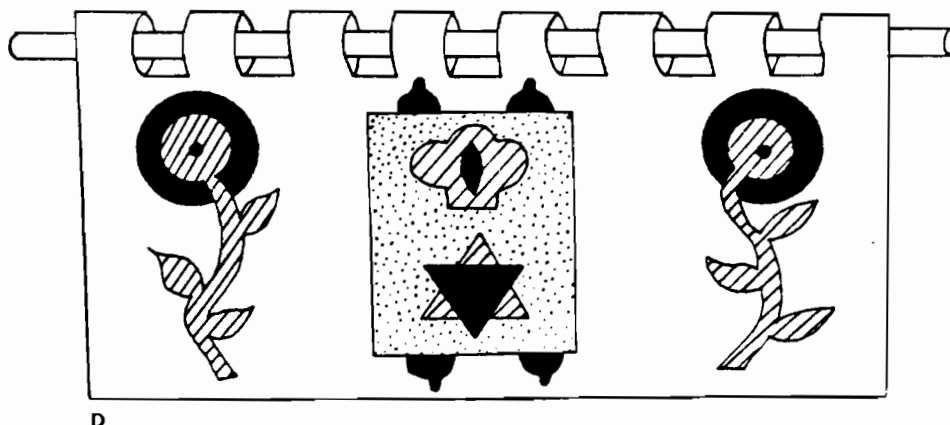
Starting at the first drawn line, cut out every other strip (figure B). Fold over each remaining strip and glue down at the bottom only, forming eight loops (figure C). This is the back of the banner.

Turn over the felt. Cut scraps of felt in assorted colors into various shapes. Glue the shapes in a design on the banner.

Insert a narrow wooden dowel about 20 inches long (from craft or hobby store) through the loops (figure D). To use as a flag, hold one end of the dowel (not upright). After using, you may hang the banner as a wall decoration.



Felt-On-Felt Banner

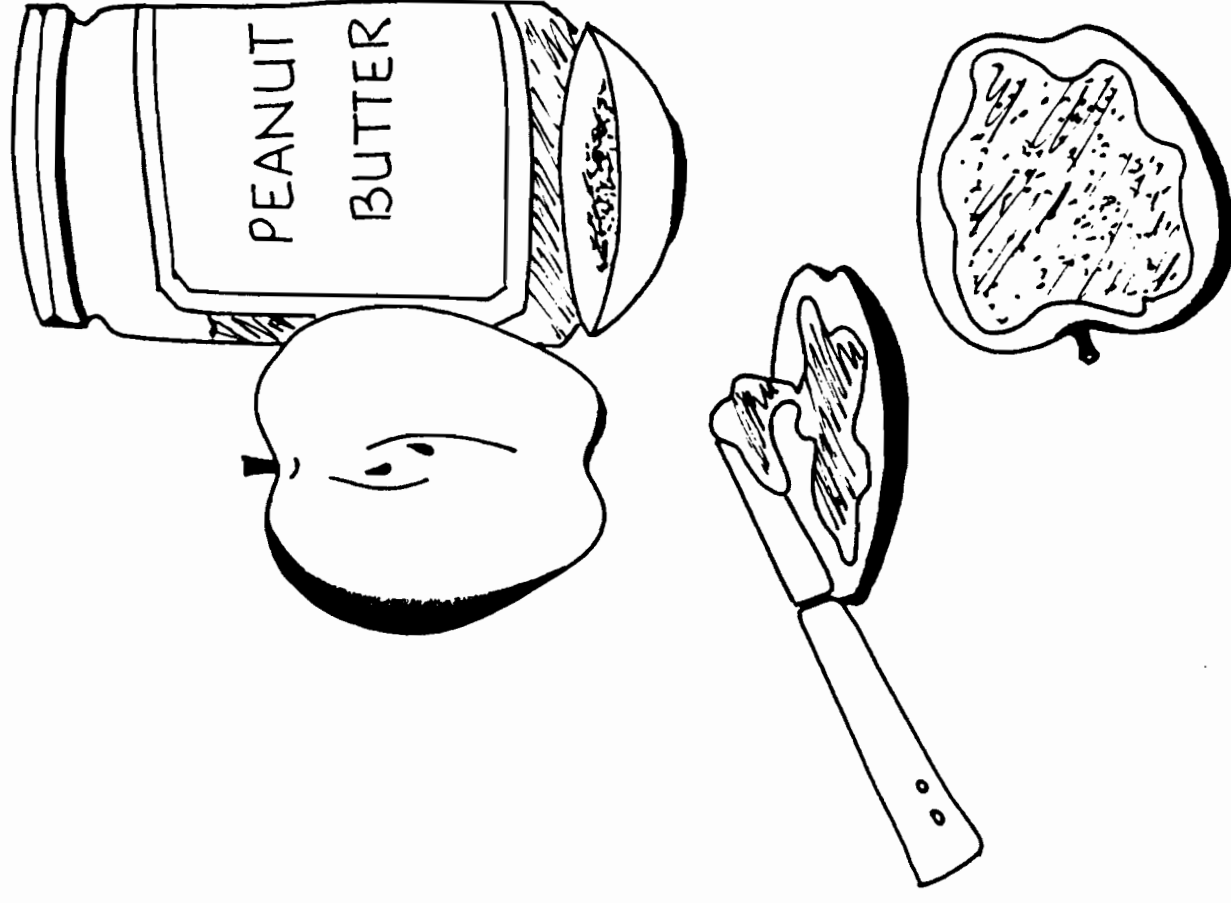


AN APPLE SNACK

You will need:

Apple
Peanut butter
Wheat germ
Small bowl
Plastic knife

1. Ask a grown-up to help you slice an apple into big pieces.
2. Spread peanut butter on the apple and roll it in a bowl of wheat germ.
3. You can also spread honey or jam on your apple slices and dip them into crushed cereal. Make crunchy snacks with bananas and pears, too.



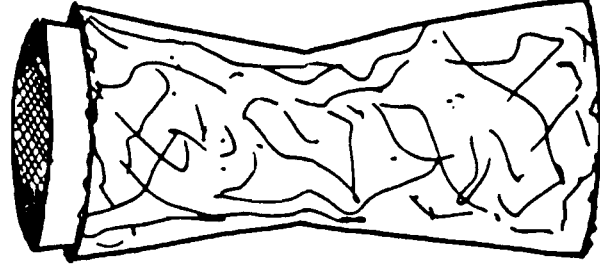
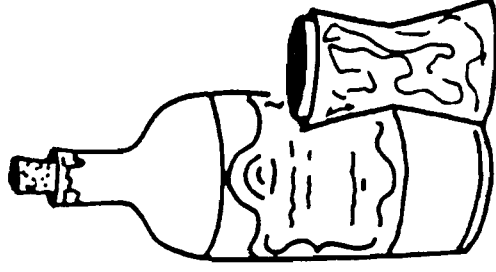
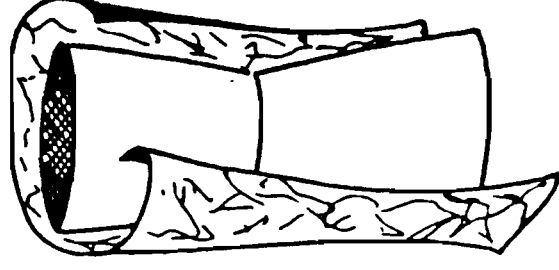
WHAT A CRUNCHY SNACK TO EAT ON SUKKOT!

A SILVER KIDDUSH CUP

You will need:

Three paper or plastic cups the same size
Aluminum foil
Decorating scraps (colored paper, felt, macaroni)
Glue or tape

1. Glue or tape the bottoms of the two cups together. Cover them with aluminum foil.
2. To make your cup very special, glue designs onto it.
3. Put the third cup inside to hold the wine.



"DECORATIONS FOR THE SUKKAH"

PAPER FRUIT

Materials:

1. Large pieces of heavy paper
2. Scraps of tissue or construction paper, magazines, string, yarn, fabric, etc.
3. Paste
4. Scissors

Directions:

1. Draw fruit or vegetable on heavy paper and cut out.
2. Take scraps the same color as the fruit or vegetable and paste on paper.
3. Attach string and hang from Sukkah roof or on walls.

PAPER CHAINS

Materials:

Varied color construction paper Elmer's glue Scissors

Directions:

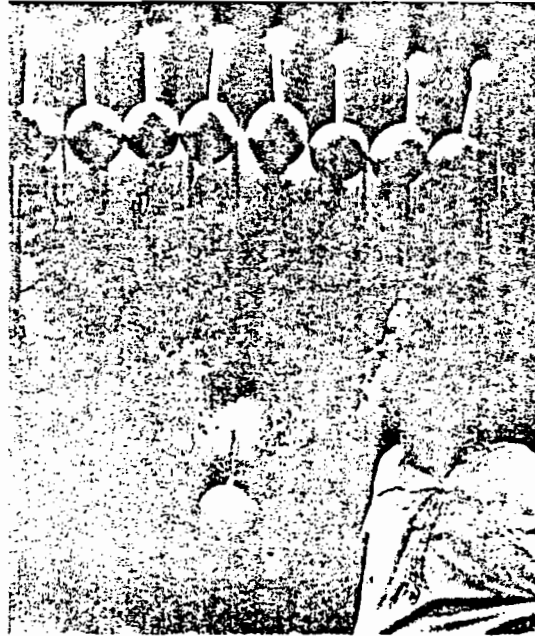
1. Cut 1" strips from construction paper.
2. Paste into circles and attach.

PAPER STRAW CHAINS

Materials: Paper straws String Scissors

Directions: Cut paper straws into 1" pieces and string together.

HANUKKA



(Courtesy Israel Information Services.)

No doubt you already know something about Hanukka and have observed some of its customs. You probably know that we light candles, play games, exchange gifts, etc. But you may not know just why we do all these things and may not be familiar with the ways in which we celebrate it. We will therefore give here a brief summary in answer to the two questions: WHY do we observe Hanukka? and HOW do we observe it?

The WHY comes first and gives a brief summary of the story of Hanukka. However, since this provides the barest facts, we hope you will try to learn more about this beautiful festival by reading some of the material listed in "For Further Reading."

The HOW tells some of the different ways of observing and enjoying the Hanukka festival. This too is but a brief outline of the observances. Additional reading will supply much meaningful information.

In addition to special Hebrew terms and numbers, you will also find here short Hanukka stories, "More Hanukka Lights," and blessings and hymns for Hanukka. Don't miss any of these!

A HAPPY HANUKKA!

THE STORY OF HANUKKA— WHY WE CELEBRATE IT

As we celebrate this colorful eight-day festival of Hanukka, we light candles each night. It is a happy festival and brings enjoyment to all. However, it is interesting to recall how it began and why it became a holiday. You will be surprised at the story these lovely little candles have to tell.

For this we must go back 2100 years to the time when our forefathers were living in their own land, Israel, but under the rule of mighty Syria. Everything went along as usual until the throne fell to a cruel king named Antiochus (also called "The Madman"). He decided to force the Jews, together with all other peoples over whom he reigned, to follow the Greek religion—and no other. The Jews were not allowed to live as the Torah teaches us; they were ordered to worship Greek gods and to behave like the Greeks in other ways as well.

The Jews, of course, would not accept this; they decided to rebel and fight the Syrians. An aged priest named Mattathias, who lived in the town of Modin (near Jerusalem), was their leader. He, together with his five sons and other brave volunteers, began fighting against the mighty Syrian armies.

When, about a year later, Mattathias died, his son Judah (called the "Maccabee") took his place as the leader. Because he was a very clever general, Judah and his small force were able to fight for three years and in the end they defeated the Syrians. Even though Judah's army was much smaller than that of the Syrians, the Jews won. Why? Because they fought with God in their hearts and with full faith in His power to save them. They were ready to give their lives for their religion so that they might worship God according to their own beliefs.

After the victory Judah and his men went into the Temple in Jerusalem and cleansed it of all the Greek gods and idols that the Syrians had placed there. When it was purified they wanted to light the large menorah. But they could find no container of oil bearing the seal of the High Priest. (No other oil was permitted for this purpose.) Finally, someone did find a small jar of oil, which, however, was enough for only one day. But God performed a miracle: the small jar of oil burned for eight days, by which time more of the pure oil had been prepared. This miracle, coming on the heels of the military victory, cheered the people greatly and they celebrated with joyous thanks.

To remind ourselves of this wonderful miracle, and, to keep alive the feeling that we Jews are always ready to fight for our right to worship God as the Torah teaches us—for these two reasons we light candles on each successive Hanukka night.*

The Six-Day War in June 1967 and the Yom Kippur War of 1973 are more recent examples of the Jew's courage in the face of probable defeat. There is no doubt that the Israelis defeated their Arab enemies only because they were inspired by the same faith in God as were their Maccabean ancestors. Therefore, as we light our candles each Hanukka night, let us keep in mind all the brave Jews who fought and died so that we today might live and enjoy living as proud, free and happy Jews, setting a worthy example for other peoples to follow.

HOW DO WE OBSERVE HANUKKA?

The story of Hanukka tells us *why* we observe it. Let us now see what are some of the enjoyable ways of observing it.

The first and best known way is lighting candles on eight successive evenings. We begin with one on the first night, then add one more each night after that. Every candle is lighted with the *Shammash*, a special candle which "serves" the others. Immediately after the candles are lit, everyone joins in the singing of the two Hanukka hymns, *Maoz Tzur* and *Ha-Nerot Halalu*. The candle lighting ceremony always takes place after dark, except on Friday, when they are kindled just before those for the Sabbath (so that no fire will be handled after the Sabbath has begun).

Since Hanukka is a minor festival (not having been commanded by Moses in the Torah) work is permitted during the festival.

As on every holiday, on Hanukka some special prayers are recited. They are:

1. The *AL HA-NISIM*, in which we tell why we observe this festival, with special stress on the great miracle, and
2. The *HALLEL*, the prayer in which we praise our God with great joy for having saved our forefathers by this miraculous victory. In addition, the Torah is read every day of Hanukka, the selection being a special portion from the Book of Numbers.

The Hanukka games are especially popular. The favorite is the *dreidl* game. The dreidl (Hanukka spinning top) contains four sides; on each side is found one of the following letters: *Num*, *Gimmel*, *Hay* and *Shin*.

* Additional reasons for observing Hanukka for eight days are given in "More Hanukka Lights," pp. 73-4.

These letters stand for the words found in one of our Hanukka prayers: Nays Gadol Haya Shom ("A great miracle occurred there"). If the dreidl falls on the Nun, the player gets nothing; if it falls on the Gimmel, the player takes the whole pot; if on the Hay, the player takes half; if it falls on the Shin, he must put up the amount agreed upon at the start of the game.

A favorite food is associated with every festival. Hanukka is no-exception; on this holiday we eat *latkes* (pancakes).*

Then, after the meal, it is customary to play cards. Many an observant Jew who does not believe in playing cards throughout the year, will usually do so on Hanukka.

Gifts too are a part of Hanukka. On the fifth night gifts are usually presented to relatives and friends, although they may be presented on any other day of Hanukka as well. In addition the children are given *Hanukka Gelt*, money for Hanukka.

We observe this lovely Festival of Lights in all these different ways so that we may enjoy it to the full, keeping it alive as a reminder that we Jews believe in freedom of religion, not only for ourselves, but for all peoples.

* To find the reason for eating latkes on Hanukka, see "More Hanukka Lights," pp. 73-4.



*Hanukka in a Bucharian home in Jerusalem.
(Courtesy Keren Hayesod.)*

SOME HANUKKA TALES

HANNAH AND HER SEVEN SONS

During the war against the Syrians a certain Jewess named Hannah, along with her seven sons, were once arrested by the Syrian officers, who then tried to keep them from following the Jewish laws. First they were ordered to eat meat that was *unkosher* (forbidden to Jews) but every one of them refused to do so.

Next a high Syrian officer set up a Greek idol and commanded each of Hannah's son to bow to it. He began with the oldest son, who refused. Then, as each son in turn refused to bow down to the idol, he was sent off to be tortured and killed.

Finally, when the turn of the youngest son came, the officer said to him, "Look, son, I won't ask you to bow down to this idol because I don't want your mother to be left without at least one son. So let's do this: I am going to drop my ring in front of the idol, and you just pick it up and give it to me. That's all you have to do!"

But this child too refused to obey the officer, knowing that by bending down to pick up the ring, he would be bowing down to the idol. He also was sent off to die.

Hannah, now left without any children, killed herself. However, just before she jumped off a roof to her death, she cried aloud to God:

"Oh, Lord, our father Abraham was ready to, but in the end didn't have to sacrifice his son, his only son, to You. But I have given You all seven of my sons! If it had to be done, at least they died for the sake of Your great and Holy name! Blessed art Thou, the One and Only God, Who lives forever!"

It was acts of sacrifice of this kind that inspired the Jews to fight for and defend their religion—their most prized possession.

ELEAZAR

A famous Hebrew Scribe named Eleazar, was also ordered to eat forbidden meat. However, because Eleazar was an old man whom the Syrian officers in charge had known for a long time, they said to him:

"Instead of eating the non-kosher meat, you may eat kosher meat. But we will tell everyone that you are eating non-kosher meat. In that way you won't have to die." To this Eleazar replied:

"No, I won't do that! Because, if I do, I will be deceiving my people and setting the wrong example for them. Then, all the Jews may do the same and become sinners. No, I would rather die than make sinners of my fellow Jews!"

He was then immediately put to death. But the noble example that he set by remaining loyal to Judaism at all costs, spurred the Jews to fight against the Syrians more bravely than ever.

THE THOUSAND IN A CAVE

During the war against the Syrians many of the people hid in the numerous caves that abound in the mountains of Judea. Once when the king's officers found out that large groups of Jews, about a thousand of them, were hiding in a certain huge cave, they sent soldiers up there to attack them. It was the Sabbath day. The officers called to the people in the cave: "Come out and bow down to the idols, as the King commanded you. In that way you will be allowed to live. Otherwise you will die!"

The people shouted from the cave: "No, we won't come out! And we won't take up arms and break the Sabbath. We would rather die instead!" The Syrian soldiers then attacked and killed every one of the thousand Jews.

After this tragedy, Mattathias the Priest instructed his people that from then on, should they be attacked on the Sabbath day, they were permitted to defend themselves. (Jewish law allows the breaking of the Sabbath only if one's life is in real danger, because Judaism holds human life to be very precious and worth saving.)

MORE HANUKKA LIGHTS

(Less known facts about Hanukka)

In addition to the familiar tales that the eight candles of Hanukka can tell us, there are many more points about this glorious festival that are less known, yet important for a clearer understanding of Hanukka. A few such facts follow. Test yourself—how many did you know before? They will make your Hanukka lights shine more brightly for you.

1. *Why eight days of Hanukka and one candle for each night?*

- A) After the war, while some Jewish soldiers were entering the Temple, they found eight unused spears lying outside. They set them up, poured oil over them, and lighted them, thus making of them eight candles. In this way these eight spears served as a temporary *menora* while the Temple was being cleansed for worship.
- B) Since the Festival of Sukkot (an eight day major festival) could not be observed that year while the war was in progress, Hanukka was meant to serve as a sort of "second Sukkot." During the rededication ceremonies of the Temple, the Jews marched around with palm branches in their hands—just as we do on Sukkot.
- C) The students of Hillel and Shammai (two outstanding scholars) disagreed on the order of the lighting of the Hanukka candles. The students of Hillel thought we should light one candle on the first night, two on the second night, and so on through the eighth night. But Shammai's students thought the opposite; they favored lighting eight on the first night, seven on the second night, and so on to the one candle on the eighth night. In the end the decision of the school of Hillel won out, so that it is their practice that is followed: starting with one candle, we increase the number daily on to the eighth evening.

2. *Why does Hanukka begin on the 25th of Kislev?*

Because Judah Maccabee wanted the Temple to be rededicated on the exact day it had become unclean three years earlier.

3. *Why no fasting?*
All fasting is forbidden on Hanukka.
4. *Why did Judah succeed Mattathias?*
Just before Mattathias died he appointed his son, Judah (the Maccabee) to be commander of the army.
5. *Are all the candles the same?*
Except for the Shammash, all eight candles must be placed in a straight row so that none of them will seem superior to any of the others.
6. *Don't blow them out!*
We are not allowed to blow out any of the eight candles before they burn out except for the Shammash. It may be re-used if necessary, although it is much more desirable to use a new Shammash every night.
7. *More for outsiders than for yourself.*
The lighted Hanukka candles are meant to serve as a reminder of the miracles, wars, etc. and are therefore to be placed in a window or other spot where they may be seen by people outside our homes, so that they too will be reminded of the tales they tell.
8. *Why a Shammash?*
Since we are not allowed to make any use of the Hanukka candles after they are lit (as for reading, lighting a darkened room, etc.), only the Shammash may be used for such a purpose. The eight candles are only to be looked at and not to be put to a practical use.
9. *Why latkes on Hanukka?*
It is said that once during the war, while Judah and his men were pursuing the Syrians, they came to a small town feeling tired and hungry. They needed food and rest very badly but they could not stay there long enough for a full meal because they did not want the Syrians to get too far away from them. Someone then suggested that they make pancakes, or "latkes", which would be ready quickly and at the same time be filling and nourishing. Since then latkes have become the favorite food for Hanukka.

HANUKKA TERMS

AL HA-NISIM	A special prayer for Hanukka
ANTIOCHUS	The Syrian king who forbade the Jews to practice their religion
CHAG HA-UREEM	"Festival of Lights," another name for Hanukka
DREIDL	A four-sided top used in Hanukka games
ELEAZAR	A famous scribe who died as a martyr for his religion at the hands of the Syrians
EMMAUS	The place where the Jews gained a major victory over the Syrians
HALLEL	A festival prayer recited on Hanukka
HA-NEROT HĀLALU	One of the hymns sung after the candle-lighting on Hanukka
HANNAH	A brave Jewess whose seven sons died for their religion
HANUKKA	"Dedication," the most familiar name for this festival
HANUKKA GELT	Money given to children as a gift on Hanukka
HANUKKIAH	The Hebrew for a Hanukka menorah
HELLENISTS	Those Jews who sided with the Syrian-Greeks and adopted Greek ways and customs
HIGH PRIEST	The priest in charge of the service in the Temple in Jerusalem
JERUSALEM	The city where the Temple stood
JUDAH (JUDAS)	The son of Mattathias. As general of the Jewish armies, he led the Jews to final victory over the Syrians
KISLEV	The Hebrew month in which Hanukka begins
LATKES	Pancakes, the favorite Hanukka food
MACCABEE	The name given to Judah and later to his family and descendants. (See also "MEE CHAMIOCHAH")
MAOZ TZUR	One of the popular hymns sung after the lighting of Hanukka candles

MATTATHIAS	The old priest, father of Judah, who first started the war against the Syrians
MEECHAMIOCHAH BA'ELIM ADONAY	"Who is like unto Thee, O Lord?"—the battle-cry of Judah and his men. Also the initial letters (in Hebrew) form the word "MACCABEE"
MODIN	The home of Mattathias and his family and the town where the war against the Syrians began
NUMBERS, BOOK OF	The fourth of the Five Books of Moses, which contains the daily Torah readings for Hanukka
NUN, GIMMEL, HAY & SHIN	The Hebrew letters on the dreidl
SHAMIMASH	The special candle which lights all the others
TEVET	The Hebrew month in which Hanukka ends



*Carrying a Hanukkah torch.
(Courtesy Israel Information Services.)*

HANUKKA NUMBERS

- | | |
|-----------------------------|---|
| Less than nothing | What you get if the deidl falls on SHIN
(you must put up the amount agreed upon) |
| Nothing | What you get if the dreidl falls on NUN |
| $\frac{1}{2}$ —Half the pot | What you get if the dreidl falls on HAY |
-
- 1 Only *one* Shammash
 On the *first* night we say 3 blessings
 The Shehecheyanu blessing is said only on the *first* night
 - 2 Only *two* blessings are recited each night after the first
 Last day of Hanukka can fall on the *2nd* of Tevet
 - 3 *Three* blessings are said on the first night
 The war lasted *three* years
 Some years, the last day of Hanukka falls on the *3rd* of Tevet
 - 4 *Four* sides to the dreidl
 - 5 Mattathias had *five* sons
 - 7 Hannah's *seven* sons
 - 8 The *eight* days of Hanukka, which are represented by 8 candles
 The menorah has *eight* branches
 - 9 There is a total of *nine* candles including the Shammash
 Kislev is the *9th* month of the year
 - 10 The *tenth* month of the year is Tevet (when Hanukka ends)
 - 25 Hanukka begins on the *25th* day of Kislev
 - 44 There are *44* candles in a box for Hanukka
 - 165 The Temple was rededicated in the year *165* B.C.E.
 - 2,100 Hanukka took place *2100* years ago
 - 100% Your total winnings, if the dreidl falls on GIMMEL

QUIZ QUESTIONS FOR HANUKKA

QUESTIONS:

1. During which Hebrew month does Hanukka begin?
2. What is the full Hebrew date of Hanukka?
3. What does the term "Hanukka" mean?
4. How many blessings do we say on the first night of Hanukka?
5. What are they?
6. How many blessings are recited on the 2nd and the following nights of Hanukka?
7. What are they?
8. For how many days does Hanukka last?
9. Name the candle which lights all the others.
10. About how long ago did the story of Hanukka take place?
11. Who was Mattathias?
12. How many sons did Mattathias have?
13. How did Judah become famous?
14. Why was Judah called Maccabee?

ANSWERS:

1. Kislev
2. 25th of Kislev to the 2nd or 3rd of Tevet
3. a) Dedication
b) Chanu (they rested)
kah (on the 25th)
4. Three
5. a) L'hadlik nayr shel Hanukka
b) She-asa-nisim
c) She-he-che-yanu
6. Two
7. The first two (see answer #5)
8. For eight days
9. The Shamash candle
10. About 2100 years ago, in the year 165 B.C.E.
11. Father of Judah, the one who started the war against the Syrians
12. Five sons
13. He led the Jews to victory over the Syrians
14. a) Maccabee means "hammer"
b) Also because it forms the initials of the Hebrew words:
"Mee Chamochah Ba-elim Adonay"

- | | |
|---|---|
| 15. Why did it seem foolish for the Jews to fight against the Syrians? | 15. Because the Syrians had a much larger and stronger army than the Jews had |
| 16. Why did the Jews decide to fight against the Syrians? | 16. Because the Syrian King forbade them to teach and to practice their religion |
| 17. What did Judah and his men find in the Temple when they first returned there after the war? | 17. Greek idols and sacrifices |
| 18. Why couldn't ordinary oil be used in the Temple? | 18. It had to have the seal of the High Priest on it |
| 19. Name the books where much of the story of Hanukka is found. | 19. The two Books of the Maccabees |
| 20. What was Modin? | 20. The town where the war began |
| 21. Who was Antiochus? | 21. The Syrian king who wouldn't allow the Jews to follow their religion |
| 22. Why is Hanukka a minor festival? | 22. Because it was not commanded by Moses in the Torah |
| 23. Why do we observe Hanukka for eight days? | 23. a) The oil found in the Temple lasted for eight days
b) The eight spears, covered with oil, that were lit and became a temporary menorah
c) Hanukka served as a sort of "Second Sukkot," the eight-day festival which couldn't be celebrated that year while the war was still on and the Syrians held the Temple |
| 24. Name the four letters on the dreidl. | 24. NUN, GIMMEL, HAY, SHIN—the initials for the words: NAYS GADOL HAYA SHOM (A great miracle occurred there) |
| 25. What is meant by "Hanukka Gelt"? | 25. Money given on Hanukka |
| 26. Name the favorite Hanukka food. | 26. Latkes, or pancakes |
| 27. What is the value of each letter on the dreidl when playing the game? | 27. NUN—nothing; GIMMEL—all; HAY—half of the pot; SHIN—put up |

- | | |
|--|--|
| 28. On which night of Hanukka are gifts usually presented? | 28. On the fifth night |
| 29. What is Al Ha-Nisim? | 29. A special prayer said on Hanukka |
| 30. Which popular game is often played during Hanukka? | 30. Cards |
| 31. Name a special prayer which is also recited on Hanukka. | 31. The Hallel prayer |
| 32. For what basic rights did the Jews fight the Syrians? | 32. Freedom of religion |
| 33. a) When, on Hanukka, are the candles to be lit?
b) When are they not to be lit after dark?
c) In which direction are they to be lit? | 33. a) Every night after dark
b) On Friday night, and then, just before lighting the Shabbat candles
c) From left to right, lighting the new candle first each night |
| 34. How many candles are there in a box? | 34. 44 |
| 35. What are the Maoz Tzur and Hanerot Halalu? | 35. Hymns sung after lighting the candles |
| 36. What was Emmaus? | 36. The place where a famous battle with the Syrians took place |
| 37. a) Who was Hannah?
b) Why were her sons put to death? | 37. a) A brave Jewess whose seven sons died for their religion
b) Because they refused to bow down before the Greek idols or to eat forbidden food |
| 38. The Maccabean victory in 165 B.C.E. gave complete political independence to the Jews. What is wrong with this statement? | 38. The Maccabean victory of 165 B.C.E. meant only religious freedom for the Jews. Complete political independence didn't come until about 20 years later. |
| 39. Mordecai is a Purim hero. How is he connected with Hanukka? | 39. In the song, "Maoz Tzur," the initial letters of the first five verses form the word MORDECAI (probably the name of the author of the song) |

Hanukkah menorahs PAPER CUP MENORAH



1. Start with ten small paper nut cups. Fill eight with sand.
2. To make the holder for the *shamash*, glue the bottom of one cup to the bottom of another cup. Fill the top one with sand. To use, place the cups in a row and insert a Hanukkah candle into the sand in each one.

FLOWER POT MENORAH

1. Start with eight small clay flower pots (the size used for tiny cacti) and one larger clay pot for the *shamash*. Turn them upside down.
2. Paint a design on each pot with acrylics. Let dry. Wiggle a candle into the drain hole in each pot. If the candle is too small for the hole, fill in with candle or floral adhesive (from craft store).
3. You may store the flower pot menorah from year to year by stacking the pots.

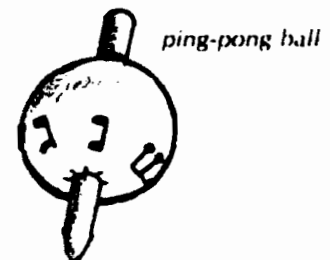
Easy-to-make dreidels

EGG CARTON DREIDEL

1. Cut a cup from the bottom of a styrofoam or cardboard egg carton. Cut deeply into the cup to make four pointed petals. Insert a sharpened pencil, pointed dowel, or long nail through the bottom of the cup.
2. With a ball-point pen, add one of the Hebrew letters on the opposite page on each of the four sides.

PING-PONG BALL DREIDEL

1. With small scissors (manicure) or a skewer, poke a hole through a ping-pong ball. Insert a dowel (from craft store) that has been sharpened to a point.
2. With felt-tip pens, print the Hebrew letters on the opposite page around the ball. Let dry.

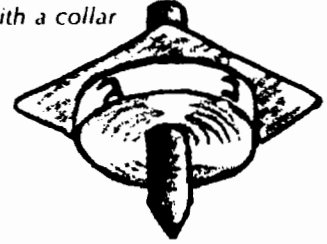


WHEEL WITH A COLLAR DREIDEL

1. Start with a wood or plastic wheel from a toy car, bead set, or building peg and block set. Glue a square paper or cardboard "collar" on the wheel.

2. Paint the Hebrew letters below around the wheel. Let dry. Insert a sharpened dowel through the hole in the wheel.

wheel with a collar



TOOTHPICK AND BUTTON DREIDEL

1. Start with a white button that has two holes. With a felt-tip pen, print the Hebrew letters below around the button. Push a round toothpick through each hole and glue or tape the bottoms together.

2. To spin the *dreidel*, squeeze the tops of the toothpicks together. The heavier the button, the faster and longer the spin.



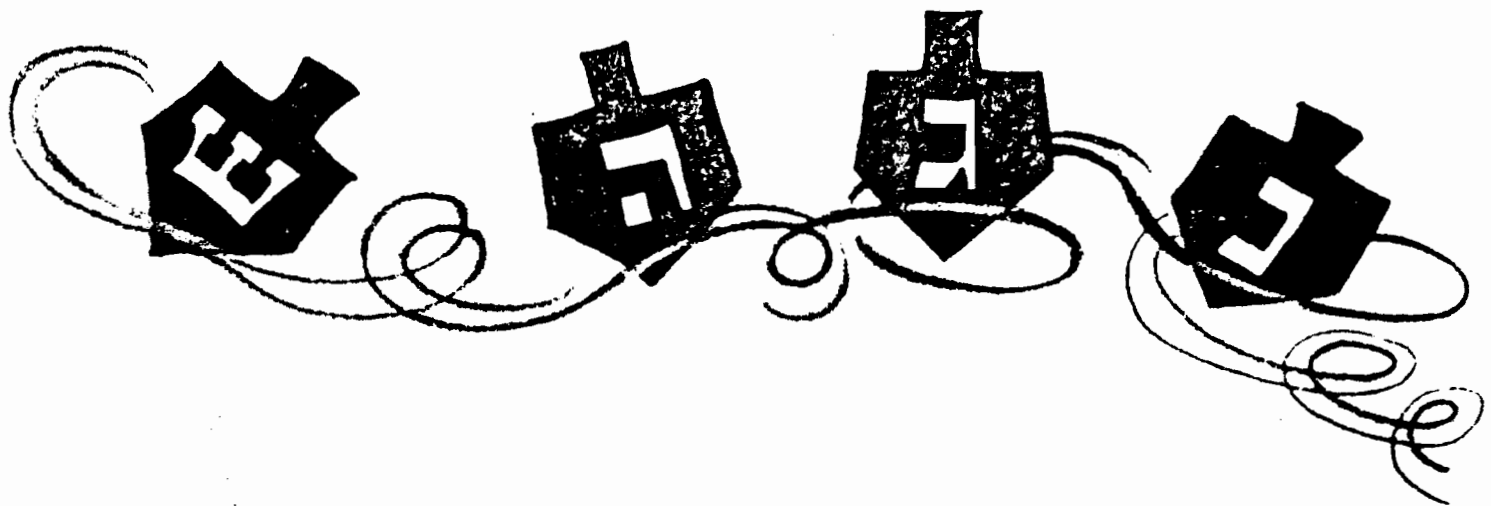
toothpick and button

CLAY DREIDEL

1. Mold the *dreidel* from clay that "fires" hard in a home oven. Let dry. Bake the clay according to package directions. Let cool.

2. Leave the clay its natural color or decorate with acrylic paints. Paint one of the Hebrew letters below on each of four sides. Let dry.

clay

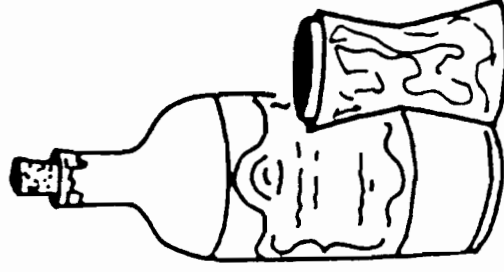
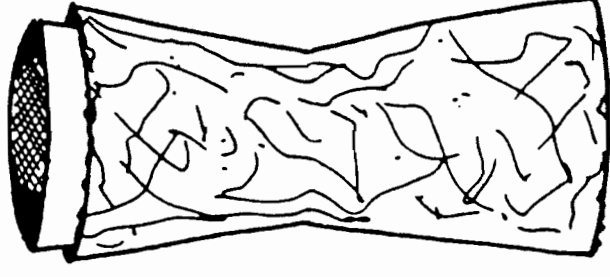
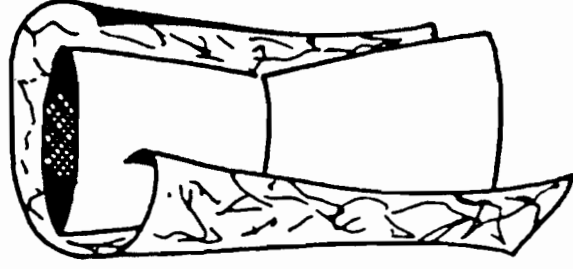


A SILVER KIDDUSH CUP

You will need:

Three paper or plastic cups the same size
Aluminum foil
Decorating scraps (colored paper, felt, macaroni)
Glue or tape

1. Glue or tape the bottoms of the two cups together. Cover them with aluminum foil.
2. To make your cup very special, glue designs onto it.
3. Put the third cup inside to hold the wine.



RE-PRINT FROM LEADERS MAGAZINE

HISTORY OF HANUKKAH

The Dedication or "Festival of Lights" remembers the victory of the Jewish people over the Syrians over 2100 years ago.

It started as the Syrians enslaved the Jews and tried to make them adopt the religion of the Greeks. But the Jews defeated the Syrian Army and set out to rededicate the temple of Jerusalem. However, the priests found that the kegs of holy oil for lighting the "menorah" (a 9 candle candelabrum) had been opened and spoiled. But a child found a small container of oil that was unbroken and pure, and it managed to keep the menorah lit for 8 days until the new oil was ready (which is why the holiday lasts for 8 days).

CRAFTS FOR HANUKKAH

1) DOUGH MENORAH

Using a "craft dough" recipe (or play-do), buy inexpensive white candles and make a simple menorah. Shape a slab of dough about 8 cm thick for the base. Traditionally, the menorah candles stand in a row, with the "shamash" in a slightly raised position in the center. The shamash is the "helper" candle that lights the others.

(The appearance of the first stars on the first night of Hanukkah is a signal to light the shamash and one candle of the menorah. On the second night, the shamash and two candles are lit, and so on each night of the festival, until all the candles are lit).

Build up the shamash position with an extra bit of dough. Poke holes to hold the candles into the dough before it dries. Carve hanukkah symbols into the base. Let dry, paint and shellac.



2) DREIDELS

A dreidel is a four-sided child's spinning top with a Hebrew letter printed on each side. Together the four letters mean "A great miracle happened here".

To make, break out a cup from a heavy cardboard or styrofoam egg carton - With scissors, cut four deep petal shapes into the brim. Mark on the dreidel symbols with a pen and insert a sharp pencil, point down, through the bottom of the egg cup.



DREIDEL GAME

During Hanukkah, children play a traditional dreidel game. Any number of people may play, and all begin with an equal "bankroll" of nuts or coins. To start the game, each player puts a nut or coin into the middle of the playing area. In turn, players spin the dreidel. If the top lands with "NUN" showing, the player takes nothing. If it lands with "GIMMEL" up, he wins all the goodies in the middle and players must replace them by putting in another coin or nut each. If "HAY" is up, he takes half of the goodies and if "SHIN" is up, he must add another coin or nut to the pot. Set a time limit for the game.

