

Ner Tamid Emblem Workbook

Scout: _____

Date: _____



*This workbook is designed to assist Scouts working on their Ner Tamid Emblem.
Information contained in the workbook is taken directly from a variety of websites.
Each Scout is responsible for determining what is appropriate for their faith.*

Ner Tamid Emblem

Comments, Questions, Edits

Email: J. Levens at JDL13@comcast.net

Ner Tamid Emblem

NER TAMID APPLICATION FORM

SHIPPING ADDRESS: Allow two to three weeks for delivery. Overnight shipping requires a street address and correct zip code.

Name _____
Address _____
City _____ State _____ Zip _____
Day phone _____ Email _____

CANDIDATE'S INFORMATION:

Name _____ Age _____ Grade _____
Address _____
City _____ State _____ Zip _____
Unit number _____ Council _____

CERTIFICATION

This is to certify that _____ has fulfilled the requirements of the Ner Tamid Program. He is worthy of the emblem.

Unit Leader Signature and Date

Parent or Guardian Signature and Date

Rabbi or Counselor Signature and Date

Local council Jewish Committee (if one exists) Signature and Date

Certification by the local council (REQUIRED SIGNATURE!)

ORDER INFORMATION

_____ Medal and Certificate	\$11.00	_____
_____ Required Registration Fee per student	\$.50	_____
_____ Required Shipping/Handling Fee per order *	\$3.50	_____
TOTAL (Prices Subject to Change)		_____

Check one (if nothing is checked, your order will be shipped First Class Mail)

- Standard shipping via First Class Mail through the USPS (fees paid above) n/a
 USPS Priority Mail 2-3 days not guaranteed (additional fees apply) _____
 Ground 3-5 days – No PO Boxes (additional fees apply) _____
 Overnight 1-2 days – No PO Boxes (additional fees apply) _____

FAX SERVICE 314-638-7250 All fax orders are assessed \$6.00. \$6.00 _____

Faxes received by noon CST will be processed and shipped that same day.

The fax fee is assessed per shipping address (orders shipped together are assessed one fee).

GRAND TOTAL (amount of order plus special fees) _____

All orders must be sent with payment in full by check, money order, or credit card. If credit card, please provide the following information: Check one: MasterCard Visa

Cardholder's Name _____

Acct # _____ - _____ - _____ - _____

Expiration Date: _____ CV2 code _____

The CV2 code is the last three digits on the backside of the credit card in the signature box.

Cardholder's Address _____

Phone (Day contact) _____

Signature _____

* SHIPPING – All orders are assessed a standard shipping/Handling fee per shipping address (orders shipped together are assessed one fee) and are sent via First Class Mail. To upgrade shipping, visit www.praypub.org for explanation and fees.

Send this form and payment to:

Nat'l Jewish Committee on Scouting
c/o P.R.A.Y.
8520 Mackenzie Road, Ste. 3
St. Louis, MO 63123-3413
314-638-1017
Fax 314-638-7250

2007 Printing

Ner Tamid Emblem

Ner Tamid Emblem

Ner Tamid Emblem

For Jewish Boy Scouts and Venturers, grades six through nine

As a Scout you know that *learning by doing* is a basic principle of Scouting. Just as you keep yourself physically strong by camping, hiking, and other outdoor healthful activities, so also you build yourself spiritually and morally by practicing your religion. The Ner Tamid (Eternal Light) program will help you grow spiritually. It will aid you to practice *duty to G-d*, to be *reverent*, and to be *faithful in your religious duties*.

To help you in this phase of your Scouting experience, the National Jewish Committee on Scouting has developed the Ner Tamid program for boys in grades six through nine.

As a Scout, you may work on the Ner Tamid program whether your unit is connected with your own synagogue, community center, school, or with some other organization. You carry on your Scout program in your troop while you fulfill the Ner Tamid requirements under the guidance of your rabbi or Ner Tamid counselor.

Description of the Ner Tamid Emblem

The Ner Tamid emblem is a pendant representing the Eternal Light that hangs in front of the Holy Ark in the synagogue. It is attached to a blue and white ribbon and a bronze bar pin that carries the inscription "Ner Tamid" in Hebrew letters and "Eternal Light" in English.

The Ner Tamid in the synagogue of our own day goes back to the seven-branched menorah described in the Bible (Exodus 27:20; Numbers 8:2). The center light, from which the other six were kindled, is the Ner Tamid. The lamp burned continually, symbolizing the Jewish people's eternal devotion to G-d's teachings.

Steps in Earning the Ner Tamid Emblem (Initial on left and indicate date completed)

1. Fill out the application. Be sure you read carefully the instructions heading each section of the Ner Tamid requirements.
2. Get in touch with your rabbi (or religious schoolteacher) and discuss the requirements. He or she will be glad to serve as your Ner Tamid counselor. Please keep a neat record of all your work in a notebook that you can review with your counselor. You will find a list of books in this pamphlet that will help you tackle the requirements. A good Jewish encyclopedia can also prove helpful. You can find most of these books in your synagogue library.
3. As you fulfill the requirements, put a circle around the number of each one you complete. From time to time, ask your counselor to check your knowledge of the requirements. He or she will initial each section as you complete it.

Ner Tamid Emblem

4. When all requirements have been completed to the satisfaction of your counselor, take this application to your local council service center for approval.
5. Your counselor will then mail the certification and order form to P.R.A.Y. Your Ner Tamid emblem will be presented to you at an appropriate ceremony.

Reference Books

You can usually find these books in your synagogue library. Consult your rabbi or counselor for additional help, or contact the National Jewish Committee on Scouting.

A. HOME OBSERVANCE

- o Donin, Hayim Halevy, *To Be a Jew*
- o Gersh, Harry, *When a Jew Celebrates*
- o Trepp, Leo, *The Complete Book of Jewish Observance*

B. SYNAGOGUE WORSHIP

- o Donin, Hayim Halevy, *To Pray as a Jew*
- o Milgram, Abraham E., *Jewish Worship*
- o Rossel, Seymour, *When a Jew Prays*

C. JEWISH STUDY

- o Chiel, Arthur, *Pathways Through the Torah*
- o Noveck, Simon, ed., *Creators of the Jewish Experience in Ancient and Medieval Times*
- o Trepp, Leo, *A History of the Jewish Experience*

D. THE AMERICAN JEWISH COMMUNITY

- o American Jewish Committee, *American Jewish Yearbook*
- o Kenvin, Helene S., *This Land of Liberty: A History of America's Jews*
- o Zwerin, Raymond, F., *For One Another: Jewish Organizations That Help Us All*

E. WORLD JEWRY

- o American Jewish Committee, *American Jewish Yearbook*
- o Elon, Amos, *Understanding Israel*
- o Segal, Abraham, *Israel Today* (revised)

Requirements for the Ner Tamid Program

A. HOME OBSERVANCE—Living the Jewish Life at Home

Do the first requirement and choose one of the other three.

- 1 a. Tell how the Sabbath should be observed and the meaning of this observance.
b. Tell how the following High Holy Days and festivals are celebrated and the meaning of these observances to you: Rosh Hashanah, Yom Kippur, Sukkot, Pesach, Shavuot, Chanukah, Purim, and Tishah b'Av.
- 2 a. Study a Hebrew calendar (luach) and tell how it differs from the general calendar.
b. Give the names of the Hebrew months.
c. Give the Hebrew dates of the High Holy Days and festivals.

Ner Tamid Emblem

- 3 a. Give the titles of at least five Jewish books that every Jewish home should have. Include books for study, prayer, and reading.
- b. Read a book of Jewish interest approved by your rabbi or counselor and write a book report of at least 200 words.
- 4 a. Read and explain the following verses in the Bible, which contain some of the sources for the observance of kashrut: Leviticus 11; Deuteronomy 12:16, 23; Genesis 32:33; Exodus 23:19, 34:26; and Deuteronomy 14:21.
- b. What reason does the Torah give for the observance of kashrut?
- c. Tell how you could observe kashrut while camping.

B. SYNAGOGUE WORSHIP—Living the Jewish Life in the Synagogue

Do the first requirement and complete one of the other three.

- 1 a. Attend synagogue Sabbath services regularly.
- b. Describe and explain the use of some of the sacred ceremonial objects such as Ner Tamid, Sefer Torah, Aron Kodesh, etrog and lulav, shofar, and Megilah.
- c. What Jewish activities, other than worship, are sponsored by or conducted in your synagogue?
- 2 a. Give the important ideas contained in the Kiddush, Shema, Amidah, Alenu, En Kelohenu, Yigdal, and two other prayers.
- b. Write a brief composition (about 200 words) on the subject "How the Ner Tamid program helps a Scout put into practice a Scout is reverent."
- 3 a. Show evidence that you are Bar Mitzvah or that you will be Bar Mitzvah.
- b. Chant or read the blessings on being called to the Torah for an aliyah.
- c. Explain the meaning and contents of the tefilin and learn how and when they are used.
- d. Write a brief composition (about 200 words) on the subject "How the Ner Tamid program helps a Scout put into practice a Scout is reverent."
- 4 a. Show evidence that you are Bar Mitzvah or are preparing for Bar Mitzvah or Confirmation.
- b. Read the blessings on being called to the Torah and the blessings of the Haftarah.
- c. Write a brief composition (about 200 words) on the subject "How the Ner Tamid program helps a Scout put into practice a Scout is reverent."

C. JEWISH STUDY—The Bible and Sacred Literature

Do the first requirement and complete either requirement 2 or 3.

- 1 Give evidence of being a pupil at a Jewish school for at least three years. Obtain a statement from the teacher that your work has been satisfactory. (Scouts who find it impossible to attend formal classes may substitute an equivalent course of private study under the supervision of the rabbi or counselor.)
- 2 a. Name the books of the Bible that make up the Torah, the Prophets, and the Writings.

Ner Tamid Emblem

- b. What do Sedra (parasha) and Haftarah mean?
 - c. What is the Talmud? Select five sayings that you like from "Ethics of the Fathers" (Pirke Avot), which is one of the books of Talmud.
- 3 Select five names from each group of great Jewish personalities and tell what made each of them famous.

I	II	III
• Abraham	• Hillel	• Ba'ai Shem Tov
• Moses	• Yochanna Ben Zakki	• Gaon of Vilna
• Samuel	• Akiba	• Moses Mendelssohn
• Esther	• Judah Hansai	• Moses Monteflore
• Sarah	• Rav	• Zacharias Frankel
• Deborah	• Daadyah Gaon	• Chaylm Nachman Bialik
• David	• Rashi	• Samson R. Hirsch
• Elijah	• Judah Halevi	• Albert Einstein
• Isaiah	• Maimonides	• Sigmund Freud
• Judah Maccabee	• Joseph Karo	• Aldred Dreyfus

D. THE AMERICAN JEWISH COMMUNITY—Living in the Land of Freedom

Do the first requirement and complete either requirement 2 or 3.

- 1 Select from the list of service projects on the back of this pamphlet at least three projects of service to the synagogue, Scout unit, and community to be fulfilled for a period of one year. (A Scout may receive credit for service projects fulfilled before he enrolled in the Ner Tamid program from the time he became a Tenderfoot Scout.)
- 2 a. List at least five national Jewish organizations in your home city, state, or region, and describe what they do.
b. List the ten largest cities in the United States, showing the total population and the Jewish population in each. Give the approximate Jewish and general population of your city.
- 3 Select seven of the following great American Jews and describe their contribution to the building of America and the American Jewish community.

- | | |
|-----------------|---------------------|
| • Judah Touro | • Jacob H. Schiff |
| • Hyam Solomon | • Louis D. Brandeis |
| • Emma Lazarus | • Stephen S. Wise |
| • Isaac M. Wise | • Bernard Revel |
| • Oscar Strauss | • Solomon Schechter |

E. WORLD JEWRY—"We Are All Brothers"

Do requirement 1 and complete either requirement 2 or 3.

Ner Tamid Emblem

- 1 a. On a map of Israel, locate
 - The regions of the country
 - Major rivers and lakes
 - Three sacred historical sites
- b. Tell what each of the following did for the rebirth of the State of Israel: Theodor Herzl, Chaim Weizmann, Abba Hillel Silver, David Ben Gurion, Abraham Kook, Henrietta Szold, and Golda Meir.
- c. Tell briefly what three of the following are doing or have done in the rebuilding of Israel: Jewish National Fund, United Jewish Appeal, Hadassah, Hebrew University, Histadrut, Agudath Israel, Jewish Agency.
- 2 a. List the national synagogue organizations and the major seminaries and rabbinical groups of the Orthodox, Conservative, Reconstructionist, and Reform branches of Judaism.
- b. List three national Jewish organizations serving Jewish youth in America.
- c. Describe the work of one organization from (a) and one from (b).
- 3 a. Make a scrapbook of Jewish current events containing news items, pictures, cartoons, stories, articles, etc.
- b. List the Jewish and general population in ten important countries.

SERVICE PROJECTS

Choose the three projects to fulfill requirement D-1 under Requirements for the Ner Tamid Program.

1. Serve as usher in synagogue—at forums, celebrations, etc.
2. Serve as patrol leader, den chief, or assistant in any Scouting activity.
3. Act as monitor or as leader of club in religious school.
4. Help in office of synagogue, Jewish center, religious school, social service agency, or Jewish organization.
5. Serve as cantor, choir member, reader, or in some other active capacity in junior congregation.
6. Help with the enrollment of pupils in religious school—distributing letters and leaflets, bringing friends to the school, etc.
7. Decorate the synagogue, religious school, Jewish center, or home for the holidays and other special events.
8. Participate in the collection of clothing, food, books, etc., for tzedakah.
9. Plant and care for shrubs, trees, and flowers around the synagogue, religious school, or Jewish center.
10. Assist in library of synagogue, religious school, or Jewish center.
11. Make and distribute posters and announcements for synagogue, religious school, etc.

Ner Tamid Emblem

12. Help with construction and painting of scenery for plays presented in the synagogue, religious school, or Jewish center.
13. Build and decorate a sukkah for the home, synagogue, Jewish center, or religious school.
14. Write for or help get out paper for religious school or Jewish center.
15. Help another Scout with his Ner Tamid program as a junior counselor.
16. Coach other students who need tutoring in Hebrew.

Other services of similar standard may be submitted for service credit if approved by the rabbi or counselor.

Ner Tamid Emblem

HOME OBSERVANCE

Shabbat Customs

Shabbat is a day of celebration as well as one of prayer. It is customary to eat three festive meals on Shabbat. These include dinner on Friday night, lunch on Saturday and another meal before the conclusion of Shabbat later in the afternoon.

Many Jews attend synagogue services on Shabbat even if they do not do so during the week. Services are held on Friday night and Saturday morning.

According to Rabbinic literature, G-d via the Torah commands Jews to *observe* (refrain from forbidden activity) and *remember* (with words, thoughts, and actions) the Shabbat, and these two actions are symbolized by lighting candles late Friday afternoon (in most communities, eighteen minutes before sunset is customary) by Jewish women, usually the mother/wife, though men who live alone are required to do so themselves. It is customary to light two candles, although some families light more.

Although most Shabbat laws are restrictive, the fourth of the Ten Commandments in Exodus is taken by the Talmud to allude to the *positive* commandments of the Shabbat. These include:

- ❑ Recitation of kiddush, or "sanctification," over a cup of wine at the beginning of Shabbat before the first meal and after the conclusion of morning prayers (see List of Hebrew Prayers)
- ❑ Eating three festive meals (*shalosh seudot*). Meals begin with a blessing over two loaves of bread (*lechem mishneh*), usually a braided challah. It is customary to serve meat or fish, and sometimes both, for Friday night dinner and Shabbat lunch. The third meal, eaten late Saturday afternoon, is called Seudah Shlishit (literally, "third meal"). This is generally a light meal and may be parve or dairy.
- ❑ Recitation of Havdalah, or "separation," at the conclusion on Saturday night (over a cup of wine, and with the use of fragrant spices and a candle)
- ❑ Enjoying Shabbat (*Oneg Shabbat*). Engaging in pleasurable activities such as eating, singing, spending time with the family and marital relations.
- ❑ Honouring Shabbat (*Kavod Shabbat*) Preparing for the upcoming Shabbat by bathing, having a haircut, and cleaning and beautifying the home (with flowers, for example), or on Shabbat itself, wearing festive clothing and refraining from unpleasant conversation.

Ner Tamid Emblem

Holiday Names & Dates

Below is a list of all major holiday dates for the next five years. All holidays begin at sundown on the date before the date specified here.

	5768	5769	5770	5771	5772
Rosh Hashanah	9/13/2007	9/30/2008	9/19/2009	9/9/2010	9/29/2011
Yom Kippur	9/22/2007	10/9/2008	9/28/2009	9/18/2010	10/8/2011
Sukkot	9/27/2007	10/14/2008	10/3/2009	9/23/2010	10/13/2011
Shemini Atzeret	10/4/2007	10/21/2008	10/10/2009	9/30/2010	10/20/2011
Simchat Torah	10/5/2007	10/22/2008	10/11/2009	10/1/2010	10/21/2011
Chanukah	12/5/2007	12/22/2008	12/12/2009	12/2/2010	12/21/2011
Tu B'Shevat	1/22/2008	2/9/2009	1/30/2010	1/20/2011	2/8/2012
Purim	3/21/2008	3/10/2009	2/28/2010	3/20/2011	3/8/2012
Pesach (Passover)	4/20/2008	4/9/2009	3/30/2010	4/19/2011	4/7/2012
Lag B'Omer	5/23/2008	5/12/2009	5/2/2010	5/22/2011	5/10/2012
Shavu'ot	6/9/2008	5/29/2009	5/19/2010	6/8/2011	5/27/2012
Tisha B'Av	8/10/2008	7/30/2009	7/20/2010	8/9/2011	7/28/2012

Rosh Hashanah

Rosh Hashanah occurs on the first and second days of Tishri. In Hebrew, Rosh Hashanah means, literally, "head of the year" or "first of the year." Rosh Hashanah is commonly known as the Jewish New Year.

The Jewish New Year is a time to begin introspection, looking back at the mistakes of the past year and planning the changes to make in the new year.

The name "Rosh Hashanah" is not used in the Bible to discuss this holiday. The Bible refers to the holiday as Yom Ha-Zikkaron (the day of remembrance) or Yom Teruah (the day of the sounding of the shofar). The holiday is instituted in Leviticus 23:24-25.

No work is permitted on Rosh Hashanah. Much of the day is spent in synagogue, where the regular daily liturgy is somewhat expanded. In fact, there is a special prayerbook called the machzor used for Rosh Hashanah and Yom Kippur because of the extensive liturgical changes for these holidays.

One popular observance during this holiday is eating apples dipped in honey, a symbol of our wish for a sweet new year. Another popular practice of the holiday is Tashlikh ("casting off"). We walk to flowing water, such as a creek or river, on the afternoon of the first day and empty our pockets into the river, symbolically casting off our sins. Small pieces of bread are commonly put in the pocket to cast off. Tashlikh is normally observed

Ner Tamid Emblem

on the afternoon of the first day, before afternoon services. When the first day occurs on Shabbat, many synagogues observe Tashlikh on Sunday afternoon, to avoid carrying (the bread) on Shabbat.

The common greeting at this time is L'shanah tovah ("for a good year"). This is a shortening of "L'shanah tovah tikatev v'taihatem", which means "May you be inscribed and sealed for a good year."

Yom Kippur

Yom Kippur is probably the most important holiday of the Jewish year. Many Jews who do not observe any other Jewish custom will refrain from work, fast and/or attend synagogue services on this day. Yom Kippur occurs on the 10th day of Tishri. The holiday is instituted at Leviticus 23:26 et seq.

The name "Yom Kippur" means "Day of Atonement," and that pretty much explains what the holiday is. It is a day set aside to "afflict the soul," to atone for the sins of the past year. On Yom Kippur, the judgment entered in these books is sealed. This day is, essentially, your last appeal, your last chance to change the judgment, to demonstrate your repentance and make amends.

Yom Kippur atones only for sins between man and G-d, not for sins against another person. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done before Yom Kippur.

Yom Kippur is a complete Sabbath; no work can be performed on that day. It is well-known that you are supposed to refrain from eating and drinking (even water) on Yom Kippur. It is a complete, 25-hour fast beginning before sunset on the evening before Yom Kippur and ending after nightfall on the day of Yom Kippur.

Most of the holiday is spent in the synagogue, in prayer. In Orthodox synagogues, services begin early in the morning (8 or 9 AM) and continue until about 3 PM. People then usually go home for an afternoon nap and return around 5 or 6 PM for the afternoon and evening services, which continue until nightfall. The services end at nightfall, with the blowing of the tekiah gedolah, a long blast on the shofar.

Sukkot

The Festival of Sukkot begins on Tishri 15, the fifth day after Yom Kippur. It is quite a drastic transition, from one of the most solemn holidays in our year to one of the most joyous. Sukkot is so unreservedly joyful that it is commonly referred to in Jewish prayer and literature as Z'man Simchateinu זמן שמחתנו, the Season of our Rejoicing.

Sukkot is the last of the Shalosh R'galim (three pilgrimage festivals). Like Passover and Shavu'ot, Sukkot has a dual significance: historical and agricultural. Historically, Sukkot

Ner Tamid Emblem

commemorates the forty-year period during which the children of Israel were wandering in the desert, living in temporary shelters. Agriculturally, Sukkot is a harvest festival and is sometimes referred to as Chag Ha-Asif ^{חג האסיף}, the Festival of Ingathering.

The word "Sukkot" means "booths," and refers to the temporary dwellings that we are commanded to live in during this holiday in memory of the period of wandering. The Hebrew pronunciation of Sukkot is "Sue COAT," but is often pronounced as in Yiddish, to rhyme with "BOOK us."

Sukkot lasts for seven days. The two days following the festival, Shemini Atzeret and Simchat Torah, are separate holidays but are related to Sukkot and are commonly thought of as part of Sukkot.

The festival of Sukkot is instituted in Leviticus 23:33 et seq. No work is permitted on the first and second days of the holiday. Work is permitted on the remaining days. These intermediate days on which work is permitted are referred to as Chol Ha-Mo'ed, as are the intermediate days of Passover.

Shemini Atzeret and Simchat Torah

Tishri 22, the day after the seventh day of Sukkot, is the holiday Shemini Atzeret. In Israel, Shemini Atzeret is also the holiday of Simchat Torah. Outside of Israel, where extra days of holidays are held, only the second day of Shemini Atzeret is Simchat Torah: Shemini Atzeret is Tishri 22 and 23, while Simchat Torah is Tishri 23.

These two holidays are commonly thought of as part of Sukkot, but that is technically incorrect; Shemini Atzeret is a holiday in its own right and does not involve some of the special observances of Sukkot. We do not take up the lulav and etrog on these days, and our dwelling in the sukkah is more limited, and performed without reciting a blessing.

Shemini Atzeret literally means "the assembly of the eighth (day)." Rabbinic literature explains the holiday this way: our Creator is like a host, who invites us as visitors for a limited time, but when the time comes for us to leave, He has enjoyed himself so much that He asks us to stay another day. Another related explanation: Sukkot is a holiday intended for all of mankind, but when Sukkot is over, the Creator invites the Jewish people to stay for an extra day, for a more intimate celebration.

Simchat Torah means "Rejoicing in the Torah." This holiday marks the completion of the annual cycle of weekly Torah readings. Each week in synagogue we publicly read a few chapters from the Torah, starting with Genesis Ch. 1 and working our way around to Deuteronomy 34. On Simchat Torah, we read the last Torah portion, then proceed immediately to the first chapter of Genesis, reminding us that the Torah is a circle, and never ends.

This completion of the readings is a time of great celebration. There are processions around the synagogue carrying Torah scrolls and plenty of high-spirited singing and

Ner Tamid Emblem

dancing in the synagogue with the Torahs. As many people as possible are given the honor of an aliyah (reciting a blessing over the Torah reading); in fact, even children are called for an aliyah blessing on Simchat Torah. In addition, as many people as possible are given the honor of carrying a Torah scroll in these processions. Children do not carry the scrolls (they are much too heavy!), but often follow the procession around the synagogue, sometimes carrying small toy Torahs (stuffed plush toys or paper scrolls).

Shemini Atzeret and Simchat Torah are holidays on which work is not permitted.

Chanukah

Chanukah, the Jewish festival of rededication, also known as the festival of lights, is an eight day festival beginning on the 25th day of the Jewish month of Kislev.

The story of Chanukah begins in the reign of Alexander the Great. Alexander conquered Syria, Egypt and Palestine, but allowed the lands under his control to continue observing their own religions and retain a certain degree of autonomy. Under this relatively benevolent rule, many Jews assimilated much of Hellenistic culture, adopting the language, the customs and the dress of the Greeks, in much the same way that Jews in America today blend into the secular American society.

More than a century later, a successor of Alexander, Antiochus IV was in control of the region. He began to oppress the Jews severely, placing a Hellenistic priest in the Temple, massacring Jews, prohibiting the practice of the Jewish religion, and desecrating the Temple by requiring the sacrifice of pigs (a non-kosher animal) on the altar. Two groups opposed Antiochus: a basically nationalistic group led by Mattathias the Hasmonean and his son Judah Maccabee, and a religious traditionalist group known as the Chasidim, the forerunners of the Pharisees (no direct connection to the modern movement known as Chasidism). They joined forces in a revolt against both the assimilation of the Hellenistic Jews and oppression by the Seleucid Greek government. The revolution succeeded and the Temple was rededicated.

According to tradition as recorded in the Talmud, at the time of the rededication, there was very little oil left that had not been defiled by the Greeks. Oil was needed for the menorah (candelabrum) in the Temple, which was supposed to burn throughout the night every night. There was only enough oil to burn for one day, yet miraculously, it burned for eight days, the time needed to prepare a fresh supply of oil for the menorah. An eight day festival was declared to commemorate this miracle.

Tu B'Shevat

Tu B'Shevat, the 15th day of the Jewish month of Shevat, is a holiday also known as the New Year for Trees. The word "Tu" is not really a word; it is the number 15 in Hebrew, as if you were to call the Fourth of July "Iv July" (IV being 4 in Roman numerals).

Ner Tamid Emblem

Tu B'Shevat is the new year for the purpose of calculating the age of trees for tithing. See Lev. 19:23-25, which states that fruit from trees may not be eaten during the first three years; the fourth year's fruit is for G-d, and after that, you can eat the fruit. Each tree is considered to have aged one year as of Tu B'Shevat, so if you planted a tree on Shevat 14, it begins its second year the next day, but if you plant a tree two days later, on Shevat 16, it does not reach its second year until the next Tu B'Shevat.

There are few customs or observances related to this holiday. One custom is to eat a new fruit on this day. Some people plant trees on this day. A lot of Jewish children collect money for trees for Israel at this time of year.

Purim

Purim is one of the most joyous and fun holidays on the Jewish calendar. It commemorates a time when the Jewish people living in Persia were saved from extermination.

The story of Purim is told in the Biblical book of Esther. The heroes of the story are Esther, a beautiful young Jewish woman living in Persia, and her cousin Mordecai, who raised her as if she were his daughter. Esther was taken to the house of Ahasuerus, King of Persia, to become part of his harem. King Ahasuerus loved Esther more than his other women and made Esther queen, but the king did not know that Esther was a Jew, because Mordecai told her not to reveal her identity.

The villain of the story is Haman, an arrogant, egotistical advisor to the king. Haman hated Mordecai because Mordecai refused to bow down to Haman, so Haman plotted to destroy the Jewish people. In a speech that is all too familiar to Jews, Haman told the king, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your realm. Their laws are different from those of every other people's, and they do not observe the king's laws; therefore it is not befitting the king to tolerate them." Esther 3:8. The king gave the fate of the Jewish people to Haman, to do as he pleased to them. Haman planned to exterminate all of the Jews.

Mordecai persuaded Esther to speak to the king on behalf of the Jewish people. This was a dangerous thing for Esther to do, because anyone who came into the king's presence without being summoned could be put to death, and she had not been summoned. Esther fasted for three days to prepare herself, then went into the king. He welcomed her. Later, she told him of Haman's plot against her people. The Jewish people were saved, and Haman was hanged on the gallows that had been prepared for Mordecai.

The book of Esther is unusual in that it is the only book of the Bible that does not contain the name of G-d. In fact, it includes virtually no reference to G-d. Mordecai makes a vague reference to the fact that the Jews will be saved by someone else, if not by Esther, but that is the closest the book comes to mentioning G-d. Thus, one important message that can be gained from the story is that G-d often works in ways that are not apparent, in ways that appear to be chance, coincidence or ordinary good luck.

Ner Tamid Emblem

The word "Purim" means "lots" and refers to the lottery that Haman used to choose the date for the massacre.

The primary commandment related to Purim is to hear the reading of the book of Esther. The book of Esther is commonly known as the Megillah, which means scroll. Although there are five books of Jewish scripture that are properly referred to as megillahs (Esther, Ruth, Ecclesiastes, Song of Songs, and Lamentations), this is the one people usually mean when they speak of The Megillah. It is customary to boo, hiss, stamp feet and rattle gragers (noisemakers; see illustration) whenever the name of Haman is mentioned in the service. The purpose of this custom is to "blot out the name of Haman."

During the holiday, we are commanded to eat, drink and be merry. It is also customary to hold carnival-like celebrations on Purim, to perform plays and parodies, and to hold beauty contests.

Passover

Pesach begins on the 15th day of the Jewish month of Nissan. It is the first of the three major festivals with both historical and agricultural significance (the other two are Shavu'ot and Sukkot). Agriculturally, it represents the beginning of the harvest season in Israel, but little attention is paid to this aspect of the holiday. The primary observances of Pesach are related to the Exodus from Egypt after generations of slavery. This story is told in Exodus, Ch. 1-15. Many of the Pesach observances are instituted in Chs. 12-15.

The name "Pesach" (PAY-sahch, with a "ch" as in the Scottish "loch") comes from the Hebrew root Pei-Samekh-Cheit פִּיחַ, meaning to pass through, to pass over, to exempt or to spare. It refers to the fact that G-d "passed over" the houses of the Jews when he was slaying the firstborn of Egypt. In English, the holiday is known as Passover. "Pesach" is also the name of the sacrificial offering (a lamb) that was made in the Temple on this holiday. The holiday is also referred to as Chag he-Aviv חַג הָאֵבִיב, (the Spring Festival), Chag ha-Matzot חַג הַמַּצּוֹת, (the Festival of Matzahs), and Z'man Cheiruteinu זְמַן חֵירוּתֵנוּ, (the Time of Our Freedom) (again, all with those Scottish "ch"s).

Probably the most significant observance related to Pesach involves the removal of chametz (leaven; sounds like "hum it's" with that Scottish "ch") from our homes. This commemorates the fact that the Jews leaving Egypt were in a hurry, and did not have time to let their bread rise. It is also a symbolic way of removing the "puffiness" (arrogance, pride) from our souls.

Chametz includes anything made from the five major grains (wheat, rye, barley, oats and spelt) that has not been completely cooked within 18 minutes after coming into contact with water. Orthodox Jews of Ashkenazic background also avoid rice, corn, peanuts, and legumes (beans) as if they were chametz.

Ner Tamid Emblem

The grain product we eat during Pesach is called matzah. Matzah is unleavened bread, made simply from flour and water and cooked very quickly. This is the bread that the Jews made for their flight from Egypt.

The day before Pesach is the Fast of the Firstborn, a minor fast for all firstborn males, commemorating the fact that the firstborn Jewish males in Egypt were not killed during the final plague.

On the first night of Pesach (first two nights for traditional Jews outside Israel), we have a special family meal filled with ritual to remind us of the significance of the holiday. This meal is called a seder סדר, from a Hebrew root word meaning "order," because there is a specific set of information that must be discussed in a specific order. It is the same root from which we derive the word "siddur" סידור, (prayer book). Pesach lasts for seven days (eight days outside of Israel). The first and last days of the holiday (first two and last two outside of Israel) are days on which no work is permitted.

Hebrew Calendar

The Hebrew calendar (Hebrew: ירבעה חולה) or Jewish calendar is the calendar used by Jews for religious purposes. It is a lunisolar calendar used to reckon the Jewish New Year and to determine the dates for Jewish holidays, the appropriate Torah portions for public reading, Yahrzeits (dates to commemorate the death of a relative), and which daily Psalm is to be read, among many ceremonial uses.

Hebrew names of the months with their Babylonian analogs

Number	Hebrew	<u>Tiberian</u>	<u>Academy</u>	Common/Other	Length	Babylonian analog	Notes
1	ניסן	Nīsān	<u>Nisan</u>	Nissan	30 days	<i>Nisanu</i>	called Aviv and Nisan in the Tanakh
2	רייא /אָיָר	Iyyār	Iyyar	<u>Iyar</u>	29 days	<i>Ayaru</i>	called Ziv in the Tanakh
3	ווייס /סִינָן	Sīwān	Siwan	<u>Sivan</u>	30 days	<i>Simanu</i>	
4	ת-מוז	Tammūz	<u>Tammuz</u>	Tamuz	29 days	<i>Du'uzu</i>	

Ner Tamid Emblem

Hebrew names of the months with their Babylonian analogs							
Number	Hebrew	<u>Tiberian</u>	<u>Academy</u>	Common/Other	Length	Babylonian analog	Notes
5	אָב	Āḇ	<u>Av</u>	Ab	30 days	<i>Abu</i>	
6	אֶלּוּל	Ĕlūl	<u>Elul</u>	Elul	29 days	<i>Ululu</i>	
7	תִּשְׁרִי	Tiṣrī	Tishri	<u>Tishrei</u>	30 days	<i>Tashritu</i>	called Eitanim in the Tanakh. Modern first month, <u>Rosh Hashana</u> is celebrated in Tishrei.
8	מַרְחֶשְׁוָן / וּוֹשַׁחְרַמַּן	Marḥešwān	Marḥeshwan	<u>Marcheshvan</u>	29 or 30 days	<i>Arakhsamna</i>	often shortened to Cheshvan; called Bul in the Tanakh
9	כִּסְלִי / וּוֹלְסַס	Kislēw	Kislew	<u>Kislev</u> , Chisleu	30 or 29 days	<i>Kislimu</i>	also spelled Chislev
10	טֵבֵת	Tēbēt	<u>Tevet</u>	Tebeth	29 days	<i>Tebetu</i>	
11	שֵׁבַט	Šəḇāṭ	<u>Shevat</u>	Shvat, Shebat	30 days	<i>Shabatu</i>	
12*	אָדָר א'	Āḏār	<u>Adar I</u> *		30 days	<i>Adaru</i>	*Only in leap years
12 / 13*	רְדָא / רְדָא ב'		<u>Adar</u> / <u>Adar II</u> *		29 days		

Ner Tamid Emblem

Key Jewish Books for Every Home

Bible

1. *Tanakh*
2. *Rashi's Commentary on the Bible*
3. *Mikraot Gedolot on the Humash*
4. *Legends of the Jews*, by Louis Ginzberg and typed and edited by Henrietta Szold.
5. Jewish Publication Society Torah Commentary

Jewish Law

1. *Talmud*.
2. *Mishneh Torah of the Rambam*
3. *Shulchan Arukh*
4. *A Guide to Jewish Religious Practice*, Isaac Klein
5. *The Jewish Way in Death and Mourning*, Maurice Lamm

Liturgy/home practice

1. *Prayer Book (Siddur)*
2. *Machzor* for Rosh Hashanah and Yom Kippur.
3. *A Different Night (Passover Haggadah)*, Noam Zion
4. *The Jewish Catalog*, compiled and edited by Michael and Sharon Strassfeld
5. *It's a Mitzvah!: Step-By-Step to Jewish Living*, Bradley Shavit Artson

History

1. *The Jewish War*, Josephus
2. *A Social and Religious History of the Jews*, Salo Baron
3. *History of the Jews*, Heinrich Hirsch Graetz
4. *The "Shabbes Goy,"* Jacob Katz
5. *Jews in America: Four Centuries of an Uneasy Encounter*, Arthur Hertzberg.

Philosophy

1. *A Guide for the Perplexed*, Maimonides
2. *The Kuzari*, Yehuda HaLevi
3. *Faith and Doubt*, Norman Lamm
4. *The Sabbath*, Abraham Joshua Heschel
5. *Questions Jews Ask*, Mordechai M. Kaplan

Mysticism

1. *Zohar* attributed to R. Shimon bar Yochai.
2. *The Ladder*, Yehuda Ashlag

Ner Tamid Emblem

3. *The Holy Letter (Iggeret Hakodesh)* of Nachmanides
4. *Likutei Maharar*, Nahman of Bratslav.
5. *Collected Sayings (Likkutei Amarim)*, also known as *Tanya*, Shneur Zalman of Lyady.

Novels

1. *The Chosen*, Chaim Potok.
2. *Exodus*, Leon Uris.
3. *As a Driven Leaf*, Milton Steinberg.
4. *Night*, Elie Weisel.
5. *Inside, Outside*, Herman Wouk.

Poetry/Drama/short stories

1. *Penguin Book of Hebrew Verse*, edited and translated by T. Carmi
2. *Poems of Jerusalem and Love Poems*, Yehuda Amichai
3. *The Dybbuk*, Ansky
4. *The Shawl*, Cynthia Ozick
5. *Favorite Tales of Shalom Aleichem*, translated by Julius and Frances Butwin

Children's Books

1. *Something from Nothing*, Phoebe Gilman
2. *Jeremy's Dreidel*, Ellie Gellman.
3. *When Jessie Came Across the Sea* by Amy Hest
4. *About the Bnai Bagels*, E. L. Konigsburg.
5. *The Return*, Sonia Levitin. Escape from Ethiopia.

Misc. Great Books

1. *Back to the Sources: Reading the Classical Jewish Texts*, Barry W. Holtz.
2. *The Last Trial*, Shalom Spiegel
3. *Living Each Day*, Abraham J. Twerski
4. *This is my G-d*, Herman Wouk
5. *Sacred Fragments*, Neil Gillman

Kashrut

Kashrut (also *kashruth* or *kashrus*, כֹּשֶׁרִית) refers to Jewish dietary laws. Food in accord with *halakha* (Jewish law) is termed kosher in English, from the Hebrew term *kashér*, meaning "fit" (in this context, fit for consumption by Jews according to traditional Jewish law).

Jews may not consume non-kosher food (but there are no restrictions for non-dietary use, for example, injection of insulin of porcine origin). Food that is not in accord with Jewish law is called *treif*, (תריף or תריפת, Hebrew טְרֵפָה *trēfáh*). Treif meat is meat from a non-

Ner Tamid Emblem

kosher animal or a kosher animal that has not been properly slaughtered according to Jewish law, but the term is applied by extension to all non-kosher food.

Many of the basic laws of *kashrut* are derived from the Torah's Books of Leviticus and Deuteronomy, with their details set down in the oral law (the Mishnah and the Talmud) and codified by the Shulchan Aruch and later rabbinical authorities. The Torah does not explicitly state the reason for most *kashrut* laws, and many varied reasons have been offered for these laws, ranging from philosophical and ritualistic, to practical and hygienic.

Leviticus 11 - Clean and Unclean Animals

A. Laws regarding eating animals of land, sea, and air.

1. (1-8) Eating mammals.

Now the LORD spoke to Moses and Aaron, saying to them, "Speak to the children of Israel, saying, 'These *are* the animals which you may eat among all the animals that *are* on the earth: Among the animals, whatever divides the hoof, having cloven hooves *and* chewing the cud; that you may eat. Nevertheless these you shall not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is unclean to you; the rock hyrax, because it chews the cud but does not have cloven hooves, *is* unclean to you; the hare, because it chews the cud but does not have cloven hooves, *is* unclean to you; and the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, *is* unclean to you. Their flesh you shall not eat, and their carcasses you shall not touch. They *are* unclean to you.'"

a. **Among the animals, whatever divides the hoof, having cloven hooves and chewing the cud; that you may eat:** The rule was simple. If an animal had a divided hoof (not a single hoof as a horse has), and chewed its cud, it could be eaten.

b. **These you shall not eat among those that chew the cud or those that have cloven hooves:** For example, the camel, the rock hyrax, and the hare all chew the cud, but do not have divided hooves - instead, they have paws - they are considered unkosher.

c. **And the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, is unclean to you:** Additionally, the swine has a divided hoof, but it does not chew the cud - so it is considered unkosher.

i. "It is now known that the pig is the intermediate host for several parasitic organisms, some of which can result in tapeworm infestation. One of these worms, the *Taenia solium*, grows to about 2.5 m in length, and is found in poorly cooked pork." (Harrison)

Ner Tamid Emblem

d. **Their flesh you shall not eat, and their carcasses you shall not touch:** If an animal was considered unclean, one obviously could not eat it. Yet additionally, one could not touch an unclean animal, whether living or dead.

i. G-d was not making up new rules for Israel. Noah knew about clean and unclean animals (Genesis 7:2, 8:20). G-d simply codified what was already in the traditions of Israel.

2. (9-12) Water animals.

"These you may eat of all that *are* in the water: whatever in the water has fins and scales, whether in the seas or in the rivers; that you may eat. But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which *is* in the water, they *are* an abomination to you. They shall be an abomination to you; you shall not eat their flesh, but you shall regard their carcasses as an abomination. Whatever in the water does not have fins or scales; that *shall be* an abomination to you."

a. **These you may eat of all that are in the water:** The rule again was simple: Any water creature having both fins and scales was kosher and could be eaten.

b. **Whatever in the water has fins and scales, whether in the seas or in the rivers; that you may eat:** On this principle, most fishes were considered clean - except a fish like the catfish, which has no scales. Shellfish would be unclean, because clams, crabs, oysters, and lobster all do not have fins and scales.

3. (13-19) Birds.

"And these you shall regard as an abomination among the birds; they shall not be eaten, they *are* an abomination: the eagle, the vulture, the buzzard, the kite, and the falcon after its kind; every raven after its kind, the ostrich, the short-eared owl, the sea gull, and the hawk after its kind; the little owl, the fisher owl, and the screech owl; the white owl, the jackdaw, and the carrion vulture; the stork, the heron after its kind, the hoopoe, and the bat."

a. **These you shall regard as an abomination among the birds:** There is no rule given to determine if a bird is clean or unclean; only specific birds (twenty in all) are mentioned as being unclean.

b. **The eagle, the vulture, the buzzard . . .:** The common thread through most of these birds is that they are either predators or scavengers; these were considered unclean.

Ner Tamid Emblem

4. (20-23) Insects.

"All flying insects that creep on *all fours shall be* an abomination to you. Yet these you may eat of every flying insect that creeps on *all fours*: those which have jointed legs above their feet with which to leap on the earth. These you may eat: the locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind. But all *other* flying insects which have four feet *shall be* an abomination to you."

a. **All flying insects that creep on all fours shall be an abomination to you:** Among insects, any creeping insect was unkosher (such as ants or grubs). Yet if there were a flying insect with legs jointed above their feet, these could be eaten. Good examples of kosher insects include the locust, the cricket, and the grasshopper.

b. **On all fours:** Some people think that means Moses was uninformed and thought that Moses had. "This phrase can hardly describe insects as having four legs, since the *Insectae* as a class normally have six legs. The reference is evidently to their movements, which resemble the creeping or running of the four-footed animal." (Harrison)

Deuteronomy 12:16

Only the blood thou shalt not eat, but thou shalt pour it out upon the earth as water.

Deuteronomy 12:23

Only beware of this, that thou eat not the blood, for the blood is for the soul: and therefore thou must not eat the soul with the flesh:

Exodus 23:19

Thou shalt carry the first-fruits of the corn of thy ground to the house of the Lord thy G-d. Thou shalt not boil a kid in the milk of his dam.

Exodus 34:26

The first of the fruits of thy ground thou shalt offer in the house of the Lord thy G-d. Thou shalt not boil a kid in the milk of his dam.

Deuteronomy 14:21

But whatsoever is dead of itself, eat not thereof. Give it to the stranger, that is within thy gates, to eat, or sell it to him: because thou art the holy people of the Lord thy G-d. Thou shalt not boil a kid in the milk of his dam.

Ner Tamid Emblem

SYNAGOGUE WORSHIP

Ark

Probably the most important feature of the sanctuary is the Ark. The name "Ark" is an acrostic of the Hebrew words *Aron Kodesh*, which means "holy cabinet." The word has no relation to Noah's Ark, which is the word "teyvat" in Hebrew. The Ark is a cabinet or recession in the wall, which holds the Torah scrolls. The Ark is generally placed in the front of the room; that is, on the side towards Jerusalem. The Ark has doors as well as an inner curtain called a parokhet. This curtain is in imitation of the curtain in the Sanctuary in The Temple, and is named for it.

Ner Tamid

In front of and slightly above the Ark, you will find the ner tamid, the Eternal Lamp. This lamp symbolizes the commandment to keep a light burning in the Tabernacle outside of the curtain surrounding the Ark of the Covenant. (Ex. 27:20-21).

An Eternal Light (Ner Tamid) hangs above the ark in every synagogue. It is often associated with the menorah, the seven-branched lamp stand which stood in front of the Temple in Jerusalem. It is also associated with the continuously-burning incense altar which stood in front of the ark (see First Kings, chapter 6). Our sages interpreted the Ner Tamid as a symbol of G-d's eternal and imminent Presence in our communities and in our lives.

Where once the Ner Tamid was an oil lamp, as was the menorah which stood outside the Temple in Jerusalem, today most are fueled by either gas or electric light bulbs. There is at least one Ner Tamid, located at the Adat Shalom Reconstructionist Congregation in Bethesda, Md., perpetually lit via a photovoltaic power source (solar). The Eternal Lights are never extinguished or turned off.

Safer Torah

A Sefer Torah (Hebrew: הַרְוֹת רַפֵּס ; plural: הַרְוֹת יִרְפָּס, *Sifrei Torah* ; "Book(s) of Torah" or "Torah Scroll(s)") is a specially hand-written copy of the Torah or Pentateuch, which is the holiest book within Judaism and venerated by Jews.

It must meet extremely strict standards of production. The Torah scroll is mainly used in the ritual of Torah reading during Jewish services. At other times, is stored in the holiest spot within a synagogue, the *Aron Kodesh* ("Holy Ark"), which is usually an ornate curtained-off cabinet or section of the synagogue built along the wall that most closely faces Jerusalem, the direction Jews face when engaged in prayer.

According to Jewish law, a *sefer Torah* (plural: *Sifrei Torah*) is a copy of the formal Hebrew text of the Five Books of Moses hand-written on gevil or qlaf (forms of

Ner Tamid Emblem

parchment) (see below) by using a quill (or other permitted writing utensil) dipped in ink. Producing a *sefer Torah* fulfills one of the 613 mitzvot (Judaism's commandments).

“The k'laf/parchment on which the Torah scroll is written, the hair or sinew with which the panels of parchment are sewn together, and the quill pen with which the text is written all must come from ritually clean—that is, kosher— animals. ... A scribe may never use tools of 'base metals', for these are associated with implements of war.”

Written entirely in Hebrew, a *sefer Torah* contains 304,805 letters, all of which must be duplicated precisely by a trained sofer (“scribe”), an effort which may take as long as approximately one and a half years. Any error during inscription renders the *sefer Torah pasul* (“invalid”). According to the Talmud (the oral law of the Jewish People), all scrolls must also be written on gevil parchment that is treated with salt, flour and m'afatsim (a residual of wasp enzyme and tree bark) in order to be valid. Scrolls not processed in this way are considered invalid (Hilkoth Tefillin 1:8 & 1:14, Maimonides).

Most modern Sifrei Torah are written with forty-two lines of text per column (Yemenite Jews use fifty). Very strict rules about the position and appearance of the Hebrew letters are observed. Any of several Hebrew scripts may be used, most of which are fairly ornate and exacting. The fidelity of the Hebrew text of the Tanakh, and the Torah in particular, is considered paramount, down to the last letter: translations or transcriptions are frowned upon for formal service use, and transcribing is done with painstaking care. An error of a single letter, ornamentation, or symbol of the 304,805 stylized letters which make up the Hebrew Torah text renders a Torah scroll unfit for use, hence a special skill is required and a scroll takes considerable time to write and check.

Etrog

Etrog, (Hebrew: אֶתְרוֹג) (Ashkenazi pronunciation: *esrog*) is the Hebrew name for the citron or *Citrus Medica*.

It is one of the four species used in the rituals associated with the Jewish holiday of Sukkot. The others are the lulav (date palm frond), hadass (myrtle), and aravah (willow branch).

Leviticus 23:40 refers to the *etrog* as *pri eitz hadar* (פְּרִי עֵץ הַדָּר), which literally means, "a fruit of the beautiful tree." In modern Hebrew, *pri hadar* refers to all citrus fruit, while Nahmanides comments that it originally referred to the citron only.

Lulav

Lulav (Hebrew: לַלּוּל) is a ripe, green, closed frond of the date palm tree. It is one of the Four Species (*arba'ah minim* - מִיְנֵימ הָעֵבְרָא) used in the daily prayer services during the Jewish holiday of Sukkot. The other species are the hadass (myrtle), aravah (willow), and etrog (citron).

Ner Tamid Emblem

Shofar

A shofar (Heb.: רפוש) is a horn that is used as a musical instrument for Jewish religious purposes. It is intimately connected with both Rosh Hashanah and Yom Kippur. The shofar originated in Israel for Jewish callings.

Megillah

The **Book of Esther** is a book of the Tanakh (Hebrew Bible) and of the Old Testament. The *Book of Esther* or the **Megillah** is the basis for the Jewish celebration of Purim. Its full text is read aloud twice during the celebration.

Prayers

Amidah	הדימצ	The "standing [prayer]", also known as the <i>Shemoneh Esreh</i> ("The Eighteen") prayer, is the essential component of the <u>Jewish services</u> . It is said three times a day (four times on holidays, and five times on <u>Yom Kipur</u>).
Shema Yisrael	לארשי עמש	A centerpiece of Jewish prayer services which affirms belief and trust in the One God, the Shema is composed of three sections taken from the <u>Torah</u> .
Kaddish	שידק	An Aramaic prayer which focuses on the idea of magnification and sanctification of God's name. It is usually associated as a prayer said for the dead, but several versions exist. (the Mourner's Kaddish itself does not actually mention death.)
Aleinu	ונילע	The Aleinu praises God for allowing the Jewish people to serve him, and expresses their hope that the whole world will recognize God and abandon idolatry.
Birkat Cohanim	מינהכ תכרב	The "Priestly Blessing," recited by the <u>Kohanim</u> on Jewish holidays (every day in Israel).
Ein Keloheinu	וניהלאכ ויא	A lyrical prayer recited at the end of services on Shabbat and holidays, praising God's uniqueness.
Hallel	ללה	Psalms 113–118, recited as a prayer of praise and thanksgiving on Jewish holidays. Hallel is said in one of two forms: <u>Full Hallel</u> and <u>Partial Hallel</u> .
Kol Nidre	ירדנ-לכ	A prayer recited in the synagogue at the beginning of the evening service on <u>Yom Kippur</u> (רופיכ מוי), the Day of Atonement. It is a declaration of absolution from vows taken, to free the congregants from guilt due to unfulfilled vows during the previous (and coming) year.
Shehecheyanu	וניחהש	The blessing for special (once a year) occasions, recited on holidays and other special occasions.
Birkat HaMazon	ווזמה תכרב	The blessing after meals, thanking God for the food and

Ner Tamid Emblem

		His support in general.
Tefilat HaDerech	תפלת הדרך	The traveler's prayer for a safe journey.
Birkat HaBayit	תפלת הבית	A blessing for the home often found inside on wall plaques or hamsas .
Ma Tov	ובוט המ	A prayer of reverence for the synagogue, recited in the morning upon entering.

Additional Information on Important Prayers

Kiddush

Kiddush (Hebrew: שודיק, literally, "sanctification") is a blessing recited over wine or grape juice to sanctify the Shabbat or a Jewish holiday. The Torah refers to two requirements concerning Shabbat - to "keep it" and to "remember it" (*shamor* and *zakhor*). Jewish law therefore requires that Shabbat be observed in two respects. One must "keep it" by refraining from thirty-nine forbidden activities, and one must "remember it" by making special arrangements for the day, and specifically through the *kiddush* ceremony.

Reciting *kiddush* before the meal on the eve of Shabbat and Jewish holidays is thus regarded as a commandment from the Torah (as it is explained by the Oral Torah). Reciting *kiddush* before the morning meal on Shabbat and holidays, however, is a requirement of rabbinic origin. Kiddush is not usually recited at the third meal on Shabbat, although Maimonides was of the opinion that wine should be drunk at this meal as well.

Shema

Shema Yisrael (or **Sh'ma Yisroel** or just **Shema**) (Hebrew: לארשי עמש; "Hear, [O] Israel") are the first two words of a section of the Torah (Hebrew Bible) that is used as a centerpiece of all morning and evening Jewish prayer services and closely echoes the monotheistic message of Judaism. It is considered the most important prayer in Judaism, and its twice-daily recitation is a mitzvah (religious commandment).

Its main content is loving the one and only G-d with all one's heart, soul and might, and the rewards that come with this. Conversely, it also includes an admonishment concerning failing to heed the commandments of G-d lest we arouse the wrath of G-d. The term "Shema" is used by extension to the whole part of the daily prayers that commences with *Shema Yisrael* and comprises Deuteronomy 6:4–9, 11:13-21, and Numbers 15:37–41.

Amidah

The Amidah ("Standing Prayer"), also called the Shmona Esre ("The Eighteen Blessings"), is the central prayer of the Jewish liturgy. As Judaism's prayer *par*

Ner Tamid Emblem

excellence, the Amidah is often designated simply as tfila ("prayer") in Rabbinic literature. Observant Jews recite the Amidah at each prayer service of the day—morning, afternoon, and evening. The Amidah is also the center of the Mussaf ("Additional") service, which is recited on Shabbat (Jewish Sabbath), Rosh Chodesh (New Moon), and Festivals, after the morning Torah reading.

The weekday Amidah consists of 19 blessings, though it originally had 18; hence the name "Shemoneh Esrei". The first three blessings and the last three constitute the permanent stock, so to speak, by framing the Amidah of every service. The middle thirteen weekday blessings are replaced on Shabbat, New Moons, and holidays by a blessing specific to the occasion, for seven total blessings.

The Amidah is discussed primarily in Chapters 4 and 5 of Berakhot in the Talmud, in chapters 4-5 of Hilkhot Tefilah in the Mishna Torah, and Laws 89-127 in the Shulchan Aruch.

Aleinu

Aleinu (Hebrew: עָלֵינוּ, "our duty") is a Jewish prayer found in the siddur, the classical Jewish prayerbook. Traditional Jews recite it at the end of each of the three daily Jewish services. It is also recited following the New Moon blessing and after a circumcision is performed.

The traditional view of its composition, based on a geonic account, is that this prayer was created and proclaimed by Joshua in biblical times. However, the modern scholarly view is that the prayer was composed in Talmudic times for the *mussaf* liturgy on Rosh Hashanah. The *Aleinu* praises G-d for allowing the Jewish people to serve him, and expresses their hope that the whole world will recognize G-d and abandon idolatry.

En Kelohenu

An Ancient hymn, familiar from its occurrence in immediate succession to the Additional Service (Musaf) at festivals, and in many liturgies on Sabbaths also. To the four titles, "our G-d," "our Lord," "our King," "our Savior," are successively prefixed, with the necessary particles, words the initials of which spell out the acrostic אמן ("Amen"). Two succeeding verses commence similarly with the words "Baruk" (Blessed) and "Attah" (Thou), which are the beginning of the formula of every benediction (compare Jewish Encyclopedia, iii. 10). To make up an even number of verses there is added by the Sephardim a Biblical reference to desolate Zion; by the Ashkenazim, a reference to the incense, which is the subject of the Talmudic reading following the hymn.

Yigdal

Yigdal (Hebrew: יְיָ אֱלֹהֵינוּ; *yighdāl*, or Hebrew: יְיָ אֱלֹהֵינוּ; *yighdal*; means "Magnify [O Living G-d]") is a Jewish hymn which in various rituals shares with Adon 'Olam the place of honor at the opening of the morning and the close of the evening service. It is based on the 13

Ner Tamid Emblem

Articles of Faith (sometimes referred to as "the 13 Creeds") formulated by Moses ben Maimon, and was written by Daniel ben Judah Dayyan (Leopold Zunz, "Literaturgeschichte", p. 507), who spent eight years in improving it, completing it in 1404 (S. D. Luzzatto, "Mebo", p. 18). This was not the only metrical presentment of the Creeds; but it has outlived all others, whether in Hebrew or in the vernacular. A translation can be found in any bilingual siddur.

With the Ashkenazim only thirteen lines are sung, one for each creed; and the last, dealing with the resurrection of the dead, is solemnly repeated to complete the antiphony when the hymn is responsorially sung by Chazzan and congregation. The Sephardim, who sing the hymn in congregational unison throughout, use the following line as the 14th: "*These be the 13 bases of the Rule of Moses and the tenets of his Law*".

JEWISH STUDY

Before Reading Torah

בְּרַכּוּ אֲתוֹנִי הַסְּבִרָה:

Bar'chu et Adonai ham'vorach!

בְּרוּךְ יְיָ הַסְּבִרָה לְעוֹלָם וָעֶד:

(Congregation)

Baruch Adonai ham'vorach l'olam va'ed!

בְּרוּךְ יְיָ הַסְּבִרָה לְעוֹלָם וָעֶד:

Baruch Adonai ham'vorach l'olam va'ed!

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר
בְּחַר-בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת-תּוֹרָתוֹ:
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה:

**Baruch atah, Adonai eloheinu, melech ha'olam, asher
bachar-banu mikol ha'amim v'natan lanu et-torato.
Baruch atah Adonai noten hatorah.**

After Reading Torah

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר
נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה:

**Baruch atah, Adonai eloheinu, melech ha'olam, asher
natan lanu torat emet v'chayei olam nata b'tocheinu.
Baruch atah, Adonai, notein hatorah**

Ner Tamid Emblem

Blessing before the Reading of the Haftorah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר
בְּנְבִיאִים שׂוֹכִים וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת. בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר
בַּתּוֹרָה. וּבְמִשָּׁה עֲבָדוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאֵמֶת וְצִדֵּק.

English Transliteration

Ba-ruch a-tah, A-do-nai, E-lo-hei-nu, me-lech ha-o-lam, a-sher ba-char bin-vi-im to-vim,
V'ra-tsa v'div-rei-hem, ha-ne-e-ma-rim be-e-met.

Ba-ruch a-tah, A-do-nai, ha-bo-cheir ba-To-rah uv-Mo-she av-do, uv-Yis-ra-eil a-mo,
U-vi-n'vi-ei ha'e-met va-tse-dek.

Blessing after the Reading of the Haftorah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל-הָעוֹלָמִים צְדִיק כָּל הַדּוֹרוֹת. הָאֵל
הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקִיֵּם שְׂפָל דְּבָרָיו אֵמֶת וְצִדֵּק.
נְאֻמָּן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ. וְדַבֵּר אֶחָד מִדְּבָרֶיךָ אַחֲרָיִךְ לֹא יִשׁוּב
רִיבָם. כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְיָ הָאֵל הַנְּאֻמָּן כָּל דְּבָרָיו.
רַחֵם עַל צִיּוֹן. כִּי הִיא בֵּית חַיֵּינוּ. וְלַעֲלֹזֶבֶת נֶפֶשׁ תּוֹשִׁיעַ. בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה
יְיָ מְשַׁמַּח צִיּוֹן בְּבִנְיָהּ.
שְׂמַחְנוּ יְיָ אֱלֹהֵינוּ כִּי אֵלֵינוּ הִנְבִּיא עֲבָדֶיךָ. וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֹא
וְיַגִּל לָפָנֵינוּ. עַל-כֵּסֵאוֹ לֹא יֵשֵׁב וְרָ. וְלֹא יִנְחַלּוּ עוֹד אַחֲרָיִם אֶת כְּבוֹדוֹ. כִּי בְּשֵׁם
קִדְשֶׁךָ נִשְׁבַּעְתָּ לוֹ. שֶׁלֹּא יִכְפֹּה נִרוֹ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ מֶגֶן דָּוִד.
עַל הַתּוֹרָה. וְעַל הַעֲבוּדָה. וְעַל הַנְּבִיאִים. וְעַל יוֹם הַשְּׁפָת הַזֶּה שְׁנַתָּה לָנוּ. יְיָ אֱלֹהֵינוּ.
לְקַדְשָׁהּ וְלִמְנוּחָהּ. לְכַבּוֹד וְלַתְּפָאֶרֶת.
עַל הַכֹּל. יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ. וּמְבָרְכִים אוֹתְךָ. יִתְפָּרֵךְ שְׁמֶךָ בְּפִי כָּל הַיּוֹם.
תָּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשְּׁפָת.

English Transliteration

Ba-ruch a-tah, A-do-nai, E-lo-hei-nu, me-lech ha-o-lam, tsur kol ha-o-la-mim, tsa-dik
b'chol ha-do-rot,

Ha-Eil ha-ne-e-man, ha-o-meir v'o-seh,

Ha-m'da-beir um-ka-yeim, she-kol d'va-rav e-met va-tse-dek.

Ner Tamid Emblem

Ne'e-man, a-tah hu A-do-nai E-lo-hei-nu, ve-ne'e-ma-nim de-va-rei-cha, v'da-var e-chad mid-va-rei-cha

A-chor lo-ya-shuv rei-kam, ki El me-lech ne'e-man v'rach-man a-tah.

Ba-ruch a-tah A-do-nai, ha'El ha-ne'e-man be-chol de-va-rav.

Ra-chem al-Tsi-yon, ki hi beit cha-yei-nu v'la-a-lu-vat ne-fesh to-shia bim-he-rah be-ya-meï-nu.

Ba-ruch a-tah A-do-nai, me-sa-me'ach Tsi-yon be-va-nei-ha.

Same-chei-nu, A-do-nai E-lo-hei-nu, b'E-li-ya-hu ha-na-vi av-de-cha, uv-mal-chut beit Da-vid me-shi-che-cha.

Bim-he-rah ya-vo ve-ya-gel li-be-nu. Al kis'o lo ye-shev zar, v'lo yin-cha-lu od a-che-rim et k'vodo,

Ki ve-shem kod-she-cha nish-ba-ta lo, she-lo yich-beh ne-ro le'o-lam va'ed.

Ba-ruch a-tah A-do-nai, ma-gen Da-vid.

Al ha-Torah, v'al ha-a-vo-dah, v'al ha-n'vi-im, v'al yom ha-Sha-bat ha-zeh,

She-na-ta-ta la-nu, A-do-nai E-lo-hei-nu, lik-du-sha v'lim-nu-cha, l'cha-vod ul-tif-a-ret.

Al ha-kol, A-do-nai E-lo-hei-nu, a-nach-nu mo-dim lach, um-va-r'chim o-tach.

Yit-ba-rach shim-cha b'fi kol chai, tamid, l'o-lam va-ed.

Ba-ruch a-tah A-do-nai, m'ka-deish ha-Sha-bat.

Tefilin

Tefillin, (Hebrew: תְּפִילִּין), also called phylacteries, are two black leather boxes containing scrolls of parchment inscribed with biblical verses. The arm-tefillin, or *shel yad*, is worn on the upper arm, while the head-tefillin, or *shel rosh*, is placed above the forehead. They serve as a "sign" and "remembrance" that G-d brought the children of Israel out of Egypt. According to Jewish Law, they should be worn during weekday morning prayer services. The sources provided for tefillin in the Torah are from vague verses. The following verse from the shema states:

"And you shall bind them as a sign upon your arm, and they shall be as totafot between your eyes"

The verse does not designate what one is obliged to "bind upon your arm" nor is a description given as to what *totafot* means. It is only by way of the Oral tradition that tefillin exist as we know nowadays.

- ❑ The obligation of tefillin is mentioned four times in the Torah. Twice when recalling the The Exodus from Egypt:
- ❑ *"And it shall be for a sign for you upon your hand, and for a memorial between your eyes, that the law of the LORD may be in your mouth; for with a strong hand did the LORD bring you out of Egypt"* — Exodus 13:9

Ner Tamid Emblem

- ❑ *"And it shall be for a sign upon your hand, and as totafot between your eyes; for with a mighty hand did the LORD bring us forth out of Egypt" — Exodus 13:16*

— and twice in the shema passage:

- ❑ *"And you shall bind them as a sign upon your arm, and they shall be as totafot between your eyes" — Deuteronomy 6:8*
- ❑ *"Therefore you shall lay these words of mine in your heart and in your soul; and you shall bind them for a sign upon your arm, and they shall be as totafot between your eyes" — Deuteronomy 11:18*

Tefillin consist of two black leather boxes, one laid on the arm known as the *shel yad*, literally "for the hand", and the other laid on the head known as the *shel rosh*, literally "for the head".

Before beginning any stage of the process of the manufacture of tefillin, it is essential that the act has specific "kavanah" or intent to fulfill the mitzvah of tefillin. It is common for the pronouncement *Leshem mitzvat tefillin* — for the sake of the commandment of tefillin — to be made.

There are ten essential requirements tefillin must have in order for them to be kosher:

- ❑ The scroll must be written with ink.
- ❑ The scrolls must be made of parchment.
- ❑ The boxes and their stitches must be perfectly square.
- ❑ On the right and left side of the head-tefillin the letter shin must be embossed.
- ❑ The scrolls must be wrapped in a strip of cloth.
- ❑ The scrolls should be bound with kosher animal hair.
- ❑ The stitching must be done with sinew of a kosher animal.
- ❑ A "passageway" must be made for the strap to pass through.
- ❑ The straps must be black.
- ❑ The straps should be knotted in the form of the letter dalet.

The boxes are made from the skins of kosher livestock. The boxes, or *battim*, both the upper cube — the *ketzitzah* — and base — the *teturah* — must be perfectly square and must be painted black. Both boxes contain a lower base which can be opened for inserting scrolls of parchment. The opening flap is stitched closed with sinew through twelve holes. The stitching must also form a perfect square. There is a passageway along the back of the lower base called the *ma'avartah* where leather straps are passed through. The straps must be black on the outside. The straps must also be prepared from the skin of a kosher animal. The measurements of the boxes are not given and the Shulchan Aruch states that there is no minimum or maximum size for tefillin.

Depending on custom, the knot of the head-tefillin strap either forms the letter dalet - ד - or a square consisting of a double dalet. The strap that is passed through the arm-tefillin is formed into a knot in the shape of the letter yodh - י . The box containing the head-tefillin has on the outside two letter ן (shin), one the right and the left. The letter on the left side has an additional internal arm to imply Shaddai, one of the names of G-d.

Ner Tamid Emblem

The Tefillin must be placed in a particular area (above the hairline and below the center of the head) they cannot be so big that they cannot possibly be placed there. Some argue that the base should not be smaller than the width of two thumbs (4 - 5 cm). The width of the straps should minimally be equal to the length of a grain of oats (9mm-1 cm) and preferably 11mm according to the Chazon Ish. The strap that is passed through the head-tefillin must be long enough to encircle the head and to allow for the knot, which must rest mainly on the center of the base of the skull, just above the nape of the neck and not go below the hairline in back. The two ends, falling in front over either shoulder, should reach the navel on the left side and reach the genital area on the right side. The strap that is passed through the arm-tefillin should be long enough to allow for the knot, then to wrap around the forearm 7 times, and around the hand according to family or local tradition.

The arm-tefillin has only one compartment, which contain four biblical passages written upon a single strip of parchment in four parallel columns. The head-tefillin has four separate compartments, formed from one piece of leather, in each of which one scroll of parchment is placed. The passages inscribed on the parchment all include a reference to the commandment of tefillin:

Kadesh Li — the duty of the Jewish people to always remember the redemption from Egyptian bondage,

— Exodus 13:1-10:

הַיּוֹם הַזֶּה אֲשֶׁר יִצְאֶתְכֶם מִמִּצְרַיִם מִבְּיַת עֲבָדִים - זְכוֹר אֵת, הַעֲמֵם-אֲמַר מֹשֶׁה אֶלְנֵי אֶלְכֶם... בְּכֹר - לֵי כָל-קֶדֶשׁ בְּעִבּוֹר: בַּיּוֹם הַהוּא לֵאמֹר, וְהִגְדַתְּ לְבִנְךָ... 'לֵא, חַג, הַשֵּׁשׁ בִּיעֵי, וּבַיּוֹם; תִּתְּ אֶכֶל מִצֵּאת, שֶׁ בָּעֵת יָמִים... 'לְמַעַן תִּהְיֶה תּוֹרַת הַ, וְלִזְכוֹר-רוֹן בְּיַד עֵינֶיךָ, יִדְבַּר-וְהִיָּה לְךָ לְאוֹת עַל. מִמִּצְרַיִם, יִבְצֵאת, לֵי אֲשֶׁר הִיא הַ, זֶה יְמִימָה, מִן-יָמִים, לְמוֹעֲדָה, הַחֲקִי-הַזֶּה אֶת-אֶת-נֶשֶׁת מִרְתָּ. אֵת. מִמִּצְרַיִם 'הוֹצֵאתָ הַ, כִּי בְּיַד חֲזָקָה: בְּפִיךָ

Ve-hiya Ki Yeviehcha — the obligation of every Jew to inform his children on these matters,

— Exodus 13:11-16:

רָחֵם-פֶּטֶר-וְהַעֲבַרְתָּ. כָּל. לְךָ, הוֹנֵתָ; וְלֹא-בִיטֵיךָ, כִּי-אֲשֶׁר רָגַשׁ בְּעַלְּךָ, אֲרַץ הַבְּנֵי-נֶעְנִי-אֵל, 'וְיִבְאֵךְ הַ-וְהִיָּה כִּי בְּכֹר - מִבְּכֹר אָדָם וְעַד, בְּכֹר בְּאֶרֶץ מִצְרַיִם-כֹּל לְנִי-הָרִג הַ, הַקֶּשֶׁת הַ פְּרַעַה לְשֵׁל לְחַנוּ-כִּי, וְיָהִי... 'לֵא, יִדְבַּר-וְהִיָּה לְאוֹת עַל. אֲפָךָ הַ, רַב בְּנִיב-כֹּל-כָּל, פֶּטֶר רָחֵם הַ-כְּרִים-כֹּל, 'כִּי אֲנִי זָבַח לַ-עַל; בְּ-הַמָּה מִמִּצְרַיִם 'הוֹצֵאתָ הַ, כִּי בְּחִזְקָתְךָ וְלִטְוֹשְׁפֵת בְּיַד עֵינֶיךָ

Shema — pronouncing the Unity of The One G-d,

— Deuteronomy 6:4-9:

וְהָיוּ. מֵאֲדָרְבֵּי-וּבְכָל, נִפְשׁוֹת-לְבָבְךָ וּבְכָל-בְּכָל, אֵל הַיְיָ אֵת הַ, וְנִאֲהַבְתָּ. אֲחָד הַ, אֵל הַיְיָ הַ: יֵשׁ רָאֵל, שֶׁ מֵעַבְדֵי-וְהִיָּה, וְדַבַּרְתָּ בְּסֵם, וְשֵׁם-נִתְּ-לְבָבְךָ. לְבָבְךָ-עַל--יְיָ הַיּוֹם-אֲשֶׁר רָאֵנָה כִּי מִצְוֵי, הַתְּ-בְרִים הָאֵל הַ: בְּיַד עֵינֶיךָ, וְהָיוּ לְטֹטְפֹת יִדְבַּר-עַל, וּקְשָׁתְךָ לְאוֹת. וּבִשְׁכָבְךָ וּבְקוּמְךָ, בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדַרְכְּךָ

Ner Tamid Emblem

בש עֲרִיכוּ, מְזוּזוֹת בַּיִתְךָ-וּכְתָבְתָם עַל

Ve-hiya Im Shemoa — expressing G-d's assurance to us of reward that will follow our observance of the Torah's precepts, and warning of retribution for disobedience to them, — Deuteronomy 11:13-21:

...אֲרִצְכֶם בְּעֵתוֹ-וְנִתְתִי מִטֶּר... אֲשֶׁר אֲנִי כִי מְצַוֶּה אֶתְכֶם, תִּמְצְוּ-שָׁמַעְתֶּם מְעוֹ אֶל-אֱמִוּהָ וְהָיָה וְשָׁמַעְתֶּם... לָקַחְתֶּם, תְּהִי־תִמְנֶהֱשֶׁתֶּם, וְעַבְדְתֶם-אֱלֹהִים אֲחֵרִים, וְסָרְתֶם; פֶּן יִפְתָּה לְבַבְכֶם, הִשָּׁמְרוּ לְכֶם וְהָיוּ לְטוֹטְפוֹת בְּיַד עֵינֵיכֶם, גְּדָכְם-וּקְשָׁרְתֶם אֶתְּם לְאוֹת עַל; וְנִפְשָׁכֶם-לְבַבְכֶם וְעַל-עַל, דְּבָרֵי אֱלֹהֵי-אֵת וּבִשְׁכָבְךָ וּבְקוֹמְךָ, רָדְבָשׁ בְּתֶךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדַלְדָלְךָ, בְּגֵיכֶם-וְלִמְדֶתְּם אֶתְּם עַל וּבִשְׁכָבְךָ עֲרִיכוּ, מְזוּזוֹת בַּיִתְךָ-וּכְתָבְתָם עַל

The parchments must be specially prepared from the skin of kosher livestock for the purpose. The preferred parchment material for tefillin is klaf. When writing the passages, the scribe should be meticulous to have in mind that he is doing so "for the sake of the sanctity of tefillin". Before writing any of the names of G-d he should say: "I am writing this for the sake of the sanctity of the Name". The writing of the passages which contain 3,188 letters usually takes between 10-15 hours. It is imperative that the scribe remains constantly focused. Unlike a Sefer Torah but similar to a mezuzah, tefillin passages must be written in order of how they appears in the Torah and should the words be written out of sequence, the parchment is invalid.

The passages are hand-written by a scribe with certified kosher black ink. Ashuri script must be used for writing tefillin.

The pieces of parchment on which the biblical selections are written are tied round with narrow strips of parchment and fastened with the thoroughly washed tail hair of a kosher animal, preferably of a calf.

JEWISH STUDY

The five books of the Torah, their names and pronunciations in the original Hebrew, are as follows:

Genesis (תּוֹשָׁאָרָב, *Bereshit*: "In the beginning...")

Exodus (תּוֹמַשׁ, *Shemot*: "Names")

Leviticus (אֲרִקִּיּוֹ, *Vayyiqra*: "And he called...")

Numbers (רְבִדְמָב, *Bamidbar*: "In the desert...")

Deuteronomy (דֵּוּרְבָד, *Devarim*: "Words", "Discourses", or "Things")

Ner Tamid Emblem

Prophets

Nevi'im [נביאים] (Heb: **Prophets**) is the second of the three major sections in the *Tanakh* (Hebrew Bible), following the *Torah* and preceding *Ketuvim* (writings).

Nevi'im is traditionally divided into two parts:

- ❑ Former Prophets or *Nevi'im Rishonim* [מינושאר נביאים], which contains the narrative books of Joshua through Kings.
- ❑ Latter Prophets or *Nevi'im Aharonim* [מינורהא נביאים], which mostly contains prophecies in the form of biblical poetry.

In the Jewish tradition, *Samuel* and *Kings* are each counted as one book. In addition, twelve relatively short prophetic books are counted as one in a single collection called *Trei Asar* or "The Twelve Minor Prophets". The Jewish tradition thus counts a total of eight books in *Nevi'im* out of a total of 24 books in the entire Tanakh. In the Jewish liturgy, selections from the books of *Nevi'im* known as the *Haftarah* are read publicly in the synagogue after the reading of the Torah on each Sabbath, as well as on Jewish festivals and fast days.

Writings

Ketuvim is the third and final section of the *Tanakh* (Hebrew Bible), after *Torah* and *Nevi'im*.

The Hebrew word כְּתוּבִים (*ketuvim*) means "writings." In English translations of the Hebrew Bible, this section is usually entitled "Writings" or "Hagiographa."

In the Jewish textual tradition, *Chronicles* is counted as one book. *Ezra* and *Nehemiah* are also counted together as a single book called "Ezra." Thus, there is a total of *eleven* books in the section called Ketuvim (see the enumeration in the list of books below).

Parasha

A *parashah* (Hebrew: "portion," plural: *parashot* or *parashiyyot*) is a section of a biblical book in the masoretic text of the *Tanakh* (Hebrew Bible). Such sections are designated by various types of spacing between them, as found in:

- ❑ Torah scrolls
- ❑ Scrolls of the books of *Nevi'im* or *Ketuvim* (especially megillot)
- ❑ Masoretic codices from the Middle Ages
- ❑ Printed editions of the masoretic text.

The division of the text into *parashot* for the biblical books is independent of chapter and verse numbers, which are not part of the masoretic tradition. *Parashot* are not numbered, but some of them have special titles.

Ner Tamid Emblem

The division of *parashot* found in the modern-day Torah scrolls of all Jewish communities (Ashkenazic, Sephardic, and Yemenite) is based upon the systematic list provided by Maimonides in Mishneh Torah, *Laws of Tefillin, Mezuzah and Torah Scrolls*, chapter 8. Maimonides based his division of the *parashot* for the Torah on the Aleppo Codex.

Haftarah

The *haftarah* or *haftorah* (Hebrew: הַרְטָפָה; plural *haftarot* or *haftorahs*; "parting," "taking leave") is a text important to the modern observance of Judaism. It consists of selections from the Hebrew Bible (*Tanach*), specifically from the books of *Nevi'im* ("The Prophets"), and it is read publicly in the synagogue after the reading of the Torah on each Sabbath, as well as on Jewish festivals and fast days.

The *haftarah* usually has a thematic link to the Torah reading that precedes it. When the *haftarah* is read in the synagogue it is sung with cantillation ("trop" in Yiddish, "trope" in English), and its related blessings are said before and after it.

Talmud

The Talmud (Hebrew: תַּלְמוּד) is a record of rabbinic discussions pertaining to Jewish law, ethics, customs, and history.

The Talmud has two components: the Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law; and the Gemara (c. 500 CE), a discussion of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Tanakh. The terms *Talmud* and *Gemara* are often used interchangeably. The Gemara is the basis for all codes of rabbinic law and is much quoted in other rabbinic literature. The whole Talmud is also traditionally referred to as Shas (ש"ס (a Hebrew abbreviation of *shisha sedarim*, the "six orders" of the Mishnah).

Great Jewish Personalities

Abraham (c. 1813 BCE - c. 1638 BCE)

According to Jewish tradition, Abraham was born under the name Abram in the city of Ur in Babylonia in the year 1948 from Creation (circa 1800 BCE). He was the son of Terach, an idol merchant, but from his early childhood, he questioned the faith of his father and sought the truth. He came to believe that the entire universe was the work of a single Creator, and he began to teach this belief to others.

Abram tried to convince his father, Terach, of the folly of idol worship. One day, when Abram was left alone to mind the store, he took a hammer and smashed all of the idols except the largest one. He placed the hammer in the hand of the largest idol. When his father returned and asked what happened, Abram said, "The idols got into a fight, and the big one smashed all the other ones." His father said, "Don't be ridiculous. These idols

Ner Tamid Emblem

have no life or power. They can't do anything." Abram replied, "Then why do you worship them?"

Eventually, the one true Creator that Abram had worshipped called to him, and made him an offer: if Abram would leave his home and his family, then G-d would make him a great nation and bless him. Abram accepted this offer, and the *b'rit* (covenant) between G-d and the Jewish people was established. (Gen. 12).

When Abram was 100 and Sarai 90, G-d promised Abram a son by Sarai. G-d changed Abram's name to Abraham (father of many), and Sarai's to Sarah (from "my princess" to "princess"). Sarah bore Abraham a son, Isaac (in Hebrew, Yitzchak), a name derived from the word "laughter," expressing Abraham's joy at having a son in his old age. (Gen 17-18). Isaac was the ancestor of the Jewish people.

Sarah (ca. 1540-1677 BCE)

The biblical matriarch Sarah was the wife of Abraham and the mother of Isaac. Information about Sarah comes from Genesis chapters 11-23.

Sarah's name was actually Sarai. When Abraham was 99 years old, G-d spoke to him and blessed him with children and land. He changed his name from Abram to Abraham and his wife's name from Sarai to Sarah. G-d also promised Abraham that Sarah would have a child, and that G-d would maintain his covenant with this child, Isaac.

Three days later, three men approached Abraham's tent. He invited them in and Sarah went to prepare food for them. She was listening from the opening of the tent, however, when one of the "men," who were really messengers from G-d, predicted that she would have a child. She laughed; after all, she was 90 years old and Abraham nearly 100! Yet G-d predicted that in one year, she would give birth. One year later, when Abraham was 100, Sarah's son, Isaac, was born.

Sarah died in Kiryat Arba (what is now Hebron) at the age of 127. Abraham bought the Cave of Machpelah from Ephron the Hittite and buried Sarah there.

Moses

Moses was the greatest prophet, leader and teacher that Judaism has ever known. In fact, one of Rambam's 13 Principles of Faith is the belief that Moses' prophecies are true, and that he was the greatest of the prophets. He is called "Moshe Rabbeinu," that is, Moses, Our Teacher/Rabbi. Interestingly, the numerical value of "Moshe Rabbeinu" is 613: the number of mitzvot that Moses taught the Children of Israel! He is described as the only person who ever knew G-d face-to-face (Deut. 34:10) and mouth-to-mouth (Num. 12:8), which means that G-d spoke to Moses directly, in plain language, not through visions and dreams, as G-d communicated with other prophets.

Ner Tamid Emblem

Moses was born on 7 Adar in the year 2368 from Creation (circa 1400 BCE), the son of Amram, a member of the tribe of Levi, and Yocheved, Levi's daughter (Ex. 6:16-20).

The name "Moses" comes from a root meaning "take out," because Moses was taken out of the river (Ex. 2:10).

Moses was born in a very difficult time: Pharaoh had ordered that all male children born to the Hebrew slaves should be drowned in the river (Ex. 1:22). Yocheved hid Moses for three months, and when she could no longer hide him, she put him in a little ark and placed it on the river where Pharaoh's daughter bathed (Ex. 2:2-3). Pharaoh's daughter found the child and had compassion on him (Ex. 2:6). At the suggestion of Moses' sister Miriam, Pharaoh's daughter hired Yocheved to nurse Moses until he was weaned (Ex. 2:7-10). Yocheved instilled in Moses a knowledge of his heritage and a love of his people that could not be erased by the 40 years he spent in the anti-Semitic court of Pharaoh.

Little is known about Moses' youth. One traditional story tells that when he was a child, sitting on Pharaoh's knee, Moses took the crown off of Pharaoh's head and put it on. The court magicians took this as a bad sign and demanded that he be tested: they put a brazier full of gold and a brazier full of hot coals before him to see which he would take. If Moses took the gold, he would have to be killed. An angel guided Moses' hand to the coal, and he put it into his mouth, leaving him with a life-long speech impediment (Ex. 4:10).

Although Moses was raised by Egyptians, his compassion for his people was so great that he could not bear to see them beaten by Pharaoh's taskmasters. One day, when Moses was about 40 years old, he saw an Egyptian beating a Hebrew slave, and he was so outraged that he struck and killed the Egyptian (Ex. 2:11-12). But when both his fellow Hebrews and the Pharaoh condemned him for this action, Moses was forced to flee from Egypt (Ex. 2:14-15).

He fled to Midian, where he met and married Zipporah, the daughter of a Midianite priest (Ex. 2:16-21). They had a son, Gershom (Ex. 2:22). Moses spent 40 years in Midian tending his father-in-law's sheep. A midrash tells that Moses was chosen to lead the Children of Israel because of his kindness to animals. When he was bringing the sheep to a river for water, one lamb did not come. Moses went to the little lamb and carried it to the water so it could drink. Like G-d, Moses cared about each individual in the group, and not just about the group as a whole. This showed that he was a worthy shepherd for G-d's flock.

G-d appeared to Moses and chose him to lead the people out of Egyptian slavery and to the Promised Land (Ex. Chs. 3-4). With the help of his brother Aaron, Moses spoke to Pharaoh and triggered the plagues against Egypt (Ex. Chs. 4-12). He then led the people out of Egypt and across the sea to freedom, and brought them to Mount Sinai, where G-d gave the people the Torah and the people accepted it (Ex. Chs. 12-24).

Ner Tamid Emblem

G-d revealed the entire Torah to Moses. The entire Torah includes the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) that Moses himself wrote as G-d instructed him. It also includes all of the remaining prophecies and history that would later be written down in the remaining books of scripture, and the entire Oral Torah, the oral tradition for interpreting the Torah, that would later be written down in the Talmud. Moses spent the rest of his life writing the first five books, essentially taking dictation from G-d.

After Moses received instruction from G-d about the Law and how to interpret it, he came back down to the people and started hearing cases and judging them for the people, but this quickly became too much for one man. Upon the advice of his father-in-law, Yitro, Moses instituted a judicial system (Ex. 18:13-26).

Moses was not perfect. Like any man, he had his flaws and his moments of weakness, and the Bible faithfully records these shortcomings. In fact, Moses was not permitted to enter the Promised Land because of a transgression (Deut. 32:48-52). Moses was told to speak to a rock to get water from it, but instead he struck the rock repeatedly with a rod, showing improper anger and a lack of faith (Num. 20:7-13).

Moses died in the year 2488, just before the people crossed over into the Promised Land (Deut. 32:51). He completed writing the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) before he died.

Moses was 120 years old at the time that he died (Deut. 34:7). That lifespan is considered to be ideal, and has become proverbial: one way to wish a person well in Jewish tradition is to say, "May you live to be 120!"

Deborah

Deborah is perhaps the Bible's greatest woman figure. Deborah stands exclusively on her own merits. The only thing we know about her personal life is the name of her husband, Lapidot. "She led Israel at that time," is how the Bible records it. "She used to sit under the palm tree of Deborah ... and the Israelites would come to her for judgment" (4:4).

During Deborah's time, a century or so after the Israelite entry into Canaan, the valley in which she and her tribe lived was controlled by King Jabin of Hazor. Deborah summoned the warrior Barak and instructed him in G-d's name to take ten thousand troops and confront Jabin's general, Sisera, and his army's nine hundred iron chariots, on Mount Tabor.

The battle takes place during the rainy season, and Sisera's chariots quickly bog down in the mud. The Israelites overwhelm Hazor's army, and inflict heavy casualties.

The famed "Song of Deborah", exults in the breaking of the Canaanite stranglehold over much of the country: "So may all Your enemies perish, O Lord," is Deborah's parting shot, though the true Jewish victory went even deeper than the destruction of Sisera and

Ner Tamid Emblem

his chariots. According to the Talmud, Rabbi Akiva, one of the greatest figures in Jewish history, was a direct descendant of Sisera. That a descendant of this great enemy of the Jews became a great Jewish rabbi and scholar represented the Jews' ultimate victory over their ancient Canaanite opponent.

Elijah

Each Passover, a special cup of wine is filled and put on the seder table. During the Seder, the door of the house is opened and everyone stands to allow Elijah the Prophet (*Eliyahu ha-Navi*) to enter and drink. At every *bris*, a chair is also set aside for Elijah. At the conclusion of Shabbat, Jews sing about Elijah, hoping he will come "speedily, in our days...along with the Messiah, son of David, to redeem us."

Elijah is a heroic figure in Jewish tradition. It is he who stands up to King Ahab, whose Phoenician wife has introduced the worship of the idol Baal into the Jewish Kingdom.

Elijah curses Ahab, "As the Lord lives, the G-d of Israel who I serve, there will be no dew or rain except at my bidding" (I Kings 17:1). Afterward, G-d tells the prophet to hide from the King in a brook known as Wadi Cherith. Meanwhile, as Elijah warned, the country suffers a serious drought.

After trying to track Elijah down for three years, Ahab's top aide, Obadiah, finds the prophet. Knowing that Elijah's curse had been fulfilled, Obadiah is hesitant to turn him in, but he is also afraid of what the King would do if he does not. Elijah makes the decision easy by promising to go before Ahab that day. He agrees not out of fear of the King, but because G-d has commanded him, "Go, appear before Ahab, then will I send rain upon the earth" (18:1).

When Elijah meets Ahab he challenges the 450 priests of Baal imported by Jezebel to a contest at Mt. Carmel to prove whose G-d is the true G-d. The priests and Elijah slaughter a bull as a sacrifice and call on G-d to consume it. The priests try a variety of prayers, dances and even self-mutilation, but nothing happens. Elijah then calls on G-d to prove his power and a great fire comes from the sky and burns the bull. The Israelites who witness the act declare, "The Lord, He [alone] is G-d" (*Adonai, hu ha-Elohim*, [I Kings 18:39]), a commitment to monotheism recited today seven times at the end of the Yom Kippur service each year. Elijah then tells the people to kill the priests, and they obey.

Despite his "victory," Elijah sees no change in the kingdom and has to flee to the desert to escape the wrath of Jezebel. G-d then comes to Elijah again and reassures him that he is not alone, that others have resisted the temptation to worship idols. Elijah is told to go to the mountain of Horeb where he witnesses a series of examples of G-d's power -- an earthquake, powerful wind and fire -- before being instructed to return to the city (19:12).

Given his career as a prophet, it should not be surprising that it should end in a miraculous way. When Elijah returned from his sojourn in the desert he ran across a

Ner Tamid Emblem

young man plowing a field named Elisha. He took Elisha under his wing to be his successor.

One day Elisha becomes aware that Elijah's time on earth is nearly over. They are walking together and, when they reach the Jordan River, Elijah strikes the water with his cloak and the river parts to allow them to cross. Later, the prophet asks Elisha what he can do for him before he goes and Elisha asks for "a double portion of your spirit."

Elijah replies that it is a difficult request, but "If you see me as I am being taken from you, this will be granted to you; if not, it will not" (2:9-10). Then a fiery chariot, drawn by fiery horses, comes out of the sky and takes Elijah away to the heavens. Elisha picks up the cloak Elijah dropped and strikes it against the river, causing the waters again to separate. Seeing this, Elijah's followers proclaim, "Elijah's spirit now rests on Elisha" (2:15).

Judah Maccabee

Second leader of the Judean revolt against the Greco-Syrian empire [166 BCE]. Westerners have traditionally referred to the third son of Mattathias of Modein by the Latinate form of his name: Judas Maccabeus. A Judean priest, he assumed command of Judean resistance to Greek forces after his father's death [165 BCE]. His defeat of the Greek governor of Samaria led to even more stunning victories over larger Greek armies at Beth-horon & Emmaus. After this, Judah captured Mt. Zion, purged the temple of Hellenistic cult paraphernalia, reconstructed the sanctuary according to Torah prescriptions and re-consecrated it to the worship of YHWH [Dec. 164 BCE]. The festival of Chanukah was later instituted to commemorate this triumph. Judah was repelled, however, in his attempt to drive the Syrian garrison from the rest of Jerusalem and was defeated near the village of Beth Zechariah, southwest of Jerusalem [162 BCE]. He died in the battle of Elasa (north of Jerusalem). Though Judah himself never held an official political position other than ad hoc general of the Jewish rebellion, he had a major influence on the direction of later history by initiating an alliance with the republic of Rome against the Greek Syrian empire. He was succeeded by his youngest brother Jonathan who, like him, left no male heirs. But the descendents of his older brother Simon became the Hasmonean dynasty of Judean rulers.

Rabbi Akiba (50-135 C.E.)

A poor, semi-literate shepherd, Akiba became one of Judaism's greatest scholars. He developed the exegetical method of the Mishnah, linking each traditional practice to a basis in the biblical text, and systematized the material that later became the Mishnah.

Rabbi Akiba was active in the Bar Kokhba rebellion against Rome, 132-135 C.E.. He believed that Bar Kokhba was the Moshiach (messiah), though some other rabbis openly ridiculed him for that belief (the Talmud records another rabbi as saying, "Akiba, grass will grow in your cheeks and still the son of David will not have come.") When the Bar

Ner Tamid Emblem

Kokhba rebellion failed, Rabbi Akiba was taken by the Roman authorities and tortured to death.

Maimonides (1135-1204)

Maimonides was a twelfth century Jewish sage. Maimonides was the first person to write a systematic code of all Jewish law, the *Mishneh Torah*; he produced one of the great philosophic statements of Judaism, *The Guide to the Perplexed*; published a commentary on the entire Mishna; served as physician to the sultan of Egypt; wrote numerous books on medicine; and, in his "spare time," served as leader of Cairo's Jewish community.

Maimonides's full name was Moses ben Maimon; in Hebrew he is known by the acronym of Rabbi Moses ben Maimon, Rambam. He was born in Spain shortly before the fanatical Muslim Almohades came to power there. To avoid persecution, Maimonides fled with his family, first to Morocco, later to Israel, and finally to Egypt.

Rashi (Rabbi Shlomo Yitzchaki) (1040-1105 C.E.)

Rashi was the outstanding Biblical commentator of the Middle Ages. He was born in Troyes, France, and lived from 1040 to 1105, surviving the massacres of the First Crusade through Europe. He was a fantastic scholar and studied with the greatest student of Rabbenu Gershom of Mainz

At twenty-five, he founded his own academy in France. Rashi's commentary on the Bible was unique. His concern was for every word in the text which need elaboration or explanation. Moreover, he used the fewest words possible in his commentaries.

Most of his explanations were not written by him. Apparently, students would ask him questions about the text, or he would rhetorically ask questions about specific words, and a student would write his short, lucid answers in the margin of the parchment text. These answers comprise Rashi's commentary.

Besides explaining individual words, Rashi also made use of the great oceans of midrash. However, instead of just quoting the early rabbis, Rashi applied the stories specifically to the Bible text; often abridging them. He assumed that his students knew the midrash.

Rashi's commentary on the Talmud was even more important. The Talmud was written in legalese: terse, unexplained language with no punctuation. Rashi provided a simple explanation of all Gemarra discussions. He explained all of the terse phrases; he explained the principles and concepts assumed by the sages who put together the Gemarra.

His simple, brief explanations for practically every phrase of the Gemarra made the Talmud understandable to the non-scholar. It became an instant best seller, and, to this day, it is unthinkable to study Talmud without studying Rashi's commentary at the same time.

Ner Tamid Emblem

Judah Halevi (1086-1145)

Judah Halevi was the greatest Hebrew poet of his time. Born in Toledo, the capital of Castile, Judah studied with the famous rabbinic scholar, Isaac Alfasi. In addition to mastering biblical Hebrew, Arabic and the intricacies of the Talmud, Judah explored the physical sciences, philosophy and metaphysics. He was especially proficient at writing poetry, and soon he attracted the attention of the great poet Moses Ibn Ezra. It wasn't long before his fame spread throughout the Jewish communities of Spain. Because Cordoba was the cultural capital of Spanish Jewry, Halevi migrated there. As he matured, Judah Halevi found his voice as Israel's sweetest singer. He left behind an abundance of synagogue liturgy and nationalistic poems. Since he lived at the time of the first crusade, Judah realized the plight of his people. In his most famous work, *The Kuzari*, Halevi foreshadowed the philosophy of Zionism and Jewish nationalism.

Joseph Caro

Yosef Caro (sometimes Joseph Caro) (1488 - March 24, 1575) was one of the most significant leaders in Rabbinic Judaism and the author of the Shulchan Arukh, an authoritative work on Halakhah (Jewish law). Caro was never celebrated as an individual, but as a *meḥaber* (author). Therefore, the name Yosef Caro was only significant in relation to his works. Throughout Jewish history, there has been a tendency to remember figures by their magnum opus. So Caro is often referred to as *HaMeḥaber*, Hebrew for "the author [of the *Shulchan Arukh*]", and as *Maran Beth Yosef*, "our master, [the author of] *Beth Yosef*".

Ba'ai Shem Tov

Rabbi **Yisroel (Israel) ben Eliezer** (רזעילא זב לארשי יבר) August 27, 1698 – May 22, 1760), often called **Baal Shem Tov** or **Besht**, was a Jewish mystical rabbi. He is considered to be the founder of Hasidic Judaism (see also Mezhibizh Hasidic dynasty). Besht was born in Okopy, to Eliezer and Sara in a small village that over the centuries has been part of Poland, Russia, Galicja and is now part of Ukraine.

Gaon of Vilna

Elijah (Eliyahu) ben Shlomo Zalman, known as the Vilna Gaon, (also the Gaon of Vilna or "The Gra" — from the Hebrew acronym "Gaon Rabbi Eliyahu"), (April 23, 1720 – October 9, 1797), was one of the most outstanding rabbis in recent centuries. He was an exceptional Talmudist, Halachist and Kabbalist, and was the foremost leader of non-hasidic world Jewry. He is commonly referred to in Hebrew as *ha'Gaon ha'Chasid mi'Vilna*, "the saintly genius from Vilna."

Moses Mendelssohn

Moses Mendelssohn (Dessau, September 6, 1729 – January 4, 1786 in Berlin) was a German Jewish philosopher to whose ideas the renaissance of European Jews, Haskalah,

Ner Tamid Emblem

(the Jewish enlightenment) is indebted. For some he was the third Moses (the other two being the Biblical lawgiver and Moses Maimonides) heralding a new era in the history of the Jewish people. For others, his ideas led towards assimilation, loss of identity for Jews and the dilution of traditional Judaism. He was also the grandfather of the composers Fanny and Felix Mendelssohn.

Samson R. Hirsch

Rabbi Samson Raphael Hirsch (June 20, 1808 – December 31, 1888) was the intellectual founder of the *Torah im Derech Eretz* school of contemporary Orthodox Judaism. Occasionally termed *neo-Orthodoxy*, his philosophy, together with that of Ezriel Hildesheimer, has had a considerable influence on the development of Orthodox Judaism.

Albert Einstein (1879-1955)

One of the greatest physicists of all time, Nobel Prize winner and discoverer of the special and general theory of relativity, Albert Einstein was born on March 14, 1879, in Ulm, Wurttemberg, of Jewish parents.

He spent his early years in Munich where his father set up a small electrochemical business. As a boy he was fascinated by algebra and geometry, though he detested the barracks discipline of German schools. In 1896, he entered the Swiss Federal Polytechnic School in Zurich, graduating in 1900 and receiving his doctorate from Zurich in 1905. Unable to get an academic position, he took a post with the patent office in Bern while continuing to pursue his concern with the fundamental problems of physics.

In 1905, he published four brilliant papers in the *Annalen der Physik* which were to transform twentieth-century scientific thought. He established the special theory of relativity, predicted the equivalence of mass (m) and energy (e) according to the equation $e = mc^2$, where (c) represents the velocity of light; he created the theory of Brownian motion and founded the photon theory of light (photoelectric effect) for which he received the Nobel Prize in 1921.

Einstein joined the German University of Prague in 1910 and then, in 1913, through Max Planck received a Professorship at the Prussian Academy of Science in Berlin.

In 1916, Einstein published his *Die Grundlagen der allgemeinen Relativitätstheorie* (Relativity, the Special and the General Theory: A Popular Exposition, 1920), which profoundly modified the simple concepts of space and time on which Newtonian mechanics had been based. His prediction of the deflection of light by the gravitational field of the sun was borne out by a British team of scientists at the time of the solar eclipse in 1919, making Einstein a household name.

Throughout the Weimar years he was lionized, especially abroad, though in Germany not only his work but also his pacifist politics aroused violent animosity in extreme right-wing circles. Anti-Semites sought to brand his theory of relativity as 'un-German' and

Ner Tamid Emblem

during the Third Reich they partially achieved their objective, when Einstein's name could no longer be mentioned in lectures or scholarly papers, though his relativity theory was still taught.

During the 1920s Einstein traveled widely in Europe, America and Asia and identified himself with various public causes such as pacifism, Zionism, the League of Nations and European unity. When Hitler came to power in January 1933, Einstein was in California and he never returned to Germany, being almost immediately deprived of his posts in Berlin and his membership of the Prussian Academy of Sciences.

His property was seized and a price put on his head by Nazi fanatics. His books were among those burned publicly on May 10, 1933, as manifestations of the 'un-German spirit'. As an outspoken opponent of National Socialism his name became synonymous with treason in the Third Reich.

Einstein emigrated to the United States where he became a Professor at the Institute of Advanced Studies (Princeton) and an American citizen in 1940. Alarmed at the prospect that Hitler's Germany might acquire an atomic bomb after two German physicists had discovered the fission of uranium, Einstein signed a letter to President Roosevelt in August 1939, which sparked off the Manhattan project. It was one of the great ironies of his career that the pacifist Einstein, through this action, should have helped initiate the era of nuclear weapons to whose use he was completely opposed.

A lifelong opponent of nationalism, Einstein regarded the Third Reich as a catastrophe for civilization.

Active in Jewish causes he was offered the Presidency of the State of Israel, but declined, "being deeply touched by the offer but not suited for the position."

His simplicity, benevolence and good humor as well as his scientific genius gave Einstein a unique fame and prestige among physicists, even though after the mid-1920s he diverged from the main trends in the field, especially disliking the probabilistic interpretation of the universe associated with quantum theory.

The best-known refugee from Nazism and one of its most adamant critics, Einstein died in Princeton on April 18, 1955.

AMERICAN JEWISH COMMUNITY

Haym Salomon (1740-1785)

In the early 1770s, at the time of the partition of Poland, Haym Salomon left his family and arrived in New York on the eve of the Revolution. His command of German made him welcome to the Hessian forces, which he served as a supplier of goods. When the British suspected him of spying, Salomon was arrested and confined to prison for a time.

Ner Tamid Emblem

Salomon's command of several languages enabled him to serve as a broker to the French officials in Philadelphia. In the diary of Robert Morris, Superintendent of Finance for the new American government, Salomon's name appears frequently in the period 1781-84. Morris wrote: "This broker has been useful to the public interests ..." Salomon prospered and was able to be financially helpful to a number of public figures, such as Alexander Hamilton and James Madison. In 1782, Madison acknowledged the "kindness of our little friend in Front Street, whose assistance will preserve me from extremities but I never resort to it without great mortification as he obstinately rejects all recompense."

When Haym Salomon died prematurely in January 1785, he held \$353,000, largely in depreciated certificates of indebtedness and continental currency ... all virtually worthless. The Pennsylvania Packet wrote "He was remarkable for his skill and integrity in his profession and for his generous and humane deportment."

Judah Touro (1775-1854)

According to Judah Touro's tombstone, he is inscribed in "the Book of Philanthropy, to be remembered forever." No epitaph could be more deserving. Touro's name is indelibly associated with American Jewish philanthropy, a community trait of which American Jews can be proud.

Touro grew up in Newport, Rhode Island, the second son of Isaac Touro, who was *chazzan* of Yesuat Israel, Newport's Sephardic synagogue. The Revolutionary War destroyed Newport's prosperity, and Judah's childhood was marked by poverty. A Tory, Judah's father remained with his family in Newport after the British captured the city. The Touros became dependent on the charity of British troops, who ultimately helped the Touros relocate to Jamaica, West Indies, where Isaac died in 1783. His mother took Judah and his siblings to Boston to live with her brother, Moses Michael Hays.

When Judah's mother died in 1787, Hays raised the Touro children. He taught Judah and his brother Abraham to observe Jewish traditions and apprenticed them in his international commercial ventures. In 1801, Judah unexpectedly left for New Orleans. No one is certain why he left in such haste, but the gossip of the time had it that his uncle refused to allow him to marry his first cousin, Catherine Hays. In any case, Touro never married.

When the U.S. acquired New Orleans in 1803, its economy boomed, and Judah established himself as a merchant, shipper and leader in local social life. During the war with England in 1812, Touro fought as a volunteer under the command of General Andrew Jackson. In the great battle of Jan. 1, 1815, Touro was severely wounded and near death, but over the next year a close friend nursed Touro back to health. The wound appeared to have had psychological as well as physical effects: The previously social Touro withdrew almost entirely from civic life and devoted himself to his businesses.

Despite his success, Judah always remembered his youthful poverty and lived modestly. He invested in real estate but never mortgaged his properties to finance other ventures.

Ner Tamid Emblem

Touro was reported to have said, "I have saved a fortune by strict economy, while others had spent one by their liberal expenditures."

In his 50s and 60s, most of Judah's charity was directed to non-Jewish causes. Most significantly, he donated the final \$10,000 needed to complete the Bunker Hill Monument in Boston, which for nearly 20 years had languished as an unfinished stump for want of funding. He made a major gift to the public library in his native Newport, and in New Orleans he contributed to a number of Protestant churches and to the building of the Catholic cathedral.

In his early 70s, his life was significantly influenced by his acquaintance with two outstanding Jewish leaders. Touro developed a friendship with Gershom Kursheedt of New Orleans and conducted a correspondence with Rabbi Isaac Leeser of Philadelphia. These men convinced Touro of the importance of being Jewish in more than words. Touro helped found congregation Nefuzoth Yehuda in New Orleans, which followed the Sephardic rituals of his youth. He subsequently built its synagogue and began to attend services regularly, provided the land and funds for its religious school, bought land for its cemetery and annually made up for any deficits incurred. He also founded the city's Jewish hospital, the Touro Infirmary.

In the last year of his life, Touro wrote a will which set the standard of American Jewish philanthropy. After modest bequests to family members and friends, Touro donated the bulk of his fortune to strengthen Jewish life. He left \$100,000 to the two leading Jewish congregations and Jewish benevolent organizations in New Orleans. Another \$150,000 went to Jewish congregations and charitable institutions in 18 other cities around the United States. He directed that \$60,000 be dispensed to relieve poverty and provide freedom of worship to Jews in Palestine. He also left bequests to non-Jewish institutions such as Massachusetts General Hospital, which his brother had helped found.

At his request, Touro was buried with his family in Newport. One of his legacies made it possible to reopen and restore the long-abandoned Newport synagogue where his father had served as *chazzan* and which now bears the family name. The Jewish Encyclopedia observes that, in his day, "No American Jew had ever given so much to so many agencies and causes; nor had any non-Jew done so much in such varied ways."

Emma Lazarus (1849-1887)

"Give me your tired, your poor, Your huddled masses yearning to breathe free," proclaims the "Mother of Exiles" in Emma Lazarus's sonnet "The New Colossus." Her best-known contribution to mainstream American literature and culture, the poem has contributed to the belief that America means opportunity and freedom for Jews, as well as for other "huddled masses." Through this celebration of the "other," Lazarus conveyed her deepest loyalty to the best of both America and Judaism.

Born on July 22, 1849, Lazarus was the fourth of Esther (Nathan) and Moses Lazarus's seven children. She grew up in New York and Newport, Rhode Island, and was educated

Ner Tamid Emblem

by private tutors with whom she studied mythology, music, American poetry, European literature, German, French, and Italian. Her father, who was a successful sugar merchant, supported her writing financially as well as emotionally. In 1866, when Emma was only seventeen, Moses had *Poems and Translations: Written Between the Ages of Fourteen and Sixteen* printed "for private circulation." Daughter Emma dedicated the volume "To My Father."

Lazarus's most productive period was the early 1880s. In addition to numerous magazine poems, essays, and letters, she published a highly respected volume of translations, *Poems and Ballads of Heinrich Heine*, in 1881, and *Songs of a Semite: The Dance to Death and Other Poems*, in 1882. This was also the period in which Lazarus most obviously spoke out as self-identified Jew and American writer simultaneously.

Until this period, Lazarus's "interest and sympathies were loyal to [her] race," but, as she explained in 1877, "my religious convictions ... and the circumstances of my life have led me somewhat apart from my people." Although her family did belong to the Sephardic Shearith Israel synagogue in New York, and she did write "In the Jewish Synagogue in Newport" when she was young, it appears that learning of the Russian pogroms in the early 1880s kindled Lazarus's commitment to Judaism. This change in attitude is evident in her writing, as well as in her work with the Hebrew Emigrant Aid Society-meeting Eastern European immigrants on Wards Island-and in her efforts to help establish the Hebrew Technical Institute and agricultural communities for Eastern European Jews in the United States.

At the same time that Lazarus was writing more self-consciously as a Jew, she was also writing as an American. Her 1881 essay "American Literature" (*Critic*) defended American literature against the charge that America had no literary tradition and that America's poets had left no mark. "American Literature" was followed by "Henry Wadsworth Longfellow" (*American Hebrew*) and the eulogy "Emerson's Personality," both published in 1882. The latter appeared in the *Century*, three months after "Was the Earl of Beaconsfield a Representative Jew?" and two months after "Russian Christianity vs. Modern Judaism." Lazarus also published the poem "To R.W.E." in 1884 (*Critic*).

Lazarus wrote "The New Colossus" in 1883 "for the occasion" of an auction to raise money for the Statue of Liberty's pedestal. The poem was singled out and printed in the *Catalogue of the Pedestal Fund Art Loan Exhibition at the National Academy of Design* because event organizers hoped it would "awaken to new enthusiasm" those working on behalf of the pedestal.

Lazarus traveled to Europe twice. Lazarus's second trip to Europe was a longer one, lasting from May 1885 until September 1887. According to her sister Josephine Lazarus's biographical sketch, Emma "decided to go abroad again as the best means of regaining composure and strength" after Moses Lazarus died in March 1885. This journey included visits to England, France, Holland, and Italy. Lazarus returned to New York very ill, probably with cancer. She died two months later, on November 19, 1887.

Ner Tamid Emblem

Lazarus dedicated her life to her work. Yet she still had to contend with American and Jewish middle-class prescriptions for womanly behavior. These gender expectations included limitations on a woman artist's expression. In "Echoes" (probably written in 1880) Lazarus spoke self-consciously about women as poets, describing the boundaries drawn around a woman poet who cannot share with men the common literary subjects of the "dangers, wounds, and triumphs" of war and must therefore transform her own "elf music" and "echoes" into song. Successful at that act of transformation, Lazarus found some space in the American literary world.

More than any other Jewish woman of the nineteenth century, Lazarus identified herself and was recognized by readers and critics as an American writer. She was also an increasingly outspoken Jew, and she was a woman. Lazarus's writing benefited from the complexities of her identity. She would not have been as effective on behalf of Jews if she had not believed deeply in America's freedoms, and she could not have been as passionate a writer if she had not uncovered her own meaningful response to Judaism.

Jacob Henry Schiff (1847-1920)

Jacob Henry Schiff was an important participant in actively accelerating the rapid industrialization of the United States economy during the late 19th and early 20th century. Through his firm, Kuhn, Loeb and Company, he was able to help finance the development and growth of such corporations as Westinghouse Electric, U.S. Rubber, Armour, and American Telephone and Telegraph.

He also served as a director and advisor of numerous insurance companies, banks and other corporations. Schiff was a prime mover in helping to consolidate and expand the American railroad networks,

Schiff was prominent in floating loans for the U.S. government and for foreign nations. He took great delight in floating a spectacular bond issue of 200 million dollars for Japan to help them in their war with Czarist Russia, 1904-1905. Schiff was angered and infuriated with the anti-Semitic pogroms and policies of the czar. Helping Japan fight Russia was one of his methods of striking back at anti-Semitism.

Jacob Henry Schiff was born on January 10, 1847, in Frankfurt- am-Main, Germany. The son of Moses and Clara (Niederhofheim) Schiff, he was a descendant of a distinguished rabbinical family that could trace its lineage back to 1370. He received a secular and religious education at the Israelitische Religionsgesellschaft (a local school).

At age 18, Schiff emigrated to the United States and became a citizen. He went to work in a brokerage firm in New York and he later became a partner in Budae, Schiff and Company. He met and fell in love with Theresa Loeb, the daughter of Solomon Loeb, head of the banking firm, Kuhn, Loeb and Company. They were married on May 6, 1875, and he entered her father's firm.

Ner Tamid Emblem

In 1885, he was named head of the firm because of his financial abilities. Schiff was a strong advocate for the gold standard and he opposed the Silver Purchase Act of 1890. Despite his success in the financial world, he always felt he had a special obligation to the Jewish People. He fulfilled this commitment through his philanthropies.

Schiff was a Reform Jew, but he still retained many of the Orthodox habits of his youth. He was especially active in the establishment and development of the Jewish Theological Seminary and the Hebrew Union College. He was a large contributor to the relief programs for the Jewish victims of the Russian Czar's anti-Semitic programs.

There was hardly a Jewish organization which was not the recipient of his contributions. His interest and love for Jewish literature found him contributing generously to the Jewish Publication Society. He funded a program for a new English translation of the Bible. He helped to establish the Jewish Division in the New York Public Library.

Schiff was always concerned about humanity and sickness. He contributed heavily to Montefiore Hospital in New York where he served as president for 35 years. During those years, he visited the hospital weekly. He contributed generously to many Jewish and non-Jewish organizations, including the Semitic Museum at Harvard University; he gave one million dollars to Barnard College; contributed to the American Red Cross, Tuskegee Institute, the Henry Street Settlement, etc.

He was one of the founders of the American Jewish Committee and was active in the Jewish Welfare Board.

Jacob Henry Schiff died on September 25, 1920, in his beloved New York City.

Louis D. Brandeis (1856-1941)

Louis Brandeis was born in Louisville, Kentucky in 1856 to a family tolerant of Jewish and Christian rituals. In later life Brandeis might be best described as a secular humanist. Although he completed his secondary education in Germany, he returned to the United States where he studied law at Harvard. After settling in Boston, Brandeis became a successful lawyer spending a good deal of his time pursuing cases with a political bent. In particular, he enjoyed representing small companies against giant corporations, and aiding the cause of the minimum wage against companies opposed to this principle. In 1912, he supported Woodrow Wilson's nomination for Presidency and in 1916, was appointed a Supreme Court judge, the first Jew ever to be appointed to this position.

Brandeis showed little interest in Jewish affairs until the turn of the century when a combination of his professional work and a changing political climate brought about an alteration. He was introduced to Zionism by Jacob de Haas, an English Zionist, and later still by Aaron Aaronsohn, the Palestinian botanist and founder of Nili.

Brandeis became active in Zionist affairs during the First World War, when he accepted the role of Chairperson of the Provisional Executive Committee for General Zionist

Ner Tamid Emblem

Affairs. Brandeis had a major impact on the American branch of the Zionist movement, drawing to it a number of sympathizers, improving its organization and its finance.

Whilst he resigned his official position on joining the Supreme Court, he nonetheless worked behind the scenes to influence President Woodrow Wilson to support the Zionist cause. After the war, Brandeis headed a delegation of American Zionists to London where at a conference differences emerged between Chaim Weizmann and himself. These arguments over the role of the organization and its pursuit of political activities caused a rift between the two leaders with Weizmann gaining the upper hand. Brandeis withdrew from Zionist activity although he continued to take part in Eretz Israel economic affairs. Brandeis did intervene from time to time in political matters for example he appealed to Roosevelt to oppose the British partition scheme of 1937 calling instead for the whole area of Eretz Israel to become a Jewish National Home.

Brandeis represented a rather different genre of Zionism, one born out of the American context that affirmed Zionism as part of American ethnic identity. It was Brandeis who coined the term that "to be a good American meant that local Jews should be Zionists."

He died in Washington, D.C. in 1941.

Isaac M. Wise

Isaac Mayer Wise (March 29, 1819, Steingrub (now Lomnička), Bohemia - March 26, 1900, Cincinnati), American Reform rabbi, editor, and author.

The son of Rabbi Leo Wise, a school-teacher, Isaac received his early Hebrew education from his father and grandfather, later continuing his Hebrew and secular studies in Prague. He received the *hattarat hora'ah* from the Prague bet din, composed of Rabbis Rapoport, Samuel Freund, and E. L. Teweles.

In 1843 he was appointed rabbi at Radnitz (now Radnice, by Pilsen), Bohemia, where he remained for about two years, emigrating to the United States in 1846. He arrived in New York on July 23 of the same year, and in the following October was appointed rabbi of the Congregation Beth-El of Albany, New York. He soon began agitating for reforms in the service, and his was the first Jewish congregation in the United States to introduce family pews in the synagogue. A mixed choir, and confirmation were also among the innovations introduced by Wise, who even went so far as to count women in forming a *minyán* or religious quorum.

In 1850 a fistfight between Wise and the synagogue's president caused a split in the Albany community, and the consequent formation of a new congregation, the Anshe Emeth, by the friends and supporters of Wise. Wise remained with this congregation until April, 1854, when he became rabbi of the Bene Yeshurun congregation of the Lodge Street Synagogue of Cincinnati, Ohio, where he officiated for the remaining forty-six years of his life.

Ner Tamid Emblem

Bernard Revel

Rabbi Bernard (Dov) Revel (September 17, 1885-1940) was an Orthodox rabbi and scholar. He served as the first President of Yeshiva College from 1915 until his death in 1940. The Bernard Revel Graduate School of Jewish Studies at Yeshiva University is named for him.

Solomon Schechter

Solomon Schechter רמ"ד סלומון שחטער (December 7, 1847-1915) was a Moldavian-born Romanian and English rabbi, academic scholar, and educator, most famous for his roles as founder and President of the United Synagogue of America, President of the Jewish Theological Seminary of America, and architect of the American Conservative Jewish movement.

WORLD JEWRY



Ner Tamid Emblem

Theodor Herzl

Benjamin Ze'ev (Theodor) Herzl (Hungarian: Herzl Tivadar, Hebrew: לצרה באז וימינו (*Binyamin Ze'ev Herzl*)) (May 2, 1860 – July 3, 1904) was an Austro-Hungarian Jewish journalist who founded modern political Zionism.

Herzl was born in Budapest from a family coming from Zemun (now in Serbia but in that time in Austro-Hungary). When Theodor was 18 his family moved to Vienna. There, he studied law, but he devoted himself almost exclusively to journalism and literature, working as a correspondent for the *Neue Freie Presse* in Paris, occasionally making special trips to London and Istanbul. Later, he became literary editor of *Neue Freie Presse*, and wrote several comedies and dramas for the Viennese stage.

Chaim Weizmann

Chaim Azriel Weizmann (Hebrew: וַמְצִיּוֹ לְאִירוֹזֶה מֵיִיָּהּ – b. November 27, 1874, d. November 9, 1952) was a chemist who developed a new process of producing acetone through bacterial fermentation, Zionist leader, President of the World Zionist Organization, and the first President of the State of Israel. He was elected on February 1, 1949, and served until 1952. Weizmann also founded the Weizmann Institute of Science in Rehovot, Israel.

Abba Hillel Silver

Abba Hillel Silver (1893–1963) was a U.S. Rabbi and Zionist leader. Born Abraham Silver in Lithuania, son and grandson of Orthodox rabbis, he was brought to the US as a child of nine. A Zionist from his youth he made his first speech at a Zionist meeting at age fourteen. Educated in the public schools and after-school Jewish schools of New York City's Lower East Side, he left after high school to attend the Hebrew Union College and the University of Cincinnati. After graduation as valedictorian of his HUC class—and now known as Abba Hillel Silver—and ordination in 1915, he served as rabbi of a small congregation, Leshem Shomayim (now Temple Shalom), in Wheeling, West Virginia.

In 1917, at age twenty-four, he became rabbi of The Temple Tifereth-Israel in Cleveland, Ohio, one of the nation's largest, best known Reform congregations where he served for forty-six years. Abba Hillel Silver was an early champion of rights for labor, for worker's compensation and civil liberties, though his highest priorities were to advance respect for and support of Zionism. He was to do this first among Reform Jewish congregations, then by American Jewry, then by the American public and politicians, and last by the international community—the United Nations in particular. Silver was one of the chief Zionist spokesmen before the United Nations in the Palestine hearings of 1947.

David Ben Gurion

Ner Tamid Emblem

David Ben-Gurion (Hebrew: דָּוִד בֶּן-גּוּרִיּוֹן, born David Grün on 16 October 1886, died 1 December 1973) was the first Prime Minister of Israel. Ben-Gurion's passion for Zionism, which began early in life, culminated in his instrumental role in the founding of the state of Israel. After leading Israel to victory in the 1948 Arab-Israeli War, Ben-Gurion helped build the state institutions and oversaw the absorption of vast numbers of Jews from all over the world. Upon retiring from political life in 1970, he moved to Sde Boker, where he lived until his death.

Henrietta Szold

Henrietta Szold (December 21, 1860 – February 13, 1945) was a U.S. Jewish scholar and Zionist leader.

Born in Baltimore, Maryland, the daughter of a rabbi, she studied Talmud and established the first American night school, intended to provide English language instruction and vocational skills to Russian Jewish immigrants in Baltimore. Beginning in 1893, she worked for the Jewish Publication Society, a position she maintained for over two decades. Her commitment to Zionism was heightened by a trip to Palestine in 1909. She founded the Jewish women's organization Hadassah^[1] in 1912 and served as its president until 1926. In 1933 working with Hadassah in Palestine, she ran Youth Aliyah which rescued some 22,000 Jewish children from Nazi Europe. Szold lived the rest of her life in Palestine and died in Jerusalem on February 13, 1945.

The kibbutz Kfar Szold, in Upper Galilee is named after her. The Palmach, in recognition of her commitment to "Aliyat Hanoar" [Youth immigration to Israel], named the illegal immigration (Ha'apalah) ship "Henrietta Szold" after her. The ship, carrying immigrants from the Kiffisia orphanage in Athens, sailed from Piraeus on July 30th, 1946, with 536 immigrants on board, and arrived on August 12, 1946. The passengers resisted capture, but were transferred to transport for Cyprus.^[2] The commander of the ship was Shmuel Yanai.

Golda Meir

Golda Meir (Hebrew: גּוֹלְדָּה מֵאִיר, Arabic: ريئةام ادلوج, born Goldie Mabovitch, May 3, 1898 - December 8, 1978, Golda Myerson from 1917-1956) was the fourth prime minister of the State of Israel.

After serving as the Minister of Labour and Foreign Minister, Golda Meir became Prime Minister of Israel on March 17, 1969. She was described as the "Iron Lady" of Israeli politics years before the epithet became associated with British prime minister, Margaret Thatcher.^[1] David Ben-Gurion, the nation's first Prime Minister, called her "the only man in the Cabinet." Meir was the first and to date only woman in Israel elected prime minister, and the world's third female prime minister.

Jewish National Fund

Ner Tamid Emblem

The Jewish National Fund (Hebrew: לארשיל תמיק נרק, Keren Kayemet LeYisrael) (abbreviated as JNF, and sometimes KKL) was founded in 1901 to buy and develop land in Palestine (later Israel) for Jewish settlement. By 2006, it owned 14% of the total land in Israel.

United Jewish Appeal

United Jewish Communities (UJC) is an American Jewish umbrella organization representing 155 Jewish Federations and 400 independent Jewish communities across North America. The UJC was formed from the 1999 merger of United Jewish Appeal (UJA), Council of Jewish Federations (CJF), and United Israel Appeal (UIA). UJC embodies the Jewish community's unwavering commitment to the tradition of *tikkun olam* by advocating for the provision of essential human services and a just social policy agenda.

UJC represents and serves one of the world's largest and most effective networks of social service providers and programs, enacting the federations' pledge to "live generously," by securing support for life-saving and life-enhancing humanitarian assistance programs in the United States, Israel and 60 other countries. It is the second largest philanthropic network in North America (second to United Way of America).

Hadassah

Hadassah, the *Women's Zionist Organization of America*, is a volunteer women's organization of 300,000, founded in 1912 by Henrietta Szold, American Jewish scholar and activist to support practical Zionism at a meeting of a women's study group in New York City. The meeting took place around the time of the Purim holiday, so the group adopted the name Hadassah, which is the Hebrew name of the Biblical Esther. Today, Hadassah is the largest Jewish women's organization in the United States.

Hadassah supports The Hadassah Medical Organization (HMO), consisting of two hospital complexes at Ein Kerem and Mount Scopus in Jerusalem. It has initiated and contributed to numerous medical aid projects in Israel and around the world, and built several hospitals and other facilities in Israel that were eventually turned over to state and municipal authorities.

Hadassah also founded and supports the Hebrew University of Jerusalem-Hadassah Medical School, the Henrietta Szold Hadassah-Hebrew University School of Nursing and the Hadassah College Jerusalem.

Hebrew University

The Hebrew University of Jerusalem (Hebrew: מילשוריב תירבעה הטיסרבינוואה) is Israel's oldest and largest university.

Ner Tamid Emblem

The Hebrew University is been ranked as one of the 100 most outstanding academic institutions in the world. The First Board of Governors included Albert Einstein, Sigmund Freud, Martin Buber, and Chaim Weizmann. The Hebrew University enjoys a worldwide reputation in many fields. It is home to the world's largest Jewish studies library, and some of the world's most eminent scholars have been faculty members, among them Gershom Scholem, Yeshayahu Leibowitz, Daniel Kahneman and Robert Aumann.

Histadrut

The Histadrut ("Federation" [of labour]) or HaHistadrut HaKlalit shel HaOvdim B'Eretz Yisrael (לארשי קראב מידבועה לש תיללכה תורדתסה) (Hebrew: "General Federation of Laborers in the Land of Israel") is the Israeli trade union congress.

It was founded in December 1920 in Haifa as a Jewish trade union which would also provide services for members such as an employment exchange, sick pay, and consumer benefits.

The Histadrut became one of the most powerful institutions in the state of Israel, a mainstay of the Labour Zionist movement and, aside from being a trade union, its state-building role made it the owner of a number of businesses and factories and, for a time, the largest employer in the country.

Through its economic arm, *Hevrat HaOvdim* ("Society of Workers"), the Histadrut owned and operated a number of enterprises, including the country's largest industrial conglomerates as well as the country's largest bank, Bank HaPoalim. The Histadrut also provided a comprehensive health care system.

Agudath Israel

World Agudath Israel (The World Jewish Union), usually known as the Aguda, was established in the early twentieth century as the political arm of Ashkenazi Torah Judaism, in succession to *Agudas Shlumei Emunei Yisroel* (Union of Faithful Jewry). Its base was in Eastern Europe, where the Torah and its principles were strong before the Second World War and was undergoing a revival due to the Hasidic movement, but it included participation from Orthodox Jewry throughout Europe.

Jewish Agency

The Jewish Agency for Israel (Hebrew: לארשי קראל תידוהיה תונכוסה), also known as the *Sochnut*, served as the pre-state Jewish government before the establishment of Israel and later became the organization in charge of immigration and absorption of Jews from the Diaspora.

Ner Tamid Emblem

Synagogue and Seminary Organizations

Reform

- Union of Reform Judaism
- Hebrew Union College

Conservative

- United Synagogue of Conservative Judaism
- Jewish Theological Seminary

Orthodox

- Union of Orthodox Rabbis
- Yeshiva University

Jewish Youth Organizations

The **North American Federation of Temple Youth** (NFTY) is the organized youth movement of Reform Judaism in North America. Funded and supported by the Union for Reform Judaism, NFTY exists to supplement and support Reform youth groups at the synagogue level. About 750 local youth groups affiliate themselves with the organization, comprising over 8,500 youth members.

NFTY is the North American branch of Netzer Olami, the worldwide Progressive Zionist Youth movement. This relationship was formalized at the biennial NFTY Convention in Los Angeles, California in February 2005.

United Synagogue Youth is the youth movement of the United Synagogue of Conservative Judaism or USCJ.

United Synagogue Youth, more commonly known as USY, is a youth group with members from the United States and Canada dedicated to creating a fun, educational environment where Jewish teenagers can connect in hopes of meeting other Jewish teens in a comfortable atmosphere, combating assimilation, supporting Israel and giving and performing charity. The organization is open to all Jewish teenagers. While synagogue membership is not a requirement, most affiliate with the Conservative movement.

The **B'nai B'rith Youth Organization** (BBYO) is an independent Jewish youth group for teenagers in high school. BBYO is the world's only independent, international, pluralistic Jewish youth group for high school teenagers. In addition, BBYO is the largest youth group in the world, **with 25,000 members worldwide**. Formerly associated with B'nai B'rith, the youth group split with its parent organization in 2002 and was reconstituted as B'nai B'rith Youth Organization, Inc., an independent non-profit organization. Although organization's name still contains the words "B'nai B'rith", it is officially preferred to refer to it simply as "BBYO".

Ner Tamid Emblem

Jewish Populations

Country	Jewish Population	Percent of Total
United States	5,275,000	1.8%-1.9
France	492,000	0.8%
Canada	373,000	1.1%
United Kingdom	297,000	0.4%
Russia	228,000	0.15%
Argentina	184,000	0.6%
Germany	118,000	0.3%
Australia	103,000	0.6%
Brazil	96,000	0.07%
Ukraine	80,000	0.2%