THE JEWISH HOLIDAYS

A Program Guide for Boy Scout Troops

ISSUED BY
JEWISH COMMITTEE ON SCOUTING
2 Park Avenue New York 16, N. Y.

The Jewish Holidays

Program Guide
for Boy Scout Troops

A Manual of Practical Programs,
Ceremonies, Games and Handicrafts



Issued by

JEWISH COMMITTEE ON SCOUTING
2 Park Avenue, New York 16, N. Y.
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CHAPTER I

HOW TO USE THE PROGRAM GUIDE

THE activities outlined in this guide should be viewed as supplementary to the basic Boy Scout program. They should be so carried out that the boys will enjoy them and will learn from them.

The Guidebook is divided into separate chapters for each holiday. Each chapter in turn is divided into two parts:

1. A brief statement touching on the history, significance, and observance of the holiday.
2. An outline of suitable holiday activities and projects from which the Troop should choose one or more, followed by references to programs and materials.

This booklet, then, is no more than what the title says—a guidebook. It contains only outlines of information and activity. The enterprising, interested Scoutmaster and his Patrol Leaders will use the suggested books and other materials freely. If at all possible, the Troop should acquire several of the books and program sources (the most useful are asterisked on pages 12-15), so that they may be on hand whenever needed.

Even more essential is the full cooperation of the sponsoring synagogue, center or organization, the Troop Committee, the Troop Chaplain or Rabbi, Hebrew School or Sunday School teacher, or the Community Center supervisor. Their assistance must be enlisted in planning the programs, obtaining necessary equipment, and making all arrangements.

Steps in Using the Guidebook

1. The Scoutmaster, responsible for the program, should first read the chapter pertaining to the coming holiday, and decide in his own mind which of the activities are suitable and practical for his Troop. He may find it necessary to read one of the references in order to become better acquainted with the holiday, and to examine one or more sources of program material for the holiday.

2. It is urged that the Scoutmaster consult with the Chairman of the Troop Committee, the Rabbi, or some other well-informed person to determine whether or not the program should be considered by the Troop, which of the activities suggested are most desirable, and how they can best be carried out.

3. The Patrol Leaders should have an opportunity to read the program material thoroughly before being asked to express their opinion as to whether the program should be undertaken by the Scouts, what talent is available in the Troop, and how each Patrol will participate.

4. Plans for the Troop Program should be carefully written down, showing who is to participate, when the program will be presented or the activities carried on, what equipment is necessary, who is to be invited, and similar matters. If the Troop is to participate in a general holiday celebration arranged by the school, synagogue or center this, too, should be carefully planned.

The Jewish Holidays as Program Material for Boys

No other phase of the Jewish heritage is as rich a source of program material for boys as are the Jewish holidays and festivals.

Immediate and Concrete. The holidays are the closest expressions of Jewish life to the American boy. They are part of his life the year round, each holiday in its season. Moreover, they offer concrete things to the boy — cere-

monies, prayers, gifts, games, family feasts, sacred objects, community service. *The observance of holidays means things to do.*

Rich in content. The Jewish festivals are rich in content—great historical events, heroes and martyrs, hymns, prayers and songs, stories, ethical ideas. They deal with the ancient past as well as with the living present. They take the boy to far-off places—Palestine, Egypt, Persia and other countries. Imbedded in many of the festivals is love of nature—of soil and water, the seasons of the year, trees and plants, fields and orchards.

The Holidays at a Glance. On *Rosh Hashanah* and *Yom Kippur,* the most sacred days in the Jewish calendar, Jews examine their deeds and thoughts and seek inspiration for the year ahead in prayer to God. They are a time for the individual to regenerate or renew himself.

Passover, recalling the heroic exodus from Egypt, stands for freedom and equality. *Shavuoth* or Feast of Weeks reminds us each year of the giving of the Ten Commandments and of the farm life of our ancestors in Palestine. *Succoth* recounts the journey to the Promised Land, the agricultural life in Palestine and the devotion of the Jews to the Torah.

Hanukkah tells of the brave Maccabees and their successful revolt against oppression. It stands for religious liberty as well as for national independence. *Purim* recalls the Persian Haman and his successors throughout the ages, up to Hitler. It keeps alive hope for a world free from racial and religious hatred. *Hamishah Asar,* New Year of the Trees, is a harbinger of spring, and a reminder of the new Jewish community in Palestine. *Lag Ba'Omer* reminds us of the bravery of Bar Cochba and Akiba, who gave their lives to uphold the right of their people to live in accordance with the Jewish faith.

Inspirational Events and Symbols. The Jews have treasured and observed their holidays since ancient times. To every generation, in every land, the festivals have brought

inspiration, beauty, cheer and hope, and have served as constant reminders of great personalities and events in Jewish history. Above all, the Jewish holidays have been, and are today, ever-recurrent symbols of religious beliefs and ethical ideals, which are part of boys' Jewish and American heritage.

Things Boys Like to Do. Because of their significance and character, the Jewish holidays are replete with the kind of interesting, worthwhile activities which a program for boys requires. There are dramatic stories to tell, impressive ceremonies to enact, games to play, songs to sing, objects to make and build, questions to think about and talk about.

Program High Lights

The Holiday Guide contains suggestions for a wide range of interesting and instructive activities for boys. Obviously, no Troop can or should attempt to carry out all of them. For each occasion, the Scoutmaster must judiciously select the items most suitable for his group of boys. The chart of Holiday Program High Lights on the following pages will prove helpful in deciding on the activities and projects for each holiday.

First choice should go to observances and ceremonials. While not intended to take the place of the religious observances in the home or synagogue, they should be viewed as significant experiences for the boys, conveying the meaning of the holiday in a symbolic and impressive fashion. Each Jewish holiday has its own characteristic ritual which can be enacted beautifully at a Scout meeting.

Second choice might go to an activity or project which will give the boys a better understanding of the holiday—its religious and ethical values, its history and its observance. A good story, a pointed discussion, a talk by the Chaplain, a quiz bee, each can be both absorbing and instructive to the boys. At all times, the leader should be guided by the needs and preferences of the boys.

A third category of activities suggested for each holiday are those intended to enrich the boys in knowledge and experience. These include singing, arts and crafts, dramatizations and plays, exhibits, trips and hikes, and the like. Singing of appropriate songs and hymns ought to be part of every holiday meeting. The making of ceremonial objects, likewise, should be encouraged for each festival, and there will always be found one or more boys who will be glad to make them.

Still a fourth type of activity which deserves pointing up is the Community Turns. Rendering service to the community is a basic principle in the Boy Scout Program. Each of the Jewish holidays offers opportunities for boys to do things for their synagogue, Hebrew School, Jewish Center or some other agency. Boys will gladly do the Community Turns suggested if they are inspired and guided.

Holiday Program High Lights

Holiday	*Highlight Project*	*Other Activities*
The Sabbath Day of Rest, Joy and Prayer	Annual Scout Sabbath Oneg Shabbat	Sabbath Hour Exhibit Quiz Bee on the Sabbath Making Candlesticks
Rosh Hashanah New Year's Day Yom Kippur Day of Atonement	New Year Greetings Candle Ceremony	Making New Year's Cards Storytelling Music Hour Community Service
Succoth Feast of Tabernacles	The Torah and Its Contents—a Patrol Project Party in a Succah	Helping Build a Succah Bible Reading Making Simhath Torah Flags Hikes and Trips Weather Projects
Hanukkah Festival of Lights	Hanukkah Lights Ceremony Talk on Religious Liberty Jewish Book Exhibit	Joint Festival Dreidel)) Hanukkah Top) Games Community Service Making a Menorah
Hamishah Asar Bishevat New Year of the Trees	Quiz Bee Program Scout Sing	Exhibit Tree Planting Horah and other Square Dances Community Turns
Purim Festival of Lots	Purim Service Purim Shadowgraph	Shalachmanoth or Purim Gifts Making Purim Gragers or Rattlers Masks and Costumes Carnival Games
Passover Festival of Freedom	Scout Seder Talk on Four Freedoms	Making Passover Objects Story of Exodus in Slides Four Sons—Dramatization Community Service
Lag Ba'Omer Festival of Heroes and Scholars	Field Day Indoor Campfire	Book Exhibit Letters to Scouts Making Bows and Arrows Community Service
Shavuoth Pentecost Festival of the Torah	Making Two Tablets of the Law Candle Ceremony Reading from Book of Ruth	Decorating Synagogue Visit to Museum Story Hour First Fruits Offering

FIVE YEAR JEWISH HOLIDAY CALENDAR

Holiday	*Hebrew Date*	*English Dates*				
		5706 1945-46	5707 1946-47	5708 1947-48	5709 1948-49	5710 1949-50
Rosh Hashanah	Tishri 1	Sept. 8	Sept. 26	Sept. 15	Oct. 4	Sept. 24
Yom Kippur	Tishri 10	Sept. 17	Oct. 5	Sept. 24	Oct. 13	Oct. 3
Succoth	Tishri 15	Sept. 22	Oct. 10	Sept. 29	Oct. 18	Oct. 8
Hanukkah	Kislev 25	Nov. 30	Dec. 18	Dec. 8	Dec. 27	Dec. 16
Hamishah Asar	Shevat 15	Jan. 17	Feb. 5	Jan. 26	Feb. 14	Feb. 2
Purim	Adar 14	Mar. 17	Mar. 6	Mar. 25	Mar. 15	Mar. 3
Passover	Nisan 15	Apr. 16	Apr. 5	Apr. 24	April 14	April 2
Lag Ba'Omer	Iyar 18	May 19	May 8	May 27	May 17	May 5
Shavuoth	Sivan 6	June 5	May 25	June 13	June 3	May 22
Tishah Be'Av	Av 9	Aug. 6	July 26	Aug. 14	Aug. 4	July 23

Sources and References

This is a selected list of sources and references for the Jewish holiday programs. Those marked with asterisks are the most useful and, if at all possible, should be acquired by the Troop as part of its library.

(Names and addresses of Jewish publishing agencies will be found on p. 15.)

Books of General Information About the Jewish Holidays

For Cubs

1. **Days and Ways,* Mamie Gamoran, Union of American Hebrew Congregations.
2. **Story of the Jewish Holidays and Customs,* Dorothy F. Zeligs, Bloch Publishing Co.
3. *Holiday Tales,* H. Goldin, Jordan Publishing Co.
4. *Jewish Life and Customs,* Ben M. Edidin, Jewish Education Committee of N. Y. A series of pamphlets, one for each holiday.

For Scouts

5. **The Jewish Holidays and Festivals,* Ben M. Edidin, Hebrew Publishing Co.
6. **What We Mean by Religion,* Ira Eisenstein, Behrman's Jewish Book House.

For Scout Leaders

7. *Laws and Customs of Israel,* G. Friedlander, Shapiro, Vallentine and Co.
8. *The Jewish Religion,* Julius H. Greenstone, Jewish Chautauqua Society.
9. *The Ceremonies of Judaism,* A. Z. Idelsohn, National Federation of Temple Brotherhoods, Cincinnati.
10. **Judaism as Creed and Life,* Morris Joseph, Jewish Publication Society.
11. **The Jewish Festivals,* Hayyim Schauss, Union of American Hebrew Congregations.

12. **The Jewish Holidays:* 250 Questions and Answers, M. Soltes, National Jewish Welfare Board.

Encyclopedias

13. Encyclopedia of Jewish Knowledge (One Volume) Behrman's Jewish Book House.
14. Vallentine's Jewish Encyclopedia (One Volume) Shapiro, Vallentine and Co.
15. Universal Jewish Encyclopedia, Universal Jewish Encyclopedia, Inc.
16. The Jewish Encyclopedia, Funk and Wagnalls Co.

Anthologies of Stories and Poems

17. **Apples and Honey,* Nina Salaman, Bernard G. Richards Co. (Stories, poems, sayings, etc.)
18. **Hanukkah, Passover, Shavuoth,* Ben M. Edidin, Board of Jewish Education, Chicago, Ill. (Three booklets, containing stories, poems, games, etc.)
19. **Jewish Festivals in the Religious School,* Elma C. Levinger, Union of American Hebrew Congregations.
20. **Book of Jewish Thoughts,* J. H. Hertz, Bloch Publishing Co. (Stories, poems, sayings, etc.)
21. *The Jewish Caravan,* Leo W. Schwarz, Farrar and Rinehart, Inc. (Stories)
22. *A Golden Treasury of Jewish Literature,* Leo W. Schwarz, Farrar and Rinehart, Inc. (Poems and plays)
23. *Worlds That Passed,* A. S. Sachs, Jewish Publication Society. (Stories)

Music, Crafts and Games

24. *Songs of Zion,* Harry Coopersmith, Behrman's Jewish Book House.
25. *Selected Jewish Songs,* Harry Coopersmith, Jewish Welfare Board.

26. *Festival Songs,* Judith Eisenstein, Bloch Publishing Co.
27. *The Jewish Songster,* 2 Volumes, I. and S. E. Goldfarb, Religious Schools of Cong. Beth Israel Anshe Emes.
28. *Manginoth Shireynu,* Moshe Nathanson, Hebrew Publishing Company.
29. *The Union Hymnal,* Union of American Hebrew Congregations.
30. **Festival Crafts in the Jewish Center,* Temimah Gezari, Jewish Welfare Board.
31. **Arts—Crafts for the Jewish Center,* Leaf and Comins, Union of American Hebrew Congregations.
32. *Art Craft Guides,* Temimah Gezari, Jewish Education Committee of New York.
33. *Palestine Dances,* C. Chochem and M. Roth, Behrman's Jewish Book House.
34. *Jewish Festival and Folk Dances,* Dvora Lapson, Jewish Education Committee of New York.
35. *Jewish Folk Dances,* Nathan Vizonsky.
36. *Games of all Kinds for the Jewish Club,* National Jewish Welfare Board.
37. *Quiet Games for Jewish Youth Clubs,* Board of Jewish Education, Chicago.
38. *Fifty Jewish Games,* Associated Talmud Torahs, Philadelphia.
39. *A Year of Games,* Carolyn H. Stern, Bloch Pub. Co.
40. *Playlets for Jewish Schools,* S. J. Citron, Editor, Jewish Education Committee of New York. Short skits of 5-10 minute duration on a variety of themes. Easily staged and presented.

Holiday Programs

These are mimeographed and contain informational material, stories, poems, plays, games and the like. There is a separate program for each holiday. They may be obtained by writing to the respective organizations. Price, about 25c each.

*Holiday Portfolios, Board of Jewish Education, Chicago, Ill.

Holiday Programs, Young Judaea, New York, N. Y.

Holiday Bulletins, Jewish Welfare Board, New York, N. Y.

Program Aids, National Jewish Welfare Board.

Monthly Program Guides, A. Z. A. Jewish B'nai B'rith, Washington, D. C.

Names and Addresses of Agencies and Publishers of Program Materials

A.Z.A. Junior B'nai B'rith, 1103 K Street, N.W., Washington 1, D. C.

Board of Jewish Education, 220 South State Street, Chicago, Ill.

Jewish Education Committee of New York, 1776 Broadway, New York 19, N. Y.

National Jewish Welfare Board, E. 32nd Street, New York, N. Y.

National Council of Young Israel, 3 West 16th Street, New York 11, N. Y.

Young Judaea, 381 Fourth Avenue, New York, N. Y.

Jewish Publication Society, 225 South 15th Street, Philadelphia 2, Pa.

Behrman's Jewish Book House, 1261 Broadway, New York, N. Y.

Bloch Publishing House, 31 West 31st Street, New York 1, N. Y.

Hebrew Publishing Company, 77 Delancey Street, New York, N. Y.

Union of American Hebrew Congregations, Merchants Bldg., Cincinnati, Ohio



Scouts Participate in Sabbath Services, 92nd Street Y.M.H.A., New York City

CHAPTER II

THE SABBATH

THE SABBATH is one of the earliest and most cherished of the Jewish observances. Indeed, the Jews were the first people to set aside the seventh day for rest from work, and the Sabbath is one of Israel's great contributions to mankind. The Sabbath is prescribed in the Ten Commandments, which state two reasons for its observance: One version gives the religious reason—because God rested on the seventh day. The other version gives the historical reason—because the Israelites were freed from slavery in Egypt.

A Sacred Day

Throughout their long history, the Jews have celebrated the Sabbath every week as a day of rest and freedom, of worship and study. It was considered God's own gift to the Jewish people, "a precious jewel, as beautiful as a queen, as lovely as a bride." No toil was too mean and no hardship too great during the entire week if only the last day was a real Sabbath—a sacred day of rest and freedom and joy. One sage of the Talmud is quoted as saying, "Great is the Sabbath, for it outweighs all other Mitzvoth." Another said, "He who rests on the Sabbath forgets all his

troubles." "The Sabbath improves a person's character," proclaimed a third.

The Sabbath Today

Today, too, the Sabbath is an important weekly festival to millions of Jews all over the world. Many observe it in the traditional manner, while others keep only some of the customs. But there are few Jewish homes where the Sabbath spirit is not felt on Friday evenings and also on Saturdays. The candle light, the Kiddush and the chants, the good food, all create a warm, peaceful atmosphere in the home. Every one seems more kindly and considerate. This is what our sages meant when they said that on Shabbat one has a *Neshamah Yeterah,* an over-soul.

In the synagogue, the Sabbath is observed with special prayers and with reading from the Sefer Torah. All synagogues—Orthodox, Reform and Conservative—conduct religious services on the Sabbath. Hebrew Schools hold special services for children on Saturday morning. A new custom which has become popular in recent years, is the Oneg Shabbat (Sabbath Joy), usually held on Saturday afternoon. Even the Havdalah ceremony of farewell to the Sabbath is performed in many synagogues and homes.

Meaning to Scouts

The Sabbath is a weekly reminder and symbol of the finer things in life. It is a time to think of better ways of living, for the Sabbath stands for personal happiness and for a world of freedom, peace, justice and brotherhood, which are basic ideals of Judaism and of American democracy. The Sabbath is also essential for the preservation of the Jewish people. A great Jewish thinker has said: "More than the Jews have kept the Sabbath, the Sabbath has kept the Jewish people." Observing the Sabbath as a day of rest, prayer, study and joy is another way for the Scout to live up to the Twelfth Scout Law, "A Scout is reverent."

Observances, Programs and Activities

Since the Sabbath comes every week, rather than once a year like the other holidays, it is suggested that Troops plan a number of Sabbath programs and activities during the year.

Scout Sabbath

During Boy Scout Week, which comes in February, Scout Sabbath is observed throughout the country by Troops meeting under Jewish auspices. In synagogues, Scouts participate in the Sabbath services of that week and the Rabbi dedicates his sermon to the Boy Scouts. For specific suggestions as well as supplementary prayers, see *Suggestions for Boy Scout Sabbath,* Jewish Committee on Scouting, which every Scoutmaster should have in his files.

Junior Congregation

Many Hebrew Schools and synagogues have a Junior Congregation. Scouts can be helpful to the Junior Congregation by urging boys to attend the services regularly and by taking part in the conducting of the services.

Bar Mitzvah

When a Scout has his Bar Mitzvah in the synagogue, the Troop ought to attend the services as a group, and, with the consent of the Rabbi, present the Bar Mitzvah boy with an appropriate gift. At the Troop meeting, too, the Bar Mitzvah boy might be honored in a suitable manner.

Sabbath Hour

Occasionally the Troop could set aside part of a meeting as Sabbath Hour, which would consist of a good story, a Quiz Bee on the Sabbath, Sabbath songs, and the like.

Oneg Shabbat

Quiz Bee on the Sabbath, Sabbath songs, and the like.
has become popular in recent years. It is usually held on

Saturday afternoon in the synagogue, center, school or a home. The program consists of story telling, games, songs and refreshments. The session is concluded with the Havdalah ceremony.

Exhibit

During Scout Week, or at some other time, the Troop might arrange an attractive Sabbath Exhibit and invite friends and parents to see it. The exhibit would include: Sabbath Menorahs and lamps, Kiddush cups, Havdalah Spice-Boxes, Hallah covers, pictures of Sabbath observance, books on the Sabbath, Sabbath music—songsters and recordings, original drawings and posters related to the Sabbath made by the Scouts, etc.

Discussion

Here are a few subjects suitable for discussion at Oneg Shabbat, Sabbath Hour or other occasions devoted to the Sabbath. Invite the Rabbi or some other well-informed person to lead the discussion.

1. The Sabbath as a Reminder of the Finer Things in Life.
2. Why the Jews Have Cherished the Sabbath for Thousands of Years.
3. What the Sabbath Customs and Ceremonies Mean.
4. The Sabbath and the Scout Oath and Law.
5. Why is the Sabbath Considered a Great Contribution of the Jews to the World.

Arts and Crafts

Make Sabbath Candlesticks for the Scout Cabin, or for the Scout's own home.

Make an attractive cover out of leather or cloth for the Sabbath Prayerbook.

Younger Scouts might want to make a Hallah cover and present it to their mothers.

Community Turns

In many synagogues Scouts can volunteer to hold the Sefer Torah during the services on Saturday.

In numerous Jewish homes it is customary to give a contribution to a worthy cause on Friday afternoon. Individual Scouts can adopt this custom for themselves.

Where help of boys is needed by synagogues to get ready for the Sabbath, Scouts can volunteer to do whatever they are able.

Troops should avoid engaging on Sabbath in any activities which are objectionable to the synagogue where the meetings are held.

Sources and References

General Information: References: *5, 6, 1, 2, 10, 11, 12

Stories, Poems, etc.: References: 17, 20, 23, and also:

Oneg Shabbat Book, T. W. Rosmarin, Jewish Book Club of N. Y.

The Sabbath Book, Abraham A. Millgram, Jewish Publication Society.

Songs: References: 26, 25, 29

Arts and Crafts: References: 31, 32

* The figures refer to the numbers of the references and sources on pp. 12-15. In addition, basic information will be found in the Jewish Encyclopedias listed on p. 13.



CHAPTER III

THE HIGH HOLY DAYS

THE High Holy Days, Rosh Hashanah and Yom Kippur, are the two most sacred days in the Jewish calendar. They are religious occasions devoted to prayer and serious thought, when Jews take stock of their ideals and deeds. The ritual and ceremonies, accordingly, are the kind which promote contemplation about religion and God, and about relations with one's fellow men. On the High Holy Days, Jews strive to acquire new ideas and new hopes for the year ahead.

Rosh Hashanah

The Jewish year begins with Rosh Hashanah, on the first and second days of the month Tishri, which usually falls in September. It is a time of the year when children and

youth go back to school and adults settle down for a long season of work. In ancient days, too, this was the beginning of the economic year and was therefore an appropriate time for the New Year holiday.

Sanctity of the Day

The sanctity of the day is felt most at the morning service in the synagogue. The ritual, included in the special prayerbook or Mahzor, makes one appreciate the significance of the day as only great, inspiring poems can. The Shofar ceremony is an unforgettable experience. The most important selections are those which describe God as Judge, King, and Lawgiver. The reading from the Torah, the Rabbi's sermon, and the characteristic melodies chanted by the cantor and choir, all lend beauty and meaning to the service.

Four-fold Meaning

Rosh Hashanah has a fourfold meaning. It is the New Year, the Day of Remembrance, the Day of Judgment, and the Day of Shofar Blowing. On Rosh Hashanah the Jew examines his past deeds and thoughts and prays that God remember him kindly. For it is a Day of Judgment when man passes before his Creator, and his actions and conduct are evaluated. As a Day of Shofar Blowing, it is a time when the Jew reviews the history of his people and prays that Israel may find contentment and rebuild the homeland in Palestine, and that everlasting peace and goodness may come to all mankind.

Rosh Hashanah is also New Year's Day. The greeting cards, the prayers in the synagogue, dipping the bread in honey, and the other customs are intended to express hope that the year ahead will bring joy and gladness to us personally, to our family and friends, to all of Israel, and to the whole world.

Yom Kippur

Yom Kippur is the final day of the Solemn Season which begins with Rosh Hashanah, and is the most sacred day to Jews the world over, "the Sabbath of Sabbaths." Long before sunset, everyone is at home preparing for the fast-meal and for the Kol Nidre service. Persons not on speaking terms make peace with one another, for the prayers and fasting on Yom Kippur atone only for wrongs committed against God.

Kol Nidre Night

In the House of Worship a sacred atmosphere prevails, for Kol Nidre night is a holy night. The Scrolls of the Law are taken out and the cantor begins to sing the famous Kol Nidre prayer in the equally noted and beautiful melody. Thrice he chants, the congregation repeating after him. Later, the Al Het or Confessions are recited and the forgiveness of God is petitioned by all. Another impressive selection, among the many recited on this night, is one which compares man to various kinds of materials and God to a master craftsman.

Repentance and Atonement

The services on the following day continue the sentiments of repentance and forgiveness. The liturgy includes a Memorial Service for departed relatives, the Avodah or Sacred Service which recalls the sacrifices and ceremonies in the ancient Temple at Jerusalem, readings from the Torah and the Prophets, and the Rabbi's sermon. Late in the afternoon comes the Neilah or closing service. At the very last, one long, hopeful note is resounded by the Shofar, symbolizing for the Jew the struggles and achievements of the past and a promise of happiness in the future.

The High Holy Days Season is a time when the Scout should study his actions during the past year, as to whether he has lived up to the Scout Oath and Law. The program suggestions which follow should help Scouts evaluate the past year and face the new year with hope and confidence.

Program and Activity Suggestions

Opening

Each Scout salutes the American Flag as he enters the room. Together, Scouts repeat the Scout Oath.

The Scoutmaster extends Rosh Hashanah greetings to Troop, saying: *Leshanah Tovah Tikasevu!*—"May you be inscribed for a good year!" The boys respond to this with the same words.

Apple and Honey

Every Scout may be given a slice of apple dipped in honey after the above New Year greeting, as a symbolic expression of hope for the year ahead.

Candle Ceremony

Review Scout Oath and Law at candle ceremony, stressing their relationship to the High Holy Days. (*Handbook for Scoutmasters,* Vol. II, Chap. 31.)

When all the candles are lit, the Scouts may have a five-minute period of silence, when each Scout can contemplate whether he has done his best to live up to the Scout Oath and Law during the preceding year.

Stories

One of the following stories might be told or read by Scout, Patrol Leader or Scoutmaster:

"Rabbi Amnon of Mayence." High Holy Days Portfolio, Board of Jewish Education, Chicago.

"If Not Higher," by J. L. Peretz. Same source as above.

"Story of Jonah." Book of Jonah in the Bible.

Music Hour

Some of the melodies and chants sung on the High Holy Days are among the most beautiful Jewish musical selections. Arrange Troop Music Hour with the cooperation of the cantor or choirmaster of the synagogue.

New Year Cards

Making New Year cards is an interesting project for Patrols at the meeting preceding Rosh Hashanah. The

Scouts should be encouraged to send *Leshanah Tovah* cards to relatives, teachers, friends, Rabbi, Scoutmaster and Troop Committeemen.

Discussion

The Troop Chaplain or a Committeeman may meet with each Patrol to discuss with the Scouts such topics as:

1. The Meaning of the High Holy Days as Related to the Scout Oath and Law.
2. The Shofar as a Symbol of Hope.
3. Why Jews Fast on Yom Kippur.
4. The History and Meaning of Kol Nidre.
5. Things To Pray For.

Community Turns

Scouts should be encouraged to perform the following Good Turns:

1. Offer to help in the synagogue office during the High Holy Day Season, when there are so many things to be done; act as ushers in synagogue.
2. Offer the Troop's services to a Hebrew School or Sunday School in the enrollment of pupils for the new term.
3. Make a contribution to a Jewish fund or agency.

Resources and References

General Information: Refs. 1, 2, 5, 6, 11, 12*

Anthologies: Refs. 12, 16, 17*

Music:

Cantorial Anthology, Gershon Efros.

Synagogue Melodies for High Holy Days, Israel and Samuel E. Goldfarb.

The Union Hymnal, pp. 510-540.

Arts and Crafts: Refs. 30, 31, 32*

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* The figures refer to the numbers of the references and sources on pp. 12-15. In addition, basic information will be found in the several encyclopedias listed on p. 13.



Using their pioneering skills, Scouts built this Succah for the Synagogue

CHAPTER IV

SUCCOTH AND SIMHATH TORAH

ON SUCCOTH, or the Feast of Tabernacles, the Jew relives many heroic pages from his history. He recalls the momentous journey from Egypt to the Promised Land, when his people lived in tents and booths. He remembers his agricultural life in ancient Palestine, the harvest season, and the pilgrimage to the Temple at Jerusalem.

Soil and Torah

Succoth, then, is not only a historical anniversary but also an agricultural festival and a Torah celebration. The ceremonies and customs of Succoth indicate this threefold meaning. The Succah or Booth is reminiscent of the temporary desert dwellings during the wanderings toward Palestine, as well as of the harvester's hut in ancient

Palestine. The Lulav and Ethrog used in the Succoth ritual also symbolize the Palestinian fruit harvest, and at the same time, recall the beautiful Succoth ceremonies performed in the ancient Temple. The procession with the Scrolls (Hakafoth) in the synagogues and the other customs on Simhath Torah express the love of the Jews for their heritage.

In modern Palestine during Succoth, the Jews also celebrate the achievements of the pioneers (Halutzim) who are transforming marshes, sand dunes and stony hillsides into fertile fields, gardens, and orchards, establishing colonies and erecting cities.

Meaning to Scouts

In celebrating Succoth, besides showing his reverence to God, the Scout may well bear in mind the Tenth Scout Law: "A Scout is brave." If his ancestors had not had the courage of their convictions, they never would have survived that perilous trek through the unfriendly desert. In celebrating Simhath Torah, Scouts, remembering the Seventh Scout Law, will agree that the Jews have been joyfully obedient to their laws in the Torah, and that they have constantly shown their determination to seek guidance from this great and inspired work. Succoth and its symbols also teach us humbleness, equality and love of nature.

Program Activities

Construction Projects

1. Decorate the Troop meeting room with appropriate branches and fruits.
2. Help build or decorate a Succah for the synagogue, Hebrew School, Sunday School or Community Center. This should be planned at a previous meeting.
3. Build a model Succah, using wood, cardboard or clay. Display Lulav and Ethrog on the table in the Succah.
4. Construct paper flags to be used in the Torah procession in the synagogue on Simhath Torah.

Troop Meeting with Subject of "Rain"

On the eighth day of Succoth, a prayer for rain is recited in synagogues. A Troop meeting built around the requirements in the Merit Badge Pamphlet on "Weather," therefore, would be in place: (1) The value of rain. (2) The measuring of rain. (3) The study of clouds.

Visits, Trips and Hikes

During this holiday, it may be well to invite another Troop to visit yours, or to accept an invitation to visit another Troop.

A trip may be made to some historical site in the community—to a museum, to view Jewish historical relics.

On an overnight hike, Scouts might arrange themselves into 12 groups, in accordance with biblical description of the arrangement of the Twelve Tribes. Let each group have a biblical name. A Succah-like structure might be built in the middle of the encampment, on the order of a lean-to, with four walls.

Party in Succah

Hold a party in the Succah of the synagogue or Hebrew School, by each Patrol separately or by the whole Troop, if the Succah is large enough. The party might consist of stories, songs, quiet games, quiz bee on the holiday, and eating of fruit.

Bible Reading

Any of these may be read before the Troop program by the Patrol Leaders or by Scouts: *Leviticus* 23, 39-40; *Psalm* 139; *Deuteronomy* 16, 13-15 (explanation of Succoth as a Harvest Festival); *Leviticus* 23, 42 (purpose of the Succah). The last verses in Deuteronomy and the first verses of Genesis might be read, in accordance with the custom on Simhath Torah to conclude and commence the reading of the Torah in the Synagogue.

Games

The following games would be in the spirit of the festival:

Games with nuts.

Treasure hunts, with a miniature Sefer Torah as the treasure.

Spelling Bee on Succoth and Simhath Torah words and terms.

Quiet Games for Jewish Clubs, Board of Jewish Education, Chicago.

Attendance at Synagogue

On Simhath Torah, Hakafoth or a procession with the Torah Scrolls, takes place in the synagogue, and all men and boys are called up to the Torah. Scouts should be encouraged to attend both evening and morning services.

Informal Patrol or Troop Meeting

Arrange a special meeting to discuss the following about the Torah itself:

Contents of the Torah.

Construction of the Scrolls.

How the Torah is written.

How portions of the Torah and the Haftorahs read on the Sabbath and holidays are determined.

The musical notes for the Torah and the Haftorah.

How to construct a miniature Torah.

The Scout Oath and Law and the teachings of the Torah.

Community Turns

1. Troop might take charge of or participate in a Succoth assembly program for the pupils of the Hebrew School or Sunday School.
2. *Have Scouts offer their services to help enroll new pupils in the school for the fall term.*

Resources and References

General Information: Refs. 1, 2, 5, 6, 11, 12.

Anthologies: Refs. 17, 20.

Succoth Portfolio, Board of Jewish Education, Chicago

Succoth Bulletin, National Jewish Welfare Board.

Music: Refs. 25, 26, 29

Arts and Crafts: Refs. 30, 31, 32



Hanukah stands for religious liberty

CHAPTER V

HANUKKAH
THE FESTIVAL OF LIGHTS

ON HANUKKAH, Jews celebrate the victory of the Maccabees twenty-one centuries ago. That generation of loyal Jews faced two enemies, one external and one internal. The external enemy was the Syrian Empire, which tried to destroy both the Jewish nation in Palestine and its religion. The internal enemy were the Hellenists or assimilationist Jews who abandoned their own faith and supported the Syrians. Judah Maccabee and his followers won because of their devotion to Judaism and their great bravery.

The Great Miracle

Ever since that victory, Jews have set aside eight days yearly, starting on the 25th of Kislev, to give thanks for and draw inspiration from that great event. Each night the Hanukkah Menorah is lighted to recall the rededication of the Temple in Jerusalem, when the sacred Menorah was relit with the oil from the miraculous little jug, and to give thanks for the miracle of the survival of the Jewish people despite continuous wandering and persecution.

At the services during the week of the festival, the Al Hannisim prayer and the Hallel psalms are recited. Games with the Dreidel (Hanukkah top) are played; children receive Hanukkah Gelt (money); parties are held and plays are presented.

Religious Liberty

The message of Hanukkah is as meaningful now as it has been in the past. Today, too, evil forces are undermining the existence of the Jewish people and of Judaism, and Jews are still persecuted merely because they are Jews. Today, too, Hanukkah stands for religious liberty, for the right to live in accordance with one's faith, which is part of our American as well as Jewish heritage.

"A Scout is Loyal"

"A Scout is loyal" and he will fight for the cause he considers right. Jewish boys who are Scouts will help, therefore, in any way they can to protect and help their brethren, to work for the enrichment of the Jewish religion and culture, and to further the ideals of American democracy. Above all, Scouts should learn to understand the meaning of religious liberty as part of their heritage.

Programs and Activities

Candle Lighting Ceremony

Troop meeting during the week of the festival should be opened with the lighting of the Hanukkah Menorah.

Scouts should stand during the ceremony, which might consist of the following:

1. Reciting Scout Oath and Law.
2. Lighting the candles and reciting the appropriate benedictions.
3. Reciting the Al Hanissim prayer by Scout.
4. Singing "Rock of Ages" and other Hanukkah songs by all the boys.

Party

Troop meeting might conclude with a party, including games, charades, a story, singing and refreshments.

Joint Festival

A joint Hanukkah Festival by several Troops in the neighborhood is an ambitious but worthwhile undertaking. A Troop of non-Jewish boys might be invited to witness the program.

Handicraft

1. Hanukkah Menorah, made of wood with metal candleholders fitted in, or of metal with candleholders soldered on, or fashioned simply of clay and then painted.
2. Hanukkah Dreidel or top. This can be made from an old top, or of lead.
3. Hanukkah greeting cards, to send to Rabbi, Troop Committeemen and others.

Games

Games with the Dreidel or Hanukkah top are easy to play and entertaining. For directions, consult the Troop Chaplain or a Hebrew teacher, or read in *Hanukkah,* Jewish Home Library, Board of Jewish Education, Chicago.

Oration

Judah Maccabee's stirring speech to his warriors has been preserved. It could be presented as an oration by a

Scout or a Patrol Leader as part of the Candle Lighting Ceremony. See above reference.

Story-Telling

There are many stories related to the festival which might be told by Scoutmaster, Patrol Leader, or Troop Chaplain:

1. The Story of Hanukkah
2. Jewish Heroes of American Wars: From Haym Solomon to Meyer Levin
3. "The Magic Top" in *Breakfast of the Birds,* by Judah Steinberg.

Religious Liberty

Troop Chaplain or a Committeeman might meet with each Patrol to discuss with the Scouts the importance of Religious Liberty to us as Jews and as Americans, and its relation to the Festival of Lights.

Community Turns

1. Give Hanukkah Gelt or money contribution to a Jewish fund.
2. Make a large Hanukkah Menorah for synagogue or Hebrew School.
3. Arrange an exhibit for synagogue or school where Troop meets. The exhibit might consist of:
   a. Hanukkah Menorahs. Metal Menorahs could be borrowed, clay Menorahs could be made by Scouts.
   b. Books on Hanukkah, pamphlets, pictures, etc.
   c. Original posters made by Scouts.
4. Present a book on Hanukkah to the neighborhood public library.
5. Present a short Hanukkah program at an Old Folks' Home.
6. Offer to act as ushers at Hanukkah entertainment given by synagogue.

Sources and References

General Information: Refs. 1, 2, 5, 6, 12

Books of the Maccabees, Apocrypha.

The Origin of the Festival of Hanukkah, O. S. Rankin.

Stories, Plays, Poems, Pictures, Games, etc.:

Refs. 17, 18, 19, 20, 24, 24

Hanukkah, Emily Solis-Cohen.

Hanukkah Portfolio, Board of Jewish Education, Chicago.

Hanukkah Bulletin, National Jewish Welfare Board.

Hanukkah Program, Young Judaea.

Music: Refs. 25, 26, 27, 29

Arts and Crafts: Refs. 30, 31, 32

CHAPTER VI

HAMISHAH ASAR BISHEVAT

SHEVAT, the Hebrew month approximating February, marks the beginning of spring in Palestine. With the first mild days of Shevat, nature begins to clothe itself in spring garb. Blood-red poppies or anemones sprout in every meadow and on mountain sides. From crevices in the rocky slopes, cyclamens peep out. Trees, too, begin to blossom. The almond, named "Shaked," the quick one, is the first to open its buds. As if overnight, every almond tree stands bedecked with rose-white flowers.

New Year of the Trees

Being an agricultural people, the ancient Jews lived close to nature. They particularly loved trees and treasured them for their fruit, shade, and other uses. Happy is the wise and righteous man, we read in the Psalms, "and he shall be like a tree planted by the streams of water, that brings forth its fruit in its season, and whose leaf shall not wither."

Small wonder that one day a year was set aside as Rosh Hashanah Le' Ilanoth, or New Year of the Trees, the day when trees are judged: —which are destined to flourish and grow tall and which to wither and shrink; which to suffer from lightning, winds and insects, and which to withstand all danger.

Love of Zion

After their banishment from Palestine, the Jews continued to observe Hamishah Asar. They ate Palestinian fruit and recalled the agricultural life in ancient Palestine,

and thereby expressed their love of Zion and the hope of restoration. It was primarily a children's holiday, celebrated in the schools with parties, banquets, and even picnics in Oriental countries. In every generation, this holiday has been to the Jew a harbinger of spring and a promise of hope for a brighter future.

Tree Planting

Today, the ancient custom of planting trees in Palestine on this occasion is again being observed. In each village and city where Jews live, the children plant trees in an impressive manner. All over the world, many children celebrate by eating Palestinian fruit, telling stories about Palestine, singing appropriate songs and similar activities.

Scouts will naturally think of nature when they celebrate Jewish Arbor Day. Remembering the sixth Scout Law, they will resolve again to be kind to all animals, and to show consideration for all inanimate things of nature everywhere.

Programs and Activities

Opening Ceremony

1. Standing at attention, Scouts repeat the Oath and Law.
2. Patrol Leader reads from a scroll this proclamation, read in Palestine by children at Tree Planting Ceremony:

   " 'The fifteenth day of the eleventh month shall be a day of planting unto you. Every tree, flower, and plant shall be remembered on that day. And it shall be when thou art come to the Land, thou shalt plant every variety of tree. And thou shalt recite the blessing and sound the horn over them, and shalt rejoice over your land on this day. It shall be the New Year of the Trees unto you; and thou shalt plant on every hill and mountain and in every glen and valley.' "

3. Scouts sing "Planters' Song," and another song or two about trees, such as Joyce Kilmer's "Trees."

Quiz Program

Stage a Question Bee in which all Scouts or a group of selected Scouts would participate. Scoutmaster and Patrol Leader should have questions and answers ready before the meeting. The questions should deal with the significance and customs of the festival, the geography, agricultural products of Palestine, and related subjects. See *The Jewish Holidays,* M. Soltes, pp. 69-71.

Story

The Rabbi or a Troop Committeeman might speak briefly about Palestine, its geography and products, recent achievements of the Jews, and the role of Palestine in winning the war.

Square Dance

Horah is the name of a Palestine dance popular among the Halutzim or Palestine pioneers, as well as among Jewish youth throughout the world. Invite a leader or an older member of a Zionist youth club to teach the dance to the Patrols. See *Palestine Dances,* Corrine Chochem and Muriel Roth Behrman.

Handiwork

Palestine Maps: Relief map showing mountains, valleys, seas, rivers, etc.; poster—color map, showing cities, holy places, colonies, as well as geographic regions.

Hamishah Asar Fruit

Eating Palestine fruit on Hamishah Asar is as popular as ever among Jewish children. Serve the following fruit at the end of the Troop meeting: Dates, figs, raisins, oranges, almonds, and carob or St. John's Bread.

Community Turns

1. Present the synagogue, school or center with a potted flower, or a decorative bush which will thrive indoors; or with a Palestine map, picture or book.
2. Scouts could each contribute to the planting of a tree in Palestine.

Sources and References

General Information: Refs. 5, 12.

Rebuilding Palestine, Ben M. Edidin. Behrman's *Story of Modern Palestine,* Dorothy F. Zeligs, Bloch. *Harvest in the Desert,* Maurice Samuel, Jewish Publications Society.

Program and Anthologies: Refs. 17, 20.

Hamishah Asar Portfolio, Board of Jewish Education, Chicago.

Hamishah Asar Program, Young Judaea.

Memoirs of My People, Leo W. Schwartz, pp. 443-488, 539-543.

Music: Refs. 25, 26.

Arts and Crafts: Refs. 30, 31, 32.



"Oh, today, we'll merry, merry be!"

CHAPTER VII

PURIM — THE FEAST OF LOTS

PURIM is the jolliest of all holidays. Only Simhat Torah compares with it in joy and fun. On Simhat Torah, Jews show how happy they are with the Torah; on Purim they make merry to express the confidence that they will outlive every Haman.

Story of Esther

The story of Purim, so interestingly told in the Book of Esther, is well known. There we read of Haman's plot to destroy the Jews of Persia and Media, and how Mordecai and Esther saved the day, enabling the Jews to defend themselves and to turn the threatened massacre into a victory. Ever since then, the thirteenth day of the Hebrew

month Adar has been celebrated as Purim. The word Purim means lots, for Haman had chosen the date for the annihilation of the Jews by casting lots.

The Purim Customs

In the home, Purim is observed with Shalachmanoth—exchanging gifts and donating gifts to the poor; with a Purim Se'udah or family feast at which the three-cornered Hamantaschen cakes and other characteristic foods are eaten; and with general fun consisting of songs, Purim games and charades, and other entertainment. In the synagogue, the Megillah or scroll containing the Book of Esther, is read in the evening and the following morning. Schools, clubs, centers and synagogues present plays, arrange masked balls, and hold indoor carnivals. In Palestine, and particularly in Tel Aviv, Purim is observed with large outdoor carnivals, in addition to the traditional customs.

The Message of Purim

Purim each year bids the Jews have courage and hope. There have been Hamans before; the Jews have survived them all. We shall outlive the Hamans of this generation as well. Jews must not depend on miracles, however, but must fight the evil on many fronts—by working for peace and democracy in the world; by helping the victims of persecution to find new homes in Palestine and other countries; by improving and strengthening Jewish life in every home and every community; and by performing our duties as citizens loyally and intelligently.

Programs and Activities

Opening Exercises

1. Scouts recite Oath and Law.
2. Scoutmaster reads the Al Hanissim prayer.
3. Three minute talk by Troop Chaplain on the meaning of Purim.

Fun Night

Purim is the jolliest of all Jewish holidays and Scouts should be allowed to make merry during part of the Troop meeting before or after Purim. Fun Night might consist of all or part of the following:

1. Charades and pantomimes.
2. Mock trial of Haman or Hitler.
3. Purim Carnival games.
4. Grab-bag Shalachmanoth.
5. Purim songs.

Scroll of Esther

Scouts should be encouraged to attend the Purim synagogue service, when the Book of Esther is read from a parchment scroll. Scouts should bring gragers and other noisemakers to use when Haman's name is mentioned. Selections in the English translation can be read at the Troop meeting.

Shalachmanoth

Shalachmanoth or sending of gifts can be carried out by the Troop in one or more ways:

1. Grab-bag of Purim gifts brought by boys.
2. Presentation of appropriate gifts to Rabbi, Scoutmaster, Troop Committeeman.
3. Giving a food basket to a needy family.
4. Making a contribution to some Jewish fund.

Arts and Crafts

These can be made during Patrol meeting or at home:

1. A Purim grager, used during reading of Book of Esther in synagogue.
2. Decorated Shalachmanoth plate or box for sending gifts.

3. Comic illustrations of incidents in the Purim story.
4. Purim carnival games to play at Troop meeting or at home.

Carnival Games

Boys could make several carnival games to play at Troop meeting. See examples below. Similar games will be found in *The Purim Carnival,* Jewish Education Committee, New York.

1. "Hit the Poppy"—Paint or draw a large Hamantasch on beaver board with a dark center where the poppy seeds usually show. Give each Scout three darts to throw into the dark center from a given distance.
2. "Put the Tail on Mordecai's Horse"—Draw or paint a large picture of Haman leading King Ahasuerus' horse, with Mordecai upon the horse. Scouts, blindfolded, and from a given distance, try to pin the missing tail in the right place.

Purim Shadowgraph

Acting out the Purim story in shadowgraph is barrels of fun. All that is needed is a white sheet for a screen, and a spotlight. The action takes place between the spotlight and the screen. Choose such scenes as:

The King banishes Queen Vashti
Esther is chosen queen
Moredcai overhears the conspirators
Mordecai refuses to bow to Haman
The King is sleepless
Haman leads Mordecai on the King's horse
Esther pleads for her people
Mordecai is made prime minister

Masks and Costumes

Scouts might come to the meeting in masks and costumes. Suggested costumes for Cubs and Scouts:

The Purim characters

Noah and his family. Noah's animals

Biblical characters: Joseph, Joshua, Samson, Goliath, David, etc.

Purim objects: Scroll, Grager, Hamantasch, Shalachmanoth.

Purim Sing

There are many jolly Purim songs which the Troop would enjoy singing. Invite someone who knows the songs to lead the boys. Provide song sheets.

Sources and References

General Information Refs. 2, 5, 11, 12.

Purim, A Day of Laughter, Hyman E. Goldin. Hebrew Pub. Co.

Purim, An Historical Study, N. S. Doniach. Jewish Publication Society.

Programs and Anthologeis:

Purim Portfolio, Board of Jewish Education, Chicago.

Purim Bulletin, National Jewish Welfare Board.

Purim Program, Young Judaea.

Book of Jewish Thoughts, J. H. Hertz, pp. 264-265.

Music: Refs. 25, 26, 29.

Arts and Crafts: Refs. 30, 31, 32.

Games: Refs. 36, 37.



Scouts hold a Seder party before Passover

CHAPTER VIII

PASSOVER — FESTIVAL OF FREEDOM

PASSOVER is the great Festival of Freedom, marking the Exodus of the Hebrews from Egypt. The experience of the Exodus has burned itself deeply into the memory of the Jewish people, and Pesach, the holiday which commemorates that experience, has been observed with care and devotion for over three thousand years. At every Seder, in every Jewish home, for many centuries, Jews have repeated the statement in the Haggadah: "In every generation, every Jew should see himself as if it were he who was redeemed from slavery in Egypt."

One of Three Pilgrimage Festivals

In ancient Palestine, Passover was celebrated as a two-fold holiday. It was the feast of freedom and also the

spring agricultural festival, marking the beginning of the grain harvest. The Omer ceremony, consisting of the offering of a sheaf of newly cut barley, heralded officially the beginning of the grain harvest. The Paschal Lamb and the Matzoth symbolized the great Exodus when the Hebrews were emancipated from slavery. Pesach was one of the three pilgrimage festivals when Jews from all parts of the country, as well as from neighboring lands, came to the Temple in Jerusalem.

Clinging to Freedom

When the Jews ceased to live as a nation in Palestine, they continued to cling to the ideals for which Pesach stands and to observe the festival with great zeal. Both the historical and agricultural meanings of the holiday remained. Though dispersed and living in exile, they longed for liberty and independence. Exile was considered a kind of slavery. They prayed for freedom to live as Jews without fear of persecution.

The Beautiful Seder

And so, Pesach has come down to us as the most important Jewish festival of all, with the Seder as the dramatic event of the holiday. A special collection of prayers and songs, called the Haggadah, was composed. While chanting the Haggadah, eating the Matzoth, bitter herbs and brick-colored Haroseth, dipping the parsley into the salt water, and performing the other home and synagogue customs, the Jews of today relive in imagination that period of enslavement and liberation, and are inspired with the ideals for which Pesach stands.

A Precious Heritage

Jewish boys in America have a double heritage, the American and the Jewish, which teaches them to love freedom. Pesach, along with the Fourth of July, are the two holidays which symbolize the ideal of freedom. President

Roosevelt has explained this ideal in terms of the Four Freedoms: freedom of speech, freedom of religion, freedom from fear, and freedom from want. Passover is the occasion for Scouts to learn to understand the meaning of freedom in general, and of the Four Freedoms in particular, so as to strengthen their resolve to work for a world where freedom shall truly reign.

Programs and Activities

Scout Seder

Troop might hold a Seder party before Passover as preparation for the home ceremony, or a Third Seder during the week of Passover. If thoughtfully planned and efficiently conducted, it should prove an outstanding activity of the year. This requires full cooperation of the Rabbi, Troop Committee, parents, and, of course, the Scouts themselves.

The room or auditorium ought to be decorated with appropriate murals and posters made by the Scouts at Patrol meetings. The tables should be set attractively with decorated paper plates, cups and napkins, flowers, Haggadahs, etc., in addition to the Seder plate. Serve as refreshments Matzoh, cakes and cookies, fruit, nuts, and grape juice.

The program of the Seder should be modeled after the traditional ceremony:

1. Opening remarks by Master of Ceremonies.
2. Reading: "This is the bread of affliction. . . ."
3. "The Four Questions"—by a Cub or Tenderfoot Scout.
4. The Answers—Reading of selections from the Haggadah by Master of Ceremonies and by Scouts. Distribute the readings among as many as possible. If Haggadahs are available, have several selections read in unison by all present. The amount to be read will depend on the time available and other local circumstances.

5. Readings on liberty from Jewish and American sources.
6. Passover Hymns, Songs—solo and community singing.
7. Modern Four Questions—original questions formulated by a committee.
8. Answers to Modern Questions by Rabbi, teacher or community leader. Speaker should be apprised beforehand of the questions, so that he may be able to prepare his address accordingly.
9. Passover Hymns and Songs.
10. Pesach Quiz. See questions and answers in *The Jewish Holidays,* by M. Soltes.

Nut Games

Patrols should be encouraged to play nut games, which have been traditionally popular for many centuries. Below are directions for two games, Scouts can easily adapt marble games to play with nuts.

1. "Odds and Evens." First player takes a quantity of nuts into his closed fist, and then asks the other player, "Odds or Evens?" If the second player guesses, he gets all the nuts in the first player's hand; if he fails in his guess, he must pay a corresponding number of nuts to the player who asked him to guess.
2. "Roll Board." A board, from 12 to 18 inches wide (a pastry board or ironing board will do) is set up in a sloping position against the wall. Each player in turn rolls a nut down this board to the floor. The player who has just rolled the nut wins all the nuts which have been touched. If no nuts have been touched, his nut remains on the floor.

Handicraft

1. Haggadah covers of tooled leather, illustrated with Pesach designs.
2. Decorated Pesach plates and wine glasses. Designs can easily be painted on enamelware and glassware. Paper plates could be decorated with crayons or water colors, and then shellacked.

Passover Slides

Slides showing the enslavement in Egypt and the Exodus are easily available in every community. Showing these slides would bring the story very vividly to the Scouts. The explanation of the slides ought to be given by someone who knows the story well. Consult the Rabbi, Hebrew teacher or center worker as to how to obtain the slides and machine.

Four Freedoms

Invite Rabbi or Hebrew teacher to discuss with Patrols the ideal of freedom which is basic to American democracy and to Judaism, and the Four Freedoms as a modern expression of this ideal.

The Four Sons

At Patrol meeting, let boys enact the Four Sons of the Haggadah: the wise son, the wicked son, the simpleton and the one who does not know enough to ask questions. See a modern Haggadah for the text.

Community Turns

1. Troop should be encouraged to give Maoth Hittim (coins for wheat), which is the traditional contribution before Pesach to provide the poor with Matzoh and other Passover needs. Consult Rabbi as to how this contribution is to be made.

2. Offer to help local Maoth Hittim committee in distributing the Matzoth and other food to poor families.
3. Many Hebrew schools form new classes after Pesach. Scouts should offer their services in helping to enroll new pupils.

Sources and References

General Information: Refs. 5, 6, 2, 12, 11.

Book of Exodus, the Bible.

Passover Haggadah. Good translations will be found in:

The New Haggadah, Behrman's Jewish Book House.

Haggadah for Passover, Hebrew Publishing Co.

The Union Haggadah, Union of American Hebrew Congregations.

Program and Anthologies: Refs. 17, 18, 20.

Portfolio for Passover, Board of Jewish Education, Chicago.

Passover Bulletin, National Jewish Welfare Board.

Pesach Program, Young Judaea.

Music: Refs. 25, 26, 29.

Arts and Crafts: Refs. 30, 31, 32.

Games: Refs. 36, 37, 39.



"Your young men shall see visions..." Joel 3:1

CHAPTER IX

LAG BA'OMER

LAG BA'OMER is the youngest of all Jewish festivals. It recalls the last attempt of our ancestors to re-establish an independent nation in Palestine. Not until modern times have the Jews made any serious attempt to rebuild Palestine. That great historical event happened about sixty years after the destruction of the Second Temple by the Romans. Bar Cochba (son of a star) was the leader of the bold effort to regain Palestine from the hands of the Romans. He was aided and encouraged by the great Rabbi Akiba. On Lag Ba'Omer we remember the bravery of Bar Cochba and the equal bravery of Akiba, Bar Yohai and other sages who upheld the right of the Jews to study the Torah and to live in accordance with their faith.

A Story of Heroism

The story of Lag Ba'Omer lives on in its customs. Children and youth hold picnics where they play with bows

and arrows to recall Bar Cochba and his brave followers. We sing songs about Simeon Bar Yohai who risked his life rather than cease teaching the Jewish Law. In Palestine, an impressive festival of bonfires, dancing and singing takes place at Meron, where Bar Yohai is said to have hid in a cave from the Romans and where he died. Throughout the country, bonfires are lit on Lag Ba'Omer eve. In America and other countries, indoor campfires and other kinds of programs are arranged by schools and clubs.

Lag Ba'Omer is also a day of weddings. The period between Pesach and Shavuoth known as Sephirah or counting, is considered a period of mourning, in honor of the thousands of Akiba's pupils who are said to have died from an epidemic during these weeks. The plague, according to tradition, stopped on Lag Ba-Omer, which became a day for weddings and other festivities. Lag Ba'Omer is also observed as Scholars' Day, in memory of Akiba, Bar Yohai and the other Jewish sages of the time. In many communities, Jewish book exhibits are held during the week when Lag Ba'Omer occurs.

Meaning to Scouts

Scouts would do well to become better acqainted with Jewish literary works at this time. The destruction of books, such as occurred in Germany in our time, should be a great incentive to Scouts to resolve to work for the further enrichment and careful preservation of all Hebrew and other Jewish literature. Scouts will also think of the tenth Scout Law: "A Scout is brave," for in the lives of Bar Cochba and Akiba we have excellent examples of bravery and courage to preserve the ideals we cherish.

Programs and Activities

Opening Ceremony

1. Scouts recite Oath and Law.
2. Bar Cochba Speaks to His Warriors—Recitation by Scout. See *Lag Ba'Omer Portfolio,* Board of Jewish Education, Chicago.
3. Palestine Scout Song—"On Hill, In Vale."

Scout Field Day

Lag Ba'Omer is the ideal time for a peppy Field Day program. This should be carefully worked out in advance, with consideration given to transportation, grounds, water supply, fire hazards, etc. In addition to the usual games, relays, races, tree hunt, etc., the following would be appropriate.

1. Bow and Arrow Contest.
2. Singing Lag Ba'Omer Songs.
3. Campfire Program.

Indoor Campfire

If Troop finds it difficult to have a Field Day, it might arrange an indoor campfire, using an electric bulb, colored paper cut into long strips, and a small electric fan. Around this setting, the following program could be carried out:

1. Story—Romance of Rabbi Akiba, or some other appropriate story.
2. Song and cheer contest, including Lag Ba'Omer songs and Palestine Scout songs.
3. Talk by Troop Chaplain on Lag Ba'Omer.
4. Horah Dance, by Patrol or whole Troop. See *Palestine Dances,* Corrine Chochem and Muriel Roth.

Cut-Up Story

Patrols will enjoy this. Get a Lag Ba'Omer story typed. Cut up the story into as many parts as there are boys. Give one part to each boy, to be read by him when his turn comes. While Patrol Leader reads first paragraph, Scouts watch their own parts carefully, so as to know where to come in. Boy who holds second part then reads his, then the third, then the fourth, etc. False tries cause much merriment, and such false tries may be expected, since parts are not numbered and boys must tell where they come in from the content only.

Letters to Palestine Scouts

American Scouts may be interested in corresponding with Scouts in Palestine. Letters may be written in Hebrew or English. Address letters: Tzofim, Youth Department, Vaad Leumi, Jerusalem, Palestine.

Book Exhibit

Lag Ba'Omer being also Scholars' Day, the Troop might arrange an exhibit of important Jewish books. Scouts could bring Jewish books from their own homes for the occasion. Books could also be borrowed from the synagogue, Hebrew School, Center and local public library. Posters and book jackets should be used as background and decoration for the exhibit. Include also pamhplets and magazines, catalogues of Jewish publishing companies, and stories, poems and other original writing composed by Scouts. Arrange the books on a table or two in accordance with themes or subjects, such as: religion, history, fiction, poetry, Hebrew, etc. The cooperation of the Rabbi and Troop Committee is necessary for this project, Write to Jewish Book Council of America, 145 E. 32nd Street, New York, N. Y., for suggestions and programs.

Handicraft

1. Bows and Arrows. Patrols might devote part of a meeting to making bows and arrows, to be used on hike or at indoor Lag Ba'Omer campfire program. They should also make the target.
2. Posters illustrating the theme of Lag Ba'Omer could be made by Scouts, or be used for decorating meeting room, or as background for book exhibit.

Community Turns

1. Older Scouts might offer their help to Hebrew School or Sunday School in taking out pupils on Lag Ba'-Omer picnic.

2. Offer to arrange exhibit of Jewish books in lobby of synagogue or center. (See Book Exhibit, above.)
3. Offer to present Palestine Scout Program at school assembly. Program would consist of: (a) Talk on Palestine Scouts. (b) Leading assembly in Palestine Scout songs. (c) Recitation—"If I Were a Palestine Scout."

Sources and References

General Information: Refs. 1, 5, 12.

Palestine Scouts:

Program on Palestine Scouts, issued by Young Judaea.
Lag Ba'Omer Portfolio, Board of Jewish Education, Chicago.

Programs and Anthologies:

Lag Ba'Omer Portfolio, Board of Jewish Education, Chicago.
Lag Ba'Omer Bulletin, National Jewish Welfare Board.
Apples and Honey, Nina Salaman, pp. 243.

Music: Refs. 25, 26.

Arts and Crafts: Refs. 30, 31.



The Ten Commandments are the basis for all modern codes of law, including the principles of the Scout Oath and Law

CHAPTER X

SHAVUOTH

Festival of First Fruits

THE meaning of Shavuoth lives on its names and customs. The word Shavuoth, or weeks, stands for the seven weeks of the grain harvest which began on Pesach and concluded with a great pilgrimage festival to Jerusalem. The pilgrims, who gathered in thousands from all parts of the country, brought with them the first pickings of their grapes, figs, and pomegranates, as well as wheat, barley, olive oil and honey. The holiday, therefore, was also called Hag Habbikurim or Festival of First Fruits. It was celebrated with home festivities throughout the country and with impressive ceremonies in the Temple.

Festival of the Torah

It was also known as Zeman Matan Torathenu, the Season of the Giving of Our Law, commemorating the receiving of the Ten Commandments at Mount Sinai, which proved to be such a great event in the history of the Jews and of all mankind. This meaning of Shavuoth became especially important after the Jewish people lost Palestine and were dispersed throughout the world. For ever since then, the Torah and Jewish learning in general have been the lifeblood of the Jewish people without which they could not exist.

Land and Torah

The Shavuoth customs observed today symbolize both the agricultural and the religious significance of the holiday. Homes, synagogues and centers are decorated with flowers and green foliage to recall the flora of Palestine. The Book of Ruth is read as a description of the grain harvest in ancient times. Cheese cakes, honey cakes and other dairy food are eaten to recall Palestine, which is described as "a land flowing with milk and honey." In Palestine, the ancient ceremony of First Fruits has been revived, for today again Jews are harvesting the fruits of the soil in the ancient land.

Devotion to Torah

The honey and milk are also symbols of Torah and learning, for the Torah, our sages said, is sweet as honey and nourishing as milk to those who study it and live in accordance with its teachings. But there are other, special Torah customs. In the synagogue, the Ten Commandments and other appropriate selections from the Bible are read, and special prayers are recited. Learned Jews study the Tikkun, an abridgment of the Bible and the Mishnah, in order to review the most important teachings of Judaism. Schools, community centers, synagogues and clubs arrange assemblies, concerts, plays, and other celebrations dealing

with both the religious and agricultural significance of the holiday. A new custom, Confirmation, is observed in many temples and synagogues. For Shavuoth is an appropriate occasion for celebrating the completion of one period in a child's education and the beginning of a new one, leading to a better knowledge of the history and religion of Israel.

Meaning to Scouts

The celebration of Shavuoth and the studying of its significance will indicate the worth of the Scout Law, for Shavuoth teaches us that people can live happily only if they have a law to guide their daily conduct. The Ten Commandments are the basis for all modern codes of law, including the principles of the Scout Oath and Law.

Programs and Activities

Candle Ceremony

When Shavuoth occurs late in June, it affords an excellent time to bring the season's Troop activities to an impressive conclusion by holding a dignified ceremonial. As many of the following as possible should be invited to participate: Rabbi, Troop Committee, parents of Scouts, officers of the synagogue or institution where the Troop meets.

Decorations

The room should be decorated with flowers, branches and green plants, and with flags and banners. If Scouts are seated in a semicircle, facing a head table, parents and visitors should sit outside this semicircle.

Posters made by Scouts with slogans and symbols related to Shavuoth would add color to the room.

Place three large candles in triangular formation in the center of the table, surrounded by a circle of twelve smaller candles.

Ceremony Begins*

Before the ceremony begins, the Scoutmaster takes his place at the head table, with Rabbi, Troop Committee, and other Troop officers sitting next to him.

Electric lights turned out. Scoutmaster kindles one candle, a special one.

Scouts file in, standing in front of seats.

Scoutmaster opens ceremony with brief description of Shavuoth.

First Candle

A Scout kindles the first of the three candles, which represent the three parts of the Oath, gives Scout sign, and recites first part of Oath. He returns to his seat.

Rabbi rises and gives brief talk on the duty of a Scout to God.

Second Candle

Second Scout kindles second candle, etc.

Chairman of Troop Committees rises and comments briefly on Scout's duty to others.

Third Candle

Third Scout kindles third candle, and, with the Scout sign, repeats third part of Oath.

A member of the Troop Committee, or other visitor, rises and comments on the duty of the Scout to himself.

Twelve Scouts rise in succession and kindle the twelve candles, representing the Scout Law, giving the Scout Sign, and repeating each Law in full.

Ten Commandments

Scouts recite the Ten Commandments.

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* The program of the Candle Ceremony was taken from Jesse Finkle's *Shavuoth Program for Jewish Boy Scout Troops.*

Awards

Awards may be made by Scoutmaster, also announcements of summer program.

OTHER ACTIVITIES

Selections to Read and Dramatize

1. The Book of Ruth may be read in part, or sections of it dramatized.
2. Portions of Exodus, especially Chapter 19, may be recited or read.
3. Stories might be told about King David, Rabbi Akiba, Rabbi Yohanan ben Zaccai, Maimonides, and similar historical characters related to Shavuoth or the Torah.
4. Story of First Fruits ceremony in ancient times and in modern Palestine.

Crafts

The Two Tablets of the Law. This can be made by Scouts, of clay or plaster, or drawn on a poster. Hang the Two Tablets as permanent decoration in Scout cabin or in some other room of the institution where the Troop holds its meeting.

Community Turns

1. Offer to help synagogue with Shavuoth decorations.
2. Give a Bikkurim or First Fruits contribution to a representative local or national Jewish agency.

Visit to Museum

Troops in New York City could visit the Museum of the Jewish Theological Seminary to see the collection of Scrolls of the Torah and other religious and ceremonial objects. Smaller collections of such objects exist also in other communities.

Sources and References

General Information About Shavuoth:
Refs. 5, 1, 2, 6, 11, 12.
Book of Exodus, Chapter XIX.
Book of Ruth, the Bible.

Program and Anthologies: Refs. 17, 18, 20.
Shavuoth Portfolio, Board of Jewish Education, Chicago.
Shavuoth Bulletin, National Jewish Welfare Board.
Shavuoth Program, Young Judaea.

Music: Refs. 25, 26, 29.

Arts and Crafts: Refs. 30, 31, 32.

APPENDIX

HOLIDAY QUIZ GAME

The questions and answers below may be used for an interesting quiz game, along the lines of "Information, Please," "Professor Quiz," "Take It or Leave It," "Truth or Consequences," etc.

A. The Questions

1. From amongst the Jewish holidays, name: (a) a spring holiday; (b) a summer holiday; (c) a fall holiday; (d) a winter holiday.
2. Give the name of the Jewish holiday which is celebrated: (a) one day; (b) two days; (c) eight days; (d) nine days.
3. On what holiday do we: (a) play nut games? (b) spin a four-cornered top? (c) hide a dessert? (d) play with bows and arrows? (e) swing a noisemaker in the synagogue? (f) march with flags in the synagogue? (g) go on hikes?
4. What thing which we eat on holidays reminds us of: (a) a festival sacrifice? (b) brick and mortar? (c) a three-cornered hat? (d) bread prepared in haste? (e) that slavery is bitter? (f) that the Torah is sweet and nourishing? (g) Palestine trees?
5. When do we send : (a) greeting cards? (b) gifts to one another?
6. When do we give: (a) gifts to children? (b) Shalachmanoth? (c) Maoth Hittim? (d) money for tree planting?

7. On what holiday do we: (a) ask four questions? (b) pray for rain? (c) pray for dew? (d) ask for forgiveness for sins? (e) pray for health and happiness?

8. On what holiday do we: (a) play a musical instrument? (b) build a hut? (c) decorate the synagogue with flowers and foliage? (d) light eight candles? (e) make a bonfire? (f) burn bread?

9. On what holiday do we remember: (a) Esther? (b) Ruth? (c) Hannah? (d) Judith? (e) Miriam?

10. On what holiday do we remember: (a) Moses? (b) Judah Maccabee? (c) Bar Cochba? (d) King David? (e) Elijah? (f) Mordecai? (g) Aaron? (h) Akiba? (i) Mattathias? (j) Bar Yohai?

11. What complete book of the Bible do we read on: (a) Purim? (b) Pesach? (c) Shavuoth? (d) Yom Kippur? (e) Tishah Be'Av?

12 When do we eat: (a) Matzoth? (b) apple dipped in honey? (c) Hamantaschen? (d) cheese cakes and honey cakes? (e) Palestine fruit? (f) a new fruit? (g) pancakes? (h) kneidlach? (i) nothing at all?

13. When do we use: (a) Menorah? (b) Shofar? (c) Lulav and Ethrog? (d) Megillah or Scroll of Esther? (e) Elijah's Cup? (f) Seder Plate?

14. When do we: (a) dance with the Torah? (b) march with a palm branch in the synagogue? (c) beat willow branches?

15. What holiday reminds us of: (a) the Exodus? (b) giving of the Ten Commandments? (c) wandering in the desert? (d) victory over anti-Semitism? (e) last struggle for independence in Palestine? (f) victory over the Syrians?

16. What holiday reminds us of: (a) bringing the First Fruits to the Temple in Jerusalem? (b) rededication of the Temple? (c) entrance of High Priest into the Holy of Holies at the Temple? (d) offering a whole lamb as a sacrifice at the Temple?

17. On what holiday do we think of: (a) freedom? (b) religious liberty? (c) forgiveness? (d) the Torah? (e) bravery? (f) loyalty? (g) love of nature?

18. Give the names of: (a) two holidays beginning with the letter "P"; (b) two holidays beginning with the letter "H"; (c) two holidays beginning with the letter "S".

19. Which Jewish holiday (a) is the oldest known Jewish holiday? (b) is the youngest Jewish holiday? (c) is not mentioned in the Bible? (d) did not originate in Palestine? (e) has no special prayers?

20. Who or what are: (a) the four sons? (b) the four questions? (c) the four species of plants? (d) the four cups?

21. When do we chant or sing: (a) An Only Kid? (b) Kol Nidre? (c) Rock of Ages? (d) God of Night?

22. What is the Hebrew name of the: (a) Day of Atonement? (b) Feast of Tabernacles? (c) Feast of Lots? (d) Pentecost? (e) Feast of Lights? (f) Festival of First Fruits? (g) Jewish New Year's Day?

23. For what holiday might we make or construct: (a) a spinning-top? (b) a box to hold a fruit? (c) greeting cards? (d) a noisemaker? (e) a plate with symbols on it? (f) a miniature Scroll of the Law? (g) a flag? (h) a hut? (i) a Menorah?

24. On what holiday do we think of: (a) rain? (b) trees? (c) grain harvest? (d) fruit harvest? (e) lights? (f) spring? (g) a sea? (h) a mountain?

25. On what holiday do we remember the following cities or towns: (a) Modin? (b) Jerusalem? (c) Bethar (d) Goshen? (e) Shushan? (f) Meron?

26. What holiday do we associate with the following countries: (a) Palestine? (b) Egypt? (c) Syria? (d) Persia?

27. What holiday is associated with the following: (a) the Red Sea? (b) Mount Sinai? (c) the wilderness? (d) orchards? (e) fields? (f) Mount Gerizim?

28. What holiday occurs during each of the following Hebrew months: (a) Nissan? (b) Iyar? (c) Sivan? (d) Tishri? (e) Kislev? (f) Shevat? (g) Adar?
29. What Jewish holiday resembles most: (a) Thanksgiving? (b) Independence Day?
30. Which Jewish and which American holidays stand for the following: (a) birth of a nation? (b) national independence? (c) emancipation from slavery? (d) beginning of the year of work? (e) thanksgiving for products of the soil? (f) remembering the founder of a nation?
31. Which of the Jewish holidays are: (a) major holidays? (b) minor holidays? (c) pilgrimage festivals? (d) holy days?

B. The Answers

1. (a) Pesach. (b) Shavuoth. (c) High Holy Days, Succoth. (d) Hanukkah.
2. (a) Yom Kippur, Hamishah Asar, Lag Ba'Omer. (b) Rosh Hashanah, Shavuoth. (c) Hanukkah, Pesach. (d) Succoth.
3. (a) Pesach. (b) Hanukkah. (c) Pesach. (d) Lag Ba-Omer. (e) Purim. (f) Simhath Torah. (g) Lag Ba'Omer.
4. (a) Shankbone, on Pesach. (b) Haroses, on Pesach. (c) Hamantaschen, on Purim. (d) Matzoth, on Pesach. (e) Bitter herbs, on Pesach. (f) Honey cakes and cheese cakes, on Shavuoth. (g) Carob, figs and dates, on Hamishah Asar Bi'Shevat.
5. (a) Rosh Hashanah. (b) Purim.
6. (a) Hanukkah. (b) Purim. (c) Pesach. (d) Hamishah Asar Bi'Shevat.
7. (a) Pesach. (b) Shemini Atzereth. (c) Yom Kippur. (e) Rosh Hashanah, Rosh Hodesh.
8. (a) Rosh Hashanah, Yom Kippur. (b) Succoth. (c) Shavuoth. (d) Hanukkah. (e) Lag Ba'Omer. (f) Pesach.

9. (a) Purim. (b) Shavuoth. (c) Hanukkah. (d) Hanukkah. (e) Pesach.

10. (a) Pesach. (b) Hanukkah. (c) Lag Ba'Omer. d) Succoth. (e) Pesach. (f) Purim. (g) Pesach. (h) Lag Ba'Omer. (i) Hanukkah. (j) Lag Ba'Omer.

11. (a) Megillah or Scroll of Esther. (b) Song of Songs. (c) Book of Ruth. (d) Book of Jonah. (e) Book of Lamentations.

12. (a) Pesach. (b) Rosh Hashanah. (c) Purim. (d) Shavuoth. (e) Hamishah Asar. (f) Rosh Hashanah. (g) Hanukkah. (h) Pesach. (i) Yom Kippur, Tishah Be'Av.

13. (a) Hanukkah. (b) Rosh Hashanah, Yom Kippur. (c) Succoth. (d) Purim. (e) Pesach. (f) Pesach.

14. (a) Simhath Torah. (b) Succoth. (c) Hoshanah Rabbah.

15. (a) Pesach. (b) Shavuoth. (c) Pesach, Succoth. (d) Purim. (e) Lag Ba'Omer. (f) Hanukkah.

16. (a) Shavuoth. (b) Yom Kippur. (d) Yom Kippur.

17. (a) Pesach, Lag Ba'Omer. (b) Hanukkah. (c) Yom Kippur. (d) Simhath Torah, Shavuoth. (e) Lag Ba-'Omer, Hanukkah. (f) Hanukkah, Purim. (g) Hamishah Asar, Lag Ba'Omer, Shavuoth, Succoth.

18. (a) Purim, Pesach. (b) Hanukkah, Hamishah Asar. (c) Shavuoth, Succoth, Simhath Torah.

19. (a) Pesach. (b) Lag Ba'Omer. (c) Hanukkah, Purim, Lag Ba'Omer. (d) Purim. (e) Hamishah Asar, Lag Ba'Omer.

20. (a) The wise son, the wicked son, the simpleton, and "the son who does not know how to ask". (b) The youngest child in the family asks: Why Matzoth? Why Marror? Why dip twice? Why recline on pillows? (c) Palm, ethrog, myrtle and willow. (d) The four cups of wine drunk at the Seder.

21. (a) Pesach. (b) Yom Kippur. (c) Hanukkah. (d) Pesach.

22. (a) Yom Kippur. (b) Succoth. (c) Purim. (d) Shavuoth. (e) Hanukkah. (f) Shavuoth. (g) Rosh Hashanah.

23. (a) Hanukkah. (b) Succoth. (c) Rosh Hashanah. (d) Purim. (e) Pesach. (f) Simhath Torah, Shavuoth. (g) Simhath Torah. (h) Succoth. (i) Hanukkah.

24. (a) Succoth. (b) Hamishah Asar, Lag Ba'Omer, Shavuoth, Succoth. (c) Shavuoth. (d) Succoth. (e) Hanukkah. (f) Pesach. (g) Pesach. (h) Shavuoth.

25. (a) Hanukkah. (b) Pesach, Shavuoth, Succoth. (c) Lag Ba'Omer. (d Pesach. (e) Purim. (f) Lag Ba-'Omer.

26. (a) High Holy Days, Hanukkah, Hamishah Asar, Pesach, Lag Ba'Omer, Shavuoth, Tishah Be'Av. (b) Pesach. (c) Hanukkah. (d) Purim.

27. (a) Pesach. (b) Shavuoth. (c) Succoth. (d) Hamishah Asar, Succoth. (e) Hamishah Asar, Lag Ba-'Omer, Shavuoth. (f) Yom Kippur.

28. (a) Pesach. (b) Lag Ba'Omer. (c) Shavuoth. (d) High Holy Days, Succoth, Simhath Torah. (e) Hanukkah. (f) Hamishah Asar. (g) Purim.

29. (a) Succoth. (b) Pesach.

30 (a) Pesach—July 4. (b) Pesach—July 4. (c) Pesach —Lincoln's Birthday. (d) High Holy Days—Labor Day. (e) Succoth—Thanksgiving Day. (f) Pesach— Washington's Birthday .

31. (a) High Holy Days, Succoth, Pesach, Shavuoth. (b) Hanukkah, Hamishah Asar, Lag Ba'Omer, Tishah Be'Av. (c) Pesach, Shavuoth, Succoth. (d) Rosh Hashanah, Yom Kippur.

GLOSSARY OF HEBREW TERMS

Afikoman, Matzah eaten at end of Seder on Passover.

Al Hanisim, prayer recited on Hanukkah and Purim.

Asarah Be'Teveth, Tenth of Teveth, fast.

Asereth Yemey Teshuvah, Ten Days of Penitence, from Rosh Hashanah to Yom Kippur.

Avodah, Sacred Service on Yom Kippur.

Bar Mitzvah, Confirmant, Son of Commandments.

Bikkurim, First Fruits, Shavuoth ceremony.

Dreidel, Hanukkah top.

Eretz Yisrael, Land of Israel, Palestine.

Ethrog, citron, used on Succoth.

Gedaliah, Fast of.

Geshem, prayer for rain, recited on Succoth.

Grager, Purim rattle.

Had Gadya, An Only Kid, Passover song.

Haftorah, reading from the Prophets on Sabbath and holidays.

Haggadah, story. Prayerbook used at the Seder.

Hakafoth, Procession with the Scrolls on Simhath Torah.

Halloth, Sabbath and holiday loaves.

Halutzim, pioneers.

Hamantaschen, Purim cakes.

Hametz, leavened bread.

Hamishah Asar Bi'Shevat, Fifteenth of Shevat, New Year of the Trees.

Hanukkah Gelt, Hanukkah money.

Hanukkah, Hanukkah lamp.

Haroseth, mixture of nuts, apple and wine used at Seder.

Hol Hamo'ed, the days between the first and last days of Pesach and of Succoth.

Horah, Palestinian folk dance.

Hoshana Rabbah, Great Help, seventh day of Succoth.

Humash, Five Books of Moses.

Kapparoth, sacrificial ceremony on day before Yom Kippur.

Kiddush, prayer, on Sabbath and major holidays

Kinnoth, dirges or lamentations recited on Tishah Be'Av.

Kohanim, priests.

Kol Nidre, prayer on Yom Kippur.

Kosher, ritually fit to eat.

Lulav, palm leaf used on Succoth.

Mahzor, prayerbook for holidays.

Maoth Hittim, coins for wheat, fund for helping the poor celebrate Pesach.

Maoz Tzur, Rock of Ages, Hanukkah hymn.

Marror, bitter herbs used on Pesach.

Matzoth, unleavened cakes.

Megillah, scroll.

Menorah, candelabra.

Mitzvah, commandment, good deed.

Ne'ilah, closing service on Yom Kippur.

Omer, sheaf or measure of grain.

Oneg Shabbat, Sabbath Joy, new Sabbath custom.

Rosh Hashanah, New Year.

Rosh Hashanah Le'Ilanoth, New Year of the Trees, Hamishah Asar Bi'Shevat.

Rosh Hodesh, New Moon or first of the month.

Seder, Passover night ceremony.

Selihoth, prayers of repentance.

Sephirah, counting days between Pesach and Shavuoth.

Seudah, feast held on Purim.

Shalachmanoth, sending gifts on Purim.

Shavuoth, Feast of Weeks, Pentecost.

Shemini Atzereth, Eighth Day of Solemn Assembly, of Succoth.

Shivah Asar BeTamuz, fast on seventeenth of Tamuz.

Shofar, ram's horn, blown on High Holy Days.

Simhath Beth Hashoevah, Festival of the Water-pouring, second day of Succoth.

Simhath Torah, Festival of the Torah, last day of Succoth.

Succah, booth or hut.

Succoth, Festival of Tabernacles or Booths.

Ta'anith Esther, Fast of Esther.

Tal, prayer for dew, recited on Passover.

Tashlich, casting away, Rosh Hashanah ceremony.

Tishah Be'Av, Ninth of Av, Fast.

Yom Kippur, Day of Attonement.

Yom Tov, holiday or festival.

Zemiroth, Sabbath chants.

Religious Policy of the Boy Scouts of America

Article 3 of the Constitution of the Boy Scouts of America states the religious principles and policies of the Organization as follows:

"Section 1. The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God. In the first part of the Boy Scout's Oath or pledge the boy promises, 'On my honor I will do my best to do my duty to God and my country and to obey the Scout Law.' The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgment of His favors and blessings, are necessary to the best type of citizenship, and are wholesome things in the education of the growing boy. No matter what the boy may be—Catholic, or Protestant, or Jewish—this fundamental need of good citizenship should be kept before him. The Boy Scouts of America therefore recognizes the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life.

"Only persons willing to subscribe to this declaration of principle shall be entitled to certificates of leadership in carrying out the Boy Scout Program.

"The activities of the members of the Boy Scouts of America shall be carried on under conditions which show respect for the convictions of others in matters of custom and religion, as required by the Twelfth Scout Law, reading, 'A Scout is Reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion.'

"In no case where a Troop is connected with a church or other distinctively religious institution, shall Scouts of other denominations or faith be required, because of their membership in the Scout Troop, to take part in or observe a religious ceremony distinctively peculiar to that institution or church."

JEWISH COMMITTEE ON SCOUTING

Advisory Committee of the Boy Scouts of America

FRANK L. WEIL, *National Chairman*
EDWARD S. SILVER, *Vice Chairman*
HARRY LASKER, *Executive Secretary*

A. Affiliated Religious Bodies

Synagogue Council of America
Rabbinical Council of America
Union of Orthodox Jewish Congregations
Rabbinical Assembly of America
United Synagogue of America
Central Conference of American Rabbis
Union of American Hebrew Congregations

B. Affiliated National Jewish Organizations

National Jewish Welfare Board
B'nai B'rith - A.Z.A.
Jewish War Veterans of the United States
National Council of Young Israel
Jewish Education Committee of New York
Independent Order B'rith Sholom

C. Members-at-Large

Representative community leaders throughout the country

Other Publications Issued by the Jewish Committee on Scouting

Scouting and the Jewish Boy

A basic Manual for the use of Synagogues, Community Centers and other Jewish organizations which can sponsor Boy Scout Troops. It is intended to stimulate their interest and to aid them in encouraging the growth of Scouting.

Suggestions for Boy Scout Sabbath Services

A guide for Rabbis and Scout Leaders in planning and conducting Scout Sabbath Services. Contains outlines of Sabbath Services, supplementary prayers, and expositions on the Scout Oath and Law.