

Forward by Phil Elias, Mar/2014, Toronto.

Jewish holidays are special days in the Jewish calendar, which celebrate moments in Jewish history, as well as central themes in the relationship between God and the world, such as creation, revelation, and redemption. They include the Torah-mandated “**holy days**” of the Sabbath, the three pilgrimage festivals (Pesach, Shavuot, and Sukkot) and the High Holidays (Rosh Hashanah), as well as a number of minor holidays of rabbinic origin (such as Hanukkah and Purim). Our presentation will cover the following topics:

- The 12 Months
- Pesach
- Lag B’Omer
- Shavuot
- Tisha B’Av
- Rosh Hashanah
- Yom Kippur
- Sukkot
- Hanukkah
- Tu B’Shvat
- Purim
- Festival Series
- Moadim L’Simcha
- Shabbat

We searched to the very “end of the Internet” for material for this presentation. Our sources for images and notes can be found at the end of this document in the appendix. It also contains definitions for some common philately terminology.

Please let us know of any other stamps that should be included in this collection.

This document is an accompaniment for a Powerpoint presentation (PPP) on Jewish Holidays. It contains Speaker Notes for any future presenters of this PPP.

Please note:

- the beginning of Speaker Notes is indicated by the following set of characters:
[###]
- Text enclosed in a set of triple asterisks indicates a new section.
- Text enclosed in a set of single asterisks indicates a new subsection.

New Slide#	Description
004	<p data-bbox="378 310 789 342">**** The 12 Months ****</p> <p data-bbox="378 390 922 485">[The following material comes from http://en.wikipedia.org/wiki/Hebrew_calendar http://en.wikipedia.org/wiki/Judaism#Jewish_holidays]</p> <p data-bbox="378 527 1377 848">[###] The Hebrew calendar is a lunisolar calendar, meaning that months are based on lunar months, but years are based on solar years. The calendar year features twelve lunar months of twenty-nine or thirty days, with an intercalary lunar month added periodically to synchronize the twelve lunar cycles with the longer solar year. (These extra months are added seven times every nineteen years). The beginning of each Jewish lunar month is based on the appearance of the new moon. Although originally the new lunar crescent had to be observed and certified by witnesses, the moment of the new moon is now approximated mathematically.</p> <p data-bbox="378 890 1365 957">In the Torah portion Noach it is implied that the months are thirty days long. There is also an indication that there were twelve months in the annual cycle.</p> <p data-bbox="378 999 1382 1178">Biblical references to the pre-Jewish calendar include ten months identified by number rather than by name. The first month (the month the Jews left Egypt) is called Aviv (literally "spring"), the second month is called Ziv (literally "light"), the third month is called Ethanim (literally "strong") and the eighth month is called Bul.</p> <p data-bbox="378 1220 1382 1287">However during the Babylonian exile, after the destruction of the First Temple in 597 BCE, Babylonian names were adopted -</p> <ol data-bbox="378 1293 651 1724" style="list-style-type: none">1 Nisan2 Iyar3 Sivan4 Tammuz5 Av6 Elul7 Tishrei8 Marcheshvan9 Kislev10 Tevet11 Shevat12 Adar <p data-bbox="378 1766 1377 1871">The Jewish holy days give the months their distinctive character. These holy days (chaggim), celebrate landmark events in Jewish history, such as the Exodus from Egypt and the giving of the Torah, and sometimes mark</p>

New Slide#	Description
	<p>the change of seasons and transitions in the agricultural cycle. The three major festivals, Sukkot, Passover and Shavuot, are called "regalim" (derived from the Hebrew word "regel", or foot). On the three regalim, it was customary for the Israelites to make pilgrimages to Jerusalem to offer sacrifices in the Temple.</p> <p>These chagim occur in Nisan, Sivan and Tishrei. Rosh Hashanah and Sukkot also occur in Tishrei. Hanukkah is in Kislev and Purim is in Adar.</p>
005	<p>Series: "Definitive - Hebrew Months" – by Miri Nistor Sofer, 2002. The 12 Hebrew months are in the center of the sheet. They are surrounded by the associated zodiac symbols.</p>
006	<p>Series: "Definitive - Hebrew Months" – by Miri Nistor Sofer, 2002. (1) Nissan: Pesach - Passover, matza, winecup, flowers. (2) Iyar: Lag-be-Omer, bow & arrows, potato. (3) Sivan: Shavuot.</p>
007	<p>Series: "Definitive - Hebrew Months" – by Miri Nistor Sofer, 2002. (4) Tamuz: Sunflower, shells. (5) Av: Fast of Tisha B' Av, wedding, grapes. (6) Ellul: Selihot prayer book, dates, cotton .</p>
008	<p>Series: "Definitive - Hebrew Months" – by Miri Nistor Sofer, 2002. (7) Tishrei: Shofar, pomegranate . (8) Cheshvan: falling leaves, thistle . (9) Kislev: Hanukkah candles and dreidel.</p>
009	<p>Series: "Definitive - Hebrew Months" – by Miri Nistor Sofer, 2002. (10) Tevet: citrus, poppy flower. (11) Shvat: plant growth ,Tu-B'Shvat. (12) Adar: Purim, hamantaschen, clown hat .</p>
010	<p>Series: "Definitive - Hebrew Months" – by Miri Nistor Sofer, 2002.</p> <p>[###] This is the First Day Cover for the series we just saw.</p>
011	<p>2002 – Months of the Year - Booklet.</p>

New Slide#	Description
012	<p>**** Pesach ****</p> <p>[The following material comes from http://en.wikipedia.org/wiki/Judaism#Jewish_holidays]</p> <p>[###] We will go through the holidays from Passover which is in the first month until Purim which is in the 12th month.</p> <p>Passover (Pesach) is a week-long holiday beginning on the evening of the 14th day of Nisan (the first month in the Hebrew calendar), that commemorates the Exodus from Egypt. Outside Israel, Passover is celebrated for eight days. In ancient times, it coincided with the barley harvest. It is the only holiday that centers on home-service, the Seder. Leavened products (chametz) are removed from the house prior to the holiday, and are not consumed throughout the week. Homes are thoroughly cleaned to ensure no bread or bread by-products remain, and a symbolic burning of the last vestiges of chametz is conducted on the morning of the Seder. Matzo is eaten instead of bread.</p>
013	<p>Series: “Definitive - Hebrew Months” – by Miri Nistor Sofer, 2002.</p>
014	<p>Series: “Israel’s Festivals – Feast of Pesach” – by D Ben Dov, 1972. The exodus from Egypt.</p>
015	<p>Series: “Israel’s Festivals – Feast of Pesach” – by D Ben Dov, 1972. The baking of matzos.</p>
016	<p>Series: “Israel’s Festivals – Feast of Pesach” – by D Ben Dov, 1972. The Seder.</p>
017	<p>Series: “Israel’s Festivals – Feast of Pesach” – by D Ben Dov, 1972.</p> <p>[###] This is the First Day Cover for the 3 stamps we just saw.</p>

New Slide#	Description
018	<p>**** Lag B'Omer ****</p> <p>[The following material comes from http://en.wikipedia.org/wiki/Lag_BaOmer]</p> <p>[###] Lag BaOmer is celebrated on the 33rd day of the Counting of the Omer, which occurs on the 18th day of the Hebrew month of Iyar (33 days after the first day of Pesach). This day marks the hillula (celebration, interpreted by some as anniversary of death) of Rabbi Shimon bar Yochai, a Mishnaic sage and leading disciple of Rabbi Akiva in the 2nd century, and the day on which he revealed the deepest secrets of kabbalah in the form of the Zohar (Book of Splendor), a landmark text of Jewish mysticism. This association has spawned several well-known customs and practices on Lag BaOmer, including the lighting of bonfires, pilgrimages to the tomb of Bar Yochai in the northern Israeli town of Meron, and various customs at the tomb itself.</p>
019	<p>Lag B'Omer, "Dancers of Meron" – by Reuven Rubin, 1976</p>
020	<p>Series: "Definitive - Hebrew Months" – by Miri Nistor Sofer, 2002. Iyar: Lag-be-Omer, bow & arrows, potato.</p> <p>[###] We saw this stamp earlier. [###QUESTION]: How are bows & arrows and potatoes connected to Lag B'Omer???</p>

New Slide#	Description
021	<p>**** Shavuot ****</p> <p>[The following material comes from http://en.wikipedia.org/wiki/Judaism#Jewish_holidays]</p> <p>### Shavuot celebrates the revelation of the Torah to the Israelites on Mount Sinai. This took place seven weeks after the Exodus, hence the name Shavuot, which means “weeks”. So it is the Festival of Weeks. It is also known as the Festival of Bikurim, or first fruits, because it coincided in biblical times with the wheat harvest. Shavuot customs include all-night study marathons known as Tikkun Leil Shavuot, eating dairy foods (cheesecake and blintzes are special favorites), reading the Book of Ruth, decorating homes and synagogues with greenery, and wearing white clothing, symbolizing purity.</p>
022	<p>Series: “Israel’s Festivals, Feast of Shavuot”. by A Kalderon, 1971. Inscription: "Shavuot" Inscription On Tab: (Translation of verses on the stamps) Motifs: Verses from the Bible in illuminated lettering</p> <p>### There are 3 stamps in this series.</p>
023	<p>Series: “Israel’s Festivals, Feast of Shavuot”. by A Kalderon, 1971. Inscription: "Shavuot" Inscription On Tab: (Translation of verses on the stamps) Motifs: Verses from the Bible in illuminated lettering</p>
024	<p>Series: “Israel’s Festivals, Feast of Shavuot”. by A Kalderon, 1971. Inscription: "Shavuot" Inscription On Tab: (Translation of verses on the stamps) Motifs: Verses from the Bible in illuminated lettering</p>
025	<p>Series: “Israel’s Festivals, Feast of Shavuot”. First Day Cover, 1971.</p> <p>### This is the First Day Cover for the 3 stamps we just saw. I believe that these stamps were the beginning of a new trend for the Israel Postal Authority. Until 1971 the custom was to issue a series of stamps just before the High Holidays. The stamps would say “Moadim L’Simcha”, meaning “Holidays for Joy”, which is a traditional holiday greeting, taken from the YomTov Kiddush. However other than the greetings, these stamps contained no other holiday motifs. We will see some of these later in the</p>

New Slide#	Description
	section “Moadim L’Simcha”... I believe that these 3 stamps about Shavuot are the first ones we find that are heavy in holiday motifs.
026	Series: “Definitive - Hebrew Months” – by Miri Nistor Sofer, 2002. Sivan: Shavuot.

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027	<p>**** Tisha B'Av ****</p> <p>[The following material comes from http://en.wikipedia.org/wiki/Tisha_B'Av]</p> <p>[###] Tisha B'Av (literally. "the ninth of Av") is a fast day which commemorates the destruction of the First and Second Temples in Jerusalem and the subsequent exile of the Jews from the Land of Israel. The day also commemorates other tragedies which occurred on the same day, including the Roman massacre of over 100,000 Jews at Betar in 132 CE. Instituted by the rabbis of 2nd-century Palestine, Tisha B'Av is regarded as the saddest day in the Jewish calendar and a day which is destined for tragedy.</p> <p>In addition to the basic five prohibitions, all pleasurable activity is forbidden. The Book of Lamentations which mourns the destruction of Jerusalem is read in the synagogue, followed by the Kinnot, a series of liturgical dirges which lament the loss of the Temple and Jerusalem. As the day has become associated with remembrance of other major calamities which have befallen the Jewish people, some Kinnot recall events such as the murder of the Ten Martyrs, the decimation of numerous medieval Jewish communities during the Crusades and the destruction of European Jewry in the Holocaust.</p>
028	<p>The Menora of the Temple Carried Away to Rome – by Yigal Navai??..</p> <p>[The following material comes from http://en.wikipedia.org/wiki/Arch_of_Titus]</p> <p>[###] We could not find any stamps dedicated to Tisha B'Av. However this stamp captures the idea. The image on the tab comes from the Arch of Titus in Rome.</p> <p>The arch was constructed by the Roman Emperor Domitian shortly after the death of his older brother Titus, to commemorate Titus' victories, including the Siege of Jerusalem in 70 CE. ... The south panel depicts the spoils taken from the Temple in Jerusalem. The Golden Candelabra or Menorah is the main focus and is carved in deep relief. Other sacred objects being carried in the triumphal procession are the Gold Trumpets and the Table of Shew bread. These spoils were likely originally colored gold, with the background in blue. In 2012 the Arch of Titus Digital Restoration Project discovered remains of yellow ochre paint on the menorah relief.</p>

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029	<p>**** Rosh Hashanah ****</p> <p>[The following material comes from http://en.wikipedia.org/wiki/Judaism#Jewish_holidays]</p> <p>[###] Rosh Hashanah is the Jewish New Year (literally, "head of the year"), although it falls on the first day of the seventh month of the Hebrew calendar, Tishri. It is also called Yom Ha-Zikkaron ("Day of Remembrance") and Yom Teruah ("Day of the Sounding of the Shofar"). Rosh Hashanah marks the beginning of the 10-day period of atonement leading up to Yom Kippur, during which Jews are commanded to search their souls and make amends for sins committed, intentionally or not, throughout the year. Holiday customs include blowing the shofar, or ram's horn, in the synagogue, eating apples and honey, and saying blessings over a variety of symbolic foods, such as pomegranates.</p>
030	<p>Series: Moadim L'Simcha 5716 (1955) Shofar.</p> <p>“Blow up the horn in the new moon, in the time appointed, on our solemn feast day”. Psalms 81:4</p> <p>[###] This stamp shows ancient Israelite blowing a shofar. The passage in Psalms is understood by the Talmud to refer to Rosh Hashana.</p> <p>We pointed out earlier, in the section on Shavuot, that in the early years of the State, the Moadim L'Simcha stamps contained little in the way of holiday motifs. This stamp from 1955 is an exception.</p>
031	<p>Series: Festivals 5752 (1991) by O & E Schwarz Rosh Hashana.</p>
032	<p>Series: “Festivals 2012 – Month of Tishrei”. Rosh Hashanah. Tashlikh. By Aaron Shavu?.</p> <p>[The following material comes from http://en.wikipedia.org/wiki/Tashlikh]</p> <p>[###] Tashlikh is a long-standing Jewish practice usually performed on the afternoon of Rosh Hashanah, the Jewish New Year, however it can be said up until Hoshana Rabbah. The previous year's sins are symbolically "cast off" by reciting a section from Micah that makes allusions to the symbolic casting off of sins, into a large, natural body of flowing water (such as a river, lake, sea or ocean).</p>

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033	Series: “Festival Stamps (5757) 1996”. by H Kivkovich. Rosh Hashanah. A bowl of honey and two lighted candles.
034	Series: “Definitive - Hebrew Months” – by Miri Nistor Sofer, 2002. Tishrei: Rosh Hashana shofar, pomegranate.

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035	<p>**** Yom Kippur ****</p> <p>[The following material comes from http://en.wikipedia.org/wiki/Judaism#Jewish_holidays]</p> <p>[###] Yom Kippur, ("Day of Atonement") is the holiest day of the Jewish year. It is a day of communal fasting and praying for forgiveness for one's sins. Observant Jews spend the entire day in the synagogue, sometimes with a short break in the afternoon, reciting prayers from a special holiday prayerbook called a "Machzor". Many non-religious Jews make a point of attending synagogue services and fasting on Yom Kippur. On the eve of Yom Kippur, before candles are lit, a prefast meal, the "seuda mafseket", is eaten. Synagogue services on the eve of Yom Kippur begin with the Kol Nidre prayer. It is customary to wear white on Yom Kippur, especially for Kol Nidre, and leather shoes are not worn. The following day, prayers are held from morning to evening. The final prayer service, called "Ne'ilah", ends with a long blast of the shofar.</p>
036	<p>Series: "Festivals 2012 – Month of Tishrei". Yom Kippur, Kol Nidrei, by Aaron Shavu??.</p>
037	<p>Series: "Painting 1975". Day Of Issue: 17/06/1975 Catalog Number: 653 Inscription: 'Maurycy Gottlieb' Motifs: Yom Kippur</p> <p>The painting is in the Israel Museum.</p>
038	<p>Series: Festivals 5752 (1991) by O & E Schwarz Motifs: Symbolic - Yom Kippur.</p>

New Slide#	Description
039	<p>**** Sukkot ****</p> <p>[The following material comes from http://en.wikipedia.org/wiki/Judaism#Jewish_holidays]</p> <p>[###] Sukkot ("Tabernacles" or "The Festival of Booths") commemorates the Israelites' forty years of wandering through the desert on their way to the Promised Land. It is celebrated through the construction of temporary booths called sukkot (sing. sukkah) that represent the temporary shelters of the Israelites during their wandering. It coincides with the fruit harvest, and marks the end of the agricultural cycle. Jews around the world eat in sukkot for seven days and nights. Sukkot concludes with Shemini Atzeret, where Jews begin to pray for rain and Simchat Torah, "Rejoicing of the Torah", a holiday which marks reaching the end of the Torah reading cycle and beginning all over again. The occasion is celebrated with singing and dancing with the Torah scrolls. Shemini Atzeret and Simchat Torah are technically considered to be a separate holiday and not a part of Sukkot.</p>
040	<p>Series: "Moadim L'Simcha 5711 (1950). Sukkot. Lulav & Etrog. By Arthur Szyk.</p> <p>[###] Here's another Moadim L'Simcha stamp – this one from 1950. Although it does not say the word Sukkot on the stamp, I believe it is the first one ever dedicated to Sukkot.</p>
041	<p>Series: "Festivals 5732 (1971)". Sukkot. By A Kalderon.</p> <p>"...you shall rejoice in your feast..." Deuteronomy 16:14</p> <p>[###] Here are 5 Sukkot stamps from Kalderon. We saw his designs earlier in the Shavuot section.</p>
042	<p>Series: "Festivals 5732 (1971)". Sukkot. By A Kalderon.</p> <p>"...you shall dwell in booths for seven days..." Leviticus 23:42</p>
043	<p>Series: "Festivals 5732 (1971)". Sukkot. By A Kalderon.</p> <p>"...that I made the people dwell in booths for seven days..." Leviticus 23:43</p>
044	<p>Series: "Festivals 5732 (1971)".</p>

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	<p>Sukkot. By A Kalderon.</p> <p>“...when you have gathered in the produce of the land...”. Leviticus 23:39</p>
045	<p>Series: “Festivals 5732 (1971)”. Sukkot. By A Kalderon.</p> <p>“...that I shall give you your rains in their season...”. Leviticus 26:4</p>
046	<p>Series: “Festivals 2012 – Month of Tishrei”. Sukkot. Bearing the Lulav. By Aaron Shavu?.</p> <p>[###] Here’s something more contemporary.</p>
047	<p>Series: Festivals 5752 (1991) Sukkot, by O & E Schwarz.</p>
048	<p>Series: “Festival Stamps (5757) 1996”. by H Kivkovich. Decorations of the Sukka.</p>
049	<p>Series: “Festival Stamps (5757) 1996”. by H Kivkovich. Inscription: “Simchat Torah” Motifs: Shows a colorful illustration of the inside of a synagogue during the Torah reading, with the pulpit, open Torah scroll raised up high and colorful lights shining overhead..</p>
050	<p>Series: Festivals Stamps 5758 (1997) The Visiting (Ushpizin) Patriarchs, Sukkot by E Lorentsov Inscription: "Abraham" Inscription On Tab: "The Visiting Patriarchs, Sukkot" Motifs: Ushpizin (guests from on high) to the Sukkah.</p> <p>[The following material comes from http://en.wikipedia.org/wiki/Ushpizin]</p> <p>[###] During Sukkot it is customary to recite the Ushpizin prayer which symbolizes the welcoming of seven "exalted guests" into the sukkah. These ushpizin, or guests, represent the seven shepherds of Israel: Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David. According to tradition, each night a different guest enters the sukkah followed by the other six. Each of the ushpizin parallels the spiritual focus of the day on which they visit.</p>
051	<p>Series: Festivals Stamps 5758 (1997) The Visiting (Ushpizin) Patriarchs, Sukkot by E Lorentsov Inscription: "Isaac" Inscription On Tab: "The Visiting Patriarchs, Sukkot"</p>

New Slide#	Description
	Motifs: Ushpizin (guests from on high) to the Sukkah.
052	Series: Festivals Stamps 5758 (1997) The Visiting (Ushpizin) Patriarchs, Sukkot by E Lorentsov Inscription: "Jacob" Inscription On Tab: "The Visiting Patriarchs, Sukkot" Motifs: Ushpizin (guests from on high) to the Sukkah.

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053	<p>**** Hanukkah ****</p> <p>[The following material comes from http://en.wikipedia.org/wiki/Judaism#Jewish_holidays]</p> <p>[###] Hanukkah is an eight-day Jewish holiday that starts on the 25th day of Kislev. The festival is observed in Jewish homes by the kindling of lights on each of the festival's eight nights, one on the first night, two on the second night and so on.</p> <p>The holiday was called Hanukkah (meaning "dedication") because it marks the re-dedication of the Temple after its desecration by Antiochus IV Epiphanes in 160 BCE. Spiritually, Hanukkah commemorates the "Miracle of the Oil". According to the Talmud, at the re-dedication of the Temple in Jerusalem following the victory of the Maccabees over the Seleucid Empire, there was only enough consecrated oil to fuel the eternal flame in the Temple for one day. Miraculously, the oil burned for eight days - which was the length of time it took to press, prepare and consecrate new oil.</p> <p>Although Hanukkah was never considered a major holiday in Judaism, it has become much more visible and widely celebrated in modern times as it has national Jewish overtones that have been emphasized since the establishment of the State of Israel.</p> <p>>> As you will see shortly, Hanukkah is represented on stamps more than any other Jewish holiday.</p>
054	<p>Hanukkah Lamps. Morocco 18-19th century, brass. Poland 18th century, brass. Germany 17th century, silver. From the Israel Museum collection. Stamp designed by Z. Narkiss.</p> <p>[###] Here's a series of stamps, issued in 1972, showing menorahs from Morocco, Poland and Germany. In the next 3 slides I will read the writeups on these menorahs that appeared in a small booklet from the postal authority in 1972.</p> <p>[###] Hanukka Lamps figure most prominently on the list of traditional religious articles commonly to be found in the possession of Jews throughout the world. We can assume that in former times, tiny lamps were placed side by side, each with its own orifice for the oil and the wick, and that these were the first examples of the "Hanukka Light" mentioned in the Talmud. In the</p>

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	<p>course of time, the Hanukka lamp underwent a process of transformation from the early clay and stone lamps to the brass, bronze, earthenware, and silver candelabra of our own day.</p> <p>The Hanukka Lamp, in common with similar objects of art that have evolved over many generations, such as synagogues, tombstones, spice boxes, inscriptions, etc. provide an interesting and often pleasing synthesis between old Jewish motifs based on ancient tradition and current local stylistic influences.</p> <p>The Hanukka Lamp has come down to us in a rich variety of materials, styles, and craftsmanship and a study of the shape of their panels, cups, the “shamash” (servant lamp), their architectural elements and ornaments, the motifs taken from the world of flora and fauna, symbols, inscriptions, the depiction of personages, enables us to follow, with ease, the development of this particular religious object and the evolution of the artistic tastes of their anonymous creators from the days of the Talmud to the revival of the State of Israel.</p>
055	<p>Hanukkah Lamps. Morocco 18-19th century, brass. From the Israel Museum collection. Stamp designed by Z. Narkiss.</p> <p>[###]</p> <p>This is an 18th—19th century Moroccan brass lamp typical of those found among Moroccan Jewry — from the Israel Museum collection.</p> <p>From an architectural point of view, the row of eight apertures on the back panel and the identical number of horseshoe-shaped cups bear eloquent witness to the influence of Arabic-Moslem architectural themes. On the other hand, the ornamentation bears witness to the existence of a rich, centuries-old local Jewish artistic tradition illustrated by the delightful intertwining of the delicate ornamental bands above and below the apertures, which bring to mind the intertwining of the “Jewish” arabesque (differing from the Moslem arabesque in the predominance of its floral motif as compared with the typical geometric motif of the classical arabesque).</p> <p>The use of the ancient Jewish motif of a pair of birds in heraldic setting known to us from ancient synagogue mosaics of the 1st century after the destruction of the Second Temple (in the ancient synagogue of Bet Alfa for example), or from the decoration of various religious ornaments from a later artistic period in the history of European Jewry, reinforces this effect.</p> <p>The Hanukka Lamps of Moroccan Jewry.~ like those of most Sephardic communities (Italy, Holland, and the Orient) are designed for hanging, not for standing. This lamp, therefore, is equipped with a loop fashioned in the form</p>

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056	<p>of a wheel with floral decorations, for hanging on the wall.</p> <p>Hanukkah Lamps. Poland 18th century, brass. From the Israel Museum collection. Stamp designed by Z. Narkiss.</p> <p>[###]</p> <p>This is an 18th century Polish brass lamp — from the Israel Museum collection.</p> <p>During the 17th and 18th centuries, the Jewish communities of Eastern Europe produced Hanukka Lamps with their own typical decorative motifs. These decorative motifs, cast or molded in brass, found their artistic expression principally in the agreeable heraldic designs such as pairs of lions, deer, birds, or serpents clasping the vial of oil (as in the lamp depicted on our stamp), or a Torah crown, tree of life, a seven-branched candelabrum, or other Jewish symbols all this within a setting of leaves and flowers serving as a pleasant background to the back, and occasionally side panels of the lamp. We find a definite trend on the part of the anonymous creators of these lamps to beautify them with rich ornamentation taken from the plant and animal kingdoms, architectural motifs, and typical Jewish symbols as in the murals frequently found on the woodwork of synagogues; stone carvings on tombstones, or the special paper decorations for the festival of Shavuot.</p> <p>In contrast to the Hanukka Lamps of Spanish and Oriental Jewry, the lamps of the Ashkenazi Jews in general, and those of Polish Jewry in particular, are constructed in the form of a “building” with three walls (the panels) sometimes in the form of the facade of a miniature synagogue (to call to mind the “rededication of the Temple”) resting on a base with four legs. This lamp is normally meant to be stood up, not hung, and an interesting feature of such lamps is that they always come with two “servant lamps” positioned symmetrically atop of the side panels. According to some scholars, their cups which are designed to hold candles — unlike the cups serving to hold oil — were used as Shabbat candlesticks.</p>
057	<p>Hanukkah Lamps. Germany 17th century, brass. From the Israel Museum collection. Stamp designed by Z. Narkiss.</p> <p>[###]</p> <p>This is a 17th century German silver standing lamp — from the Israel Museum collection.</p> <p>Alongside the small Hanukka lamp generally known as a “Hanukkiya” designed as a religious article for home use, we find the massive upright Hanukka Candelabrum used for lighting candles in the synagogue. The standing candelabrum is first mentioned in the 12th century by Rabbi Avraham ben Natan Ha-Yarchi of Lunel in the French Provence.</p>

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	<p>These candelabra which once decorated the interiors of many synagogues in Europe (Italy, Holland, Poland, Germany, etc.) were invariably placed beside the Holy Ark. Many of them were classical design, that is to say in the form of the ancient candelabrum depicted on Titus' Arch at Rome and occasionally their branches were decorated following the biblical description of the candelabrum listed among the furnishings of the Tabernacle — with knop and flowers — while their bases are sometimes engraved in the form of tiny lions supporting the branches of the candelabrum.</p> <p>As a result of the annihilation of European Jewry and the destruction of their religio-artistic treasures, only a few examples of these delightful candelabra have been preserved. It is a charming Israeli custom to use these standing candelabra, symbols of the Hanukka festival, to decorate the facades of synagogues and public buildings in town, country and kibbutz and to illuminate them not only on the Festival of Lights but also on Independence Day (when seven of the eight candles are lit).</p>
058	<p>Hanukkah - Coin of the Bar-Kochba War.</p> <p>[###] From a strictly historical perspective Bar-Kochba really doesn't belong in this collection of Hanukka stamps. He led a revolt against the Romans in the year 132 CE – that's 280 years after the Maccabee revolt against the Greeks. However, he is included in the Hanukka collection because of the similarities between his struggle and that of his spiritual ancestors, the Maccabees.</p>
059	<p>Series: "Definitive - Hebrew Months" – by Miri Nistor Sofer, 2002. Kislev: Hanukkah candles and dreidel.</p>
060	<p>Series: "Painting 1975". Day Of Issue: 17/06/1975 Catalog Number: 653 Inscription: "Moritz D. Oppenheim" Motifs: Hanukkah</p>
061	<p>Series: "Heroes of Israel (1961)". A mosaic style drawing of Judah Maccabee.</p> <p>[###] This is my favorite Hanukka stamp – the hero of the Hanukka story, Judah Maccabee. In fact I liked it so much, that I tiled-over our coffee table with this design, back in 1967. This was an enjoyable project in which the entire family joined in.</p>
062	Judah Maccabee mosaic coffee table.
063	Judah Maccabee mosaic coffee table.
064	* Hanukkah – Joint Issues *
065	Hanukkah – Joint Issue Israel/USA

New Slide#	Description
	<p>by Hannah Smotrich, 1996.</p> <p>[###] We will see the US counterpart of this stamp in the next slide.</p>
066	<p>Hanukkah – Joint Issue Israel/USA 1996. The first US Jewish stamp.</p> <p>[###] We will see this one again in the section “Hanukkah – USA”</p>
067	<p>Hanukkah – Joint Issue Israel/USA First Day Cover, 1996.</p>
068	<p>Hanukkah – Joint Issue Israel/USA Souvenir Leaf (front & back), 1996.</p>
069	<p>Festivals of Lights - 20 Years of Diplomatic Relations Israel India Joint Issue, 2012. by Ronen Goldberg.</p>
070	<p>Festivals of Lights - 20 Years of Diplomatic Relations Israel India Joint Issue, 2012. by Elka Sharma.</p>
071	<p>Festivals of Lights - 20 Years of Diplomatic Relations Israel India Joint Issue, 2012. First Day Cover.</p>
072	<p>* Hanukkah – Commemoratives *</p>
073	<p>Souvenir Sheet, Israel Stamp Week, Hanukka,1990. On first Israeli stamp (1948).</p>
074	<p>* Hanukkah – USA *</p>
075	<p>US Hanukkah Stamp (1996).</p> <p>[###] We saw this design earlier in a joint Israel/USA stamp. Issued in 1996, this is USPS’s first Hanukkah stamp - a stylized illustration of a menorah. A design featuring an ornate dreidel followed in 2004, and a photograph of a menorah with nine lit candles was first released in 2009.</p>
076	<p>US Hanukkah Stamp (2004).</p> <p>[See http://yije.org/israel/act%20now/2004/1DEC.htm Also http://blog-stampofapproval.com/tag/hanukkah/]</p>
077	<p>US Hanukkah Stamp (2009).</p>
078	<p>US Hanukkah Stamp (2011). The fourth stamp design issued by the U.S. Postal Service in celebration of Hanukkah.</p> <p>[See http://blog-stampofapproval.com/tag/hanukkah/]</p>
079	<p>US Hanukkah Stamp (2011). The fourth stamp design issued by the U.S. Postal Service in celebration of Hanukkah.</p>
080	<p>US Hanukkah Stamp (2013).</p>

New Slide#	Description
	<p>[Comes from http://about.usps.com/news/national-releases/2013/fs-hanukkah-stamp.htm]</p> <p>[###] NOTE: In the past, US stamps were almost invariably denominated with their values (5 cent, 10 cent, etc.). However the US post office now sells non-denominated "forever" stamps for use on first-class and international mail. These stamps are still valid even if there is a rate increase.</p> <p>In this stamp there is a stroke through the word "forever". I do not know what this means. If the stamp is supposed to be valid forever, how can that status be revoked?</p> <p>Putting aside this question, I find the close proximity of the words USA and Forever to be remarkable. As if to say the USA is not forever. I believe that the USPS made a big blunder with this stamp.</p>
081	US Hanukkah Stamp (2013).

New Slide#	Description
082	<p>**** Tu B'Shvat ****</p> <p>[The following material comes from http://en.wikipedia.org/wiki/Tu_Bishvat]</p> <p>[###] Tu Bishvat occurs on the 15th day of the month of Shevat. It is also called "Rosh HaShanah La'Ilanot" (literally "New Year of the Trees"). In contemporary Israel the day is celebrated as an ecological awareness day and trees are planted in celebration.</p> <p>In the Middle Ages, Tu Bishvat was celebrated with a feast of fruits in keeping with the Mishnaic description of the holiday as a "New Year." In the 16th century, the kabbalist Rabbi Yitzchak Luria of Safed and his disciples instituted a Tu Bishvat seder in which the fruits and trees of the Land of Israel were given symbolic meaning. The main idea was that eating ten specific fruits and drinking four cups of wine in a specific order while reciting the appropriate blessings would bring human beings, and the world, closer to spiritual perfection... In Israel, the kabbalistic Tu Bishvat seder has been revived, and is now celebrated by many Jews, religious and secular. Special haggadot have been written for this purpose.</p>
083	<p>Series: "Definitive - Hebrew Months" – by Miri Nistor Sofer, 2002.</p> <p>Shvat: plant growth ,Tu-B'Shvat.</p>

New Slide#	Description
084	<p>**** Purim ****</p> <p>[The following material comes from http://en.wikipedia.org/wiki/Purim http://en.wikipedia.org/wiki/Judaism#Jewish_holidays]</p> <p>[###] Purim commemorates the deliverance of the Jewish people in the ancient Persian Empire where a plot had been formed to destroy them. The story is recorded in the Biblical Book of Esther (Megillat Esther).</p> <p>The story goes that Haman, royal vizier to King Ahasuerus (presumed to be Xerxes I of Persia), planned to kill all the Jews in the empire, but his plans were foiled by Mordecai and his adopted daughter Esther who had risen to become Queen of Persia. The day of deliverance became a day of feasting and rejoicing.</p> <p>Purim is celebrated on the 14th day of the Hebrew month of Adar, the day following the victory of the Jews over their enemies. In cities that were protected by a surrounding wall at the time of the Biblical Joshua, Purim is instead celebrated on the 15th of the month of Adar on what is known as Shushan Purim, since fighting in the walled city of Shushan continued through the 14th day of Adar. Today, only Jerusalem celebrates Purim on the 15th of Adar.</p> <p>The holiday is characterized by public recitation of the Book of Esther, mutual gifts of food and drink, charity to the poor, and a celebratory meal. Other customs include drinking wine, eating special pastries called hamantashen, dressing up in masks and costumes, and organizing carnivals and parties.</p>
085	<p>Series: “Israel’s Festivals - Purim”. First Day Cover, 1976.</p> <p>“...and that these days of Purim should never fall into disuse among the Jews, nor should the commemoration of those days cease among their descendents.” Book of Esther 9,28</p>
086	<p>Series: “Israel’s Festivals - Purim”. Souvenir Sheet, 1976.</p>
087	<p>Series: “Israel’s Festivals - Purim”. by O & E Schwarz Day Of Issue: 17/02/1976 Inscription: "Purim" Excerpts from the ‘Book of Esther’: Chapter 1, verses 1-3</p> <p>“In the days of Ahasuerus... “</p>

New Slide#	Description
088	<p>Series: "Israel's Festivals - Purim". by O & E Schwarz Day Of Issue: 17/02/1976 Inscription: "Purim" Excerpts from the 'Book of Esther": Chapter 2, verses 16-17</p> <p>"We set the royal crown upon her head..."</p>
089	<p>Series: "Israel's Festivals - Purim". by O & E Schwarz Day Of Issue: 17/02/1976 Inscription: "Purim" Excerpts from the 'Book of Esther": Chapter 6, verse 11</p> <p>"Thus shall it be done to the man whom the king delights to honor..."</p>
090	<p>Series: "2007 – Women of the Bible - Esther".</p> <p>"... and if I have to perish, I shall perish! " Book of Esther, Chapter 4, verse 16</p>
091	<p>Series: "Painting 1975". Day Of Issue: 17/06/1975 Catalog Number: 653 Inscription: Jankel Adler Motifs: Purim Players (Shpeelers)</p>
092	<p>Series: "Definitive - Hebrew Months" – by Miri Nistor Sofer, 2002. Purim, hamantaschen, clown hat.</p>
093	<p>Shushan Purim Festivities in Tel Aviv – Commemorative Cancel, 1962.</p> <p>[###] QUESTION. We mentioned before that Shushan Purim is only observed in Jerusalem. So why is it mentioned on this Tel Aviv cancellation?</p>
094	<p>Purim Festivities in Tel Aviv – Commemorative Cancel, 2009.</p>
095	<p>* Purim – JNF Issues *</p> <p>The following slides come from another SIP presentation (PPT 132) by Richard Herman and Howard Rotterdam.</p>
096	<p>JNF Purim Gift Label, 1940.</p> <p>[###] An example of the 1940 JNF issue of the Purim gift label. (AP # 18) The label depicts a man and a woman standing near a farm settlement with immigrants going toward the settlement. This series also has three denominations, a 25 cent green, a 50 cent red and a \$1.00 blue.</p>
097	<p>JNF Label, 1942</p> <p>[###] This is a booklet issued by the Jewish National Fund. It is a pane of six of the 1942 label shown in the previous slide (catalog # AP22)</p>

New Slide#	Description
098	<p>JNF Label, 194?.</p> <p>[###]</p> <p>LEFT SIDE: These labels are from another booklet, issued on the occasion of Purim to raise funds dedicated to the program “Land for Rescue”. The booklet had twenty labels and sold for \$5.00. (AP # 24)</p> <p>RIGHT SIDE: This is another example of a booklet issued by the New York office of the Jewish National Fund. These labels highlight the faith and the “battle cry” of the Jewish people – AM YISRAEL CHAI – Israel Lives On!, and were again issued on the occasion of Purim. (AP # 21)</p>
099	<p>JNF Label, 1950..</p> <p>[###] This is the 1950 issue of the Purim JNF label. It is a depiction of a scene in the Jezreal Valley. It was issued as a booklet pane (AP #37). This same design was also issued without a denomination and with a 50 cent denomination.</p>
100	<p>JNF Purim Gift Label, 1950..</p> <p>[###] A 1958 issue which depicts a menorah above the word “Israel” and a scroll which reads “Your Purim Gift – 10th Anniversary”.</p>
101	<p>Slide Title – Bla bla bla.</p> <p>JNF Purim Gift Label, 1961..</p> <p>[###] A 1961 “Freedom Forest Stamp” which shows a sprig of a branch over a menorah on the Liberty Bell. The words “J.N.F. Purim Gift Stamps” appear on the upper selvage.</p>
102	<p>Purim Issues of the NY Office..</p> <p>[###] This is a page from the “Handbook of the Issues of the Jewish National Fund, Volume I”, compiled by Sidney Rochlin. The handbook lists about sixty labels that have a Purim connection. Money raised by the sale of these labels was dedicated to the purchase of land in “Palestine”. The 1938 label is a receipt for a “Purim Gift for Palestine Land Redemption”. The 1939 and 1940 labels have a similar theme. The 1942 label reads “Land for Victory- Purim Gift”. The tzade which is formed from the letter “V” refers to Zion.</p>
103	<p>Purim Issues of the NY Office..</p> <p>[###] An enlargement of a portion of the previous slide.</p>
104	<p>* Purim – What’s the Connection? *</p> <p>The following slides come from another SIP presentation (PPT 132) by Richard Herman and Howard Rotterdam.</p>
105	<p>1982 Issue Celebrating the 70th Anniversary of Hadassah Hospital.</p>

New Slide#	Description
	<p>[###] Scott # 824 The Hadassah organization was established in 1912 in New York City to provide health care in Ottoman-occupied Jerusalem. In 1913, Hadassah sent two nurses to Palestine. They set up a small public health station in Jerusalem to provide maternity care and treat trachoma, a dreaded eye disease rampant in the Middle East. Today Hadassah Medical Center operates two university hospitals at Ein Kerem and Mount Scopus in Jerusalem, as well as schools of medicine, dentistry, nursing, and pharmacology affiliated with the Hebrew University. The Women's Zionist Organization of America continues to underwrite a large part of its budget today. In 2005, Hadassah was nominated for the Nobel Peace Prize in acknowledgment of its equal treatment of all patients, regardless of ethnic and religious differences, and efforts to build bridges to peace.</p> <p>[###] QUESTION: What is the Purim connection? ANSWER: The connection is Queen Esther, the hero of the Purim story. Her original Hebrew name was Hadassah – meaning myrtle (the branch that is used together with the Lulav and Etrog on Sukkot). According to some scholars the name Esther is derived from a reconstructed Median (old Persian) word – astra, meaning myrtle</p>
106	<p>Children's Drawings..</p> <p>[###] This stamp is Scott #507 from a series of children's drawings from the Youth Workshop at the Tel Aviv Museum. It depicts people in costume as one would expect to wear at a Purim celebration.</p>
107	<p>Children's Drawings..</p> <p>[###] 1979 Children Paint Jerusalem Issue Scott #738 – <i>Children in costume, a typical Purim sight</i></p>
108	<p>Israel Museum..</p> <p>[###] This is from the Israel Museum set of 1966 Scott # 323-328. The upper left stamp depicts a golden drinking horn from 5th century BCE Persia. We are encouraged on Purim to consume enough wine until we can no longer distinguish between Haman and Mordechai.</p>
109	<p>Israel Museum..</p> <p>[###] This is a close up of the golden drinking cup, it dates approximately from the historical time frame of the Purim Story.</p>

New Slide#	Description
110	**** Festival Series ****
111	* Festival Series – First Day Covers *
112	<p>Series: “Israel’s Festivals, Feast of Shavuot”. First Day Cover, by A Kalderon, 1971</p> <p>[###] As we have seen, Israel has released over the years many series of stamps relating to the festivals. In this section we will be looking at the First Day Covers for some of these stamps. This one is for the Shavuot series. We’ve already seen the individual stamps, in close-up, in earlier in the presentation.</p>
113	<p>Series: “Israel’s Festivals – Feast of Pesach”. First Day Cover, by D Ben Dov, 1972.</p>
114	<p>Series: “Festival Stamps (5757) 1996”. First Day Cover, by H Kivkovich.</p>
115	<p>Series: “Festivals Stamps 5758 (1997) The Visiting (Ushpizin) Patriarchs, Sukkot.”. First Day Cover, by E Lorentsov.</p>
116	<p>Series: “Festival Stamps (5752) 1991”. First Day Cover, by O & E Schwarz.</p>
117	<p>Series: “Painting 1975”. First Day Cover.</p>
118	<p>Series: “Israel’s Festivals - Purim”. First Day Cover, 1976.</p>
119	<p>Series: “Israel’s Festivals - Purim”. Souvenir Sheet, 1976.</p>
120	<p>* Festival Series – Booklets *</p> <p>[###] In addition to Festival Stamps, the Israel Postal Authority occasionally issued booklets containing articles and pictures relating to the holiday. Here are the ones that I have.</p>
121	<p>Booklet: “Shavuot Stamps”. July/1971.</p>
122	<p>Booklet: “Festival Stamps 5732 (1971)”. Aug/1971</p>
123	<p>Booklet: “Feast of Pesach Stamps”. July/1972.</p>
124	<p>Booklet: “Hanukka Stamps”. Nov/1972.</p>
125	<p>Booklet: “Purim Stamps”. Feb/1976.</p>
126	<p>Inside a booklet. [###] Here are a couple of pages from the Shavuot booklet.</p>

New Slide#	Description
127	<p>**** Moadim L'Simcha ****</p> <p>[###] We pointed out earlier, in the section on Shavuot, that in the early years of the State, the Moadim L'Simcha stamps contained little in the way of holiday motifs. Here are some examples.</p>
128	<p>Moadim L'Simcha, High Holidays 5709 (1948).</p> <p>[###] These stamps were issued September 26, in celebration of the first New Year 5709 (1948) in the State of Israel. They are the first to bear the name of the new nation and depict a “flying scroll” copied from pottery marks from the time of the Kings of Judea (c650 BCE). The inscription above the scrolls reads: “Belonging to the King”. Below, it reads: “Joyous Festivals”. The scrolls were impressed on jars used by kings to collect taxes in form of olive oil or wine.</p> <p>These stamps were issued to honor defenders of Israel with insignia of main branches of the Israel Armed Forces and the Menora, symbol of Israel Statehood. Each stamp is inscribed “Joyous Festivals 5710 – The Second Year of Statehood”.</p>
129	<p>Moadim L'Simcha, High Holidays 5710 (1949).</p> <p>[###] These stamps were issued to honor defenders of Israel with insignia of main branches of the Israel Armed Forces and the Menora, symbol of Israel Statehood. Each stamp is inscribed “Joyous Festivals 5710 – The Second Year of Statehood”.</p>

New Slide#	Description
130	<p>**** Shabbat ****</p> <p>[###] Although it's not a festival, it is a holy day, so we have included it in the presentation. However I have found only one stamp dedicated to this subject.</p>
131	<p>Shabbat (1977).</p> <p>"...the people of Israel shall keep the sabbath, observing the sabbath throughout their generations..." Exodus 31:16</p> <p>[###] This passage brings to mind the words of Ahad Ha'Am (Asher Ginsberg), the famous Hebrew essayist and pre-state Zionist thinker. He wrote: "More than the Jews have kept the Shabbat - the Shabbat has kept the Jews".</p> <p>In other words the Sabbath and the Festivals preserved the Jewish people throughout its long and bitter exile from Israel.</p> <p>And on that note we end our presentation.</p>

New Slide#	Description
132	<p>**** Appendix ****</p> <p>Sources for images & notes Definitions of philately terminology</p>
133	<p>Sources for images & notes</p>
134	<p>Definitions of philately terminology</p>