



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



Published by the National Council of Young Israel

Program Guide Breakdown

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

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

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

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

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

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

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

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

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

Leader Tip- Each section has some great tips for leaders and how they should conduct that section.



PARSHA NATION



Published by the National Council of Young Israel

Shabbat Morning Groups Lesson Plan

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



KI TEITZEI REVIEW

1st Aliya: In an illuminating sequence of emotional and legal circumstances, Moshe warned us about the dangers of war. A soldier brings home a non-Jewish female captive. Disregarding rational and obvious differences, he marries her, has his 1st son with her, and eventually regrets the decision he made, his "captive wife", and his extended family. Trying to deny his responsibility, he attempts to deny his 1st born son's rights. This is illegal.

This can produce the "Rebellious Son"; a child who does not value the private rights of person or property and will eventually be executed for his crimes against society. It's a tragedy that begs us to consider the long range consequences of our actions before allowing ourselves to do wrong things.

2nd Aliya: The laws regarding: hanging and burial; returning lost articles; the fallen animal; and the birds nest are detailed.

3rd Aliya: The laws regarding: guard rails; mixed agriculture; forbidden combinations; Tzitzit; the penalty for adultery; the rape of a betrothed or unmarried girl; the prohibition against marrying a father's wife; the Mamzer; and the prohibition against marrying an Ammonite or Moabite are detailed.

4th Aliya: The laws regarding: marriage to Edomites or Egyptians; the sanctity of the army camp; sheltering runaway slaves; deducted interest; and keeping vows are commanded.

5th and 6th Aliyot: The laws regarding: workers eating while they harvest; divorce and remarriage; military exemptions for a new husband; taking a responsibility as security for a loan; the punishment for kidnapping; leprosy; general laws regarding security for loans, are detailed.

7th Aliya: The laws regarding paying wages on time; the testimony of close relatives; concern for the widowed and orphaned; forgotten sheaves of grain; leftover fruit from the harvest; Malkot - whipping; the childless sister-in-law; the attacker and the wife who comes to the rescue; honest weights and measures; and remembering Amalek are commanded.

LEADER TIP: There are so many mitzvot in this week's parsha. Have a competition who can name the most mitzvot in the Torah!

PARSHA QUESTIONS

Questions

1. What must the finder of a lost object do?
2. What is this mitzvah called?
3. What must one do if he wants to take chicks or eggs from a nest?
4. What is this mitzvah called?
5. What reward is mentioned in the Torah for sending away the mother bird?
6. What do we call the prohibition of not wearing clothing that has wool and linen woven together?
7. Is a man allowed to wear something that only women wear, or is a woman allowed to wear something that only men wear?
8. What did Miriam do and what happened to her?
9. Why must we always remember what happened to Miriam?
10. What are we commanded to remember at the end of the Parsha?

Answers

1. One must watch it, take care of it, and return it to its rightful owner
2. Hashavat Aveidah
3. First send away the mother bird
4. Shiluach Hakan
5. Arichat Yamim (long life)
6. Shaatnez
7. NO! The name of this prohibition is Lo Tilbash
8. She spoke Lashon Hara about Moshe and she got Tzoraat
9. So that we will be careful about lashon hara
10. The evil of amalek and how they attacked Bnei Yisrael when they left Egypt.

LEADER TIP: Teach about and reenact *shiluach* haken by setting up an act with the candy man in shul by scaring him off and taking some of his candy!

PARSHA ACTIVITY

GOAL: To teach the kids about the importance of *hashavat aveida*.

ACTIVITY: “Return of the Shoe”

Have the kids sit in one big circle and put one of their shoes in the middle. Depending on how many kids you have, you can do it as one big group or split them up into two teams for a competition. On the count of three, have each of the kids run into the middle of the circle and grab a random shoe. They must go as quickly as they can to return the shoe to its rightful owner. Once they return the shoe they picked up, they must go sit back down on their team’s side. The first team to return all the shoes they picked up and is seated back in their spot is declared the winner! You could play this a few times adding different rules as they search for the owner such as having to hop on one foot, making animal sounds, singing a specific song, etc.

DISCUSSION: Losing an object could be very difficult. Finding a lost object and needing to return it can be even harder. We learn in this week’s parsha about the idea of *hashavat aveidah*, returning a lost object to its rightful owner. We all know how it feels to lose an object, and most of us probably also know how it feels to find a lost object! Sometimes it could be very difficult to be able to return it even though we really would like to keep it. We return it because we know it’s the right thing to do and if someone else would find something that we lost we’d want them to return it to us as well. In this game, returning the shoes was very difficult and sometimes almost impossible. But we know that with hard work and remembering the right thing, we can accomplish anything!

LEADER TIP: Youth leaders should most definitely get involved in playing as well! Don’t be afraid to take off your shoes and go crazy!

PARSHA STORY

Before you read: What should we do if we find something that's not ours? Though it might be tempting to pocket it, especially if no one else would ever know, this week's parsha (22: 1-3) tells us that we should make the effort to find the owner and return it. "Finder's keepers, loser's weepers" is not the Torah way.

TIME KEEPER

Barry and Jack were roughhousing their way home from school as usual, enjoying the cool, sunny walk, when suddenly Barry saw something glimmering under a bush along the side of the road.

Ducking down, he stuck his arm in and let out a squeal of joy, as he pulled out a gleaming, gold pocket watch.

"Wow, what a find!" he said, beaming like an angler who'd just hooked a prize fish. "Check it out. It says 'fourteen carat gold' and even has some fancy initials carved into it."

"M. K.?" asked Jack.

"Well ... yeah. But how did you know?" Barry asked, surprised.

"'Cuz that's what it says on the note taped up to this telephone pole over here, written by the guy who lost it. It has the guy's phone number, too. He's gonna be real happy when you call him and tell you found his watch."

"Forget it, man. I'm not calling anyone! This watch is now in the proud possession of - me." As if to emphasize the point, the boy stuffed the watch deep into his jacket pocket.

"Come on, Barry!" Jack gave him a playful shove. "That's not right. Some guy lost his fancy, expensive watch - the note here describes it perfectly - you've gotta give it back."

"No way! Finders keepers, losers weepers," Barry shot back with a shove of his own "Is it my fault some guy happened to have butter-fingers and dropped his watch?"

Suddenly, Barry's cell phone rang. He answered it, but it was a wrong number. As he went to put the phone back in his pocket, it slipped and fell to the ground. Jack bent down and picked it up.

"Thanks, man," Barry said, with his hand out. But instead of handing him his phone, Jack pocketed it.

"Hah-hah. Funny joke. Now give me back my phone."

But Jack shook his head. "Uh, uh. You don't have a cell phone any more. This is *my* phone, now."

Barry lunged to try to get it, but the bigger, stronger Jack jumped back.

"Hey, I'm serious, Jack. Give it!"

"Why should I? *You* lost it - *I* found it. Is it my fault you had butter-fingers?"

Barry realized what his friend was driving at, but didn't want to buy it. "Come on. It's not the same at all."

"Why not?"

"First of all, you *know* whose phone it is."

Jack just smirked and pointed to the note hanging up on the pole. "Barry, you know the watch is ... his."

"Second, it's a really expensive phone. My dad will kill me if..."

"I doubt it's worth more than a gold watch. Hmm ... who should I call first on my new phone? Alaska? ... China?"

Barry was turning red - not only because his buddy was teasing him, but because he was starting to make sense.

"And third of all..." Barry went on in a quiet voice, "I need to use the phone right now to make a very important call."

"Oh yeah, to who?"

"To ... um ... that number on the note over there. The guy must be going nuts hoping someone will find his watch and give it back."

Jack slapped his friend on the back and flipped him the phone.

"*Now* you're pushing the right button!"

Discussion Questions:

Q. How did Barry feel when he first found the watch?

A. He felt like he was allowed to keep it, no matter what.

Q. How did he feel in the end?

A. That when someone loses something and you find it, the right thing to do is to give it back.

LEADER TIP: Have you ever lost anything valuable? How did it feel to not have it anymore? Have you ever found anything valuable? Did you return it? How did that make you feel? Ask questions that will get the kids talking. Don't just skip to the next section.

JEWISH LEADER OF THE WEEK

Rav Moshe Feinstein

(March 3, 1895- March 23, 1986)



Rabbi Moshe Feinstein was born in the year 1895 in Uzda, near Minsk, Belorussia where his father was rabbi. In 1921 he became rabbi of Luban, near Minsk, where he remained until he came to the United States in 1937. In America he became the Rosh Yeshiva (dean) of Mesivta Tiferes Yerushalayim, a yeshiva in New York.

Rabbi Feinstein became the leading *halachic* (religious law) authority of his time and his rulings were accepted worldwide. Rabbi Feinstein was a dedicated and selfless leader for the Jewish people to whom anyone could approach at any time with any problem.

Rabbi Moshe Feinstein was one of the last of the great leaders and sages from Europe and was a representative of the greatness the Jewish people had before the destruction of the Jewish communities during World War II. We were greatly privileged to have such a giant here in America. When he passed away in 1986 the Jewish people lost a great and caring leader and one of our last connections to the greatness of European Jewry.

LEADER TIP: Who are your Rabbis? What's something you've learned from them?

TEFILLAH TREASURES

Baruch She'Amar

The tefillah **ברוך שאמר** is the opening prayer of the section of Shacharit entitled **פסוקי דזמרה**-Verses of Song. When reciting **פסוקי דזמרה** we should view it as singing praises of song unto Hashem. The Shulchan Aruch prescribes that men should grasp their front two tzizit at the time of reciting **ברוך שאמר**. The commentators explain that since there are eight strings and five knots on each corner, holding the two front tzizit adds up to sixteen strings plus ten knots which equals a total of twenty-six, the numerical equivalent to G-d's name (Y-H-V-H). When holding the Tzizit we are prompted to realize and confront the seriousness of our singing praises to Hashem as we begin **פסוקי דזמרה**.

LEADER TIP: Does anyone know Baruch She'Amar by heart? Extra prizes for anyone who can do it! What page is it on in the siddur?



PARSHA NATION

GRADES 3-4

KI TEITZEI REVIEW

1st Aliya: In an illuminating sequence of emotional and legal circumstances, Moshe warned us about the dangers of war. A soldier brings home a non-Jewish female captive. Disregarding rational and obvious differences, he marries her, has his 1st son with her, and eventually regrets the decision he made, his "captive wife", and his extended family. Trying to deny his responsibility, he attempts to deny his 1st born son's rights. This is illegal.

This can produce the "Rebellious Son"; a child who does not value the private rights of person or property and will eventually be executed for his crimes against society. It's a tragedy that begs us to consider the long range consequences of our actions before allowing ourselves to do wrong things.

2nd Aliya: The laws regarding: hanging and burial; returning lost articles; the fallen animal; and the birds nest are detailed.

3rd Aliya: The laws regarding: guard rails; mixed agriculture; forbidden combinations; Tzitzit; the penalty for adultery; the rape of a betrothed or unmarried girl; the prohibition against marrying a father's wife; the Mamzer; and the prohibition against marrying an Ammonite or Moabite are detailed.

4th Aliya: The laws regarding: marriage to Edomites or Egyptians; the sanctity of the army camp; sheltering runaway slaves; deducted interest; and keeping vows are commanded.

5th and 6th Aliyot: The laws regarding: workers eating while they harvest; divorce and remarriage; military exemptions for a new husband; taking a responsibility as security for a loan; the punishment for kidnapping; leprosy; general laws regarding security for loans, are detailed.

7th Aliya: The laws regarding paying wages on time; the testimony of close relatives; concern for the widowed and orphaned; forgotten sheaves of grain; leftover fruit from the harvest; Malkot - whipping; the childless sister-in-law; the attacker and the wife who comes to the rescue; honest weights and measures; and remembering Amalek are commanded.

LEADER TIP: There are so many mitzvot in this week's parsha. Have a competition who can name the most mitzvot in the Torah!

PARSHA QUESTIONS

Questions

1. What must the finder of a lost object do?
2. What is this mitzvah called?
3. What must one do if he wants to take chicks or eggs from a nest?
4. What is this mitzvah called?
5. What reward is mentioned in the Torah for sending away the mother bird?
6. What do we call the prohibition of not wearing clothing that has wool and linen woven together?
7. Is a man allowed to wear something that only women wear, or is a woman allowed to wear something that only men wear?
8. How does one get married?
9. How does one get divorced?
10. What is a Mamzer?
11. Why may a Mitzri (Egyptian) or Edomite marry into Klal Yisrael, but a Moabite or an Ammonite may not?
12. What may a worker do in a vineyard?
13. What did Miriam do and what happened to her?
14. Why must we always remember what happened to Miriam?
15. What are we commanded to remember at the end of the Parsha?

Answers

1. One must watch it, take care of it, and return it to its rightful owner
2. Hashavat Aveidah
3. First send away the mother bird
4. Shiluach Hakan
5. Arichat Yamim (long life)
6. Shaatnez
7. NO! The name of this prohibition is Lo Tilbash
8. Kiddushin – (the giving of the ring, the writing of document called a shtar, or Biah)
9. By writing a Get (Bill of Divorce)
10. A child born from a married woman who had relations with someone other than her husband
11. The Egyptians and Edomites tried to hurt Bnei Yisrael physically, whereas the Moabites and the Ammonites tried to hurt Bnei Yisrael spiritually
12. He may take as much as he wants to eat but he may not take any home with him
13. She spoke Lashon Hara about Moshe and she got Tzoraat
14. So that we will be careful about lashon hara
15. The evil of amalek and how they attacked Bnei Yisrael when they left Egypt.

LEADER TIP: Teach about and reenact *shiluach hakan* by setting up an act with the candy man in shul by scaring him off and taking some of his candy!

PARSHA ACTIVITY

GOAL: To teach the kids about the importance of *hashavat aveida*.

ACTIVITY: “Return of the Shoe”

Split the kids up into two teams and have each team sit in a straight line with their legs out facing each other about 20 feet apart or so. Have each kid take off one of their shoes and line them up in the middle of the two groups. Group A’s shoes should be closer to group B, and group B’s shoes should be closer to group A (should look something like this- A.....ba.....B). Each team must pick a player to be the “Shoe Finder”. Each team will send their shoe finder into the middle next to all the shoes and the group leader will blindfold each of them. What they must do, with the help of their teammates, is return each shoe to their rightful owner. The shoe finder must pick up shoes one at a time and carefully place them by the feet of the person it belongs to. His/her teammates must help the shoe finder by directing him where to go. The first team to have all their shoes is the winner of the round! Feel free to play a few rounds of it adding different rules such as putting obstacles in the shoe finders way, only allowing one teammate at a time to say one word at a time, right means left and left means right, etc.

DISCUSSION: Losing an object could be very difficult. Finding a lost object and needing to return it can be even harder. We learn in this week’s parsha about the idea of *hashavat aveidah*, returning a lost object to its rightful owner. We all know how it feels to lose an object and most of us probably also know how it feels to find a lost object! Sometimes it could be very difficult to be able to return it even though we really would like to keep it. We return it because we know it’s the right thing to do and if someone else would find something that we lost we’d want them to return it to us as well. In this game, returning the shoes was very difficult and sometimes almost impossible. But we know that with hard work and remembering the right thing, we can accomplish anything!

LEADER TIP: Spice things up a little bit by having the people blindfolded put BOTH their shoes in the piles and must put both of them on as they play the game!

PARSHA STORY

Before you read: What should we do if we find something that's not ours? Though it might be tempting to pocket it, especially if no one else would ever know, this week's parsha (22: 1-3) tells us that we should make the effort to find the owner and return it. "Finder's keepers, loser's weepers" is not the Torah way.

TIME KEEPER

Barry and Jack were roughhousing their way home from school as usual, enjoying the cool, sunny walk, when suddenly Barry saw something glimmering under a bush along the side of the road.

Ducking down, he stuck his arm in and let out a squeal of joy, as he pulled out a gleaming, gold pocket watch.

"Wow, what a find!" he said, beaming like an angler who'd just hooked a prize fish. "Check it out. It says 'fourteen carat gold' and even has some fancy initials carved into it."

"M. K.?" asked Jack.

"Well ... yeah. But how did you know?" Barry asked, surprised.

"'Cuz that's what it says on the note taped up to this telephone pole over here, written by the guy who lost it. It has the guy's phone number, too. He's gonna be real happy when you call him and tell you found his watch."

"Forget it, man. I'm not calling anyone! This watch is now in the proud possession of - me." As if to emphasize the point, the boy stuffed the watch deep into his jacket pocket.

"Come on, Barry!" Jack gave him a playful shove. "That's not right. Some guy lost his fancy, expensive watch - the note here describes it perfectly - you've gotta give it back."

"No way! Finders keepers, losers weepers," Barry shot back with a shove of his own "Is it my fault some guy happened to have butter-fingers and dropped his watch?"

Suddenly, Barry's cell phone rang. He answered it, but it was a wrong number. As he went to put the phone back in his pocket, it slipped and fell to the ground. Jack bent down and picked it up. "Thanks, man," Barry said, with his hand out. But instead of handing him his phone, Jack pocketed it.

"Hah-hah. Funny joke. Now give me back my phone."

But Jack shook his head. "Uh, uh. You don't have a cell phone any more. This is *my* phone, now."

Barry lunged to try to get it, but the bigger, stronger Jack jumped back.

"Hey, I'm serious, Jack. Give it!"

"Why should I? *You* lost it - *I* found it. Is it my fault you had butter-fingers?"

Barry realized what his friend was driving at, but didn't want to buy it. "Come on. It's not the same at all."

"Why not?"

"First of all, you *know* whose phone it is."

Jack just smirked and pointed to the note hanging up on the pole. "Barry, you know the watch is ... his."

"Second, it's a really expensive phone. My dad will kill me if..."

"I doubt it's worth more than a gold watch. Hmm ... who should I call first on my new phone? Alaska? ... China?"

Barry was turning red - not only because his buddy was teasing him, but because he was starting to make sense.

"And third of all..." Barry went on in a quiet voice, "I need to use the phone right now to make a very important call."

"Oh yeah, to who?"

"To ... um ... that number on the note over there. The guy must be going nuts hoping someone will find his watch and give it back."

Jack slapped his friend on the back and flipped him the phone.

"*Now* you're pushing the right button!"

Discussion Questions :

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

A. He'd felt that if someone lost something it was his tough luck and if you were fortunate enough to find it, it was rightfully yours. But Jack's fooling around and pocketing his phone, helped Barry realize that it hurts to lose something and how it's the right ethical choice to give back what you find.

Q. Is a person never allowed to keep something he or she finds?

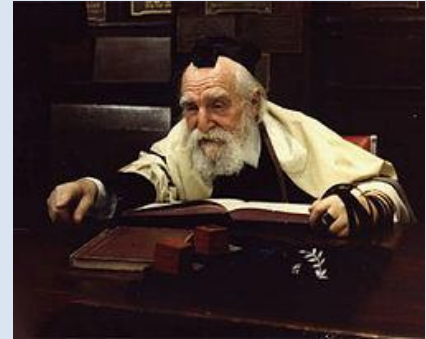
A. It all depends on the details of the situation. The Talmud, or oral Torah, which God passed down through our sages, discusses these cases in fascinating detail and guides us concerning when it's fair and ethical to do what.

LEADER TIP: Have you ever lost anything valuable? How did it feel to not have it anymore? Have you ever found anything valuable? Did you return it? How did that make you feel?

JEWISH LEADER OF THE WEEK

Rav Moshe Feinstein

(March 3, 1895- March 23, 1986)



Rabbi Moshe Feinstein was born in the year 1895 in Uzda, near Minsk, Belorussia where his father was rabbi. In 1921 he became rabbi of Luban, near Minsk, where he remained until he came to the United States in 1937. In America he became the Rosh Yeshiva (dean) of Mesivta Tiferes Yerushalayim, a yeshiva in New York.

Rabbi Feinstein became the leading *halachic* (religious law) authority of his time and his rulings were accepted worldwide. Rabbi Feinstein was a dedicated and selfless leader for the Jewish people to whom anyone could approach at any time with any problem.

Rabbi Feinstein's *halachic* decisions have been published in a multi-volumed collection titled *Igros Moshe* (The Letters of Moshe). He also published several volumes of in depth discussions about the Talmud.

Rabbi Moshe Feinstein was one of the last of the great leaders and sages from Europe and was a representative of the greatness the Jewish people had before the destruction of the Jewish communities during World War II. We were greatly privileged to have such a giant here in America. When he passed away in 1986 the Jewish people lost a great and caring leader and one of our last connections to the greatness of European Jewry.

LEADER TIP: Who are your Rabbis? What's something you've learned from them?

TEFILLAH TREASURES

Baruch She'Amar

The tefillah ברוך שאמר is the opening prayer of the section of Shacharit entitled פסוקי דזמרה - Verses of Song. When reciting פסוקי דזמרה we should view it as singing praises of song unto Hashem. The Shulchan Aruch prescribes that men should grasp their front two tzizit at the time of reciting ברוך שאמר. The commentators explain that since there are eight strings and five knots on each corner, holding the two front tzizit adds up to sixteen strings plus ten knots which equals a total of twenty-six, the numerical equivalent to G-d's name (Y-H-V-H). When holding the Tzizit we are prompted to realize and confront the seriousness of our singing praises to Hashem as we begin פסוקי דזמרה.

ברוך שאמר begins with a seemingly straightforward set of phrases. “ברוך שאמר והיה העולם... Blessed is G-d that spoke and the world came into being... Blessed is G-d that speaks and does”. On a simple level, these words are understood to mean that at the time of Creation 5764 years ago G-d willed the world into existence through His utterances, and G-d continues to speak and will His desires into our world today. However, on a deeper level it means that just as when G-d created the world, His divine energy effected the creation of the heavens and the earth, so ברוך שאמר ועושה – G-d continues to sustain and power those same original creations until today.

LEADER TIP: Does anyone know Baruch She'Amar by heart? Extra prizes for anyone who can do it! What page is it on in the siddur?



PARSHA NATION



GRADES 5-6

KI TEITZEI REVIEW

1st Aliya: In an illuminating sequence of emotional and legal circumstances, Moshe warned us about the dangers of war. A soldier brings home a non-Jewish female captive. Disregarding rational and obvious differences, he marries her, has his 1st son with her, and eventually regrets the decision he made, his "captive wife", and his extended family. Trying to deny his responsibility, he attempts to deny his 1st born son's rights. This is illegal.

This can produce the "Rebellious Son"; a child who does not value the private rights of person or property and will eventually be executed for his crimes against society. It's a tragedy that begs us to consider the long range consequences of our actions before allowing ourselves to do wrong things.

2nd Aliya: The laws regarding: hanging and burial; returning lost articles; the fallen animal; and the birds nest are detailed.

3rd Aliya: The laws regarding: guard rails; mixed agriculture; forbidden combinations; Tzitzit; the penalty for adultery; the rape of a betrothed or unmarried girl; the prohibition against marrying a father's wife; the Mamzer; and the prohibition against marrying an Ammonite or Moabite are detailed.

4th Aliya: The laws regarding: marriage to Edomites or Egyptians; the sanctity of the army camp; sheltering runaway slaves; deducted interest; and keeping vows are commanded.

5th and 6th Aliyot: The laws regarding: workers eating while they harvest; divorce and remarriage; military exemptions for a new husband; taking a responsibility as security for a loan; the punishment for kidnapping; leprosy; general laws regarding security for loans, are detailed.

7th Aliya: The laws regarding paying wages on time; the testimony of close relatives; concern for the widowed and orphaned; forgotten sheaves of grain; leftover fruit from the harvest; Malkot - whipping; the childless sister-in-law; the attacker and the wife who comes to the rescue; honest weights and measures; and remembering Amalek are commanded.

LEADER TIP: There are so many mitzvot in this week's parsha. Have a competition who can name the most mitzvot in the Torah!

PARSHA QUESTIONS

Questions

1. What is an Eshet Yefat Toar?
2. What is a Ben Sorer OoMorer?
3. What must the finder of a lost object do?
4. What is this mitzvah called?
5. What must one do if he wants to take chicks or eggs from a nest?
6. What is this mitzvah called?
7. What reward is mentioned in the Torah for sending away the mother bird?
8. What do we call the prohibition of not wearing clothing that has wool and linen woven together?
9. Is a man allowed to wear something that only women wear, or is a woman allowed to wear something that only men wear?
10. How does one get married?
11. How does one get divorced?
12. What is a Mamzer?
13. Who may a Mamzer marry?
14. Why may a Mitzi (Egyptian) or Edomite marry into Klal Yisrael, but a Moabite or an Ammonite may not?
15. What may a worker do in a vineyard?
16. What did Miriam do and what happened to her?
17. Why must we always remember what happened to Miriam?
18. What is the Mitzvah of Yibum?
19. What is Chalitzah?
20. What are we commanded to remember at the end of the Parsha?

LEADER TIP: Teach about and reenact *shiluach haken* by setting up an act with the candy man in shul by scaring him off and taking some of his candy!

Answers

1. A beautiful woman who was captured in battle
2. A young son who refuses to listen to his parents, and is a glutton and a drunkard
3. One must watch it, take care of it, and return it to its rightful owner
4. Hashavat Aveidah
5. First send away the mother bird
6. Shiluach Hakan
7. Arichat Yamim (long life)
8. Shaatnez
9. NO! The name of this prohibition is Lo Tilbash
10. Kiddushin – (the giving of the ring, the writing of document called a shtar, or Biah)
11. By writing a Get (Bill of Divorce)
12. A child born from a married woman who had relations with someone other than her husband
13. Only another Mamzer or a Ger (convert), but not a regular woman from Klal Yisrael
14. The Egyptians and Edomites tried to hurt Bnei Yisrael physically, whereas the Moabites and the Ammonites tried to hurt Bnei Yisrael spiritually
15. He may take as much as he wants to eat but he may not take any home with him
16. She spoke Lashon Hara about Moshe and she got Tzoraat
17. So that we will be careful about lashon hara
18. Marrying a dead brother's wife (when the dead brother had no children).
19. Spitting in the shoe. This signifies that there will be no Yibum performed by the brother for the dead brother's wife
20. The evil of amalek and how they attacked Bnei Yisrael when they left Egypt.

PARSHA ACTIVITY

GOAL: To teach the kids about “Remembering not to forget Amalek”

ACTIVITY: “Song Confusion”

In this game, have everyone make a big “bulls eye” circle (as opposed to one big circle, a number of circles in side each other). Place one chair inside the inner circle where a volunteer will be picked. What the volunteer must do is pick a song he/she knows really well and try to sing it while singing in their chair. What everyone around him/her will do is as soon as the person in the middle starts to sing, they will all together start singing a different song as loud and as irritating to the person in the middle as possible. The people around the person in the middle can get out of their seats and stand and walk around the person in the middle as long as they don't touch him/her (or do anything inappropriate). The person in the middle may not move nor may they cover their ears. If the person in the middle can make it through a verse and chorus of their song without being stopped or switching songs, they win!

DISCUSSION: It says in this week's parsha, “Remember what Amalek did to you on your journey out of Egypt, how they surprised you on the road and cut off all the weak people at your rear, when you were parched and weary [from the journey], and they did not fear [retribution from] G-d [for hurting you].”The Torah commands us to remember and not forget what Amalek did to us. Why is it so important to remember what they did? There were and still are plenty of nations that want to destroy the Jewish people, why is Amalek so important to remember?

In this game, the person in the middle was surrounded by people not doing anything particularly wrong, but just “singing their own song”. This is what Amalek did to us. They attacked us at our weakest point and distracted us from our goals we wanted to accomplish. In this game, chances are the person in the middle had an extremely difficult time sticking with their song, if not totally switching over to the groups song. The person in the middle was trying to “remember and not forget” their song and trying to tune out the distractions from around them.

The reason why the mitzvah of remembering Amalek is so important is because of the specific threat that they serve to the Jewish people. We are commanded to totally destroy any reminder of Amalek because they are a nation whose outlook is opposite to Judaism. Of course, the Torah talks about numerous nations that had opposite views, but the specific threat of Amalek is considered to be far more dangerous, because it is a subtle threat which does not appear, at first glance, to be true heresy. For this reason, the Torah fears that even a person who is a genuine believer in all the principles of our faith, and who exactly observes all the mitzvot, may nevertheless be corrupted by the ideology of Amalek. That's why the Torah requires a greater level of care to ensure that Amalek does not influence us. If Amalek simply denied the existence of G-d, or promoted idol-worship, any Jew would find it easy to reject. It is exactly because Amalek recognizes the existence of G-d that it poses a danger for the Jewish People.

Of course, this is unlikely to happen overnight, for Amalek does not attack by immediately telling a Jew to stop observing the mitzvot.. The threat of Amalek lies in more subtle attempts to disconnect a person's knowledge from his practical observance. For example, Amalek might initially tell a person not to become excited about observing the mitzvot, or to believe in G-d in general, but not with absolute certainty. Thus, the fact that this voice is generally condoning the observance of mitzvot and belief in G-d could fool a person into thinking that it is kosher. In truth, however, such thoughts represent one of the biggest threats that an observant Jew might face.

LEADER TIP: Have the person pick a song that they really like and can get really into while the rest of the circle also sings a really popular catchy song that will hopefully get him to join in!

PARSHA STORY

Before you read: What should we do if we find something that's not ours? Though it might be tempting to pocket it, especially if no one else would ever know, this week's parsha (22: 1-3) tells us that we should make the effort to find the owner and return it. "Finder's keepers, loser's weepers" is not the Torah way.

TIME KEEPER

Barry and Jack were roughhousing their way home from school as usual, enjoying the cool, sunny walk, when suddenly Barry saw something glimmering under a bush along the side of the road.

Ducking down, he stuck his arm in and let out a squeal of joy, as he pulled out a gleaming, gold pocket watch.

"Wow, what a find!" he said, beaming like an angler who'd just hooked a prize fish. "Check it out. It says 'fourteen carat gold' and even has some fancy initials carved into it."

"M. K.?" asked Jack.

"Well ... yeah. But how did you know?" Barry asked, surprised.

"'Cuz that's what it says on the note taped up to this telephone pole over here, written by the guy who lost it. It has the guy's phone number, too. He's gonna be real happy when you call him and tell you found his watch."

"Forget it, man. I'm not calling anyone! This watch is now in the proud possession of - me." As if to emphasize the point, the boy stuffed the watch deep into his jacket pocket.

"Come on, Barry!" Jack gave him a playful shove. "That's not right. Some guy lost his fancy, expensive watch - the note here describes it perfectly - you've gotta give it back."

"No way! Finders keepers, losers weepers," Barry shot back with a shove of his own "Is it my fault some guy happened to have butter-fingers and dropped his watch?"

Suddenly, Barry's cell phone rang. He answered it, but it was a wrong number. As he went to put the phone back in his pocket, it slipped and fell to the ground. Jack bent down and picked it up.

"Thanks, man," Barry said, with his hand out. But instead of handing him his phone, Jack pocketed it.

"Hah-hah. Funny joke. Now give me back my phone."

But Jack shook his head. "Uh, uh. You don't have a cell phone any more. This is *my* phone, now."

Barry lunged to try to get it, but the bigger, stronger Jack jumped back.

"Hey, I'm serious, Jack. Give it!"

"Why should I? *You* lost it - *I* found it. Is it my fault you had butter-fingers?"

Barry realized what his friend was driving at, but didn't want to buy it. "Come on. It's not the same at all."

"Why not?"

"First of all, you *know* whose phone it is."

Jack just smirked and pointed to the note hanging up on the pole. "Barry, you know the watch is ... his."

"Second, it's a really expensive phone. My dad will kill me if..."

"I doubt it's worth more than a gold watch. Hmm ... who should I call first on my new phone? Alaska? ... China?"

Barry was turning red - not only because his buddy was teasing him, but because he was starting to make sense.

"And third of all..." Barry went on in a quiet voice, "I need to use the phone right now to make a very important call."

"Oh yeah, to who?"

"To ... um ... that number on the note over there. The guy must be going nuts hoping someone will find his watch and give it back."

Jack slapped his friend on the back and flipped him the phone.

"*Now* you're pushing the right button!"

DISCUSSION QUESTIONS:

Q. What is exactly wrong about keeping something of someone else's that we find?

A. Dealing fairly and ethically with each other's property is one of the cornerstones that creates the kind of peaceful and positive society God wants us to have for our own good. On a deeper, spiritual level, a person's property is connected to his soul and is in some way needed for him to complete his task in life. If he loses something and we ethically return it to him, we are doing him and the world a great service and if we don't ... the opposite.

Q. Our sages describe finding one's marriage partner as similar to finding something one has lost. What do you think this means?

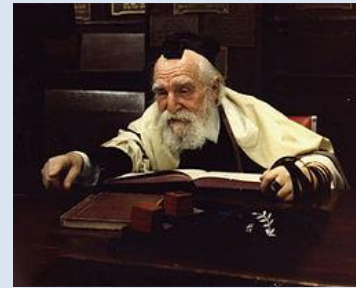
A. Before each person was born they were together with their true marriage partner, or soul mate. Coming into this world, they became 'lost' from each other, living in different places, born at different times. By living a good, sincere life, they can 'find' each other and be together once again.

LEADER TIP: Have you ever lost anything valuable? How did it feel to not have it anymore? Have you ever found anything valuable? Did you return it? How did that make you feel?

JEWISH LEADER OF THE WEEK

Rav Moshe Feinstein

(March 3, 1895- March 23, 1986)



Rav Moshe Feinstein was a Lithuanian Orthodox rabbi, scholar and posek who was world-renowned for his expertise in Halacha and was regarded by many as the supreme halachic authority for Orthodox Jewry of North America. In the Orthodox world he is widely referred to simply as "Reb Moshe", and his halachic rulings are often referenced in contemporary rabbinic literature. Feinstein was born, according to the Hebrew calendar, on the 7th day of Adar, 5655 (the same birthday as Moshe Rabbeinu) in Uzdain.

He studied with his father and also in yeshivas located in Slutsk, Shklov and Amstislav, before being appointed rabbi of Lubań where he served for sixteen years. He married Shima Kustanovich in 1920 and had 4 children (Pesach Chaim, Fay Gittel, Shifra, and David) before leaving Europe. Under increasing pressure from the Soviet regime, he moved with his family to New York City in 1936 where he lived for the rest of his life.

Settling on the Lower East Side, he became the Rosh Yeshiva of Mesivtha Tifereth Jerusalem. He later established a branch of the yeshiva in Staten Island, New York, now headed by his son Rabbi Reuven Feinstein. His son Rabbi Dovid Feinstein heads the Manhattan branch. He was also the president of the Union of Orthodox Rabbis of the United States and Canada and chaired the Moetzes Gedolei HaTorah of Agudath Israel of America from the 1960s until his death. Rabbi Feinstein also took an active leadership role in Israel's Chinuch Atzmai. Feinstein was revered by many as the Gadol Hador (greatest Torah sage of the generation).

LEADER TIP: Who are your Rabbis? What's something you've learned from them?

TEFILLAH TREASURES

Baruch She'amar

The tefillah ברוך שאמר is the opening prayer of the section of Shacharit entitled פסוקי דזמרה - Verses of Song. When reciting פסוקי דזמרה we should view it as singing praises of song unto Hashem. The Shulchan Aruch prescribes that men should grasp their front two tzizit at the time of reciting ברוך שאמר. The commentators explain that since there are eight strings and five knots on each corner, holding the two front tzizit adds up to sixteen strings plus ten knots which equals a total of twenty-six, the numerical equivalent to G-d's name (Y-H-V-H). When holding the Tzizit we are prompted to realize and confront the seriousness of our singing praises to Hashem as we begin פסוקי דזמרה.

ברוך שאמר begins with a seemingly straightforward set of phrases. “ברוך שאמר והיה העולם... ברוך אומר ועושה” – Blessed is G-d that spoke and the world came into being... Blessed is G-d that speaks and does”. On a simple level, these words are understood to mean that at the time of Creation 5764 years ago G-d willed the world into existence through His utterances, and G-d continues to speak and will His desires into our world today. However, on a deeper level it means that just as when G-d created the world, His divine energy effected the creation of the heavens and the earth, so too ברוך אומר ועושה – G-d continues to sustain and power those same original creations until today.

Rav Chaim Voloshiner explains in the “Nefesh Hachaim” that there are two differences between the way that man constructs and G-d constructs. When man builds he needs raw materials and when construction is concluded the building stands on its own. When G-d constructed during the time of Creation He needed no raw materials but after construction is seemingly complete He continues to will the existence of His handiwork. The same G-d that created all the wonders of the world 5764 years ago continues to maintain their existence every second of every minute of every day of the year. We say later in Shacharit: המחדש בכל יום תמיד מעשה בראשית – He who renews Creation every moment of every day.

LEADER TIP: Does anyone know Baruch She'Amar by heart? Extra prizes for anyone who can do it!



PARSHA NATION



Teen Minyan Kol Haniarim

This Week in Jewish History

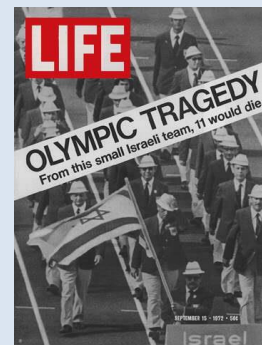
September 4th-6th 1972

The Munich Massacre

The Munich massacre occurred during the 1972 Summer Olympics in Munich, West Germany, when members of the Israeli Olympic team were taken hostage and eventually murdered by Black September, a group with ties to Yasser Arafat's organization. Tensions were high since they were the first Olympic Games held in Germany since the Nazis hosted the Games in 1936. The Israeli athletes and their trainers were especially nervous; many had family members who had been murdered during the Holocaust or were themselves Holocaust survivors. A little after 4 a.m. on September 5, as the Israeli athletes slept, eight members of the Palestinian terrorist organization, Black September, jumped over the six-foot high fence that encircled the Olympic Village heading straight to the building where the Israeli contingent was staying. Around 4:30 a.m., the terrorists entered the building and rounded up the occupants of apartment 1 and then apartment 3. Several of the Israelis fought back; two of them were killed. A couple of others were able to escape out windows. Nine were taken hostage. By 5:10 a.m., the police had been alerted and news of the attack had begun to spread around the world. The terrorists then dropped a list of their demands out the window; they wanted 234 prisoners released from Israeli prisons and two from German prisons by 9 a.m. Negotiators were able to extend the deadline to noon, then 1 p.m., then 3 p.m., then 5 p.m.; however, the terrorists refused to back down on their demands and Israel refused to release the prisoners. A confrontation became inevitable. At 5 p.m., the terrorists realized that their demands were not going to be met. They asked for two planes to fly both the terrorists and the hostages to Cairo, Egypt, hoping a new locale would help get their demands met. The German

officials agreed, but realized that they could not let the terrorists leave Germany.

Desperate to end the standoff, the Germans organized Operation Sunshine, which was a plan to storm the apartment building. The terrorists discovered the plan by watching television. The Germans then planned to attack the terrorists on their way to the airport, but again the terrorists found out their plans. Around 10:30 p.m., the terrorists and hostages were transported to the Fürstenfeldbruck airport by helicopter. The Germans had decided to confront the terrorists at the airport and had snipers waiting for them. Once on the ground, the terrorists realized there was a trap. Snipers started shooting at them and they shot back. Two terrorists and one policeman were killed. Then a stalemate developed. The Germans requested armored cars and waited for over an hour for them to arrive. When the armored cars arrived, the terrorists knew the end had come. One of the terrorists jumped into a helicopter and shot four of the hostages, then threw in a grenade. Another terrorist hopped into the other helicopter and used his machine gun to kill the remaining five hostages. The snipers and armored cars killed three more terrorists in this second round of gunfire. Three terrorists survived the attack and were taken into custody. Less than two months later, the three remaining terrorists were released by the German government after two other Black September members hijacked a plane and threatened to blow it up unless the three were released.



STAT LINE OF THE WEEK- KI TEITZEI

49th of 54 sedras in the Torah; 6th of 11 in D'varim
 Written on 213 lines in a Sefer Torah
 44 Parshiyot; 2 open, 42 closed
 110 p'sukim - ranks 28th (5th)
 1582 words - ranks 23rd (5th)
 5856 letters - ranks 26th (6th)
 Slightly larger than average p'sukim; below average for D'varim. Overall, an average-sized sedra

Mitzvot

74 of 613 mitzvot; 27 pos. 47 prohibitions
 12% of the Torah's mitzvot; more than any other sedra; most positives & most prohibitions. Avg. 2 mitzvot per 3 p'sukim

TRIVIA QUESTION OF THE WEEK

THE DEAD SEA IS THE LOWEST PLACE ON EARTH. THE DEEPEST POINT IS HOW MANY METERS BELOW SEA LEVEL?

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

THIS JUST IN!

- **The reason firehouses have circular stairways is from the days of yore when the engines were pulled by horses. The horses were stabled on the ground floor and figured out how to walk up straight staircases.**
- **Each king in a deck of playing cards represents a great king from history. Spades - King David; Clubs - Alexander the Great; Hearts - Charlemagne; and Diamonds - Julius Caesar.**
- **Nutmeg is extremely poisonous if injected intravenously.**

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

Parsha Points to Ponder...

The beginning of the Sidra talks about going out to war, KI TETZE LAMILCHAMAH AL OYVECHA, "When you go out to war against your enemies..." (Deut. 21.10) At the end of the Sidra Hashem instructs us to constantly have war against Amalek. This is a Mitzvah that we are forewarned never to forget. Since the Portion starts with war and ends with war we would expect that it be devoted to laws of war. That is not the case. Instead we find laws that affect our daily lives. There are more Mitzvot in this Portion than in any other one. All of these Mitzvot deal with how a normal society is to live. There are laws of inheritance, of helping our neighbors, of preventing cruelty to animals, how to prevent potential danger when building a house, and many other laws that have become part of requirements of Jews who want to live within the dictates of our religion. War is a terrible act imposed on us at times to preserve our way of life. We despise war but are compelled to resort to it to protect our way of life. However, war is not our goal. Our goal is honorable living. Our goal is to treat our fellow man with respect and dignity and honesty. If that is our way of life then we are justified when we go to war to protect it.

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

FIND...

- **Ben Sorer Umoreh**
- **Hashavat Avedah**
- **Shiluach HaKen**
- **Shaatnez**
- **Muzzle**
- **Makkot**
- **Amalek**
- **Tzitzit**

Since 1981



BRYCE CANYON, UTAH

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!***