



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



# PARSHA NATION



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## Program Guide Breakdown

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

**Parsha 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.



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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.
<b>Total Time:</b>	<b>2 hours &amp; 40 min of programing!</b>	



# PARSHA NATION



GRADES K - 2

## NOACH REVIEW

Living in a corrupt and terrible generation, Noach was a *tzadik* faithful to Hashem. Hashem told Noach that He was going to be destroying all of civilization with a flood and only Noach and his immediate family would survive in a *teivah* (ark/boat) that Noach would build. Hashem gave Noach the exact dimensions and instructions on how to build it. In addition to Noach's immediate family, he was to bring seven pairs of each kosher animal and one pair of each non-kosher animal to repopulate the world. The rain lasted for forty days and forty nights with the waters rising to heights covering the highest of mountains destroying everything aside from the people and animals in the *teivah*. After the waters stormed for another 150 days, Hashem caused them to subside. The *teivah* eventually rested on the Ararat Mountains. Noach opened the window of the *teivah* and sent birds to see whether it was time to leave the *teivah*. First he sent a raven, which refused to do its mission and just circled around the ark. He then sent out a dove. On its third attempt the dove went and did not return, signaling that the earth was once again habitable. After one full year in the *teivah*, the earth had dried. Hashem commanded Noach to leave the *teivah*, along with all his fellow *teivah*-mates. Noach built a *mizbeach* and offered *korbanot*. Hashem then established a covenant using a rainbow as the sign and promised to never curse the earth with a flood again. Noach planted a vineyard, made wine, became drunk and fell into a deep sleep while naked. Noach's son, Cham, saw his father naked, attacked him, and told his two brothers about what happened. The brothers, Shem and Yafet, modestly approached their father and covered him. When Noach woke up, he cursed Cham's son, Canaan, and blessed Shem and Yafet. We end the Parsha with the story of *Migdal Bavel*. Noach's descendants gathered in the Babylonian valley and started building a tower, in an attempt to reach the heavens and battle Hashem. Hashem disrupted their "plan" by causing them each to speak a different language, thus destroying their communications. This caused them to disperse and settle in different lands.

**LEADER TIP:** Come to groups in rain gear in preparation for the tons of rain and flood!

# PARSHA QUESTIONS

## Questions

1. Why did Hashem want to destroy the world?
2. How did Hashem want to destroy the world?
3. What did Hashem ask Noach to build?
4. What did Noach bring into the *teivah*?
5. How many sons did Noach have and what were their names?
6. How many of each animal did Noach bring?
7. How many levels were there on the *teivah*?
8. How long did it rain for?
9. Noach wanted to check to see if the land was dry after the flood. What did he send to check for him?
10. Hashem promised He would never make a flood to destroy the world ever again. What did He show Noach to remind us of His promise?

## Answers

1. Because the people of that time were very bad and would steal from each other.
2. A flood
3. A *teivah* (ark/boat)
4. Animals and his immediate family
5. 3- Shem, Cham, Yafet
6. 7 pairs of kosher animals and 1 pair of non-kosher animals
7. 3: Top- Noach and his family, Middle- Animals, Bottom- Garbage
8. 40 days and 40 nights
9. First a crow, but that didn't work. Then a dove
10. A rainbow

**LEADER TIP:** Gather everyone together two by two and bring them into a special room to prepare for the flood!

# PARSHA ACTIVITY

**GOAL:** For the kids to learn about the story of Noach and how he collected pairs of each animal

**ACTIVITY: “Moooo-mery”**

Have all the kids get into one big circle (standing or sitting, whichever you see best fit for your group). Send one kid out of the room. You can also send two kids out and have them play against each other. Have the kids pair up and together pick an animal. Help facilitate the pairing so that everyone gets a pair and if possible try not to repeat animals as well. Each pair should practice making their animal sounds. If their animal doesn't make a sound, be creative with them and come up with one! Make sure all the pairs are making the same sound as their partner and that all the pairs make different sounds than the other pairs. Have everyone get back into a circle but make sure the pairs are split up amongst the circle and not standing/sitting directly next to each other. Call back the kid/s from outside. What they must do is point to two kids in the circle, one at a time, and have the kids chosen make their animal sound, one at a time. If the kids are all sitting, have the two kids chosen stand up when they make their sound. If the kids are all standing in a circle then have them either take a step forward or raise their hands in the air. The idea of the game is to find all the pairs of animals. If the kids chosen make the same sound and are indeed a pair, the pair will sit in the middle next to the person that chose them. Make sure they pay attention and remember which kids are making which sounds so that when they find the other match they can remember where the pair is! Switch off with each chooser choosing one pair at a time. The player with the most pairs (or to finish all the pairs if playing with one choose) at the end of the game wins!

**DISCUSSION:** Review with the kids the story of Noach. In the times of Noach, everyone was worshipping idols and behaving inappropriately. Hashem told Noach to build a *teivah* in order to save himself and his family. Hashem also told Noach to gather seven pairs of kosher animals and one pair of non-kosher animals in order to repopulate the world and to give the six extra pairs of kosher animals as a korban saying thank you to Hashem for saving Noach and his family. After it finished raining after 40 days and nights, Noach sends out a raven who returned right away, then a dove who returned with an olive branch, and then another dove that didn't return telling Noach that the land is dry. Hashem promised us that He'd never destroy the world with a flood again and used a rainbow as a reminder to that. Talk to the kids about what they can do to help make the world a better place. They each chose different animals that they like, ask them if they could imagine if there wasn't that animal on the earth!

**LEADER TIP:** Animal crackers are an excellent special treat for this week's parsha!

# PARSHA STORY

**Before you read:** Sometimes life can be tough, especially when other people don't treat us the way we would like. But things sure go a lot more smoothly if we have a place in our lives where we feel safe. Our Torah portion relates the story of the big rain that flooded the world. But before it started to rain, God told Noah to build a special kind of boat -- called an ark -- that would float above the floodwaters and keep everyone inside safe. Noah brought every kind of animal into the giant ark, as well as his entire family. We can learn from this how to make our own "ark" by treating our family and the people around us nicely and with respect. Such an "ark of good will" can keep us afloat in times when things get rough in life.

## "THE HOME TEAM"

Mr. Levy had just gotten home from work. He sat down in his favorite easy chair and started to go through the day's mail. He was absorbed in his task when his two sons came barreling through the living room like a freight train.

Dave, the younger of the two, was holding on to a red, white and blue basketball, and Rafi his older brother was in hot pursuit.

"Gimme that ball, it's my turn to shoot!" Rafi yelled.

"No way! I'm up!" squealed his brother.

Mr. Levy didn't pay too much attention to the goings on. He knew that ball games and the arguments about them were all part of growing up and that the boys would work it out by themselves if he let them. But, as the boys turned the corner into the dining room, their father heard Rafi call his brother by a really nasty name, and the younger boy, who had just lost the ball, responded with something even worse.

Mr. Levy raised his eyebrow. "Where did they learn *that*?" he thought.

Soon, however, the fight was over and the two boys were once again peacefully shooting hoops in the backyard.

A few minutes later, the back door swung open and the boys saw their father walking out with a bottle of soda and three glasses. "Let's take a time out, guys," he said.

The boys, thirsty from their tough one-on-one, gladly obliged. The three of them sat down at the patio table and enjoyed the refreshing drinks.

Mr. Levy said, "Boys, I'm sorry to interrupt your game, but there's something we have to talk about."

"What's that?" huffed Rafi, still out of breath.

"Well, when you came through the house a little while ago, I heard you using the kind of language that I never taught you and that is not acceptable. Do you know what I'm referring to?"

The brothers blushed. Finally the older boy spoke up. "But Dad, that's how all the kids on the block talk. It's just part of the game." His brother shook his head in agreement.

Mr. Levy straightened up in his chair. "Rafi, do you think it's right to speak to each other like that? Do you think it makes somebody feel good to be called such a name?"

"No," Rafi answered. "But everybody talks that way," he added softly.

"Listen guys," said Mr. Levy, "I know what it can be like out there. In fact, where I work there are also people who talk tough and don't respect the people around them. Sometimes it's hard for me not to behave like they do."

"So what do *you* do, dad?" asked Dave.

"Well, I try to think about how nice it is at home, and how we all try so hard to treat each other with kindness and respect. When I do that, it helps me to stay strong and act decently even if the people around me aren't."

"So that's what we'll do too," said Dave.

Mr. Levy put his hand on his son's shoulder and said, "That's a good idea, but ... it will only work if we remember to speak to each other and treat each other properly when we *are* at home. Then, when we are out there we can take our home behavior with us."

Mr. Levy picked up the ball that had rolled near the table. He handed it to Rafi and said, "Go on back to your game, guys. And remember, no matter where you are, you can still be on the 'home team.' "

### **Discussion Questions:**

Q. Do you think that it's right to call people mean names?

A. No, it hurts people's feelings.

Q. How would you feel if your friends started calling you by a nasty name and then told you it was just a game?

A. Probably it would feel bad. It would hurt you just as much even if they said they were only playing.

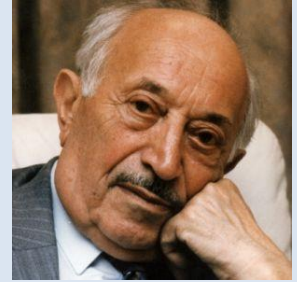
**LEADER TIP:** Whats one thing we can do to remember not to sin? Teach the kids the special bracha for when you see a rainbow!



# JEWISH LEADER OF THE WEEK

## Simon Wiesenthal

(December 31, 1908- September 20, 2005)



Simon Wiesenthal was an Austrian Jewish Holocaust survivor who became famous after World War II for his work as a Nazi hunter. A Nazi hunter is someone who searches for and gathers information on Nazis and people involved in the Holocaust in order to charge them for war crimes and crimes against humanity. He studied architecture and was living in Lwów at the outbreak of World War II. After being forced to work as a slave laborer in Nazi concentration camps during the war, Wiesenthal dedicated most of his life to tracking down information on fugitive Nazi war criminals so that they could be brought to trial. In 1947 he co-founded the Jewish Historical Documentation Center in Linz, Austria, where he and others gathered information for future war crime trials and helped refugees in their search for lost relatives. He opened the Jewish Documentation Center in Vienna in 1961 and continued to try to find missing Nazi war criminals. He played a small role in locating Adolf Eichmann, one of the major organizers of the Holocaust, who was captured in Buenos Aires in 1960, and worked closely with the Austrian justice ministry to prepare a report on Franz Stangl, responsible for killing over 900,000 people, who was sentenced to life imprisonment in 1971.

**LEADER TIP:** Simon Wiesenthal looked to rid the world of bad people just like Hashem did in the time of Noach! Thoughts?

# TEFILLAH TREASURES

## Az Yashir

Az Yashir sung by Moshe, Miriam, and the entire Jewish nation after they crossed through the Yam Suf and saw the strength and wisdom of Hashem. The idea of this *tefillah* is to think about the relationship of the Jewish people to Hashem as a personal one. As much as He is the King of the Universe, He is “our” King, who is concerned specifically with us. The definition of the word Shira is spontaneous song. After Bnei Yisrael experienced the splitting of the Yam Suf, crossing through on dry land, and seeing the drowning of their enemies, a song burst from their hearts and mouths – Az Yashir. HaRav Chaim Friedlander explains that there is a relationship between the word Shira -song and Shura – an organized line/row. The suggestion is that a musical piece, a Shira / a Song is organized neatly with exactness like a Shura- row /line. A deeper look would suggest that when we see the hand of Hashem and we recognize his powerful and perfect arrangement of the world, we are driven to Shira / Song.

**LEADER TIP:** Bnei Yisrael sang Az Yashir after seeing the huge miracle of Kriyat Yam Suf. In reality, there are miracles that happen every day. Can you ever see them? They're there, we just have to look!



# PARSHA NATION



## GRADES 3-4

# NOACH REVIEW

Living in a corrupt and terrible generation, Noach was a *tzadik* faithful to Hashem. Hashem told Noach that He was going to be destroying all of civilization with a flood and only Noach and his immediate family would survive in a *teivah* (ark/boat) that Noach would build. Hashem gave Noach the exact dimensions and instructions on how to build it. In addition to Noach's immediate family, he was to bring seven pairs of each kosher animal and one pair of each non-kosher animal to repopulate the world. The rain lasted for forty days and forty nights with the waters rising to heights covering the highest of mountains destroying everything aside from the people and animals in the *teivah*. After the waters stormed for another 150 days, Hashem caused them to subside. The *teivah* eventually rested on the Ararat Mountains. Noach opened the window of the *teivah* and sent birds to see whether it was time to leave the *teivah*. First he sent a raven, which refused to do its mission and just circled around the ark. He then sent out a dove. On its third attempt the dove went and did not return, signaling that the earth was once again habitable. After one full year in the *teivah*, the earth had dried. Hashem commanded Noach to leave the *teivah*, along with all his fellow *teivah*-mates. Noach built a *mizbeach* and offered *korbanot*. Hashem then established a covenant using a rainbow as the sign and promised to never curse the earth with a flood again. Noach planted a vineyard, made wine, became drunk and fell into a deep sleep while naked. Noach's son, Cham, saw his father naked, attacked him, and told his two brothers about what happened. The brothers, Shem and Yafet, modestly approached their father and covered him. When Noach woke up, he cursed Cham's son, Canaan, and blessed Shem and Yafet. We end the Parsha with the story of *Migdal Bavel*. Noach's descendants gathered in the Babylonian valley and started building a tower, in an attempt to reach the heavens and battle Hashem. Hashem disrupted their "plan" by causing them each to speak a different language, thus destroying their communications. This caused them to disperse and settle in different lands.

**LEADER TIP:** Come to groups in rain gear in preparation for the tons of rain and flood!

# PARSHA QUESTIONS

## Questions

1. Why did Hashem want to destroy the world?
2. Who did Hashem save?
3. How long did it take for Noach to build the *teivah*?
4. Why did Hashem trouble Noach to spend so much time building the *teivah*?
5. How many floors were there on the *teivah* and what was on each floor?
6. How many animals did Noach take on the *teivah*?
7. Why did Hashem command Noach to take more than two pairs of the kosher animals?
8. How long did it rain for?
9. How long were Noach and his family in the *teivah*?
10. How did Noach know when the land was dry?
11. What did Noach do as soon as he left the *teivah* to thank Hashem for saving him?
12. What was allowed to be eaten after the flood that wasn't allowed to be eaten before the flood?
13. What sign did Hashem give when He promised to never bring another flood to destroy the world?
14. How did Hashem punish the people who tried to build a tower to fight against Hashem (Migdal Bavel)?
15. What are the *Sheva Mitzvot Bnei Noach*?

## Answers

1. Because the people were killing and stealing
2. Noach, his wife Na'amah, his three sons- Shem, Cham, Yafet, and their wives
3. 120 years
4. So that it would give the people a chance ask Noach what he was doing and do *teshuvah*.
5. 3: Top- people, Middle- animals, Bottom- garbage
6. 7 pairs of kosher animals and one pair of non-kosher animals
7. So that Noach could give *korbanot* to Hashem when he left the *teivah*.
8. 40 days and 40 nights
9. One year
10. He sent out a crow, and then he sent out a dove three times. The third time the dove didn't come back.
11. Built a *mizbeach* and gave *korbanot*
12. Meat
13. A rainbow
14. He mixed up the way they spoke into 70 languages so that they couldn't understand each other and moved apart.
15.
  1. Not to eat from a live animal
  2. Not to curse Hashem
  3. Not to steal
  4. Not to kill
  5. Not to believe in idols
  6. Not to marry close relatives or married women
  7. To set up courts

**LEADER TIP:** Gather everyone together two by two and bring them into a special room to prepare for the flood!

# PARSHA ACTIVITY

**GOAL:** To learn about the story of Noach and the Mabul

## **ACTIVITY: “Animal Noises”**

Start off by splitting up into groups. Come up with a list of five or six animals and write them on individual pieces of paper, enough for each of the kids (so you'll be writing each animal a number of times). Hand out to each of the kids a piece of paper with an animal on it. What they must do is find the rest of their “animal group” in the end resulting in five or six groups (depending on how many animals you have). The catch is though they are not allowed to speak at all. They are only allowed to use their animal's sound. So all the “Dogs” will be barking, all the “Cows” will be mooing, etc. After the madness you will (hopefully) finish with each animal group all together.

Now that you have your groups, it's time for the flood!!

## **“The Mabul Relay”**

Depending on how many kids you have in each group, you can either do the tasks as a team, pairs, or individuals. You can also have each person/pair do the entire round and then tag the next person/pair.

Hurry up! A flood is coming! Tell the kids that Hashem emailed/called you before Shabbat and told you that He needed everyone's help! Hashem didn't want people to forget about the times of Noach and the mabul. People weren't behaving appropriately and Hashem had to “reset” the world. In order that we don't make the same mistakes and behave appropriately, Hashem organized a mini Parshat Noach in relay race form!

Each person must hold on to a “Rainbow Baton” (in honor of the rainbow as a sign that Hashem will never destroy the world with a flood again) and pass it along once they finish their station/entire round. First things first, we need an ark. Using whatever materials you prefer (bowls, cups, legos, popsicle sticks, etc.) each person/team/partners must build some sort of “ark”. Make sure each team is doing the same thing so it's fair. I'd recommend a cup pyramid so that it can be equal. Give them exact measurements just like Hashem gave to Noach. Once your ark is built, they must find 7 pairs of kosher animals. Print and cut out a bunch of pictures of different animals, one male and one female of each. Put them all in a plastic bag. Blindfold the person on the team and have them stick their hand in the plastic bag. They must match

up 7 different pairs of kosher animals (two cows, two chickens, etc.) Once they have their 7 pairs, they must go chug 3 cups of water or drink from a water bottle for 40 seconds (instead of 40 days and nights). When they finish drinking, they must catch 3 olives in their mouths (in honor of the three birds that were sent out and the third one bringing back an olive branch.) The first team to finish the relay is the winner!

**DISCUSSION:** Review with the kids the story of Noach. Make sure to explain to the kids what each part of the relay represents. The rainbow (sign of Hashem never destroying the world with a flood again, building the cup pyramid (building the ark), gather animals (7 pairs of kosher animals and 2 pairs of non-kosher animals), drinking water (flooding for 40 days and 40 nights), catching olives in their mouths (Noach sent out 3 birds to see if it was dry out and the waters stopped- first a raven, then a dove that brings back an olive branch, then another dove that doesn't return showing the land is dry.) Abaye in the Talmud says: If a scholar is loved by his people it is not because of his superiority but because he does not rebuke them in spiritual matters. (Ket. 105b) It is a known fact that the Rabbis in the Talmud disagree as to whether Noach was truly a righteous individual or did he seem so, only in comparison to others in his generation. The reason that Noach's righteousness was suspect was because he had no influence on the society around him. He was notified about the imminent flood and he did not try to change anyone's behavior. The Torah says: ET HA'ELOKIM HIT'HALECH NOACH, "...Noach walked with Hashem" (Gen 6,9) He was righteous in that he walked with Hashem but he ignored the people around him upon whom he could have had a great influence for good. Noach appeared to his contemporaries as a Tzadik because he did not admonish them. It is indeed desirable and commendable to be a Tzadik and follow the teachings of our faith meticulously. A person, however, should also be concerned about the people around him. He should also try to see that others are living ethically and righteously as well.

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# PARSHA STORY

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Mr. Levy picked up the ball that had rolled near the table. He handed it to Rafi and said, "Go on back to your game, guys. And remember, no matter where you are, you can still be on the 'home team.' "

### **Discussion Questions:**

Q. Why do you think some people behave nicely when they are at home, but when they go out, they act much differently?

A. Sometimes when people are at home they feel safe around their family who they know love them and accept them for who they are. They feel that they can "let down their guard" and behave in a gentle way. But when they are out in the world they act tough or cool because they think that's what they must do to get by, or because that's the way people around them are acting.

Q. Other people do the opposite -- they act very politely outside of their home, but when they get home they don't act so nicely. Why do you think that is?

A. It could be that these people feel like they have to make a good impression on "strangers" but with their families they can act however they want and not be rejected.

Q. Would you say that these are proper ways to behave? Why or why not?

A. While we can understand what might motivate this behavior, it's really not proper. The Torah way is to be the best we can be in all situations. Our family certainly deserves no less courtesy than do



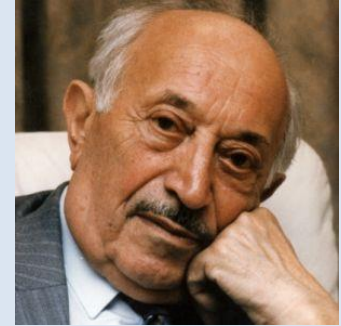
strangers, even if they will love us anyway. And when we're out in the world it's time to take the good values and traits that we learned at home with us.

**LEADER TIP:** Whats one thing we can do to remember not to sin?  
Teach the kids the special bracha for when you see a rainbow!

# JEWISH LEADER OF THE WEEK

## Simon Wiesenthal

(December 31, 1908- September 20, 2005)



Simon Wiesenthal was an Austrian Jewish Holocaust survivor who became famous after World War II for his work as a Nazi hunter. A Nazi hunter is someone who searches for and gathers information on Nazis and people involved in the Holocaust in order to charge them for war crimes and crimes against humanity. He studied architecture and was living in Lwów at the outbreak of World War II. After being forced to work as a slave laborer in Nazi concentration camps during the war, Wiesenthal dedicated most of his life to tracking down information on fugitive Nazi war criminals so that they could be brought to trial. In 1947 he co-founded the Jewish Historical Documentation Center in Linz, Austria, where he and others gathered information for future war crime trials and helped refugees in their search for lost relatives. He opened the Jewish Documentation Center in Vienna in 1961 and continued to try to find missing Nazi war criminals. He played a small role in locating Adolf Eichmann, one of the major organizers of the Holocaust, who was captured in Buenos Aires in 1960, and worked closely with the Austrian justice ministry to prepare a report on Franz Stangl, responsible for killing over 900,000 people, who was sentenced to life imprisonment in 1971. Wiesenthal died in his sleep at age 96 in Vienna on September 20, 2005, and was buried in the city of Herzliya in Israel. He was survived by his daughter, Paulinka Kriesberg, and three grandchildren. The Simon Wiesenthal Center, located in Los Angeles, is named in his honor.

**LEADER TIP:** Simon Wiesenthal looked to rid the world of bad people just like Hashem did in the time of Noach! Thoughts?

# TEFILLAH TREASURES

## Az Yashir

Az Yashir sung by Moshe, Miriam, and the entire Jewish nation after they crossed through the Yam Suf and saw the strength and wisdom of Hashem. The idea of this *tefillah* is to think about the relationship of the Jewish people to Hashem as a personal one. As much as He is the King of the Universe, He is “our” King, who is concerned specifically with us. The definition of the word Shira is spontaneous song. After Bnei Yisrael experienced the splitting of the Yam Suf, crossing through on dry land, and seeing the drowning of their enemies, a song burst from their hearts and mouths – Az Yashir. HaRav Chaim Friedlander explains that there is a relationship between the word Shira -song and Shura – an organized line/row. The suggestion is that a musical piece, a Shira / a Song is organized neatly with exactness like a Shura- row /line. A deeper look would suggest that when we see the hand of Hashem and we recognize his powerful and perfect arrangement of the world, we are driven to Shira / Song. The sages ask, why does it read (in future tense) Az Yashir, instead of Az Shar – And Moshe sang (in the past tense)? The Talmud answers that the Torah is not only relating to the song of that time, it is also foretelling that in the times of Mashiach- Az Yashir Moshe – indeed Moshe will sing again as he did before. In the merit of saying Az Yashir every day, may Hashem bless His world with the ultimate redemption so that we may hear soon – Az Yashir Moshe.

**LEADER TIP:** Bnei Yisrael sang Az Yashir after seeing the huge miracle of Kriyat Yam Suf. In reality, there are miracles that happen every day. Can you ever see them? They're there, we just have to look!



# PARSHA NATION



## GRADES 5-6

## NOACH REVIEW

Living in a corrupt and terrible generation, Noach was a *tzadik* faithful to Hashem. Hashem told Noach that He was going to be destroying all of civilization with a flood and only Noach and his immediate family would survive in a *teivah* (ark/boat) that Noach would build. Hashem gave Noach the exact dimensions and instructions on how to build it. In addition to Noach's immediate family, he was to bring seven pairs of each kosher animal and one pair of each non-kosher animal to repopulate the world. The rain lasted for forty days and forty nights with the waters rising to heights covering the highest of mountains destroying everything aside from the people and animals in the *teivah*. After the waters stormed for another 150 days, Hashem caused them to subside. The *teivah* eventually rested on the Ararat Mountains. Noach opened the window of the *teivah* and sent birds to see whether it was time to leave the *teivah*. First he sent a raven, which refused to do its mission and just circled around the ark. He then sent out a dove. On its third attempt the dove went and did not return, signaling that the earth was once again habitable. After one full year in the *teivah*, the earth had dried. Hashem commanded Noach to leave the *teivah*, along with all his fellow *teivah*-mates. Noach built a *mizbeach* and offered *korbanot*. Hashem then established a covenant using a rainbow as the sign and promised to never curse the earth with a flood again. Noach planted a vineyard, made wine, became drunk and fell into a deep sleep while naked. Noach's son, Cham, saw his father naked, attacked him, and told his two brothers about what happened. The brothers, Shem and Yafet, modestly approached their father and covered him. When Noach woke up, he cursed Cham's son, Canaan, and blessed Shem and Yafet. We end the Parsha with the story of *Migdal Bavel*. Noach's descendants gathered in the Babylonian valley and started building a tower, in an attempt to reach the heavens and battle Hashem. Hashem disrupted their "plan" by causing them each to speak a different language, thus destroying their communications. This caused them to disperse and settle in different lands.

**LEADER TIP:** Come to groups in rain gear in preparation for the tons of rain and flood!

# PARSHA QUESTIONS

1. Which particular sin sealed the fate of the flood generation?  
**6:13 - Robbery.**
2. Why did Hashem tell Noach to build an ark, as opposed to saving him via some other method?  
**6:14 - So that people would see Noach building the ark and ask him what he was doing. When Noach would answer, "Hashem is bringing a flood," it might encourage some people to repent.**
3. The ark had three levels. What function did each level serve?  
**6:16 - The top level housed the people, the middle level housed the animals, and the bottom level, the refuse.**
4. What indication do we have that Noach was familiar with the Torah?  
**7:2 - Hashem told him to take into the ark seven of each kosher-type animal, and two of each non-kosher type. "Kosher" and "non-kosher" are Torah concepts.**
5. Why did Hashem postpone bringing the flood for seven days?  
**7:4 - To allow seven days to mourn the death of Metushelach.**
6. Why did the first water of the flood come down as light rain?  
**7:12 - To give the generation a chance to repent.**
7. What did people say that threatened Noach, and what did Hashem do to protect him?  
**7:13,15 - People said, "If we see him going into the ark, we'll smash it!" Hashem surrounded it with bears and lions to kill any attackers.**
8. What grouping of creatures escaped the punishment of the flood?  
**7:22 - The fish.**
9. How deeply was the ark submerged in the water?  
**8:4 - Eleven amot.**
10. What did the olive branch symbolize?  
**8:11 - Nothing. It was a leaf, not a branch. (The olive leaf symbolized that its better to eat food "bitter like an olive" but which comes directly from Hashem, rather than sweet food provided by humans.)**
11. How long did the punishment of the flood last?  
**8:14 - A full solar year.**
12. A solar year is how many days longer than a lunar year?  
**8:14 - Eleven days.**
13. When did humans receive permission to eat meat?  
**9:3 - After the flood.**
14. What prohibition was given along with the permission to eat meat?  
**9:4 - The prohibition of eating a limb cut from a living animal.**

15. Why does the command to "be fruitful and multiply" directly follow the prohibition of murder?  
**9:7 - To equate one who purposely abstains from having children to one who commits murder.**
16. Name two generations in which the rainbow never appeared.  
**9:12 - The generation of King Chizkiyahu and the generation of Shimon bar Yochai.**
17. Why did Noach curse Canaan specifically? Give two reasons.  
**9:22,24 - Because Canaan is the one who revealed Noach's disgrace to Cham. And because Cham stopped Noach from fathering a fourth son. Thus, Noach cursed Cham's fourth son, Canaan.**
18. Why does the Torah call Nimrod a mighty hunter?  
**10:9 - He used words to ensnare the minds of people, persuading them to rebel against Hashem.**
19. The sin of the generation of the dispersion was greater than the sin of the generation of the flood. Why was the punishment of the former less severe?  
**11:9 - They lived together peacefully.**
20. Why was Sarah also called Yiscah?  
**11:29 - The word "Yiscah" is related to the Hebrew word "to see." Sarah was called Yiscah because she could "see" the future via prophecy. Also, because of her beauty, everyone would gaze at her.**

**LEADER TIP:** Gather everyone together two by two and bring them into a special room to prepare for the flood!

# PARSHA ACTIVITY

**GOAL:** To teach the kids about the story of Migdal Bavel

## **ACTIVITY: “Animal Noises”**

Start off by splitting up into groups in honor of the gathering of animals in Parshat Noach. Come up with a list of five or six animals and write them on individual pieces of paper, enough for each of the kids (so you'll be writing each animal a number of times). Hand out to each of the kids a piece of paper with an animal on it. What they must do is find the rest of their “animal group” in the end resulting in five or six groups (depending on how many animals you have). The catch is though they are not allowed to speak at all. They are only allowed to use their animal's sound. So all the “Dogs” will be barking, all the “Cows” will be mooing, etc. After the madness you will (hopefully) finish with each animal group all together.

## **“Tower Game”**

In small groups they have to build a free standing tower. Their towers will be judged on the criteria of height, stability and beauty. At the beginning they are not allowed to speak to each other, then they are allowed to speak but only in gibberish, then normally. Then after judging the towers, get the group back into a circle and ask them how they felt and their modes of behavior during each stage of the game. You can do a number of different tower rounds using cards, cups, chairs, and even people! (as well as anything else you can think of) This group building exercise also really tests the group's ability to work together and their communication skills.

**DISCUSSION:** It only takes three hundred years before memory of the flood dries up. A new generation of wicked people decides to challenge Hashem. Their king, Nimrod, claims he is a god. He suggests that the people of the world unite to build a huge city where they will all live together in harmony - one language, one goal. Now, you don't just challenge Hashem without a plan in your back pocket. On the off-chance that those old folk tales of worldwide floods are true, the first task at hand is to build a huge tower. This tower will extend up to the very heavens, higher than any flood waters can rise. Up in the tower, these rebels will do battle with Hashem. Hashem is faced with a dilemma. On the one hand, Nimrod and his buddies are a bunch of trouble-makers who deserve to be destroyed. On the other hand, there is something to be said for harmony and brotherhood... you don't see cooperation like this everyday! This world doesn't need another catastrophic event. It just needs a little adjustment. Call it "Operation All Talk No Action." Up until now, mankind has always spoken only one language -- Hebrew. But what would happen if Hashem threw another 70 languages into the choler pot! What if this bustling world of builders woke up one day in a multi-cultural society? Instead of wiping out these wicked people, Hashem confuses them! And let me tell

you, without an intergalactic translator, the workplace becomes a mumbo-jumbo mess! One worker asks for a hammer and gets a brick instead! So much for urban planning! Seventy Malachim (Angels) scatter the people throughout the world. Now the seventy languages that mixed up a city of brotherhood divides mankind into seventy unique nations. They will develop cultures, laws and societies, the way it was meant to be.

**LEADER TIP:** Animal crackers are an excellent special treat for this week's parsha!



# PARSHA STORY

**Before you read:** Sometimes life can be tough, especially when other people don't treat us the way we would like. But things sure go a lot more smoothly if we have a place in our lives where we feel safe. Our Torah portion relates the story of the big rain that flooded the world. But before it started to rain, God told Noah to build a special kind of boat -- called an ark -- that would float above the floodwaters and keep everyone inside safe. Noah brought every kind of animal into the giant ark, as well as his entire family. We can learn from this how to make our own "ark" by treating our family and the people around us nicely and with respect. Such an "ark of good will" can keep us afloat in times when things get rough in life.

## "THE HOME TEAM"

Mr. Levy had just gotten home from work. He sat down in his favorite easy chair and started to go through the day's mail. He was absorbed in his task when his two sons came barreling through the living room like a freight train.

Dave, the younger of the two, was holding on to a red, white and blue basketball, and Rafi his older brother was in hot pursuit.

"Gimme that ball, it's my turn to shoot!" Rafi yelled.

"No way! I'm up!" squealed his brother.

Mr. Levy didn't pay too much attention to the goings on. He knew that ball games and the arguments about them were all part of growing up and that the boys would work it out by themselves if he let them. But, as the boys turned the corner into the dining room, their father heard Rafi call his brother by a really nasty name, and the younger boy, who had just lost the ball, responded with something even worse.

Mr. Levy raised his eyebrow. "Where did they learn *that*?" he thought.

Soon, however, the fight was over and the two boys were once again peacefully shooting hoops in the backyard.

A few minutes later, the back door swung open and the boys saw their father walking out with a bottle of soda and three glasses. "Let's take a time out, guys," he said.

The boys, thirsty from their tough one-on-one, gladly obliged. The three of them sat down at the patio table and enjoyed the refreshing drinks.

Mr. Levy said, "Boys, I'm sorry to interrupt your game, but there's something we have to talk about."

"What's that?" huffed Rafi, still out of breath.

"Well, when you came through the house a little while ago, I heard you using the kind of language that I never taught you and that is not acceptable. Do you know what I'm referring to?"

The brothers blushed. Finally the older boy spoke up. "But Dad, that's how all the kids on the block talk. It's just part of the game." His brother shook his head in agreement.

Mr. Levy straightened up in his chair. "Rafi, do you think it's right to speak to each other like that? Do you think it makes somebody feel good to be called such a name?"

"No," Rafi answered. "But everybody talks that way," he added softly.

"Listen guys," said Mr. Levy, "I know what it can be like out there. In fact, where I work there are also people who talk tough and don't respect the people around them. Sometimes it's hard for me not to behave like they do."

"So what do *you* do, dad?" asked Dave.

"Well, I try to think about how nice it is at home, and how we all try so hard to treat each other with kindness and respect. When I do that, it helps me to stay strong and act decently even if the people around me aren't."

"So that's what we'll do too," said Dave.

Mr. Levy put his hand on his son's shoulder and said, "That's a good idea, but ... it will only work if we remember to speak to each other and treat each other properly when we *are* at home. Then, when we are out there we can take our home behavior with us."

Mr. Levy picked up the ball that had rolled near the table. He handed it to Rafi and said, "Go on back to your game, guys. And remember, no matter where you are, you can still be on the 'home team.' "

### **Discussion Questions:**

Q. Do you think that a person can remain humane and ethically strong even if he finds himself in an environment where few others, or none, are behaving humanely? How?

A. A person in such a situation can turn himself into an "ark" and stay afloat by maintaining his values wherever he is. He can focus on the fact that he is his own person and there is no reason he must give in and take on the values of those around him if these values are counter to his.

Q. Do you sometimes act one way at home and another way outside the home? How do you act differently?

A. We all have, in a sense, two selves. There is the "mask" that we show to the world. This is based upon the impression we want to make on others or what we feel other people expect of us. We also have our "inner self," the part of us that we keep to ourselves. This part of ourselves contains our deepest and most private feelings, hopes and fears. In a way, our inner self is the ultimate "ark." We

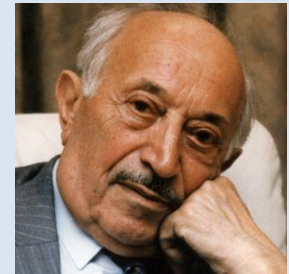
float around in a sea of masks, our own and those of others. Even when we have to "leave the ark" and deal with people that may be behaving in a way that is not proper, we can focus on our more godly inner self and let this knowledge steer us to act decently wherever we are. We can always remember who we are inside.

**LEADER TIP:** Whats one thing we can do to remember not to sin? Teach the kids the special bracha for when you see a rainbow!

# JEWISH LEADER OF THE WEEK

## Simon Wiesenthal

(December 31, 1908- September 20, 2005)



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**LEADER TIP:** Simon Wiesenthal looked to rid the world of bad people just like Hashem did in the time of Noah! Thoughts?

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# TEFILLAH TREASURES

## Az Yashir

The theme of Az Yashir is that the relationship of the Jewish people to Hashem is a personal one. As much as He is the King of the Universe, He is “our” King, who is concerned specifically with us. It was so easy to see Hashem’s Presence at the splitting of the Yam Suf, that the Jews could point to it and say, “This is my G-d”. Imagine for a moment the difference between saying “a father” and “my father, or “a child” and “my child.” When a father speaks of “my son,” the words have an entire history of personal connection – the child he held, taught, took to the park, sent to school, walked to the chuppah. The simple word “my” speaks volumes. To be able to say that Hashem is “my G-d” is a profound statement of personal connection: “Yes, He created and rules the universe, but He and I are very close.” This is the message of one of the most important words in tefillah – “Ado-nai – my G-d.” Although every mitzvah a person does strengthens his personal connection with Hashem, prayer is the best way to create a personal relationship with Hashem. Prayer is the act of “standing before Hashem” and focusing our heart and mind on Him. As Rabbi Chaskel Levenstein explains, “There should be no other reality at the time of prayer except for Hashem alone.” The Gemara (Berachos 30b) states, “Serve Hashem with awe...” The feeling of awe comes from recognizing Hashem as the King, who rules over every aspect of Creation. Yet, another Gemara teaches that one should “approach prayer with a feeling of happiness...” The happiness comes from knowing that this Almighty King, whose rule extends over every aspect of Creation, is also our personal Father in Heaven. He is always there, in every situation, ready to respond the instant His child calls upon Him.

**LEADER TIP:** Bnei Yisrael sang Az Yashir after seeing the huge miracle of Kriyat Yam Suf. In reality, there are miracles that happen every day. Can you ever see them? They’re there, we just have to look!



# PARSHA NATION



Teen Minyan Kol Haniarim

## This Week in Jewish History

October 26, 1994

### Jordan and Israel Sign a Peace Treaty

On October 26, 1994 Jordan and Israel signed a peace treaty at Wadi Araba, only the second such agreement, after the Israel-Egypt treaty of 1978, between Israel and its Arab neighbors. The treaty, followed by more than one dozen subsequent sectoral agreements, established a solid framework for bilateral cooperation in the political, economic, and cultural fields. The Jordan-Israel peace was the formalization of non-public arrangements between the countries that had been in place for many years. Regional politics was against Israel and prevented Jordan's King Hussein from openly revealing his more moderate policies. In particular, Jordan was dependent on Iraq for oil, had a large Palestinian Arab population hostile to Israel, and faced constant pressure from Syria, objecting to any rapprochement with Israel. The elements preventing openly peaceful relations with Israel were finally offset by the Gulf War and, most importantly, by the Oslo peace process that made it acceptable for an Arab entity to be in peace negotiations with Israel. The US made important contributions to Jordan's decision to go ahead with the treaty. Over \$700 million of Jordan's debt to the US was written off and modern military hardware, like F-16 aircraft, were supplied. Prime Minister Yitzhak Rabin and King Hussein had little difficulty completing the agreement since it was based on existing, relatively amicable relations between the countries and a warm personal regard. In July of 1994 they announced the "Washington Declaration", at an event hosted by President Clinton, essentially an intention to have a treaty. The treaty itself came a few months later.



### **FIND...**

- Noach
- Shem
- Cham
- Yafet
- Animals
- Teivah
- Rainbow
- Migdal Bavel

### **STAT LINE OF THE WEEK- NOACH**

2nd of 54 sedras (2nd of 12 in B'reishit)

Written on 230 lines in a Torah, rank: 15th

18 Parshiyot; 5 open, 13 closed; rank 12th

153 p'sukim – ranks 4th

Largest in B'reishit – tied with Vayishlach

1861 words – ranks 11th (6th in B'reishit)

6907 letters – ranks 13th (6th in B'reishit)

MITZVOT

None of the TARYAG mitzvot are counted from No'ach, yet there are mitzvot in the sedra, specifically (but not only) references to the Sheva Mitzvot Bnei Noach.

## TRIVIA QUESTION OF THE WEEK

# WHAT IS ISRAEL'S INTERNET COUNTRY CODE?

Email your answers to [SAMMYS@YOUNGISRAEL.ORG](mailto: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!

- **Mel Blanc (the voice of Bugs Bunny) was allergic to carrots.**
- **Every day more money is printed for monopoly than the US Treasury.**
- **The city with the most Roll Royces per capita: Hong Kong**
- **Percentage of Africa that is wilderness: 28%**  
**Percentage of North America that is wilderness: 38%**

For more info please feel free to contact us at [sammys@youngisrael.org](mailto:sammys@youngisrael.org)

### Parsha Points to Ponder...

After Noach exited from the ark we are told that Hashem made a commitment to Himself that He would never again bring a flood upon the world to destroy mankind. The reason given for this assurance is because: YETZER LEV HA'ADAM RA MINE'URAV, "for the inclination in man is evil from his youth." (Gen. 8,21) Most Biblical commentaries take this to mean that man's inclination by nature is evil. Rabbi Samson Raphael Hirsch, the leader of the Orthodox German community in the 19th century, had a different unique interpretation of this passage in his commentary on the Pentateuch. He explains that the Hebrew word for youth is NA'AR. This word comes from the root which means to shake off. A young person is neither good nor evil. He easily "shakes off" impressions and does not want to be bound by duty or obligations. He "shakes off" any restrictions and that gives the impression that he is evil. As he ages he begins to learn that he has obligations and no longer casts them off. What is implied in this explanation is that man is not evil. He may start off objecting to restrictions and obligations but as he grows he learns their need. The sooner he understands this the quicker he matures.

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

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