



Published by the National Council of Young Israel

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 led by our Youth Services Coordinator, Sammy, 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.

Shana Tova.

Ari Matityahu
Assistant Director

Sammy Schaechter
Youth Services Coordinator



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 Review- 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.



PARSHA NATION



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Shabbat Morning Groups Lesson Plan

Time Duration	Activity	Notes
5 min	Registration	Welcome parents and children in to the group room.
10-35 min	Davening	Depending on your group size and level.
5 min	Introduction to Yearly Theme (Manhigut)	Refer to Handout
5 min	Parsha Review	Prep participants for parsha questions.
10 min	Parsha Questions	Prizes and awards should also be given out if participants answer correctly
2 min	Understanding the Goal	Leaders should start prepping for Shabbat activity
30 min	Activities	Your choice of two games to play
10 min	Follow Up Discussion	Refer to materials
10 min	Parsha Song	This is for younger groups only.
20 min	Free Game Play	Groups can break for free game play or continue their own programing.
5 min	Story	Assemble in a circle and have participants read sections of the story out loud.
5-10 min	Discussion	Refer to handout
4 min	Jewish Leader of the Week	Refer to handout
4 min	Tefillah Treasures	Refer to Handout
5 min	Parent Pick up/Dismissal	Parents pick up their children.
Total Time:	2 hours & 40 min of programing!	



PARSHA NATION



GRADES K - 2

VAYEISHEV REVIEW

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LEADER TIP: Before you tell the group about Yosef's dreams, ask if anyone else has a cool dream they've had that they want to share with everyone.

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PARSHA QUESTIONS

Questions

1. Who was Yaakov's favorite child?
2. Why did he love him the most?
3. What were Yosef's dreams about?
4. What did Yaakov give to Yosef?
5. How did the other brothers feel about Yosef?
6. What did the brothers want to do to Yosef at first?
7. What plan did Reuven recommend to them instead? What plan did Yehudah recommend after they did Reuven's plan?
8. Where did Yosef end up and what was his job?
9. Where did Potiphar send Yosef? Who else was in jail with Yosef?
10. How did Yosef interpret their dreams?

LEADER TIP: Come into groups with a loud and colorful outfit just like the *ketonet hapasim*! Let the person who answers the most questions right wear it as a prize!

Answers

1. Yosef
2. Because he was the first born of the wife he loved the most, Rachel
3. The first dream, all the brothers were harvesting in the field and all of their 11 stalks of wheat stood up and bowed to Yosef's stalk of wheat. The second dream was that the sun, moon, and 11 stars all bowed down to Yosef
4. A *ketonet passim*, a multicolored coat
5. They were very jealous of their father's love for him and they hated Yosef
6. Kill him
7. Throw him in a pit. Sell him to the Yishmaelim
8. In Egypt living in the house of Potiphar, Paroh's chief butcher. He was in charge of the entire household and estate
9. To jail. Paroh's butler and baker
10. He said that the butler would soon be set free and go back to working for Paroh, but that the baker would be hung. Both came true!

PARSHA ACTIVITY

GOAL: To teach the kids that sometimes things are great and sometimes things are not so great, but no matter what we should always try to live our life to the fullest and make the most of our time here in this world.

ACTIVITY: “Chubby Bunny”

Chubby Bunny is a hilarious game that involves adding marshmallows to player’s mouths, one at a time, and getting players to yell a certain phrase. Have three or more kids stand in front of the room. (Have paper towels or a trash bag ready, as this game can end up being a bit messy. Open up a bag of marshmallows (for younger kids it may make sense to use small ones) and give a marshmallow to each kid. Have them put it into their mouth but don’t let them chew or swallow it. After each player has inserted a marshmallow in their mouth, each player takes turns screaming “Hashem melech, Hashem malach, Hashem yimloch le’olam va’ed!” If each person is successful in yelling the words with the marshmallow in their mouth, they survive and continue playing the game. Give each player another marshmallow. They must insert this marshmallow and yell the phrase again. This process continues, and each player’s mouth will start to become full of marshmallows. As long as the player can yell the phrase successfully without losing any marshmallows out of their mouth, they keep playing. When a person is unable to yell the phrase, they are out of the game. Warning: Be careful! This game can lead to choking if played improperly. Always supervise players. Safety first!

DISCUSSION: In the game “Chubby Bunny”, we saw that sometimes our goals are hard to accomplish. Things come in our way and as hard as we try to do something, things are very difficult and we may not be able to overcome it. We see that there are many distractions and difficulties around us trying to bring us down, but no matter what we put up a fight because we know we were aiming for a specific goal. Things could be difficult and we may even fail sometimes, but that’s not reason to stop trying. The opening words of the Sidra are VAYESHEV YAAKOV, and Yaakov dwelled in the land where his father had lived (Gen. 37:1). The Torah had previously told us in great detail how Yaakov had returned to Israel. Why then repeat it here and tell us where Yaakov dwelled? In answer to this question Chazal tell us, “Yaakov wanted to dwell peacefully, instead the trouble with Yosef came up”. He wanted to dwell peacefully in his father’s land but he could not. Yaakov had a problem with his brother and had to flee from his home. He was deceived by his uncle Lavan and had to work

hard to please him. When coming back to Israel he encountered difficulties at Shechem. Now he had to face the loss of his dear son Yosef. In spite of all the troubles that Yaakov had in his lifetime, he remained true to his beliefs. Rabbi Simcha Bunim referred to the Mishnah in Avot, which admonishes us not to say, “When I am free and have time I will study, for maybe you will never have time”. (Avot 2:5) He said there are some who complain that they have too many troubles that disturb them and prevent them from serving Hashem properly. The Rabbi said maybe Hashem wants him to specifically serve even though he has all these troubles. Do not say when I am rid of my problems I will then worship Hashem properly. Maybe you will not get rid of your problems. Just as Yaakov underwent all the trials and tribulations and, nevertheless, worshipped Hashem properly so too should every Jew do the same.

LEADER TIP: Try to make the games a little bit difficult so that the kids struggle and maybe even get a little but frustrated. It will help further the point at the end, but make sure to encourage them the whole way through.

PARSHA STORY

Before you read: While it's fine to care about how we look, we shouldn't get carried away. In this week's Torah portion we learn how Joseph, who grew up to be one of our greatest leaders, spent too much time when he was young making sure he looked handsome (39:6-Rashi). The lesson for us is not to let our looks become so important to us that it brings us down.

A SECOND LOOK

"Come on. If you spend the whole day in front of the mirror, how are we ever going to get to the party?" Sue teased, as she watched her sister Amy do and undo her hairstyle for what seemed like the hundredth time.

"Look, is it my fault if I wasn't born with perfect hair like you that falls instantly into place with the slightest flick of the comb?" the girl answered.

Sue laughed. "It isn't so perfect. I just call it good enough if it's neat, instead of letting it make me nuts; that's all."

"Well, that's your choice. Mine is to look my absolute best, always," Amy sniffed. "Anyway, I'm ready, so let's go." With that, the girls began walking and chatting excitedly on their way to their friend Paula's house for the gala outdoor birthday party that everyone had been talking about and looking forward to all week.

"...so then the other kid decided to... Hey, where did you go?" Sue asked, surprised to notice that Amy was no longer at her side. She turned back and saw her sister had stopped on the sidewalk and was bent over, frantically rubbing her foot.

"Did you trip? Are you okay?" she asked. Amy looked up with a serious look on her face. "I'm fine. It's my *shoe* that's not. I noticed a spot I forgot to polish, so I'm just touching it up now. I *knew* I should have worn my suede pair," she added tensely.

"How did you even *notice* that?" Sue laughed, shaking her head. "The only time I look at my shoes is when I'm putting them on." Amy just huffed.

Finally they got to the party. It really was as nice as they had hoped. Tables of fancy pastries were set up in Paula's spacious back yard. Some of the kids were standing and talking by the pretty fish pond, others were playing croquet. It was a nice, sunny day, with just a few grayish clouds along the horizon.

"Did you try the walnut torte, yet? It's scrumptious," Sue asked.

"I actually haven't had a chance to try *anything* yet," Amy frowned as she glanced edgily into a pocket mirror she was carrying. "Why didn't you tell me my necklace didn't match my hair-clip?"

"Because I didn't notice and neither will anyone else. Why don't you just relax and enjoy the party?"

"I *am* enjoying the party," Amy answered defensively. "I just want to look right, that's all."

"You look fine. But don't try to tell me you're enjoying yourself. You haven't eaten anything, talked with anybody or even smiled since we got here. All you've been doing is fixing your hair, straightening your clothes and comparing your outfit to everyone else's."

"Listen, Sue. Just because you...Hey, what was that?" the girl gazed at the drop of water that had settled on her hand. The two of them looked up at the sky just in time to get soaked. The clouds had moved in so fast, that the rain had caught the whole party by surprise.

Amidst shrieking and laughter, the host and guests quickly moved everything over to Paula's covered patio.

"Whew! That was exciting, huh? Except for a few soggy eclairs we saved the party just in time," Sue smiled.

"What do you mean 'saved'?" Amy moaned. "It's a disaster! I'm soaked. My hair looks like a wrung-out mop. My shoes are muddy and my outfit is a soggy mess!"

"But so is mine and everybody else's! Why, look at Paula. She'd looked so elegant before, now she looks like she's been spinning around in a washing machine... Hey, look. Some kids started up a volleyball game at the end of the patio. Looks like fun, let's go and join them."

"No way!" Amy protested "I'll end up messing up my hair and..."

"Ahem ... Amy," Sue gave her sister a sly smile. "In case you've forgotten, it's a little too late to worry about that."

The girls both had a big laugh as they went to join the game. Amy, who for once wasn't uptight about her looks, had the best time she could remember. Could it be that she'd been really missing out on something by spending so much time and energy on her looks? Maybe she was never going to become as casual about it as her sister was, she thought, but perhaps from now on she'd try to pay her looks a little less attention.

Discussion Questions:

Q. How did Amy feel at first about looks?

A. She felt it was the most important thing to always look perfect.

Q. How did she feel in the end?

A. She felt that thinking so much about her looks didn't make her happy.

LEADER TIP: Have a modeling show before you say the story and have everyone show off their moves!

JEWISH LEADER OF THE WEEK

Hillel Kook

(July 24, 1915- August 18, 2001)



Hillel Kook fought hard to raise awareness in the U.S. about the holocaust during WWII, and he urged Americans to help rescue Jews and support Jewish military units and the creation of a Jewish state. Hillel Kook, also known as Peter Bergson, was born in Lithuania in 1915. Bergson was a nephew of Ashkenazi chief Rabbi HaRav Avraham Yitzchak Hacohen Kook. At the age of 10 he immigrated to Eretz Israel with his family. In 1929, he joined the Haganah the Jewish fighting unit before the IDF was created, and when the Irgun (IZL) was founded, he left the Haganah and joined the new and improved organization. When World War II started, he went to the United States to gain support for the Irgun, the creation of Jewish army, and for the creation of a Jewish state in Palestine. He fought very hard with many powers of United States government and the American public as a whole to demand the creation of a Jewish army (between 1940 and 1942) and to rescue Jews from Nazi terror using any means necessary (between 1942 and 1944). When Israel was established, Kook went back and was elected to the First Knesset and served from 1949 to 1951. After his short time in the Keneset, he moved back to the U.S. In 1968, four years after his wife Betty's death, he returned to Israel with his daughters Astra and Rebecca. He remarried in 1975 and lived near Tel Aviv until his death in 2001.

LEADER TIP: What is something that you could convince or inspire others to believe in?

TEFILLAH TREASURES

Shemoneh Esrei: Part Two

Just like the pre-set numbers of a combination lock, the set combination of words that make up Shemoneh Esrei open the door to all of the important and vital brachot. In order for us to be able to open up the special brachot, we should know how to use our “keys”, the words of a bracha...

Baruch- We know that Hashem is blessed or praised. He is perfect and complete and we thank Hashem for everything that He gives us. The Nefesh HaChaim says that Hashem doesn't need our blessing. Rather, the word “Baruch” comes from “bereicha” — a pool full of water. That means that “Baruch Ata” You [Hashem] are the source of Blessing. When we say “Baruch”, we're announcing that Hashem is the source of all blessing.

Ata- When we say “Ata”, we are speaking with the King of kings “face to face”. The Chofetz Chaim says that “Ata”— You [Hashem], refers to the fact that we request from Hashem directly when we daven.

Hashem - Master of All, Who always was, is, and will be. The word ‘Hashem’ in Shemoneh Esrei is actually written with the letters ‘yud’ ‘heh’ ‘vav’ and ‘heh’. It is pronounced as if the letters are ‘aleph’ ‘daled’ nun’ and ‘yud’. When we say the special Name of Hashem, we should have in mind the meaning of the Name as it is read, that Hashem is our Master and that He is the Master of everything in the world.

LEADER TIP: Before you teach the kids about the “special code”, pretend you're in a secret mission meeting and you're about to give them a very special code that will change their lives!



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LEADER TIP: Before you tell the group about Yosef's dreams, ask if anyone else has a cool dream they've had that they want to share with everyone.

PARSHA QUESTIONS

Questions

11. Who was Yaakov's favorite child?
12. Why did he love him the most?
13. What were Yosef's dreams about?
14. What did Yaakov give to Yosef?
15. How did the other brothers feel about Yosef?
16. What did the brothers want to do to Yosef at first?
17. What plan did Reuven recommend to them instead?
18. What plan did Yehudah recommend after they did Reuven's plan?
19. What did the brothers do to Yosef's coat?
20. How many years did Yaakov mourn for Yosef thinking he was dead?
21. What story interrupts the Yosef story?
22. Where did Yosef end up and what was his job?
23. Where did Potiphar send Yosef?
24. Who else was in jail with Yosef?
25. How did Yosef interpret their dreams?

LEADER TIP: Come into groups with a loud and colorful outfit just like the *ketonet hapasim*! Let the person who answers the most questions right wear it as a prize!

Answers

11. Yosef
12. Because he was the first born of the wife he loved the most, Rachel
13. The first dream, all the brothers were harvesting in the field and all of their 11 stalks of wheat stood up and bowed to Yosef's stalk of wheat. The second dream was that the sun, moon, and 11 stars all bowed down to Yosef
14. A *ketonet passim*, a multicolored coat
15. They were very jealous of their father's love for him and they hated Yosef
16. Kill him
17. Throw him in a pit
18. Sell him to the Yishmaelim
19. Dipped it in blood and showed it to their father
20. 22
21. The story of Yehudah and Tamar
22. In Egypt living in the house of Potiphar, Paroh's chief butcher. He was in charge of the entire household and estate
23. To jail
24. Paroh's butler and baker
25. He said that the butler would soon be set free and go back to working for Paroh, but that the baker would be hung. Both came true!

PARSHA ACTIVITY

GOAL: To teach the kids that sometimes things are great and sometimes things are not so great, but no matter what we should always try to live our life to the fullest and make the most of our time here in this world.

ACTIVITY: “Chubby Bunny”

Chubby Bunny is a hilarious game that involves adding marshmallows to player’s mouths, one at a time, and getting players to yell a certain phrase. Have three or more kids stand in front of the room. (Have paper towels or a trash bag ready, as this game can end up being a bit messy. Open up a bag of marshmallows (for younger kids it may make sense to use small ones) and give a marshmallow to each kid. Have them put it into their mouth but don’t let them chew or swallow it. After each player has inserted a marshmallow in their mouth, each player takes turns screaming “Hashem melech, Hashem malach, Hashem yimloch le’olam va’ed!” If each person is successful in yelling the words with the marshmallow in their mouth, they survive and continue playing the game. Give each player another marshmallow. They must insert this marshmallow and yell the phrase again. This process continues, and each player’s mouth will start to become full of marshmallows. As long as the player can yell the phrase successfully without losing any marshmallows out of their mouth, they keep playing. When a person is unable to yell the phrase, they are out of the game. Warning: Be careful! This game can lead to choking if played improperly. Always supervise players. Safety first!

“Amoeba”

Instruct all players to hold hands and form a large circle. Put a safe, durable object in the middle of the circle. The purpose of the game is to try and have other people touch the object but moving around and leaning others towards it without breaking the circular link. If a person touches the object in the center of the circle, he or she is out of the game. The last person standing is the winner. You can also play another variation where when those who touched the object leave the first amoeba, they then go and form a second amoeba. You get negative points in the second amoeba by touching the object in the center. This means one amoeba is shrinking while the second one is growing. The end of the game

is when there is only one person left in the one amoeba and everyone else moving around in the second amoeba.

DISCUSSION: In the game “Chubby Bunny”, we saw that sometimes our goals are hard to accomplish. Things come in our way and as hard as we try to do something, things are very difficult and we may not be able to overcome it. In the game “Amoeba”, we see that there are many distractions and difficulties around us trying to bring us down, but no matter what we put up a fight because we know we were aiming for a specific goal. Things could be difficult and we may even fail sometimes, but that’s not reason to stop trying. The opening words of the Sidra are VAYESHEV YAAKOV, and Yaakov dwelled in the land where his father had lived (Gen. 37:1). The Torah had previously told us in great detail how Yaakov had returned to Israel. Why then repeat it here and tell us where Yaakov dwelled? In answer to this question Chazal tell us, “Yaakov wanted to dwell peacefully, instead the trouble with Yosef came up”. He wanted to dwell peacefully in his father’s land but he could not. Yaakov had a problem with his brother and had to flee from his home. He was deceived by his uncle Lavan and had to work hard to please him. When coming back to Israel he encountered difficulties at Shechem. Now he had to face the loss of his dear son Yosef. In spite of all the troubles that Yaakov had in his lifetime, he remained true to his beliefs. Rabbi Simcha Bunim referred to the Mishnah in Avot, which admonishes us not to say, “When I am free and have time I will study, for maybe you will never have time”. (Avot 2:5) He said there are some who complain that they have too many troubles that disturb them and prevent them from serving Hashem properly. The Rabbi said maybe Hashem wants him to specifically serve even though he has all these troubles. Do not say when I am rid of my problems I will then worship Hashem properly. Maybe you will not get rid of your problems. Just as Yaakov underwent all the trials and tribulations and, nevertheless, worshipped Hashem properly so too should every Jew do the same.

LEADER TIP: Try to make the games a little bit difficult so that the kids struggle and maybe even get a little but frustrated. It will help further the point at the end, but make sure to encourage them the whole way through.

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"I actually haven't had a chance to try *anything* yet," Amy frowned as she glanced edgily into a pocket mirror she was carrying. "Why didn't you tell me my necklace didn't match my hair-clip?"

"Because I didn't notice and neither will anyone else. Why don't you just relax and enjoy the party?"

"I *am* enjoying the party," Amy answered defensively. "I just want to look right, that's all."

"You look fine. But don't try to tell me you're enjoying yourself. You haven't eaten anything, talked with anybody or even smiled since we got here. All you've been doing is fixing your hair, straightening your clothes and comparing your outfit to everyone else's."

"Listen, Sue. Just because you...Hey, what was that?" the girl gazed at the drop of water that had settled on her hand. The two of them looked up at the sky just in time to get soaked. The clouds had moved in so fast, that the rain had caught the whole party by surprise.

Amidst shrieking and laughter, the host and guests quickly moved everything over to Paula's covered patio.

"Whew! That was exciting, huh? Except for a few soggy eclairs we saved the party just in time," Sue smiled.

"What do you mean 'saved'?" Amy moaned. "It's a disaster! I'm soaked. My hair looks like a wrung-out mop. My shoes are muddy and my outfit is a soggy mess!"

"But so is mine and everybody else's! Why, look at Paula. She'd looked so elegant before, now she looks like she's been spinning around in a washing machine... Hey, look. Some kids started up a volleyball game at the end of the patio. Looks like fun, let's go and join them."

"No way!" Amy protested "I'll end up messing up my hair and..."

"Ahem ... Amy," Sue gave her sister a sly smile. "In case you've forgotten, it's a little too late to worry about that."

The girls both had a big laugh as they went to join the game. Amy, who for once wasn't uptight about her looks, had the best time she could remember. Could it be that she'd been really missing out on something by spending so much time and energy on her looks? Maybe she was never going to become as casual about it as her sister was, she thought, but perhaps from now on she'd try to pay her looks a little less attention.

Discussion Questions:

Q. What life-lesson do you think Amy learned that day?

A. She'd been so concerned about looking 'just right' that she hadn't been able to enjoy, or even pay much attention to, the other things going on around her. Once she stopped thinking so much about her looks, after getting soaked from the rain, she found she felt much more relaxed and happy.

Q. How much attention should a person pay to his looks?

A. It is a positive value to look neat and presentable. However, we shouldn't become so concerned about our looks that it overtakes more important parts of our lives.

LEADER TIP: Have a modeling show before you say the story and have everyone show off their moves!

JEWISH LEADER OF THE WEEK

Hillel Kook

(July 24, 1915- August 18, 2001)



Hillel Kook fought hard to raise awareness in the U.S. about the holocaust during WWII, and he urged Americans to help rescue Jews and support Jewish military units and the creation of a Jewish state. Hillel Kook, also known as Peter Bergson, was born in Lithuania in 1915. Bergson was a nephew of Ashkenazi chief Rabbi HaRav Avraham Yitzchak Hacohen Kook. At the age of 10 he immigrated to Eretz Israel with his family. In 1929, he joined the Haganah the Jewish fighting unit before the IDF was created, and when the Irgun (IZL) was founded, he left the Haganah and joined the new and improved organization. At the end of 1937, Kook was sent to Poland and helped organize an illegal immigration. When World War II started, he went to the United States together with several other commanders. Kook's main assignment in the United States was to gain support for the Irgun and for the creation of Jewish military units, and, later to collect support for the creation of a Jewish state in Palestine. He fought very hard with many powers of United States government and the American public as a whole to demand the creation of a Jewish army (between 1940 and 1942) and to rescue Jews from Nazi terror using any means necessary (between 1942 and 1944). Kook raised greater awareness of the Holocaust, and helped create an atmosphere conducive to changes in American rescue policy. He also received a lot of support for the Irgun's fighting in Israel. When Israel was established, Kook went back and was elected to the First Knesset and served from 1949 to 1951. After his short time in the Knesset, he moved back to the U.S. In 1968, four years after his wife Betty's death, he returned to Israel with his daughters Astra and Rebecca. He remarried in 1975 and lived near Tel Aviv until his death in 2001.

LEADER TIP: What is something that you could convince or inspire others to believe in?

TEFILLAH TREASURES

Shemoneh Esrei: Part Two

Just like the pre-set numbers of a combination lock, the set combination of words that make up Shemoneh Esrei open the door to all of the important and vital brachot. In order for us to be able to open up the special brachot, we should know how to use our “keys”, the words of a bracha...

Baruch- We know that Hashem is blessed or praised. He is perfect and complete and we thank Hashem for everything that He gives us. The Nefesh HaChaim says that Hashem doesn't need our blessing. Rather, the word “Baruch” comes from “bereicha” — a pool full of water. That means that “Baruch Ata” You [Hashem] are the source of Blessing. When we say “Baruch”, we're announcing that Hashem is the source of all blessing.

Ata- When we say “Ata”, we are speaking with the King of kings “face to face”. The Chofetz Chaim says that “Ata” — You [Hashem], refers to the fact that we request from Hashem directly when we daven.

Hashem- Master of All, Who always was, is, and will be. The word ‘Hashem’ in Shemoneh Esrei is actually written with the letters ‘yud’ ‘heh’ ‘vav’ and ‘heh’. It is pronounced as if the letters are ‘aleph’ ‘daled’ nun’ and ‘yud’. When we say the special Name of Hashem, we should have in mind the meaning of the Name as it is read, that Hashem is our Master and that He is the Master of everything in the world.

The first bracha is unique since it starts off “Baruch Atah Hashem” but it doesn't continue “Elokeinu Melech ha'olam” like most other brachot. This seems to violate a principle that for a bracha to be valid, its opening phrase must include mention of Hashem's power. Actually, this is accomplished by the reference to Hashem as the “God of Avraham, God of Yitzchak and God of Yaakov.” It was the Forefathers who recognized Hashem as King and who publicized this fact throughout the world.

LEADER TIP: Before you teach the kids about the “special code”, pretend you're in a secret mission meeting and you're about to give them a very special code that will change their lives!



PARSHA NATION

GRADES 5-6



VAYEISHEV REVIEW

Yaakov and his family are living in Canaan. Yakkov favored Yosef the most out of all his sons since he was the firstborn Rachel. Yaakov made Yosef a *ketonet passim*, a special fancy multicolored robe. This made the other brother very jealous and angry at Yosef and treated him poorly. Yosef told his brothers about the two dreams he had, both suggesting that he would eventually rule over them which just made the brother hate him even more. The first dream was 11 bundles of wheat bowing down to one bundle and the second dream was that the sun, moon, and 11 stars all bowed down to him. While working with their father's flocks of sheep, the brothers came up with a plan to try and kill Yosef. Reuven, however, suggested that they don't kill him but rather throw him in a pit. Reuven's plan was to later come back and save Yosef from the pit. When Yosef came near the brothers, they immediately ripped off his fancy robe and threw him into a pit. Yehuda recommended that they sell him to an Ishmaelite caravan traveling to Egypt, who afterwards sold him as a slave to Potiphar, Paroh's chief butcher. Meanwhile, the brothers dipped Yosef's robe into blood, and showed it to Yaakov, who assumed that Yosef was eaten by a wild animal. Yaakov then mourned 22 years for Yosef. While living in the house of Potiphar, Yosef succeeded tremendously and was put in charge of the entire household and state. Yosef was very handsome, and Potiphar's wife was attracted to him but Yosef would not have anything to do with her. She got upset of this and lied to her husband telling him that Yosef was getting too close to her, and Potiphar threw Yosef into jail. Two of Paroh's officers, his butler and baker, were also thrown into jail. One night, they both had strange dreams, and Yosef interpreted them. Yosef told the butler that he'd soon be set free and go back to working for Paroh. The baker though was told by Yosef that he was soon going to be hung. Yosef asked the butler to mention his name to Paroh, and ask to let him out. Three days later, both of Yosef's interpretations came true; but the butler forgot all about Yosef.

LEADER TIP: Before you tell the group about Yosef's dreams, ask if anyone else has a cool dream they've had that they want to share with everyone.

PARSHA QUESTIONS

Taken from Ohr Somayach

1. "*These are the offspring of Yaakov: Yosef....*" Give three reasons why Yosef is considered Yaakov's main offspring.
37:2 - (a) Yosef was the son of Rachel, Yaakov's primary wife. (b) Yosef looked like Yaakov. (c) All that befell Yaakov befell Yosef.
2. What was praiseworthy about the fact that Yosef's brothers did not speak to him in a friendly manner?
37:4 - They did not act hypocritically.
3. How do we see from Yosef's dream about the sun, moon and stars that all dreams contain some untrue element?
37:10 - The moon represented Rachel. Since she had already died, it was impossible for that element of the dream to come true.
4. Who brought Yosef down to Egypt?
37:28 - A caravan of Midianites.
5. Where was Reuven when Yosef was sold?
37:29 - He was attending to Yaakov.
6. In addition to the brothers, who else knew that Yosef was alive?
37:33 - Yitzchak.
7. Why didn't G-d reveal prophetically to Yaakov that Yosef was alive?
37:33 - Because the brothers had issued a ban against revealing the truth to Yaakov, and G-d, so to speak, abided by their ban.
8. For how long did Yaakov mourn the loss of Yosef?
37:34 - Twenty-two years.
9. Verse 37:35 states "his father wept." To whom does this refer?
37:35 - Yitzchak, who wept because of Yaakov's suffering.
10. Who was Tamar's father?
38:24 - Shem.
11. In what merit did Tamar deserve to have kings as her descendants?
38:26 - In the merit of her modesty.
12. Why is the word "*hand* " mentioned four times in connection to the birth of Zerach?
38:30 - To allude to his descendent, Achan, who sinned with his hand by taking four things from the spoils of Jericho.
13. Why does the Torah relate the incident with Potiphar's wife immediately after the incident of Yehuda and Tamar?
39:1 - To teach us that just as Tamar acted with pure motives, so did Potiphar's wife.

14. How did Potiphar "see" that G-d was with Yosef?
39:3 - Yosef mentioned G-d's name frequently in his speech.
15. Who in this week's Parsha pretended to be sick?
39:11 – Potiphar's wife.
16. Why were the butler and the baker imprisoned?
40:1 - The butler was imprisoned because a fly was found in the king's goblet, and the baker was imprisoned because a pebble was found in the king's bread.
17. For how long were the butler and the baker in prison?
40:4 - Twelve months.
18. How did the baker know that Yosef had correctly interpreted the butler's dream?
40:5 - The baker dreamed the interpretation of the butler's dream.
19. What prompted the butler and baker to tell Yosef their dreams?
40:6 - Yosef asked them why they looked troubled.
20. How was Yosef punished for asking the butler for help?
40:23 - He remained in prison an additional two years.

LEADER TIP: Come into groups with a loud and colorful outfit just like the *ketonet hapasim*! Let the person who answers the most questions right wear it as a prize!

PARSHA ACTIVITY

GOAL: To teach the kids that sometimes things are great and sometimes things are not so great, but no matter what we should always try to live our life to the fullest and make the most of our time here in this world.

ACTIVITY: “Ambivalence”

Pick someone to come to the front of the room. Ask the crowd to yell out a random topic to be discussed (ex: dirty socks, cole slaw, button down shirts, dial tones, etc.). When a topic is chosen the player will go on for one minute discussing said topic with the group leader’s assistance. When the group leader’s thumb is up, the player will say good/positive things about the topic, when their thumb is down the player must say bad/negative things about the topic, and when their thumb is sideways the player will be “ambivalent” about the topic saying nor good nor bad things, just... things about the topic. The player must try to be speaking the entire time without breaks making it as smooth of a monologue as possible. Once a minute is up, pick another player and another topic and let the ambivalence continue!

“Amoeba”

Instruct all players to hold hands and form a large circle. Put a safe, durable object in the middle of the circle. The purpose of the game is to try and have other people touch the object but moving around and leaning others towards it without breaking the circular link. If a person touches the object in the center of the circle, he or she is out of the game. The last person standing is the winner. You can also play another variation where when those who touched the object leave the first amoeba, they then go and form a second amoeba. You get negative points in the second amoeba by touching the object in the center. This means one amoeba is shrinking while the second one is growing. The end of the game is when there is only one person left in the one amobeba and everyone else moving around in the second amoeba.

DISCUSSION: In the game “Ambivalence”, we saw that different topics can be both good and bad, as well as neutral. Not everything is completely good or completely bad, there’s positives and negatives to everything in the world. Some days are easier than others but each day has good and bad. In the game “Amoeba”, we see that there are many distractions and difficulties around us trying to

bring us down, but no matter what we put up a fight because we know we were aiming for a specific goal. Things could be difficult and we may even fail sometimes, but that's not reason to stop trying. The opening words of the Sidra are VAYESHEV YAAKOV, and Yaakov dwelled in the land where his father had lived (Gen. 37:1). The Torah had previously told us in great detail how Yaakov had returned to Israel. Why then repeat it here and tell us where Yaakov dwelled? In answer to this question Chazal tell us, "Yaakov wanted to dwell peacefully, instead the trouble with Yosef came up". He wanted to dwell peacefully in his father's land but he could not. Yaakov had a problem with his brother and had to flee from his home. He was deceived by his uncle Lavan and had to work hard to please him. When coming back to Israel he encountered difficulties at Shechem. Now he had to face the loss of his dear son Yosef. In spite of all the troubles that Yaakov had in his lifetime, he remained true to his beliefs. Rabbi Simcha Bunim referred to the Mishnah in Avot, which admonishes us not to say, "When I am free and have time I will study, for maybe you will never have time". (Avot 2:5) He said there are some who complain that they have too many troubles that disturb them and prevent them from serving Hashem properly. The Rabbi said maybe Hashem wants him to specifically serve even though he has all these troubles. Do not say when I am rid of my problems I will then worship Hashem properly. Maybe you will not get rid of your problems. Just as Yaakov underwent all the trials and tribulations and, nevertheless, worshipped Hashem properly so too should every Jew do the same.

LEADER TIP: Try to make the games a little bit difficult so that the kids struggle and maybe even get a little bit frustrated. It will help further the point at the end, but make sure to encourage them the whole way through.

PARSHA STORY

Before you read: While it's fine to care about how we look, we shouldn't get carried away. In this week's Torah portion we learn how Joseph, who grew up to be one of our greatest leaders, spent too much time when he was young making sure he looked handsome (39:6-Rashi). The lesson for us is not to let our looks become so important to us that it brings us down.

A SECOND LOOK

"Come on. If you spend the whole day in front of the mirror, how are we ever going to get to the party?" Sue teased, as she watched her sister Amy do and undo her hairstyle for what seemed like the hundredth time.

"Look, is it my fault if I wasn't born with perfect hair like you that falls instantly into place with the slightest flick of the comb?" the girl answered.

Sue laughed. "It isn't so perfect. I just call it good enough if it's neat, instead of letting it make me nuts; that's all."

"Well, that's your choice. Mine is to look my absolute best, always," Amy sniffed. "Anyway, I'm ready, so let's go." With that, the girls began walking and chatting excitedly on their way to their friend Paula's house for the gala outdoor birthday party that everyone had been talking about and looking forward to all week.

"...so then the other kid decided to... Hey, where did you go?" Sue asked, surprised to notice that Amy was no longer at her side. She turned back and saw her sister had stopped on the sidewalk and was bent over, frantically rubbing her foot.

"Did you trip? Are you okay?" she asked. Amy looked up with a serious look on her face. "I'm fine. It's my *shoe* that's not. I noticed a spot I forgot to polish, so I'm just touching it up now. I *knew* I should have worn my suede pair," she added tensely.

"How did you even *notice* that?" Sue laughed, shaking her head. "The only time I look at my shoes is when I'm putting them on." Amy just huffed.

Finally they got to the party. It really was as nice as they had hoped. Tables of fancy pastries were set up in Paula's spacious back yard. Some of the kids were standing and talking by the pretty fish pond, others were playing croquet. It was a nice, sunny day, with just a few grayish clouds along the horizon.

"Did you try the walnut torte, yet? It's scrumptious," Sue asked.

"I actually haven't had a chance to try *anything* yet," Amy frowned as she glanced edgily into a pocket mirror she was carrying. "Why didn't you tell me my necklace didn't match my hair-clip?"

"Because I didn't notice and neither will anyone else. Why don't you just relax and enjoy the party?"

"I *am* enjoying the party," Amy answered defensively. "I just want to look right, that's all."

"You look fine. But don't try to tell me you're enjoying yourself. You haven't eaten anything, talked with anybody or even smiled since we got here. All you've been doing is fixing your hair, straightening your clothes and comparing your outfit to everyone else's."

"Listen, Sue. Just because you...Hey, what was that?" the girl gazed at the drop of water that had settled on her hand. The two of them looked up at the sky just in time to get soaked. The clouds had moved in so fast, that the rain had caught the whole party by surprise.

Amidst shrieking and laughter, the host and guests quickly moved everything over to Paula's covered patio.

"Whew! That was exciting, huh? Except for a few soggy eclairs we saved the party just in time," Sue smiled.

"What do you mean 'saved'?" Amy moaned. "It's a disaster! I'm soaked. My hair looks like a wrung-out mop. My shoes are muddy and my outfit is a soggy mess!"

"But so is mine and everybody else's! Why, look at Paula. She'd looked so elegant before, now she looks like she's been spinning around in a washing machine... Hey, look. Some kids started up a volleyball game at the end of the patio. Looks like fun, let's go and join them."

"No way!" Amy protested "I'll end up messing up my hair and..."

"Ahem ... Amy," Sue gave her sister a sly smile. "In case you've forgotten, it's a little too late to worry about that."

The girls both had a big laugh as they went to join the game. Amy, who for once wasn't uptight about her looks, had the best time she could remember. Could it be that she'd been really missing out on something by spending so much time and energy on her looks? Maybe she was never going to become as casual about it as her sister was, she thought, but perhaps from now on she'd try to pay her looks a little less attention.

Discussion Questions:

Q. What would you consider to be the main part of a person: his body or his soul? How does the answer to this question affect a person's outlook and lifestyle?

A. While both body and soul are important and we need both to live, our soul - not our body - is our main essence. It is the soul that lives forever and the body is just a 'garment' for the soul and a tool to help it live its temporary life on Earth. Once we realize that, while we will still take care of our bodies and their needs within reason, our main focus will be to take care of our souls by living a life devoted to wisdom and good deeds.

Q. Why do you think Amy enjoyed herself so much in the end?

A. Being so concerned with one's looks is a very big stress and it can lead to negative traits such as envy and conceit on the one hand, and low self-esteem on the other. For a brief moment, Amy was able to let go of the pressure and simply enjoy the moment. That felt great.

LEADER TIP: Have a modeling show before you say the story and have everyone show off their moves!

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(July 24, 1915- August 18, 2001)



Hillel Kook fought hard to raise awareness in the U.S. about the holocaust during WWII, and he urged Americans to help rescue Jews and support Jewish military units and the creation of a Jewish state. Hillel Kook, also known as Peter Bergson, was born in Lithuania in 1915. Bergson was a nephew of Ashkenazi chief Rabbi HaRav Avraham Yitzchak Hacohen Kook. At the age of 10 he immigrated to Eretz Israel with his family. In 1929, he joined the Haganah the Jewish fighting unit before the IDF was created, and when the Irgun (IZL) was founded, he left the Haganah and joined the new and improved organization. At the end of 1937, Kook was sent to Poland and helped organize an illegal immigration. When World War II started, he went to the United States together with several other commanders. At first they promoted the establishment of Jewish armed units within the allied armed forces to take part in the war effort against Nazi Germany. When information came through about the mass extermination of Jews, the group set up the Committee for the Rescue of European Jewry. In 1940, and Ze'ev Jabotinsky went to the United States as a representative of the Irgun. Kook's main assignment in the United States was to mobilize support for the Irgun and for the creation of Jewish military units, and, later to gather support for the creation of a Jewish state in Palestine. Kook set out to accomplish these tasks by creating a series of interlocking organizations, including the Committee for a Jewish Army of Stateless and Palestinian Jews, the American League for a Free Palestine, the Emergency Committee to Save the Jewish People of Europe, and the Hebrew Committee for National Liberation. Kook fought very hard with many powers of United States government and the American public as a whole to demand the creation of a Jewish army (between 1940 and 1942) and to rescue Jews from Nazi terror using any means necessary (between 1942 and 1944). Kook raised greater awareness of the Holocaust, and helped create an atmosphere conducive to changes in American rescue policy. He also received a lot of support for the Irgun's fighting in Israel. When Israel was established, Kook went back and was elected to the First Knesset and served from 1949 to 1951. After his short time in the Kenesset, he moved back to the U.S. In 1968, four years after his wife Betty's death, he returned to Israel with his daughters Astra and Rebecca. He remarried in 1975 and lived near Tel Aviv until his death in 2001.

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TEFILLAH TREASURES

Shemoneh Esrei: Part Two

Just like the pre-set numbers of a combination lock, the set combination of words that make up Shemoneh Esrei open the door to all of the important and vital brachot. In order for us to be able to open up the special brachot, we should know how to use our “keys”, the words of a bracha...

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The first bracha is unique since it starts off “Baruch Atah Hashem” but it doesn't continue “Elokeinu Melech ha'olam” like most other brachot. This seems to violate a principle that for a bracha to be valid, its opening phrase must include mention of Hashem's power. Actually, this is accomplished by the reference to Hashem as the “God of Avraham, God of Yitzchak and God of Yaakov.” It was the Forefathers who recognized Hashem as King and who publicized this fact throughout the world.

The reason we use our Avot as the foundation for the first bracha is because Hashem said to Avraham, “I will make you a great nation, I will bless you, I will make your name great, and you will be a blessing.” The Gemara (Pesachim 117b) says that “I will make you a great nation” matches up with the phrase “God of Avraham,” “I will bless you” matches up with “God of Yitzchak,” and “I will make your name great” matches up with “and God of Yaakov.” One might think that all three of the Avot should be mentioned at the end of the bracha, therefore the Torah says, “and you (that is, Avraham) will be a blessing.” For this reason, the bracha ends with “shield of Avraham,” naming him alone.

LEADER TIP: Before you teach the kids about the “special code”, pretend you're in a secret mission meeting and you're about to give them a very special code that will change their lives!



PARSHA NATION



Teen Minyan Kol Haniarim

This Week in Jewish History

December 9, 1924

The Opening of King George Street

King George Street is a street in central Yerushalayim which joins Ben-Yehuda Street and Yafo Road to form the Downtown Triangle central business district. The street was named in honor of King George V on December 9, 1924. King George Street was dedicated in honor of the seventh anniversary of the British conquest of Jerusalem under General Allenby. The inauguration took place in the presence of Sir Herbert Samuel, the High Commissioner for Palestine, Sir Ronald Storrs, the military governor of Jerusalem and Raghib al-Nashashibi, the Arab mayor of Jerusalem. Yerushalayim's first traffic light was installed at the intersection of King



George Street and Yafo Road. In

1950-1966,

the Knesset, Israel's parliament, met at Beit Froumine on King George Street. It was used by Israel's first five governments, until the Knesset moved to a permanent building in Givat Ram. King George Street is one of two Yerushalayim streets with a pedestrian scramble (a pedestrian crosswalk where all vehicular traffic is stopped and all pedestrians are allowed to cross in every direction including diagonally at the same time, the other is Kikar HaShabbat).

FIND...

- Brothers
- Yosef
- Ketonet Pasim
- Potiphar
- Mitzrayim
- Butler
- Baker
- Dreams

STAT LINE OF THE WEEK- VAYEISHEV

9th of 54 sedras; 9th of 12 in Bereishit

Written on 190 lines in a Sefer Torah, ranks 28th

4 Parshiyot; 3 open, 1 closed

112 pesukim – ranks 24th (8th) tied with Matot; more words & letters than it, same line count

1558 words – ranks 24th (8th) tied with Vayakhel; fewer pesukim & letters than it. Vayakhel is more than 20 lines longer
5972 letters – ranks 24th (8th) tied with Devarim; more pesukim & words than it, but fewer lines

Only sedra tied with others in all 3 categories

Average sized sedra, relatively longish pesukim

MITZVOT

None of the 613 mitzvot are found in Vayeishev

TRIVIA QUESTION OF THE WEEK

WHAT WAS THE HAGANAH AND IRGUN?

Email your answers to SAMMYS@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!

- **A donkey will sink in quicksand but a mule won't.**
- **Nepal is the only country that doesn't have a rectangular flag.**
- **Nerve impulses to and from the brain travel as fast as 170 miles (274 km) per hour.**
- **"Lassie" was played by a group of male dogs; the main one was named Pal.**

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

Parsha Points to Ponder...

The opening words of the Sidra are VAYESHEV YAAKOV, and Yaakov dwelled in the land where his father had lived (Gen. 37:1). The Torah had previously told us in great detail how Yaakov had returned to Israel. Why then repeat it here and tell us where Yaakov dwelled? In answer to this question Chazal tell us, "Yaakov wanted to dwell peacefully, instead the trouble with Yosef came up". He wanted to dwell peacefully in his father's land but he could not. Yaakov had a problem with his brother and had to flee from his home. He was deceived by his uncle Lavan and had to work hard to please him. When coming back to Israel he encountered difficulties at Shechem. Now he had to face the loss of his dear son Yosef. In spite of all the troubles that Yaakov had in his lifetime, he remained true to his beliefs. Rabbi Simcha Bunim referred to the Mishnah in Avot, which admonishes us not to say, "When I am free and have time I will study, for maybe you will never have time". (Avot 2:5) He said there are some who complain that they have too many troubles that disturb them and prevent them from serving Hashem properly. The Rabbi said maybe Hashem wants him to specifically serve even though he has all these troubles. Do not say when I am rid of my problems I will then worship Hashem properly. Maybe you will not get rid of your problems. Just as Yaakov underwent all the trials and tribulations and, nevertheless, worshipped Hashem properly so too should every Jew do the same.

T	S	X	O	J	Y	E	Q	W	M	U	T
M	V	R	D	N	G	G	B	M	A	Z	I
P	R	E	K	A	B	W	W	G	K	Q	L
O	L	N	J	X	O	X	L	O	Z	H	L
T	M	I	Y	A	R	Z	T	I	M	Y	K
I	O	P	S	R	E	H	T	O	R	B	H
P	F	T	S	J	P	F	E	S	O	Y	W
H	W	I	E	G	L	T	S	N	E	W	E
A	I	D	R	E	A	M	S	P	K	N	J
R	Q	G	Q	L	N	R	E	L	T	U	B
M	I	S	A	P	T	E	N	O	T	E	K
S	R	V	A	D	X	O	C	B	F	X	U

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