Dear Youth Directors,

We are proud to announce that we are expanding our Youth Services Department! Our first goal is to lend support to all of our talented Youth Directors in the form of weekly youth programming. Every week you will receive via email distinct programs for K-2, 3-4, 5-6th grade groups and Teen Minyan. Each group’s material is age appropriate, while allowing each shul to address topics across the age groups for all their Shabbat morning groups.

We have chosen to start this program with Parshat Vayikrah. On the surface, the book of Vayikra seems to focus mainly on korbanot (sacrifices), which children may feel are not relevant in the absence of a Beit Hamikdash. However, when one delves deeper into the entire book, it clearly centers around the theme of kedusha (holiness). There are many different levels of understanding of this complex topic, but we are focusing on keeping kedusha alive in our youth. In a world where holiness is difficult to find, one of the ways one can obtain this trait is to be guided and influenced by positive role models and leaders.

This year’s Parsha Nation theme is manhigut (leadership). Our goal this year is to infuse passion, creativity and love of yiddishkeit into Shabbat morning groups. Each week our program guides will help youth directors incorporate this year’s theme with inspirational stories, fun games, thought-provoking questions and enjoyable activities.

The instructions for this program are found below. Each section was designed to give our youth leaders a blueprint for a successful Shabbat morning group. Please feel free to modify any section you feel is not relevant to the running of your youth program. This is only meant as a helpful guide.

I would like to thank our new Youth Services Coordinator, Sammy Schaechter, who created these guides. Sammy has a treasure trove of ideas to help our youth departments function more efficiently and effectively.

Please share your feedback with Sammy and me.

Yours Truly,

Ari Matityahu
Assistant Director, Synagogue Services
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.

Parsha Song (K-2)- For the youngest groups, we have included a parsha song. This is a wonderful opportunity to engage young children through lyrics with concepts from this week’s parsha. A link is provided to the tune.

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.

Parsha Riddle- A cute, short riddle will allow for more prize winning opportunities.

Teen Minyan Packet- This packet is filled with stories, riddles, points to ponder, and more.
# 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!
Now that the Mishkan has been built and completed (we read about this last week), the Parsha begins with G-d speaking to Moses in the Mishkan. G-d tells him of the korbanot--the sacrifices that were an important part of the service in the Mishkan.

We learn about various types of korbanot:

- **olah**, also known as the burnt offering, which is burnt entirely on the altar
- **mincha** offerings, which are sacrifices made from flour and olive oil
- **shelamim**; the "peace offering," part of which was burnt on the altar, and part of which was eaten by the person who brought the sacrifice, as well as parts given by the owner to the Kohen.
- **chatat** and various sacrifices brought as an atonement for someone who sinned
- **asham**, a sacrifice brought for certain sins. These are:
  a) if somebody accidentally uses something that’s supposed to be for the Mishkan
  b) if some-one thinks he may have sinned, but he is not sure
  c) if somebody swears falsely while trying to cheat somebody

There are many laws and intricate rules regarding the korbanot, but one rule applied to all:

**Every sacrifice was brought with salt.**

Click for more information on Parsha Roundup.
**Parsha Questions**

1. What is another name for the book of Vayikra? Why?
2. The first word in Sefer Vayikra is Vayikra. In what way is this word written differently than usual?
3. Why is Vayikra written with a small aleph?
4. What are some reasons that a person may bring a Korban?
5. Who must bring a Korban Chatat (sin offering)?
6. Would a person have to bring a Korban Chatast if he moved Muktzah by accident?
7. How does a Korban help a person be forgiven?
8. What kind of beheimah (animal) should a person use for a Korban?
9. What do we have today instead of Korbanot?
10. What is the purpose of korbanot?

---

**Answers**

1. Torat Kohanim – the book of Koha-nim, since most of its laws involve Koha-nim
2. The aleph at the end of the word is written smaller than the other letters
3. Moshe did not want people to think that Hashem called him, so he wrote it with a small aleph to indicate ‘vayikar’ – and he ‘unexpectedly’ came to him.
4. A. To thank Hashem
   B. To atone for an aveirah
   C. He wants to bring a Korban
5. One who sinned without intention, a sin for which one would get Karet(cut off) had it been done on purpose.
6. NO
7. When the person sees the dead animal, it reminds him that he should have died and he does Teshuvah
8. The best and nicest one
9. Tefillah (prayer)
10. To come closer to Hashem (the shoresh (root) of the word Korban) is kuf, resh beit – Karov.
GOAL: Back in the time of the Beit HaMikdash, the Jewish people would give korbanot when they wanted to talk to Hashem. Unfortunately, now that we don’t have the Beit HaMikdash, we can’t give korbanot anymore, but we have davening instead. The goal of this activity is to educate the kids about the difference between “being able to give korbanot and ‘talk to Ha-shem in person’ ” and “davening nowadays and ‘talking to Hashem over the phone’ ”. The idea is NOT to give them the impression that davening is “only being able to talk over the phone”, but rather to let them know how special korbanot and the Beit HaMikdash really were.

1. Charades– Have one (or more if they want to do it together) of the kids stand in front of everyone and pick something to act out. It could be a person, movie, cartoon character, holiday, etc. Have them act it out as best as they can but without using their mouth (aka no saying words or noises or even moving your lips). Help them out as best as you can in order that they don’t pick things too difficult or too easy and that it lasts long enough that the other kids can guess.

2. Broken Telephone– Have everyone sit in a circle. Have one kid start off with a phrase and have them quietly whisper it in the next persons ear. They’re only allowed to say it once! No repeats! They may need help coming up with phrases. Also, have participants whisper it to you first in order that you can ensure it’s a phrase that’ll work. Have everyone keep whispering it around the circle until you get to the last person who will say it out loud for everyone to hear. Chances are the phrase will be far from the one they started with.

DISCUSSION: The concept of korbanot isn’t an easy one to explain to young kids, but with a little creativity we can make it work. These two games both had to do with the ability to be able to speak. Charades, where you couldn’t speak at all, and broken telephone, where you had to whisper and could only say it once. Being able to speak to people is a very important thing in life. When we need something— food, help with our homework, medicine, or even for someone to just pass the ketchup— talking is very important. Nowadays when we want to talk to Hashem we daven, which is kind of like talking to Hashem on the phone. But back when we had the Beit HaMikdash, we were able to talk to Hashem in person! And not only that, we could even bring him presents! Korbanot were the presents the Jewish people would give to Hashem when they would go to His house to talk to him, just like we bring gifts to someone when we go to their house for a Shabbat meal! Talking to Hashem is very important, whether in person or on the phone. Just like we need out parents and
friends to help us with everything and we thank our parents and friends for what they give us, it’s the same exact thing with Hashem that we need him for thing

PARSHA SONG

[The lyrics are supplied here. For the tunes, please click here for tune]

In the time of the mishkan
And the Bais Hamikdosh too,
Many korbonos were brought To Hashem by all the Jews

Chorus:
The Bais Hamikdosh is no more We have no korbonos as before Now we daven, now we pray With our siddur every day

Moshe taught that the korbonos Were for the Jews to become close To Hashem, so we understand A korbon was for the benefit of man

Chorus:
A korbon was a sacrifice Love for Hashem it expressed The korbon was for t’shuvah To ask Hashem’s forgiveness

The Bais Hamikdosh is no more We have no korbonos as before Now we daven, now we pray With our siddur, every day
The group of rowdy boys filed in from break. "Hey, Danny, check out my muscles! You think you're the strongest? Well, you sure are mistaken!" Danny howled with laughter. "Ben, give me a break... You don't know what muscles are!"

Danny was first to answer, waving his hand frantically...

"Boys!" Mr. Benson's voice was firm. "Please be seated. Open up your books, we are now studying the first portion of the Book of Vayikra (Leviticus)." The boys grudgingly settled into their seats for class.

Their teacher's voice continued to fill the classroom. "The first verse of Vayikra teaches us about boasting vs. humility."

Everyone's ears perked up... This sounded interesting.

"Look inside your books. Look at the first verse. What do you see?"

Danny was first to answer, waving his hand frantically. "It says, 'And G-d called to Moses.' But the letter alef in the word Vayikra ('And He called') is smaller than all the other letters."

Sam let out a chuckle. "This is pretty simple. The small alef is teaching us not to boast."

Mr. Benson looked on with approval. "Yes. But there is more. When it talks about Adam, the first man, in the Book of Chronicles, the Torah uses a larger than usual alef to spell his name. Can anyone suggest why?"

Mr. Benson knew he had his boys. They were hooked on the lesson, trying to find an answer. "Maybe...because Adam was so holy?" Ben ventured tentative-ly.

"Yes. That's right. But not only Adam. In Adam were the souls of all the Jewish people of all generations. So the large alef relates to every Jew!"

Mr. Benson was getting really fired up. He was pacing back and forth in front of the class, and all eyes were watching him.

"Every Jew possesses a piece of Adam and Moses inside his soul. That means, we need to realize that we are special—with a big alef. Yet at the same time, we have to be humble, like the small alef. The big alef reminds us we are special and the small alef reminds us to be humble."

"But Moses was just as great as Adam; why did he get the small letter?" The question was coming from George, a deep thinker (and dreamer) who always sat at the back.

"But Moses was just as great as Adam; why did he get the small letter?"

With slow measured steps, Mr. Benson walked to the window, and with a thoughtful expression on his face began to explain. "Moses was holy—true. Moses was also known as the most humble man on the face of earth. That's not to say he wasn't great. Moses acknowledged his talents and gifts, yet always felt that if someone else would be him or would be granted the same talents as him, he or she would be able to do a much better job."

Ben called out with a mischievous look on his face. "So... Mr. Benson, what you mean is, we really shouldn't be comparing our muscles—we need to be humble!"

Mr. Benson smiled. "Well done! The Torah reading always seems to be right on target!"

Ilan Ramon
(June 20, 1954 – February 1, 2003; born Ilan Wolferman)

Ilan was an Israeli fighter pilot in the Israeli Air Force, and became the first Israeli astronaut.

Ramon was born in Ramat Gan, Israel, to Tonya (1929–2003) and Eliezer Wolferman (1923–2006).

He grew up in Beersheba. His father was from Germany, and his family fled Nazi persecution in 1935. His mother and grandmother were from Poland, and were Holocaust survivors, having been in Auschwitz. They immigrated to Israel in 1949. His first name, Ilan, means "tree" in Hebrew. Ilan changed his last name from Wolferman.

Ramon was on a space mission called Columbia, in which he and six other crew members were killed in an accident. At 48, he was the oldest member of the crew.
Our first words when we arise in the morning should be, "Modeh Ani Le'fanecha," "I thank youHashem." thanking Hashem for returning our souls and granting us another day to serve him. These opening words set the tone for our daily relationship with Hashem. As the Baal Shem Tov taught, a person should be careful to use his first thought, speech, and action of the day for Hashem.

This short prayer of Thanksgiving - "Thank You Hashem!" - is recited immediately upon awakening in the morning.

"I Greatfully Thank You, Living and eternal King, for you have returned my soul within me with compassion - abundant is your faithfulness!"
Now that the Mishkan has been built and completed (we read about this last week), the Parsha begins with G-d speaking to Moses in the Mishkan. G-d tells him of the korbanot—the sacrifices that were an important part of the service in the Mishkan.

We learn about various types of korbanot:

- **olah**, also known as the burnt offering, which is burnt entirely on the altar
- **mincha** offerings, which are sacrifices made from flour and olive oil
- **shelamim**, the "peace offering," part of which was burnt on the altar, and part of which was eaten by the person who brought the sacrifice, as well as parts given by the owner to the Kohen.
- **chatat** and various sacrifices brought as an atonement for someone who sinned
- **asham**, a sacrifice brought for certain sins. These are:
  a) if somebody accidentally uses something that's supposed to be for the Mishkan
  b) if some-one thinks he may have sinned, but he is not sure
  c) if somebody swears falsely while trying to cheat somebody

There are many laws and intricate rules regarding the korbanot, but one rule applied to all:

Every sacrifice was brought with salt.

Click for more information on **Parsha Roundup**.
1. What is another name for the book of Vayikra? Why?
2. The first word in Sefer Vayikra is Vayikra. In what way is this word written differently than usual?
3. Why is Vayikra written with a small aleph?
4. What are some reasons that a person may bring a Korban?
5. Who must bring a Korban Chatat (sin offering)?
6. Would a person have to bring a Korban Chatat if he moved Muktzah by accident?
7. How does a Korban help a person be forgiven?
8. What kind of beheimah (animal) should a person use for a Korban?
9. What do we have today instead of Korbanot?
10. What is the purpose of korbanot?

Answers

1. Torat Kohanim – the book of Koha-nim, since most of its laws involve Koha-nim
2. The aleph at the end of the word is written smaller than the other letters
3. Moshe did not want people to think that Hashem called him, so he wrote it with a small aleph to indicate ‘vayikar’ – and he ‘unexpectedly’ came to him.
4. A. To thank Hashem
   B. To atone for an aveirah
   C. He wants to bring a Korban
5. One who sinned without intention, a sin for which one would get Karet(cut off) had it been done on purpose.
6. NO
7. When the person sees the dead animal, it reminds him that he should have died and he does Teshuvah
8. The best and nicest one
9. Tefillah (prayer)
10. To come closer to Hashem (the shoresh (root) of the word Korban) is kuf, resh beit – Karov.
GOAL: Back in the time of the Beit HaMikdash, the Jewish people would give korbanot when they wanted to talk to Hashem. Unfortunately, now that we don’t have the Beit HaMikdash, we can’t give korbanot anymore, but we have davening instead. The goal of this activity is to educate the kids about the difference between “being able to give korbanot and ‘talk to Hashem in person’ ” and “davening nowadays and ‘talking to Hashem over the phone’ ”. The idea is NOT to give them the impression that davening is “only being able to talk over the phone”, but rather to let them know how special korbanot and the Beit HaMikdash really were.

ACTIVITY: “See, Run, Build”

Divide the kids up into 2 teams and it is a race. Each team gets split into 3 groups, the "see-ers, the runners and the builders". So 2 counselors will build (in a non chillul shabbat type of way) some kind of crazy design on the floor made up of weird materials (construction paper cut into shapes, cups, plates, forks, pipe cleaners, string). Then the kids who are see-ers look at the thing and run to another station where the runners are waiting. They tell them what they saw (describe a part of it). The runners run to another room where the builders are waiting with the bag full of the same material that the 1st thing is made of but not put together. And the runner has to describe to them how to build it. Since they can’t describe it all at once they have to keep running back in forth, but the kids have to stick to their own job. See-ers cannot run straight to the builders they have to go through the runners, etc. the 1st team to rebuild the object wins the race!

DISCUSSION: Ask the kids how the game was. Was it hard? Was it kind of confusing? What would make it easier? Try and get them to discuss how it was frustrating for the builders that they couldn’t talk directly to the see-ers and vice versa. Ask them if it would’ve helped if they could’ve been right there where the “building” was, or at least if the builders could’ve talked “directly face to face” with the see-ers. Also point out that at the end of the day they were still being talked to and they still got the messages across, even if sometimes it wasn’t 100% clear. Back in the times of the Beit HaMikdash, we were able to “talk directly to Ha-shem” and bring korbanot directly to him. We saw the “building” (Beit HaMikdash) just like we wish we could’ve done in the game we just played! How amazing do you think that must have been? Despite us not being able to do that anymore, we can still talk to Hashem through davening. And even though the messages may not always be as clear, we know Hashem is al-
ways listening, always trying to talk to us, and always wanting what's best for us and for us to win all the games we play in life, just like in the game we played today.

**PARSHA RIDDLE**

You’ll find me in this week’s Parsha.

If you take away two - I’ll be a corner.
If you take away fifty, I’ll come closer.
What am I?

**Answer:** four Hebrew letters-Korban-

**PARSHA STORY**

Living with the Parsha: True Strength
By Sara Lowenthal

The group of rowdy boys filed in from break. "Hey, Danny, check out my muscles! You think you're the strongest? Well, you sure are mistaken!"

Danny howled with laughter. "Ben, give me a break... You don't know what muscles are!"

**Danny was first to answer, waving his hand frantic-ally..."**

"Boys!" Mr. Benson's voice was firm. "Please be seated. Open up your books, we are now studying the first portion of the Book of Vayikra (Leviticus)."

The boys grudgingly settled into their seats for class.

Their teacher's voice continued to fill the classroom. "The first verse of Vayikra teaches us about boasting vs. humility."

Everyone's ears perked up... This sounded interesting.

"Look inside your books. Look at the first verse. What do you see?"

Danny was first to answer, waving his hand frantically. "It says, 'And G-d called to Moses.' But the letter alef in the word Vayikra ('And He called') is smaller than all the other letters."
Sam let out a chuckle. "This is pretty simple. The small alef is teaching us not to boast."

Mr. Benson looked on with approval. "Yes. But there is more. When it talks about Adam, the first man, in the Book of Chronicles, the Torah uses a larger than usual alef to spell his name. Can anyone suggest why?"

Mr. Benson knew he had his boys. They were hooked on the lesson, trying to find an answer. "Maybe...because Adam was so holy?" Ben ventured tentatively.

"Yes. That's right. But not only Adam. In Adam were the souls of all the Jewish people of all generations. So the large alef relates to every Jew!" Mr. Benson was getting really fired up. He was pacing back and forth in front of the class, and all eyes were watching him.

"Every Jew possesses a piece of Adam and Moses inside his soul. That means, we need to realize that we are special—with a big alef. Yet at the same time, we have to be humble, like the small alef. The big alef reminds us we are special and the small alef reminds us to be humble."

"But Moses was just as great as Adam; why did he get the small letter?" The question was coming from George, a deep thinker (and dreamer) who always sat at the back.

"But Moses was just as great as Adam; why did he get the small letter?"

With slow measured steps, Mr. Benson walked to the window, and with a thoughtful expression on his face began to explain. "Moses was holy—true. Moses was also known as the most humble man on the face of earth. That's not to say he wasn't great. Moses acknowledged his talents and gifts, yet always felt that if someone else would be him or would be granted the same talents as him, he or she would be able to do a much better job."

Ben called out with a mischievous look on his face. "So... Mr. Benson, what you mean is, we really shouldn't be comparing our muscles—we need to be humble!"

Mr. Benson smiled. "Well done! The Torah reading always seems to be right on target!"

http://www.chabad.org/parshah/article_cdo/a1id/370978/jewish/Vayikra-Parshah-Lesson.htm
Ilan Ramon
(June 20, 1954 – February 1, 2003; born Ilan Wolferman)

Ilan was an Israeli fighter pilot in the Israeli Air Force, and became the first Israeli astronaut.

Ramon was born in Ramat Gan, Israel, to Tonya (1929–2003) and Eliezer Wolferman (1923–2006).

He grew up in Beersheba. His father was from Germany, and his family fled Nazi persecution in 1935. His mother and grandmother were from Poland, and were Holocaust survivors, having been in Auschwitz. They immigrated to Israel in 1949. His first name, Ilan, means "tree" in Hebrew. Ilan changed his last name from Wolferman.

Ramon was on a space mission called Columbia, in which he and six other crew members were killed in an accident. At 48, he was the oldest member of the crew.

“Today was the first day that I felt that I was living in space. I have become and man who is living in space.”
DID YOU KNOW...

Our first words when we arise in the morning should be, "Modeh Ani Le'fanecha," "I thank you Hashem." thanking Hashem for returning our souls and granting us another day to serve him. These opening words set the tone for our daily relationship with Hashem. As the Baal Shem Tov taught, a person should be careful to use his first thought, speech, and action of the day for Hashem.

This short prayer of Thanksgiving - "Thank You Hashem!" - is recited immediately upon awakening in the morning.

"I Gratefully Thank You, Living and eternal King, for you have returned my soul within me with compassion - abundant is your faithfulness!"

Because Modeh Ani does not contain any of the names of Hashem, we do not have to wait until we wash our hands (Netilat Yadayim) before we say the prayer. Thus, we can use our first waking moments in the service of Hashem.
Now that the Mishkan has been built and completed (we read about this last week), the Parsha begins with G-d speaking to Moses in the Mishkan. G-d tells him of the korbanot--the sacrifices that were an important part of the service in the Mishkan.

We learn about various types of korbanot:

- **olah**, also known as the burnt offering, which is burnt entirely on the altar

- **mincha** offerings, which are sacrifices made from flour and olive oil

- **shelamim**, the "peace offering," part of which was burnt on the altar, and part of which was eaten by the person who brought the sacrifice, as well as parts given by the owner to the Kohen.

- **chatat** and various sacrifices brought as an atonement for someone who sinned
- **asham**, a sacrifice brought for certain sins. These are:
  a) if somebody accidentally uses something that's supposed to be for the Mishkan
  b) if some-one thinks he may have sinned, but he is not sure
  c) if somebody swears falsely while trying to cheat somebody

There are many laws and intricate rules regarding the korbanot, but one rule applied to all:

**Every sacrifice was brought with salt.**
1. What is another name for the book of Vayikra? Why?
2. The first word in Sefer Vayikra is Vayikra. In what way is this word written differently than usual?
3. Why is Vayikra written with a small aleph?
4. What are some reasons that a person may bring a Korban?
5. Who must bring a Korban Chatat (sin offering)?
6. Would a person have to bring a Korban Chatat if he moved Muktzah by accident?
7. How does a Korban help a person be forgiven?
8. What kind of beheimah (animal) should a person use for a Korban?
9. What do we have today instead of Korbanot?
10. What is the purpose of korbanot?

**Answers**

1. Torat Kohanim – the book of Koha-nim, since most of its laws involve Koha-nim
2. The aleph at the end of the word is written smaller than the other letters
3. Moshe did not want people to think that Hashem called him, so he wrote it with a small aleph to indicate ‘vayikar’ – and he ‘unexpectedly’ came to him.
4. A. To thank Hashem
   B. To atone for an aveirah
   C. He wants to bring a Korban
5. One who sinned without intention, a sin for which one would get Karet (cut off) had it been done on purpose.
6. NO
7. When the person sees the dead animal, it reminds him that he should have died and he does Teshuvah
8. The best and nicest one
9. Tefillah (prayer)
10. To come closer to Hashem (the shooresh (root) of the word Korban) is kuf, resh beit – Karov.
PARSHA ACTIVITY

GOAL: Back in the time of the Beit HaMikdash, the Jewish people would give korbanot when they wanted to talk to Hashem. Unfortunately, now that we don’t have the Beit HaMikdash, we can’t give korbanot anymore, but we have davening instead. The goal of this activity is to educate the kids about the difference between “being able to give korbanot and ‘talk to Hashem in person’ ” and “davening nowadays and ‘talking to Hashem over the phone’ ”. The idea is NOT to give them the impression that davening is “only being able to talk over the phone”, but rather to let them know how special korbanot and the Be-it HaMikdash really were. Additionally, there are 5 different types of korbanot. The goal is for the kids to learn what they are and when they are all given.

1. “See, Run, Build”

Divide the kids up into 2 teams and it is a race. Each team gets split into 3 groups, the "see-ers, the runners and the builders". So 2 counselors will build (in a non chillul shabbat type of way) some kind of crazy design on the floor made up of weird materials (construction paper cut into shapes, cups, plates, forks, pipe cleaners, string). Then the kids who are see-ers look at the thing and run to another station where the runners are waiting. They tell them what they saw (describe a part of it). The runners run to another room where the builders are waiting with the bag full of the same material that the 1st thing is made of but not put together. And the runner has to describe to them how to build it. Since they cant describe it all at once they have to keep running back in forth, but the kids have to stick to their own job. See-ers cannot run straight to the builders they have to go through the run-ners, etc. the 1st team to rebuild the object wins the race!

2. “Musical Memory”

Before you start the game, teach the kids about the 5 different kinds of korbanot and when they’re each given...

Olah— When you’re feeling great and just want to give Hashem a korban.
Mincha— If you can afford to give animals you give flour
Shlamim— A peace offering as a thank you korban to Hashem
Chatat— If you did a sin
Asham— Not for a sin necessarily, but rather if you feel bad about something you did or you’re not sure if what you did was a sin. Now that you’ve explained it to them, feel free to call on kids and test
Have everyone stand in a circle. One (or two, depending on how many kids you have) per-son is sent out of the room while everyone else finds a partner (or two, again depending on how many kids you have). Each pair picks a song and they split up a verse of the song into two and will each sing half of it. For example, if the song is “Twinkle Twinkle”, one person would sing “Twinkle twinkle little star” and the other person would sing “how I wonder what you are”. If there are a small amount of people, you can use each persons “hand” as a “person”, meaning each persons hand will represent half of a song. You then call the per-son back in from outside and just like a matching game they're going to pick two people at a time and each person will sing their half of the song when pointed at by the person in the middle and well see if it’s a match. If you play with having more than one pair per person, everyone will put out their hands and the person in the middle will point to two people’s hands and have them sing. For example, if they point to my right hand and Moshe’s left hand, I would turn over my right arm and sing my half and Moshe would turn over his left arm and sing his half of the song. If you play with two people in the middle it’s a competi- tion between the two. The point of the game is to find all the pairs. Once a pair is found, ei-ther the pair will sit down or if playing with arms, you remove your arm match that was found. You can wait a round or two, or you can throw in the korbanot right away. You would assign one kid (or hand) the name of a korban and another kid (or hand) the expla-nation to when its given. The point is for the kids to learn about the different korbanot.

**DISCUSSION:** Ask the kids how “See. Run. Build.” was. Was it hard? Was it kind of con-fusing? What would make it easier? Try and get them to discuss how it was frustrating for the builders that they couldn't talk directly to the see-ers and vice versa. Ask them if it would've helped if they could've been right there where the “building” was, or at least if the builders could've talked “directly face to face” with the see-ers. Also point out that at the end of the day they were still being talked to and they still got the messages across, even if sometimes it wasn’t 100%clear. Back in the times of the Beit HaMikdash, we were able to “talk directly to Hashem” and bring korbanot directly to him. We saw the “building” (Beit HaMikdash) just like we wish we could've done in the game we just played! How amazing do you think that must have been? Despite us not being able to do that anymore, we can still talk to Hashem through davening. And even though the messag-es may not always be as clear, we know Hashem is always listening, always trying to talk to us, and always wanting whats best for us and for us to win all the games we play in life, just like in the game we played today.
PARSHA RIDDLE

You’ll find me in this week’s Parsha.
If you take away two - I’ll be a corner.
If you take away fifty, I’ll come closer.
What am I?
Answer: four Hebrew letters-Korban- כֹּרָב

PARSHA STORY

Living with the Parsha: True Strength
By Sara Lowenthal

The group of rowdy boys filed in from break. "Hey, Danny, check out my muscles! You think you're the strongest? Well, you sure are mistaken!"
Danny howled with laughter. "Ben, give me a break... You don't know what muscles are!"

Danny was first to answer, waving his hand frantically...

Boys!" Mr. Benson's voice was firm. "Please be seated. Open up your books, we are now studying the first portion of the Book of Vayikra (Leviticus)."
The boys grudgingly settled into their seats for class.

Their teacher's voice continued to fill the classroom. "The first verse of Vayikra teaches us about boasting vs. humility."
Everyone's ears perked up... This sounded interesting.
"Look inside your books. Look at the first verse. What do you see?"
Danny was first to answer, waving his hand frantically. "It says, 'And G-d called to Moses.' But the letter alef in the word Vayikra ('And He called') is smaller than all the other letters."
Sam let out a chuckle. "This is pretty simple. The small alef is teaching us not to boast."
Mr. Benson looked on with approval. "Yes. But there is more. When it talks about Adam, the first man, in the Book of Chronicles, the Torah..."
uses a larger than usual alef to spell his name.
Can anyone suggest why?"
Mr. Benson knew he had his boys. They were hooked on the lesson, trying to find an answer.
"Maybe...because Adam was so holy?" Ben ventured tentatively.
"Yes. That's right. But not only Adam. In Adam were the souls of all the Jewish people of all generations. So the large alef relates to every Jew!" Mr. Benson was getting really fired up. He was pacing back and forth in front of the class, and all eyes were watching him.
"Every Jew possesses a piece of Adam and Moses inside his soul. That means, we need to realize that we are special—with a big alef. Yet at the same time, we have to be humble, like the small alef. The big alef reminds us we are special and the small alef reminds us to be humble."
"But Moses was just as great as Adam; why did he get the small letter?" The question was coming from George, a deep thinker (and dreamer) who always sat at the back.
"But Moses was just as great as Adam; why did he get the small letter?"
With slow measured steps, Mr. Benson walked to the window, and with a thoughtful expression on his face began to explain. "Moses was holy—true. Moses was also known as the most humble man on the face of earth. That's not to say he wasn't great. Moses acknowledged his talents and gifts, yet always felt that if someone else would be him or would be granted the same talents as him, he or she would be able to do a much better job."
Ben called out with a mischievous look on his face. "So... Mr. Benson, what you mean is, we really shouldn't be comparing our muscles—we need to be humble!"
Mr. Benson smiled. "Well done! The Torah reading always seems to be right on target!"
Ilan Ramon
(June 20, 1954 – February 1, 2003; born Ilan Wolferman)

Ilan was an Israeli fighter pilot in the Israeli Air Force, and became the first Israeli astronaut.

Ramon was born in Ramat Gan, Israel, to Tonya (1929–2003) and Eliezer Wolferman (1923–2006).

He grew up in Beersheba. His father was from Germany, and his family fled Nazi persecution in 1935. His mother and grandmother were from Poland, and were Holocaust survivors, having been in Auschwitz. They immigrated to Israel in 1949. His first name, Ilan, means "tree" in Hebrew. Ilan changed his last name from Wolferman.

Ramon was on a space mission called Columbia, in which he and six other crew members were killed in an accident. At 48, he was the oldest member of the crew.

“Today was the first day that I felt that I was living in space. I have become and man who is living in space.”
DIDYOU KNOW...

Our first words when we arise in the morning should be, "Modeh Ani Le'fanecha," "I thank you Hashem." thanking Hashem for returning our souls and granting us another day to serve him. These opening words set the tone for our daily relationship with Hashem. As the Baal Shem Tov taught, a person should be careful to use his first thought, speech, and action of the day for Hashem.

This short prayer of Thanksgiving - "Thank You Hashem!" - is recited immediately upon awakening in the morning.

"I Gratefully Thank You, Living and eternal King, for you have returned my soul within me with compassion - abundant is your faithfulness!"

Because Modeh Ani does not contain any of the names of Hashem, we do not have to wait until we wash our hands (Netilat Yadayim) before we say the prayer. Thus, we can use our first waking moments in the service of Hashem.

One of the central themes in Judaism is the concept of thanksgiving. Indeed, we are called "Yehudim," a name derived from the name Yehudah. Leah gave Yehudah that name because if reflected her profound appreciation to Hashem for granting her this child. She felt she now had more than she deserved. The Gerer Rebbe, zl, comments that every "Yehudi" should feel that what-ever he receives from Hashem is more than he actually deserves. As one sage once said, "We would do well to reflect upon the "Ani," "I," and the "Le'fanecha," "You (Hashem)." When we realize who we really are, and before whom we stand, our sense of appreciation would be greatly enhanced.
ACHVA

EAST - WEST - ALASKA/HAWAII - ISRAEL

Once-in-a-lifetime Summer Tours for Modern Orthodox High School Students

www.youngisrael.org/achva
or call 212-929-1525 ext. 181

Amazing Summer Programs for post-8th to post-11th graders starting at $3,650 up to $9,250. For itineraries, dates and prices, see our web site. Experience matters: our 34th year! Sign up online today!