



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series B: Early Activities. 1945-1972

Box 10, Folder 2, Shavuot, 1956.



Suggestions for NYBR Sabbath, April 27 - 28, 1956.

(The Sidra of this week, Emor, as well as the Haftorah, both furnish many appropriate texts for a sermon on the importance of the rabbinate. I am thinking especially of the phrase "V'ha-Kohen ha-Gadol Me-Echov" and the rabbinic comment in Yoma 18 of that phrase. It tells of the qualifications essential for the High Priest. It especially can be used as a tribute to many of the founders and the early leaders of the New York Board.)

By Rabbi Israel H. Levinthal

This Sabbath, in which we commemorate the 75th anniversary of the founding of the New York Board of Rabbis, comes on the eve of a significant day in the Jewish calendar- Lag B'Omer - the 33rd day in the counting of the Omer.

Lag B'Omer occupies a unique position in the Jewish calendar. In fact, the entire season of the Omer between the festival of Passover and Shavuot, has undergone a strange evolution in the Jewish consciousness. The original Biblical account of these days would imply that they formed a season of gladness and rejoicing for they marked the barley harvest (Lev. XXIII.9-22).

By a strange transformation these days of the Omer became - during the early Talmudic period - days of national mourning. According to Jewish tradition, marriages and other festive occasions were not to be held during the Y'me Sefirah. Other signs of mourning, too, were distinctive characteristics of these days.

Lag B'Omer, however, was the exception. Festivity and rejoicing were to mark that day.

The Talmud and codes give us an historic explanation for this remarkable transition of a season of gladness into a period of sorrow and mourning (cf. Yebamot 62 b Shulchan Aruch Orech Chayim 493.1,2). We are told that a plague raged among the Talmidim of Rabbi Akiba in these days of the Omer - that 24000 of them died, but that, by a miracle, the plague ceased on Lag B'Omer - and the remaining disciples of this great sage were saved from the affliction. It is to commemorate the plague that we still mourn on the days of Sefirah for the untimely death of these scholars of the Torah; and it is to celebrate the termination of the plague that we to this day rejoice on Lag B'Omer.

Now the question that naturally arises is what is the uniqueness of this plague that a people should commemorate it for 18 centuries? Is not our history a record of almost continuous plagues that killed thousands of our people? Why is it that of all the plagues of slaughter and destruction that came upon our people, this one alone is so zealously remembered?

The answer is quite simple. When Jews die, it is sad indeed. But we know that though individual Jews may be slaughtered, the Jewish people will live on. Plagues ravaged the lives of thousands of Jews in all ages and in all lands. Yet, inwardly, the Jews were not concerned about the future.

But when Talmidim of R. Akiba die, when we lose our scholars - the disciples of the great sages - our spiritual and cultural leaders, - we know instinctively that we are lost. In the days of R. Akiba the plague did not just destroy 24000 Jews, but 24000 disciples of Akiba, and the Jewish people were quick to realize the national catastrophe with which it was threatened by the spread of such a plague.

No wonder that for 1800 years we remembered these days of mourning and that we rejoiced on the day when the plague ceased. Lag B'Omer is indeed the Scholars' Festival, because on that day we emphasize Israel's recognition of the high value of the scholar of the Torah in our midst.

We can rejoice that for 75 years, the scholars of R. Akiba in this metropolis, banded together in the New York Board of Rabbis, have flourished and were able to bestow their beneficent influence on the development of Jewish life in America.

R. Akiba was not only the great scholar of his age, but also a warrior in behalf of the freedom of his people. The true Talmidim of R. Akiba are those who recognize this two-fold role of the Rabbi today. We can indeed rejoice that the New York Board has always recognized this double function of the Rabbinate and always tried to inspire its members with a love and devotion to Jewish scholarship and with the recognition that they must take the lead in every effort striving to win freedom for our people.

TEACHER'S HOLIDAY BRIEF



שִׁבְעָתָהּ

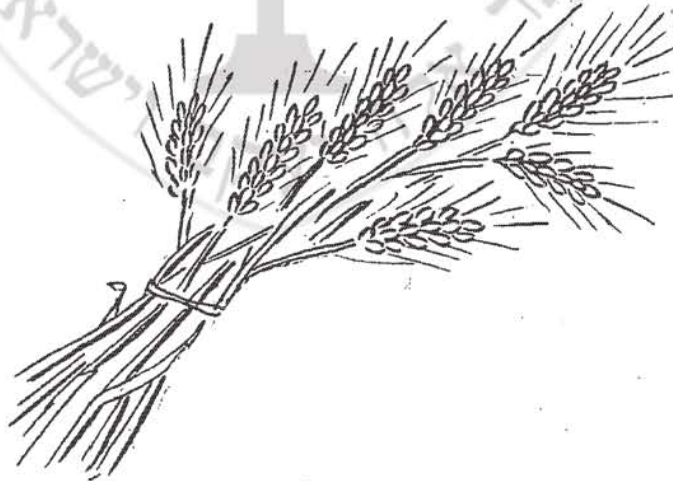


Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks. And thou shalt keep the feast of weeks.

Deut. 16:9



SHOVUOS



SHOVUOS

שבועות

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete; ...

Leviticus 23:15

The day of rest in this passage has reference to the festival of Passover. The connection of the holidays of Passover and Shovuos is not mere coincidence. They are both great nature festivals of agricultural significance, marking the barley and the wheat harvests.

The festival which marks the conclusion of the grain harvests derives its name of SHOVUOS from the intervening seven weeks; shovuoh - week. Together with Sukos, they are known as the Three Pilgrimage Festivals - SHOLOSH REGALIM.

:: SHOVUOS ::

6" day of SIVAN

1956·Wed·May 16

1957·Wed·Jun 5

1958·Sun·May 25

1959·Fri·Jun 12

1960·Wed·Jun 1

PESACH and SHOVUOS

By tradition, Pesach and Shovuos are linked together as holidays of great national and ethical significance. Pesach, the holiday of Freedom, culminates in Shovuos, the holiday of the Giving of the Law. The importance of this theme lies in Israel's willingness to limit its newly acquired freedom and to accept the obligations of the Law, the Torah.

It was recognized by our forefathers, that unbridled freedom could lead to anarchic disintegration, and that the essence of liberty could be preserved only through the fulfillment of the obligations imposed by "law and order".

The real significance of this festival can be found in the various names by which it is known:

FESTIVAL OF WEEKS (hag shovuos) ————— חג שבועות

Seven weeks are counted from Pesach to Shovuos. The fiftieth day is Shovuos. Its English name PENTECOST is derived from the Greek: pentecostos - Fiftieth.

FESTIVAL OF THE HARVEST (hag ha-katzir) ————— חג הקציר

The end of the wheat harvest is celebrated. To mark the occasion and to show their gratitude to God for the success of the harvest, the Israelites brought to the Temple two loaves, baked from the newly-gathered wheat.

FESTIVAL OF FIRST FRUITS (hag ha-bikurim) ————— חג הבכורים

The festival also celebrates the beginning of the fruit season. Offerings of fruit which had just begun to ripen were brought to the Temple.

"When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest ...

Lev. 23:10

THE SEASON OF THE GIVING OF THE TORAH (z'man matan torosenu) — זמן מתן תורתנו

According to tradition, it is the day when Israel accepted the Decalogue and the laws of the Torah for all generations forever and ever. For this reason, confirmation exercises are held at this time of the year.

B I B L E S O U R C E S

Shovuos	- - - - -	Lev. 23:15	Deut. 16:9
Three Pilgrimages	- - - - -	Exod. 23:17	Deut. 16:16/17
Harvest	- - -	Exod. 23:16	Deut. 24:19 Ruth 1:22 2:1/19
Bikurim	- - -	Lev. 23:15/17	Deut. 26:1/11 15:19 16:17
Mount Sinai	- - - - -	Exod. 19:16/25	20:18/21

SYNAGOGUE READINGS

The highlight of the Torah reading on this festival is the Ten Commandments. Each congregation thus repeats, as it were, the acceptance of the Torah which first took place at Mount Sinai.

The BOOK OF RUTH, one of the Five Megillos or Scrolls, is also read. The story takes place at the time of the harvest. Its heroine is a non-Jewish maiden who accepts Judaism, joining herself to the people of Israel and confirming her faith by acceptance of the Torah. Note the allegorical implications of the story: Ruth & Israel :: Israel & Torah

SUGGESTED MEMORY WORK

The Decalogue (Exodus 20:2/14)

"They that sow in tears, shall reap with joy." (Psalm 126:5)

"And Israel shall sit in safety, each man under his grape-vine and under his fig-tree." (I Kings 5:5)

"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." (Ruth 1:16)

V O C A B U L A R Y

SIVAN	SHOLOSH REGALIM	Moses, Joshua
HAG SHOVUOS	Y'RU-SHO-LA-YIM	Ruth, Naomi
HAG HA-BIKURIM	BES HA-MIKDASH	Deuteronomy
HAG HA-KATZIR	ALIYAH	Exodus
Z'MAN MATAN TOROSENU		Leviticus

ACTIVITIES and PROJECTS

Shovuos frieze and drawings

pilgrimage, harvest, Mt. Sinai

Handcraft

model torah model ark
tablets of the Law (soap carving)
fruit and flower decorations for table and room
fruit baskets bowls cornucopia

Cooking

make blintzes or other dairy dishes
churn butter

Exhibit

sheafs of wheat, barley, other grains
Torahs and accessories, Bibles
harvest pictures, dioramas, farm tools
pictures of Temple activities
(in Bible times and today)

Games, Dances and Songs

Bible themes and Israeli themes
quiz programs
dramatize pilgrimage using appropriate hymns
arrange Bikurim pageant

Creative writing

write and present an original Shovuos service
write and present an original cantata using
hymns from standard hymnals
write an original script for the film-strips
about Shovuos
radio script after "YOU ARE THERE!" describing:
the giving of the Ten Commandments;
the Temple Service;
the courtship of Ruth.
T-V script "PERSON-TO-PERSON", interviewing
Moses Joshua Naomi Ruth
wall-newspaper of school's Shovuos activities.

STORIES, POEMS and SONGS

- MOTHER GOOSE RHYMES (Bloch) Sara G. Levy
The Man So Wond'rous Wise p.42
- MOTHER GOOSE SONGS (Menorah Records) companion album to RHYMES
- SO WE SING (Bloch) Sara G. Levy
Shavuot Time p.44
- THE JEWISH CHILD EVERY DAY (UAHC) Edith S. Covich
Shovuos p.46
- GATEWAY TO JEWISH SONG (Behrman) Judith K Eisenstein
At Mount Sinai p.130
- SHOVUOS TIME (UAHC) Jane Bearman
- ALEPH BET STORY BOOK (JPS) Deborah Pessin
Yod Becomes Important p.68
Mem Mixes Things Up p.99
- HAPPY HOLIDAY (Ktav) Robert Garvey
The Powerful Goldfish p.64
- THE ADVENTURES OF K'TONTON (JPS) Sadie Weilerstein
How K'tonton Wished A Wish on Shevuoth Night p.65
- GAN GANI (N Tversky, Tel Aviv) Leslie Daiken
Oded's First Pilgrimage to Jerusalem p.91
- WHAT THE MOON BROUGHT (JPS) Sadie Weilerstein
How Ruthie was Ruth-In-The-Bible p.148
- WHAT DANNY DID (Bloch) Sadie Weilerstein
Where the Green Things Grow p.98
- HABIBI AND YOW (Bloch) Althea O Silverman
Habibi and Yow See the Heavens Open p.100
- HILLEL'S HAPPY HOLIDAYS (UAHC) Mamie Gamoran
The Ten Commandments p.186
Be Kind To The Stranger p.194
- WORLD-OVER STORY BOOK
The Shepherd Hears the Voice p.12
Father of Freedom p.337
- MODERN JEWISH LIFE IN LITERATURE (United Syn. of America)
Greens For Shavuot (Shalom Aleikhem) p.45

FILM STRIPS

- SHOVUOS - Bur. of Jewish Education, Los Angeles, Cal.
- THE STORY OF SHAVUOTH - Jewish Education Committee, New York, N.Y.
- THE TEN COMMANDMENTS (The Life of Moses, #5) - Cathedral Films.

TEACHERS' REFERENCES

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Gaster, T. H. FESTIVALS OF THE JEWISH YEAR (W.Sloan Assoc.)

Greenstone, J.H. JEWISH FEASTS AND FASTS (JPS)

Levinger, E.E. WITH THE JEWISH CHILD IN HOME & SYNAGOGUE (UAHC)

Mervis, L. J. WE CELEBRATE SHOVUOS (UAHC)

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(Scriptures and Prayers)

THE HOLY SCRIPTURES - The Book of Ruth

C. C. A. R. UNION PRAYER BOOK pp 183, 198, 211, 234, 247, 265

Cohen, M. J. PATHWAYS THROUGH THE BIBLE (JPS) pp 193/202

Freehof, S. B. PREFACE TO SCRIPTURE (UAHC) pp 226/228

APRIL, 1958

TO MY COLLEAGUES

CONFIRMATION might be defined in three ways (a sermon might declare), each of which offers a clue to its significance in shaping our lives. 1) Etymologically the word means, "with strength." If this meaning alone were heeded, it would prove to be of great value, for a Jew is a much happier person if he acquits himself "with firmness." Both the world and Judaism have suffered from spiritually infirm Jews, the cowardly type who shrink and shrivel at their identity. A confirmand, then, is a person who ought to approach life with stalwartness, and who should with firmness use his knowledge of Judaism to bring benefit to his family, his faith, and his nation. 2) Another use of the word, Confirmation, is taken from the lexicon of travel. There are actually two usages. When you write ahead for a hotel reservation, the hotel customarily sends you a confirmation, i.e., they give you assurance that they will look after you. On the other hand, when you buy an airplane ticket, the airline expects you to phone them a few hours before departure to "confirm" your intention to make the trip. In both cases, the word confirmation means assurance. The confirmer says, in effect, you can rely on me; I'll keep my word. Confirmands should remember this meaning of the term. A real confirmand is not only one who merely passed a course or an exam, or one who merely makes a ceremonial pledge or gets a formal blessing. A true confirmand is a person upon whom one can depend. He is someone who will guarantee the preservation of the Jewish faith through his character and continued re-exposure to learning and religious influences. Nowadays an adult who says he has not been confirmed feels self-conscious. Even more awkward should one feel who has been ritually confirmed but who fails later to merit confidence. So whenever you are asked in the future, "Were you confirmed?" your answer ought to be based upon your answer to a more fundamental question, "Are you continuing to give confirmation of your trustworthiness?" 3) The most conventional explanation of the term, confirmation, is the one which implies that young people who undergo the ceremony on Shavuot "confirm" what was "affirmed" by our forefathers at Sinai and by their successors in every generation. In this context, the word confirmation means to ratify, to endorse, to back up. Here is an examination which will endure long after the classroom exams are forgotten. Every day henceforth each confirmand will be tested to see whether he does indeed have the power of our forbears to sustain faith in God and in His teachings. This test will come in every life situation: can you be as persipacious as Abraham, as self-restrained as Isaac, as sticktoitive as Jacob, as patient as Moses, as concerned with the welfare of others as your own grandparents and parents? Will you be worthy successors of those who have given glory to Judaism and survival to this generation?

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A RABBI REPORTED THAT HE OVERHEARD two confirmands chatting on the way to a confirmation rehearsal late one afternoon. All that he heard was one of the hard-pressed confirmands sighing what sounded like "Ah-me!" Sighing is quite prevalent during the hectic days before Confirmation.

Ah-me! Can there be a sermon in two syllables? Sometimes the implications of simple words or phrases can be hammered home so hard that they lodge in our minds and then are capable of setting off a chain reaction, from contemplation to action.

Ah-me! Two syllables! Of what value can they be to confirmands on the day of their confirmation?

Well, in Hebrew, those syllables make up a word, a word meaning "My people." If confirmands remember anything, let them remember that they are members of a people to whom society has accorded all the honors and hazards befitting spiritual aristocrats. Ours is an aristocracy not of blood but of learning. It is not automatic, but must be striven for in each individual. Perhaps it was wrong for some of our ancestors to use the term, chosen people, but it is a good spur for us to act as though we were under a special obligation to prove to the world that our heritage makes of us more serviceable people. Our so-called chosenness imposes special work and not special privilege. Each time we are tempted to do something unworthy, each time we tend to drift into intellectual apathy, each time we become slovenly with regard to our responsibilities, let's remember that we are "ammi," and perhaps this consciousness of nobless oblige will stimulate us to recapture an awareness of our status so pronounced during the confirmation service. 2) Ami is a French word, too.. it means friend. Our education should qualify us to be adept at being friendly, to be worthy of the friendship of others and to work towards the day all nations and all individuals shall think of their counterparts as amis. The mission of Judaism is to convince men to walk upon the paths of amiability, amicability and amity. 3) Let's re-examine for a moment the original exclamation, Ah, me! and see whether there isn't something instructive about it. It was a sigh, one of weariness and perhaps of dispiritedness. It was understandable. Preparing for this day of confirmation is often tedious, tiresome and taxing. There's a lot of studying, then rehearsing; and an enormous surrender of time which one might want for more enticing pursuits. But look at the result. This glorious day of Confirmation, with the excellent way the class has acquitted itself: this event of reunion and sentimentality, of uplifted spirits and the overtones of Sinai, etc., is unforgettable. What confirmand will now say that it wasn't worth it! What confirmand would now say that there is not a definite correlation between the acceptance of tedious assignments and the quality of the "finished product"? Maturity means the comprehension before an event of the need to invest time, patience and energy to assure the thrilling dividend of exhilaration and unexchangeable joy. Indeed, our lives can be described as continuous tests of our ability to convert the "Ah, me," spoken in weariness to the "Ah me!" intoned with awe and ecstasy.

ANOTHER CONFIRMATION SERMON might deal with the three N's required of those who want to enjoy a life of stability and usefulness: 1) Energy, i.e., activation, activity, the transformation of intention into actuality; 2) Enthusiasm, activity done with pleasure and zeal. We can undertake any kind of task, no matter how dreary it may seem, and enjoy it if it is done with a fervor. 3) And enlightenment...to use our energy is not enough; to labor enthusiastically is also not enough, unless the result of our labor is to bring light to ourselves and others.

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CONFIRMATION'S HEROINE, RUTH, lends herself to a charge to the class. Be like Ruth, ever eager to be Jewish not because you are supposed to but because you want to. Be like Ruth, in the English meaning which has been given to the word... full of kindness and considerateness. A faith or an individual which becomes ruthless, i.e., which loses the power to attract newcomers and its compassion, is dead.

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DID YOU HEAR ABOUT THE ATHEIST who loved matzah? Couldn't wait for Passover to end...A newly wed rebbetzin, called upon at the Seder, tongue slipped: this is the bride of affliction...Raconteur Bob Goldberg tells of the 2 Jews before a Nazi

firing squad. In the split second between Ready and Fire, one of them shouted: Down with Hitler! Said the other: shhh! Max Kaufman translates ray l'hoshia assistant rabbi...Amos Schauss avers that there isn't a rabbi in Idaho (which once had a Jewish governor)...Sanford Shapiro, of Elmira, is a pilot. Must be the only one in the CCAR...Doughty Bill Silverman urges all of us to write Congressman Emanuel Celler urging passage of a bill to amend title 18 of the U. S. Code so as to make the illegal use of explosives a federal offense, to help "get" the dynamiters...The most devastating case vs. pay-TV appears in a piece in the Jan. 4 issue of The Nation Magazine...A Xian clergyman moaned recently that his people come to church only when they're hatched, matched or dispatched, i.e., to be sprinkled with water, confetti or dust...Said the youngster to her mother: the rabbi's favorite is a girl named Judy Wisn...Jan Bart says the slogan of the Israeli "Minister of Health and Transportation" must be: for mir gezunterhait...Said the terrified ants on the ground in front of a wildly swinging golfer: if we want to survive let's get on the ball (a good slogan for many groups)...Said a cynic on seeing the Washington Monument: they'll never get that thing off the ground...1959 is the 150th anniversary of the birth of Abraham Lincoln...One of the delights of motoring in the New York area is listening to the Jewish programs on Station WEVD, 1390 on the dial. The street with all the synagogues on it is known as Rue de la Payos.

AMERICAN JEWISH
ARCHIVES

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YOU THINK IT'S TOO EARLY TO REMIND YOU THAT THE next Biennial Convention of the Union will take place November 15-18, 1959 at the Hotel Fountainbleau, in Miami Beach? It is not too early at all, because people plan their vacations far in advance. So please announce the convention whenever you can and do something else: send me early the names of laymen for the workshops. Don't raise anyone's hopes, but we'll try to use the people you suggest.

* * * * *

HE DOESN'T LOOK THE ROLE, but, as you know George Zepin was for decades an Ajax of our movement. For a longer time than anyone else he served the Union. Heavy responsibilities did not mar his devotion to our cause. Exalted position did not sour his disposition. An authority on the history of American Reform, he is a good chunk of that history. Retiring in manner, George Zepin doesn't know what retiring from work really means. After being "emeritized" he undertook the task of implementing the long-escrowed rabbinical pension plan -- another historic achievement. On June 8th, Dr. Zepin turns 80! The heartiest of mazal tovs!

* * * * *

Leonard Mervis' president, Judge Edwin J. Sabath, said in a message to the congregation: when you have a man's job don't call a boy, call upon the Sisterhood... Touro Hospital, in New Orleans lack a bris room. Leo Bergman says services for circumcision are shunted in a "dreary" or "drafty" room. Although all the board members of Touro were "born Jewish," pleas by rabbinical groups that as much attention be paid to the High Holydays as Christmas gets, have been in vain, Leo reports.

An idea: Free Synagogue, Mt. Vernon, N. Y., prints, under the list of confirmands, an order blank instructing Sisterhoods to send Uniongrams to any families designated...

The heartiest of mazal tovs! And a happy Shavuot to all of you!

-- Sam Silver

From: Jewish Chautauqua Society
838 Fifth Ave., New York 21, N.Y.

SHOVUOS SCRIPT

(For use with "Festival of Faith" to extend the quarter-hour movie into a half-hour TV program)

announcer: Friends, as a special public service feature, Station (call letters) is pleased to present a discussion on the Jewish festival of Shovuos. Later in the show, we will see a dramatic motion picture about the holiday, "Festival of Faith". But now, let me introduce Rabbi (name) of Temple (name).

Rabbi: Thank you. I am pleased to have this opportunity to speak about a little known but nevertheless a major Jewish holiday. In the studio with me today is Rev. Mr. (name) of (name of church). Although he is familiar with the festival of Shovuos, Reverend (name) has consented to act as spokesman for the general public and will pose those questions which are frequently asked about Shovuos.

Rev: Thank you Rabbi. Although we know "Shovuos" is a Hebrew word, I think we should first find out what it means.

Rabbi: Well, it simply means "weeks".

Rev: Weeks. That seems an odd name for a holiday.

Rabbi: On the surface it may seem odd, but there's really a good reason for it, as you will see.

Rev: What weeks are referred to, Rabbi?

Rabbi: Specifically, the seven weeks which intervene between the Passover holiday and Shovuos.

Rev: Why seven weeks?

Rabbi: The Bible answers that question for us. We find it in Deuteronomy, Chapter 16, Verse 9. It is described as follows: "Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks. And thou shalt keep the feast of weeks." You see, this provides for the observance of the festival at the conclusion of seven weeks of harvest, which corresponds approximately to the period between the beginning of the barley harvest and the beginning of the wheat harvest.

Rev: Would I be safe in saying then, that Shovuos is an agricultural festival?

Rabbi: It started out as one, yes, as you remember from the Bible, the holiday of Passover is associated with the beginning of Spring and therefore, planting time. Farmers paused at this momentous time to offer up their prayers to God for a good crop. And this was one of the objectives of the earliest Passover observances.

Rev: Then this holiday marked the appearance of the first results of that planting. We might say that this is a kind of "thanksgiving" day.

Rabbi: Exactly. Shovuos is one of the three Jewish festivals which began as seasons of rejoicing for nature's bounty. So we have Passover, the Spring holiday; Shovuos, the festival of thanks for the first fruits, and the third such festival is known as Sukos. It occurs in the Autumn and represents a "thank you" to God for the Fall harvest.

Rev: Of course; they did not remain agricultural holidays. They acquired new meanings.

Rabbi: Yes they did. Even as some Jewish people went into pursuits other than agricultural. Of course, Jewish farmers in this country and in Israel still feel keenly the original agricultural significance of the three festivals.

Rev: I think we all do, Rabbi. We don't have to work on the land to be grateful for the blessings of the land. But tell us, what additional meanings did these festivals take on?

Rabbi: Well, Passover, of course, became associated with the deliverance of the Jews from Egyptian slavery and is known as the "freedom" holiday. Sukos, the Autumn holiday, became associated with the huts which the liberated slaves lived in during their wanderings through the desert. The word, "Sukos", means huts, and the holiday has become associated with the idea of gratitude.

Rev: And what about Shovuos?

Rabbi: Tradition assigned to Shovuos the greatest event to follow the Exodus....It came to be regarded as the day when the Ten Commandments were received on Mount Sinai.

Rev: The Greek-speaking Jews called the festival Pentecost. And it is said the Christian festival of Pentecost, the day when the spirit was poured out upon the world, happened on the festival of Shovuos.

Rabbi: Yes, that's right. Shovuos gradually came to be known as the holiday especially associated with learning. That is, religious education.

Rev: You might say, a sort of birthday of the Ten Commandments.

Rabbi: Yes, and we have seen that this holiday has three names: Weeks, the festival of the fruits, and the time of the giving of the Torah.

Rev: Torah! How would you define the word "Torah", Rabbi? It means "law", doesn't it?

Rabbi: Yes, it's usually translated that way, but it isn't quite right. Because of this misunderstanding, Judaism has often been described as a religion of law. This isn't quite accurate, especially when it is contrasted with a religion of love. Judaism strongly emphasizes the elements of mercy and love, and the word "Torah" does not mean "law" in the strictly legalistic sense. Torah is more properly understood as teaching, instruction. It has more to do with what goes on in a classroom than in a courtroom. Torah may perhaps be explained as moral law. Our audience will see what we mean, I think, in this film entitled, "Festival of Faith".

(Roll Film)

Rev: (At end of movie) Truly a beautiful story of the real meaning of Shovuos. It is very interesting to learn how this teen-age girl, Susan Newman, overcame her skepticism and strengthened her religious faith. And I can see, as you said before, that the observance of Shovuos stresses moral law which is acquired through study and learning.

Rabbi: Yes, it is for this reason that in modern times we have linked to Shovuos the ceremony of Confirmation.

Rev: We just saw an impressive Confirmation ceremony in the picture, "Festival of Faith". But what is its meaning in the Jewish faith?

Rabbi: The Confirmation ceremony, which is now extensively practiced in most Reform and Conservative synagogues, is admittedly borrowed from the Protestant Church. As we saw in the movie, Confirmation is a kind of graduation exercise for young people who have completed the elementary stage of their religious education.

Rev: Do Orthodox Jews have Confirmation, too?

Rabbi: No.

Rev: I notice that both boys and girls are confirmed. Is this much different than the widely known Bar Mitzvah?

Rabbi: Quite a bit. The Bar Mitzvah ceremony is for boys only when they reach the age of thirteen. In a broad interpretation, we might say the boy is expected to assume responsibility for his actions and becomes a full-fledged member of the community. He's also entitled to all religious privileges in the synagogue.

Rev: But Confirmation is a religious function, isn't it?

Rabbi: That's right. As we saw, it is part of the Shovuos service. The Confirmands participate, exhibiting their knowledge of Judaism. They recite the Ten Commandments and usually pledge their devotion to the teachings of Judaism. And they assert their willingness to continue their Jewish studies in order to become more fully qualified in the pursuit of Torah. (More)

(Continued) as the young lady said in the story,
"We hereby confirm what our forefathers affirmed on
Mount Sinai...that we will hearken and obey these
commandments--the moral teachings of our faith and
of all mankind."

Rev: Isn't it true that during the Confirmation service
you also read from the Book of Ruth?

Rabbi: Yes we do.

Rev: What significance does it have, Rabbi?

Rabbi: Actually, there are two reasons. The story of Ruth
describes the harvest season in ancient Hebrew life and
appropriately, was chosen to be read on the day commem-
orating the harvest. Secondly, because on Shovuos we
commemorate the revelation at Mount Sinai, we recall
that Ruth was a person who voluntarily joined Judaism
and enjoyed its blessings.

Rev: I suppose the service is the same in all temples.

Rabbi: No, I must say that there is a great variety in the
nature of the Confirmation services. All of them, of
course, give the confirmands an opportunity to parti-
cipate. True, the Shovuos ritual itself is fairly
standardized; however, the music varies too, although
it is sung in a style unique to this holiday.

Rev: Are there any other Shovuos ceremonies which our aud-
ience might find interesting?

Rabbi: Well, some families retain the custom of eating dairy
products and cakes made with milk and cheese. It is
associated with the figure of speech found in the
Bible which compares the Torah with milk and honey. (More)

(Continued) Also, the memory of the agricultural origin of the festival is kept alive in the floral decorations introduced into the temple and into the homes.

Rev: Could we hear a part of the Shovuos service?

Rabbi: Of course. One of the Shovuos prayers from the Union Prayerbook is right here. Perhaps you would read it for us.

Rev: "God and Father, our hearts are filled with joy and thankfulness to Thee on this sacred festival. Unfailingly, year by year, Thou dost clothe the earth in radiant beauty and bid it bring forth its bounteous blessings. In humble acknowledgment of Thy boundless province, our fathers brought to Thine altars on this holy day the first fruits of their harvest. They chanted songs of gratitude to Thee for the many gifts of garden and field and for the ripening of the fruit of the spirit. Each year on this holy festival the vow made at Sinai is renewed, when our sons and daughters stand before Thee to enter into Israel's eternal covenant. In the same words which their fathers spoke, they vow to do and to heed and with the same devotion they pledge themselves unto Thee. Be with them, O God, as Thou wast with their fathers. Sanctify us all for Thy service. Grant that the good seed we sow may ripen into a harvest of righteousness and truth. Amen." (Pause) A very stirring and beautiful prayer. When does Shovuos come this year?

Rabbi: (Give date) And it is our hope that the teachings of Sinai will continue to influence mankind for good.

Rev: I join you in that hope and in many thanks for your explanation of a fascinating holiday.

Announcer: Station (call letters) has been proud to present a special public service program on the Jewish festival of Shovuos. Our thanks to Rabbi (name) of Temple (name) and Rev. Mr. (name) of (name of church) for being our guests in the studio today.



1) EXISTENTIALISTS - Man Alienated From Nature

2) ANXIETY, FRUSTRATION TO REINTEGRATE

3) Derived From Xam: the hubs, Keikegaaio (Glorious Dance)
Her regard - Xam Face of Man, from Paradise

Original Sin - Man Is Rejected

Psyche knew how dangerous it is to be rejected; love is vital, natural love & feeling of belonging

4) Judaism avoided this unnatural artificial view
- Man not alien, temporary eviction from Eden, pay rent of ~~god~~ self-improvement, return

- View seen in holidays; part 1/1/2 e

a) agricultural festival - true when Pharisees sought to make Revelation ^{the} reason. but agr. remained attachment to soil, man relates to nature & elements

b) Ruth - bucolic life; 12th cent 10 farmer East Europe - goats sheep;

c) 1/1/2 e - celebration: greens on floor, plants, flowers green wts. of Sinai Success = decoration

d) Return to Israel - not just shopkeepers, teachers

- MOVE TO SUBURBIA -

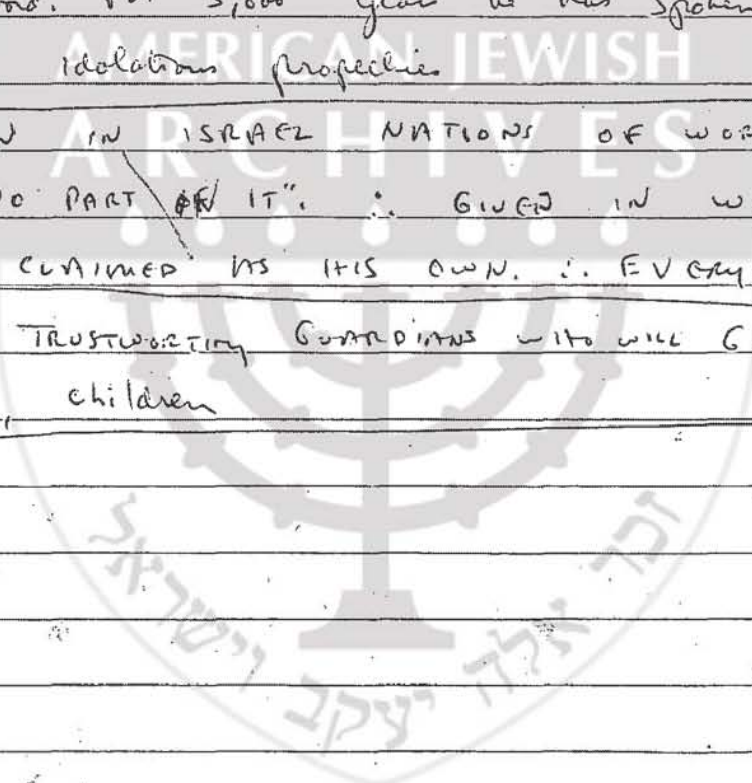
MOVE BACK TO EDEN - JEWISH VIEW OF MAN AT HOME IN WORLD

- Torah offered to Esau, Edom, Moab; what's in it? Then
"steal not land! steal not commit adultery!" We can accept
Sovereignty of God, but His Torah not acceptable to them

old of תרבי' (Itasvare rabbi) why תורה / תורה, giving?
not receiving; giving was at Sinai; receiving is every day; ^{receiving depends on individual}
תורה לך ואתה תשמע - Moses spoke & God answered him by a voice
R. Moses Anger Meiri - not תורה spoke but תורה - Moses has not yet
spoken his last word. For 3,000 years he has spoken & will continue;
not so with false idolatrous prophecies

IF TORAH GIVEN IN ISRAEL NATIONS OF WORLD WOULD HAVE
SAID: "WE HAVE NO PART IN IT". ∴ GIVEN IN WILDERNESS PUBLICLY
IN PLACE NOBODY CLAIMED ITS HIS OWN. ∴ EVERYONE CAN ACCEPT TORAH

- GOD TO ISRAEL: TRUSTWORTHY GUARDIANS WHO WILL GUARD IT -
אלה, תורה, children



~~SMALL MIT, SINAI - HUMBLE~~

- KIOS (4,5) to Synagogue for first time

- ^{one of the} ~~one of the~~ ^{olden} ~~olden~~ (sorrow & joy, human suffering & joy in County - ^{HARVEST} ~~LOW-GIVING~~ ^{where} ~~where~~)
- RUTH (goodwill - to Naomi: "I will go whither thou goest & I will abide whither thou dost I shall die") - intermarriage - Embraced a people

- buclie life - attachment to soil - back to land in Israel; 12th cent '10) farmer East Europe (cows - goats - Success, 16,)

- Urban Pharisees (prevailing over rural Sadducees) converted agricultural festival into historic occasion - much as Thanksgiving (a harvest fete) became founding of Pilgrims event.

Medieval commentators: Because Soave of Ruth is full of compassion, [&] Tired is full of compassion - not legal job

- greens on floor, plants, flowers - green mts. of Sinai,

- confirmation - embracing Judaism

- night spent preparing for Revelation (= סדרת מ' אלה)
- 1200 stay up till midnight, heavens open for instant, wishes fulfilled
since Isaac born - 1500 - 2000
- Special service - מ' אלה (Mikdash Service) - a מ' אלה ס' אלה
(Shema Night Service) - summary of written & oral law - מ' אלה, מ' אלה
מ' אלה, מ' אלה, מ' אלה, מ' אלה - begin & end of each read,
& special version of 613 מ' אלה called "Injunctions"
- To mystics מ' אלה deeper significance - Torah was BRIDE &
ISRAEL WAS BRIDEGROOM, & Survey of main Torah festivals was
adorning bride in her jewels & ornaments, ready for wedding
next day. - also men became partners in act of
revelation, & helped coming of Messianic Age
מ' אלה to מ' אלה counting days of groom & bride; מ' אלה 15?
- chanting מ' אלה after מ' אלה that out, Israel's devotion
to God despite persecution & temptation - in Aramaic
like מ' אלה מ' אלה, first letters of line spell out author's name
מ' אלה מ' אלה (1000's) teacher of 127.
- dairy foods - Torah like milk & honey

THE SIGNIFICANCE OF SHAVUOT

By ARYEH NEWMAN

RICH in symbolism as the festival of shavuot is, there are no special mitzvot-*precepts* associated with it beyond the cessation from work characteristic of all holidays and, of course, the statutory sacrifices offered up in Temple times.

The Torah called the festival by three names,—the "harvest festival" or more explicitly, the wheat harvest; "the day of the first fruits," and *shavuot* the "feast of weeks." Our Sages termed it "Atzeret" the feast of "conclusion" or "cessation," and our liturgy adds, "the season of the giving of the Torah." All these appellations add up to make the composite picture of shavuot.

Like the other pilgrim festivals, Shavuot is a date, for both Land and People. Like Pesach and Succoth, it marks a particular stage in the cycle of the seasons in Eretz Israel. Shavuot is the harvest feast when the wheat, the last of the grains to ripen in Eretz Yisrael, is ready to be harvested. The first grain to ripen is barley and a measure or Omer of it was symbolically offered up in the Temple on Passover. Seven weeks were then counted, as the Torah states, "from such time as thou beginnest to put the sickle to the corn" till on the fiftieth day, two loaves of bread were ceremoniously baked from newly-harvested wheat and offered up in the sanctuary.

On the Passover, the farmer in Israel only begins to harvest his grain and does not yet know the fate of his daily bread. Shavuot sees the completion of the grain harvest, a further hurdle is safely negotiated and he thanks God and rejoices in the Temple in Jerusalem.

But let us quote the words of the Torah: "And thou shalt rejoice before thy God, thou, and thy son and thy daughter and thy manservant and maidservant and the Levite within thy gate and the stranger and the fatherless and the widow that are among you. . . ."

From Shavuot onwards the Jewish farmer would, in days of old, take of the first fruits of all his crops, meaning the seven varieties of fruits mentioned in the Torah for which Eretz Yisrael is famed. They are: wheat, barley, vine, fig, pomegranate, olive and date. In contradistinction to all other fruits we make a special and more comprehensive blessing after partaking of them. The farmer would then bring them with pomp and pageantry to Jerusalem.

But let us recreate the scene in ancient times with the help of the Mishnak Bikkurim:

"How do they set apart the first fruits? When a man goes down to his field and sees for the first time a ripe fig or a cluster of grapes or a ripe pomegranate, he binds it round with reed grass and says: Lo these are first fruits.

"How do they take up the first fruits to Jerusalem? The men of all the smaller towns that belonged to the "Maamad," a representative body of the people whose members participated in the Temple service, gathered together in the tower of the maamad and spent the night in the open place of the town and early in the morning, the officer of the maamad said: "Arise ye and let us go up to Zion unto the Lord our God.

"They that were near unto Jerusalem brought fresh figs and grapes and they that were far off brought dried figs and raisins. Before them went the ox for the peace offering, having its horns overlaid with gold

and a wreath of olive leaves on its head. The flute was played before them until they drew nigh to Jerusalem they sent messengers before them, and bedecked their first fruits. The rulers and prefects, and the treasurers of the temple went to meet them. . . . And all the craftsmen in Jerusalem used to rise up before them and greet them, saying, Brethren of such and such a place ye are welcomed!

"The flute was played before them till they reached the Temple Mount. When they reached the Temple Mount even Agrippa the king would take his basket on his shoulder and enter in as far as the Temple Court. When they reached the Temple Court the Levites sang the song: 'I will exalt thee O Lord, for thou hast set me up and not made mine enemies to triumph over me.'

"While the basket was yet on his shoulder, a man would recite the passage prescribed in the Torah: 'I profess this day unto the Lord thy God that I am come unto the land which the Lord did swear to our fathers to give to us. . . .' He then took down the basket from his shoulder and held it by the rim and the priest put his hand beneath it and waved it and the man then recited, the words beginning: 'An Aramean ready to perish was my father, and he went down to Egypt and sojourned there with a few . . . and became there a nation, great, mighty and populous. And the Egyptians afflicted us . . . and we cried unto the Lord God of our fathers . . . who heard our voice and brought us forth of Egypt with a mighty hand and outstretched arm. . . . And he hath brought us unto this place and hath given us this land even a land flowing with milk and honey. And now behold, I have brought the first fruits of the Land which thou O Lord hast given me.'

"Then he left the basket by the side of the altar, bowed himself down and went his way.

"Before time all that could recite the words recited them and all that could not recite them rehearsed the words after the priest; but when these refrained from bringing the first fruits out of shame, it was ordained that both they that could recite and they that could not should rehearse the words after the priest."

But besides marking the completion of the grain harvest, Shavuot celebrates the consummation of the phase of liberation commencing on Pesach. Seven weeks after the Israelites left Egypt they accepted the Torah at Sinai, the act that gave real meaning to their liberation. Shavuot thus serves as the crowning glory to the historical and agricultural processes initiated seven weeks previously on Pesach. It has no date of its own, and that is therefore why our Sages termed it "Atzeret," which might be termed "finale."

Our Sages saw in the various names given to the festival in the Torah a hint of its twofold significance. Let us quote them:

"Why did the Torah need to state a feast of weeks 'shavuot' when it already uses the term 'the feast of harvest'? That you should not say—no harvest, no festival. Therefore it states thou shalt make a feast of weeks. When Israel is in exile they have no harvest to reap and bring to the Temple, nevertheless they are still obliged to make a feast of weeks."

Today, some of the agricultural significances of the festival are returning to us with the revival of the sovereign Jewish settlement in Israel.

The Brooklyn Jewish Center Review



"THE DISCOURSE"

BY MAX WEBER

"I find a living spiritual beauty emanates from, and hovers over and about, a group of Jewish patriarchal types when they congregate in search of wisdom in the teachings of the great Talmudists of the past. The discussion of the Talmud is at times impassioned, inspired, ecstatic, and at other moments serene and contemplative."

Max Weber

April

1956

HOW TO CELEBRATE SHAVUOT AT HOME



PUBLISHED BY
THE UNITED SYNAGOGUE OF AMERICA
New York, New York



COMPILED BY
RABBI ABRAHAM J. KARP

In order to enrich the Jewish cultural life of your home, by providing a more beautiful and inspirational observance of the Shavuoth Festival, this booklet is issued for the use and convenience of Jewish parents.

Please keep this booklet in your home library for future use.

SHAVUOT CALENDAR

	1950 (5710)	1951 (5711)	1952 (5712)	1953 (5713)
First Day (Sivan 6)	Monday May 22	Sunday June 10	Friday May 30	Wednesday May 20
Second Day (Sivan 7)	Tuesday May 23	Monday June 11	Saturday May 31	Thursday May 21

YIZKOR (The Memorial Prayer) is recited in the Synagogue on the second day of Shavuot.



"And thou shalt observe the Feast of Weeks."

Exodus 34:22

"Also in the day of the first fruits, when ye bring a new meal-offering unto the Lord in your Feast of Weeks, ye shall have a holy convocation: ye shall do no manner of servile work."

Numbers 28:26

THE COVER

Photograph of a Torah breast-plate. The original is in the Jewish Museum, Jewish Theological Seminary of America, New York.

WHAT IS SHAVUOT?

The Festival of Shavuot, the Feast of Weeks, is ushered in on the eve of the sixth day of Sivan and lasts for two days. It is one of the three Pilgrimage Festivals (the other two are Passover and Sukkoth) on which the Jewish farmer journeyed to Jerusalem to participate in the service of the Temple.

The word SHAVUOT means 'weeks', the festival occurring seven weeks after Passover. Its English name, 'Pentecost,' is derived from the Greek and means "50th day." In the Bible, the Festival is also called the "Hag ha-Kitzir," the Feast of Harvest, and the "Hag Habikkurim," the Festival of First Fruits.

Shavuot traditionally commemorates the giving of the Torah at Mount Sinai and is therefore called "Z'man Matan Horosenu" (the season of the giving of the Torah).

HAG HAKATZIR — The Festival of Harvest

"And the feast of harvest, the first fruits of thy labours which thou sowest in the field."

(Exodus 23:16)

In Biblical times when our ancestors lived upon the soil in Palestine, Shavuot was primarily an agricultural festival. Shavuot marked the end of the grain season in Palestine, which began with the reaping of the barley during the Passover period. When the crop was safely stored away, the people gave thanks to the Lord and rejoiced before Him, calling the celebration the Hag Hakatzir—the Festival of the Harvest.

HAG HABIKKURIM — The Festival of First Fruits

"And it shall be when thou art come unto the land which the Lord thy God giveth thee for an inheritance and dost possess it and dwell therein; that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from the land that the Lord thy God giveth thee; and thou shalt put in a basket and shalt go unto the place which the Lord thy God shall choose, to cause his name to dwell there."

Deut. 26:1-2

In accordance with this Biblical injunction our ancestors were expected to undertake a pilgrimage to Jerusalem. The pilgrim brought with him the first ripened products (bikkurim) of his barley, wheat, grapes, figs, pomegranates, olive oil and honey, the seven varieties for which Palestine was then famed.

The Mishna (edited about 200 C. E.) gives us a very graphic description of the bringing of the first fruits to Jerusalem.

"How are the BIKKURIM (first fruits) selected?" asks the Mishna.

"When a man comes down to his field and sees a ripe fig, or a ripe cluster of grapes or a ripe pomegranate, he ties reed-grass about each and says: 'Lo, these are Bikkurim' to be taken to Jerusalem."

The Farmers of neighboring towns in a district would gather in the chief city in that region. There they spent the night outdoors. Next morning they were awakened by the call:

"Arise and let us ascend to Zion, to the house of the Lord, our God."

Those persons who lived near Jerusalem brought fresh figs and grapes, while those who came from distant parts brought dried figs and raisins. The fruit was borne in gaily decorated baskets, sometimes overlaid with gold and silver. An ox, intended for sacrifice in the Temple, was placed at the head of the procession. His horns were trimmed with gold and a wreath of olive branches was on his head. Thus they marched to Jerusalem, accompanied all the way by the playing of flutes.

When they approached the gates of the holy city, they sent messengers ahead to announce their arrival. The elders of the city and the Temple officers came forth to meet them, as well as the artisans of Jerusalem, who greeted them by saying, "Enter in peace our brethren!"

The playing of the flutes continued until the procession reached the Temple mount. There the king joined them, and he, along with all the others, carried his basket on his shoulder. In the court of the Temple, Levites welcomed them with a hymn.

The basket was then taken from the shoulder and handed to the priest. The pilgrim recited the prayer, beginning with the words: "A wandering Aramean was my father." Then he placed the basket by the side of the altar, bowed himself down and left the Sanctuary.

Z'MAN MATAN TOROSENU —

The Festival of the Giving of the Torah

Shavuot marks an event of prime importance in the life of our people for, according to tradition, it was on Shavuot that Israel received the Torah at Mt. Sinai. The Midrash states that the souls of all Israelites, even those not yet born, were present at Mt. Sinai at the giving of the Law, so that all the generations of Israel are bound to the Torah and to each other by their participation in this great event.

The Zohar (a mediæval Kabbalistic commentary on the Bible) calls the season between Passover and Shavuot the "courting days of the bridegroom Israel with the bride Torah." As Passover celebrates the birth of the Jewish people, so Shavuot celebrates the birth of the Jewish religion. The emancipation from Egyptian bondage found its climax and fulfillment in Israel's acceptance of the Torah at Sinai, in the Law, religion and ethical teaching which Israel gave to the world. Shavuot thus marks the most important event, not only in Israel's history, but in world history.

The Bible records this event as follows:

"And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. Now Mount Sinai was altogether on smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the horn waxed louder and louder, Moses spoke and God answered him by a voice. And the Lord came down upon Mount Sinai, to the top of the mount; and the Lord called Moses to the top of the Mount; and Moses went up.

Exodus 19:16-20.

Tradition has woven about this event many beautiful legends.

TALMUDIC LEGENDS

Israel Accepts the Torah

Before the Children of Israel received the Torah, God approached every tribe and nation and offered them His Law, for He did not wish them to say in the future: "Had God desired to give us the Torah, we should have accepted it." But each nation, in turn, refused to accept His Law.

When God approached the children of Esau and said: "Will ye accept the Torah?" they answered Him, saying: "What is written therein?" He answered them, "Thou shouldst not kill." They all said: "Wilt Thou, perchance, take from us the blessing with which our father was blessed? For he was blessed with the words, 'By the sword shalt thou live!' We do not want to accept the Torah."

Then God approached the children of Ishmael and said to them: "Will ye accept the Torah?" But they answered Him, saying, "What is written therein?" And He answered, "Thou shalt not steal." Then said the children of Ishmael, "Wilt Thou take from us the blessing with which our father Ishmael was blessed? Was it not promised unto him: 'His hand will be upon the possessions of every man!' We do not want to accept the Torah."

Thus He went from nation to nation and each nation had some excuse for refusing to obey His Law. But when He came to Israel, and spoke to them, "Will ye accept the Torah?" they said to Him: "What is written therein?" He answered, "Six hundred and thirteen commendments." They said: "All the Lord hath spoken, will we do and obey." Therefore God decided to give the Law to the Children of Israel.

And as God spoke, so was it done, and Israel received the Law from Mt. Sinai.

The Quarrel of the Mountains.

While the nations were refusing to accept the Torah, the mountains, on the other hand, were fighting for the honor of being chosen as the spot from which the Torah was to be given. They spoke in this manner:

The Mountain Ararat said to the Mountain Hermon: "Upon me shall then Shekinah (Divine Presence) rest. In the days of Noah, the flood gathered upon the face of the earth, even of the mountains that were under the heavens, but the waters did not reach my head, and the Ark rested upon my summit. Therefore, I am called upon to bear the Shekinah."

Mount Hermon replied to the mountain Ararat: "Upon me shall the Shekinah rest, for when Israel wished to pass through the Red Sea, it was I who enabled them to do so. I settled down between the two shores of the sea and they moved from one side to the other through my aid, so that not even their sandals became wet."

Meanwhile, Mount Carmel settled down on the shore of the sea, thinking: "If the Shekinah is to repose upon the sea, it is to rest upon me, and if it is to repose on the main land, it will rest upon me."

But Mt. Sinai, that great mountain, did not claim this honor, nor did it seek to change its place, that the Shekinah might rest upon its peaks. For Mt. Sinai with great modesty said in its heart: "Who am I? Even the loftiest of mountains is too low and humble to bear the Shekinah."

Then a Voice spoke, saying, "It is not God's will that the Shekinah should rest upon the High mountains that look upon one another with disdain. But His present will rest on the mountain that is humble in its heart."

And as God spoke, so was it done, and Israel received the Law from Mt. Sinai.

The Best Security

Before the Lord gave the Torah to Israel, he said to them: "I shall give you the Torah only on condition that you give me security that will guarantee your observance of the Torah forever."

Then answered the children of Israel and said: "Our holy ancestors, Abraham, Isaac, and Jacob will stand security for us before you."

Then the Lord said to the people: "And who will stand security for your ancestors? For it is not always that their ways were acceptable in my eyes. No, I shall have to demand far better security than that."

Then the people of Israel said: "Our children will be security for us before you, O Lord."

And the Lord heard these words, and they found favor in His eyes, and He said: "This is the most trustworthy and most acceptable guarantee in My eyes. From your children I shall demand an accounting if My Torah should become forgotten and forsaken."

Thereupon the people said: "We shall teach the Torah to our children and children's children. We shall teach it to them and repeat it to them, so that they speak of it and act in its spirit wherever they are and whatever they do; so that the words of the Torah may be everlasting with them!"

The Duty of the Jewish Mother

God commanded Moses to bring the Children of Israel to Mt. Sinai, that they might accept His Torah. And God said, "Bring the women first, for I expect the women to instruct their little children in the ways of the Torah, and it is to them, I will first give my message."

When the women came to the foot of the mountain, carrying their little children in their arms, God spoke to them saying: "Behold, I will give our fathers the Torah. Will you promise to love My Law and to obey it?" and the little children answered, "Yes."

And God knew that His Torah was in the hands of Israel, since the little children had promised to keep His Laws.

SAYINGS OF THE RABBIS

The more Torah the more life; the more schooling the more wisdom.

* * *

It (The Torah) is a tree of life. . . . and happy are they who guide themselves by it.

* * *

Fix a definite time for the study of the Torah.

* * *

Study of the Torah which is not accompanied by deeds must fail in the end.

* * *

Do not say: "I will study when I have leisure;" perchance you will have no leisure.

* * *

Where there is no Torah there are no manners; where there are no manners there is no Torah.

* * *

Bread with water shalt thou eat, and water by measure shalt thou drink; on the ground shalt thou sleep and thou shalt live a life of hardship—and in the Torah shalt thou toil.

* * *

He who honors the Torah will himself be honored by men.

KINDLING THE YOM TOV LIGHTS

The festival is initiated by the mistress of the house who lights the Yom Tov candles and recites the following blessing:

ברוך אתה יי אלהינו מלך העולם • אשר קדשנו
במצותיו וצונו להדליק נר של ^{on Friday} ^{add} שבת () יום טוב :

BO-RUCH A-TOH ADO-NOY ELO-HEY-NU ME-LECH HA-OLAM A-SHER
KID-DISH-ANU BE-MITZ-VO-SOV VE-TZI-VANU LE-HAD-LIK NEYR SHEL
YOM TOV.

ברוך אתה יי אלהינו מלך העולם • שהחיינו וקיימנו
והציענו לזמן הזה :

BO-RUCH O-TOH ADO-NOY ELO-HEY-NU ME-LECH HA-OLAM SHE-EH-
CHE-YONU VE-KI-YMONU VE-HI-GI-ONU LA-Z'MAN HA-ZEH.

"Blessed art Thou, O Lord, our God, King of the Universe, who has sanctified us by Thy commandments and has commanded us to kindle the Festival light."

"Blessed art Thou, O Lord our God, King of the Universe; who has kept us in life, and has sustained us and enabled us to reach this season."

SHAVUOT IN THE HOME

A festive holiday spirit should pervade the home. Flowers, plants and foliage should be used to decorate the home. These remind us not only of the agricultural aspects but also of the festival of the green foliage that covered Mt. Sinai when Israel received the Torah. Dairy dishes are prepared and blintzes are especially popular. The custom of eating dairy dishes is attributed to the fact that the Torah is often compared to milk and honey, having the nourishment of the former and the sweetness of the latter.

A suggested table setting for Shavuot may be found on page 72 of "The Jewish Home Beautiful."

RECIPES FOR SHAVUOT

BLINTZES

Batter

2 eggs
 $\frac{1}{2}$ tsp. salt
 $\frac{1}{2}$ tsp. sugar
 1 cup water
 1 cup flour
 $\frac{1}{4}$ tsp. baking powder

Filling

$\frac{3}{4}$ lb. cottage cheese
 1 egg
 1 tbsp. sugar
 $\frac{1}{2}$ tsp. cinnamon
 pinch of salt
 1 tsp. grated lemon rind
 1 tsp. farina
 1 tbsp. soft butter

Press the cheese through a ricer or a fine strainer and mix thoroughly with the other ingredients. Beat eggs, add salt and sugar, water and flour and beat to a smooth batter. Drop this batter (two tablespoons at a time) onto a small frying pan that has been slightly greased and heated. Tip the pan so that the batter spreads thinly over the entire pan. Work quickly. Bake on one side only until the top is dry and starts to blister. Turn out, bottom side up, on a board or clean cloth. When all the pancakes have been made, fill each with one tablespoon of the cheese mixture. Fold over the opposite sides to form little rectangles. Place in a well-greased baking pan, brush with melted butter and bake in a hot oven (400 degrees) until golden brown and crisp. If preferred, they may be fried instead of baked.

For Shavuot, to give the effect of the tablets of the Law, sprinkle dry poppy seeds or cinnamon in five parallel little lines on each blintze. Thus when two blintzes are placed side by side they give the effect of the Ten Commandments.

Serve hot with sour cream or with powdered sugar and cinnamon.

A BATTER COFFEE CAKE — BOBKE

1 cake of yeast
 1 cup of warm milk
 $\frac{1}{2}$ cup butter
 $\frac{1}{4}$ cup sugar

1 tbsp. grated lemon rind
 3 eggs
 $3\frac{3}{4}$ cups flour
 $\frac{1}{2}$ cup raisins
 $\frac{1}{4}$ tsp. salt

Dissolve the cake of yeast in a small amount of the warm milk, add the rest of the milk, one teaspoon sugar, the salt and one cup of the flour. Beat well and set aside to rise. When light, cream the butter and the sugar, add the eggs and the yeast mixture and beat all thoroughly. Add the raisins and the rest of the flour and mix until smooth. This should make a thick batter. Allow it to rise until double in bulk. Pour into two well-greased 8 inch square cake pans. Fill the pans to only one-third of the depth which you wish the cake to have, for it will rise to the required height. Brush the top with melted butter and sprinkle with a Streusel topping. After it has risen sufficiently, bake in a 375 degree oven for about three quarters of an hour or until nicely browned.

NOODLE AND CHEESE PUDDING

1 cup sour cream
 $\frac{1}{2}$ lb. cottage cheese
 $\frac{1}{2}$ tsp. salt
 1 cup milk
 $\frac{1}{8}$ tsp. cinnamon

3 eggs beaten
 2 cups broad noodles, cooked and drained
 2 tbsp. melted butter
 1 heaping tbsp. sugar

Mix all ingredients together and pour into a buttered pudding dish. Bake in a hot oven (400 degrees) for about three-quarters of an hour or more until a brown crust forms on top.

BEEF SOUP OR BORSHT

5 large beets
 1 medium onion
 2 eggs

juice of one lemon
 sugar to taste (about $\frac{1}{4}$ cup)
 $\frac{2}{3}$ tsp. salt

Wash and scrape the beets and cook in a quart of water until tender. Remove the beets, cool and grate on a fine grater. Measure the liquid in which the beets have boiled and add enough water to make eight cups. Return the grated beets to the liquid, add the onion cut in half, the lemon juice and the sugar, and cook for twenty minutes. Beat the eggs well, add the salt and a tablespoon of cold water. Beating all the time, gradually stir in some of the hot borsht. Now return this "whitened" borsht to the rest of the borsht in the pot, stirring well. Remove the onion. Serve the borsht either hot or cold. If served cold, beat some sour cream (one heaping tablespoon for each serving) with a small amount of the borsht until smooth and then add the rest of the borsht to be used for that meal. For variety, try adding a heaping tablespoon of diced cucumber or coarsely chopped hard boiled eggs to each serving. Canned whole large beets may be substituted for the cooked beets and be sure to use the beet juice as well.

From: *The Jewish Home Beautiful* by Betty D. Greenberg and Althea O. Silverman, *The Women's League of the United Synagogue of America, New York, 1941.*

LET'S HAVE A SHAVUOT PARTY

"Here is an account of a Shavuot party which a group of friends held last year. The children enjoyed it very much and they are planning another one this year. It should be easier for you to arrange such a party since you have this booklet with all the stories, games, songs and so on to help you.

The guests felt in a Shavuot spirit as soon as they came in, and this spirit of the holiday continued as they played the games, sang the songs, performed the "stunts" ate the "honey and milk" goodies and did all the other things which boys and girls do at parties."

SETTING AND DECORATIONS

The room where the party took place was decorated beautifully. There were flowers in vases and in pots; there were fern leaves and branches nicely arranged and hung; there were colored pictures and posters telling the story of Shavuot. They even made special place cards with the Ten Commandments design on them. The most original decorations of all were the Mogen David and Menorah designs worked out of wheat seed and pasted on green cardboards (to remind them of the grain harvest). Even the napkins and the tablecloth were beautifully embroidered with Shavuot designs.

REFRESHMENTS

The "eats and goodies" were also in the spirit of the holiday, not to mention that they tasted good. There was honey on the table; there were honey cakes and cheese cakes and butter cakes aplenty; one girl made a layer cake with the two tablets design on it. There was also fruit, the kind of fruit that was hard to get at this season of the year (to remind them of the First Fruits). They also served cheese blintzes.

THE PROGRAM

Here are some of the things they did at the party.

First, they imagined that the room where the party took place was the city of Jerusalem, and that they were pilgrims on the way to the holy city. So they marched into the room singing.

Then they spent a half hour in playing games, singing songs and listening to stories and recitations. (The hostess was very thoughtful and provided Shavuot songsters for everybody.)

Then they thought that it was time to eat. So they settled themselves comfortably around the table laden with honey and delicacies. While eating they made little toasts. There were all kinds of toasts. Some recited, some sang, some made little speeches, some told a story, some asked riddles, etc. All the guests joined in the songs.

It was still early in the afternoon when they finished the little banquet, so they adjourned to the parlor and continued with the party. Three of the guests acted out the story of Ruth and Naomi. The others acted out pantomimes and charades. They sang more songs and played more games. The teacher who was with them told them a very interesting story. After it was all over they imagined themselves once more pilgrims returning from Jerusalem to their homes."

From "Shavuoth," published by the Board of Jewish Education, Chicago, Ill., edited by Ben F. Edidin.

SHAVUOT GAMES

WHO AM I? WHAT AM I?

The leader of the game pins on the back of each player the name of some character, symbol, etc., connected with Shavuot. From the comments of the other players each one must guess his or her identity. For example, the player with the name of Ruth on the back is told by the other players that she is a famous character, that she refused to return, that she had a mother-in-law, that one of her descendants was a king, etc. The following names of person, objects, events, etc., are appropriate: Moses, Ruth, Naomi, Orpha, Mt. Sinai, Ten Commandments, Temple, First Fruits, pilgrimage, confirmation, Torah, school, synagogue, flowers, honey, milk, harvest, Bethlehem.

BIBLICAL CHARACTERS

Start the game by having any player name a Biblical Character for example, Ruth. The next player must give a name which begins with the last letter of the previous name, i.e., H-Hamen, N-Naomi, and so forth. Any player who fails to answer properly within thirty seconds is eliminated from the game.

WHY, WHEN AND HOW?

One player leaves the room. The others decide on some word such as Torah, blintzes, Ten Commandments, Mt. Sinai, confirmation, honey, harvest, or Shavuot, which the absent player must guess upon his return by asking questions beginning with "Why," "When", and "How". The player whose answer led to the correct guess then leaves the room.

BIKURIM

The first person says, "I am bringing of my first fruits to the Temple. I am bringing oranges." The second person says, "I am bringing of my first fruits to the Temple. I am bringing oranges and dates." The third repeats the sentences, saying, "oranges and dates and figs. Each player must repeat all the fruit named by the preceding player and add one more of his own. If a player omits any of the fruit, he drops out. The game goes on until all the Palestinian fruits are named, or until only one person is left.

PILGRIMAGE TO JERUSALEM

A player begins to tell the story of a pilgrimage to Jerusalem in ancient times. Before starting the story he gives to each player a name of a place, object, or character. As he spins his tale, the name of every player is woven in, and the player must respond when his name is mentioned. Failure to respond brings with it the payment of a forfeit.

READINGS APPROPRIATE FOR SHAVUOT

MOSES

"How small Sinai appears when Moses stands upon it! This mountain is only the pedestal for the feet of the man whose head reaches up to the heavens, where he speaks with God . . . Formerly I could not pardon the legislator of the Jews his hatred against the plastic arts. I did not see that, notwithstanding his hostility to art, Moses was a great artist, and possessed the true artistic spirit. But this spirit was directed by him, as by his Egyptian compatriots, to colossal and indestructible undertakings. He built human pyramids, carved human obelisks; he took a poor shepherd family and created a nation from it—a great, eternal, holy people; a people of God, destined to outlive the centuries, and to serve as a pattern to all other nations, even as a prototype to the whole of mankind. He created Israel.

"As of the master-builder, so of his work—the Hebrew people—I did not speak with sufficient reverence. I see now that the Greeks were only handsome youths, whilst the Jews were always men—powerful, indomitable men—who have fought and suffered on every battlefield of human thought."

H. Heine, 1854

ISRAEL AND THE TORAH

"Had there been no Israelites there would be no Torah. Israel's pre-eminence is not derived from Moses; it is Moses whose pre-eminence is due to Israel. The Divine love went out towards the multitude of the children of the Patriarchs the Congregation of Jacob. Moses was merely the divinely chosen instrument through whom God's Blessing was to be assured unto them. We are called not the people of Moses, but the people of God."

Yehudah Halevi, 1141.

THE BIBLE

"How many ages and generations have brooded and wept and agonized over this book! What untellable joys and ecstasies, what support to martyrs at the stake, from it! To what myriads has it been the shore and rock of safety—the refuge from driving tempest and wreck! Translated into all languages, how it has united this diverse world! Of its thousands there is not a verse, not a word, but is thick-studded with human emotion."

Walt Whitman

POEMS FOR SHAVUOT

HYMN FOR SHAVUOT

When Thou didst descend upon Sinai's
mountain
It trembled and shook 'neath Thy mighty
hand,
And the rocks were moved by Thy power
and splendor;
How then can my spirit before Thee
stand,
On the day when darkness o'erspreads the
heavens,
And the sun is hidden at Thy command?
The angels of God, for Thy great name's
worship,

Are ranged before Thee, a shining band,
And the children of men are waiting ever
Thy mercies, unnumbered as grains of
sand,
The Law they receive from the mouth of
Thy glory,
They learn and consider and understand;
Oh! accept Thou their song, and rejoice
in their gladness
Who proclaim Thy glory in every land.

YEHUDA HALEVI

(Transl. by Mrs. Henry Lucas)

THE LAW

My help, my hope, my strength shall be,
Thou perfect Law of God, in thee!
My faith shall be my rock of might
Its Law my portion and my right,
Its testimonies my delight;
And day by day, my voice I raise
In song and hymn to chant their praise.

ABRAHAM IBN EZRA

THE FEAST OF WEEKS

We have an ancient custom
Surviving from the East,
To decorate the dwellings
With flowers for the feast.
How quaint is this old custom.
I see the flower-bearers
Mid ghetto's rush and strife,
And in my mind is woven
A dream of vanished life.
A land of hills and valleys
Begilt by the golden morn;
And forests of mighty cedar,
And fields of waving corn.
And mountains trimmed with olives,
And plains with lilies decked,
And peasants proud and sturdy,
With heart and head erect.
Each garden, field and vineyard
In tones of beauty speaks;
God's earth is celebrating
Its glorious Feast of Weeks.

The men like mighty cedars,
The women tall as palms,
Their festal hymns are chanting,
Their soul-inspired psalms.
Their free-born sons and daughters
Arrive in fair array,
Luxuriant laurels bearing
In honor of the day.

P. M. RESKIN

SHEVUOTH

In far-off days when our Jerusalem
Was as a queen of cities,
and her fame
Filled stranger kings with envy,
pilgrims glad
Unto her golden gates with offerings
came.
"First Fruits" they bore—the firstlings
of the flock,
The first fruits of the ploughed field
and the three
And laid them on the altar of our God
In olden days—but what today bring
we?
No fruits have we to bring—no lambs—
no doves—
Yet we this votive feast with singing
greet;
Though Israel no longer seeks her shrine
To lay her offerings at her Maker's feet.
We children are the "first fruits," and
today
"We lay our lives on Israel's hallowed
shrine,
And pray: 'Oh, Holy One, receive our
hearts
Bless Thou our toil for Israel—
Make it Thine!"

ELMA EHRLICH LEVINGER

from

ASSEMBLY PROGRAM SHEVOUTH

SHAVUOT CUSTOMS AND OBSERVANCES

SEFIRAH (Counting of the Omer)

The counting of the Omer, begun on the second evening of Passover, comes to a close with Shavuot. Every evening during the seven-week interval, the "Sefirah" or "counting" is made.

Historic meaning has been attached to this period, which early had agricultural significance.

The Romans conquered Palestine, sacked Jerusalem and destroyed the second Temple in the year 70 of the common era. Their love for liberty caused the Jews of that time to attempt a number of insurrections against mighty Rome, which were cruelly suppressed. The revolt of 135 c.e. led by Bar Kochba ("son of a star") was the most notable of these. Rabbi Akiba lent his support and the disciples of this sage were among the most zealous participants in the insurrection. After some initial success, Bar Kochba fell in battle and Rabbi Akiba died a martyr's death.

According to tradition a plague befell the students of Rabbi Akiba during the Omer season. To commemorate this tragedy the period of Sefirah is marked as a time of semi-mourning. It was only of Lag Ba-Omer ("The 33rd day of the Omer") that the plague came to an end.

Weddings are usually not solemnized except on Rosh Chodesh (the beginning of a new month) and on Lag Ba-Omer (the 33rd day of the counting of the Omer).

TIKKUN

The first night of Shavuot was instituted in Medieval times as a night of study and prayer. A special order of study known as Tikkun Le'l Shavuot was compiled. It consists of: selected verses from each portion of the Pentateuch and the Prophets with certain sections such as the story of creation and the Ten Commandments read in full, the complete Book of Ruth, a number of Psalms, excerpts from each of the 63 treatises of the Mishnah, extracts from the *Zohar* and the Book of Creation as well as Maimonides' compilation of the 613 Commandments. The service lasts until midnight and often all night.

AKDAMUTH

Is a mystical poem written in Aramic by Meir ben Isaac Nahorai. This beautiful hymn composed in the 11th century is read after the opening verse of the Torah reading on the first day of Shavuot. It celebrates the glory of God and the greatness of the Torah. The following stanza is a short excerpt:

Could we with ink the ocean fill
Were every blade of grass a quill
Were the world of parchment made
And every man a scribe by trade,
To write the love
Of God above

Would drain the ocean dry;
Nor would the scroll
Contain the whole,
Though stretched from sky to sky!

(Trans. by Israel Zangwill)

THE BOOK OF RUTH

The Book of Ruth is read in the synagogue on the second day of the festival. The book containing an idyllic description of agricultural life in Palestine is particularly appropriate for a harvest festival. Ruth was an ancestress of King David who according to tradition was born and died on Shavuot. The theme of Ruth's conversion to and acceptance of, the Jewish way of life is most fitting to a day which celebrates the Jewish people's acceptance of the Torah.

Often quoted is Ruth's answer to Naomi, who pleaded with her to remain with her own people:

'Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and Thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me.'

FIRST DAY OF SCHOOL

Shavuot, the festival marking the giving of the Torah, was considered the appropriate time for bringing the boy to school for the first time. Israel Abrahams describes the ceremony of enrollment. Early in the morning the boy was dressed in new clothes and was taken by the Rabbi or a learned friend to the school and the synagogue. The child was placed on the reading-dais before the Scroll, from which the Ten Commandments were read as the lesson for the day. In the school, he received his first lesson in reading Hebrew. On a slate were smeared in honey some of the letters of the Hebrew alphabet, or simple texts such as, "Moses commanded us a law an inheritance for the congregation of Jacob" (Deut. 33:4); and the child lisped the letters as he ate the honey, that the words of the Lord might be sweet in his lips. The child was then handed over to the arms of his mother, who had stood by during this delightful scene.

—from *"Jewish Life in the Middle Ages."* page 372.

CONFIRMATION

It has become customary for most of our congregations to conduct a Confirmation ceremony on the first day of Shavuot. Confirmation is the initiation of Jewish youth into the faith. In contra-distinction to Bar-Mitzvah and Bat-Mitzvah it is a group ceremony, where a number of young men and women who have reached the prescribed age and have completed the required course of study, formally assume obligations incumbent upon a Jew. The ceremony is a most impressive one, in which the confirmands usually participate. Such subjects as the Torah; the Ten Commandments; the Covenant at Sinai; God, Israel and the Torah are utilized as the theme of the ceremony.

Many congregations conduct Graduation Exercises of their Hebrew Schools on Shavuot.

SHAVUOT IN PALESTINE

In ancient days on HAG HABIKURIM, the Festival of the First Fruits, pilgrims brought the first ripened products of the fields to the Temple in Jerusalem, as it is written in the Bible, "The Feast of Harvest, the first fruits of thy labours, which thou sowest in the field." These offerings were collected by the priests and used for the maintenance of the Temple and the care of the needy. In Palestine this festival has been revived and the modern Jewish farmers in Palestine offer first fruits as their ancestors did.

The largest and most impressive HAG HABIKURIM is conducted in Haifa, although many other cities and colonies conduct similar celebrations. The streets leading to an open-air theater, the scene of the Festival, are gaily decorated with branches of leaves and flowers. The children garbed in white clothes, and crowned with wreaths of flowers, form a large procession. All join in singing songs of the harvest and pioneering. Baskets of fruits and vegetables are carried by many. Ornamented trucks and wagons, heavily laden with the finest products of the soil, arrive in Haifa from the colonies of the Emek. Each colony brings an offering of vegetables, fruits, flowers and wheat, and, sometimes, chickens and doves. The products are sold and the proceeds are contributed to the Jewish National Fund for the redemption of the Land of Israel. A colorful pageant, mass singing and dancing are important elements in the HAG HABIKURIM.

—from "Shavuot" — J. W. B. publication. (Ed. Philip Goodman)..

SONGS FOR SHAVUOT

YISMACH MOSHE

(Songs of Zion

HARRY COOPERSMITH, pg. 214)

Yis-mach Mo-she b'mat—nat, Yis-mach
Mo-she b'mat-nat,
Yis-mach Mo-she b'mat—nat, b'mat-nat
chel—ko.
Key-tsad Ka-ra-ta lo, Ke-tsad ka-ra-ta lo?
Ki e-ved ne-man
ka-ra-ta lo. Key-tsad ka-ra lo, Key-tsad
ka-ra-ta lo,
Ki e-ved ne-man — ka-ra-ta-lo.

DUNDAI

(Songs of Zion

HARRY COOPERSMITH, pg. 222)

Dun-dai, dun-dai, Dun-dai, dun-dai,
Erets Yis ra-el b'li To-ra Hi ch-guf—
b'li n'sha-ma.
Dundai, dun-dai, dun-dai, dun-dai-dai
dun-dai, dun-dai, dun-dai, dun-dai-dai.

BARUCH ELOHEYNU

(Songs of Zion

HARRY COOPERSMITH, pg. 215)

Ba-ruch e-lo-hey-nu she-b'ra a-nu li-
ch'vo-do.
Ba-ruch e-lo-hey-nu she-b'ra a-nu li-
ch'vo-do.
Ba-ruch e-lo-hey-nu she-b'ra a-nu li-
ch'vo-do.
li-ch'vo-do. Od ha-pa-am, od ha-pa-am,
li-ch'vo-do. Od ha-pa-am, od ha-pa-am,
li-ch'vo-do.
Od ha-pa-am, od ha-pa-am, li-ch'vo—do.

AGADA

(Songs of Zion

HARRY COOPERSMITH, pg. 219)

See Appendix

Trans. by A. M. Dushkin

By the shores of Kinncret,
Where giant trees o'er-bear it;
In garden divinely planted,
Stands a palace enchanted.

Who dwells there? 'Tis a youth—
Like a bird in its leafy booth—
'Tis there with Elijah he learns,
For Tora, for Tora he yearns.

Hush—the waves stand still,
In awe the birds cease to trill,
As through the silence is heard,
The study of God's holy word.

SALENU AL K'TAFYNU

(Songs of Zion

HARRY COOPERSMITH, p. 221)

See Appendix

Trans. by B. M. Edidin

Our heads are decked with garlands,
Baskets heaped to the brim,
From far and near we're coming,
We're bringing Bikurim.
From the Emek, from the Jordan, and
Sharon
From Judea, from Galil and the Chermon:

Clear ye, clear the way,
This is pilgrims day.
Beat, beat, beat the drum,
Sound the flute and sing,
Beat, beat, beat the drum,
First of Fruits we bring.

FATHER SEE THY SUPPLIANT CHILDREN

Father, see Thy suppliant children
Trembling stand before Thy throne,
To confirm the vow of Horeb,
"We will serve the Lord alone."

Thy command shall be engraven
On the tablets of our heart,
Till the heart in death be broken,
Till the cord of life shall part.

When dark tempests low'ring father
It will be our strength and stay,
It will be our guardian angel
Upon life's laborious way.

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In *Jewish Children*, translated by Hannah Berman, pages 71-78. Bloch Publishing Co., N. Y., 1926. A story of three children in Russia, who, living in a big city, never saw a field. On Shavuot the father brings some grass to the great delight of the children.

—Suitable for dramatization.

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In *Jewish Children*, translated by Hannah Berman, pages 79-88; Bloch Publishing Co., N. Y., 1926. How Yossel "the gardner" destroys a garden, instead of gathering greens for Shevuot.

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LAG B'OMER and SHAVUOT SONGS-

TER. Jewish Education Committee, 1776 Broadway, New York, N. Y.

SONGS OF ZION

Edited by Harry Coopersmith. Behrman's Jewish Book House, New York. 1942.

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RUTH (A Children's Opera).

Lawrence Morton, Riverdale Press, Cincinnati, Ohio.

BOOK OF RUTH

An adaptation for radio, by Morton Wishengrad; 5 female and 4 male roles; playing time 25 minutes. Free of charge from The Eternal Light, 3080 Broadway, New York.

RUTH OF MOAB

By Elma E. Levinger; an adaptation of the Book of Ruth; 4 female and 1 male role; playing time 15 minutes; \$.20 from Bloch Publishing Co., 31 W. 31st Street, N. Y.

WHAT IS THE TORAH—(A Cantata).

Tells of the meaning of Torah to the Jews and to the world; no staging required; speaking and vocal solos; adaptable for a group of any size; playing time 20 minutes; \$1.00.

OUR BIALIK—(A Cantata).

The life and work of the great modern Hebrew poet; no staging required; speaking solos and chorus; adaptable for a group of any size; playing time 20 minutes; \$1.25.

