Dear Youth Directors, Youth chairs, and Youth Leaders,

**NCYI is excited to continue our very successful Parsha Nation Guides.** I hope you’re enjoying and learning from Parsha Nation as much as we are. Putting together Parsha Nation every week is indeed no easy task. It takes a lot of time and effort to ensure that each section, as well as each age group, receives the attention and dedication it deserves.

**We inspire and mold future leaders.** The youth leaders of Young Israel have the distinct honor and privilege to teach and develop the youth of Young Israel. Children today are constantly looking for role models and inspirations to latch on to and learn from. Whether it is actual sit down learning sessions, exciting Parsha trivia games, or even just walking down the hall to the Kiddush room, our youth look to us and watch our every move.

**It’s not always about the things we say, it’s about the things we do.** Our children hear and see everything we do whether we realize it or not. This year we are taking our Youth Services to new heights as we introduce our Leadership Training Shabbaton. This engaging, interactive shabbaton will give youth leader’s hands on experience and practical solutions to effectively guide your youth department.

**Informal education is key.** What the summer shows us as educators is that informal education can deliver better results and help increase our youth’s connection to Hashem. More and more shuls are revamping their youth program to give their children a better connection to shul and to Hashem. The NCYI is here to help you reconnect with your youth departments and bring more participation.

**Thank you for being a light to future generations.** You are doing incredible work that should not be taken lightly. You should be proud to call yourself a Young Israel Youth Leader as you have the unique opportunity to make a real difference in so many young people’s lives. Keep up the amazing work.

We are looking forward to hearing great things from everyone.

Our doors are always open.

**NCYI Department of Synagogue Services**

Youth@youngisrael.org

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Program Guide Breakdown

Theme- Each year our curriculum will focus on a theme. By centering the entire year around one overarching theme, our youth group participants will understand different characteristics and concepts that will help them achieve this lofty goal. This year’s theme is Manhigut (leadership). Our goal is for our children to view themselves as leaders and to inspire them to play a leadership role every day.

Parsha Roundup- Each week group leaders will have the opportunity to roundup the parsha in two or three paragraphs. By giving over the parsha in a short and simple way, group participants will be able to grasp the parsha as a whole and to get them to think globally and conceptually.

Parsha Questions- No Shabbat morning group is complete without a list of parsha questions. These questions allow group participants the opportunity to win fun prizes while increasing their Torah knowledge. Questions vary from basic understanding of story line to challenging source-based material. The answers are provided as well.

Tefillah Treasure- Many youth directors have asked for help when it comes to teaching tefillah to children. This is a problem that not only shuls are dealing with. Schools, camps, and youth organizations are having trouble developing creative ideas to help children understand tefillah. Over the course of the year, this section will highlight one aspect of davening by providing both the Hebrew and English text, and one explanatory idea. The older the age group, the more we delve into the idea. This section is designed to help group participants follow the flow of tefillah while understanding what they are saying.

Group Activity- Now the fun begins! We start off with a “GOAL”. Each game has a purpose. The youth leaders should familiarize themselves with the goal before implementing the game.

Discussion Portion- After the game is over and the participants are settled down, the youth leaders should facilitate a discussion. The guidelines for this discussion are broken down into easy to use instructions. Youth leaders should review the discussion topics and goals before the start of morning groups.

Story- Each week we will include a story that addresses a modern day concern with lesson taken from that week’s parsha.

Jewish Leader of the Week- In keeping with our theme of Manhigut, every week a different Jewish Leader from modern Jewish history will be highlighted. This will allow group participants to expand their knowledge of history and to learn how they can be a Jewish leader in today’s society.

Teen Minyan Packet- This packet is filled with stories, riddles, points to ponder, and more.

Leader Tip- Each section has some great tips for leaders and how they should conduct that section.
## Shabbat Morning Groups Lesson Plan

<table>
<thead>
<tr>
<th>Time Duration</th>
<th>Activity</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 min</td>
<td>Registration</td>
<td>Welcome parents and children in to the group room.</td>
</tr>
<tr>
<td>10-35 min</td>
<td>Davening</td>
<td>Depending on your group size and level.</td>
</tr>
<tr>
<td>5 min</td>
<td>Introduction to Yearly Theme (Manhigut)</td>
<td>Refer to Handout</td>
</tr>
<tr>
<td>5 min</td>
<td>Parsha Roundup</td>
<td>Prep participants for parsha questions.</td>
</tr>
<tr>
<td>10 min</td>
<td>Parsha Questions</td>
<td>Prizes and awards should also be given out if participants answer correctly</td>
</tr>
<tr>
<td>2 min</td>
<td>Understanding the Goal</td>
<td>Leaders should start prepping for Shabbat activity</td>
</tr>
<tr>
<td>30 min</td>
<td>Activities</td>
<td>Your choice of two games to play</td>
</tr>
<tr>
<td>10 min</td>
<td>Follow Up Discussion</td>
<td>Refer to materials</td>
</tr>
<tr>
<td>10 min</td>
<td>Parsha Song</td>
<td>This is for younger groups only.</td>
</tr>
<tr>
<td>20 min</td>
<td>Free Game Play</td>
<td>Groups can break for free game play or continue their own programing.</td>
</tr>
<tr>
<td>5 min</td>
<td>Story</td>
<td>Assemble in a circle and have participants read sections of the story out loud.</td>
</tr>
<tr>
<td>5-10 min</td>
<td>Discussion</td>
<td>Refer to handout</td>
</tr>
<tr>
<td>4 min</td>
<td>Jewish Leader of the Week</td>
<td>Refer to handout</td>
</tr>
<tr>
<td>4 min</td>
<td>Tefillah Treasures</td>
<td>Refer to Handout</td>
</tr>
<tr>
<td>5 min</td>
<td>Parent Pick up/Dismissal</td>
<td>Parents pick up their children.</td>
</tr>
</tbody>
</table>

**Total Time:** 2 hours & 40 min of programing!
Kedoshim means "holy" and the Parshah of Kedoshim begins with G-d telling us: "You should be holy because I, your G-d, am holy." But how can we be holy? By doing the mitzvot that G-d commands. The rest of the Parshah Kedoshim gives us many different mitzvot through which we can be holy. Some of the mitzvot given in this Parshah are:

- do not lie
- do not steal
- don't swear falsely
- don't withhold your worker's wages--if somebody works for you, pay him right away
- don't bear a grudge
- don't take revenge
- don't spread gossip about others
- keep Shabbat
- stand up when somebody respectable comes into the room
- give charity to the poor
- respect the elderly
- when a person gathers the wheat from his field, he should leave a corner for poor people
- and a very important mitzvah: "Love your fellow as yourself."

**LEADER TIP:** There is a TON of mitzvoth in this week's Parsha, take advantage of talking about as many of them as possible! Come up with a cool game or two like memory match or wheel of fortune. Don’t be shy to be creative.
PARSHA QUESTIONS

Questions

1. How do we become kadosh?
2. When commanding to fear our parents, why is the mother mentioned before the father?
3. Why is Shabbat mentioned in the same verse that commands us to fear our parents?
4. What are some examples of honoring parents (kavod)?
5. What are some examples of fearing parents (mora)?
6. What is meant by Lifei Iver Lo Titen Michshol (in front of a blind man do not place a stumbling block?)
7. What is meant by nekamah (revenge)?
8. What is meant by netirah (bearing a grudge)?
9. Which mitzvah is called klal gadol batorah – the big rule of the Torah?
10. What is the mitzvah of Lo Telech Racil Be’amecha, you should not go as a tale bearer among your nation?

Answers

1. We separate ourselves from aveirot.
2. To remind us that even though we naturally fear our father we must fear our mother equally.
3. To teach us that we may not listen to our parents if they tell us to commit an aveirah.
4. Feeding, clothing, escorting, helping them, etc.
5. Not sitting in their seat, not contradicting them, etc.
6. This means that you may not mislead anyone in anyway.
7. You wouldn’t lend me when I asked, so now I won’t lend you.
8. Even though you wouldn’t lend me when I asked, I still will lend you.
9. Ve’ahavta Lerei’acha Kemocha
10. Not to speak Lashon hara.

LEADER TIP: Try letting the kid who answered the most questions last week ask the questions this week! Create positive involvement.
GOAL: To discuss the mitzvah in this week’s Parsha of v’ahavta l’reicha kamocha, loving our friends as we would love ourselves. Dealing with our responsibilities towards our friends and those who may be different than ourselves.

ACTIVITY:

Game 1: Freeze Tag
The group is divided into two teams. Team A is "it". Team A must chase team B and try to tag them. If a member of team B is tagged, s/he becomes "frozen" in his/her place until a member of his/her team (B) "unfreezes" him/her. A time limit is set and play continues until the time is up, or until all of team B is "frozen." If all of team A is "frozen" by the end of the time limit, team A wins. If not, team B wins.

Game 2: Blindfold Course
Blindfold a person and have the others guide them through an “obstacle course” to the other side of the room.

DISCUSSION: The person blindfolded or frozen is at a disadvantage – they don’t know if they’re going to be OK or not. It’s up to the other members of the group. If those members show that they can be trusted by not letting down that individual he will feel safe. If not, there is no one to stop him from being in physical danger or allow them to move again. Our aim as people in not to let anyone feel in danger or not wanted. We should all be able to trust that others will help us when it is required. If needs help, we should always go and see if we can help. Ask the kids how they would feel if no one had helping them when they were in a time of need.

LEADER TIP: V’ahavta l’reicha kamocha is one of the most important lessons out there, try your best to really discuss it as clearly as possible. Try to get the kids talking as much as possible too.
Before you read: Even if we know we won't get caught, cheating people is wrong. In this week's Torah portion (Lev. 19:13-14) we learn the value of not taking unfair advantage of others.

ARTS AND CRAFTINESS

As Cyndi watched the sun sink lower in the sky, her hopes sank along with it. She'd spent hours making pretty bead bracelets to sell at the annual school arts and crafts fair. Although a lot of people had told her how nice they were, with so many other things at the fair to choose from, very few had been willing to spend the measly $1.00 she'd written on the price-tag to buy one.

By now the flow of kids and adults who'd come to the fair had thinned to a trickle, so with a sigh, Cyndi began to pack up her wares to leave.

"Excuse me."

She looked up and saw a little kid standing across her display table.

"Yeah?" she said half-heartedly at what hardly looked like a potential customer.

The young kid picked up one of the bracelets she hadn't yet packed up. "I wanna buy this one, okay?"

She looked at the price tag, then reached into her small plastic purse, and pulled out the single ten-dollar bill from within it. "This is how much it costs, right?"

Cyndi's eyes lit up. The kid had misread the price tag or maybe just didn't know the difference between bills. But Cyndi sure did and that ten-dollar bill being waved in front of her was enough to at least pay her back for what she'd spent on the materials to make the dozens of unsold bracelets. It seemed like the day wouldn't be a total loss after all.

With a smile, Cyndi took the money, which seemed to be glowing like green gold in the late afternoon sun. She put the chosen bracelet into a small bag and was about to hand it to the kid, when a little voice inside her head stopped her hand in mid air. This is dishonest, she thought. I'm only asking one dollar for these bracelets, not ten.

But then as the thought still lingered in her mind, a different voice inside answered: So what? If this kid is dumb enough to pay more, I should be smart enough to take it. Besides, I'm just about to pack up and leave, no one will ever find out what happened.

"Here's you bracelet," Cyndi said, handing the kid the bag, trying to ignore the first voice, that was now whispering: But you will know you cheated her, Cyndi...and so will God.
"Thank you!" the little girl said. She was about to leave, when Cyndi waved her back. "Um, it doesn't really cost as much as you gave me, so here's your change." She counted out nine dollars and gave it to the surprised kid, who happily skipped off. Cyndi hadn't even put the money in her cash box, when she heard someone clear her throat. "I hope I'm not too late!" the well-dressed woman standing in front of her said. Cyndi gave her a questioning look as she went on. "I own a hand-crafted jewelry and accessory store in town. I came to this fair to see if there was anything I could add to my merchandise. I noticed your bracelets - which are lovely - but I was undecided. I only like to deal with reliable people and sometimes, young people can be ... well ... not like that. But I couldn't help noticing how you'd acted so honestly with that young child just now." She took stack of crisp bills that made what the little kid had tried to give Cyndi look like pocket-change. "I’d like to buy all that you have with you now and if they sell well, which I’m almost sure they will, I'll be needing a lot more pretty soon."

With a pouch empty of bracelets and full of money, together with the woman's business card, Cyndi danced home on air, realizing that her choices had made her a big profit - and not only with money.

Discussion Questions

Q. How did Cyndi feel at first when the little kid tried to pay too much money?
A. She felt like it was okay to take it even though it would be cheating the kid.

Q. How did she feel afterwards?
A. She felt it wasn't right to take the extra money, so she didn't.

Leader Tip: Feel free to research other stories you might feel would work with this theme. Personal stories is always a great way to go when trying to help kids relate better with this topic.
Shlomo Goren

(February 3, 1917- October 29, 1994)

Shlomo Goren was an Israeli rabbi and scholar who served as the first chief rabbi of the Israeli Defense Forces (IDF) and later the third chief rabbi of the state of Israel from 1973-1983. He issued many new halachik rulings dealing with military life and composed the first code of Jewish military law since the Rambam. He served in the IDF during three wars, wrote several award-winning books on Jewish law and was appointed the chief rabbi of Tel Aviv in 1968. After being chief rabbi of Israel, he established a yeshiva in Jerusalem which he headed until he passed away in 1994.

LEADER TIP: Especially in connection to the message of v’ahavta l’reicha kamocha in this week’s Parsha, talk about how Shlomo Goren helped so many people- both in teaching and in fighting in the army.
"Blessed are You... Who clothes the naked."

In this bracha we thank Hashem for giving us clothes to wear every single day. Not only do we thank Hashem for physical clothing, we also thank Him for “spiritual clothing” as well. Each day we clothe ourselves in “Hashem’s clothing” by thinking, speaking and acting in the way Hashem would want us to. As Jews, we represent Hashem in everything we do and it’s important to always remember that. We thank Hashem for giving us the opportunity to be like Him and we ask Him to help us be the best people we can.

LEADER TIP: Malbsh arumim is a very deep message but don’t be afraid to talk it out with your kids. They will very often surprise you with the things they are able to grasp! Try to relate this topic back to our theme of Manhigut if possible
Kedoshim means "holy" and the Parshah of Kedoshim begins with G-d telling us: "You should be holy because I, your G-d, am holy." But how can we be holy? By doing the mitzvot that G-d commands. The rest of the Parshah Kedoshim gives us many different mitzvot through which we can be holy. Some of the mitzvot given in this Parshah are:

- do not lie
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- don't swear falsely
- don't withhold your worker's wages--if somebody works for you, pay him right away
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- don't take revenge
- don't spread gossip about others
- keep Shabbat
- stand up when somebody respectable comes into the room
- give charity to the poor
- respect the elderly
- when a person gathers the wheat from his field, he should leave a corner for poor people
- and a very important mitzvah: "Love your fellow as yourself."

LEADER TIP: There's a TON of mitzvoth in this week's Parsha, take advantage of talking about as many of them as possible!
QUESTIONS

1. How do we become kadosh?
2. When commanding to fear our parents, why is the mother mentioned before the father?
3. Why is Shabbat mentioned in the same verse that commands us to fear our parents?
4. What are some examples of honoring parents (kavod)?
5. What are some examples of fearing parents (mora)?
6. What is Pe’ah?
7. What is leket?
8. What is meant by Lifei Iver Lo Titen Michshol (in front of a blind man do not place a stumbling block?)
9. What is meant by nekamah (revenge)?
10. What is meant by netirah (bearing a grudge)?
11. Which mitzvah is called klal gadol batorah – the big rule of the Torah?
12. What is the mitzvah of Lo Telech Racil Be’amcha, you should not go as a tale bearer among your nation?
13. How do we do the mitzvah of respecting the Beit Hamikdash today?
14. What do we do when a talmud chacham comes into the room?
15. When rebuking someone, what sin must one be careful to avoid?

ANSWERS

1. We separate ourselves from aveirot.
2. To remind us that even though we naturally fear our father we must fear our mother equally.
3. To teach us that we may not listen to our parents if they tell us to commit an aveirah.
4. Feeding, clothing, escorting, helping them, etc.
5. Not sitting in their seat, not contradicting them, etc.
6. Leaving a corner of the field for the poor.
7. Leaving fallen or dropped produce for the poor.
8. This means that you may not mislead anyone in anyway.
9. You wouldn’t lend me when I asked, so now I won’t lend you.
10. Even though you wouldn’t lend me when I asked, I still will lend you.
11. Ve’ahavta Lere’acha Kemocha
12. Not to speak Lashon hara.
13. We must respect a shul, and any place where Torah is learned (even a classroom).
14. We stand up out of respect for the Torah he has learned.
15. Causing public embarrassment.

LEADER TIP: Try letting the kid who answered the most questions last week ask the questions this week!
GOAL: To discuss the mitzvah in this week’s Parsha of v’ahavta l’reicha kamocha, loving your friend as you’d love yourself.

ACTIVITY: (Intro for group leaders to think about)

This mitzva is one of the most popularly quoted and least understood mitzvot. How can you command someone to love? What is the definition of your neighbor? How can you love someone like yourself? Ramban asks these questions and bases his interpretation of the mitzva on the explanation of Hillel who restates the pasuk in the following way (as per the story of teaching the whole Torah standing on one foot):

“What is hateful to you do not do unto your neighbor. This is the entire Torah, all the rest is commentary” (Shabbat 31a)

Hillel also agreed that it is impossible to love someone as you love yourself. The purpose of the mitzva is really to emphasize the opposite; what is hateful to you do not do to somebody else. This, in itself, is a tremendous level to attain. Think of how many wrong things we do to others that would have been prevented if we paid attention to V’ahavta L’eicha Kamocha.

Moreover, when one feels a responsibility to others, respects them and refuses to do those things they would find offensive, one also builds his love for Hashem who commanded this respect. The following parable illustrates this idea beautifully:

A Jew once came to his Rabbi and said, "Rabbi, please help me. I observe all the mitzvot in the Torah but there is one I cannot fulfill - ‘And you shall love your L-rd, your G-d.’ What shall I do? I simply don’t love Him".

The Rabbi replied, "If that is true, then I am convinced that there is yet another mitzva you don’t observe. ‘And you shall love your neighbor as yourself.’ If you keep this mitzva, you will automatically carry out the mitzva of loving Hashem."

Game 1: Send one kid out of the room. Have the kids pick something bad that someone has done to them (remind them not to mention names) They must pretend that the person outside of the room has done that thing to them. This person is then brought back into the room, and must go around
asking questions to the other kids, perhaps asking them to do favors for him/her. They must respond based on the offense the person has supposedly committed. The person must guess what he has done.

*The following games are intended to embarrass one of the kids from the group, make sure to pick someone who will be able to handle it.*

**Game 2: Moo!**
Send two people out of the room. Tell those that are left that you are going to call the first one back and his job will be to decide which kid left in the room was chosen to moo like a cow the loudest. (Everyone in the room will moo). He will have three chances. On the third try, whoever he picks should say it's true: It was s/he who was mooing the loudest. The "it" will take his seat and be told that he should moo the loudest. The second person will be called back and s/he will attempt to hear who is mooing the loudest. However on his/her third try, no one in the room should moo. Only the first "it" will moo and the situation created is quite humorous.

**Game 3: Cup Game**
Two players are chosen from a group. Player A is seated in the middle of the circle and blindfolded, and given a scarf to hold. 10 cups are then placed all around him. Player B must then try to collect all of the cups without being hit by player A with the scarf. Player A has only three tries to hit player B. The second time around, the cups should be placed and then player A should be blindfolded. Secretly, the group leader should remove the cups and then player A should be told that B is collecting cups when he really isn't!!!

**DISCUSSION:** How does it feel to be embarrassed, what caused the embarrassment in each case, why did the rest of the group enjoy the games so much?

When someone does something wrong to you, how do you respond? Have you ever done these things to anyone?

The most important concept to stress is the idea of loving others as yourself- helping those in need and taking care of your friends- and never embarrassing them in the process. It’s important to put yourself in their place and think how you would feel in given situations and to always try to be there for other people just like you would want other people to do for you.

**LEADER TIP:** V’ahavta l’reicha kamocha is one of the most important lessons out there, try your best to really discuss it as clearly as possible. Try to get the kids talking as much as possible too.
Before you read: Even if we know we won’t get caught, cheating people is wrong. In this week’s Torah portion (Lev. 19:13-14) we learn the value of not taking unfair advantage of others.

ARTS AND CRAFTINESS

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By now the flow of kids and adults who’d come to the fair had thinned to a trickle, so with a sigh, Cyndi began to pack up her wares to leave.
"Excuse me."
She looked up and saw a little kid standing across her display table.
"Yeah?" she said half-heartedly at what hardly looked like a potential customer.
The young kid picked up one of the bracelets she hadn't yet packed up. "I wanna buy this one, okay?"
She looked at the price tag, then reached into her small plastic purse, and pulled out the single ten-dollar bill from within it. "This is how much it costs, right?"
Cyndi's eyes lit up. The kid had misread the price tag or maybe just didn't know the difference between bills. But Cyndi sure did and that ten-dollar bill being waved in front of her was enough to at least pay her back for what she’d spent on the materials to make the dozens of unsold bracelets. It seemed like the day wouldn't be a total loss after all.
With a smile, Cyndi took the money, which seemed to be glowing like green gold in the late afternoon sun. She put the chosen bracelet into a small bag and was about to hand it to the kid, when a little voice inside her head stopped her hand in midair. This is dishonest, she thought. I'm only asking one dollar for these bracelets, not ten.
But then as the thought still lingered in her mind, a different voice inside answered: So what? If this kid is dumb enough to pay more, I should be smart enough to take it. Besides, I'm just about to pack up and leave, no one will ever find out what happened.
"Here's you bracelet," Cyndi said, handing the kid the bag, trying to ignore the first voice, that was now whispering: But you will know you cheated her, Cyndi...and so will God.
"Thank you!" the little girl said.
She was about to leave, when Cyndi waved her back.  "Um, it doesn't really cost as much as you gave me, so here's your change." She counted out nine dollars and gave it to the surprised kid, who happily skipped off. Cyndi hadn't even put the money in her cash box, when she heard someone clear her throat.  "I hope I'm not too late!" the well-dressed woman standing in front of her said. Cyndi gave her a questioning look as she went on.  "I own a hand-crafted jewelry and accessory store in town. I came to this fair to see if there was anything I could add to my merchandise. I noticed your bracelets - which are lovely - but I was undecided. I only like to deal with reliable people and sometimes, young people can be ... well ... not like that. But I couldn't help noticing how you'd acted so honestly with that young child just now." She took stack of crisp bills that made what the little kid had tried to give Cyndi look like pocket-change. "I’d like to buy all that you have with you now and if they sell well, which I’m almost sure they will, I'll be needing a lot more pretty soon."

With a pouch empty of bracelets and full of money, together with the woman's business card, Cyndi danced home on air, realizing that her choices had made her a big profit - and not only with money.

**Discussion Questions**

Q. What life-lesson do you think Cyndi learned that day?
A. She'd been tempted to take advantage of the little kid's mistake and cheat her, but she resisted and saw the good it brought her, within and without.

Q. If the woman hadn't come to buy the bracelets, do you still think Cyndi would have made the right choice by giving the little kid her money back?
A. Maybe she wouldn't have seen monetary profits, but she would have profited in a big way by making herself into a better person.

**Leader Tip:** Feel free to research other stories you might feel would work with this theme. Personal stories is always a great way to go when trying to help kids relate better with this topic.
Shlomo Goren

(February 3, 1917- October 29, 1994)

Shlomo Goren was an Israeli rabbi and scholar who served as the first chief rabbi of the Israeli Defense Forces (IDF) and later the third chief rabbi of the state of Israel from 1973-1983. He issued many new halachik rulings dealing with military life and composed the first code of Jewish military law since the Rambam. He served in the IDF during three wars, wrote several award-winning books on Jewish law and was appointed the chief rabbi of Tel Aviv in 1968. After being chief rabbi of Israel, he established a yeshiva in Jerusalem which he headed until he passed away in 1994.

LEADER TIP: Especially in connection to the message of v’ahavta l’reicha kamocha in this week’s Parsha, talk about how Shlomo Goren helped so many people- both in teaching and in fighting in the army.
Boruch.....Mal-bish Ah-ru-mim.

"Blessed are You... Who clothes the naked."

In this bracha we thank Hashem for giving us clothes to wear every single day. Not only do we thank Hashem for physical clothing, we also thank Him for “spiritual clothing” as well. Each day we clothe ourselves in “Hashem’s clothing” by thinking, speaking and acting in the way Hashem would want us to. As Jews, we represent Hashem in everything we do and it’s important to always remember that. We thank Hashem for giving us the opportunity to be like Him and we ask Him to help us be the best people we can.

LEADER TIP: Malbish arumim is a very deep message but don’t be afraid to talk it out with your kids. They will very often surprise you with the things they are able to grasp!
Kedoshim Roundup

Kedoshim means "holy" and the Parshah of Kedoshim begins with G-d telling us: "You should be holy because I, your G-d, am holy." But how can we be holy? By doing the mitzvot that G-d commands. The rest of the Parshah Kedoshim gives us many different mitzvot through which we can be holy. Some of the mitzvot given in this Parshah are:

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- give charity to the poor
- respect the elderly
- when a person gathers the wheat from his field, he should leave a corner for poor people
- and a very important mitzvah: "Love your fellow as yourself."

LEADER TIP: There's a TON of mitzvot in this week's Parsha, take advantage of talking about as many of them as possible!
QUESTIONS

1. What does kedoshim mean, and why should Jews be kedoshim?
2. How do we become kadosh?
3. What is kilayim, and how does this affect mating animals, planting, and clothing?
4. When commanding to fear our parents, why is the mother mentioned before the father?
5. Why is Shabbat mentioned in the same verse that commands us to fear our parents?
6. What are some examples of honoring parents (kavod)?
7. What are some examples of fearing parents (mora)?
8. What is Pe’ah?
9. What is leket?
10. What is meant by Lifei Iver Lo Titen Michshol (in front of a blind man do not place a stumbling block)?
11. What is meant by nekamah (revenge)?
12. What is meant by netirah (bearing a grudge)?
13. Which mitzvah is called klal gadol batorah – the big rule of the Torah?
14. What is the Mitzvah of Betzedek Tishpot Amitecha?
15. What is the mitzvah of Lo Telech Racil Be’amecha, you should not go as a tale bearer among your nation?
16. How do we do the mitzvah of respecting the Beit Hamikdash today?
17. What do we do when a talmud chacham comes into the room?
18. When rebuking someone, what sin must one be careful to avoid?
19. What will result if the Jewish people ignore the laws of forbidden relationships?
20. Which of the forbidden relationships listed in this week’s parsha were practiced by the Canaanites?

ANSWERS

1. It means holy, separate/different, and special. We should be so because Hashem is that way.
2. We separate ourselves from aveirot.
3. Kilayim are forbidden combinations. One may not mate two different kinds of animals together, one may not plant two kinds of plants together or graft part of one plant to another, and one may not wear shaatnez, a combination of wool and linen.
4. To remind us that even though we naturally fear our father we must fear our mother equally.
5. To teach us that we may not listen to our parents if they tell us to commit an aveirah.
6. Feeding, clothing, escorting, helping them, etc.
7. Not sitting in their seat, not contradicting them, etc.
8. Leaving a corner of the field for the poor.
9. Leaving fallen or dropped produce for the poor.
10. This means that you may not mislead anyone in anyway.
11. You wouldn’t lend me when I asked, so now I won’t lend you.
12. Even though you wouldn’t lend me when I asked, I still will lend you.
13. Ve’ahavta Lerei’acha Kemocha
14. To judge each person favorably.
15. Not to speak Lashon hara.
16. We must respect a shul, and any place where Torah is learned (even a classroom).
17. We stand up out of respect for the Torah he has learned.
18. Causing public embarrassment.
19. The land of Israel will spit them out.
20. All of them.

LEADER TIP: Try letting the kid who answered the most questions last week ask the questions this week!
GOAL: To explore the idea in this week’s Parsha of Lifnei Iver and how it applies to us.

ACTIVITY:

Background: In Vayikra 19:14 we are told “Before a blind person you should not place a stumbling block.” Rashi explains that this precept should only be taken literally. Obviously one should not attempt to torture or impede the progress of an actual blind person, someone who is handicapped and unable to protect himself. Rashi points out that this din refers to giving bad or incorrect suggestions to other people in an attempt to mislead them. When someone is unsure of the direction they want to take in a business deal or any other type of transaction they can be considered “blind” and it is thus forbidden to try and convince them of some action that will eventually lead to his loss. Moreover, “Lifnei Iver” has come to symbolize any action, that in itself may be perfectly proper by will lead to somebody else committing an Aveira or misfortune. If a teacher leaves the answer key to an important final where students can cheat off it, it could be considered Lifnei Iver. A father strikes a grown-up son, the gemara in Moed Katan relates that he has transgressed Lifnei Iver, since his son may very well hit him back and be chayav mita. This is the type of din that has a place in our daily lives. We must always be careful in our deeds and calculate the ramifications of our actions.

Game 1: Human Obstacle Course

Make this a separate gender activity

Choose five or more kids to be human obstacles. The first person stands up straight, the second stoops in leapfrog position, the third stands with legs open, and the fourth and fifth join hands to form a bridge. (You can, of course, make your own obstacles, or have the kids suggest them. These are just for your help if you need ideas.) Divide the kids into two teams and have them race through the obstacles. When one player finishes, he must go back and tag the next teammate, who then begins. Whichever team finishes first wins. You go around the first obstacle, over the second, under the third, and between four and five. One member of the team should be blindfolded, and must be guided by the words of their teammates.

If you only have enough for one team, have them set a goal for how fast they can complete the course.
Game 2: Yakov Ayeka?

This is a game much like Marco Polo. Set up a small enclosure by having the rest of the kids surround an area. (They can change the shape if they want during the game. This will keep them a little more involved in what’s going on.) Choose two kids to put inside, one as seeker and one as hider. Both are blindfolded. The seeker tries to find the hider, and the hider tries to avoid him. The seeker yells out “Yakov Ayeka?” to which the hider must respond “Hineni.” If after trying ten times the seeker cannot find him, the hider wins. In addition, you can put a number of chairs in the area, giving obstacles for the two to negotiate or use to dodge the seeker.

Alternative 1: Only blindfold the seeker
Alternative 2: Have one seeker but many hiders.

Demonstration 1: Have all the kids sit down and say you are going to do an experiment. Have them stick out their tongues and walk by, putting a candy on each tongue. But stipulate that they must let the candy dissolve on its own – they can’t suck on it. See how many can actually perform this feat of patience. (Remember to have them say a bracha beforehand). You can do this by team and see which team has more who succeed.

Discussion: In these two games we dealt with very real obstacles and “blind” people. It would be easier for us to just run straight, and not to have to worry about the obstacles, or to find each other without a blindfold. But it would be quite difficult for the blindfolded person to complete the course without help, and it’s much harder for the seeker without his sight. Introduce the idea of Lifnei Iver literally – we should never impede a blind person. The reasons for this are pretty obvious.

Was it fair to expect people not to suck on these delicious candies? Are there times in life when we put “sweets” in front of others that will tempt them to do something wrong? Explain how Lifnei Iver applies beyond just the literal explanation. If someone comes over to your house and you have non-kosher candies on the table, for example, even if you don’t offer them, this is the same as Lifnei Iver – you can expect that they’ll take some and thereby eat non-kosher. This is also a type of stumbling block that you have placed. For another example, there have been teshuvot asked on whether you can invite someone over for Shabbat lunch if you know they will drive there on Shabbat. (The answer is usually yes, for a number of reasons). This is another possible example of Lifnei Iver.

LEADER TIP: Lifnei Iver is one of the more important lessons out there, try your best to really discuss it as clearly as possible. Try to get the kids talking as much as possible too.
**Before you read:** Even if we know we won't get caught, cheating people is wrong. In this week’s Torah portion (Lev. 19:13-14) we learn the value of not taking unfair advantage of others.

**ARTS AND CRAFTINESS**

As Cyndi watched the sun sink lower in the sky, her hopes sank along with it. She'd spent hours making pretty bead bracelets to sell at the annual school arts and crafts fair. Although a lot of people had told her how nice they were, with so many other things at the fair to choose from, very few had been willing to spend the measly $1.00 she'd written on the price-tag to buy one. By now the flow of kids and adults who'd come to the fair had thinned to a trickle, so with a sigh, Cyndi began to pack up her wares to leave.

"Excuse me."

She looked up and saw a little kid standing across her display table.

"Yeah?" she said half-heartedly at what hardly looked like a potential customer.

The young kid picked up one of the bracelets she hadn't yet packed up. "I wanna buy this one, okay?"

She looked at the price tag, then reached into her small plastic purse, and pulled out the single ten-dollar bill from within it. "This is how much it costs, right?"

Cyndi's eyes lit up. The kid had misread the price tag or maybe just didn't know the difference between bills. But Cyndi sure did and that ten-dollar bill being waved in front of her was enough to at least pay her back for what she'd spent on the materials to make the dozens of unsold bracelets. It seemed like the day wouldn't be a total loss after all.

With a smile, Cyndi took the money, which seemed to be glowing like green gold in the late afternoon sun. She put the chosen bracelet into a small bag and was about to hand it to the kid, when a little voice inside her head stopped her hand in mid air. This is dishonest, she thought. I’m only asking one dollar for these bracelets, not ten.

But then as the thought still lingered in her mind, a different voice inside answered: So what? If this kid is dumb enough to pay more, I should be smart enough to take it. Besides, I'm just about to pack up and leave, no one will ever find out what happened.

"Here's you bracelet," Cyndi said, handing the kid the bag, trying to ignore the first voice, that was now whispering: But you will know you cheated her, Cyndi...and so will God.

"Thank you!" the little girl said.

She was about to leave, when Cyndi waved her back.
"Um, it doesn't really cost as much as you gave me, so here's your change." She counted out nine dollars and gave it to the surprised kid, who happily skipped off. Cyndi hadn't even put the money in her cash box, when she heard someone clear her throat.

"I hope I'm not too late!" the well-dressed woman standing in front of her said. Cyndi gave her a questioning look as she went on.

"I own a hand-crafted jewelry and accessory store in town. I came to this fair to see if there was anything I could add to my merchandise. I noticed your bracelets - which are lovely - but I was undecided. I only like to deal with reliable people and sometimes, young people can be ... well ... not like that. But I couldn't help noticing how you'd acted so honestly with that young child just now."

She took stack of crisp bills that made what the little kid had tried to give Cyndi look like pocket-change. "I'd like to buy all that you have with you now and if they sell well, which I'm almost sure they will, I'll be needing a lot more pretty soon."

With a pouch empty of bracelets and full of money, together with the woman's business card, Cyndi danced home on air, realizing that her choices had made her a big profit - and not only with money.

**DISCUSSION QUESTIONS:**

Q. In your opinion, do you think a person can profit through cheating others?
A. Perhaps in the short term, it can look that way, but ultimately one who deals honestly comes out ahead.

Q. Why do you think that is?
A. While God hides Himself in this world, He is very much aware and involved with every detail of everyone's lives. He wants us to choose to treat each other fairly and honestly and one of the ways He works 'behind the scenes' is by 'paying us back' according to our actions. If we're good to others, He'll make sure that good ultimately comes back to us and vice-versa.
Shlomo Goren

(February 3, 1917- October 29, 1994)

Shlomo Goren was an Israeli rabbi and scholar who served as the first chief rabbi of the Israeli Defense Forces (IDF) and later the third chief rabbi of the state of Israel from 1973-1983. He issued many new halachik rulings dealing with military life and composed the first code of Jewish military law since the Rambam. He served in the IDF during three wars, wrote several award-winning books on Jewish law and was appointed the chief rabbi of Tel Aviv in 1968. After being chief rabbi of Israel, he established a yeshiva in Jerusalem which he headed until he passed away in 1994.

LEADER TIP: Especially in connection to the message of v’ahavta l’reicha kamocha in this week’s Parsha, talk about how Shlomo Goren helped so many people—both in teaching and in fighting in the army.
"Boruch.....Mal-bish Ah-ru-mim.
"Blessed are You... Who clothes the naked."

In this bracha we thank Hashem for giving us clothes to wear every single day. Not only do we thank Hashem for physical clothing, we also thank Him for “spiritual clothing” as well. All human activity is expressed in one of the following three modes: thought, speech and deed. These faculties are known as the "garments" of the soul. Each day we clothe ourselves in divine garments by thinking, speaking and acting in accordance with G-d's will. When we sleep, however, the soul and its garments depart, leaving the body, the soul's vehicle for good acts, in a state of spiritual nakedness. The recitation of this blessing indicates our desire to be dressed again spiritually as well as physically.

**LEADER TIP:** Malbsh arumim is a very deep message but don’t be afraid to talk it out with your kids. They will very often surprise you with the things they are able to grasp!
This Week in Jewish History

April 19, 1943

Warsaw Ghetto Uprising

The Warsaw Ghetto Uprising was the Jewish insurgency that arose within the Warsaw Ghetto in Poland during World War II, and which opposed Nazi Germany's effort to transport the remaining ghetto population to the Treblinka extermination camp. The insurgency was launched against the Germans and their Jewish collaborators on January 18, 1943. The most significant portion of the insurgency took place from April 19 until May 16, 1943, and ended when the poorly-armed and supplied resistance was crushed by the German troops under the direct command of Jürgen Stroop. It was the largest single revolt by the Jews during the Holocaust.

FIND...

- Lifnei Iver
- Lo Titen
- Michshol
- Ve’Ahavta
- L’reacha
- Kamocha
- Kedoshim
- Ti’hi’yu

STAT LINE OF THE WEEK – KEDOSHIM

30th of the 54 sedras; 7th of 10 in Vayikra
4 parshiyot; 3 open, 1 closed
64 p’sukim, ranks 49th, 9th in Vayikra
868 words, ranks 49th (9th)
3229 letters, ranks 49th (9th)
51 of the 613 mitzvot; 13 positive, 38 prohibitions

Only 5 parshas are shorter than Kedoshim. BUT… its mitzvah content is amazing. It averages 4/5 of a mitzvah per pasuk. Or one mitzvah every 1.25 pessukim. No other parsha is as packed with mitzvoth as Kedoshim is.
TRIVIA QUESTION OF THE WEEK

WHAT ARE THE 3 LARGEST CITIES IN ISRAEL AND THEIR POPULATIONS?

Email your answers to YOUTH@YOUNGISRAEL.ORG along with your NAME and AGE for a chance to win AWESOME PRIZES! Each correct answer will enter your name into a raffle that will happen once a month. Behatzlacha!

THIS JUST IN!

- The average person falls asleep in seven minutes.
- Your stomach has to produce a new layer of mucus every two weeks otherwise it will digest itself.
- Humans are the only primates that don't have pigment in the palms of their hands.

For more info please feel free to contact us at youth@youngisrael.org

Parsha Points to Ponder...

There is a verse in the Torah reading of this week that deals with the treatment of two different types of handicapped individuals. LO TEKALLEL CHERESH VELIFNE IVER LO TITTEN MICHSCHOL, “You shall not curse the deaf, and you shall not place a stumbling block before the blind...”. (Lev. 19,14) This verse is obviously admonishing us not to mistreat the handicapped and not to put obstacles in their way. There is, however, a difference between these two examples that the Torah gives. The first illustration is of the deaf that may not be aware of the ill-treatment meted out to them. They cannot hear and hence do not know that they have been abused. The second is of a handicapped person that cannot see but before long will stumble on the obstacle placed in his path and will immediately know that he has been physically harmed.

Everyone recognizes the harm done to the blind person and can readily see that it is wicked and sinful to act in this way. With the deaf person people may feel it is not that serious since the person does not know that he or she has been slandered. The Torah equates the two in one verse, emphasizing that both of them are of equal immoral acts and are just as detestable.
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