Counselor's Guide To The Maccabee Award

Boy Scouts of America

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Introduction

Scouting has long acknowledged the pluralistic nature of American Society. For decades it has operated in the belief that one is no less an American if he is an Afro-American, an oriental American, or a Jewish American, and that America's greatness, in large measure, stems from its ability to integrate its distinct ethnic and religious populations into a workable democratic whole. Indeed, one of Scouting's strengths has been its capacity to further the concept that America's diverse subcultures can live and work together in friendly appreciation of one another's ways, beliefs, and sensitivities.

Scouting itself has been enriched by this recognition that ours is not a nation of single-patterned individuals but that almost all Americans are heirs to a dual system of values and traditions. In the case of the Jewish citizen, this duality combines an American heritage born of the ideals of our nation's founders and the ancestral ways and practices associated with Judaism. Scouting has even taken the position that a strong commitment to one's own religious or ethnic culture makes for enhanced citizenship.

The popularity of the Ner Tamid and Aleph awards for Scouts of Jewish faith amply attests to this.

In recent years, as the number of participants in Tiger Cubs, BSA, has grown, the need has been felt for a comparable challenge on this youngest level. Hence, the creation of the Maccabee Award with its distinct emblem, requirements for the Maccabee Award, and counselor's guide.

The award takes its name from Judah Maccabee and his brothers who led the military and religious struggle against the Syrian king, Antiochus, who had attempted to suppress tbe practice of Judaism. Their revolt ended victoriously in the rededication of the Temple in Jerusalem in the year 167 B.C.E. The holiday of Hanukkah (Feast of Lights) celebrates that victory.

Objectives of the Maccabee Award

1. To arouse or heighten the Tiger Cub's awareness of things Jewish.
2. To promote his identification with the Jewish people here and abroad.
3. To stimulate the Tiger Cub to acquire important information and experiences aimed at leaving lasting Jewish knowledge, skills, and positive impressions.
4. To lay a foundation of interest and achievement on which, in subsequent years of Scouting, the more intensive Aleph and Ner Tamid award programs can be built.
5. To involve the families of Tiger Cubs as partners in the activities and experiences related to the award.
6. To invite and involve the active cooperation and participation of local rabbis, Jewish educators, and Jewish group workers in this undertaking.

Meeting the Requirements

The requirements that follow are subdivided into six categories: Jewish names, holidays, terms, symbols and objects, community helpers, and heroes.

They were arrived at with several considerations in mind. A broad-based "curriculum" of Jewish life should include these elements. In addition, they should be sufficiently simple for first-graders to manage and should appeal to youngsters of diverse interests.

As for the research aspect, needed resource materials should be readily available either in the library of a local synagogue, Jewish school or university, or in the private collection of a rabbi, Jewish educator, or Jewish community worker. Where none of these resources exists locally, it is recommended that one or two of the standard books on Jewish crafts, songs, holidays, etc., mentioned later in this guide be purchased.

Virtually all of the requirements should lend themselves to fulfillment at home with the active assistance of a parent.

The total assignment should be completed within 9 months.

The Requirements

I. Jewish Names

Provide the following Jewish names:

A. Your own _____

B. Your mother's _____

C. Your father's _____

D. One grandfather's _____

E. One grandmother's _____

F. A synagogue in your area _____

II. Jewish Holidays

Provide the Hebrew names of four of the following Jewish holidays. In addition, tell three facts about each of the four and carry out at least one suggested activity connected with each of the four holidays.

A. Passover _____

B. New Year _____

C. Day of Atonement _____

D. New Year of the Trees _____

E. Sabbath _____

F. Feast of Booths _____

G. Feast of Weeks _____

H. Israel Independence Day _____

I. Feast of Lots _____

J. Festival of Lights _____

III. Jewish Terms

What does each of these terms mean? Mention two occasions when you might use each of them.

A. Mazal tov

B. Shalom

C. Yom Tov

D. Torah

E. Mitzvah

IV. Jewish Symbols, Objects, and Articles

Identify five of the following objects. Indicate how they are used. Draw three of the five articles or construct them out of wood, oaktag, cardboard, styrofoam, metal, or other materials, as suggested later.

A. Siddur

B. Shofar

C. Mezuzah

D. Matzah

E. Lulav

F. Menorah

G. Dreidel (called "Svivon" in Hebrew)

H. Tallit (some pronounce it "tallis")

I. Haggadah

With the approval of the counselor, you may substitute two of the following for two of the above symbols: Magen David (Star of David), Afikoman, Gragger, Kippah (yarmulkah), Aron Ha-Kodesh (Holy Ark).

V. Jewish Community Helpers

Briefly tell what two of the following persons do. In both cases, give the name of one such person in your community or in a nearby one. Interview one of them.

A. Rabbi

B. Cantor (Hazzan)

C. Jewish Educator (principal, teacher, etc.)

D. Jewish Community Center Worker (J.C.C. or YM-WHA)

If you wish, you may substitute a Sofer (scribe), a Jewish family worker, or a Jewish Federation worker for one of the above.

VI. Jewish Heroes

Tell briefly about five of the following important Jews.

A. Abraham

B. Moses

C. King David

D. Mordecai

E. Judah Maccabee

F. Hillel

G. Rabbi Akiba

H. Haym Salomon

I. Theodor Herzl

J. Anatoly (Natan) Shcharansky

With the approval of the counselor, you may substitute three of the following for three of the above names: Deborah, Queen Esther, Maimonides, Chaim Weizmann, David Ben Gurion, Golda Meir.

Transliterations and Pronunciations

One standard transliteration of Hebrew terms has been employed consistently throughout this guidebook.

The system employed is, with minor deviations, the "Proposed Standard Romanization of Hebrew" prepared for the American National Standards Institute.

Vowels and Consonants for Special Notice

a as in 'papa' (short) or 'father' (long)
e as in 'get' or 'the' (sheva)
i as in 'bit' (short) or 'machine' (long)
o as in 'often'
u as in 'pull' (short) or 'rule' (long)
ai as in 'aisle'
oi as in 'boil'
ei as in 'veil'
g as in 'get' (hard 'g')
ch as in Scottish 'loch' or German 'ach' (for the Hebrew letter 'chaf')

h as in Scottish 'loch' or German 'ach' (for the Hebrew letter 'het')

Where titles of books are involved, however, the publisher's transliteration has been retained.

As pertains to pronunciations of Hebrew and Yiddish terms, it is suggested that flexibility be used. "Shabbat" for some will be "Shabbos" for others, and while "mazal tov" will be to the liking of purists, many will be more comfortable with the colloquial "mazl tof." We recommend that both sets of pronunciations and their variants be acceptable. The important thing, after all, is that the award candidate understand the concept and know when to apply it.

Substitutions

A key reason for permitting substitutions or options in requirements II, IV, V and VI is to challenge Tiger Cubs who are already familiar with some of the required items to learn new material. Additional substitutions, beyond those indicated, should be allowed only in unusual situations.

Roles of Parent or Adult Partner

Parents/partners should be expected to work closely with their Tiger Cub partner, lending help and assisting in researching the answers, encouraging stick-to-it-iveness, reading pertinent materials aloud to the youngster, and testifying in writing to his having completed each of the assigned categories of requirements.

The counselor or guide must be a fairly knowledgeable individual. To be sure, a local rabbi, cantor, Jewish school principal, teacher, or youth worker would make a good counselor, but a learned lay person would also make a suitable choice. Another possibility is to establish a "buddy system," pairing up the candidate with an older, knowledgeable peer.

To the extent possible, in addition to familiarity with Judaica, the person selected should possess a deep-seated commitment to Judaism and be capable of establishing an easy rapport with young people. The influence of the guide can impact the youngster's future relationships to synagogue life, Jewish community activity, and Jewish study.

Therefore, the aim of both parent/partner and counselor should be to foster a "fun" approach to the requirements, while seeing to it that every activity directly involving the Tiger Cub is intellectually and spiritually stimulating. In this connection, it should be remembered that some of the holidays afford natural opportunities to deal with clusters of requirements. Examples are: Judah Maccabee, dreidel, and menorah at Hanukkah time; Moses, matzah, afikoman, Herzl, Torah, mitzvah, Yom tov, and Haggadah during the pre-Passover season. Shabbat as a subject enables one to encompass such items as shalom, Torah, mitzvah, siddur, tallit, rabbi, cantor, and Moses.

Where a community boasts more than one candidate for the Maccabee Award, it might be wise to plan for occasional get-togethers in one of the homes, at a conveniently located synagogue or school, or in a retreat or Shabbaton setting. When candidates are brought together to learn about, discuss, or perform Jewish customs, observances, symbols, festivals, etc., the leader must be mindful of possible diversity of Jewish belief and practice and treat each subject accordingly.

Crafts are not only enjoyable but help children internalize what they have learned. They also contribute to the development of motor skills. Moreover, the products can be presented as gifts or used as decorations at home or Scout meetings. Therefore, whenever possible, the suggested arts and crafts activities should be welcomed as a medium for meeting specific requirements.

Music can also provide additional reinforcement for the Tiger Cub and offer a pleasurable learning experience at the same time. Appropriate records, tapes, and sheet music can be utilized by consulting a Jewish bookstore or synagogue library, Jewish school library, or a local cantor or educator.

Resources

To work with the Maccabee Award candidate, the parent/adult partner and/or counselor should have access to resource materials serving two functions: (1) those providing background reading for the adult on the full gamut of subject matter treated in this guidebook and (2) items offering pertinent print and non-print matter on the general level of the Tiger Cubs. It is more than likely that most of the necessary literature is available locally in the library of a synagogue, Jewish school, Jewish community center, or private collector. Some university and public libraries also have serviceable Judaica collections.

The following readily available works fulfill the first of the above functions. The addresses of publishers are listed in appendix A.

Encyclopedia Judaica, 16 volumes, Keter Publishers, Jerusalem.

The Jewish Catalog series, 3 volumes, Jewish Publication Society, Philadelphia, Pa.

The Complete Book of Jewish Observance, by Leo Trepp, Behrman House, Inc. West Orange, N.J.

In addition, it is strongly recommended that the parent/partner/counselor consult one or more of the following:

The Jewish Kids Catalog, by Chaya M. Burstein, Jewish Publication Society, Philadelphia, Pa.

1,001 Questions and Answers about Judaism, by David C. Gross, Doubleday and Co., Garden City, N.Y.

A Book of Jewish Concepts, by Philip Birnbaum, Hebrew Publishing Co., New York, N.Y.

The Jewish Book of Why, first and second volumes, by Alfred J. Kolatch, Jonathan David Publishers, Middle Village, N.Y.

The Jewish Home, a pamphlet series, by Daniel B. Syme, Union of American Hebrew Congregations, New York, N.Y.

To Be a Jew, by Hayim H. Donin, Basic Books, New York, N.Y.

The Lifetime of a Jew, by Hayim Schauss, Union of American Hebrew Congregations, New York, N.Y.

When a Jew Celebrates, by Harry Gersh, Behrman House, West Orange, N.J.

Seasons of Our Joy—A Handbook of Jewish Festivals, by Arthur I. Waskow, Bantam Books, New York, N.Y.

How to Run a Traditional Jewish Household, by Blu Greenberg, Simon and Schuster, New York, N.Y.

The Complete Family Guide to Jewish Holidays, by Dalia H. Renberg, Adama Books, New York, N.Y.

The works of Gross and Kolatch deal with a host of topics in question and answer form. Since these are well indexed, it is easy to locate the contents.

To simplify the research process for the parent/partner or counselor, the appropriate page numbers from selected volumes have been included under various subjects featured in the present guide.

In order to provide appropriate print and nonprint material that can be understood by Tiger Cubs, it would be extremely helpful to have on hand one or more of the shared family learning resources listed below. Some, particularly the *Home Start* series, are filled with ready-made stories, activities, craft ideas, music, games, etc. for use by Tiger Cubs.

I. Books and Other Print Items

A. For information on the Jewish holidays and life cycle:

Home Start, a subscription series, from Behrman House, West Orange, N.J.

My Very Own Jewish Home, by Andrew Goldstein, Kar-Ben Copies, Rockville, Md.

A First Book of Jewish Holidays, by Sophia N. Cedarbaum, Union of American Hebrew Congregations, New York, N.Y.

Exploring Our Living Past, Behrman House. A set of student material, 28 stories, worksheets, activity booklets, a teacher's manual which also features a parent's guide, and a 12-inch long-playing record.

The Learning Center Book of Jewish Holidays and Symbols, Grades 1-3, by Deborah Levy and Audrey F. Marcus, Alternatives in Religious Education, Inc., Denver, Colo. Primarily for teacher use.

Our Holidays, by Miriam Schlein, Behrman House. Eight full-color booklets on the major Jewish festivals. (These are also included in the Home Start subscription series.)

A Picture Book of Jewish Holidays, by David A. Adler, Holiday House, New York, N.Y.

B. For information on Jewish symbols, objects, and vocabulary:

Inside the Synagogue, revised edition, by Joan G. Sugarman and Grace R. Freeman, Union of American Hebrew Congregations, New York, N.Y.

The Learning Center Book of Jewish Holidays and Symbols. (See above.)

See and Sanctify—Exploring Jewish Symbols, a kit containing pictures, explanations, fables, crafts projects, etc. about seven Jewish symbols, Yeshiva University Museum, New York, N.Y.

Stories of Jewish Symbols, by Molly Cone, Union of American Hebrew Congregations, New York, N.Y.

Let's Learn about Jewish Symbols, Alternatives in Religious Education, Denver, Colo.

Especially Jewish Symbols, a combination song book and tape. Alternatives in Religious Education, Denver, Colo.

C. For information on Jewish personalities:

Happy Times With Bible Rhymes, by Tamar Grand, Ktav Publishing House.

Leaders of Our People, Volume 1, by Joseph Gumbiner, U.A.H.C.

Builders of Israel, Activity Funbook, by Philip Perlmutter, Ktav Publishing House.

D. For information on the Jewish Community:

My Very Own Jewish Community, by Judyth S. Groner and Madeline Wikler, Kar-Ben Copies, Rockville, Md.

II. Filmstrips and Other Nonprint Aids

Budget permitting, or with the assistance of a local Jewish school or bureau of Jewish education, consider using these filmstrips, among others:

High Holidays for Kindergarten and Primary Grades, Union of American Hebrew Congregations, New York, N.Y.

Sukkot and Simhat Torah, Union of American Hebrew Congregations, New York, N.Y.

Birthday of the Almond Tree, Union of American Hebrew Congregations, New York, N.Y.

Three Sacred Objects of Judaism, Bureau of Jewish Education, Los Angeles, Calif.

There are also numerous records, puzzles, games, gameboards, and other interesting audiovisual aids on the market which can be of help toward meeting or going beyond the requirements. It is recommended that the counselor or parent seeking such items turn for guidance to:

Materials Resource Guide for Jewish Education
National Educational Resource Center
730 Broadway
New York, NY 10003
212-529-2000
and to local synagogues, boards of Jewish education and Jewish schools.

III. Works on Arts and Crafts

Let's Celebrate—57 Jewish Holiday Crafts, by Ruth E. Brinn, Kar Ben Copies, Rockville, Md.

Integrating Arts and Crafts in the Jewish School, a step-by-step guide by Carol Tauben and Edith Abrahams, Behrman House, West Orange, N.J. Contains both innovative and traditional art forms and background and dialogue sections to help the counselor introduce each project. Includes illustrated instructions.

Arts and Crafts the Year Round, by Ruth Sharon, United Synagogue Commission on Jewish Education, New York, N.Y.

Using Our Senses—Hands on Activities for the Jewish Classroom, by Marilyn Holman, Alternatives in Religious Education, Denver, Colo.

IV. Where There is No Local Library

In those small communities where no local library with Jewish print and non-print resources is available, the parent/partner/counselor could purchase at least half a dozen of the standard works suggested earlier. The advice of the Jewish Education Service of North America or the Jewish Relationships Service of the Boy Scouts of America can be sought in selecting the most appropriate works.

V. Make Use of Other BSA Guides

The National Jewish Committee on Scouting, in cooperation with the Jewish Education Service of North America, produced a number of new manuals, materials and program guides for use with Scouts of Jewish faith. All contain information and activity suggestions which can be of tremendous aid to the parent/partner/counselor working with a candidate for the Maccabee Award. They would be especially helpful to those seeking guidance for the specific crafts, music, games, and food experiences associated with the Maccabee Award requirements pertaining to the Jewish holidays and Jewish symbols.

The four most beneficial items would be:

A. *Activity Guide for Tiger Cubs of Jewish Faith,* (supplement to Tiger Cubs, BSA *Family Activity Book)*

B. *Monthly Themes for Cub Scouts of Jewish Faith,* (supplement to Cub Scout "Program Helps")

C. *Monthly Themes for Boy Scouts of Jewish Faith,* (supplement to Boy Scout "Program Helps")

D. *Jewish Holiday Material for Tiger Cubs and Cub Scouts*

Jewish Names

Personal, Family, and Synagogue Names

What's in a name? In antiquity, names played a far more conspicuous role than they do today. More than identification tags, they were frequently related to some circumstance of birth, to a particular quality of personality or character, or to some outstanding achievement. Examples were: Adam, meaning "formed of red earth," or Isaac, a derivative of the word "laughter." To be named after an animal or plant was an expression of hope that the characteristics of the specific plant or animal would be reflected in one's personality.

Many ancients believed that a person's essence resides in his name, signifying an important aspect of an individual's destiny, or perhaps his family's philosophy of life. This concept gradually changed to the belief that a person achieves immortality when a descendant is given his name. Thus, a name became a remembrance of a life, a connection with the past.

Jewish tradition assigned additional reasons to the necessity to know and retain one's Jewish or Hebrew name. The Jewish name was deemed essential for Jewish survival, of high religious significance, an important means of fortifying Jewish consciousness and of identifying with the Jewish people. Indeed, according to the sages, one of the key reasons the Israelites merited redemption from Egyptian bondage was their refusal to change their original Jewish names.

In the past, therefore, giving a child a Jewish name represented an act of loyalty to our heritage, a dramatic symbol of the will to live as a Jew, a statement of one's authenticity as a Jew. In a real sense, this has not changed. A Jewish name remains a link to our history and a bond to fellow Jews. In short, it helps us know who we are, where we came from, and, to some degree, what is expected of us.

For a traditional Jew, it constitutes a necessary tool when called to the Torah, acting as a witness, entering into marriage, invoking God's mercy during a severe illness, and answering death's call.

Ashkenazic Jews generally name a child after someone deceased, a sign of esteem and a way of keeping the memory of the departed alive. Sephardic Jews, on the other hand, tend to name the newborn after a living grandparent, perhaps in hopes that the young will look to that person as a model. There is no hard and fast rule, however, and today's parents let their familial needs and their Jewish sensitivities guide them in the choice of a Jewish name.

Selected Resources

Gross, pages 23, 125

Trepp, pages 227–233

Kolatch I, pages 22–23, 29; II, pages 309–310

Kolatch is also the author of *The Name Dictionary*, as well as the *Complete Dictionary of English and Hebrew First Names*, published by Jonathan David Publishers.

Procedure

In many, if not most, instances, the Tiger Cub candidate was given the Jewish name—the original name or modified version of it—of a relative on one or both sides of the family. Consequently, his initiation into the first phase of the Maccabee Award requirements should be accompanied by such questions as the following:

- What do you know about the person for whom you were given your Jewish name?
- How did that person earn his/her living?
- What kind of person was he/she?

In the event that the youngster's parents do not know his Jewish name, inquiry should be made among grandparents, uncles, aunts, older friends of the family, or others.

All Jewish names (Hebrew, Yiddish, etc.) are acceptable. Where a child was not given a Jewish name, this should not disqualify him from earning the award. If the Tiger Cub or one of his parents does not have a Jewish name, a rabbi in the area should be consulted. An invitation should be extended to the rabbi (1) to help undertake a search for an appropriate Jewish name, and (2) to conduct a naming ceremony.

It is rare for a synagogue not to have a Jewish name. Among the most common are: Beth Am, Beth David, Beth El, Beth Jacob, Beth Shalom, Emanuel, Sinai and Beth Zion. Have the youngster find out the Jewish name of a local synagogue, as well as the meaning of that name.

In the event no synagogue in the community has a Jewish name, the search should be extended to other communities in the region.

Jewish Holidays

Holidays and festivals are unforgettable moments in time. They are among our sweetest childhood memories, tending to linger long after most other reminiscences have faded. Even when children are too young to comprehend the significance of a particular festival, the warmth of family, friends, and fellow Jews celebrating together carries its own enduring message.

Festivals have been "the common ground upon which countless generations of Jews have met."* Little wonder that, irrespective of the ideological orientation of a Jewish religious school, they constitute the staple of its Jewish educational diet. For not only do these joyous and solemn occasions give rise to vivid and lasting impressions which make for pleasurable associations with Judaism, they serve as natural introductions to Jewish beliefs, Jewish history, and the Jewish personalities of the past. Moreover, their lessons and values are learned relatively effortlessly.

Because the Jewish festivals have played a major role in the preservation of our people and its way of life, children are never too young to be exposed to them. Nor is it ever too early for children to be introduced to their Hebrew nomenclature. From the beginning, it should be "Shabbat" or "Shabbos," not "the Sabbath;" "Rosh Hashanah" not the "Jewish New Year;" and "Pesah" not "Passover." The value of these distinctions is more than semantic. It goes to the very heart of the preservation of the Jewish sense of self.

The material listed earlier under "Resources" should enable the uninitiated to become familiar not only with the Hebrew names of the holidays but with their history, meaning, and rituals. For those seeking specialized treatment of specific festivals, the following additional works are suggested:

I. Shabbat

The seventh day of every week of the year, the Sabbath commemorates the last day of creation. Despite its frequency, it is regarded as the most important Jewish holiday next to Yom Kippur (the Day of Atonement). It is a day of joy, family togetherness, worship, and rest from labor. It is marked by many meaningful home customs and observances.

A. Adult-level Material

Sabbath: The Day of Delight, by Abraham E. Millgram, Jewish Publication Society of America, Philadelphia, Pa.

*Philip Birnbaum, *A Book of Jewish Concepts*, New York: Hebrew Publishing Co., 1964, p. IX.

B. Tiger Cub-level Material

The Secret of the Sabbath Fish, by Ben Aronin, J.P.S.

"Shabbat," in the *Exploring Our Living Past* series, Behrman House, a four-page activity booklet.

Shabbat Can Be, by Raymond Zwerin and Audrey M. Friedman, Union of American Hebrew Congregations, New York, N.Y.

Come Let Us Welcome Shabbat, by Judyth R. Saypol and Madeline Wikler, Kar-Ben Copies, Rockville, Md.

C. Suggested Acitivity Requirements

1. Learn one of the following songs:

   "Shabbat Shalom"

   "Eliyahu Ha-navi"

   "The Sabbath Angel"

   "Le-chah Dodi"

2. Recite or chant the Kiddush (the Shabbat blessing over wine).
3. Make candle holders out of clay, soap, wood, styrofoam balls, spools, or juice cans.
4. Make a spice container.
5. Learn the blessings over candles, wine, and hallah.
6. Make oil candles.
7. Make a Kiddush cup out of clay, plastic, or other material.

II. Rosh Hashanah

The Jewish New Year, Rosh Hashanah, ushers in a solemn 10-day period of repentance. Of particular appeal to young people are sounding the shofar during services, eating hallah and apple dipped in honey, and sending, as well as receiving, greeting cards. This holiday represents new beginnings, with which the young can readily identify.

A. Adult-level Material

Rosh Hashana Anthology, by Philip Goodman, Jewish Publication Society.

B. Tiger Cub-level Material

My Very Own Rosh Hashanah Book, by Judyth R. Saypol and Madeline Wikler, Kar-Ben Copies, Rockville, Md.

"The High Holy Days," in the *Exploring Our Living Past* series, Behrman House, a four-page activity booklet.

High Holy Days, by Audrey F. Marcus and Raymond Zwerin, Alternatives in Religious Education.

C. Suggested Activity Requirements

1. Make a New Year greeting card.
2. Make a mock shofar.
3. Eat an apple dipped in honey and recite a prayer for a sweet year.
4. Make a Jewish wall calendar.
5. Blow a "tekiah" sound on a shofar.
6. Learn to sing "Happy Birthday" in Hebrew.
7. Make a honey jar.

III. Yom Kippur

This long, 26-hour fast day climaxes the 10 days of atonement. Referred to in the Bible as Sabbath of Sabbaths, Yom Kippur is highlighted by synagogue services whose central themes are self-examination, forgiveness, and new beginnings.

A. Adult-level Material

Yom Kippur Anthology, by Philip Goodman, J.P.S.

B. Tiger Cub-level Material

My Very Own Yom Kippur Book, by Judyth R. Saypol and Madeline Wikler, Kar-Ben Copies, Rockville, Md.

Beryl the Tailor, a filmstrip, Torah Aura Productions.

C. Suggested Activity Requirements

1. Learn part of the melody for "Kol Nidrei."
2. Fast until noon the Day of Atonement.
3. Draw a tzedakah (charity) container.
4. Make a tzedakah container out of wood, cardboard, or a metal can.
5. Blow a "tekiah gedolah" sound on a shofar.
6. Make a holiday poster and write or draw a message on it.

IV. Sukkot

Coming at the end of ancient Israel's agricultural year, the Feast of Booths is Judaism's autumn festival, its "feast of ingathering." The 8-day holiday also commemorates the protection provided our ancestors during their 40 years of wandering in the wilderness following the exodus from Egypt.

A. Adult-level Material

Sukkot and Simhat Torah Anthology, by Philip Goodman, J.P.S.

B. Tiger Cub-level Material

The Sukkah and the Big Wind, by Lily Edelman, United Synagogue Commission on Jewish Education, New York, N.Y.

"Sukkot," in the *Exploring Our Living Past* series, Behrman House, a four-page activity booklet.

My Very Own Sukkot, by Judyth R. Saypol and Madeline Wikler, Kar Ben, Rockville, Md.

The Big Sukkah, by Peninah Schram, Kar-Ben Copies, Rockville, Md.

The House on the Roof, by D. Adler, Kar-Ben Copies, Rockville, Md.

C. Suggested Activity Requirements

1. Eat at least one meal in a sukkah.
2. Learn one of these songs:

   "To the Sukkah"

   "Hoshana"
3. Recite the blessing for sitting in a sukkah.
4. Help decorate a sukkah.
5. Help build a sukkah.
6. Recite the blessing for using the lulav and etrog.
7. Collect canned goods, toys, or other items for needy children.
8. Make a sukkah diorama, using a shoe box or berry basket.

V. Simhat Torah

Literally, the festival of Rejoicing over the Torah, Simhat Torah marks the annual completion of the cycle of Torah readings. It falls at the very end of the Sukkot holiday and is best remembered by children for the Torah processions (hakafot) in the synagogue during which young people, carrying appropriate flags, join in the marching, singing, and dancing. Sweets and refreshments are the order of the day.

A. Adult-level Material

Sukkot and Simhat Torah Anthology, by Philip Goodman, J.P.S.

B. Tiger Cub-level Material

My Very Own Simchat Torah, by Judyth R. Saypol and Madeline Wikler, Kar Ben, Rockville, Md.

Our Synagogue, Set B, Behrman House.

VI. Hanukkah

A once minor holiday whose popularity has enjoyed a meteoric rise in modern times, this 8-day observance, known as the "Festival of Lights," recalls the heroic struggle against Antiochus and his hordes of Greco-Syrians by Judah Maccabee and his followers and the rededication of the Temple in Jerusalem in the year 167 B.C.E. The victory eventually led to Jewish independence and the second period of Jewish monarchy.

A. Adult-level Material

Hanukkah Anthology, by Philip Goodman, J.P.S.

Hanukkah—the Feast of Lights, by Emily Solis-Cohen, Jr., J.P.S.

Purim and Hanukkah—in Custom and Tradition, by Theodor H. Gaster, Henry Schuman, Inc., New York, N.Y.

Chanukah—Its History, Observance, and Significance, the Art Scroll Series, Mesorah Publications Ltd., Brooklyn, N.Y., based upon Talmudic and traditional sources.

Hanukkah: A Family Learning Kit, Everyman's University, available from Alternatives in Religious Education.

B. Tiger Cub-level Material

The Hanukkah Story, by Marilyn Hirsh, Hebrew Publishing Co., New York, N.Y.

Potato Pancakes All Around, by Marilyn Hirsh, J.P.S.

"A Great Miracle Happened There," by Laura Simms, in the *Exploring Our Living Past* series, Behrman House.

"Hanukkah," in the *Exploring Our Living Past* series, Behrman House, a four-page activity booklet.

My Very Own Chanukah Book, by Judyth R. Saypol and Madeline Wikler, Kar Ben, Rockville, Md.

The Eight Nights, by Jane Bearman, Union of American Hebrew Congregations, New York, N.Y.

Happy Hanukkah Everybody, by Alice and Hyman Chanover, United Synagogue Commission on Jewish Education, New York, N.Y.

C. Suggested Activity Requirements

1. Chant the blessings for lighting the Hanukkah candles.
2. Draw a Hanukkiah (Hanukkah menorah) or make one out of wood, clay, or metal.
3. Learn one of these songs:

   "Rock of Ages"

   "O Hanukkah"

   "I Have a Little Dreidel"
4. Make a Hanukkah greeting card to send to a friend or relative.
5. Eat potato latkes (pancakes) with apple sauce or sour cream.
6. Demonstrate the correct way of placing and lighting the candles in the menorah.
7. Make a Hanukkah gift for a friend or relative.
8. Play a dreidel game.

VII. Tu B'Shvat

Occurring on the 15th day of the Hebrew month, Shvat, this semi-holiday marks Jewish Arbor Day in Israel. Since it represents the beginning of springtime in Israel, rabbinic literature refers to it as the New Year of the Trees. Trees have always been regarded by Jewish tradition as special gifts of God which must be nourished and protected. The day is observed in the Diaspora by eating fruits especially associated with Israel and by appeals on behalf of the Jewish National Fund, the agency responsible for the widespread reforestation in Israel.

A. Adult-level Material

See any of the general references listed earlier.

B. Tiger Cub-level Material

"Tu Bi-Shevat," in the *Exploring Our Living Past* series, Behrman House, a four-page activity booklet.

Jewish Awareness Worksheets, Book 2, Behrman House.

C. Suggested Activity Requirements

1. Buy and eat three fruits of the kind that grow in Israel.
2. Get your family to plant at least one tree in Israel and help to pay for it.
3. Plant parsley seeds or flower seeds in a milk carton or other container; water and care for them.
4. Draw a palm tree or orange tree or make one out of oaktag or cardboard.
5. Learn one of the following songs:

   "It's Time for Planting"

   "Tu-tu-tu B'Shvat"

   "Atzei Zeitim Omdim"
   (Olive Trees are Standing)
6. Draw a map of Israel
7. Make a Tu B'Shvat poster using dry seeds, beans, and cereals as part of the design.

VIII. Purim

The Festival of Lots is the story of Mordecai and Queen Esther in ancient Persia and how they thwarted Haman's plot to do away with the Jews residing in the empire. It is a time of merrymaking, masquerading, and exchange of gifts. Purim is ushered in by a jolly service at which graggers (noise-making instruments) are used whenever Haman's name is read in the Biblical Scroll of Esther.

A. Adult-level Material

Purim Anthology, by Philip Goodman, J.P.S.

Purim and Hanukkah—in Custom and Tradition, by Theodor H. Gaster, Henry Schuman, Inc., New York, N.Y.

B. Tiger Cub-level Material

"Purim," in the *Exploring Our Living Past* series, Behrman House, a four-page activity booklet.

A Purim Album, by Raymond Zwerin and Audrey M. Friedman, Union of American Hebrew Congregations, New York, N.Y.

My Very Own Megillah, by Judyth R. Saypol and Madeline Wikler, Kar Ben Copies, Rockville, Md. There is a choice of an English or Hebrew edition.

A good nonprint item is the filmstrip *Purim for Little Children* available from the Union of American Hebrew Congregations (UAHC).

C. Suggested Activity Requirements

1. Attend a service at which the megillah (Scroll of Esther) is read.
2. Make a mock scroll with pictures about the story of Queen Esther.
3. Make your own mask or costume for a Purim masquerade or carnival out of paper plates, cloth, or acetate.
4. Prepare Purim baskets or plates to be delivered to the homes of two friends or relatives.
5. Learn one of the following songs:

   "Hag Purim"

   "Good Purim"

   "Ani Purim"

   "I Have a Queen"

6. Make finger puppets for the main characters in the story of Esther and present the story to the other Tiger Cubs.

7. Make your own gragger (noisemaker) to take to the service when the Scroll of Esther is read.

IX. Pesah

Passover commemorates the exodus from Egypt, "the time of our liberation." In addition, it celebrates the barley harvest, the first of the ancient agricultural year's cycle of crops. Highlights of its observance are eating of matzah throughout the festival and the festive seder meal ushering in the holiday, at which the Haggadah is read.

A. Adult-level Material

Passover Anthology, by Philip Goodman, J.P.S.

B. Tiger Cub-level Material

A Picture Book of Passover, by David A. Adler, Holiday House, New York, N.Y.

A Family Passover, by Anne Rosen et al, J.P.S.

The Magician, by Uri Shulevitz, Macmillan, New York, N.Y.

"The Baby Moses," by Laura Simms, in the *Exploring Our Living Past* series, Behrman House.

"Passover," in the *Exploring Our Living Past* series, Behrman House, a four-page activity booklet.

My Very Own Haggadah, by Judyth R. Saypol and Madeline Wikler, Kar Ben Copies, Rockville, Md.

But This Night Is Different, by Raymond Zwerin and Audrey M. Friedman, Union of American Hebrew Congregations, New York, N.Y.

Pesah Is Coming, by Alice and Hyman Chanover, United Synagogue Commission on Jewish Education, New York, N.Y.

Pesah Is Here, by Alice and Hyman Chanover, United Synagogue Commission on Jewish Education, New York, N.Y.

My Haggadah, by Ila Cherney, Behrman House, a hands-on readiness book, part coloring, cut-out and game book.

Nonprint items include the filmstrip *Pesah for Little Children* (UAHC) and the cassette and filmstrip *Mah Nishtanah* produced by the New York Board of Jewish Education.

C. Suggested Activity Requirements

1. Make your own seder tray out of a large paper plate.

2. Play a nut game with members of your family or friends.

3. Learn the four questions and recite or chant them.

4. Take part in a Bedikat Hametz (search for leaven) ceremony.

5. Sing one of these songs:

   "Dayenu"

   "Adir Hu"

   "Go Down Moses"

   "An Only Kid"

6. Make decorations for your house using seder or other Passover symbols.

7. Make a cover or bookmark for a Haggadah, using seder or other Passover symbols.

8. Make haroset for the seder out of nuts, apple, cinnamon, and wine.

X. Yom Ha-atzmaut

Israel Independence Day, falling on the fifth day of Iyar, celebrates the establishment of the State of Israel on May 14, 1948. Not since the year 70 C.E. had Jews had an independent nation on their ancestral soil. In Israel, special services, military parades and memorial prayers for the soldiers who fell in battle in Israel's wars mark the occasion. Although the observance in the U.S. is not as intense, many communities conduct special programs, parades ("walks") and other public functions.

A. Adult-level Material

Israel Independence Day, edited by Abraham P. Gannes, World Zionist Organization.

B. Tiger Cub-level Material

K'tonton in Israel, by Sadie R. Weilerstein, Judy Chernak Productions, a three-part read-along book and cassette (story and music).

The Children of Israel, by Samuel and Tamar Grand, UAHC, as well as the accompanying Fun and Activity Book.

Israel Ditto Pack, by Fran Borovetz, Alternatives in Religious Education. For kindergarten through third grade.

Our Jerusalem, by Yaffa Ganz, Behrman House, a series of eight mini-magazines.

What's An Israel?, by Chaya Burstein, Kar Ben Copies, Rockville, Md.

Joshua's Dream, by Sheila Segal, Union of American Hebrew Congregations.

C. Suggested Activity Requirements

1. Collect three different Israeli stamps.
2. Make or draw the Israeli flag.
3. Draw or construct a map of Israel.
4. Learn to dance the hora.
5. Participate in a walk-a-thon that will help Israel.
6. Learn to sing one of these songs:

   "Heiveinu Shalom Aleichem"

   "Jerusalem of Gold"

   "Artzah Alinu"

   "Am Yisrael Hai"
7. Attend a function (in a synagogue, J.C.C., etc.) dedicated to Israel.

XI. Lag B'Omer

Literally, the 33d day of the counting of the measure of barley offered in the Temple in Jerusalem from the second day of Passover until the festival of Shavuot, 50 days later. Lag B'Omer is also called "Scholars' Festival." According to tradition, a plague that had decimated the warrior-students of Rabbi Akiba halted on that day. Once, bows and arrows were used by school children in mock battles to recall the military revolt against Roman rule. Today there are festivities, especially bonfires, in Israel and school picnics in the Diaspora.

A. Adult-level Material

The Jewish Home Series, by D. Syme, Union of American Hebrew Congregations. Consult Booklet 5.

The Jewish Holidays: A Guide and Commentary, by Michael Strassfeld, Harper & Row.

B. Tiger Cub-level Material

The Best of K'tonton, by S. Weilerstein, United Synagogue of America.

XII. *Shavuot*

The Hebrew for Feast of Weeks, which occurs exactly seven weeks from the second day of Passover, Shavuot in Biblical times was a holiday of thanksgiving for the early wheat harvest. The Bible also refers to it as the "Day of the First Fruits," since it was observed in ancient times by offerings in the Holy Temple of the best ripe produce of the fields. The holiday acquired its greatest significance, however, as the Festival of the Giving of Torah at Mt. Sinai, and, in commemoration, the Ten Commandments are read in the synagogue. Plants and flowers decorate places of worship and dairy foods are eaten—a reminder that the sages compared the Torah to milk.

A. Adult-level Material

Shavuot Anthology, by Philip Goodman, J.P.S.

B. Tiger Cub-level Material

"Shavuot," in the *Exploring Our Living Past* series, Behrman House, a four-page activity booklet.

Our Synagogue, Set B, Behrman House.

Why God Chose Mt. Sinai, a filmstrip, Torah Aura Productions.

The Jewish Holidays, Part II, Behrman House.

C. Suggested Activity Requirements

1. Decorate your home with flowers and/or branches and leaves.
2. Tell the story of Ruth.
3. Draw or make a mock Torah scroll.
4. Make placemats for your family, using symbols of the holiday.
5. Sing one of these songs:

   "Here We Come"

   "Torah Tzivah Lanu Moshe"

   "Yismah Moshe"

   "Dundai"
6. Recite any three of the Ten Commandments.
7. Draw or make a copy of the tablets of the Ten Commandments out of clay, foil, and macramé yarn or other material.

Jewish Terms

From the moment of birth, the average Jewish child is assailed by words—words from parents, relatives, neighbors, teachers, other human beings, billboards, radio, TV, movies, newspapers, and books. How much of that massive volume of verbal experience has a Judaic quality? As a rule, an infinitesimally small fraction.

Yet, Jewish terms are fundamental to Jewish consciousness and Jewish behavior, particularly if they are value terms—words and terminology rooted in tradition which have helped transmit the thought-life of our people. "Mazal tov," "shalom," "yom tov," "Torah," and "mitzvah" are but a small number of those terms which, in their own way, enabled generations past to communicate the essence of Jewish distinctiveness and Jewish identity. Each is layered in meaning and steeped in history. Each represents a window of assumptions, understandings, and judgments through which our people have viewed the world.

They are among the dozens of terms that have been our code to understanding one another and to transcending differences in geography and custom. Even secular Jews, removed from Jewish religious life, employed them because they provided a common linguistic frame of reference that enhanced Jewish self-awareness. They constituted a unique cultural language that bound us to our ancestors, to one another, and to future generations of Jews.

Knowledge and use of a few such value terms have been included among the requirements for the Maccabee Award in the belief that it is important for every Jewish youngster to learn an active, even if limited, vocabulary of frequently employed Jewish "household" words early in life. The rationale is the same as that which motivated including the Hebrew names of Jewish holidays.

In teaching these terms, parents and leaders should try to avoid instant or incorrect definitions. As an example, it is really not complete to translate "shalom" as "peace." Such a translation misses the core meaning, the basic thought and feeling behind the word.

1. Mazal tov

Generally defined as good fortune or good luck, the term has become a popular synonym for "congratulations!" Some people pronounce it "mazl tof."

Actually, "mazal" in Biblical and Talmudic times meant a planet or constellation of the zodiac. Ancient belief held that the positions of stars and planets had special powers over us. This is a feeling still maintained by those who practice astrology. The term "mazal," therefore, acquired the connotation of fate or fortune. "Mazal tov" thus literally meant, "may you stand under a good constellation."

In the course of time, the rabbis, as well as Jewish scholars, cautioned our people not to place confidence in signs and omens derived from the stars. Still, the term "mazal" has been retained to signify a happy or fortunate occurrence.

Joyful occasions calling for the use of "mazal tov" are birthdays, a bar or bat mitzvah, a wedding, an anniversary, moving to a new home, beginning a new job, among others.

Selected References

Gross, page 245
Birnbaum, pages 57–58, 349–350
Kolatch, Volume 1, page 44

2. Shalom

This term is commonly used as the greeting in Hebrew for both "hello" and "farewell" or "goodbye." In reality, however, it means neither. It denotes "peace." The word for peace in Arabic, "salem" sounds very much like it.

In Judaism, "shalom" is viewed as God's most perfect and most priceless blessing, the goal of all blessings. It is so important that the term concludes the priestly benediction, is found liberally in the ending prayers of the "silent devotion," and is a catchword in the grace after meals. What is more, we have been taught that when "shalom" is missing, virtually none of the other blessings in life can compensate for it.

But it would be a mistake to think that "shalom" simply means the absence of war. A country may be at peace with its neighbors, but because of widespread hunger and poverty, may not enjoy the blessing of "shalom." Derived from the Hebrew root meaning wholeness, it signifies harmony despite differences, well-being of every conceivable kind, and above all, perfection. Accordingly, "shalom," meaning "all perfect," is one of the names of God in our tradition.

In short, "shalom" is more akin to a state of cooperation, helpfulness, good neighborliness, and friendly interaction.

Selected References

Gross, pages 64, 236
Birnbaum, pages 601–602

Also consult:

Basic Judaism for Young People, by Naomi Pasachoff, Behrman House, Inc., Volume 1, page 19.

The Language of Judaism, by Simon Glustrom, Jonathan David Co., Middle Village, N.Y., pages 20–21.

Workbook 2 to *Lessons From Our Living Past*, Behrman House, pages 11, 23, 37.

3. Yom Tov

Literally, the term means "a good day." Over the centuries, however, it came to be used primarily on festivals, when Jews greeted one another with the expression "gut yom tov."

The term has also been applied to any special occasion that raised a person above the mundane aspects of life or above pain, affliction, and daily concerns.

Selected References

Gross, page 64

Birnbaum, pages 257–258

4. Torah

In its narrowest sense, the word Torah applies to the "Five Books of Moses," variously referred to as the Pentateuch, the Law, or the Torah. It does have a wider connotation, however.

In earlier centuries, the term was extended to the traditional interpretations, commentaries, and laws embodied in rabbinic literature. Later it was broadened to include the entire body of Judaic culture—religion, ethics, education, etc.

More recently, it began to acquire the definition of learning in the widest sense of the word. It is not uncommon, to hear someone say, with reference to a skill or a piece of information already acquired, "That Torah I already know."

The Torah which refers to the "Five Books of Moses" is unlike any book or set of books the Maccabee Award candidate knows. It is not a book but a scroll. The parent or leader would do well to arrange for the Tiger Cub to see firsthand a Torah scroll complete with its script, rollers, and accoutrements. They include a pointer, mantle, breastplate, crown, bells, etc.

Selected References

Birnbaum, pages 218–221, 448–450, 492–493, 630–632, 645–649

Gross, page 170

The Jewish Kids Catalog, pages 140–142

The Jewish Catalog, Volume I, pages 202–209; Volume II, pages 233–273

Trepp, pages 7–8, 18–23

Inside the Synagogue, Chapters 9, 11

Also consult:

Let's Talk about Being Jewish, by Dorothy K. Kripke, Ktav Publishing House.

My Synagogue, by Michael Weisser, Behrman House, an activity booklet.

Basic Judaism for Young People, Volume 2, by Naomi Pasachoff, chapters 12, 17 as well as pages VI–VIII in the foreword.

The Well Dressed Torah, Torah Aura Productions.

5. Mitzvah

This term has many shades of meaning: good deed, commandment, the *obligation* to fulfill a Jewish law or commandment, the *act* of fulfilling a law or commandment, or simply an act of human kindness.

According to the rabbis, there are 613 mitzvot in the "Five Books of Moses." They are divided into two categories: those between man and God, loosely characterized as ritualistic, and those between man and fellow man, customarily described as the ethical commandments. In contrast with Christianity, faith and belief are important, but they are not as significant as performance in Judaism—the fulfillment of a religious act.

Selected References

Birnbaum, pages 390–391

Trepp, pages 1–6

Also consult:

Mitzvot, by Amye Rosenberg, Behrman House, an activity booklet.

Basic Judaism for Young People, Volume 2, by Naomi Pasachoff, Behrman House, pages 67–74.

Let's Talk about Being Jewish, by Dorothy K. Kripke, Ktav Publishing House, pages 36–39.

A Mitzvah Is Something Special, by Phyllis R. Eisenberg, Harper and Row, New York, N.Y.

Jewish Symbols, Objects, and Articles

Jewish life abounds in symbols and religious objects —visual and tangible representations of its many lofty values and ideals which words alone cannot adequately convey. Religious articles are aesthetic cues to important messages bearing on our relationship either to God or to our fellow human beings. They help us not only to reenact time-honored rituals but to bring aspects of our people's long history to life. They serve as daily or periodic reminders of our Jewishness, of the grace, beauty, and meaningfulness of the traditions which have been passed along to us. In no small way, they are concrete unifiers of the Jewish community. Little wonder, then, that it is considered good practice to introduce children to a wide array of traditional symbols, objects, and articles during their earliest years.

Over the centuries, many of these articles acquired great aesthetic charm, artistry, and elegance. They became things of beauty. Undoubtedly this may be attributed to the fact that the rabbis of old emphasized not merely the performance of a mitzvah but hiddur mitzvah, beautification of a mitzvah. It became important to use not ordinary objects but aesthetically unusual ones—a sterling silver etrog container, a perfectly shaped lulav, a uniquely designed spice box for havdalah, an exceptionally tasteful Kiddish cup, and so on.

Not all of these objects are equal in sanctity. Because the content of the mezuzah is from the Torah and is prepared in the identical manner as a Torah scroll, i.e., on parchment, by a scribe, it has a higher degree of holiness than the others. When no longer usable, it must be buried or stored away. On the other hand, a lulav or shofar may be discarded when no longer serviceable.

Recently, a congregation in the Atlanta area conceived an excellent way of conveying the beauty and significance of Jewish symbols and objects. According to an article which appeared in *The Southern Israelite*, the congregation opened a "touch me" museum, making it possible for religious school students to touch, smell, manipulate, and where applicable, wear the various items in the exhibit. Blowing the shofar, donning a robe worn by rabbis or cantors during High Holy Day services, shaking a lulav, making tzitzit (the knotted fringes on the prayer shawl), and trying one's hand at being a sofer (scribe) were among the dozens of opportunities afforded the participants to learn through experience about their Jewish heritage.

If a Tiger Cub group holds an activity in a synagogue or Jewish community center, perhaps the host institution can be persuaded to organize a "touch me" museum—either on a year-round basis or prior to certain holidays. Such a display would be of considerable interest to the other children in the community, as well as to the Tiger Cubs.

In connection with the articles and objects to be identified by the Maccabee Award candidates, it might be highly beneficial to have every youngster take an instant photograph of the items he has selected to describe and to make a scrapbook of them with appropriate captions. He might also be encouraged to collect samples of these items and bring them to his group to "show and tell."

Selected References

In addition to the sources mentioned under (1) the section on "Resources" in the Introduction and (2) under each of the symbolic objects below, the reader should find the following of immense value:

My Synagogue, by Michael Weisser, Behrman House, West Orange, N.J. Though this happens to be a coloring and activity book, it is a good source for both concise definitions and suggested educational experience.

Selected Activities

Activities of the kind necessary to fulfill the "hands-on" requirement associated with the symbols and objects that follow appear after the selected references provided for each. However, if the candidate has a well-thought-out, creative activity to recommend, which is not among those listed, it should be seriously considered by the counselor.

1. Siddur

This is the term for the Hebrew prayerbook, used both at home and in the synagogue. Derived from the Hebrew word for "order," it was meant to suggest the orderly arrangement of the prayers.

Traditionally, the term has been applied to the prayerbook containing the liturgy for daily and Sabbath worship, whereas the compilation of prayers for the festivals and the High Holy Days has been known as Mahzor, meaning cycle. Many of today's siddurim (plural for siddur), have Hebrew on one side of the page and the English translation on the other.

Some of the Hebrew prayers in the siddur, such as the "Shema Yisrael" and the Psalms, are Biblical in origin; others were composed by rabbis during and after Second Temple days. Still others are of more recent vintage, having been inserted in the prayerbook during the medieval period and later. They reflect basic ideas and concepts of Judaism.

Long ago, Jews worshipped by heart. About 1,000 years ago, a renowned rabbi, Amram Gaon,

gathered the prayers that were then used and wrote them down in a single book. Later, when printing was invented, Jewish people utilized printed siddurim.

Selected References

Birnbaum, pages 429–432

Gross, pages 58, 116–117

The Jewish Kids Catalog, page 145

The Jewish Catalog, Volume 2, pages 297–298

Trepp, pages 42–43

Also consult:

Inside the Synagogue, revised edition, by Joan Sugarman and Grace Freeman, Union of American Hebrew Congregations, chapters 20, 21.

Jewish Awareness Worksheets, Book 2, Behrman House.

My Siddur, by Deborah U. Miller, Behrman House, a prayer readiness book.

My Synagogue, by Michael Weisser, Behrman House.

Selected Activities

a. Prepare an eight-page illustrated "prayerbook" which includes at least three of the prayers or blessings (in Hebrew, English, or both) you like best in the Siddur.
b. Learn and recite or chant at least two of the following prayers: "Ve-a-hav-ta" (And You Shall Love the Lord Your God); "Mi Chamocha" (Who Is Like You, O God); "Ein Keloheinu" (There Is No One Like Our God); "Ki Mi-tzion" (Out of Zion); "Etz Hayim Hi" (It Is a Tree of Life); "Va-a-nahnu Kor'im" (But We Bow Down).
c. Find the following terms and names (in Hebrew or English) in a siddur: Abraham, Moses, Israel, Zion, Torah, Jacob, house, holy, halleluyah, Sabbath, shalom, Jerusalem. Write out the passage or sentence in which each term or word appears.

2. Shofar

Probably the oldest surviving wind instrument, the shofar, or ram's horn, is frequently mentioned in the Bible. In ancient times it was used to signal important public events. To modern-day Jews, it is best known for its use on Rosh Hashanah and at the conclusion of Yom Kippur. Less known is the fact that, in traditional synagogues, it is sounded daily (except on the Sabbath) at the close of morning services for the entire month preceding Rosh Hashanah.

The four distinctive blasts are *tekiah*, a long sound; *shevarim*, three short, broken sounds; *teruah*, a succession of tremulous staccato sounds; and *tekiah gedolah*, a very long, drawn-out sound.

Selected References

Birnbaum, pages 591–592

Gross, pages 70–71, 74–75, 172

Kolatch, Volume 1, pages 224–231, 245

The Jewish Catalog, Volume 1, pages 64–72

Trepp, pages 94–96, 105–107

Also consult:

"Rosh Hashanah and Yom Kippur," in the *Our Holidays* series, by Miriam Schlein, Behrman House. This series is included in the *Home Start Subscription* series for 5- and 6-year-olds.

Selected Activities

a. Borrow a shofar and try to blow it.
b. Learn the names of the shofar sounds and imitate them with your voice.
c. Cut out a mock shofar from construction paper, light cardboard, etc., and color or decorate it.
d. Sandcast a shofar, using plaster of paris.

3. Mezuzah

While many objects identify a Jewish home on the inside, only one points to its Jewishness on the outside—the mezuzah. In its Biblical usage, the term "mezuzah" literally meant "doorpost." Only later was it transferred to the religious object affixed to the right doorpost.

The mezuzah consists of a small roll of parchment, containing the "Shema" and other Biblical passages bespeaking love for God and His commandments (Deuteronomy 6:4-9 and 11:13-21), enclosed in a metal or wood case. The Hebrew letter "shin" or the word "Shaddai," which has been imprinted on the back of the parchment, is often visible through the opening near the top of the case. "Shaddai" means "Almighty," though many scholars feel that the three Hebrew letters in this word are the initials of a phrase referring to God as "the guardian of the entrance doors of Israelites."

In traditional homes, the mezuzah is fastened not only to the outer door but to the entrance way to virtually every room. The occupants, upon entering or leaving, customarily touch the mezuzah with their fingers and then kiss the fingers.

Some people mistakenly wear a miniature mezuzah as a necklace. This practice may stem from an inclination to view the mezuzah as an amulet to ward off evil. The mezuzah, however, belongs on the door or the entrance to a room only. Its purpose is to keep us aware of (a) the oneness and nearness of God and (b) our moral and religious duties.

Selected References

Birnbaum, pages 349, 448

Gross, pages 115–116, 227–228, 236

Kolatch, Volume 1, pages 113–118

The Jewish Catalog, Volume 1, pages 12–14, 206

Trepp, pages 36–37

Also consult:

Basic Judaism for Young People, Volume II, pages 53–60, 147

Selected Activities

a. Bring a mezuzah to a meeting, open it to show its contents, and explain the contents to the group.

b. Make a mock mezuzah case out of cardboard or soft wood.

c. Draw 10 of the letters found in the mezuzah parchment the way the scribe did.

d. Obtain permission to fasten a mezuzah to the outside door or the entrance to one of the rooms of a friend's or relative's house. Learn the proper blessing for affixing a mezuzah, as well as how far up it should be placed and at what angle.

4. Matzah

Symbolizing the unleavened bread our people ate during the exodus from Egypt, matzah is normally associated with Passover. Three matzot are used ceremonially in the course of the Passover seder, an occasion during which these flat cracker-like breads also remind us of the "bread of affliction" that our ancestors ate in Egypt while in bondage. They also help recall the simple desert life that marked our people's wandering in the wilderness for 40 years following their deliverance from slavery. Some people add a fourth matzah as a reminder of the Jewish communities in our time that are oppressed.

Made simply from flour and water, matzah is baked rapidly and generally perforated to prevent its rising during the baking process.

Selected References

Birnbaum, pages 74–75, 389

Gross, pages 98, 102–103

Kolatch, Volume I, pages 182–183, 190–195

The Jewish Kids Catalog, pages 94–95

The Jewish Catalog, Volume I, pages 139–140, 142–145

Trepp, pages 178–188

Also consult:

"Passover," in the *Our Holidays* series by Miriam Schlein, Behrman House.

But This Night Is Different, by Raymond Zwerin and Audrey M. Friedman, Union of American Hebrew Congregations.

A Child's Introduction to Torah, by Shirley Newman, Behrman House.

Selected Activities

a. Draw a matzah, showing the tiny holes or perforations.
b. Bake a matzah.
c. Make a matzah cover out of construction paper or cloth and decorate it.
d. Collect the wrappers of three different brands of matzah and make a collage out of them.

5. Lulav

Since Sukkot usually falls in October, the lulav might well be one of the first religious objects to which Maccabee Award candidates as yet unfamiliar with this Jewish symbol are introduced. A visit by or to the rabbi or attendance at a Sukkot morning service when the lulav characteristically is used will provide an opportunity for candidates to see it. They will not only learn about it and actually examine this palm branch decked with sprigs of willow and myrtle, but they will also see a demonstration of how it is waved.

A procession with lulav and etrog (the festive citron) takes place in the traditional synagogue every day of Sukkot except Saturday, culminating in seven processions on Hoshanah Rabba, the day before Shemini Atzeret. During part of the service, the lulav is waved in the four directions of the compass, as well as upward and downward, to symbolize the abundance and ever-presence of God's blessings.

The lulav has inspired various interesting interpretations, some of which are found in the sources listed below.

Selected References

Birnbaum, pages 72, 160, 311–312, 415, 437

Gross, pages 82–84

Kolatch, Volume I, pages 250–254

The Jewish Catalog, Volume I, pages 73–78

Trepp, pages 122–123, 126–127

Also consult:

"Sukkot and Simhat Torah," in the *Our Holidays* series, by Miriam Schlein, Behrman House.

Our Synagogue, Set B, Behrman House.

Selected Activities

a. Make a mock lulav out of construction paper or cardboard.

b. Recite the blessing for using the lulav.

c. Show correctly how the lulav is shaken during services on Sukkot.

6. Menorah

Over the centuries, the menorah has vied with the Magen David (Shield of David) as the foremost symbol of Judaism and the Jewish people. Its origin is in the Five Books of Moses, Moses having been instructed to build a golden menorah to illuminate the Tabernacle. The Torah speaks of the special pains taken with the artistic design and ornamentation.

The menorah was seven-branched. There was a base and a shaft with six branches made of solid gold which curved to the height of the central shaft so that all seven lamps were in a straight line. Fresh olive oil was provided daily and burned from evening to morning. According to tradition, the center lamp was left burning all day. (Today, the central seventh lamp is represented in the synagogue by the Ner Tamid, the Eternal Light, a perpetual light burning before the Ark.)

The earliest representation of the menorah known to us is found on the Arch of Titus in Rome, erected by the Romans to commemorate their victory parade following the destruction of the Holy Temple in Jerusalem in the year 70 C.E. In recent years, a number of tombs and monuments excavated in Israel and Rome, going back many centuries, had a menorah carved on them.

A second menorah, distinguished from the original candelabrum by its eight branches and shamash (server lamp), came into being thanks to the events that led to the Hanukkah celebration. To emphasize the distinction, the Hanukkah menorah is usually referred to as a Hanukkiah (Hanukkah Lamp).

Rabbinic law forbade making exact reproductions of the vessels used in the Holy Temple. In all probability, this was decreed in the hope that the seven-branched menorah design would again be employed for the restored edifice. Notwithstanding the prohibition, the seven-branched candelabrum has frequently been replicated, particularly in modern times. With minor variations, it is found in synagogues and many Jewish communal institutions. Moreover, it is now the official emblem of the State of Israel. A very large and imposing menorah is located in front of the Knesset building in Jerusalem.

Whereas formerly only oil was utilized to light the menorah; candles, gas, and electricity are often substituted today.

Much has been written concerning the symbolism of the seven branches. Generally they are seen as representing the 7 days of creation; in other words, the 7 days of the week during which, it is hoped, God's light or presence will illuminate our lives.

Selected References

Birnbaum, pages 366–367

Gross, pages 54, 58, 88, 171, 188

Kolatch, Volume 1, pages 126–217, 262–264

The Jewish Catalog, Volume 1, pages 133–134

Trepp, pages 142–147

Also consult:

Inside the Synagogue (revised edition), Chapter 15, Union of American Hebrew Congregations.

My Synagogue, by Michael Weisser, Behrman House.

Jewish Awareness Worksheets. Book 2, Behrman House.

Selected Activities

a. Make a seven-branch menorah out of flower pots, paper cups, metal cans, clay, plywood, or soda bottle caps.

b. Make an eight-branch menorah or Hanukkiah out of any of the items mentioned above.

c. Show the order in which the candles are placed in the Hanukkah menorah and also the order in which they are lit.

d. Make a menorah mobile to hang in your home or at a Scout meeting.

7. **Dreidel** (Svivon)

Few youngsters will not recognize the name for the spinning top associated with Hanukkah. Made of metal, plastic, or wood with Hebrew letters on four sides signifying that "a great miracle occurred there," the dreidel provides one of the games, perhaps the favorite one, played after the Hanukkah lights have been kindled. Significantly, in Israel, the letter "peh," meaning "here," has replaced the letter "shin," denoting "there."

Selected References

Birnbaum, pages 226–229

Gross, pages 89, 91

Kolatch, Volume 1, page 266

The Jewish Kids Catalog, pages 92, 104, 118–119

The Jewish Catalog, Volume 1, pages 131–133

Trepp, page 147

Also consult:

"A Great Miracle Happened There," by Laura Simms, in the *Exploring Our Living Past* series, Behrman House.

My Very Own Chanukah Book by Judyth R. Saypol and Madeline Wikler, Kar Ben Copies, Rockville, Md.

"Hanukkah" in the *Our Holidays* series, Behrman House.

Selected Activities

a. Show the group how to play a dreidel game.

b. Make a dreidel out of a styrofoam or cardboard egg carton, a ping pong ball, a marshmallow, a button, clay, or a half-pint milk carton.

c. Draw the Hebrew letters that appear on a dreidel or make them out of softwood, cardboard, styrofoam, or construction paper.

d. Make a dreidel mobile, using at least four different kinds of dreidels.

8. **Tallit** (Tallis)

This is the name by which the prayer shawl worn by traditionally-oriented Jews is known. It is sometimes used as a wedding canopy and to cover the pre-Bar/Bat Mitzvah children called to the Torah on the holiday of Simhat Torah.

A wearable tallit has fringes, called tzitzit, on its four corners. These threads, with their interesting double-knots and windings are intended to be reminders of God and His teachings.

In his volume, *The Complete Book of Jewish Observance*, Trepp refers to the tallit as the "robe of responsibility." It might be worthwhile to ask the Maccabee Award candidate why he thinks that is.

Some youngsters may find it of interest to know that many traditional Jews wear a small prayer shawl, called a tallit katan, under their shirts. Even in those instances where the candidate is not a stranger to the term tallit, it would be profitable to have him examine a variety of tallitot for size, color, material, and design. To rouse his curiosity regarding the tzitzit, encourage him to explore how they are made.

Selected References

Birnbaum, pages 527–528

Gross, pages 24–25, 47, 126, 163–164

Kolatch, Volume 1, pages 99–106

The Jewish Catalog, Volume 1, pages 51–57

Trepp, pages 27–30

Also consult:

My Synagogue, by Michael Weisser, Behrman House.

Selected Activities

a. Learn and recite the blessing for putting on a tallit.

b. Learn how to make the tzitzit (fringes) for a tallit.

c. Make a jigsaw puzzle that features a tallit.

d. Draw the Hebrew words that usually appear on the top of the tallit.

9. Haggadah

The Haggadah is the special book used at the Passover seder. While its text focuses primarily on the narrative of the Exodus, it also features folklore, hymns, poetry, riddles, Biblical and rabbinic passages, and various prayers and blessings. Some Maccabee Award candidates no doubt will already be familiar with such favorites as "Dayenu," "Mah Nishtanah," and "Had Gadya."

More than 2,000 different printed editions of the Haggadah have appeared since the age of printing began. The Haggadah also is one of the most illustrated Jewish literary works.

Even in a small Jewish community, there will be an assortment of Haggadot. The parent or counselor might try to round up a number of them and let the candidates examine them.

Selected References

Birnbaum, pages 155–156

Gross, pages 93, 103–106

Kolatch, Volume 1, pages 195–198

The Jewish Kids Catalog, page 146

The Jewish Catalog, Volume 1, pages 141–143

Trepp, pages 180–182, 185–190

Also consult:

My Haggadah, by Ila Cherney, Behrman House.

Pesah Is Here, by Hyman and Alice Chanover, United Synagogue Commission on Jewish Education.

My Very Own Haggadah, by Judyth R. Saypol and Madeline Wikler, Kar Ben Copies, Rockville, Md.

But This Night Is Different, by Raymond Zwerin and Audrey M. Friedman, Union of American Hebrew Congregations.

Selected Activities

a. Prepare an illustrated Haggadah of your own.

b. Learn and chant at least one of these melodies:

"Dayenu"

"Adir Hu"

"Avadim Hayinu"

"Mah Nishtanah"

c. Make a cover for a Haggadah and decorate it with appropriate symbols.

Optional Symbols

Should the Tiger Cub or counselor decide to use any of the optional symbols (Magen David, Afikoman, Kippah, Aron Ha-Kodesh, or Gragger), the standard sources of information and craft ideas mentioned earlier should be consulted. It may also be well to give play to one's own imagination.

Jewish Community Helpers

The wheels of Jewish communities in the U.S. go round, in large measure, due to the efforts of the "community helpers" who make this their responsibility. Although the distinction is not always clear in specific situations, these helpers are generally divided into two types: lay workers and professionals.

Rare is the community that manages without the latter. For this reason, it is important that our children be introduced to at least some categories of professional helpers at a relatively early point in their lives. To be sure, many Jewish communities boast of a much wider variety of individuals than are represented in the list of requirements for the Maccabee Award. Among those who may be considered Jewish community "helpers," are a shohet, kosher butcher, Jewish bookstore merchant, persons working in a mikveh, rabbis serving in a Bet Din, editor or reporter of a Jewish newspaper, a Jewish caterer, a mohel, etc. In general, it would be rewarding to call the Tiger Cub's attention to the nature of a "Jewish Community" and to those who work within it.

For the limited purposes of this award, however, it is not essential that the candidate be familiar with all of them. The irreducible number the candidate must know has been kept to two.

There are not many books or other materials that deal with all of these helpers on the level of the Tiger Cub. And few of those resources will be readily available to the parent or leader. A major source of information, therefore, may have to be the community itself. The candidates might create in advance a list of questions to be posed when visiting with a community helper.

1. Rabbi

From the Hebrew, meaning "my teacher" or "my master," the term "rabbi" has been in use about 2,000 years. Originally it referred to a person learned in Jewish law. The concept of a rabbi as a salaried staff member of a synagogue is relatively recent, having evolved about 150 years ago. The rabbi of today, however, is more than a scholar; he is often a spiritual counselor, a university faculty member, and a civic leader in the forefront of community endeavors in the area of social action.

Rabbis now work in a wide variety of institutional settings: the congregation, Jewish educational institutions for youth and adults, the college campus, the military, hospitals and geriatric centers, and Jewish communal organizations of different kinds. The roles by which they are best known to young people, however, are associated with their delivering sermons, conducting religious services, officiating at Bar/Bat mitzvah ceremonies and weddings, presiding at funerals, teaching children and adults about Jewish tradition, and helping individuals with problems.

It should not be difficult to arrange for a visit to or by a rabbi, so that questions concerning a rabbi's duties may be put to him/her directly by the candidates.

If the parent/partner or counselor has access to the cassette tape *Especially Jewish Symbols*, produced by Alternatives in Religious Education, the Tiger Cub can be encouraged to listen to and learn the song "Rabbi," and perhaps even make up motions to go with the music.

Selected References

Birnbaum, pages 290–291, 440, 565–567

Gross, pages 14–15, 48, 62

The Jewish Catalog II, pages 265, 310–316

Also consult:

For One Another—Jewish Organizations That Help Us All, by Raymond A. Zwerin, Union of American Hebrew Congregations (and American Association for Jewish Education).

Inside the Synagogue, revised edition, by Joan Sugarman and Grace Freeman, Union of American Hebrew Congregations.

My Synagogue, by Michael Weisser, Behrman House.

Our Synagogue, Set A, Behrman House

2. Cantor

In the Middle Ages, the hazzan, the Hebrew term used for today's cantor, frequently was a combination of singer, composer, poet, and man of great learning. In modern times, the cantor is primarily a chanter, reader, and leader of the synagogue liturgy. The cantor usually has a good voice, knows all kinds of Jewish melodies, and sometimes trains and/or directs a choir. Often, as much as the rabbi, the cantor sets the tone for a synagogue. Most cantors, however, do much more than lead the congregation in prayer. They teach in the synagogue's religious school, prepare boys and girls for Bar/Bat mitzvah, perform at organization meetings, and intone at weddings and funerals.

Seek out and interview a cantor. Come with questions. Go to hear the cantor at services. Invite the cantor to a Tiger Cub group meeting to teach a favorite synagogue melody. Also you could obtain a recording, a cassette, or a tape of a famous cantor and

play it at a get-together. Jewish book stores usually sell such items.

Depending upon the youngster's interest, you might discuss the difference between reciting and singing a prayer, using the "Shema" or another well-known melody as an example.

Selected References

Birnbaum, pages 207–208, 290

Gross, pages 62, 254–255

The Jewish Catalog II, pages 371–374

Also consult:

Inside the Synagogue, revised edition, by Joan Sugarman and Grace Freeman, Union of American Hebrew Congregations.

My Synagogue, by Michael Weisser, Behrman House.

Jewish Awareness Worksheets, Book 2, Behrman House.

3. Jewish Educator

While some communities still engage volunteer teachers and principals, the overwhelming majority of Jewish educators are professional, salaried people. Their teaching hours range from 2 hours a week in a 1-day-a-week setting to as many as 30 or more hours in a day school. And they teach the broad gamut of Jewish subjects: Hebrew texts, Hebrew language, Jewish history, Jewish current events, Jewish music, prayer, and more.

In this connection, it should be of interest to the youngsters to know that Hebrew is now taught in hundreds of colleges and universities (many of which also teach Yiddish), public schools in the major cities of the United States, as well as in synagogues and Jewish community centers.

The principal or educational director is, as a rule, an experienced and seasoned teacher who has been invited to assume responsibility for administration and supervision of a Jewish school. He/she is in charge of organizing the course of studies; aiding, training, and assisting the teachers; working with the parents of the students; and counseling with the lay governing board of the school. Most principals also continue teaching.

Hebrew teachers are agreeable to interviews. Have the candidate ask how they became teachers, what they do outside of school hours, etc. If the Tiger Cub is not attending a Jewish school, obtain permission for him to observe a teacher at work.

Selected References

The Jewish Catalog I, pages 292–294

Grand Junction, Colorado, a filmstrip, Torah Aura Productions.

Also consult:

My Very Own Jewish Community, by Judyth S. Groner and Madeline Wikler, Kar Ben Copies, Rockville, Md.

The Synagogue Game, Torah Aura Productions.

All in My Jewish Family, by M. Roseman, Union of American Hebrew Congregations.

4. The JCC Worker

There are several hundred Jewish community centers and YM-YWHAs around the country. Each offers a wide assortment of cultural, educational, and recreational programs to members of the Jewish community. In recent years, they have intensified the nature and extent of their Judaically-oriented programming, as well as their services to the Jewish senior citizens. In many communities, their activities are open to non-Jews.

Visit the nearest JCC. Arrange for an interview with its director or with one of the other professional workers. Give the candidate an opportunity to observe and, if possible, participate in several of the institution's activities. Obtain suitable literature describing the JCC's programs that can be reviewed after the visit.

Selected References

Gross, page 8

Write to JWB, formerly the National Jewish Welfare Board, 15 East 26th Street, New York, NY 10010

Also consult:

My Very Own Jewish Community, by Judyth S. Groner and Madeline Wikler, Kar Ben Copies, Rockville, Md.

For One Another—Jewish Organizations That Help Us All, by Raymond A. Zwerin, Union of American Hebrew Congregations (and American Association for Jewish Education), available from Alternatives in Religious Education.

5. Scribe (Sofer)

Derived from "sefer," meaning a book, this is a word many Maccabee Award candidates may know. Sofer is the designation for the scribe who pens Judaism's most sacred texts.

Originally, the term was assigned to scholars who arranged, interpreted, and edited the books of the Bible and who lived during and immediately following the Persian period in Jewish history. Later, it was the title given to individuals who copied the Torah, the Talmud and its commentaries, and the prayerbooks. They also reproduced the Haggadah for Passover, and wrote marriage contracts, mezuzot, and other holy writings.

With the advent of the printing press, the job of the sofer has been limited essentially to reproducing the Torah and the megillot. This can be a very tedious and time-consuming task, for it frequently takes an entire year to complete a single Torah scroll. The sofer is not merely a talented copyist. Not only must he have great reverence for the written word and be thoroughly familiar with the strict rules for writing a Torah, but he must be well-versed in Jewish classical sources.

If an error is made in writing God's name, a whole section must be recopied, since the rule is that God's name may not be erased. This is but one of many regulations governing the writing of a sacred Jewish scroll.

The sofer does not use an ordinary pen. He works with a quill taken from a kosher fowl, generally a goose or a turkey, along with an indelible ink that is specially prepared from vegetable ingredients.

Since it is rather unlikely that a bona fide sofer will reside in any but the very large Jewish communities, it may not be a simple matter to introduce the candidate to one. The counselor who feels strongly about it may have to invite the assistance of the rabbis and congregations in the area or arrange for a visit to a community with a resident sofer.

Selected References

Birnbaum, pages 291, 435–436, 449

Gross, page 243

Kolatch, Volume 1, page 114

The Jewish Catalog I, pages 186–187, 201–209

Trepp, pages 18–20

Also consult:

Inside the Synagogue, revised edition, by Joan Sugarman and Grace Freeman, Union of American Hebrew Congregations.

Basic Judaism for Young People, Volume 2, by Naomi Pasachoff, Behrman House, pages 85–87, 148.

My Synagogue, by Michael Weisser, Behrman House.

The Language of Judaism, by Simon Glustrom, Jonathan David Co., pages 99–100

Sofer, by Eric Ray, a book and slide tape, Torah Aura Productions.

6. Other Community Helpers

Virtually no standard print or nonprint material exists in which the activities of Jewish family and federation workers, kosher butchers, and others mentioned earlier are described. For the most reliable information, the Tiger Cub will have to turn to the helpers themselves.

Jewish Heroes

To the young of today, the term "hero" usually means a military or sports figure or perhaps a movie or TV personality. For many young people, heroes are associated with parades. Most heroes worthy of recognition are not to be found in the ball field, at the head of a parade, or in the headlines. In the case of Judaism, our heroes teach more than history; they teach values.

For the most part, the heroes celebrated by Jewish tradition have been those of the spirit, possessing qualities of mind and character that have affected our people as a whole. The heroes of Jewish history have been men and women of courage, integrity, and steadfastness in the face of great odds. They have been responsible for spiritual or cultural achievement. They were individuals whose example continually rekindled the average Jew's belief in our people's destiny and in the capacity of the ordinary Jew to overcome religious and moral obstacles.

It is not surprising that Judaism discovers heroism in everyday people--parents who endure fatigue to eke out a livelihood for their families; noble hearts who give of their own meager possessions to clothe, feed, or shelter those less fortunate; and individuals with a fighting spirit and staying power who stand their ground in matters of religious and ethical conviction. Nor is it any wonder that the sages in the *Ethics of the Fathers* declared, "Who is mighty? One who conquers his evil inclination."

Ten heroes of the ancient past, near past, and the present are listed. From these, the candidate should select and identify four, or choose any other four Jewish heroes who have contributed to Jewish life. Chances are that most Tiger Cubs will confine their selections to the first five names, since these are the best known. The parent/partner or counselor is therefore urged to expand the candidates' horizons by encouraging them to go beyond the familiar. If adequate, printed source materials on the lesser known personalities are not easily obtainable, the youngsters should be coaxed to consult a local rabbi, Jewish educator, or community leader.

In this connection, remember that for purposes of personal identification, only male figures have been listed. You should not hesitate to suggest female personalities and allow the candidate to substitute one or more of them for names on the list.

Good references for background information on the Biblical and post-Biblical figures on the list are:

Leaders of Our People, Volumes 1 and 2, by Joseph Gumbiner, Union of American Hebrew Congregations.

Lessons from Our Living Past, Behrman House (the teacher's guide is especially helpful).

Stories from Our Living Past, Behrman House.

Jewish Heroes, Books 1 and 2, by S. Weilerstein, United Synagogue of America.

1. Abraham

Father of the Jewish people, the first Hebrew, believer in the one God, Abraham needs no introduction. The Torah and the midrash have interesting stories about Abraham with which the Maccabee Award candidate should be familiar.

Selected References

Gross, page 169

Also consult:

First Book of Bible Heroes, Part I, by Dona Z. Meilach, Ktav Publishing House.

A Child's Introduction to Torah, by Shirley Newman, Behrman House.

Lessons from Our Living Past, Behrman House (also the Parent Parallel Study Kit).

2. Moses

Few candidates will not know about our people's leader and lawgiver who led us out of Egypt and presented us with the Torah. Israel's major prophet, the only one according to our tradition, to whom God revealed himself directly and not through the medium of a vision or a dream, Moses was known to his people endearingly and reverently as "Moshe Rabeinu," or "Moses, our teacher."

Selected References

Gross, pages 170–171

Also consult:

"The Baby Moses," by Laura Simms, in the *Exploring Our Living Past* series, Behrman House.

"The Crown of Pharaoh," four-page activity booklet in the above series.

First Book of Bible Heroes, Part 1, by Dona Z. Meilach, Ktav Publishing House.

A Child's Introduction to Torah, by Shirley Newman, Behrman House.

"Moses and the Lost Lamb," in *Stories from Our Living Past*, Behrman House.

3. King David

Best known to children for saving his people from Goliath, the Philistine giant, David was the second King of Israel. Having crushed the Philis-

tines who had been harassing the Israelites for almost a century, David made Jerusalem his people's capital. Under his leadership, the land was safely secured for the Hebrews from the Euphrates River to the Mediterranean Sea. David had other claims to fame, however. He was the composer of the Psalms and his friendship for Jonathan, son of King Saul, earned the admiration of the sages.

Selected References

Gross, pages 173–179

Also consult:

First Book of Bible Heroes, Part 2, by Dona Z. Meilach, Ktav Publishing House.

Lessons from Our Living Past, Behrman House (also the Parent Parallel Study Kit)

"David and the Spider," in *Stories from Our Living Past*, Behrman House.

4. Mordecai

Cousin and guardian of beautiful Esther who was destined to become Queen of Persia, Mordecai was the male hero of the Purim story. He dared defy the king's second-in-command and prodded Esther to act boldly in order to save his people from the cruel fate Haman had in mind for them. Thanks to Mordecai and Esther, we annually celebrate one of Judaism's merriest holidays.

Selected References

The Jewish Catalog I, pages 135–136

Trepp, pages 158–160

Also consult:

"Purim," in the *Our Holidays* series, by Miriam Schlein, Behrman House. This is one of the features of the *Home Start* subscription series.

Jewish Holidays, Jewish Awareness Worksheets, Behrman House, Book 2.

5. Judah Maccabee

A children's favorite, Judah Maccabee looms larger than life in the Hanukkah drama. One of five warrior sons of Mattathias, Judah led his ragged band of guerrilla fighters to a stunning victory over the well-organized and well-equipped battalions of Antiochus, king of Syria.

For Judah and his followers, this was not a war for territory or might. It was a struggle for freedom of religious belief and practice. In short, it was a war for the right to be one's self. As such it was a landmark victory in man's striving for spiritual and intellectual liberty.

How the Maccabees entered Jerusalem, cleansed the Holy Temple of the defiling idols placed there by the Syrians and rededicated that sanctuary to the worship of God is a familiar saga to the average Jewish child.

Selected References

Kolatch, Volume 1, pages 260–262

The Jewish Catalog I, pages 130–131

Trepp, pages 137–141

Also consult:

"A Great Miracle Happened There," by Laura Simms, in the *Exploring Our Living Past* series, Behrman House.

"Hanukkah," in the *Our Holidays* series by Miriam Schlein, Behrman House (also featured in the *Home Start* subscription series)

A Picture Book of Hanukkah, by David A. Adler, Holiday House.

The Hanukkah Story, by Marilyn Hirsh, Hebrew Publishing Co.

6. Hillel

Hillel's heroism was one of courage, patience, steadfastness of purpose, and endless kindness and understanding. Truly inspirational is the tale of how he almost froze to death on the roof of the academy in order to imbibe Torah. Equally warming is the response he gave to the gentile who sought to learn the whole of the Torah while standing on one foot. The mind-opening aphorisms attributed to Hillel in the *Ethics of the Fathers* can be the source for many food-for-thought sessions with young people.

Selected References

Gross, pages 10, 15, 186–187

Kolatch, Volume 2, pages 259–261, 307

Also consult:

Lessons from Our Living Past, Behrman House

Basic Judaism for Young People, Volume 2, by Naomi Pasachoff, Behrman House, pages 126–127.

If I Am Only for Myself—The Story of Hillel, by Aaron H. Blumenthal, United Synagogue Commission on Jewish Education.

My People, Abba Eban's History of the Jews, adapted by David Bamberger, Volume 1, Behrman House, pages 53–57.

7. Akiba

The life of the sage, Akiba, provides many uplifting lessons for young people. An unknown shepherd, virtually illiterate until the age of 40, Akiba became one of the most renowned Jewish scholars and teachers of all times. The sacrifices his wife made so that he might study Torah; the esteem in which he was held by his people; the thousands of students and disciples he raised; his defiance of the Roman emperor's decree prohibiting Torah instruction; and the stirring tale of his martyrdom are the stuff of which inspirational legends have been woven.

Selected References

Gross, pages 189–190

The Jewish Catalog II, pages 238–239

The Jewish Catalog I, page 146

Kolatch, Volume 2, pages 210–212, 298–299

Kolatch, Volume 1, pages 88, 153, 162

Also consult:

Lessons from Our Living Past, Behrman House.

Basic Judaism for Young People, Volume 2, by Naomi Pasachoff, Behrman House, pages 11, 120–121, 138–140.

My People, Abba Eban's History of the Jews, adapted by David Bamberger, Volume 1, Behrman House, pages 67–72.

8. Haym Salomon

One of the heroes of the American Revolution, Haym Salomon gave of his wealth to help save the newly proclaimed republic. Though he came to America from Poland only 4 years before the Declaration of Independence, his patriotism was so ardent that he suffered imprisonment. He subsequently became official broker to the Office of Finance of the Continental Congress, working with Robert Morris to maintain the public credit of the infant government.

Salomon is also reputed to have used his personal funds to aid such patriotic leaders as James Madison and Thomas Jefferson.

Selected References

Gross, pages 214–215

The Jewish Kids Catalog, page 52

The Jewish Catalog II, page 393

Also consult:

My People, Abba Eban's History of the Jews, adapted by David Bamberger, Volume 2, Behrman House, pages 22–23.

9. Theodor Herzl

Generally credited with being the father of modern political Zionism, Herzl convened the first Zionist Congress in Basel, Switzerland, in 1897. A highly successful Jewish playwright and journalist, he was so profoundly affected by the infamous Dreyfus trial in France that he became the foremost spokesman and activist for a Jewish homeland. His impressive turnabout, his untiring efforts to convince kings and potentates of the justice and urgency of the Jewish claim to a homeland, as well as his untimely death in 1904 at the age of 44, make absorbing narratives for young people.

Selected References

Birnbaum, page 525

Gross, page 257

The Jewish Catalog III, pages 323–324

The Jewish Kids Catalog, pages 68–70

Also consult:

"The Herzl Miracle," chapter 14, *My People*, Abba Eban's History of the Jews, adapted by David Bamberger, Volume 2, Behrman House.

10. Anatoly (Natan) Shcharansky

Shcharansky affords the parent or counselor a unique opportunity to introduce Tiger Cubs to a live Jewish hero who has become a legend in his own time. Furthermore, his rare courage and fighting spirit, and his release after years of incarceration in Soviet hard-labor camps, provide a natural springboard to teach about Soviet oppression of its Jewish citizens.

As in the case of so many others, Shcharansky's crime was that he wanted to leave Russia to live in Israel. He was arrested and accused of being a spy for the United States. President Jimmy Carter told the Russians that this was not true, but his government was intent on making an example of him and he was put on trial.

The viciousness and ferocity of the Soviet government's desire to quell the Jewish dissident movement was brought to the attention of the entire world by the way Shcharansky was treated. He was sentenced to many years in prison, but not before he made a number of statements in court which made all of world Jewry proud of him. He showed his great courage when he said: "One would think I would be sorry, but I am not. I am happy because I have lived at peace with my conscience...I am happy that I helped people...I am happy to have witnessed the process of liberating Soviet Jewry. For more than 2,000 years, my people have been dispersed. Wherever Jews were, they would repeat every year, 'Next year in Jerusalem.' At present, I am as far as ever from my people ...and many hard years...are in store for me. To my wife and my people, I can only say, 'Next year in Jerusalem.' "

Other Jews in Russia also showed the world their bravery. They stood outside the courtroom and sang "Hatikvah," the national anthem of the State of Israel.

Selected References

Shcharansky—Hero of Our Time, Martin Gilbert, Viking Press.

Note: *Anatoly and Avital Shcharansky: The Journey Home*, recently published by Harcourt Brace Jovanovich.

In addition, Random House has announced plans to publish Shcharansky's memoirs in the fall of 1987, focusing on his decade of imprisonment and persecution.

11. Optional Heroes

As pertains to Deborah, Queen Esther, Maimonides, Chaim Weizmann, David Ben Gurion and Golda Meir, the counselor is referred to the standard works enumerated earlier. The most useful will be the *Encyclopedia Judaica*, the *Jewish Catalog* series, the *Jewish Kids Catalog*, *Builders of Israel* and Abba Eban's *My People*.

The World Zionist Organization in New York and the Israeli Embassy in Washington, D.C., are good resources for information on the last three personalities.

Appendix A
Addresses of Publishers

Adama Books
306 West 38th Street
New York, NY 10164

Alternatives in Religious Education
3945 South Oneida Street
Denver, CO 80237

Bantam Books, Inc.
666 Fifth Avenue
New York, NY 10103

Basic Books
10 East 53rd Street
New York, NY 10022

Behrman House
235 Watchung Avenue
West Orange, NJ 07052

Bloch Publishing Co.
19 West 21st Street
New York, NY 10010

Doubleday
245 Park Avenue
New York, NY 10167

Harcourt Brace Jovanovich
757 Third Avenue
New York, NY 10164

Henry Schuman, Inc. (out of business)
Books may be available in synagogue/Jewish libraries.

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