

# NCYI Youth Groups Parshat Tzav

[http://www.headcoverings-by-devorah.com/HebEngTaNaKh\\_TorahSummary.htm](http://www.headcoverings-by-devorah.com/HebEngTaNaKh_TorahSummary.htm)

## Parsha Outline

- Additional offerings (Musaf)
- The portion of the Kohanim
- Installment of the Kohanim

## Parsha Summaries

[http://www.chabad.org/parshah/article\\_cdo/aid/371865/jewish/Tzav-Roundup.htm](http://www.chabad.org/parshah/article_cdo/aid/371865/jewish/Tzav-Roundup.htm)

### Tzav Roundup

*Tzav* means to command, and as the Parshah begins, G-d tells Moses to command Aaron and his sons about how to do their job with the *korbanot* (which we began to discuss in last week's Parshah, Vayikra).

A fire must be constantly burning on the altar; it is the Kohen's responsibility to make sure it never goes out. The Kohen must clean the ashes from the altar every morning.

The first day that a Kohen does his service, he brings a *mincha* offering (of flour and oil) and the Kohen Gadol (High Priest) brings one every single day.

Parts of certain *korbanot* are eaten by the Kohanim, but they have to be eaten in the right time and nothing is allowed to be left over.

The laws of the *korbanot* that were explained in Vayikra are repeated here, this time to tell the Kohen what to do.

The Parshah now tells us of how Moses initiated Aaron and his sons to become Kohanim, as G-d told him to do in Parshat Tetzaveh. First Moses put on Aaron his special clothing, and then he poured special anointing oil on the altar and on Aaron. Then he put on the sons of Aaron their clothing. Then Aaron and his sons brought a bull as a sacrifice upon the Altar.

Then Aaron and his sons ate the meat from the *korban* and they remained for seven days in the Mishkan.

[http://www.chabad.org/parshah/article\\_cdo/aid/490749/jewish/Aliya-Summary.htm](http://www.chabad.org/parshah/article_cdo/aid/490749/jewish/Aliya-Summary.htm)

## Tzav Aliya Summary

**General Overview:** This week's Torah reading, *Tzav*, continues describing the various sacrifices offered in the Tabernacle and Temple -- a topic started in last week's reading. This is followed by an account of the seven-day inaugural of the Tabernacle.

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**First Aliyah:** The Torah describes the mandatory daily removal of ashes from the altar. This was the first order of the day in the Temple service. The Torah then repeats the laws of the meal offerings described in last week's reading, adding several important details.

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**Second Aliyah:** This section discusses the priestly meal offering, brought by the High Priest twice daily, and by every priest on the day he is first inducted into Temple service. The laws of the Sin Offering and Guilt Offering, also discussed in last week's reading, are also repeated with added details. An important principle discussed is a vessel's absorption of sacrificial meats cooked therein, and the possibility of purging (certain types of) vessels of the vestiges it absorbed -- a concept which is very germane in the laws of kosher. This section concludes with a discussion regarding various gratuities the priests were entitled to take from the different offerings and sacrifices.

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**Third Aliyah:** The Torah now discusses the Thanksgiving Offering, brought by an individual who survived a perilous circumstance. We then learn about various grounds for the invalidation of a sacrifice, such as impurity or improper thoughts on the part of the priest performing the service. We are then commanded not to consume blood or any of the fats offered on the altar. The prohibition against eating these fats applies to all domesticated animals. The section wraps up with the portions of meat the priest is given from the Peace Offering. With this we conclude the laws of sacrifices.

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**Fourth Aliyah:** We now read about the induction of the priests and the inauguration of the Tabernacle. In the presence of all the Jews, Moses dressed Aaron and his sons in the

priestly vestments and anointed them, along with the Tabernacle and its vessels, with the holy anointing oil.

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**Fifth Aliyah:** The priestly induction continues with Moses sacrificing a bullock and a ram as burnt offerings.

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**Sixth Aliyah:** Moses then sacrifices a second ram, and their fats are burnt on the altar, along with some breads.

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**Seventh Aliyah:** Completing the process of initiating the priests, Moses anoints them with the holy anointing oil which is mixed with some of the blood from the altar. Moses instructs the priests regarding the consumption of the sacrificial meats, and tells them that this entire process will be repeated for the following six days, and during this seven day inaugural they are not to leave the confines of the Tabernacle.

<http://ohr.edu/yhiy/article.php/3441>

The Torah addresses Aharon and his sons to teach them additional laws relating to their service. The ashes of the *korban olah* — the offering burnt on the altar throughout the night — are to be removed from the area by the *kohen* after he changes his special linen clothing. The *olah* is brought by someone who forgot to perform a positive commandment of the Torah. The *kohen* retains the skin. The fire on the altar must be kept constantly ablaze. The *korban mincha* is a meal offering of flour, oil and spices. A handful is burned on the altar and a *kohen* eats the remainder before it becomes leaven. The Parsha describes the special *korbanot* to be offered by the *Kohen Gadol* each day, and by Aharon's sons and future descendants on the day of their inauguration. The *chatat*, the *korban* brought after an accidental transgression, is described, as are the laws of slaughtering and sprinkling the blood of the *asham* guilt-*korban*. The details of *shelamim*, various peace *korbanot*, are described, including the prohibition against leaving uneaten until morning the remains of the *todah*, the thanks-*korban*. All sacrifices must be burned after they may no longer be eaten. No sacrifice may be eaten if it was slaughtered with the intention of eating it too late. Once they have become ritually impure, *korbanot* may not be eaten and should be burned. One may not eat a *korban* when he is ritually impure. Blood and *chelev*, forbidden animal fats, are prohibited to be eaten. Aharon and his sons are granted the breast and shank of every *korban shelamim*. The inauguration ceremony for Aharon, his sons, the Mishkan and all of its vessels is detailed.

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## Parsha Songs

[The lyrics are supplied here. For the tunes, please click on the link]

[http://www.chabad.org/parshah/article\\_cdo/aid/573742/jewish/Parshah-Song.htm](http://www.chabad.org/parshah/article_cdo/aid/573742/jewish/Parshah-Song.htm)

### Lyrics:

In parshas Tzav, Moshe learned  
That an aish tomid must always burn  
The fire on the mizbaiyach was to be  
Kept burning continuously

In each of us there is a spark of fire  
To make the flame of Torah, burn higher and higher  
Just as aharon the fire did light  
Our Torah inspires us to do what is right

With a special oil, aharon was anointed  
To be a kohain gadol, he was appointed  
Aharon always understood  
The importance of Shalom, that peace is good

The Olah and the chatos were brought  
In the very same place, so Moshe taught  
From this we all learn to be aware  
Never to embarrass, for others you must care

## Parsha Questions & Answers

Selected from the following websites:

[http://www.chinuch.org/item\\_details.php?mid=1917](http://www.chinuch.org/item_details.php?mid=1917)

<http://ohr.edu/yhiy/article.php/1635>

[http://www.chinuch.org/item\\_details.php?mid=4005](http://www.chinuch.org/item_details.php?mid=4005)

[http://www.chinuch.org/item\\_details.php?mid=379](http://www.chinuch.org/item_details.php?mid=379)

[http://www.chinuch.org/item\\_details.php?mid=7076](http://www.chinuch.org/item_details.php?mid=7076)

The following are a selection of questions obtained from the above mentioned websites.

## K-2

### Questions

1. Who brought a karbon todah?
2. What do we say today when a personal miracle happens?
3. What parts of an animal may not be eaten at all?
4. What is done to meat today since we may not eat the chelev or dam?
5. Normally, a karbon shelamim could be eaten for two days. However, the karbon todah had to be eaten in only one day. Why?
6. What do we call that which remained of a karbon after the time limit?
7. What was done with nosar?
8. What is the punishment for eating blood?
9. What separated the kohen's skin from the priestly garments?
10. What are the 5 categories of *korbanot* listed in this *Parsha*?

### Answers

1.
  - a. Someone who was seriously ill and recovered.
  - b. Someone who crossed a desert safely.
  - c. Someone who crossed an ocean safely.
  - d. Someone who was freed from jail.
2. Birkas hagomel.
3. Chelev (certain fats), dam (blood), and the gid hanasheh.
4. It is trimmed in a special way to remove the chelev; then it is salted and rinsed to remove all the blood.
5. So that the person who brought the karbon would have to invite his family and friends to help him eat the karbon in time, and he would tell them how Hashem saved him.
6. Nosar
7. It had to be burnt.
8. Kares.
9. Nothing.
10. *Olah* (6:2); *mincha* (6:7); *chatat* (6:18); *asham* (7:1); *shelamim* (7:11).

## 3-4

### Questions

1. What is terumas hadeshen?
2. Why didn't the kohen wear his very best clothing when he took the rest of the ashes from the mizbe'ah and brought them outside of the camp?
3. Who brought a karbon todah?
4. What do we say today when a personal miracle happens?

5. What parts of an animal may not be eaten at all?
6. What is done to meat today since we may not eat the chelev or dam?
7. Normally, a karbon shelamim could be eaten for two days. However, the karbon todah had to be eaten in only one day. Why?
8. What do we call that which remained of a karbon after the time limit?
9. What was done with nosar?
10. What is the punishment for eating blood?
11. What separated the kohen's skin from the priestly garments?
12. What is the difference between a copper and earthenware vessel regarding removing absorbed tastes?
13. How does a *korban pigul*?
14. Who may eat from a *shelamim*?
15. What are the 5 categories of *korbanot* listed in this *Parsha*?

## Answers

1. The kohen would remove a handful of ashes from the Mizbe'ach, atleast once a day.
2. So that they would not get dirty from the ashes.
3.
  - a. Someone who was seriously ill and recovered.
  - b. Someone who crossed a desert safely.
  - c. Someone who crossed an ocean safely.
  - d. Someone who was freed from jail.
4. Birkas hagomel.
5. Chelev (certain fats), dam (blood), and the gid hanasheh.
6. It is trimmed in a special way to remove the chelev; then it is salted and rinsed to remove all the blood.
7. So that the person who brought the karbon would have to invite his family and friends to help him eat the karbon in time, and he would tell them how Hashem saved him.
8. Nosar
9. It had to be burnt.
10. Kares.
11. Nothing.
12. One can remove an absorbed taste from a copper vessel by scouring and rinsing, whereas such a taste can never be removed from an earthenware vessel.
13. The person slaughters the animal with the intention that it be eaten after the prescribed time.
14. Any uncontaminated person (not only the owner).
15. *Olah* (6:2); *mincha* (6:7); *chatat* (6:18); *asham* (7:1); *shelamim* (7:11).

## 5-6

## Questions

1. What is *terumas hadeshen*?
2. Why didn't the kohen wear his very best clothing when he took the rest of the ashes from the *mizbe'ah* and brought them outside of the camp?
3. Who brought a *karbon todah*?
4. What do we say today when a personal miracle happens?
5. How much time does the giver have to finish eating a *shelamim*?
6. What parts of an animal may not be eaten at all?
7. What is done to meat today since we may not eat the *chelev* or *dam*?
8. Normally, a *karbon shelamim* could be eaten for two days. However, the *karbon todah* had to be eaten in only one day. Why?
9. What do we call that which remained of a *karbon* after the time limit?
10. What was done with *nosar*?
11. What is the punishment for eating blood?
12. With what did Moshe anoint Aharon, his sons, and all the *keilim* for the *mishkan*?
13. What separated the kohen's skin from the priestly garments?
14. When a *kohen* is inaugurated, what offering must he bring?
15. When is a *kohen* disqualified from eating from a *chatat*?
16. What is the difference between a copper and earthenware vessel regarding removing absorbed tastes?
17. Until when may a *todah* be eaten according to the Torah? Until when according to Rabbinic decree?
18. How does a *korban* become *pigul*?
19. Who may eat from a *shelamim*?
20. What are the 5 categories of *korbanot* listed in this *Parsha*?

## Answers

1. The kohen would remove a handful of ashes from the *Mizbe'ach*, at least once a day.
2. So that they would not get dirty from the ashes.
3.
  - a. Someone who was seriously ill and recovered.
  - b. Someone who crossed a desert safely.
  - c. Someone who crossed an ocean safely.
  - d. Someone who was freed from jail.
4. *Birkas hagamel*.
5. That day, the next night, and the next day until nightfall.
6. *Chelev* (certain fats), *dam* (blood), and the *gid hanasheh*.
7. It is trimmed in a special way to remove the *chelev*; then it is salted and rinsed to remove all the blood.
8. So that the person who brought the *karbon* would have to invite his family and friends to help him eat the *karbon* in time, and he would tell them how Hashem saved him.
9. *Nosar*
10. It had to be burnt.

11. Kares.
12. Shemen hamishchah, the anointing oil.
13. Nothing.
14. A *korban mincha* -- A tenth part of an *ephah* of flour.
15. If he is *tamei* (spiritually impure) at the time of the sprinkling of the blood.
16. One can remove an absorbed taste from a copper vessel by scouring and rinsing, whereas such a taste can never be removed from an earthenware vessel.
17.
  - a. Until the morning
  - b. Until midnight
18. The person slaughters the animal with the intention that it be eaten after the prescribed time.
19. Any uncontaminated person (not only the owner).
20. *Olah* (6:2); *mincha* (6:7); *chatat* (6:18); *asham* (7:1); *shelamim* (7:11).

## Parsha Stories

[http://www.chabad.org/parshah/article\\_cdo/aid/373254/jewish/Living-with-the-Parsha.htm](http://www.chabad.org/parshah/article_cdo/aid/373254/jewish/Living-with-the-Parsha.htm)

### Living with the Parsha: Reality Race

Vroooooom!! Eli clutched the controls of the speeding race-car as he flew through a chicane, narrowly missing the far corner.

For three nights running they had been competing against each other in Street Car Racer II championship. Competition was tight and Eli was thinking that he had a good chance to win.

And now was the finale.

The second to last lap in the championship, they were both on a draw; they were at the crucial moment in the competition and this next corner was the harshest of all. 'You know whose winning!' shouted Meir from his armchair, still retaining his calm grip and first place position. Eli sharpened his focus. He was right behind Meir, to the left, and Meir had been slicing the road, left to right, preventing Eli a clear take-over. Here's my opportunity, Eli said to himself, preparing for a smooth inside corner, I'm gonna get him at this corner..

For a moment he thought of Daniel, what he might be up to this minute. 'Daniel is right about the sacrifices', he laughed to Meir, 'but this is more serious for me than it is to Daniel. This win is going to be one big sacrifice'.

'Ha, ha!' said Meir, 'just you wait and see'.

Three Days Later:

'And that's why it says 'and G-d smote the Egyptians with their firstborn,' Eli's father explained to the family and guests sitting at the Shabbat table, 'G-d told the Jews to get the Pesach offering a few days early. The Egyptians saw the lambs and asked the Jews what they were for. The Jews answered smiling, 'G-d is going to kill all Egyptian firstborn. The blood of the Pesach lamb will be a sign that G-d will protect us.' The terrified Egyptian first-born, hearing their terrible fate, ran to Pharaoh, demanding that the Jews be set free.

'In this way,' said Eli's father, 'G-d made the Egyptians be challenged by their very own people, their first-born. Then later they were completely beaten!'

Eli's mind was far away, preoccupied with a general disinterest. He was still upset that he'd lost the X-Box competition with Meir, which he was so sure he would win.

Since that night, life did not taste too good to Eli. He felt blown. He had hardly noticed Pesach round the corner, but his father's next words made his ears perk up and his back tingle.

'To turn the captors into the freedom fighters, the enemy into the ally,' his father continued, 'that is why G-d smote the Egyptian first-born - so that they would rebel for the good.'

Suddenly, somehow, Eli understood why he had lost the game. It was as though his 'first-born,' the Competition that was so important to him, had been lost in order that he should be upset... so that now he should want to look for a better choice. The freedom choice; to focus again on his responsibilities and to be successful in the important things in life. Eli reminded himself what Daniel had said to him about sacrifices... You have to give up things you want to do, in order to do the things you should do...

Eli smiled.

It was time for him to rebel.

[http://www.chabad.org/parshah/article\\_cdo/aid/373255/jewish/Tzav-Parshah-Lesson.htm](http://www.chabad.org/parshah/article_cdo/aid/373255/jewish/Tzav-Parshah-Lesson.htm)

## Tzav Parshah Lesson

By [Malka Touger](#)

G-d commands the Jewish people: "An eternal flame should always be kept burning on the altar; it should never be extinguished."

The fire on the altar where the sacrifices were offered should always continue to burn. In the Holy Temple, there was a special chamber where hot coals were kept burning, so that the fire on the Alter could be relit whenever necessary.

When G-d commanded the Jewish people to build the Tabernacle, He said: "And I will dwell within them." Shouldn't the verse have said "I will dwell within it"? It says "them" to teach us that every Jewish person is like a miniature Temple. Every Jew must always have a fiery love for G-d in his heart, just like the fire which burns all the time on the altar.

In the Talmud, our Rabbis teach us more details about this mitzvah: The fire on the altar was to be kept burning even on Shabbat and even when we are impure.

In the same way, we Jews should always feel a deep love for G-d, whether we are on a level of Shabbat or on a level of impurity.

What do we mean by "a level of Shabbat"?

On Shabbat, we wish each other Shabbat Shalom. The Hebrew word Shalom comes from the root of the Hebrew word whole and complete (*shaleim*). We feel complete on Shabbat. We relax and we do not worry about our weekday work, acting as if it were completed.

On Shabbat, we are also given an extra Shabbat soul that helps us pray better, learn better, and understand G-d's holiness better. But a Jew on the level of Shabbat might only pay attention to his learning and understanding, and he might ignore his feelings. So G-d reminds him of the "eternal flame... even on Shabbat." The burning love for G-d in our hearts should never relax.

Then our Rabbis add, "even when impure." Even if a Jew is impure, he should dig deep into his heart and bring out the love for G-d which is always there.

<http://ohr.edu/yhiy/article.php/Parshat-Tzav.pdf?docid=3437&ie=1&showobject=1>

## LESSONS FROM THE PARSHA

### THANK YOU HASHEM!

May I see the invitation list again, Malka?" "Yes, Yehuda. Do you think we left anyone out?" "I hope not. We need all of the guests that we can find." "Why is that, my dear husband? Why are you so concerned with inviting so many guests to our seudas hoda'ah?" "That is a very good question, Malka. The answer is that this is no ordinary seudas mitzvah. The food that we will be eating at this seudah is from the Korbon Todah (Thanksgiving Offering) that I will be bringing to the Beis HaMikdash. I will be bringing a nice fat cow and along with it forty loaves of bread. There will be thirty loaves of matza – ten thin rekikim loaves, ten loaves baked in the oven and ten murbeches loaves, made in a frying pan. The remaining ten loaves are chometz. Altogether I must bring a total of twenty esronim of flour (approximately 50 liters) to bake all of this bread!" "That is a huge amount, Yehuda. However, I still do not see why we need to invite so many guests. We can have a small or medium sized seudah, save the leftovers, and eat them over the next few days until they finish." "I am afraid that is impossible, Malka. The Torah commands us to eat all of it in one day – until the end (or middle) of the night of the seudah, as the verse states, 'Do not leave any of it until the morning' (Vayikra 7:15)."

Hashem expects us to eat all of that food in one day and night?" "Yes, Malka. Any left over meat, bread, or matza will become 'nosar'. We transgress a negative commandment by allowing a korbon to become nosar. Therefore, we have to invite as many guests as we can, to help us eat up all of the korbon." "I see, Yehuda. I feel that there must be a deeper reason for this huge seudah, other than just to finish eating the korbon quickly." "Yes there is, Malka. We have to think back to the reason why I am bringing the Korbon Todah. I became very sick last year. My condition got worse and worse until the doctors said that the outlook was not too promising. I could not even get out of bed. They said that I needed a miracle. I took strong medications, and many people prayed for me. Then, miraculously, my situation began to turn around. My body began to fight back against the illness. Slowly I regained my strength, little by little, day by day. Then one day, I was able to sit up in bed. A short while later, I was able to get out of bed and walk around. We all kept praying, and the disease got weaker and weaker until it finally disappeared. Today, the doctors declared that I am 100% cured. Therefore, I am bringing this Korbon Todah to thank Hashem for the wonderful miracle that He has performed. He rescued me from death by curing me of this dreaded illness."\* "His kindness is everlasting." "Yes. He commands us to bring this huge offering, and He only gives us a day to finish eating it. We must invite all of our friends to help us. While we are eating, I must tell them all

about the great miracle that Hashem performed for me – healing me from my deadly illness. Thus I am publicly declaring and describing His wonderful act of kindness.”

I understand, Yehuda, however, I am still a little puzzled. In general, Hashem wants us to be unassuming in serving Him, as the verse states, ‘Walk humbly with your G-d’ (Micah 6:8). Why did Hashem make this mitzvah such a public event?” “Ultimately, we do not know Hashem’s reasons for His mitzvos, Malka, however, here we find a hint from a verse in Hallel. ‘To You I will offer a thanksgiving offering, and will call upon the name of Hashem. I will pay my vows to Hashem, in the presence of all His people’ (Tehillim 116:17,18). The ‘thanksgiving offering’ refers to the Korbon Todah. ‘Calling upon the name of Hashem’ is publicizing the miracle that He performed. ‘In the presence of all His people’ refers to the large gathering participating in the seudas mitzvah of the Korbon Todah. Hashem specifically wants a big tsibbur (congregation), so that everyone will know the greatness of His acts of chessed.”\* “That is beautiful, Yehuda. We need to hurry. We have a lot of work to do in preparing for this seudas hoda’ah. Everyone will be there to hear about Hashem’s infinite kindness.”

Kinderlach . . .

In the times of the Beis HaMikdash, the seudas hoda’ah consisted of the Korbon Todah. Nowadays, we have no Korbon Todah; however, we still make a seudas hoda’ah when we experience a miracle of Hashem’s chessed. During that seudah, we speak about the miracle; how The Almighty saved us from a dangerous situation. This implants within us the middah (character trait) of hakoras hatov (gratitude), and recognition of all the good things that Hashem does for us. Kinderlach, you do not need to wait until a big miracle happens to express hakoras hatov to Hashem. You can thank Him every day for the constant miracles of keeping you alive, healthy, providing food, clothing, family, teachers, and hundreds of other chassodim. Thank Him always, kinderlach. “Thank You Hashem!”

\* For further explanation, see Ha’amek

Davar

## THE CLOTHES FIT

The Kohen shall wear his fitted linen garment” (Vayikra 6:3). The Malbim points out that the garments were fitted exactly according to the middos (physical measurements) of the Kohen. When discussing the Bigdei Kehuna (clothing of the Kohanim) in Parashas Tetzaveh (Shemos 28:2) the Malbim explains the spiritual aspect of the middos of these garments. Although the Torah appears to be explaining the character and construction of the external clothing of the Kohanim, in reality it is detailing the internal garb of their souls. Those holy Kohanim who serve Hashem must clothe their souls in good middos (character traits), proper ideas and attitudes. The holy external garments were only a means to teach the Kohanim that they must fix up their souls and their middos, which are the internal garb of the soul. Then they will be truly fit to serve Hashem.

Kinderlach . . .

“Middos Tovos are the measure of a person. Let’s go around the Shabbos table and see how many middos tovos we can name.” “Patience.” “Very good Leah!” “Always telling the truth.” “Excellent, Rivkah!” “Speaking softly.” “That’s so important Efraim.” “Being organized.” “That helps everything go well, Ahuva.” “Not wasting anything.” “I can see you appreciate what Hashem gives you Doni. Okay, let each one of us pick a middah and work on it this week. Next week we will report back with our success stories.”

Parasha Questions:

- How much of the korbon mincha goes on the mizbeach? (6:8)
- Who eats the rest? (6:9)
- What did the Kohen wear when he was clearing away the ashes from the miz-

<http://www.aish.com/torahPortion/pArchive.asp?eventType=25&eventName=Tzav>

There are other stories available as well at the above website.

[http://www.aish.com/torahportion/family/Family\\_Parsha\\_Tzav\\_5765.asp](http://www.aish.com/torahportion/family/Family_Parsha_Tzav_5765.asp)

**Tzav** (Leviticus 6-8)

**The Gift of Closeness**

## From this week's Torah Portion

This week's portion teaches us the secret of how to become closer to someone else - by giving to him. The portion describes the different types of offerings or 'gifts' which God asked us to give Him in the Tabernacle. The Hebrew word for these offerings is '*korbanot*,' which is a form of the Hebrew word 'to come closer.' God didn't 'need' our gifts - the whole world and everything in it are His already. Rather, He wanted to help us feel close and connected to Him, and that our acts of giving to Him would bring us there.

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## Story

*In our story two sisters grow closer in a most unexpected way.*

### "GIVING PEACE A CHANCE"

KEEP OUT! NO PESTS ALLOWED! was the sign on Wendy's door, and it didn't take a genius to figure out whom the sign was meant to keep away. As far as Wendy Abramson was concerned, her younger sister Paula was nothing but a

nuisance and she wanted to have as little to do with her as possible. The kid was always trying to follow her around, but Wendy made it very clear she wasn't interested. She made it a point to sit on opposite sides of the school bus from her sister, eat at different tables and do whatever else she could to put herself wherever Paula wasn't.

That's why she got so upset the day her mom dropped the bombshell over the breakfast table. "Wendy, I have to go away on business for a week starting tomorrow, and since your father is very busy and will be away at work most of the day I need you to help me."

"Sure mom. What can I do?"

"Well, *you're* big enough to take care of yourself, but Paula *isn't*. So I need you to look after her, you know, get her off to school, make her lunch, that kind of stuff."

Wendy almost choked on her Cheerios. "MOM PLEASE NO! *Anything* but that. I'll scrub the floors, I'll paint the whole house twice, just don't make me spend a whole week taking care of that little pest!"

Wendy's mom nodded. "I know it isn't an easy thing to ask of you, and I'm sorry, Wendy, but there just isn't any other choice. And who knows..." she added with a cryptic smile, "spending more time together might just help you to grow closer."

Wendy was floored. Growing closer was the last thing on her mind. Here she had been doing everything to avoid the little pest and now she had to spend a whole week taking care of her. Despite Wendy's best pouts, mournful tears and door-slams, her mom wouldn't change her mind, and the next morning Wendy braced herself for a miserable week.

"Come on, get up and get dressed. If you don't hurry you're going to miss the bus, and if you think I'm going to wait around and walk you to school, forget it!" Wendy said with all the charm of a drill sergeant, as she quickly set out her sister's clothing and went into the kitchen to fix her breakfast. '*Why am I stuck having to do this?*' she kept asking herself as she roughly smeared a wad of peanut butter across the smallest piece of bread she could find and stuffed it into her sister's lunchbox.

Wendy and Paula rushed out the door and barely caught the honking school bus. She sat Paula down and as usual went to sit down on the opposite end of the bus. Then she thought, '*Gee, if I'm kind of responsible for her, maybe I should at least be able to see her,*' and grudgingly sat down not actually near her sister, but not that far away either.

After school Wendy ran straight to her room like she always did, and was about to close and lock the door as usual, but then decided to leave the door open a tiny crack - just in case of an emergency.

That night after finally getting her sister into bed, Wendy plopped down on the living room couch. It had been a tough day, and she wanted to relax. Soon she heard some noise coming from Paula's bedroom. She went to check it out, and found her sister was crying.

"Hey what's the matter with you?" she asked.

"I miss mommy and I'm scared to be alone," Paula sniffed.

Seeing it was no emergency, Wendy was about to tell her to be quiet and walk back out. Then she looked again at Paula, who looked so small all curled up in bed. *'Poor kid,'* she thought. *'If I were her age, I'd be scared too.'*

"It's okay Paula. Here, let me read you a nice story and I'm sure you'll feel better." Paula smiled and a few minutes later she was fast asleep.

From that night on, something strange started to happen. Taking care of Paula wasn't turning out to be nearly as horrible as Wendy expected. She herself didn't even know why, but having to help her sister out so much just somehow made her like her better and care about her more.

Each day she found herself waking Paula up more gently, making her nicer lunches, and leaving her door open just a bit more. In fact, though she'd never say it to the kid's face, her sister was actually starting to grow on her and even seemed kind of cute - for a kid sister.

The week passed and Wendy's mom was due home that afternoon. Was she crazy or was she going to actually miss taking care of Paula? After giving her a nice warm bowl of oatmeal, Wendy walked Paula out to the bus. They had a nice chat along the way, and when Wendy sat Paula down on her usual seat and then took the seat right next to her, the other kids, and even the bus driver, did a double take.

That afternoon their mom came home. She opened the door and was relieved to see that the house was still in one piece. But the nicest surprise was seeing her two daughters laughing and playing a game together in Wendy's room. The usual KEEP OUT! sign on her door had been replaced by one saying WELCOME HOME MOM!, and signed by both of them.

"Wendy, I see you really came through for me. I hope it didn't take too much out of you."

Wendy smiled. "Mom, it was fine. Thanks for giving me the chance to give and get closer to someone really nice."

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## Discussion Questions

### Ages 3-5

Q. How did Wendy feel about having to take care of Paula at first?

A. She felt like Paula was a pain and she didn't want to do it.

Q. How did she feel at the end?

A. Taking care of her made her feel close to Paula, and she was happy to do it.

### Ages 6-9

Q. What did Wendy discover that week?

A. She discovered how to feel closer to someone - by giving. She hadn't felt very connected to her little sister, but after a week of taking care of her she came to feel much closer to her.

Q. Why do you think that is?

A. We all have a lot of love inside our hearts, but sometimes it is so locked up that we don't even feel it. Giving and doing for others is the secret key that opens our hearts and lets the love pour out.

### Ages 10 and Up

Q. Do you think giving makes us feel closer to God?

A. It is human nature to feel closest to those we are most similar to. God is the ultimate giving Being. His relationship with every creature in the universe is pure giving. When we give in the relationships in our lives, we are acting more like God, so naturally we begin to feel closer to Him.

Q. Can we ever grow closer to someone through taking?

A. It depends what our intention is. If we just want to gain something for ourselves, we won't feel closer. However, if our intention in taking is to help the giver feel wanted and valued, then our act of taking can really be a form of giving, which will help us feel closer.

## Parsha Games

<http://www.aje.org.uk/harayon/>

## K-2

The parashah explains how the Bnei Yisrael thanked Hashem

### **Middah/ Jewish Value**

- **Tefillah - thanking Hashem**

### **Activity**

We say the prayer Modeh Ani every morning when we get up. It's a 'Thank You' to Hashem for a new day.

How else do we say thank you to Hashem? We say brachot before we eat food and Birkat Hamazon after a meal to thank Hashem for giving us food. Have a few pictures of different aspects of God's creations such as trees, sunshine, water, colours in nature, animals, people. Ask the children what they would like to thank Hashem for.

## 3-4

The Kohanim wore special clothes to do special jobs

### **Middah/ Jewish Value**

- **Wearing appropriate clothes**

### **Activity**

People wear special clothes at different times, e.g. wearing a 'Kittel' on Yom Kippur.

#### To discuss:

Get the children to think of other examples of special clothes in Judaism, and also in the wider world.

How does what people wear affect how they behave

## 5-6

The parashah tells us about the different jobs that the Kohanim did. Some sounded more important than others, but they were all vital

### **Middah/ Jewish Value**

**- Valuing everyone's jobs**

**Activity**

Here is a list of jobs that are done in school and shul/synagogue. Discuss each job and emphasize that each job is indispensable and interconnected and that the institutions need them all to function smoothly.

<b>School</b>	<b>Shul</b>
<b>Headteacher</b>	<b>Rabbi</b>
<b>Teacher</b>	<b>Chazan</b>
<b>Classroom assistant</b>	<b>Shamash</b>
<b>Cleaners</b>	<b>Caretaker</b>
<b>Dinner lady</b>	<b>Security guard</b>
<b>Secretary/administrative staff</b>	<b>Secretary/administrative staff</b>
<b>Caretaker</b>	<b>Cleaner</b>
<b>Security guard</b>	
<b>Caretaker</b>	
<b>Security guard</b>	
<b>Coach driver</b>	